DICTIONARY

OF

GREEK AND ROMAN

BIOGRAPHY AND MYTHOLOGY.

VOL. II.

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

A DICTIONARY

OF

GREEK AND ROMAN

BIOGRAPHY AND MYTHOLOGY.

BY VARIOUS WRITERS.

EDITED

BY WILLIAM SMITH, D.C.L., LL.D.



IN THREE VOLUMES—VOL. II.

EARINUS—NYX.

ILLUSTRATED BY NUMEROUS ENGRAVINGS ON WOOD.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1880.

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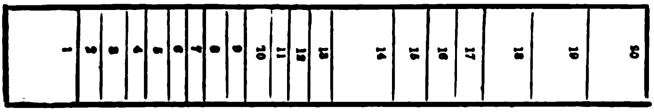
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LIST OF COINS ENGRAVED IN THE SECOND VOLUME.

In the following list AV indicates that the coin is of gold, Æ of silver, Æ of copper, 1Æ first bronze Roman, 2Æ second bronze Roman, 3Æ third bronze Roman. The weight of all gold and silver coins is given, with the exception of the aurei and denarii, which are for the most part of nearly the same weight respectively. When a coin has been reduced or enlarged in the drawing, the diameter of the original coin is given in the last column, the numbers in which refer to the subjoined scale: those which have no numbers affixed to them are of the same size in the drawing as the originals.



Page.	Column.	Coin.	Metal.	Weight.	Size.
5	2	Egnatuleius	Æ		
42	1	Eppius	Æ		
55	2	Evagrius	Æ	104	
75	2	Eucratides	Æ	258	9½
96	2	Eupator	Æ	119	
124	2	Euthydemus	Æ	184	
130	1	Fabatus, Roscius	Æ		
131	2	Fabius	Æ		
„	„	„ „	Æ		
136	1	Fannius	Æ		
140	1	Fausta	AV		
„	2	Fausta, Flavia Maximiana	3Æ		
141	1	Faustina Senior	Æ		
„	„	Faustina Junior	Æ		
„	„	Faustina, wife of Elagabalus	Æ1		
157	1	Flaccus, Rutilius	Æ		
159	2	Flaccus, Valerius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
161	2	Flacilla	3Æ		
169	1	Flavia Gens	Æ		
176	2	Florianus	3Æ		
178	1	Florus, Aquillius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
179	2	Fonteius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
188	2	Fulvia Gens	Æ		
189	1	Fundania Gens	Æ		
„	„	„ „	Æ		
206	2	Galba	Æ		
207	2	Galba (emperor)	Æ		
219	1	Galla Placidia	AV		
221	1	Gallienus	AV		
226	1	Gallus, Caninius	Æ		
235	1	Gellius	Æ		
238	1	Gelon	Æ		
262	2	Germanicus	2Æ		
266	1	Gessius	Æ		
267	1	Caracalla	Æ		
„	„	Geta	AV		
280	2	Gordianus I.	Æ		
281	2	Gordianus II.	Æ		
282	1	Gordianus III.	Æ		
298	2	Gracchus	Æ		
299	2	Granius	Æ		
303	1	Gratianus	Æ		
323	2	Hadrianus	AV		
342	1	Hannibalianus	3Æ		
371	1	Helena	3Æ		
„	„	Helena	3Æ		
407	1	Herennia Gens	Æ		
408	1	Herennius Etruscus	Æ		
428	1	Herod the Greek	Æ		
450	2	Hicetas	AV	65½	
457	1	Hieron	AV	65	
„	„	„ „	Æ	10	428
459	1	Hieronymus	Æ	9	313½
498	1	Hirtius	AV		
516	2	Honorius	AV		
530	1	Hosidius Geta	Æ		
„	„	Hostilianus	Æ		
563	2	Idrieus	Æ	232	
614	2	Iotape	Æ		
635	2	Juba I.	Æ	57½	
637	2	Juba II.	Æ	44	
638	1	Judex, Vettius	Æ		
642	1	Julia, daughter of Augustus	Æ		
642	2	Julia, daughter of Titus	Æ		
643	2	Julianus, Didius	Æ		
650	1	Julianus (emperor)	Æ		
675	1	Justinianus	AV		
698	2	Labienus	Æ		
704	1	Porcius Laeca	Æ		
705	1	Laelianus	Æ		
731	2	Lentulus	Æ		
763	1	Lepidus, M. Aemilius	Æ		
764	2	„ Q. Aemilius	Æ		
766	1	Paullus, M. Aemilius	Æ		
768	2	Lepidus, M., the triumvir	Æ		
769	1	Paullus Aemilius Lepidus	Æ		
779	1	Libo, Marcius	Æ		
780	1	Libo, Scribonius	Æ		
780	2	Libo, Statilius	Æ		
784	1	Licinius Senior	AV		

Page.	Column.	Coin.	Metal.	Weight.	Size.
784	1	Licinius Junior.	Æ		
785	1	Licinus, Porcius	Æ		
789	2	Livia	2Æ		
798	2	Longinus, Cassius . . .	Æ		
806	1	Longus, Mussidius . . .	Æ		
809	1	Lucanus, Terentius . . .	Æ		
825	1	Lucilla, Annia	Æ		
870	1	Lysimachus	AV	132	
883	1	Macer, Clodius	Æ		
884	1	Macer, Licinius	Æ		
„	„	Macer, Sepullius	Æ		
886	1	Macrianus Senior . . .	Æ		
„	„	Macrianus Junior . . .	Æ		
887	1	Macrinus	Æ		
906	2	Majorianus	AV		
910	1	Mamaea, Julia	Æ		
912	2	Mamilia Gens	Æ		
921	1	Mannus	Æ	44½	
931	1	Marcellus	Æ		
939	2	Marciana	Æ		
941	2	Marcianus	AV		
951	1	Maridianus	Æ		
„	„	Mariniana	Æ		
960	2	Marius, Aurelius	Æ		
966	2	Martinianus	Æ		
973	1	Matidia	Æ		
978	2	Mauricius	AV		
979	1	Mausolus	Æ	232	
980	1	Maxentius	3Æ		
981	2	Maximianus I.	Æ		
982	1	Maximianus II.	2Æ		
985	1	Maximinus I.	Æ		
985	2	Maximinus II.	2Æ		
987	1	Maximus Caesar	Æ		
990	2	Maximus, Egnatius . .	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
995	1	Maximus, Fabius . . .	Æ		
997	2	Maximus, Magnus . . .	Æ		
1026	1	Memmius, Quirinus . .	Æ		
„	2	Memmius Gallus	Æ		
1027	2	C. Memmius	Æ		
1044	2	Mensor, Farsuleius . . .	Æ		
1058	1	M. Metellus	Æ		
„	2	C. Metellus	Æ		
1064	1	Metellus, Scipio	Æ		
„	„	„ „	Æ		
1065	1	L. Metellus . . . . : .	Æ		
1072	2	M. Mettius	Æ		
1092	1	Minucia Gens	Æ		
1094	1	Mithridates, king of Armenia	Æ		
1103	2	Mithridates VI., king of Pontus	AV	130½	
1117	1	Mostis	Æ		
1121	1	Murcus, Statius	Æ		
1124	2	Musa, Pomponius . . .	Æ		
1142	1	Nasidia Gens	Æ		
„	2	Naso, Axius	Æ		
1143	2	Natta, Pinarius	Æ		
1159	1	Nepos, Julius	AV		
„	2	Nepotianus	2Æ		
1161	1	Neria Gens	Æ		
1166	2	Nero	Æ		
1168	1	Nerva	Æ		
1190	2	Nicocles	AV	118½	
1197	1	Nicomedes II.	Æ	251½	10
1198	1	Nicomedes III.	Æ	238½	10
1202	2	Niger, Pescennius . . .	Æ		
1202	2	Nigrinianus	Æ		
1207	2	Nonianus, Considius . .	Æ		
1209	2	Norbanus	Æ		
1214	2	Numerianus	Æ		
1215	2	Numitorius	Æ		

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EA'RINUS, FLA'VIUS, a favourite eunuch of the emperor Domitian, in praise of whose beauty there are several epigrams of Martial, and a poem of Statius. (Dion Cass. lxvii. 2; Mart. *Epigr.* ix. 12, 13, 14, 17, 18; Stat. *Silv.* iii. 4.)

E'BION (Ἐβίων), the real or supposed founder of the sect of Christians called Ebionites, by which name, at least after the time of Irenaeus, were designated all those who, though professing Christ's religion, thought it necessary to continue the observance of the Mosaic law. The Ebionite doctrine therefore was a mere engrafting of Judaism upon Christianity. Generally speaking, the followers of this sect considered our Lord as a man chosen by God to the office of Messiah, and furnished with the divine power necessary for its fulfilment at the time of his baptism, which rite was performed by John, as the representative of Elijah. They insisted on the necessity of circumcision, regarded the earthly Jerusalem as still God's chosen city, and denounced St. Paul as a latitudinarian and a heretic. (See, for the latter statement, Orig. *Jerem. Homil.* xviii. 12.) It is, however, very difficult to distinguish accurately the various shades of these opinions, or to state at what time any particular form of them was prevalent. Irenaeus certainly confounded varieties of opinion almost sufficient to constitute their holders two distinct sects, whereas Origen (c. *Cels.* v. 61) divides the Ebionites into two classes, those who denied our Lord's miraculous conception, and those who allowed it; the latter admission of course implying, that the peculiar operation of the Holy Spirit on the man Jesus developed itself from the very commencement of his life, instead of first beginning to act at the particular time of his consecration to the Messianic mission. The first traces of Ebionism are doubtless to be found in the New Testament, where we recognize this doctrine as that of the Judaizing teachers in Galatia (*Gal.* iii. 1, &c.), the deniers of St. Paul's apostleship at Corinth (2 *Cor.* xi. 5, &c.), the heretics opposed in the Epistle to the Colossians, and perhaps of those mentioned by St. John. (1 *Joh.* ii. 18, on which see Lücke, *Commentar über die Briefe des Evang. Johannes.*) The "Clementines," a collection of homilies embodying these views, is probably a work of the 2nd century; and we find that the sect was flourishing in the time of Jerome (A. D. cir. 400), though with its opinions much modified and Christianized, inasmuch as it did not desire to force the ceremonial law upon the Gentiles, and fully admitted the authority of St. Paul. It is needless to trace its progress farther, for in fact Ebionism is only the type of a system which, in different forms, and adapted to various circumstances, has reappeared from time to time in almost all ages of the Church. With regard to Ebion himself, his existence is very doubtful. The first person who asserts it is Tertullian, who is followed by Augustine, Jerome, Epiphanius, and Theodoret. The latter, however (*Haer. Fab.* ii. 218), after saying, ταύτης τῆς φάλαγγος ἦρξεν Ἐβίων, adds, τὸν πτωχὸν δὲ οὕτως οἱ Ἑβραῖοι προσαγορεύουσιν, which may be compared with the derivation given for the name of the sect by Origen (*contr. Cels.* ii. 1), who considers it formed from the Hebrew word Ebion, *poor*, and knows of no such person as the supposed founder Ebion. Modern writers, especially Matter (*Histoire du Gnosticisme*, vol. ii. p. 320) and Neander (in an appendix to his *Genetische Entwickelung der vornehmsten Gnostische Systeme*, Berlin, 1818, and also in his *Kirchengeschichte*, i. p. 612, &c.) deny Ebion's existence; though Lightfoot says, that he is mentioned in the Jerusalem Talmud as one of the founders of sects. The authorities on both sides of the question are given by Burton. (*Bampton Lectures*, note 80.) If we reject the existence of Ebion, we must adopt Origen's derivation, though not with the explanation which he suggests, that it refers to the poverty of the Ebionite creed; for such a name could not have been chosen by themselves, since it would have been in that sense a reproach; nor given by the Christians of Gentile origin, who would not have chosen a title of Hebrew derivation. It is better to suppose that the name Ebionites was originally applied to an ascetic sect, and gradually extended to all the Judaizing Christians. For some of the ascetic Ebionites thought it wrong to possess anything beyond that which was absolutely necessary for their daily subsistence, holding that the present world, not in its abuse, but in its very nature, is the exclusive domain of Satan. This is Neander's explanation. [G. E. L. C.]

EBURNUS, an agnomen of Q. Fabius Maximus, who was consul in B. C. 116. [MAXIMUS.]

ECDE'MUS. [DEMOPHANES.]

E'CDICUS (Ἔκδικος), a Lacedaemonian, was sent out with eight ships, in B. C. 391, to put down the democratic party in Rhodes. On his arrival however at Cnidus, he found that the forces of his opponents doubled his own, and he was therefore obliged to remain inactive. The Lacedaemonians, when they heard that he was not in a condition to effect anything, sent Teleutias with a larger armament to supersede him. (Xen. *Hell.* iv. 8. §§ 20—23; comp. Diod. xiv. 79, 97.) [E. E.]

ECEBO'LIUS (Ἐκηβόλιος), a sophist of Constantinople, who in the reign of Constantine the Great pretended to be a Christian, but afterwards, in the time of the emperor Julian, conducted himself as a zealous pagan. (Suid. *s. v.*; Socrat. *H. E.* iii. 13.) [L. S.]

ECECHEI'RIA (Ἐκεχειρία), that is, the armistice or truce, which was personified and represented as a divine being at the entrance of the temple of Zeus at Olympia; there was a statue of Iphitus, which Ecechеiria was in the act of crowning. (Paus. v. 10. § 3, 26. § 2.) [L. S.]

ECHECLUS (Ἔχεκλος), a son of Agenor, who was slain by Achilles. (Hom. *Il.* xx. 473; Paus. x. 27.) A Trojan of the same name occurs in the Iliad. (xvi. 692.) [L. S.]

ECHE'CRATES (Ἐχεκράτης). 1. A Thessalian, was one of those whom the ministers of Ptolemy Philopator, when they were preparing for war with Antiochus the Great in B. C. 219, employed in the levying of troops and their arrangement into separate companies. He was entrusted with the command of the Greek forces in Ptolemy's pay, and of all the mercenary cavalry, and did good service in the war, especially at the battle of Raphia in B. C. 217. (Polyb. v. 63, 65, 82, 85.)

2. Son of Demetrius of Cyrene by Olympias of Larissa, and brother of Antigonus Doson. He had a son named Antigonus after his uncle. (Liv. xl. 54; see vol. i. pp. 187, 189, b.) [E. E.]

ECHE'CRATES (Ἐχεκράτης), the name of three Pythagorean philosophers, mentioned by Iamblichus. (*Vit. Pyth. ad fin.*)

1. A Locrian, one of those to whom Plato is said to have gone for instruction. (Cic. *de Fin.* v. 29.) The name *Caetus* in Valerius Maximus (viii. 7, Ext. 3) is perhaps an erroneous reading for Echecrates.

2. A Tarentine, probably the same who is mentioned in Plat. *Ep.* 9.

3. Of Phlius, was contemporary with Aristoxenus the Peripatetic. (Diog. Laërt. viii. 46; comp. Gell. iv. 11; Fabric. *Bibl. Graec.* i. p. 861.) [E. E.]

ECHECRA'TIDES (Ἐχεκρατίδης), a Peripatetic philosopher, who is mentioned among the disciples of Aristotle. He is spoken of only by Stephanus of Byzantium (*s. v.* Μήθυμνα), from whom we learn that he was a native of Methymna in Lesbos.

Several other persons of this name, concerning whom nothing is known beyond what is contained in the passages where they occur, are mentioned by Thucydides (i. 111), Pausanias (x. 16. § 4), Aelian (*V. H.* i. 25), Lucian (*Timon*, 7), and by Anyte in the Greek Anthology. (vi. 123.) [L. S.]

ECHEDE'MUS [ECHEMUS.]

ECHEDE'MUS (Ἐχέδημος), the chief of the Athenian embassy which was sent, in B. C. 190, to meet Publius and Lucius Scipio at Amphissa, and to obtain peace for the Aetolians. When the consul Lucius refused to recede from the hard terms which had been already proposed by the senate, the Aetolians, by the advice of Echedemus, applied for and obtained a truce of six months, that they might again send ambassadors on the subject to Rome. (Polyb. xxi. 2, 3; Liv. xxxvii. 6, 7.) [E. E.]

ECHE'MBROTUS (Ἐχέμβροτος), an Arcadian flute-player (αὐλῳδός), who gained a prize in the Pythian games about Ol. 48. 3 (B. C. 586), and dedicated a tripod to the Theban Heracles, with an inscription which is preserved in Pausanias (x. 7. § 3), and from which we learn that he won the prize by his melic poems and elegies, which were sung to the accompaniment of the flute. [L. S.]

ECHE'MENES (Ἐχεμένης), is mentioned by Athenaeus (xiii. p. 601) as the author of Κρητικά, from which a statement relating to the mythical history of Crete is there quoted. Vossius (*de Hist. Graec.* p. 436, ed. Westerm.) proposes to read in Fulgentius (*Mythol.* i. 14), Echemenes for Euxemenes, who is there spoken of as the author of Μυθολογούμενα, of which the first book is quoted. But this conjecture is without support. [L. S.]

E'CHEMON (Ἐχέμων), a son of Priam, who was killed, with his brother Chromius, by Diomedes. (Hom. *Il.* v. 160; Apollod. iii. 12. § 5.) [L. S.]

E'CHEMUS (Ἔχεμος), a son of Aeropus and grandson of Cepheus, succeeded Lycurgus as king of Arcadia. (Paus. viii. 4. § 7.) He was married to Timandra, a daughter of Tyndareus and Leda. (Apollod. iii. 10. § 6.) In his reign the Dorians invaded Peloponnesus, and Echemus succeeded in slaying, in single combat, Hyllus, the son of Heracles. (Paus. viii. 5. § 1, 45. § 2; Schol. *ad Pind. Ol.* x. 79.) The fight was believed to have occurred on the frontier, between Corinth and Megara, and in the latter place Hyllus was buried. (Paus. i. 41. § 3, 44. § 14.) After the fall of Hyllus the Heracleidae were obliged to promise not to repeat their attempts upon Peloponnesus within the next fifty or hundred years, and the Tegeatans were honoured with the privilege of commanding one wing of the Peloponnesian army, whenever the inhabitants of the peninsula undertook an expedition against a foreign enemy. (Herod. ix. 26; Diod. iv. 58.) The fight of Echemus and Hyllus was represented on the tomb of Echemus at Tegea. (Paus. viii. 53. § 5.) According to Stephanus of Byzantium (*s. v.* Ἑκαδήμεια) Echemus accompanied the Dioscuri in their expedition to Attica, whereas Plutarch (*Thes.* 32) calls the Arcadian companions of the Dioscuri Echedemus and Marathus. [L. S.]

ECHENE'US (Ἐχένηος), the eldest among the nobles of Alcinous in the island of the Phaeacians. (Hom. *Od.* vii. 155, xi. 341.) [L. S.]

ECHEPHRON (Ἐχέφρων). 1. A son of Heracles and Psophis, the daughter of Xanthus or Eryx. He was twin-brother of Promachus, and both had a heroum at Psophis. (Paus. viii. 24. §§ 1, 3.)

2. A son of Nestor by Eurydice or Anaxibia. (Hom. *Od.* iii. 413; Apollod. i. 9. § 9.) A third Echephron is mentioned in Apollodorus. (iii. 12. § 5.) [L. S.]

ECHEPHY'LLIDES (Ἐχεφυλλίδης), a grammarian or historian, who is mentioned by Stephanus of Byzantium (*s. v.* Σφακτηρία), and by the Scholiast on Plato's Phaedon (p. 389). [L. S.]

ECHEPO'LUS (Ἐχέπωλος). The Homeric

poems mention two personages of this name, the one a Trojan, who was slain by Antilochus (*Il.* iv. 457, &c.), and the other a Sicyonian, who made Agamemnon a present of the mare Aethe, in order not to be obliged to accompany him to Troy. (*Il.* xxiii. 293, &c.) [L. S.]

ECHESTRATUS (Ἐχέστρατος), son of Agis I., and third of the Agid line of Spartan kings. In his reign the district of Cynuria on the Argive border was reduced. He was the father of Labotas or Leobotes, king of Sparta. (Paus. iii. 2. § 2; Herod. vii. 204.) [A. H. C.]

ECHETI'MUS (Ἐχέτιμος), of Sicyon, was the husband of Nicagora, who was believed to have brought the image of Asclepius, in the form of a dragon, from Epidaurus to Sicyon, on a car drawn by mules. (Paus. ii. 10. § 3.) [L. S.]

ECHETLUS (Ἔχετλος), a mysterious being, about whom the following tradition was current at Athens. During the battle of Marathon there appeared among the Greeks a man, who resembled a rustic, and slew many of the barbarians with his plough. After the battle, when he was searched for, he was not to be found anywhere, and when the Athenians consulted the oracle, they were commanded to worship the hero Echetlaeus, that is the hero with the ἐχέτλη, or ploughshare. Echetlus was to be seen in the painting in the Poecile, which represented the battle of Marathon. (Paus. i. 15. § 4, 32. § 4.) [L. S.]

E'CHETUS (Ἔχετος), a cruel king of Epeirus, who was the terror of all mortals. He was a son of Euchenor and Phlogea. His daughter, Metope or Amphissa, who had yielded to the embraces of her lover Aechmodicus, was blinded by her father, and Aechmodicus was cruelly mutilated. Echetus further gave his daughter iron barleycorns, promising to restore her sight, if she would grind them into flour. (Hom. *Od.* xviii. 83, &c., xxi. 307; Apollon. Rhod. iv. 1093; Eustath. *ad Hom.* p. 1839.) [L. S.]

ECHIDNA (Ἔχιδνα), a daughter of Tartarus and Ge (Apollod. ii. 1. § 2), or of Chrysaor and Callirrhoë (Hesiod. *Theog.* 295), and according to others again, of Peiras and Styx. (Paus. viii. 18. § 1.) Echidna was a monster, half maiden and half serpent, with black eyes, fearful and bloodthirsty. She was the destruction of man, and became by Typhon the mother of the Chimaera, of the many-headed dog Orthus, of the hundred-headed dragon who guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, Cerberus, Scylla, Gorgon, the Lernaean Hydra, of the eagle which consumed the liver of Prometheus, and of the Nemean lion. (Hes. *Theog.* 307, &c.; Apollod. ii. 3. § 1, 5. §§ 10, 11, iii. 5. § 8; Hygin. *Fab.* Praef. p. 3, and *Fab.* 151.) She was killed in her sleep by Argus Panoptes. (Apollod. ii. 1. § 2.) According to Hesiod she lived with Typhon in a cave in the country of the Arimi, whereas the Greeks on the Euxine conceived her to have lived in Scythia. When Heracles, they said, carried away the oxen of Geryones, he also visited the country of the Scythians, which was then still a desert. Once while he was asleep there, his horses suddenly disappeared, and when he woke and wandered about in search of them, he came into the country of Hylaea. He there found the monster Echidna in a cave. When he asked whether she knew anything about his horses, she answered, that they were in her own possession, but that she would not give them up, unless he would consent to stay with her for a time. Heracles complied with the request, and became by her the father of Agathyrsus, Gelonus, and Scythes. The last of them became king of the Scythians, according to his father's arrangement, because he was the only one among the three brothers that was able to manage the bow which Heracles had left behind, and to use his father's girdle. (Herod. iv. 8—10.) [L. S.]

ECHI'NADES. [ACHELOUS.]

ECHI'ON (Ἐχίων). 1. One of the five surviving Spartae that had grown up from the dragon's teeth, which Cadmus had sown. (Apollod. iii. 4. § 1; Hygin. *Fab.* 178; Ov. *Met.* iii. 126.) He was married to Agave, by whom he became the father of Pentheus. (Apollod. iii. 5. § 2.) He is said to have dedicated a temple of Cybele in Boeotia, and to have assisted Cadmus in the building of Thebes. (Ov. *Met.* x. 686.)

2. A son of Hermes and Antianeira at Alope. (Hygin. *Fab.* 14; Apollon. Rhod. i. 56.) He was a twin-brother of Erytus or Eurytus, together with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts, in which, as the son of Hermes, he acted the part of a cunning spy. (Pind. *Pyth.* iv. 179; Ov. *Met.* viii. 311; comp. Orph. *Argon.* 134, where his mother is called Laothoë.) A third personage of this name, one of the giants, is mentioned by Claudian. (*Gigant.* 104.) [L. S.]

ECHI'ON, a painter and statuary, who flourished in the 107th Olympiad (B. C. 352). His most noted pictures were the following: Father Liber; Tragedy and Comedy; Semiramis passing from the state of a handmaid to that of a queen, with an old woman carrying torches before her; in this picture the modesty of the new bride was admirably depicted. He is ranked by Pliny and Cicero with the greatest painters of Greece, Apelles, Melanthius, and Nicomachus. (Plin. xxxiv. 8. s. 19; xxxv. 7. s. 32; 10. s. 36. § 9.) The picture in the Vatican, known as "the Aldobrandini Marriage," is supposed by some to be a copy from the "Bride" of Echion. (Kugler, *Handbuch d. Kunstgesch.* p. 236; Müller, *Arch. d. Kunst*, § 140, 3.) Hirt supposes that the name of the painter of Alexander's marriage, whom Lucian praises so highly, AETION, is a corruption of Echion. (*Gesch. d. Bild. Künste*, pp. 265—268.) [P. S.]

E'CHIUS (Ἔχιος.) Two mythical personages of this name occur in the Iliad; the one a Greek and a son of Mecisteus, was slain by Polites (viii. 333, xv. 339), and the other, a Trojan, was slain by Patroclus. (xvi. 416.) [L. S.]

ECHO (Ἠχώ), an Oreade, who when Zeus was playing with the nymphs, used to keep Hera at a distance by incessantly talking to her. In this manner Hera was not able to detect her faithless husband, and the nymphs had time to escape. Hera, however, found out the deception, and she punished Echo by changing her into an echo, that is, a being with no controul over its tongue, which is neither able to speak before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus, but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice. (Ov. *Met.* iii. 356—401.) There were in Greece certain porticoes, called the Porticoes of Echo, on account

of the echo which was heard there; thus, there was one stoa at Hermione with a threefold, and one at Olympia with a sevenfold echo. (Paus. ii. 35. § 6, v. 21. § 7.) Compare Wiesler, *Die Nymphe Echo: eine kunstmythologische Abhandlung*, Göttingen, 1844. [L. S.]

ECLECTUS or ELECTUS, originally, it would appear, the freedman of L. Verus, after whose death he enjoyed the protection of M. Aurelius, became subsequently the chamberlain of Ummidius Quadratus, and after his destruction was chosen to fill the same office in the household of Commodus. The circumstances under which Eclectus, in conjunction with Laetus and Marcia, contrived the death of the tyrant and then forced the vacant throne upon Pertinax, along with whom he eventually perished are described elsewhere. [COMMODUS; LAETUS; MARCIA; PERTINAX.]

(Capitolin. *Ver.* 9, expressly declares that the Eclectus who was the freedman of Verus was the individual who murdered Commodus, while in Dion Cassius, lxxii. 4, he is first introduced as the chamberlain of Quadratus. See also Dion Cass. lxxii. 19, 22, lxxiii. 1; Capitolin. *Pertin.* 4, 11; Herodian, i. 51, &c., ii. 1; Zonar. xii. 5.) [W. R.]

Q. ECLO'GIUS or EULO'GIUS. According to the commonly received text of Suetonius (*Vitell.* 1), *Q. Eclogius* or *Eulogius* was the author of a little work on the history and genealogy of the Vitellii, in which the origin of the family was traced from Faunus, king of the Aborigines. It must be remarked, however, that the existence of a writer bearing this appellation depends upon a conjectural emendation of Casaubon, who supposes that his name at full length was *Q. Vitellius Eclogius* or *Eulogius*, and that he was a freedman of the emperor whose pedigree he investigated. [W. R.]

ECPHA'NTIDES (Ἐκφαντίδης), an Athenian comic poet of the old comedy, flourished after Magnes, and a little before Cratinus and Telecleides. (Näke, *Choerilus*, p. 52.) He is called by Aspasius (ad Aristot. *Eth. Nicom.* iv. 2) τῶν ἀρχαίων παλαιότατον ποιητήν, which words some writers understand as implying that he was older than Chionides and Magnes. But we have the clear testimony of Aristotle (*Poet.* v. 3), that all the poets before Magnes furnished their choruses at their own expense, whereas the name of a person who was choragus for Ecphantides is mentioned also by Aristotle. (*Polit.* viii. 6.) Again, a certain Androcles, to whom Cratinus and Telecleides often refer, was also attacked by Ecphantides, who could not, therefore, have flourished long before those poets. (Schol. Aristoph. *Vesp.* 1182.) The date of Ecphantides may be placed about Ol. 80 (B. C. 460), and onwards. The meaning of the surname of Καπνίας, which was given to Ecphantides by his rivals, has been much disputed, but it seems to imply a mixture of subtlety and obscurity. He ridiculed the rudeness of the old Megaric comedy, and was himself ridiculed on the same ground by Cratinus, Aristophanes, and others. (Hesych. *s. v.* Καπνίας; Schol. Aristoph. *Vesp.* 151; Näke, *Choeril.* p. 52; Lehrs, *Quaest. Epic.* p. 23; Meineke, p. 36.)

There is only one certain title of a play by Ecphantides extant, namely, the Σάτυροι, a line of which is preserved by Athenaeus (iii. p. 96, b., c.). Another play, Πύραυνος, is ascribed to him by Näke on conjectural grounds; but Meineke ascribes it to Antiphanes. Another title, Διόνυσος, is obtained by Näke from a comparison of Suidas (*s. v.* Ἐδίε) with Hephaestion (xv. 13, p. 96, Gaisf.; see Gaisford's note). Ecphantides was said to have been assisted in composing his plays by his slave CHOERILUS. [P. S.]

E'DECON (Ἐδεκών), an Iberian chief, called Edesco by Livy. He came to Scipio at Tarraco, in B. C. 209, and offered to surrender himself "to the faith of the Romans," requesting, at the same time, that his wife and children, who were among the hostages that had fallen into Scipio's hands at the capture of New Carthage, might be restored to him. Scipio granted his prayer, and thereby greatly increased the Roman influence in Spain.

Edecon was the first chief who, after the retreat of Hasdrubal to the Pyrenees, saluted Scipio as king,—a homage which the latter knew better than to accept. (Polyb. x. 34, 35, 40; Liv. xxvii. 17, 19.) [E. E.]

EDO'NUS (Ἠδωνός), the mythical ancestor of the Edones in Thrace. (Steph. Byz. *s. v.* Ἠδωνοί.) The name is therefore used also in the sense of "Thracian," and as Thrace was one of the principal seats of the worship of Dionysus, it further signifies "Dionysiac" or "Bacchantic." (Ov. *Rem. Am.* 593; Hor. *Carm.* ii. 7. 27.) [L. S.]

EDU'LICA or EDUSA, a Roman divinity, who was worshipped as the protectress of children, and was believed to bless their food, just as Potina and Cuba blessed their drinking and their sleep. (Augustin, *de Civ. Dei*, iv. 11; Varro, *ap. Non.* p. 108; Arnob. iii. 25; Donat. *ad Terent. Phorm.* i. 1, 11.) [L. S.]

EERIBOEA. [ERIBOEA.]

EETION (Ἠετίων), a king of the Placian Thebe in Cilicia, and father of Andromache and Podes. (Hom. *Il.* vi. 396, xvii. 575.) He and seven of his sons were slain by Achilles (*Il.* vi. 415, &c.), who proposed the mighty iron ball, which Eëtion had once thrown, and which had come into the possession of Achilles, as one of the prizes at the funeral games of Patroclus. (*Il.* xxiii. 826, &c.) Among the booty which Achilles made in the town of Eëtion, we find especial mention of the horse Pedasus and the phorminx with a silver neck, on which Achilles played in his tent. (*Il.* xv. 153, ix. 186.) There are two other mythical personages of this name. (*Il.* xxi. 40, &c.; Paus. ii. 4. § 4.) [L. S.]

EGE'RIA. [AEGERIA.]

EGE'RIUS, the son of Aruns, who was the brother of L. Tarquinius Priscus [ARUNS, No. 1], was born after the death of his father; and as Demaratus, the father of Aruns, died shortly after the death of his son without knowing that his daughter-in-law was pregnant, none of his property was left to Egerius, from which circumstance, according to the legend, he derived his name. When the town of Collatia was taken by his uncle Tarquinius Priscus, Egerius was left in command of the place, and henceforth received, according to Dionysius, the surname of Collatinus (though this name is usually confined to his son L. Tarquinius Collatinus). Egerius was afterwards sent against Fidenae in command of the allied forces of Rome. [COLLATINUS.] (Liv. i. 34, 38; Dionys. iii. 50, 57, comp. iv. 64.)

EGESI'NUS. [HEGESINUS.]

EGESTA. [ACESTES.]

L. EGI'LIUS, one of the three commissioners who superintended the foundation of the colony planted at Luca, B. C. 177. (Liv. xli. 17.) [C. P. M.]

EGNA'TIA GENS, a family of Samnite origin, some at least of whom settled at Teanum. At the end of the social war the greater part of these appear to have removed to Rome, where two of them were admitted into the senate (Cic. *pro Cluent.* 48), though a branch of the family seems still to have remained at Teanum. (Cic. *ad Att.* vi. 1, mentions one Egnatius Sidicinus.) We find the following surnames borne by members of this gens: CELER, MAXIMUS, RUFUS, and VERATIUS. [C. P. M.]

EGNA'TIA MAXIMILLA, a descendant of that branch of the Egnatia gens which bore the surname of Maximus, is mentioned by Tacitus (*Ann.* xv. 71) as the wife of Glicius Gallus, who was banished by the emperor Nero. She accompanied her husband in his exile. [C. P. M.]

EGNA'TIUS. 1. GELLIUS EGNATIUS, was leader of the Samnites in the third great Samnite war, which broke out B. C. 298. By the end of the second campaign, the Samnites appeared entirely subdued; but in the following year Gellius Egnatius marched into Etruria, notwithstanding the presence of the Romans in Samnium, and roused the Etruscans to a close co-operation against Rome. This had the effect of withdrawing the Roman troops for a time from Samnium; but the forces of the confederates were defeated by the combined armies of the consuls L. Volumnius and Appius Claudius. In the fourth campaign (B. C. 295) Egnatius induced the Gauls and Umbrians to join the confederacy; but in consequence of the withdrawal of the Etruscans and Umbrians, the Gauls and Samnites fell back beyond the Apennines, and were met by the Romans near the town of Sentinum. A decisive battle, signalized by the heroic devotion of P. Decius, ensued, in which the confederate army was defeated, and Egnatius slain. (Liv. x. 18—29.)

2. MARIUS EGNATIUS, one of the principal leaders of the Italian allies in the social or Marsian war, which broke out B. C. 90. He was doubtless one of those twelve commanders, who were to be chosen year by year by the allies, to serve under two consuls. (Diod. *Fragm.* vol. x. p. 186, ed. Bip.) In Livy he is called the leader of the Samnites. The first of his exploits which we have mentioned is the capture of Venafrum, of which he made himself master through treachery, and where he destroyed two cohorts. Not long after, near Teanum, in a defile of Mons Massicus, he fell unexpectedly on the army of the consul L. Caesar, which he put to flight. The Romans fled to Teanum, but lost a great number of men in crossing the Savo, over which there was but a single bridge. In the following year Egnatius was killed in battle with the Romans under the praetors C. Cosconius and Lucceius. (Liv. *Epit.* lxxv.; Appian, *B. C.* i. 40, 41, 45.)

It has been ingeniously conjectured (by Prosper Merimée, in his *Essai sur la Guerre Sociale*) that the M. Marius of Sidicinum mentioned by A. Gellius as being *suae civitatis nobilissimus homo*, and who was treated with such gross indignity by one of the consuls, probably of the year B. C. 123, was either the father or a near relative of Marius Egnatius.

3. CN. EGNATIUS, a man of somewhat disreputable character, was admitted into the Roman senate, but was subsequently expelled by the censors. (Cic. *pro Cluent.* 48.)

4. EGNATIUS, a son of the former, was, like his father, a member of the senate, and retained that dignity when his father's name was struck off the rolls. He was disinherited by his father. (Cic. *pro Cluent.* 48.)

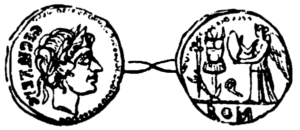
5. EGNATIUS, probably a son of No. 4, accompanied Crassus on his expedition against the Parthians, and after the great defeat which Crassus sustained (B. C. 53), escaped from the scene of the disaster with 300 horsemen. (Plut. *Crassus*, 27.) Appian (*B. C.* iv. 21) mentions two Egnatii, father and son, who were included in the proscription of the year B. C. 43, and were slain by a single blow, while locked in each other's arms. They were perhaps the same with the two last.

6. EGNATIUS SIDICINUS, mentioned by Cicero as having had some money transactions with him. (*Ad Att.* vi. 1. § 23.) [EGNATIA GENS.]

7. EGNATIUS, a poet who wrote before Virgil. Macrobius (*Sat.* vi. 5) quotes some lines from his poem *De Rerum Natura.* [C. P. M.]

EGNATULEIUS, the name of a plebeian gens at Rome. The names of two only belonging to it have come down to us.

1. C. EGNATULEIUS, C. F., whose name is found upon a coin figured below. The obverse represents the head of Apollo with C. EGNATVLEI. C. (F.), and the reverse Victory and a trophy, with ROM(A) beneath. The letter Q indicates that the coin was a Quinarius or half a Denarius. (Eckhel, *Doctr. Num.* vol. v. p. 205.)



2. L. EGNATULEIUS, was quaestor in the year B. C. 44, and commanded the fourth legion, which deserted from Antony to Octavianus. As a reward for his conduct on this occasion, Cicero proposed in the senate that he should be allowed to hold public offices three years before the legal time. (Cic. *Phil.* iii. 3, 15, iv. 2, v. 19.) [C. P. M.]

EIDO'MENE (Εἰδομένη), a daughter of Pheres and wife of Amythaon in Pylos, by whom she became the mother of Bias and Melampus. (Apollod. i. 9. § 11.) In another passage (ii. 2. § 2) Apollodorus calls her a daughter of Abas. [L. S.]

EIDO'THEA (Εἰδοθέα), a daughter of the aged Proteus, who instructed Menelaus, in the island of Pharos at the mouth of the river Aegyptus, in what manner he might secure her father and compel him to say in what way he should return home. (Hom. *Od.* iv. 365, &c.)

There are three other mythical personages of this name. (Hygin. *Fab.* 182; Schol. *ad Soph. Antig.* 972; Anton. Lib. 30.) [L. S.]

EILEITHYIA (Εἰλείθυια), also called Eleithyia, Eilethyia, or Eleutho. The ancients derive her name from the verb ἐλεύθειν, according to which it would signify the coming or helping goddess. She was the goddess of birth, who came to the assistance of women in labour; and when she was kindly disposed, she furthered the birth, but when she was angry, she protracted the labour and delayed the birth. These two functions were originally assigned to different Εἰλειθυίαι. (Hom. *Il.* xi. 270, xvi. 187, xix. 103; comp. Paus. i. 44. § 3; Hesych. *s. v.* Εἰλειθυίαι.) Subsequently, however, both functions were attributed to one divi-

nity, and even in the later Homeric poems the Cretan Eileithyia alone is mentioned. (Hom. *Hymn. in Apoll. Del.* 98, &c., *Od.* xix. 188.) According to the Iliad the Eileithyiae were daughters of Hera, the goddess of marriage, whom they obeyed. (Hom. *Il.* xix. 119; comp. Pind. *Nem.* vii. init.; Ov. *Met.* ix. 285, &c.; Anton. Lib. 29.) According to Hesiod (*Theog.* 922) Zeus was the father of Eileithyia, and she was the sister of Hebe and Ares. (Apollod. i. 3. § 1.) Artemis and Eileithyia were originally very different divinities, but there were still some features in their characters which afterwards made them nearly identical. Artemis was believed to avert evil, and to protect what was young and tender, and sometimes she even assisted women in labour. Artemis, moreover, was, like Eileithyia, a maiden divinity; and although the latter was the daughter of the goddess of marriage and the divine midwife, neither husband, nor lover, nor children of her are mentioned. She punished want of chastity by increasing the pains at the birth of a child, and was therefore feared by maidens. (Theocrit. xxvii. 28.) Frequent births, too, were displeasing to her. In an ancient hymn attributed to Olen, which was sung in Delos, Eileithyia was called the mother of Eros. (Paus. i. 18. § 5. ix. 27. § 2.) Her worship appears to have been first established among the Dorians in Crete, where she was believed to have been born in a cave in the territory of Cnossus. From thence her worship spread over Delos and Attica. According to a Delian tradition, Eileithyia was not born in Crete, but had come to Delos from the Hyperboreans, for the purpose of assisting Leto. (Herod. iv. 35.) She had a sanctuary at Athens, containing three carved images of the goddess, which were covered all over down to the toes. Two were believed to have been presented by Phaedra, and the third to have been brought by Erysichthon from Delos. (Paus. i. 8. § 15.) Her statues, however, were not thus covered everywhere, as Pausanias asserts, for at Aegion there was one in which the head, hands, and feet were uncovered. (Paus. vii. 23. § 5.) She had sanctuaries in various places, such as Sparta (Paus. iii. 17. § 1, 14. § 6), Cleitor (viii. 21. § 2), Messene (iv. 31. § 7), Tegea (viii. 48. § 5), Megara (i. 44. § 3), Hermione (ii. 35. § 8), and other places.

The Elionia, who was worshipped at Argos as the goddess of birth (Plut. *Quaest. Rom.* 49), was probably the same as Eileithyia. (Böttiger, *Ilithyia oder die Hexe*, Weimar, 1799; Müller, *Dor.* ii. 2. § 14.) [L. S.]

EIO'NEUS (Ἠιονεύς), a son of Magnes, and one of the suitors of Hippodameia, was slain by Oenomaus. (Paus. vi. 21. § 7; Schol. *ad Eurip. Phoen.* 1748.) There are three other mythical personages of this name. (Hom. *Il.* vii. 11, x. 435; DIA.) [L. S.]

EIRE'NE (Εἰρήνη). 1. The goddess of peace. After the victory of Timotheus over the Lacedaemonians, altars were erected to her at Athens at the public expense. (Corn. Nep. *Timoth.* 2; Plut. *Cim.* 13.) Her statue at Athens stood by the side of that of Amphiaraus, carrying in its arms Plutus, the god of wealth (Paus. i. 8. § 3), and another stood near that of Hestia in the Prytaneion. (i. 18, § 3.) At Rome too, where peace (Pax) was worshipped, she had a magnificent temple, which was built by the emperor Vespasian. (Suet. *Vespas.* 9; Paus. vi. 9. § 1.) The figure of Eirene or Pax occurs only on coins, and she is there represented as a youthful female, holding in her left arm a cornucopia and in her right hand an olive branch or the staff of Hermes. Sometimes also she appears in the act of burning a pile of arms, or carrying corn-ears in her hand or upon her head. (Hirt. *Mythol. Bilderb.* ii. p. 104.)

2. A daughter of Poseidon and Melanthea, from whom the island of Calauria was, in early times, called Eirene. (Plut. *Quaest. Gr.* 19.) [L. S.]

ELAEU'SIUS (Ἐλαιούσιος), if the name be correct, must have lived in or before the first century after Christ, as he is quoted by Soranus (*de Arte Obstetr.* p. 210), who calls him one of the followers of Asclepiades, and says he was one of those physicians who considered that there were certain diseases peculiar to the female sex, in opposition to some other medical writers who held the contrary opinion. He wrote a work on chronic diseases (Χρόνια), of which the thirteenth book is referred to by Soranus, but of which nothing now remains. [W. A. G.]

ELAGA'BALUS. The Roman emperor commonly known by this name, was the son of Julia Soemias and Sextus Varius Marcellus, and first cousin once removed to Caracalla. [See genealogical table prefixed to the article CARACALLA.] He was born at Emesa about A. D. 205, and was originally called VARIUS AVITUS BASSIANUS, a series of appellations derived from his father (Varius), maternal grandfather (Avitus), and maternal great-grandfather (Bassianus). While yet almost a child he became, along with his first cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, to whose worship a gorgeous temple was dedicated in his native city. The history of his elevation to the purple, to which in the earlier portion of his life he was not supposed to possess any claim, was effected in a very singular manner by his grandmother, Julia Maesa. She had long enjoyed the splendours and dignities of the imperial court in the society of her sister, Julia Domna, the wife of Septimius Severus and the mother of Geta and Caracalla. But after the murder of the latter by Macrinus, Maesa was compelled to return to Syria, there to dwell in unhonoured retirement. While still smarting under a reverse peculiarly galling to her haughty temper, she received intelligence that the army was already disgusted by the parsimony and rigid discipline of their new ruler, and was sighing for the luxury enjoyed under his predecessor. Maesa, skilled in court intrigues and familiar with revolutions, quickly perceived that this feeling might be turned to her own advantage. A report was circulated with industrious rapidity that Elagabalus was not the son of his reputed father, but the offspring of a secret commerce between Soemias and Caracalla. The troops stationed in the vicinity to guard the Phoenician border had already testified their admiration of the youth, whom they had seen upon their visits to Emesa gracefully performing the imposing duties of his priesthood, and, having been further propitiated by a liberal distribution of the wealth hoarded by Maesa, were easily persuaded to receive Elagabalus with his whole family into the camp, and to salute him as their sovereign by the title of M. Aurelius Antoninus, as if he had really been the undoubted progeny and lawful heir of their late monarch. These proceedings took place on the 16th of May, A. D. 218. Macrinus having re-

ceived information of what had happened, despatched Julianus with a body of troops to quell the insurrection. But these, instead of obeying the orders of their general, were prevailed upon to join the mutineers. Whereupon Macrinus advanced in person to meet his rival, was signally defeated in a battle fought on the borders of Syria and Phoenicia, and having escaped in disguise was soon afterwards discovered, brought back, and put to death. [MACRINUS.] The conqueror hastened to Antioch, from whence he forwarded a letter to the senate, in which he at once assumed, without waiting for the form of their consent, all the designations of Caesar, Imperator, son of Antoninus, grandson of Severus, Pius, Felix, Augustus, and Proconsul, together with the tribunitian authority. At the same time he inveighed against the treachery of Macrinus towards his master, his low birth, and his presumption in daring to adopt the title of emperor, concluding with a promise to consult the best interests of all classes of the community, and declaring that he intended to set up Augustus, whose age when he first grasped the reins of power he compared with his own, as a model for imitation. No resistance to these claims was testified on the part of the senate or people, for we find from a curious inscription, discovered some years ago at Rome, that the Fratres Arvales assembled in the Capitol on the 14th of July, that is scarcely more than five weeks after the decisive victory over Macrinus, in order to offer up their annual vows for the health and safety of their young prince, who is distinguished by all the appellations enumerated above.

Elagabalus entered upon his second consulship in A. D. 219, at Nicomedeia, and from thence proceeded to Rome, where he celebrated his accession by magnificent games, by prodigal largesses, and by laying the foundation of a sumptuous shrine for his tutelary deity. Two years afterwards, when he had rendered himself alike odious and contemptible by all manner of follies and abominations, he was persuaded by the politic Maesa to adopt his first cousin, Alexander Severus, to proclaim him Caesar, and nominate him consul-elect. Soon after, having repented of these steps, he endeavoured to procure the death of his kinsman, but was frustrated, partly by the watchfulness of his grandmother and partly by the zeal of the soldiers, with whom Alexander was a great favourite. A repetition of a similar attempt the year following (A. D. 222) proved his own destruction; for a mutiny having arisen among the praetorians in consequence, he was slain along with Soemias in the camp while endeavouring to appease their fury. The two bodies were dragged through the streets and cast into the Tiber, and hence the epithet or nickname of *Tiberinus*, one of the many applied in scorn to the tyrant after his death.

The reign of this prince, who perished at the age of eighteen, after having occupied the throne for three years, nine months, and four days, dating from the battle of Antioch, was characterised throughout by an accumulation of the most fantastic folly, and the most frantic superstition, together with impurity so bestial that the particulars almost transcend the limits of credibility. Had he confined himself to the absurd practical jokes of which so many have been recorded; had he been satisfied with supping on the tongues of peacocks and nightingales, with feeding lions on pheasants and parrots, with assembling companies of guests who were all fat, or all lean, or all tall, or all short, or all bald, or all gouty, and regaling them with mock repasts; had he been content to occupy his leisure hours in solemnizing the nuptials of his favourite deity with the Trojan Pallas or the African Urania, and in making matches between the gods and goddesses all over Italy, men might have laughed goodnaturedly, anticipating an increase of wisdom with increasing years. But unhappily even these trivial amusements were not unfrequently accompanied with cruelty and bloodshed. His earnest devotion to that god whose minister he had been, and to whose favour he probably ascribed his elevation, might have been regarded as excusable or even justifiable had it not been attended with persecution and tyranny. The Roman populace would with easy toleration have admitted and worshipped a new divinity, but they beheld with disgust their emperor appearing in public, arrayed in the attire of a Syrian priest, dancing wild measures and chanting barbaric hymns; they listened with horror to the tales of magic rites, and of human victims secretly slaughtered; they could scarcely submit without indignation to the ordinance that an outlandish idol should take precedence of their fathers' gods and of Jupiter himself, and still less could they consent to obey the decree subsequently promulgated, that it should not be lawful to offer homage at Rome to any other celestial power. But by far the blackest of his offences were his sins against the decencies of both public and private life, the details of which are too horrible and too disgusting to admit of description. (Dion Cass. lxxvii. 30—41, lxxix.; Herodian, v. 4—23; Lamprid. *Elagab.*; Capitolin. *Macrin.*; Eutrop. viii. 13; Aurel. Vict. *de Caes.* xxiii., *Epit.* xxiii.) A coin of Elagabalus is given under PAULA, the wife of Elagabalus. [W. R.]

E'LAPHUS (Ἔλαφος), the fifteenth in descent from Aesculapius, the son of Chrysus and the father of Hippolochus II., who lived probably in the island of Cos in the sixth and fifth centuries B. C. (Suid. *s. v.* Ἱπποκράτης; Thessali *Oratio*, ap. Hippocr. *Opera*, vol. iii. p. 840.) [W. A. G.]

E'LARA (Ἐλάρα), a daughter of Orchomenus or Minyas, who became by Zeus the mother of the giant Tityus; and Zeus, from fear of Hera, concealed her under the earth. (Apollod. i. 4. § 1; Apollon. Rhod. i. 762; Eustath. *ad Hom.* p. 1583; Müller, *Orchom.* p. 185, 2d. edit.) [L. S.]

E'LASUS (Ἔλασος). There are two Trojans of this name, one of whom was slain by Patroclus and the other by Neoptolemus. (Hom. *Il.* xvi. 696; Paus. x. 26. § 1.) [L. S.]

E'LATUS (Ἔλατος). 1. A son of Arcas by Leaneira, Metaneira, or by the nymph Chrysopeleia. He was a brother of Azan and Apheidas, and king of Arcadia. By his wife Laodice he had four sons, Stymphalus, Aepytus, Cyllen, and Pereus. (Apollod. iii. 9. § 1, 10. § 3; Paus. viii. 4. § 2.) He is also called the father of Ischys (Pind. *Pyth.* iii. 31) and of Dotis. (Steph. Byz. *s. v.* Δώτιον.) He is said to have resided on mount Cyllene, and to have gone from thence to Phocis, where he protected the Phocians and the Delphic sanctuary against the Phlegyans, and founded the town of Elateia. (Paus. *l. c.*, x. 34. § 3.) A statue of his stood in the market-place of Elateia, and another at Tegea. (Paus. x. 34. § 3, viii. 48. § 6.)

2. A prince of the Lapithae at Larissa in Thes-

saly, was married to Hippeia, by whom he became the father of Caeneus and Polyphemus, both of whom took part in the expedition of the Argonauts. (Hygin. *Fab.* 11; Ov. *Met.* xii. 497.) He is sometimes confounded with the Arcadian Elatus. (Müller, *Orchom.* pp. 186, 191, 2d. edit.) There are four more mythical personages of this name. (Hom. *Il.* vi. 33, *Od.* xxii. 268; Apollod. ii. 5. § 4; Apollon. Rhod. i. 101.) [L. S.]

ELECTRA (Ἠλέκτρα), *i. e.* the bright or brilliant one. 1. A daughter of Oceanus and Tethys, and the wife of Thaumas, by whom she became the mother of Iris and the Harpies, Aëllo and Ocypete. (Hom. *Hymn. in Cer.* 419; Hes. *Theog.* 266; Apollod. i. 2. §§ 2, 6; Paus. iv. 33. § 6; Serv. *ad Aen.* iii. 212.)

2. A daughter of Atlas and Pleione, was one of the seven Pleiades, and became by Zeus the mother of Jasion and Dardanus. (Apollod. iii. 10. § 1, 12. §§ 1, 3.) According to a tradition preserved in Servius (*ad Aen.* i. 32, ii. 325, iii. 104, vii. 207) she was the wife of the Italian king Corythus, by whom she had a son Jasion; whereas by Zeus she was the mother of Dardanus. (Comp. Serv. *ad Aen.* i. 384, iii. 167; Tzetz. *ad Lycoph.* 29.) Diodorus (v. 48) calls Harmonia her daughter by Zeus. She is connected also with the legend about the Palladium. When Electra, it is said, had come as a suppliant to the Palladium, which Athena had established, Zeus or Athena herself threw it into the territory of Ilium, because it had been sullied by the hands of a woman who was no longer a pure maiden, and king Ilus then built a temple to Zeus. (Apollod. iii. 12. § 3.) According to others it was Electra herself that brought the Palladium to Ilium, and gave it to her son Dardanus. (Schol. *ad Eurip. Phoen.* 1136.) When she saw the city of her son perishing in flames, she tore out her hair for grief, and was thus placed among the stars as a comet. (Serv. *ad Aen.* x. 272.) According to others, Electra and her six sisters were placed among the stars as the seven Pleiades, and lost their brilliancy on seeing the destruction of Ilium. (Serv. *ad Virg. Georg.* i. 138; Eustath. *ad Hom.* p. 1155.) The fabulous island of Electris was believed to have received its name from her. (Apollon. Rhod. i. 916.)

3. A sister of Cadmus, from whom the Electrian gate at Thebes was said to have received its name. (Paus. ix. 8. § 3; Schol. *ad Apollon. Rhod.* i. 916.)

4. A daughter of Agamemnon and Clytaemnestra, is also called Laodice. (Eustath. *ad Hom.* p. 742.) She was the sister of Iphigeneia, Chrysothemis, and Orestes. The conduct of her mother and Aegisthus threw her into grief and great suffering, and in consequence of it she became the accomplice of Orestes in the murder of his mother. Her story, according to Hyginus (*Fab.* 122), runs thus: On receiving the false report that Orestes and Pylades had been sacrificed to Artemis in Tauris, Aletes, the son of Aegisthus, assumed the government of Mycenae; but Electra, for the purpose of learning the particulars of her brother's death, went to Delphi. On the day she reached the place, Orestes and Iphigeneia likewise arrived there, but the same messenger who had before informed her of the death of Orestes, now added, that he had been sacrificed by Iphigeneia. Electra, enraged at this, snatched a firebrand from the altar, with the intention of putting her sister's eyes out with it. But Orestes suddenly came to the spot, and made himself known to Electra. All being thus cleared up, they travelled together to Mycenae, where Orestes killed the usurper Aletes, and Electra married Pylades. The Attic tragedians, Aeschylus, Sophocles, and Euripides, have used the story of Electra very freely: the most perfect, however, is that in the "Electra" of Sophocles. When Aegisthus and Clytaemnestra, after the murder of Agamemnon, intended to kill young Orestes also, Electra saved him by sending him under the protection of a slave to king Strophius at Phanote in Phocis, who had the boy educated together with his own son Pylades. Electra, in the meantime, was ever thinking on taking revenge upon the murderers of her father, and when Orestes had grown up to manhood, she sent secret messages to him to remind him of his duty to avenge his father. At length, Orestes came with Pylades to Argos. A lock of hair which he had placed on the grave of his father, was a sign to Electra that her brother was near. Orestes soon after made himself known to her, and informed her that he was commanded by Apollo to avenge the death of his father. Both lamented their misfortunes, and Electra urged him to carry his design into effect. Orestes then agreed with her that he and Pylades should go into the house of Clytaemnestra, as strangers from Phocis, and tell her that Orestes was dead. This was done accordingly, and Aegisthus and Clytaemnestra fell by the hand of Orestes, who gave Electra in marriage to his friend Pylades. (Comp. Aeschyl. *Eumenides*, and Euripides, *Orestes*.) She became by him the mother of Medon and Strophius. Her tomb was shewn in later times at Mycenae. (Paus. ii. 16. § 5.)

5. A servant of Helen, was painted by Polygnotus in the Lesche at Delphi, in the act of kneeling before her mistress and fastening her sandals. (Paus. x. 25. § 2.)

A sixth Electra occurs among the daughters of Danaus. (Apollod. ii. 1. § 5.) [L. S.]

ELE'CTRYON (Ἠλεκτρύων), a son of Perseus and Andromeda, was king of Mycenae or Mideia in Argolis. (Paus. ii. 25. § 8.) He was married to Anaxo, the daughter of Alcaeus, by whom he had several children. (Apollod. ii. 4. § 5, &c.) The tradition about him is given under AMPHITRYON. Another Electryon is mentioned by Diodorus (iv. 67). [L. S.]

ELECTRYO'NE (Ἠλεκτρυώνη), a daughter of Helios and Rhodos. (Diod. v. 56; Schol. *ad Pind. Ol.* vii. 24.) The name is also used as a patronymic from Electryon, and given to his daughter, Alcmene. (Hes. *Scut. Herc.* 16.) [L. S.]

ELECTUS. [ECLECTUS.]

ELEIUS (Ἠλεῖος). 1. A son of Poseidon and Eurydice, the daughter of Endymion, was king of the Epeians and father of Augeas. (Paus. v. 1. § 6, &c.)

2. A son of Amphimachus and king of Elis. In his reign the sons of Aristomachus invaded Peloponnesus. (Paus. v. 3. § 4.)

3. A son of Tantalus, from whom the country of Elis was believed to have received its name. (Steph. Byz. *s. v.* Ἦλις.) [L. S.]

E'LEOS (Ἔλεος), the personification of pity or mercy, had an altar in the agora at Athens. "The Athenians," says Pausanias (i. 17. § 1), "are the only ones among the Hellenes that worship this divine being, and among all the gods this is the most useful to human life in all its vicissitudes."

Those who implored the assistance of the Athenians, such as Adrastus and the Heracleidae, approached as suppliants the altar of Eleos. (Apollod. ii. 8. § 1, iii. 7. § 1; Schol. *ad Soph. Oed. Col.* 258) [L. S.]

ELEPHANTIS, the writer of certain amatory works (*molles Elephantidos libelli*), the character of which is sufficiently evident from the notices contained in Martial and Suetonius. We know not with certainty the sex of the author, nor in what language the pieces were composed, nor whether they were expressed in prose or verse; but the grammatical form of the name seems to indicate that the person in question was a female, and that she was either a Greek by birth or of Greek extraction. By the historians of literature she is generally ranked among the poetesses. (Martial, *Ep.* xii. 43. 5; Suet. *Tib.* 43; *Priapei.* iii.; Suidas, *s. v.* Ἀστυάνασσα.) Galen quotes a treatise περὶ κοσμητικῶν by this or some other Elephantis. (Fabric. *Bibl. Graec.* vol. viii. p. 158; comp. Spanheim, *de Praestantia et Usu Numism.* Diss. ix. p. 771.) [W. R.]

ELEPHE'NOR (Ἐλεφήνωρ), a son of Chalcodon, and prince of the Abantes in Euboea, whom he led against Troy in thirty or forty ships. He there fell by the hand of Agenor. (Hom. *Il.* ii. 540, iv. 463; Hygin. *Fab.* 97; Dict. Cret. i. 17.) Hyginus calls his mother Imenarete, and Tzetzes (*ad Lycoph.* 1029) Melanippe. He is also mentioned among the suitors of Helen (Apollod. iii. 10. § 8), and was said to have taken with him to Troy the sons of Theseus, who had been entrusted to his care. (Plut. *Thes.* 35; Paus. i. 17. § 6.) According to Tzetzes, Elephenor, without being aware of it, killed his grandfather, Abas, in consequence of which he was obliged to quit Euboea. When therefore the expedition against Troy was undertaken, Elephenor did not return to Euboea, but assembled the Abantes on a rock on the Euripus, opposite the island. After the fall of Troy, which, according to some accounts, he survived, he went to the island of Othronos near Sicily, and, driven away thence by a dragon, he went to Amantia in Illyria. (Lycophr. 1029, &c.) [L. S.]

ELEUSI'NA or ELEUSI'NIA (Ἐλευσινία), a surname of Demeter and Persephone, derived from Eleusis in Attica, the principal seat of their worship. (Virg. *Georg.* i. 163; Phornut. *N. D.* 27; Steph. Byz. *s. v.* Ἐλευσίς.) [L. S.]

ELEUSIS (Ἐλευσίς), a son of Hermes and Daeira, the daughter of Oceanus. The town of Eleusis in Attica was believed to have derived its name from him. (Paus. i. 38. § 7; Apollod. i. 5. § 2; Hygin. *Fab.* 147.) He was married to Cothonea or Cyntinia. (Hygin. *l. c.*; Serv. *ad Virg. Georg.* i. 19.) [L. S.]

ELEUSIS (Ἐλευσίς), is quoted by Diogenes Laërtius (i. 29) as the author of a work on Achilles (περὶ Ἀχιλλέως). [L. S.]

ELEUTHER (Ἐλευθήρ), a son of Apollo and Aethusa, the daughter of Poseidon, was regarded as the founder of Eleutherae in Boeotia. (Steph. Byz. *s. v.* Ἐλευθεραί.) He was the grandfather of Jasius and Poemander, the founder of Tanagra. (Paus. ix. 20. § 2.) He is said to have been the first that erected a statue of Dionysus, and spread the worship of the god. (Hygin. *Fab.* 225.) There are two other mythical personages of the same name. (Plut. *Quaest. Gr.* 39; Steph. Byz. *s. v.* Ἐλευθεραί.) [L. S.]

ELEUTHEREUS (Ἐλευθερεύς), a surname of Dionysus, which he derived either from Eleuther, or the Boeotian town of Eleutherae; but it may also be regarded as equivalent to the Latin *Liber*, and thus describes Dionysus as the deliverer of man from care and sorrow. (Paus. i. 20. § 2, 38. § 8; Plut. *Quaest. Rom.* 101.) The form Eleutherius is certainly used in the sense of the deliverer, and occurs also as the surname of Zeus. (Plut. *Sympos.* vii. in fin.; Pind. *Ol.* xii. 1; Strab. ix. p. 412; Tacit. *Ann.* xv. 64.) [L. S.]

ELIAS (Ἡλίας). This name, which is of Hebrew origin, belongs to several Greek writers, chiefly ecclesiastics, of the Byzantine empire. There were several prelates of the name in the Oriental patriarchates and bishoprics, and several writers, chiefly ecclesiastics, in the Oriental tongues, for whom see Assemanni, *Bibliotheca Orientalis*, and Fabric. *Bibl. Graec.* vol. ix. p. 257, xi. p. 614. We give only those belonging to Greek biography. In Latin the name is frequently written Helias.

1. 2. 3. Elias. There were three patriarchs of Jerusalem of this name. Elias I. was patriarch from A. D. 494 or 495 till his deposition by a council held at Sidon, whose decree was enforced, A. D. 513, by the emperor Anastasius I. He died in exile A. D. 518. Elias II. held the patriarchate from A. D. 760, or earlier, to 797, with the exception of an interval, when he was expelled by an intrusive patriarch Theodorus. He was represented at the second general council of Nicaea, A. D. 787, by Joannes, a presbyter, and Thomas, principal of the convent of St. Arsenius near Babylon in Egypt: these ecclesiastics were also representatives of the patriarchs of Alexandria and Antioch. Elias III. was patriarch at least as early as 881, when he sent a letter to Charles le Gros and the prelates, princes, and nobles of Gaul. A Latin version of the letter of Elias to Charlemagne (for it is scarcely probable that the original was in that language) was published in the Spicilegium of D'Achéry. Elias died about A. D. 907. (Papebroche, *Tractatus preliminaris de Episcopis et Patriarchis Sanctae Hierosolymitanae Ecclesiae* in the *Acta Sanctorum: Maii*, vol. iii. with the *Appendix* in vol. vii. p. 696, &c.; Labbe, *Concilia*, vol. vii.; D'Achéry, *Spicileg.* vol. iii. p. 363, ed. Paris, 1723.)

4. Elias of Charax. A Manuscript in the library of St. Mark at Venice contains a citation, printed by Villoison, from a Greek treatise on versification by "Helias, a monk of Charax." Villoison states that the passage cited by him is, in several MSS. of the King's Library at Paris, improperly ascribed to Plutarch. Harless incorrectly represents Villoison as speaking of two works of Helias on versification, and without, or rather against authority, connects the name of Elias of Crete with them. Part of this work is printed by Hermann in an Appendix to his edition of Dracon of Stratoniceia. [Dracon.] (Villoison, *Anecd. Graec.* vol. ii. pp. 85, 86; Fabric. *Bibl. Graec.* vol. vi. p. 338.)

5. Elias of Crete. There are several works extant ascribed to Elias Cretensis, whom Rader, Cave, Fabricius, and others, suppose to have been Elias, bishop (or rather metropolitan) of Crete, who took part in the second general council of Nicaea, A. D. 787. (Labbe, *Concilia*, vol. vii.) Leunclavius considers that the author was a different person from the prelate, and places the former in the sixth century or thereabout. (*Prooemium in Sti Gregorii Nazianzeni Opera.*) Oudin, who

has examined the subject most carefully, agrees with Leunclavius in distinguishing the writer from the prelate, and deduces from the internal evidence of his works that the writer lived about A. D. 1120 or 1130.

He wrote (1) *Commentaries on several of the Orations of Gregory Nazianzen.* There are several MSS. extant of these commentaries in the original Greek, but we believe they have never been printed. A Latin version of them, partly new, partly selected from former translations, was published by Billius with his Latin version of Gregory's works, and has been repeatedly reprinted.

(2.) *A Commentary on the* Κλίμαξ, *Climax*, "*Scala Paradisi*," *or Ladder of Paradise of Joannes or John surnamed Scholasticus or Climacus.* This commentary, which has never been published, but is extant in MS., is described by Rader in his edition of the Climax, as very bulky. Some extracts are embodied in the Scholia of a later commentator given by Rader.

(3.) *An Answer respecting virgins espoused before the age of puberty.* This is extant in MS. in the King's Library at Paris, in the catalogue of which the author is described as the metropolitan of Crete.

(4.) *Answers to Dionysius the Monk on his seven different questions*, given by Binefidius (*Juris Orient. Libri*, iii. p. 185) and Leunclavius (*Jus Gr. Rom.* i. p. 335).

It is not known that any other works of his are extant. Nicolaus Commenus in his *Praenotiones Mystagogicae* cites other works, but they are probably lost. One was *On the Morals of the Heathens*, and the others were *Answers to the Monks of Corinth*, *To the Monks of Asca*, and *To the Solitary Monks.* Harless incorrectly ascribes to Elias of Crete the work of Elias or Helias of Charax [see No. 4] on versification. (Cave, *Hist. Lit.* vol. i. p. 641; Rader, *Isagoge ad Scalam St. Joannis Climaci*, prefixed to his edition of that work; Oudin, *Commentarii de Scriptor. et Scriptis Ecclesiasticis*, vol. ii. col. 1066, &c.; Fabric. *Bibl. Graec.* vol. viii. p. 430, ix. p. 525, xi. p. 615; *Catalogus Librorum Manuscriptorum Bibliothecae Regiae*, Paris, 1740.)

6. Elias, called, from the ecclesiastical office which he held, Ecdicus (Ἔκδικος), or "the Defender," was the author of a Greek work on the Ascetic life, extant in MS. in the Imperial Library at Vienna, and in the King's Library at Paris. The work is said to be entitled Πηγὴ ναίουσα. A Latin version of a part is given in the *Bibliotheca Patrum*, vol. xxii. p. 756, &c. ed. Lyons, 1677. In the catalogue of the King's Library at Paris is a Greek MS. containing, among other things, a *Florilegium*, or selection, said to be by "Helias, Presbyter et Defensor." (Montfaucon, *Bibliotheca Bibliothecarum*, p. 548; *Catal. Codd. MStorum Biblioth. Regiae*, vol. ii. Nos. CCCLXII. 6, DCCCLVIII. 21, Paris, 1740; Cave, *Hist. Lit.* vol. ii. Dissert. i. p. 7; Fabric. *Bibl. Graec.* vol. xi. p. 615.)

7. Elias, called "the Monk." Leo Allatius in his *De Symeonum Scriptis Diatriba* (p. 101) mentions a discourse προεόρτιον, on the Nativity, by Elias the Monk. (Cave, *Hist. Lit.* vol. ii. Diss. i. p. 7, ed. Oxford, 1740—43.)

8. Elias, called "the Philosopher." There are in the Medicean Library at Florence Prolegomena to the Εἰσαγωγή of Porphyry taken from the writings of "Elias the Philosopher," and there are some extracts from the same Elias in a MS. in the Library of St. Mark at Venice. But nothing appears to be known of the writer beyond his name. (Fabric. *Bibl. Graec.* vol. xi. p. 616.)

9. Elias Syncellus. Leo Allatius has mentioned some hymns or poems addressed to the Virgin Mary, remarkable for their beauty, piety, and elegance: he promised to publish them, but did not fulfil his intention. Among the writers of them he names Elias Syncellus. (Allatius, *Notes to his edition of Eustathius of Antioch*, p. 284.)

Montfaucon mentions a black-letter MS. apparently in Latin, belonging at that time to the monastery of Caunes in Languedoc, entitled *Requies in Clementinas*, by Elias or Helias. But who this Elias was, is not stated, nor whether the work was a version from the Greek, which the name of the writer would lead us to suppose. A MS. entitled *Theorica et Practica*, by "Helias Salomon," is also mentioned by Montfaucon, but we know nothing of the writer. (Montfaucon, *Bibliotheca Bibliothecarum*, pp. 515, 1241.) [J. C. M.]

ELICAON or HELICAON (Ἑλικάων), of Rhegium, a Pythagorean philosopher. He is mentioned along with other Pythagoreans, who gave good and wholesome laws to Rhegium, and endeavoured to make practical use of the philosophical principles of their master in the administration of their country. (Iamblich. *Vit. Pythag.* 27, 30, 36.) [L. S.]

ELI'CIUS, a surname of Jupiter at Rome, where king Numa dedicated to Jupiter Elicius an altar on the Aventine. (Liv. i. 20.) The same king was said to have instituted certain secret rites to be performed in honour of the god, which were recorded in his Commentarii. (Liv. i. 31.) The origin of the name as well as the notion of Jupiter Elicius is referred to the Etruscans, who by certain prayers and sacrifices called forth (*eliciebant* or *evocabant*) lightning or invited Jupiter to send lightning. (Plin. *H. N.* ii. 54; Ov. *Fast.* iii. 327, &c.; Varro, *de Ling. Lat.* vi. 94.) The object of calling down lightning was according to Livy's explanation to elicit prodigies *ex mentibus divinis*; and when the god appeared or sent his lightning in anger, it was an unfortunate sign to the person who had invited it. Seneca (*Quaest. Nat.* ii. 49) attests that the ancients distinguished a kind of lightning or fulmina, called *fulmina hospitalia*, which it was possible for man to draw down, and Pliny mentions Numa, Tullus Hostilius, and Porsena, among the persons who in early times had called down lightning, though Tullus and his family perished in the attempt. Some modern writers think that the belief in the possibility of calling down lightnings arose out of certain observations or experiments in electricity, with which the ancients were acquainted, and some have even ventured upon the supposition that the ancients, and the Etruscans in particular, knew the use of conductors of lightning, which, though they cannot draw lightning from heaven, yet conduct it towards a certain point. Servius (*ad Virg. Eclog.* vi. 42) goes even so far as to say that the art of drawing down lightning was known to Prometheus. [L. S.]

ELIONIA. [Eileithyia.]

ELISSA. [Dido.]

ELLO'PION (Ἐλλοπίων), of Peparethus, a Socratic philosopher, who is mentioned only by Plutarch. (*De Gen. Socrat.* p. 578, f.) [L. S.]

ELLOPS (Ἔλλοψ), a son of Ion or Tithonus, from whom Ellopia in Euboea derived its name. (Strab. x. p. 445; Steph. Byz. *s. v.* Ἐλλοπία; Eustath. *ad Hom.* p. 280.) [L. S.]

ELPE'NOR (Ἐλπήνωρ), one of the companions of Odysseus, who were metamorphosed by Circe into swine, and afterwards back into men. Intoxicated with wine, Elpenor one day fell asleep on the roof of Circe's residence, and in his attempt to rise he fell down and broke his neck. (Hom. *Od.* x. 550, &c.) When Odysseus was in the lower world, he met the shade of Elpenor, who implored him to burn his body and to erect a monument to him. (*Od.* xi. 57.) After his return to the island of Circe, Odysseus complied with this request of his friend. (*Od.* xii. 10, &c.; comp. Juven. xv. 22; Ov. *Ibis*, 487.) Elpenor was painted by Polygnotus in the Lesche at Delphi. (Paus. x. 29.) Servius (*ad Aen.* vi. 107) relates that Elpenor was killed by Odysseus himself for necromantic purposes. [L. S.]

ELPI'DIUS (Ἐλπίδιος), is called a remarkable man and fond of learning. Leontius, in his commentary on the "Phaenomena" of Aratus, says, that he had constructed for Elpidius a sphaera according to the description of Aratus, and Fabricius (*Bibl. Gr.* iv. p. 94, note) supposes that this Elpidius is the same as the patrician who was sent as ambassador to Chaganus, king of the Avari, in the first year of the reign of the emperor Mauritius, and who is mentioned by Cedrenus and other writers of that period. [L. S.]

ELPI'DIUS, or HELPIDIUS (Ἐλπίδιος), one of the physicians of Theodoric the Great, king of the Ostrogoths, A. D. 493—526, whom he attended in his last illness. (Procop. *de Bello Goth.* lib. i. p. 167, ed. Höschel.) He was a Christian, and in deacon's orders, and probably a native of Milan. There is extant a letter to him from king Theodoric (ap. Cassiod. *Variar.* iv. 24), and four from Ennodius. (*Epist.* vii. 7, viii. 8, ix. 14, 21; ap. Sirmondi *Opera*, vol. i.) [W. A. G.]

ELPINI'CE (Ἐλπινίκη), daughter of Miltiades, and sister of Cimon. According to some accounts she was only his half-sister, and he therefore made her his wife, the Athenian law permitting marriage with a sister, if she was not ὁμομήτριος. He gave her, however, afterwards in marriage to Callias, who had fallen in love with her, and who made this the condition of paying for Cimon the fine which had been imposed upon Miltiades. [vol. i. p. 567, b.] The character of Elpinice does not stand high, and we hear of a suspected intrigue of her's with Polygnotus, the painter. When Cimon was accused of having taken bribes from Alexander I., king of Macedonia, Elpinice went to Pericles to entreat his forbearance. He put her off at the time with a jest, but he refrained on the trial from pressing strongly the charge against her brother. Cimon is said also to have negotiated with Pericles, through Elpinice, the terms on which he was to return from exile. (Plut. *Cim.* 4, 14, *Pericl.* 10; Nepos, *Cim.* 1.) [E. E.]

ELVA, the name of a patrician family of the Aebutia gens.

1. T. AEBUTIUS T. F. ELVA, consul with P. Veturius Geminus Cicurinus in B. C. 499, in which year Fidenae was besieged and Crustumeria taken. In the following year, according to the date of most annalists, Elva was magister equitum to the dictator A. Postumius Albinus in the great battle fought at the Lake Regillus, where he commanded the left wing. The lays of that battle sung of his combat with Octavius Mamilius, by whom his arm was pierced through. (Liv. ii. 19; Dionys. v. 58, vi. 2, 4, 5, 11.)

2. L. AEBUTIUS T. F. T. N. ELVA, son of the preceding, consul with P. Servilius Priscus Structus in B. C. 463, was carried off in his consulship by the great plague which raged at Rome in that year. (Liv. iii. 6; Dionys. ix. 67; Diod. xi. 79; Oros. ii. 12.)

3. POSTUMUS AEBUTIUS ELVA CORNICEN, consul with M. Fabius Vibulanus in B. C. 442, in which year a colony was founded at Ardea, and magister equitum to the dictator Q. Servilius Priscus Structus in B. C. 435. (Liv. iv. 11, 21; Diod. xii. 34.)

4. M. AEBUTIUS ELVA, one of the triumviri for founding the colony at Ardea in B. C. 442. (Liv. iv. 11.)

5. M. AEBUTIUS ELVA, praetor in B. C. 168, when he obtained Sicily as his province. (Liv. xliv. 17.)

E'LYMUS (Ἔλυμος), a Trojan, a natural son of Anchises and a brother of Eryx. (Tzetz. *ad Lycoph.* 959.) Previous to the emigration of Aeneias, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimisus, in the country of the Sicani. When afterwards Aeneias also arrived there, he built for them the towns of Aegesta and Elyme, and the Trojans who settled in that part of Sicily called themselves Elymi, after Elymus. (Dionys. Hal. *A. R.* i. 52, &c.) Strabo (xiii. p. 608) calls him Elymnus, and says that he went to Sicily with Aeneias, and that they together took possession of Eryx and Lilybaeum. Elymus was further believed to have founded Asca and Entella in Sicily. (Virg. *Aen.* v. 73, with Servius's note.) [L. S.]

EMANUEL. [MANUEL.]

EMA'THION (Ἠμαθίων), a son of Tithonus and Eos, and a brother of Memnon. (Hes. *Theog.* 985.) He was king of Arabia, and was slain by Heracles. (Apollod. ii. 5. § 11; Q. Smyrn. iii. 300.) There are two other mythical personages of this name. (Ov. *Met.* v. 105; Virg. *Aen.* ix. 571.) [L. S.]

E'MATHUS (Ἤμαθος), a son of Macedon and brother of Pierus, from whom Emathia, that is Macedonia, was believed to have derived its name. (Eustath. *ad Hom.* p. 980.) The daughters of Pierus (the Pierides) are sometimes called after their uncle Emathidea. (Ov. *Met.* v. 669.) [L. S.]

E'MILUS (Ἔμιλος) of Aegina, made the gold and ivory statues of the Hours sitting on thrones in the temple of Hera at Olympia. (Paus. v. 17. § 1.) There is no other mention of this artist, and there can be no doubt that Valckenaer is right in reading Σμίλις. Some MSS. give Ἔμιλις and Ἄμιλις. [SMILIS.] [P. S.]

EMME'NIDAE (Ἐμμενίδαι), a princely family at Agrigentum, which traced its origin to the mythical hero Polyneices. Among its members we know Emmenides (from whom the family derived its name) the father of Aenesidamus, whose sons Theron and Xenocrates are celebrated by Pindar as victors at the great games of Greece. Theron won a prize at Olympia, in Ol. 76 (B. C. 476), in the chariot-race with four full-grown horses, and Xenocrates gained prizes in the horse-race at the Pythian, Isthmian, and Panathenaic

games. (Pind. *Ol.* ii. 48, iii. 38, *Pyth.* vi. 5, with the Scholiast, and Böckh's *Explicat. ad Pind.* pp. 114, &c., 119, 122, 127, 135; Müller, *Orchom.* p. 332, 2nd edit.) [L. S.]

EMPANDA, or PANDA, was, according to Festus (*s. v.* Empanda), a *dea paganorum.* Varro (*ap. Non.* p. 44; comp. Gell. xiii. 22; Arnob. iv. 2) connects the word with *pandere*, but absurdly explains it by *panem dare*, so that Empanda would be the goddess of bread or food. She had a sanctuary near the gate, called after her the porta Pandana, which led to the capitol. (Festus, *s. v.* Pandana; Varro, *de Ling. Lat.* v. 42.) Her temple was an asylum, which was *always open*, and the suppliants who came to it were supplied with food from the funds of the temple. This custom at once shews the meaning of the name Panda or Empanda: it is connected with *pandere*, to open; she is accordingly the goddess who is open to or admits any one who wants protection. Hartung (*die Religion der Röm.* ii. p. 76, &c.) thinks that Empanda and Panda are only surnames of Juno. [L. S.]

EMPE'DOCLES (Ἐμπεδοκλῆς), of Acragas (Agrigentum), in Sicily, flourished about Olymp. 84, or B.C. 444. (Diog. Laërt. viii. 74; comp. 51, 52; Simon Karsten, *Empedoclis Agrigent. Carmin. Reliquiae*, p. 9, &c.) His youth probably fell in the time of the glorious rule of Theron, from Ol. 73 to Ol. 77; and although he was descended from an ancient and wealthy family (Diog. Laërt. viii. 51), Empedocles with enthusiasm joined the revolution—as his father, Meton, had probably done before—in which Thrasydaeus, the son and successor of Theron, was expelled, and which became the watchword for the other Greek towns to shake off the yoke of their monarchs. (Diog. Laërt. viii. 72.) His zeal in the establishment of political equality is said to have been manifested by his magnanimous support of the poor (*ibid.* 73), by his inexorable severity in persecuting the overbearing conduct of the aristocrats (Timaeus, *ap. Diog. L.* viii. 64, comp. 65, 66), and in his declining the sovereignty which was offered to him. (Aristot. *ap. Diog.* viii. 63; compare, however, Timaeus, *ibid.* 66, 76) His brilliant oratory (Satyr. *ap. Diog.* viii. 58; Timaeus, *ibid.* 67), his penetrating knowledge of nature and of circumstances, and the reputation of his marvellous powers, which he had acquired by curing diseases, by his successful exertions in removing marshy districts, averting epidemics and obnoxious winds (Diog. Laërt. viii. 60, 70, 69; Plut. *de Curios. Princ.* p. 515, *adv. Col.* p. 1126; Plin. *H. N.* xxxvi. 27, and others), spread a lustre around his name, which induced Timaeus and other historians to mention him more frequently. Although he himself may have been innocent of the name of "averter" or "controller of storms" (κωλυσανέμας, ἀλεξανέμας) and of a magician (γόης), which were given to him (Karsten, *l. c.* p. 49, &c.), still he must have attributed to himself miraculous powers, if in the beginning of his Καθαρμοί he said of himself—he may, however, have been speaking in the name of some assistant daemon—"An immortal god, and no longer a mortal man, I wander among you, honoured by all, adorned with priestly diadems and blooming wreaths; to whatever illustrious towns I go, I am praised by men and women, and accompanied by thousands, who thirst for deliverance, some being desirous to know the future, others remedies for diseases," &c. (Karsten, p. 142, v. 392, &c.; compare the accounts of the ostentation and haughtiness of Empedocles, p. 29, &c.) In like manner he promises remedies against the power of evil and of old age; he pretends to teach men how to break the vehemence of the unwearied winds, and how to call them forth again; how to obtain from dark rainy clouds useful drought, and tree-feeding rivers from the drought of summer (*ibid.* v. 425, &c.),—promises and pretensions, perhaps, expressive of his confidence in the infant science, which had only commenced its development, rather than in his own personal capability. With equal pride he celebrates the wisdom of the man—the ancient historians themselves did not know whether he meant Pythagoras or Parmenides—who, possessed of the richest mental and intellectual treasures, easily perceived everything in all nature, whenever with the full energy of his mind he attempted to do so. (*Ibid.* v. 440, &c.) The time was one of a varied and lively mental movement, and Empedocles was acquainted or connected by friendship with the physicians Acron and Pausanias (Diog. Laërt. viii. 60, 61, 65, 69; Plut. *de Is. et Os.* p. 383; Plin. *H. N.* xxix. 3; Suid. *s. v.*; comp. Fragm. v. 54, 433, &c.), with Pythagoreans, and it is said with Parmenides and Anaxagoras also (Diog. Laërt. viii. 55, 56, &c.; comp. Karsten, p. 47, &c.); and persons being carried away by that movement, believed themselves to be the nearer the goal the less clearly they perceived the way that led to it, and they regarded a perfect power over nature as the necessary consequence of a perfect knowledge of it.

Timaeus and Dicaearchus had spoken of the journey of Empedocles to Peloponnesus, and of the admiration which was paid to him there (Diog. Laërt. viii. 71, 67; Athen. xiv. p. 620); others mentioned his stay at Athens, and in the newly-founded colony of Thurii, B. C. 446 (Suid. *s. v.* Ἄκρων; Diog. Laërt. viii. 52); but it was only untrustworthy historians that made him travel in the east as far as the Magi. (Plin. *H. N.* xxx. 1, &c.; comp. Karsten, p. 39, &c.) His death is said to have been marvellous, like his life: a tradition, which is traced to Heracleides Ponticus, a writer fond of wonderful things, represented him as having been removed from the earth, like a divine being; another said that he had perished in the flames of mount Aetna. (Diog. Laërt. viii. 67, 69, 70, 71; Hor. *ad Pison.* 464, &c.; comp. Karsten, p. 36, &c.) But it is attested by the authority of Aristotle, that he died at the age of sixty, and the statements of later writers, who extend his life further, cannot be set up against such a testimony. (Apollon. *ap. Diog. Laërt.* viii. 52, comp. 74, 73.) Among the disciples of Empedocles none is mentioned except Gorgias, the sophist and rhetorician, whose connexion with our philosopher seems to be alluded to even by Plato. (Diog. Laërt. viii. 58; Karsten, p. 56, &c.) Among the works attributed to Empedocles, and which were all metrical compositions (see the list in Karsten, p. 62, &c.), we can form an opinion only on his Καθαρμοί and his didactic poem on Nature, and on the latter work only from the considerable fragments still extant. It consisted of 2000 hexameter verses, and was addressed to the abovementioned Pausanias,—its division into three books was probably made by later grammarians. (Diog. Laërt. viii. 77; Karsten, p. 70, &c.) The

Καθαρμοί, a poem said to have consisted of 3000 verses, seems to have recommended particularly a good moral conduct as the means of averting epidemics and other evils. (See the fragments in Karsten, p. 144, vers. 403, &c.; comp. Aristot. *Eth. Nic.* vii. 5; Eudem. vi. 3.) Empedocles was undoubtedly acquainted with the didactic poems of Xenophanes and Parmenides (Hermipp. and Theophrast. *ap. Diog. Laërt.* viii. 55, 56)—allusions to the latter can be pointed out in the fragments,—but he seems to have surpassed them in the animation and richness of his style, and in the clearness of his descriptions and diction; so that Aristotle, though, on the one hand, he acknowledged only the metre as a point of comparison between the poems of Empedocles and the epics of Homer, yet, on the other hand, had characterised Empedocles as Homeric and powerful in his diction. (*Poet.* 1, *ap. Diog. Laërt.* viii. 57.) Lucretius, the greatest of all didactic poets, speaks of him with enthusiasm, and evidently marks him as his model. (See especially Lucret. i. 727, &c.) We are indebted for the first comprehensive collection of the fragments of Empedocles, and of a careful collection of the testimonies of the ancients concerning his doctrines, to Fr. W. Sturz (*Empedocles Agrigentinus*, Lipsiae, 1805), and lately Simon Karsten has greatly distinguished himself for what he has done for the criticism and explanation of the text, as well as for the light he has thrown on separate doctrines. (*Philosophorum Graecorum veterum reliquiae*, vol. ii., containing *Empedoclis Agrigentini Carmin. Reliquiae*, Amstelodami, 1838.)

Acquainted as Empedocles was with the theories of the Eleatics and the Pythagoreans, he did not adopt the fundamental principles either of the one or the other schools, although he agreed with the latter in his belief in the migration of souls (*Fragm.* vers. 1, &c., 380, &c., 350–53, 410, &c.; comp. Karsten, p. 509, &c.), in the attempt to reduce the relations of mixture to numbers, and in a few other points. (Karsten, p. 426, 33, 428, &c., 426; compare, however, Ed. Zeller, *die Philosophie der Griech.* p. 169, &c., Tübingen, 1844.) With the Eleatics he agreed in thinking that it was impossible to conceive anything arising out of nothing (*Fragm.* vers. 81, &c., 119, &c., 345, &c.; comp. Parmenid. *Fragm.*, ed. Karsten, vers. 47, 50, 60, &c., 66, 68, 75), and it is not impossible that he may have borrowed from them also the distinction between knowledge obtained through the senses, and knowledge obtained through reason. (*Fragm.* 49, &c., 108; Parmenid. *Fragm.* 49, 108.) Aristotle with justice mentions him among the Ionic physiologists, and he places him in very close relation to the atomistic philosophers and to Anaxagoras. (*Metaphys.* i. 3, 4, 7, *Phys.* i. 4, *de Generat. et Corr.* i. 8, *de Caelo*, iii. 7.) All three, like the whole Ionic physiology, endeavoured to point out that which formed the basis of all changes, and to explain the latter by means of the former; but they could not, like Heracleitus, consider the coming into existence and motion as the existence of things, and rest and tranquillity as the non-existence, because they had derived from the Eleatics the conviction that an existence could just as little pass over into a non-existence, as, *vice versâ*, the latter into the former. In order, nevertheless, to establish the reality of changes, and consequently the world and its phaenomena, against the deductions of the Eleatics, they were obliged to reduce that which appears to us as a coming into existence to a process of mixture and separation of unalterable substances; but for the same reason they were obliged to give up both, the Heracleitean supposition of one original fundamental power, and the earlier Ionic hypothesis of one original substance which produced all changes out of itself and again absorbed them. The supposition of an original plurality of unalterable elementary substances was absolutely necessary. And thus we find in the extant fragments of the didactic poem of Empedocles, the genuineness of which is attested beyond all doubt by the authority of Aristotle and other ancient writers, the most unequivocal statement, made with an evident regard to the argumentation of Parmenides, that a coming into existence from a non-existence, as well as a complete death and annihilation, are things impossible; what we call coming into existence and death is only mixture and separation of what was mixed, and the expressions of coming into existence and destruction or annihilation are justified only by our being obliged to submit to the usus loquendi. (*Fragm.* 77, &c., 345, &c.) The original and unalterable substances were termed by Empedocles the roots of things (τέσσαρα τῶν πάντων ῥιζώματα, *Fragm.* vers. 55, &c., 74, &c.); and it was he who first established the number of four elements, which were afterwards recognized for many centuries, and which before Empedocles had been pointed out one by one, partly as fundamental substances, and partly as transition stages of things coming into existence. (Aristot. *Metaphys.* i. 4, 7, *de Generat. et Corr.* ii. 1; comp. Ch. A. Brandis, *Handbuch d. Gesch. der Griech. Röm. Philos.* i. p. 195, &c.) The mythical names Zeus, Hera, Nestis, and Aïdoneus, alternate with the common terms of fire, air, water, and earth; and it is of little importance for the accurate understanding of his theory, whether the life-giving Hera was meant to signify the air and Aïdoneus the earth, or Aïdoneus the air and Hera the earth, although the former is more probable than the latter. (*Fragm.* 55, &c., 74, &c.; comp. Brandis, *l. c.* p. 198.) As, however, the elementary substances were simple, eternal, and unalterable (Karsten, p. 336, &c.), and as change or alteration was merely the consequence of their mixture and separation, it was also necessary to conceive them as motionless, and consequently to suppose the existence of moving powers—the necessary condition of mixture and separation—as distinct from the substances, and equally original and eternal. But in this manner the dynamic explanations which the earlier physiologists, and especially Heracleitus, had given of nature, was changed into a mechanical one. In order here again to avoid the supposition of an actual coming into existence, Empedocles assumed two opposite directions of the moving power, the attractive and repulsive, the uniting and separating, that is, love and hate (Νεῖκος, Δῆρις, Κότος—Φιλίη, Φιλότης, Ἁρμονίη, Στοργή), as equally original and elementary (*Fragm.* 88, &c., 138, &c., 167, &c.; Aristot. *Metaphys.* i. 4; Karsten, p. 346, &c.); whereas with Heracleitus they were only different manifestations of one and the same fundamental power. But is it to be supposed that those two powers were from the beginning equally active? and is the state of mixture, *i. e.* the world and its phaenomena, an original one, or was it preceded by a state in which the pure elementary

substances and the two moving powers co-existed in a condition of repose and inertness? Empedocles decided in favour of the latter supposition (*Fragm.* vers. 88, &c., 59, &c.; comp. Plat. *Soph.* p. 242; Aristot. *de Coel.* i. 10, *Phys. Auscult.* i. 4, viii. 1), which agreed with ancient legends and traditions. This he probably did especially in order to keep still more distinctly asunder existences and things coming into existence; and he conceived the original co-existence of the pure elementary substances and of the two powers in the form cf a sphere (σφαῖρος; comp. Karsten, p. 183, &c.), which was to indicate its perfect independence and self-sufficiency. As, however, these elementary substances were to exist together in their purity, without mixture and separation, it was necessary to suppose that the uniting power of love predominated in the sphere (Aristot. *Metaphys.* B. i. 4, Λ. 21, *de Generat. et Corr.* i. 1), and that the separating power of hate was in a state of limited activity, or, as Empedocles expresses it, guarded the extreme ends of the sphere. (*Fragm.* vers. 58, comp. 167, &c.) When the destructive hate rises into activity, the bond which keeps the pure elementary substances together in the sphere is dissolved (vers. 66, &c.); they separate in order partly to unite again by the power of love: and this is the origin of our wond of phaenomena. But that the elementary substances might not be completely absorbed by this world and lose their purity, Empedocles assumed a periodical change of the sphere and formation of the world (*Fragm.* vers. 88, &c., 167, &c.); but perhaps also, like the earlier Ionians, a perpetual continuance of pure fundamental substances, to which the parts of the world, which are tired of change, return and prepare the formation of the sphere for the next period of the world. (H. Ritter in Wolf's *Analect.* ii. p. 445, &c., *Gesch. der Philos.* i. p. 555, &c.; but comp. Zeller, *l. c.* p. 191, &c.) The sphere being the embodiment of pure existence was with him also the embodiment or representative of the deity, either conceiving the deity as a collectivity, or mainly as the uniting power of love. (*Fragm.* vers. 70; comp. Aristot. *de Generat. et Corr.* ii. 6, *Metaphys.* B. 4, *de Anim.* i. 5.) But as existence is not to be confined to the sphere, but must rather be at the foundation of the whole visible world, so the deity also must be active in it. But Empedocles was little able to determine the *how* of this divine activity in its distinction from and connexion with the activity of the moving powers: he, too, like the Eleatics (Xenophan. *Fragm.* 1, 2, 3, 5, 6, ed. Karsten), strove to purify and liberate the notion of the deity: "not provided with limbs, He, a holy, infinite spirit, passes through the world with rapid thoughts," is the sublime expression of Empedocles. (*Fragm.* vers. 359, &c., comp. 317.) Along with this, however, he speaks of the eternal power of Necessity as an ancient decree of the gods, and it is not clear whether the necessary succession of cause and effect, or an unconditional predestination, is to be understood by it; or, lastly, whether Empedocles did not rather leave the notion of Necessity and its relation to the deity in that mysterious darkness in which we find it in the works of most philosophers of antiquity.

We perceive the world of phaenomena or changes through the medium of our senses, but not so its eternal cause; and although Empedocles traced both sensuous perception and thought to one and the same cause, his six original beings (Aristot. *de Anim.* iii. 3, *Metaphys.* i. 57; *Fragm.* 321, &c., 315, &c., 313, 318, &c.), still he clearly distinguished the latter as a higher state of development from the former; he complains of the small extent of our knowledge obtainable through our body (*Fragm.* 32, &c.), and advises us not to trust to our eyes or ears, or any other part of our body, but to see in thought of what kind each thing is by itself (*Fragm.* 49, &c., comp. 108, 356, &c.); but he attributes the thinking cognition to the deity alone. (*Fragm.* 32, &c., 41, &c., 354, 362, &c.) We are, however, by no means justified in supposing that Empedocles, like the Eleatics, considered that which is perceptible through the senses, *i. e.* the world and its phaenomena, to be a mere phantom, and the unity of the divine sphere, that is, the world of love, which is arrived at only by thought, to be the sole existence. (H. Ritter in Wolf's *Analect.* i. p. 423, &c., *Gesch. der Philos.* i. p. 541, &c.; Brandis, in the *Rheinisch. Museum*, iii. p. 124; comp. Zeller, *l. c.* p. 184, &c.)

Further investigations concerning Empedocles's derivation of the different kinds of sensuous perception, and of the mutual influence of things upon one another in general, from the coincidence of effluxes and corresponding pores, as well as the examination of the fragments of his cosmologic and physiologic doctrines, must be left to a history of Greek philosophy. [CH. A. B.]

E'MPODUS (Ἔμποδος), an otherwise unknown writer, whose ἀπομνημονεύματα are mentioned by Athenaeus. (ix. p. 370.) Casaubon proposed to read Ποσειδώνιος instead of Ἔμποδος; but our ignorance about Empodus is not sufficient to justify such a conjecture. [L. S.]

EMPO'RIUS, a Latin rhetorician, author of three short tracts entitled 1. *De Ethopoeia ac Loco Communi Liber*; 2. *Demonstrativae Materiae praeceptum*; 3. *De Deliberativa Specie.* He is believed to have flourished not earlier than the sixth century, chiefly from the circumstance that he refers in his illustrations to the regal power rather than to the imperial dignity, which he would scarcely have done had he lived before the revival of the kingly title.

Emporius was first edited by Beatus Rhenanus, along with some other authors upon rhetoric, Basil. 4to. 1521; the pieces named above will all be found in the "Antiqui Rhetores Latini" of F. Pithoeus, 4to., Paris, 1599, p. 278. [W. R.]

EMPU'SA (Ἔμπουσα), a monstrous spectre, which was believed to devour human beings. It could assume different forms, and was sent out by Hecate to frighten travellers. It was believed usually to appear with one leg of brass and the other of an ass. (Aristoph. *Ran.* 294, *Eccles.* 1094.) Whenever a traveller addressed the monster with insulting words, it used to flee and utter a shrill sound. (Philostr. *Vit. Apoll.* ii. 4.) The Lamiae and Mormolyceia, who assumed the form of handsome women for the purpose of attracting young men, and then sucked their blood like vampyrs and ate their flesh, were reckoned among the Empusae. (Philostr. *Vit. Apoll.* iv. 25; Suid. *s. v.*) [L. S.]

E'MPYLUS, a rhetorician; the companion, as we are told by Plutarch, of Brutus, to whom he dedicated a short essay, not destitute of merit, on the death of Caesar. It is not stated to what country he belonged. "Empylus the Rhodian"

is mentioned in a passage of Quintilian, where the text is very doubtful, as an orator referred to by Cicero, but no such name occurs in any extant work of the latter.—(Plut. *Brut.* 2; Quintil. x. 6. § 4, and Spalding's note). [W. R.]

ENALUS (Ἔναλος). The Penthelides, the first settlers in Lesbos, had received an oracle from Amphitrite commanding them to sacrifice a bull to Poseidon and a virgin to Amphitrite and the Nereides, as soon as they should, on their journey to Lesbos, come to the rock Mesogeion. The leaders of the colonists accordingly caused their daughters to draw lots, the result of which was, that the daughter of Smintheus or Phineus was to be sacrificed. When she was on the point of being thrown into the sea, her lover, Enalus, embraced her, and leaped with her into the deep. But both were saved by dolphins. Once the sea all around Lesbos rose in such high billows, that no one ventured to approach it; Enalus alone had the courage to do so, and when he returned from the sea, he was followed by polypi, the greatest of which was carrying a stone, which Enalus took from it, and dedicated in a temple. (Plut. *Sept. Sapient. Conviv.* p. 163. c, *de Sollert. animal.* p. 984. d.) [L. S.]

ENANTIO'PHANES. Cujacius, in his Preface to the 60th book of the Basilica, prefixed to the 7th volume of Fabrot's edition of that work, supposes Enantiophanes to be the assumed name of a Graeco-Roman jurist, who wrote περὶ ἐναντιοφανῶν, or concerning the explanation of apparent legal inconsistencies; and Suarez (*Notit. Basil.* § 35) says that Photius, in his Nomocanon, mentions having written such a work. Fabricius, in a note upon the work of Suarez (which is inserted in the *Bibliotheca Graeca*), states that Balsamo, in his Preface to the Nomocanon of Photius, refers to Enantiophanes. Assemanni, however, shews (*Bibl. Jur. Orient.* ii. 18, p. 389) that there is no reason for attributing a work περὶ ἐναντιοφανῶν to Photius, that there is no passage in his Nomocanon relating to such a work, and that the sentence in which Balsamo is supposed by Fabricius to refer to Enantiophanes has no such meaning. The Ἐναντιοφανῶν βιβλίον is cited in *Basil.* v. p. 726. Enantiophanes (*Basil.* vi. p. 250) cites his own book *de Legatis et Mortis Causa Donationibus*, and the Παραγραφή, or annotation, of Enantiophanes is cited in *Basil.* vii. p. 496. The period when the jurist lived who bears this name, has been a subject of much dispute. Reiz (*ad Theophilum*, pp. 1234, 1236) thinks that Enantiophanes wrote before the composition of the Basilica, and marks his name with an asterisk as an ascertained contemporary of Justinian. In *Basil.* iii. p. 318 Enantiophanes calls Stephanus his master; but this is by no means conclusive. Assemanni, misled by Papadopoli, thinks that the Stephanus here meant lived under Alexius Comnenus, and was not the Stephanus who was one of the compilers of Justinian's Digest. The contemporary of Justinian, however, was undoubtedly the person intended; but Stephanus was one of those early Graeco-Roman jurists who, like Domninus, Patricius, and Cyrillus, are thought by Zachariae (*Anecdota*, p. viii.) to have been called by subsequent jurists masters or teachers in a general sense. (Compare *Basil.* 11. tit. i. s. 67, sch. ed. Heimbach, i. p. 646.) Zachariae places Enantiophanes among the jurists who lived before the time of Basileius Macedo. (*Hist. Jur. Gr. Rom. Delin.* § 20. 1, 2.) That he lived before the formation of the present text of the Basilica, appears from his being several times named in the text itself, as in iii. p. 258, where he cites Theophilus; ii. p. 560, where he cites the Code of Justinian; i. 99, where he cites the Novells of Justinian. According to the Scholium on the Basilica (ii. p. 548, ed. Heimbach), he seems to have written notes upon the Digest. That he was alive after the death of Justinian appears from *Basil.* iii. p. 230 (ed. Heimbach), where he cites a Novell of Justin. On the other hand, Assemanni thinks that he wrote after the composition of the Basilica, which, in the Scholium, *Basil.* i. p. 262, he appears to cite; but it is very likely that here, as in many other places, that which was originally a citation from the Digest has been subsequently changed for convenience into a reference to the Basilica. In *Basil.* iii. p. 440, he cites Gregorius Doxapater, whom Pohl (followed by Zachariae), on the supposed authority of Montfaucon, places in the first half of the 12th century; but we have shewn [DOXAPATER] that there is no ground for identifying Gregorius Doxapater with the Doxapater mentioned by Montfaucon.

An eminent jurist of the time of Justinian is frequently cited in the Basilica, and in the Scholia on that work by the appellation of *the Anonymous*. This writer composed an Index or abridgment of the Novells of Justinian, and was the author of Paratitla (a comparison of parallel passages) in the Digest. To this work the treatise on apparently discordant passages would form a natural sequel; and Mortreuil (*Histoire du Droit Byzantin*, i. p. 296) makes it probable that Enantiophanes and the Anonymous were the same persons; for in *Basil.* vi. p. 251 Schol., a passage is ascribed to Enantiophanes, which, in *Basil.* vi. p. 260, Schol., is attributed to the Anonymous.

Biener (*Geschichte der Novellen Justinians*, p. 56) threw out the conjecture, that the Anonymous was no other than Julianus, the author of the Latin Epitome of the Novells; and Zachariae (*Anecdota*, p. 204–7) attempts to establish this conjecture. Mortreuil seems disposed to identify the three.

In order to facilitate investigation, we subjoin a list (formed from Reiz and Fabricius) of passages in the Basilica where the name of Enantiophanes occurs.

Basil. i. pp. 70, 99, 100, 109, 260, 408, 262, 265, 266, ii. pp. 540, 560, 609, 610, 628, iii. pp. 43, 170, 258, 318, 393, 394, 412, v. p. 726, vi. 250, 251, 260, vii. 496, 499, 565, 640, 641. (Heimbach, *de Basil. Orig.* pp. 76–79.) [J. T. G.]

ENARE'PHORUS (Ἐναρήφορος), a son of Hippocoön, was a most passionate suitor of Helen, when she was yet quite young. Tyndareus, therefore, entrusted the maiden to the care of Theseus. (Apollod. iii. 10. § 5; Plut. *Thes.* 31.) Enarephorus had a heroum at Sparta. (Paus. iii. 15. § 2.) [L. S.]

ENA'RETE. [AEOLUS, No. 1.]

ENCE'LADUS (Ἐγκέλαδος), a son of Tartarus and Ge, and one of the hundred-armed giants who made war upon the gods. (Hygin. *Fab.* Praef. p. 1; Virg. *Aen.* iv. 179; Ov. *Ep. ex Pont.* ii. 2. 12, *Amor.* iii. 12. 27.) He was killed, according to some, by Zeus, by a flash of lightning, and buried under mount Aetna (Virg. *Aen.* iii. 578); and, according to others, he was killed by the chariot of Athena (Paus. viii. 47. § 1), or by the spear of Seilenus. (Eurip. *Cyclops*, 7.) In his flight Athena

threw upon him the island of Sicily. (Apollod. i. 6. § 2.) There are two other fabulous beings of this name. (Apollod. ii. 1. § 5; Eustath. *ad Hom.* p. 918.) [L. S.]

ENCO'LPIUS. [PETRONIUS.]

ENCO'LPIUS is named by Lampridius as the author of a life of the emperor Alexander Severus, with whom he lived upon terms of intimacy. (Lamprid. *Alex. Sev.* 17, 48.)

A book published by Thomas Elyot, a man celebrated for his learning in the reign of Henry VIII., under the title "The Image of Governance (Imago Imperii) compiled of the Actes and Sentences notable of the most noble emperor Alexander Severus, translated from the Greek of Eucolpius (Encolpius) into English," Lond. 1540, 1541, 1544, 1549, 4to., 1556, 1594, 8vo., is a fabrication. [W. R.]

ENDE'IS (Ἐνδηΐς), a daughter of Chiron, who was married to Aeacus, by whom she became the mother of Peleus and Telamon. (Apollod. iii. 12. § 6,) Pausanias (ii. 29. § 7) calls her a daughter of Sciron. [L. S.]

E'NDIUS (Ἔνδιος), of Sparta, son of Alcibiades, member of a family whose connexion with that of the Athenian Alcibiades had in a previous generation introduced into the latter this Lacedaemonian name. It is he apparently who was one of the three ambassadors sent by Sparta in 420 B. C. to dissuade Athens from the Argive alliance. They were chosen, says Thucydides, from the belief of their being acceptable to the Athenians, and possibly in particular with a view to conciliate his guest, Alcibiades, who probably made use of this very advantage in effecting the deception by which he defeated their purpose. He was elected ephor in the autumn of 413, the time of the Athenian disaster at Syracuse, and through him Alcibiades, now in exile, inflicted on his country the severe blow of bringing the Lacedaemonians to the coast of Ionia, which otherwise would at any rate have been postponed. His influence decided the government to lend its first succour to Chios; and when the blockade of their ships in Peiraeeus seemed likely to put a stop to all operations, he again persuaded Endius and his colleagues to make the attempt. Thucydides says, that Alcibiades was his πατρικὸς ἐς τὰ μάλιστα ξένος; so that probably it was with him that Alcibiades resided during his stay at Sparta. (Thuc. v. 44, viii. 6, 12.) To these facts we may venture to add from Diodorus (xiii. 52, 53) the further statement, that after the defeat at Cyzicus, B. C. 410, he was sent from Sparta at the head of an embassy to Athens with proposals for peace of the fairest character, which were, however, through the influence of the presumptuous demagogue Cleophon, rejected. Endius, as the friend of Alcibiades, the victor of Cyzicus, would naturally be selected; and the account of Diodorus, with the exception of course of the oration he writes for Endius, may, notwithstanding the silence of Xenophon, be received as true in the main. [A. H. C.]

ENDOEUS (Ἔνδοιος), an Athenian statuary, is called a disciple of Daedalus, whom he is said to have accompanied when he fled to Crete. This statement must be taken to express, not the time at which he lived, but the style of art which he practised. It is probable that he lived at the same period as Dipoenus and Scyllis, who are in the same way called disciples of Daedalus, namely, in the time of Peisistratus and his sons, about B. C. 560. (Thiersch, *Epochen*, pp. 124, 125.) His works were: 1. In the acropolis at Athens a sitting statue of Athena, in olive-wood, with an inscription to the effect that Callias dedicated it, and Endoeus made it. Hence his age is inferred, for the first Callias who is mentioned in history is the opponent of Peisistratus. (Herod. vi. 121.) 2. In the temple of Athena Polias at Erythrae in Ionia, a colossal wooden statue of the goddess, sitting on a throne, holding a distaff in each hand, and having a sun-dial (πόλος) on the head. 3. In connexion with this statue, there stood in the hypaethrum, before the visit of Pausanias to the temple, statues of the Graces and Hours, in white marble, also by Endoeus. 4. A statue of Athena Alea, in her temple at Tegea, made entirely of ivory, which was transported to Rome by Augustus, and set up in the entrance of his forum. (Paus. i. 26. § 5; vii. 5. § 4; viii. 46. § 2; Athenag. *Legat. pro Christ.* p. 293, a.) [P. S.]

ENDY'MION (Ἐνδυμίων), a youth distinguished for his beauty, and renowned in ancient story by the perpetual sleep in which he spent his life. Some traditions about Endymion refer us to Elis, and others to Caria, and others again are a combination of the two. According to the first set of legends, he was a son of Aëthlius and Calyce, or of Zeus and Calyce, and succeeded Aëthlius in the kingdom of Elis. (Paus. v. 1. § 2.) Others again say that he expelled Clymenus from the kingdom of Elis, and introduced into the country Aeolian settlers from Thessaly. (Apollod. i. 7. § 5, &c.; Paus. v. 8. § 1.) Conon (*Narrat.* 14) calls him a son of Zeus and Protogeneia, and Hyginus (*Fab.* 271) a son of Aetolus. He is said to have been married to Asterodia, Chromia, Hyperippe, Neïs, or Iphianassa; and Aetolus, Paeon, Epeius, Eurydice, and Naxus are called his children. He was, however, especially beloved by Selene, by whom he had fifty daughters. (Paus. v. 1. § 2.) He caused his sons to engage in the race-course at Olympia, and promised to the victor the succession in his kingdom, and Epeius conquered his brothers, and succeeded Endymion as king of Elis. He was believed to be buried at Olympia, which also contained a statue of his in the treasury of the Metapontians. (Paus. vi. 19. § 8, 20. § 6.) According to a tradition, believed at Heracleia in Caria, Endymion had come from Elis to mount Latmus in Caria, whence he is called the Latmian (*Latmius*; Paus. v. 1. § 4; Ov. *Ars Am.* iii. 83, *Trist.* ii. 299). He is described by the poets either as a king, a shepherd, or a hunter (Theocrit. iii. 49, xx. 37 with the Scholiast), and while he was slumbering in a cave of mount Latmus, Selene came down to him, kissed, and lay by his side. (Comp. Apollon. Rhod. iv. 57.) There also he had, in later times, a sanctuary, and his tomb was shewn in a cave of mount Latmus. (Paus. v. 1. § 4; Strab. xiv. p. 636.) His eternal sleep on Latmus is assigned to different causes in ancient story. Some said that Zeus had granted him a request, and that Endymion begged for immortality, eternal sleep, and everlasting youth (Apollod. i. 7. § 5.); others relate that he was received among the gods of Olympus, but as he there fell in love with Hera, Zeus, in his anger, punished him by throwing him into eternal sleep on mount Latmus. (Schol. *ad Theocrit.* iii. 49.) Others, lastly, state that Selene, charmed with his surpassing beauty,

sent him to sleep, that she migh. be able to kiss him without being observed by him. (Cic. *Tuscul.* i. 38.) The stories of the fair sleeper, Endymion, the darling of Selene, are unquestionably poetical fictions, in which sleep is personified. His name and all his attributes confirm this opinion: Endymion signifies a being that gently comes over one; he is called a king, because he has power over all living creatures; a shepherd, because he slumbered in the cool caves of mount Latmus, that is, "the mount of oblivion." Nothing can be more beautiful, lastly, than the notion, that he is kissed by the soft rays of the moon. (Comp. Plat. *Phaed.* p. 72. b; Ov. *Am.* i. 13. 43.) There is a beautiful statue of a sleeping Endymion in the British Museum. [L. S.]

ENI'PEUS (Ἐνιπεύς), a river-god in Thessaly, who was beloved by Tyro, the daughter of Salmoneus. Poseidon, who was in love with her, assumed the appearance of Enipeus, and thus visited her, and she became by him the mother of twins, Pelias and Neleus. (Apollod. i. 9. § 8.) Ovid (*Met.* vi. 116) relates that Poseidon, having assumed the form of Enipeus, begot by Iphimedeia two sons, Otus and Ephialtes. Another river-god of the same name occurs in Elis, who is likewise connected with the legend about Tyro. (Strab. viii. p. 356.) [L. S.]

E'NNIA, called ENNIA THRASYLLA by Dion Cassius, and ENNIA NAEVIA by Suetonius, was the wife of Macro and the mistress of Caligula. Her husband murdered Tiberius in order to accelerate the accession of Caligula; but this emperor, like a true tyrant, disliking to see those to whom he was under obligation, put to death Ennia and her husband. (Dion. Cass. lviii. 28, lix. 10; Tac. *Ann.* vi. 45; Suet. *Cal.* 12, 26.)

EN'NIUS, whom the Romans ever regarded with a sort of filial reverence as the parent of their literature—*noster Ennius*, our own Ennius, as he is styled with fond familiarity—was born in the consulship of C. Mamilius Turrinus and C. Valerius Falto, B. C. 239, the year immediately following that in which the first regular drama had been exhibited on the Roman stage by Livius Andronicus. The place of his nativity was Rudiae, a Calabrian village among the hills near Brundusium. He claimed descent from the ancient lords of Messapia; and after he had become a convert to the Pythagorean doctrines, was wont to boast that the spirit which had once animated the body of the immortal Homer, after passing through many tenements, after residing among others in a peacock, and in the sage of Crotona, had eventually passed into his own frame. Of his early history we know nothing, except, if we can trust the loose poetical testimony of Silius and Claudian, that he served with credit as a soldier, and rose to the rank of a centurion. When M. Porcius Cato, who had filled the office of quaestor under Scipio in the African war, was returning home, he found Ennius in Sardinia, became acquainted with his high powers, and brought him in his train to Rome, our poet being at that time about the age of thirty-eight. But his military ardour was not yet quenched; for twelve years afterwards he accompanied M. Fulvius Nobilior during the Aetolian campaign, and shared his triumph. It is recorded that the victorious general, at the instigation probably of his literary friend, consecrated the spoils captured from the enemy to the Muses, and subsequently, when Censor, dedicated a joint temple to Hercules and the Nine. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a citizen, a privilege which at that epoch was guarded with watchful jealousy, and very rarely granted to an alien. From the period, however, when he quitted Sardinia, he seems to have made Rome his chief abode; for there his great poetical talents, and an amount of learning which must have been considered marvellous in those days, since he was master of three languages,—Oscan, Latin, and Greek,—gained for him the respect and favour of all who valued such attainments; and, in particular, he lived upon terms of the closest intimacy with the conqueror of Hannibal and other members of that distinguished family. Dwelling in a humble mansion on the Aventine, attended by a single female slave, he maintained himself in honourable poverty by acting as a preceptor to patrician youths; and having lived on happily to a good age, was carried off by a disease of the joints, probably gout, when seventy years old, soon after the completion of his great undertaking, which he closes by comparing himself to a race-horse, in these prophetic lines:—

Like some brave steed, who in his latest race
Hath won the Olympic wreath; the contest o'er,
Sinks to repose, worn out by age and toil.

At the desire of Africanus, his remains were deposited in the sepulchre of the Scipios, and his bust allowed a place among the effigies of that noble house. His epitaph, penned by himself in the undoubting anticipation of immortal fame, has been preserved, and may be literally rendered thus:—

Romans, behold old Ennius! whose lays
Built up on high your mighty fathers' praise!
Pour not the wail of mourning o'er my bier,
Nor pay to me the tribute of a tear:
Still, still I live! from mouth to mouth I fly!
Never forgotten, never shall I die!

The works of Ennius are believed to have existed entire so late as the thirteenth century (A. G. Cramer, *Hauschronick*, p. 228), but they have long since disappeared as an independent whole, and nothing now remains but fragments collected from other ancient writers. These amount in all to many hundred lines; but a large proportion being quotations cited by grammarians for the purpose of illustrating some rare form, or determining the signification of some obsolete word, are mere scraps, possessing little interest for any one but a philologist. Some extracts of a longer and more satisfactory character are to be found in Cicero, who gives us from the annals,—the dream of Ilia (18 lines); the conflicting auspices observed by Romulus and Remus (20 lines); and the speech of Pyrrhus with regard to ransoming the prisoners (8 lines): besides these, a passage from the Andromache (18 lines); a curious invective against itinerant fortune-tellers, probably from the Satires; and a few others of less importance. Aulus Gellius has saved eighteen consecutive verses, in which the duties and bearing of a humble friend towards his superior are bodied forth in very spirited phraseology, forming a picture which it was believed that the poet intended for a portrait of himself, while Macrobius presents us with a battle piece (8 lines), where a tribune is described as gallantly resisting the attack of a crowd of foes.

Although under these circumstances it is extremely difficult to form any accurate judgment with regard to his absolute merits as a poet, we are at least certain that his success was triumphant. For a long series of years his strains were read aloud to applauding multitudes, both in the metropolis and in the provinces; and a class of men arose who, in imitation of the Homeristae, devoted themselves exclusively to the study and recitation of his works, receiving the appellation of Ennianistae. In the time of Cicero he was still considered the prince of Roman song (*Ennium summum Epicum poetam—de Opt. G. O.* 1. *Summus poeta noster—pro Balb.* 22); Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions; and even the splendour of the Augustan age failed to throw him into the shade. And well did he merit the gratitude of his adopted countrymen; for not only did he lay the basis of their literature, but actually constructed their language. He found the Latin tongue a rough, meagre, uncultivated dialect, made up of ill-cemented fragments, gathered at random from a number of different sources, subject to no rules which might secure its stability, and destitute of any regular system of versification. He softened its asperities, he enlarged its vocabulary, he regulated its grammatical combinations, he amalgamated into one harmonious whole its various conflicting elements, and he introduced the heroic hexameter, and various other metres, long carefully elaborated by Grecian skill. Even in the disjointed and mutilated remains which have been transmitted to us, we observe a vigour of imagination, a national boldness of tone, and an energy of expression which amply justify the praises so liberally launched on his genius by the ancients; and although we are perhaps at first repelled by the coarseness, clumsiness, and antique fashion of the garb in which his high thoughts are invested, we cannot but feel that what was afterwards gained in smoothness and refinement is a poor compensation for the loss of that freshness and strength which breathe the hearty spirit of the brave old days of Roman simplicity and freedom. The criticism of Ovid, "Ennius ingenio maximus arte rudis," is fair, and happily worded; but the fine simile of Quintilian, "Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora, jam non tantam habent speciem, quantam religionem," more fully embodies our sentiments.

We subjoin a catalogue of the works of Ennius, in so far as their titles can be ascertained.

I. *Annalium Libri* XVIII. The most important of all his productions was a history of Rome in dactylic hexameters, commencing with the loves of Mars and Rhea, and reaching down to his own times. The subject was selected with great judgment. The picturesque fables, romantic legends, and chivalrous exploits with which it abounded, afforded full scope for the exercises of his poetical powers; he was enabled to testify gratitude towards his personal friends, and to propitiate the nobles as a body, by extolling their own lofty deeds and the glories of their sires; and perhaps no theme could have been chosen so well calculated to awaken the enthusiasm of all ranks among a proud, warlike, and as yet unlettered people. His fancy was cramped by none of those fetters imposed by a series of well ascertained facts; he was left to work his will upon the rude ballads of the vulgar, the wild traditions of the old patrician clans, and the meagre chronicles of the priests. Niebuhr conjectures that the beautiful history of the kings in Livy may have been taken from Ennius. No great space, however, was allotted to the earlier records, for the contest with Hannibal, which was evidently described with great minuteness, commenced with the seventh book, the first Punic war being passed over altogether, as we are told by Cicero. (*Brut.* 19.)

II. *Fabulae.* The fame of Ennius as a dramatist, was little inferior to his reputation as an epic bard. His pieces, which were very numerous, appear to have been all translations or adaptations from the Greek, the metres of the originals being in most cases closely imitated. Fragments have been preserved of the following tragedies: *Achilles*, *Achilles* (Aristarchi), *Ajax*, *Alcmaeon*, *Alexander*, *Andromacha*, *Andromeda*, *Antiope*, *Athamas*, *Cresphontes*, *Dulorestes*, *Erectheus*, *Eumenides*, *Hectoris Lytra*, *Hecuba*, *Iliona* (doubtful), *Iphigenia*, *Medea*, *Medus*, *Melanippa* or *Melanippus*, *Nemea*, *Neoptolemus*, *Phoenix*, *Telamon*, *Telephus*, *Thyestes*; and of the following comedies, belonging to the class of *palliatae*: *Ambracia*, *Cupiuncula* (perhaps *Caprunculus*), *Celestis* (name very doubtful), *Pancratiastes*, s. *Pancratiastae*.

For full information as to the sources from whence these were derived, consult the editions of Hesselius and Bothe, together with the dissertations of Osann referred to at the end of this article.

III. *Satirae.* In four (Porphyr. *ad Hor. Sat.* i. 10), or according to others (Donat. *ad Terent. Phorm.* ii. 2. 25) in six books, of which less than twenty-five scattered lines are extant, but from these it is evident that the *Satirae* were composed in a great variety of metres, and from this circumstance, in all probability, received their appellation.

IV. *Scipio.* A panegyric upon the public career of his friend and patron, Africanus. The measure adopted seems to have been the trochaic tetrameter catalectic, although a line quoted, possibly by mistake, in Macrobius (*Sat.* vi. 4) is a dactylic hexameter. The five verses and a half which we possess of this piece do not enable us to decide whether Valerius Maximus was entitled to term it (viii. 14) *rude et impolitum praeconium.* (Suidas, *s. v.* Ἔννιος; Schol. vet. *ad Hor. Sat.* ii. 1. 16.) Some scholars have supposed that the *Scipio* was in reality a drama belonging to the class of the *praetextatae*.

V. *Asotus.* Varro and Festus when examining into the meaning of certain uncommon words, quote from "Ennius in Asoto," or as Scaliger, very erroneously, insists "in Sotadico." The subject and nature of this piece are totally unknown. Many believe it to have been a comedy.

VI. *Epicharmus.* From a few remnants, amounting altogether to little more than twenty lines, we gather that this must have been a philosophical didactic poem in which the nature of the gods, the human mind and its phaenomena, the physical structure of the universe and various kindred topics, were discussed. From the title we conclude, that it was translated or imitated from Epicharmus the comic poet, who was a disciple of Pythagoras and is known to have written *De Rerum Natura*.

VII. *Phagetica, Phagesia, Hedyphagetica.* These and many other titles have been assigned to a work upon edible fishes, which Ennius may perhaps have translated from Archestratus. [ARCHESTRATUS.] Eleven lines in dactylic hexameters have been preserved by Apuleius exhibiting a mere catalogue of names and localities. They are given, with some preliminary remarks, in Wernsdorf's *Poet. Lat. Min.* vol. i. pp. 157 and 187. See also Apuleius, *Apolog.* p. 299 ed. Elmenh.; P. Pithoeus, *Epigramm. vet.* iv. fin.; Parrhas. *Epist.* 65; Trillerus, *Observatt. crit.* i. 14; Scaliger *Catalect. vet. poet.* p. 215; Turneb. *Advers.* xxi. 21; Salmas. *ad Solin.* p. 794, ed. Traj.; Burmann, *Anthol. Lat.* iii. 135; Fabric. *Bibl. Lat.* lib. iv. c. 1. § 7.

VIII. *Epigrammata.* Under this head we have two short epitaphs upon Scipio Africanus, and one upon Ennius himself, the whole in elegiac verse, extending collectively to ten lines.

IX. *Protreptica.* The title seems to indicate that this was a collection of precepts exhorting the reader to the practice of virtue. We cannot, however, tell much about it nor even discover whether it was written in prose or verse, since one word only is known to us, namely *pannibus* quoted by Charisius.

X. *Praecepta.* Very probably the same with the preceding. From the remains of three lines in Priscian we conclude that it was composed in iambic trimeters.

XI. *Sabinae.* Angelo Mai in a note on Cic. *De Rep.* ii. 8, gives a few words in prose from "Ennius in Sabinis" without informing us where he found them. Columna has pointed out that in Macrobius, *Sat.* vi. 5, we ought to read "Ennius in libro *Satirarum* quarto" instead of *Sabinarum* as it stands in the received text.

XII. *Euhemerus*, a translation into Latin prose of the Ἱερὰ ἀναγραφή of Euhemerus [EUHEMERUS.] Several short extracts are contained in Lactantius, and a single word in the De Re Rustica of Varro.

Censorinus (c. 19) tells us, that according to Ennius the year consisted of 366 days, and hence it has been conjectured that he was the author of some astronomical treatise. But an expression of this sort may have been dropped incidentally, and is not sufficient to justify such a supposition without further evidence.

The first general collection of the fragments of Ennius is that contained in the "Fragmenta veterum Poetarum Latinorum" by Robert and Henry Stephens, Paris, 8vo. 1564. It is exceedingly imperfect and does not include any portion of the Euhemerus, which being in prose was excluded from the plan.

Much more complete and accurate are "Q. Ennii poetae vetustissimi, quae supersunt, fragmenta," collected, arranged, and expounded, by Hieronymus Columna, Neapol. 4to. 1590, reprinted with considerable additions, comprising the commentaries of Delrio and G. J. Voss, by Hesselius, professor of history and eloquence at Rotterdam, Amstel. 4to. 1707. This must be considered as the best edition of the collected fragments which has yet appeared.

Five years after Columna's edition a new edition of the *Annales* was published at Leyden (4to. 1595) by Paullus Merula, a Dutch lawyer, who professed not only to have greatly purified the text, and to have introduced many important corrections in the arrangement and distribution of the different portions, but to have made considerable additions to the relics previously discovered. The new verses were gathered chiefly from a work by L. Calpurnius Piso, a contemporary of the younger Pliny, bearing the title *De Continentia Veterum Poetarum ad Trajanum Principem*, a MS. of which Merula tells us that he examined hastily in the library of St. Victor at Paris, accompanying this statement with an inexplicable and most suspicious remark, that he was afraid the volume would be stolen. It is certain that this codex, if it ever existed, has long since disappeared, and the lines in question are regarded with well-merited suspicion. (Niebuhr, *Lectures on Roman History*, edited by Dr. Schmitz, Introd. p. 35; Hoch, *De Ennianorum Annalium Fragmentis a P. Merula auctis*, Bonn, 1839.)

The *Annales* from the text of Merula were reprinted, but not very accurately, with some trifling additions, and with the fragments of the Punic war of Naevius, by E. S. (*Ernst Spangenberg*), 8vo. Lips. 1825.

The fragments of the tragedies were carefully collected and examined by M. A. Delrio in his *Syntagma Tragoediae Latinae*, vol., i. Antv. 4to, 1593; reprinted at Paris in 1607 and 1619: they will be found also in the *Collectanea veterum Tragicorum* of Scriverius, to which are appended the emendations and notes of G. J. Vossius, Lug. Bat. 8vo, 1620. The fragments of both the tragedies and comedies are contained in Bothe, *Poetarum Latii scenicorum fragmenta*, Halberst. 8vo. 1823. The fragments of the Medea, with a dissertation on the origin and nature of Roman tragedy, were published by H. Planck, Götting. 4to. 1806, and the fragments of the Medea and of the Hecuba, compared with the plays of Euripides bearing the same names, are contained in the *Analecta Critica Poesis Romanorum scenicae reliquias illustrantia* of Osann, Berolin. 8vo. 1816.

(See the prefaces and prolegomena to the editions of the collected fragments by Hesselius, and of the annals by E. S. where the whole of the ancient authorities for the biography of Ennius are quoted at full length; Caspar Sagittarius, *Commentatio de vita et scriptis Livii Andronici, Naevii, Ennii, Caecilii Statii, &c.*, Altenburg. 8vo. 1672; G. F. de Franckenau, *Dissertatio de Morbo Q. Ennii*, Witt. 4to. 1694; Domen. d'Angelis, *della patria d'Ennio dissertazione*, Rom. 8vo. 1701, Nap. 8vo. 1712; Henningius Forelius, *De Ennio diatribe*, Upsal. 8vo. 1707; W. F. Kreidmannus, de *Q. Ennio Oratio*, Jen. 4to. 1754; Cr. Cramerus, *Dissertatio sistens Horatii de Ennio effatum*, Jen. 4to. 1755; C. G. Kuestner *Chrestomathia juris Enniani*, &c., Lips. 8vo. 1762.) [W. R.]

ENNO'DIUS, MAGNUS FELIX, was born at Arles about A. D. 476, of a very illustrious family, which numbered among its members and connexions many of the most illustrious personages of that epoch. Having been despoiled while yet a boy of all his patrimony by the Visigoths, he was educated at Milan by an aunt, upon whose death he found himself at the age of sixteen again reduced to total destitution. From this unhappy position he was extricated by a wealthy marriage, but having been prevailed upon by St. Epiphanius to renounce the pleasures of the world, he received ordination as a deacon, and induced his wife to enter a convent. His labours in the service of the Church were so conspicuous that he was chosen

bishop of Pavia in A. D. 511, and in 514 was sent, along with Fortunatus, bishop of Catania, and others, by Pope Hormisda to Constantinople in order to combat the progress of the Eutychian heresy. The embassy having proved unsuccessful in consequence of the emperor, who was believed to be favourable to the opinions in question, having refused to acknowledge the authority of the Roman pontiff, Ennodius was despatched a second time in 517, along with Peregrinus, bishop of Misenum, bearing a confession of faith, which the eastern churches were invited or rather required to subscribe. On this occasion the envoy was treated with great harshness by Anastasius, who not only dismissed him with ignominy, but even sought his life, by causing him to embark in a crazy vessel, which was strictly forbidden to touch at any Grecian port. Having escaped this danger, Ennodius returned to his diocese, where he occupied himself with religious labours until his death in A. D. 521, on the 17th of July, the day which after his canonization was observed as his festival.

The works of this prelate, as contained in the edition of Sirmond, are the following:—

1. *Epistolarum ad Diversos Libri IX.* A collection of 497 letters, including one composed by his sister, the greater number of them written during the pontificate of Symmachus (493—514). They for the most part relate to private concerns and domestic occurrences, and hence possess little general interest. They are remarkable for gentleness and piety of tone, but some persons have imagined that they could detect a leaning towards semipelagianism. The charge, however, has not been by any means substantiated.

2. *Panegyricus Theodorico regi dictus.* A complimentary address delivered in the presence of the Gothic monarch at Milan, or at Ravenna, or at Rome, probably in the year A. D. 507. It is sometimes included in the collections of the "Panegyrici Veteres," and is considered as one of the principal sources for the history of that period, although obviously no reliance can be placed on the statements contained in an effusion of such a character. [DREPANIUS.] It will be found, with notes, in Manso, *Geschichte des Ostgoth. Reichs*, p. 433.

3. *Libellus adversus eos qui contra synodum scribere praesumserunt.* A powerful and argumentative harangue, read before the fifth Roman synod held in A. D. 503, and adopted as part of their proceedings, in defence of the measures sanctioned by the synod of the previous year, against schismatics, and in support of the jurisdiction of the Roman pontiff generally.

4. *Vita beatissimi viri Epiphanii Ticinensis episcopi.* A biography of St. Epiphanius, his predecessor in the see of Pavia, who died in A. D. 496. This piece is valued on account of the light which it throws upon the history of the times, and is considered one of the most interesting and agreeable among the works of Ennodius, which, to say the truth, are for the most part rather repulsive. It will be found in the collections of Surius and the Bollandists under the 22nd of January.

5. *Vita beati Antonii monachi Liviensis*, a panegyric upon a holy man unknown save from this tract.

6. *Eucharisticum de vita*, a thanksgiving for recovery from a dangerous malady, during which the author was first led to those thoughts which eventually prompted him to devote his life to the service of God. It is dedicated to Elpidius, a deacon and physician.

7. *Paraenesis didascalica ad Ambrosium et Beatum*, an exhortation, in which poetry is combined with prose, urging two youths to the practice of virtue.

8. *Praeceptum de cellulanis episcoporum.* The *cellulani* were the *contubernales* whom bishops, presbyters, and deacons were required to retain as constant companions "ad amoliendas maledicorum calumnias." (See Ducange, *Glossar.*) In this tract they are called *concellanei.*

9. *Petitorium quo Gerontius puer Agapiti absolutus est.* On the manumission of a slave by his master in the church.

10. *Cerei paschalis benedictiones duae.*

11. *Orationes.* A series of short essays or declamations, twenty eight in number, which the author himself names *dictiones*, classified according to their subjects. Of these six are *sacrae*, seven *scholasticae*, ten *controversiae*, five *ethicae.*

12. *Carmina.* A large collection of poems, most of them short occasional effusions, on a multitude of different topics, sacred and profane. Fourteen are to be found interspersed among his epistles and other prose works, and one hundred and seventy-two form a separate collection.

The writings of Ennodius might serve as an exemplification of all the worst faults of a corrupt style. Nothing can be more affected than the form of expression, nothing more harsh than the diction. They are concise without being vigorous, obscure without being deep, while the use of figurative language, metaphors, and allegories, is pushed to such extravagant excess that whole pages wear the aspect of a long dull enigma.

A considerable number of the works of this father appeared in the "Monumenta S. Patrum Orthodoxographa," Basil. fol., 1569; they were first published separately by Andr. Schottus, Tornac. 8vo. 1611, but will be found in their most complete and best form in the edition of Sirmond, Paris. 8vo. 1611, and in his *Opera*, vol. i. fol., Paris. 1696, and Venet. 1729; also in the *Bibl. Patr. Max.*, Lugdun. 1677, vol. ix., and in other large collections of the fathers.

Martenne and Durand (*Collect. Monumm.* vol. v. p. 61) have added a new oration and a short letter to Venantius.

(See the *Vita Ennodii* prefixed to the edition of Sirmond. A very full biography is given by Funccius also, *De inerti ac decrepita L. L. senectute*, c. iii. § xx., c. vi. § viii., c. viii. § x., c. 11. § xxxi) [W. R.]

E'NNOMUS (Ἔννομος), a Mysian and ally of the Trojans, who was killed by Achilles. (Hom. *Il.* ii. 858, xvii. 218.) Another person of this name occurs in the Odyssey (xi. 422). [L. S.]

ENORCHES (Ἐνόρχης), a son of Thyestes by his sister Daeta, was born out of an egg, and built a temple to Dionysus, who was hence called Dionysus Enorches, though Enorches may also describe the god as the dancer. (Tzetz. *ad Lycoph.* 212; Hesych. *s. v.*) [L. S.]

ENTELLUS, a Trojan, or a Sicilian hero from whom the town of Entella, in Sicily, was believed to have received its name. (Virg. *Aen.* v. 389, with Servius.) Tzetzes (*ad Lycoph.* 953) states, that Entella was so called from Entella, the wife of Aegestes. [L. S.]

ENTOCHUS, a sculptor, whose Oceanus and Jupiter were in the collection of Asinius Pollio. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) [P. S.]

ENTO'RIA (Ἐντορία), the daughter of a Roman countryman. Cronos (Saturn) who was once hospitably received by him, became, by his fair daughter, the father of four sons, Janus, Hymnus, Faustus, and Felix. Cronos taught the father the cultivation of the vine and the preparation of wine, enjoining him to teach his neighbours the same. This was done accordingly, but the country people, who became intoxicated with their new drink, thought it to be poison, and stoned their neighbour to death, whereupon his grandsons hung themselves in their grief. At a much later time, when the Romans were visited by a plague, they were told by the Delphic oracle, that the plague was a punishment for the outrage committed on Entoria's father, and Lutatius Catulus caused a temple to be erected to Cronos on the Tarpeian rock, and in it an altar with four faces. (Plut. *Parall. Gr. et Rom.* 9.) [L.S.]

ENYA'LIUS (Ἐνυάλιος), the warlike, frequently occurs in the Iliad (never in the Odyssey) either as an epithet of Ares, or as a proper name instead of Ares. (xvii. 211, ii. 651, vii. 166, viii. 264, xiii. 519, xvii. 259, xviii. 309, xx. 69; comp. Pind. *Ol.* xiii. 102, *Nem.* ix. 37.) At a later time, however, Enyalius and Ares were distinguished as two different gods of war, and Enyalius was looked upon as a son of Ares and Enyo, or of Cronos and Rhea. (Aristoph. *Pax*, 457; Dionys. *A. R.* iii. 48; Eustath. *ad Hom.* p. 944.) The name is evidently derived from Enyo, though one tradition derived it from a Thracian Enyalius, who received into his house those only who conquered him in single combat, and for the same reason refused to receive Ares, but the latter slew him. (Eustath. *ad Hom.* p. 673.) The youths of Sparta sacrificed young dogs to Ares under the name of Enyalius (Paus. iii. 14. § 9), and near the temple of Hipposthenes, at Sparta, there stood the ancient fettered statue of Enyalius. (Paus. iii. 15, § 5; comp. Ares.) Dionysus, too, is said to have been surnamed Enyalius. (Macrob. *Sat.* i. 19.) [L. S.]

E'NYO (Ἐνυώ), the goddess of war, who delights in bloodshed and the destruction of towns, and accompanies Mars in battles. (Hom. *Il.* v. 333, 592; Eustath. p. 140.) At Thebes and Orchomenos, a festival called Ὁμολώϊα was celebrated in honour of Zeus, Demeter, Athena and Enyo, and Zeus was said to have received the surname of Homoloïus from Homoloïs, a priestess of Enyo. (Suid. *s. v.*; comp. Müller, *Orchom.* p. 229, 2nd edit.) A statue of Enyo, made by the sons of Praxiteles, stood in the temple of Ares at Athens. (Paus. i. 8. § 5.) Among the Graeae in Hesiod (*Theog.* 273) there is one called Enyo. Respecting the Roman goddess of war see Bellona. [L. S.]

EOS (Ἠώς), in Latin *Aurora*, the goddess of the morning red, who brings up the light of day from the east. She was a daughter of Hyperion and Theia or Euryphassa, and a sister of Helios and Selene. (Hes. *Theog.* 371, &c.; Hom. *Hymn in Sol.* ii.) Ovid (*Met.* ix. 420, *Fast.* iv. 373) calls her a daughter of Pallas. At the close of night she rose from the couch of her beloved Tithonus, and on a chariot drawn by the swift horses Lampus and Phaëton she ascended up to heaven from the river Oceanus, to announce the coming light of the sun to the gods as well as to mortals. (Hom. *Od.* v. 1, &c., xxiii. 244; Virg. *Aen.* iv. 129, *Georg.* i. 446; Hom. *Hymn in Merc.* 185; Theocrit. ii. 148, xiii. 11.) In the Homeric poems Eos not only announces the coming Helios, but accompanies him throughout the day, and her career is not complete till the evening; hence she is sometimes mentioned where one would have expected Helios (*Od.* v. 390, x. 144); and the tragic writers completely identify her with Hemera, of whom in later times the same myths are related as of Eos. (Paus. i. 3. § 1, iii. 18. § 7.) The later Greek and the Roman poets followed, on the whole, the notions of Eos, which Homer had established, and the splendour of a southern aurora, which lasts much longer than in our climate, is a favourite topic with the ancient poets. Mythology represents her as having carried off several youths distinguished for their beauty. Thus she carried away Orion, but the gods were angry at her for it, until Artemis with a gentle arrow killed him. (Hom. *Od.* v. 121.) According to Apollodorus (i. 4. § 4) Eos carried Orion to Delos, and was ever stimulated by Aphrodite. Cleitus, the son of Mantius, was carried by Eos to the seats of the immortal gods (*Od.* xv. 250), and Tithonus, by whom she became the mother of Emathion and Memnon, was obtained in like manner. She begged of Zeus to make him immortal, but forgot to request him to add eternal youth. So long as he was young and beautiful, she lived with him at the end of the earth, on the banks of Oceanus; and when he grew old, she nursed him, until at length his voice disappeared and his body became quite dry. She then locked the body up in her chamber, or metamorphosed it into a cricket. (Hom. *Hymn. in Ven.* 218, &c.; Horat. *Carm.* i. 22. 8, ii. 16. 30; Apollod. iii. 12. § 4; Hes. *Theog.* 984; Serv. *ad Virg. Georg.* i. 447, iii. 328, *Aen.* iv. 585.) When her son Memnon was going to fight against Achilles, she asked Hephaestus to give her arms for him, and when Memnon was killed, her tears fell down in the form of morning dew. (Virg. *Aen.* viii. 384.) By Astraeus Eos became the mother of Zephyrus, Boreas, Notus, Heosphorus, and the other stars. (Hesiod. *Theog.* 378.) Cephalus was carried away by her from the summit of mount Hymettus to Syria, and by him she became the mother of Phaëton or Tithonus, the father of Phaëton; but afterwards she restored her beloved to his wife Procris. (Hes. *Theog.* 984; Apollod. iii. 14. § 3; Paus. i. 3. § 1; Ov. *Met.* vii. 703, &c.; Hygin. *Fab* 189; comp. Cephalus.) Eos was represented in the pediment of the kingly stoa at Athens in the act of carrying off Cephalus, and in the same manner she was seen on the throne of the Amyclaean Apollo. (Paus. i. 3. § 1, iii. 18. § 7.) At Olympia she was represented in the act of praying to Zeus for Memnon. (v. 22. § 2.) In the works of art still extant, she appears as a winged goddess or in a chariot drawn by four horses. [L. S.]

EPACTAEUS or EPA'CTIUS (Ἐπακταῖος or Ἐπάκτιος), that is, the god worshipped on the coast, was used as a surname of Poseidon in Samos (Hesych. *s. v.*), and of Apollo. (Orph. *Argon.* 1296; Apollon. Rhod. i. 404.) [L. S.]

EPAE'NETUS (Ἐπαίνετος), a culinary author frequently referred to by Athenaeus, wrote one work "On Fishes" (Περὶ Ἰχθύων, Athen. vii. p. 328, f.), and another "On the Art of Cookery" (Ὀψαρτυτικός, Athen. ii. p. 58, b., iii. p. 88,

c., vii. pp. 294, d., 297, c., 304, d., 305, e., 312, b., 313, b., ix. pp. 371, e., 395, f., xii. p. 516, c., xiv. p. 662, d.)

EPA'GATHUS, a profligate freedman, who along with Theocritus, a personage of the same class and stamp with himself, exercised unbounded influence over Caracalla, and was retained in the service of his successor. After the disastrous battle of Antioch, he was despatched by Macrinus to place Diadumenianus under the protection of the Parthian king, Artabanus; and at a subsequent period we find that the death of the celebrated Domitius Ulpianus was ascribed to his machinations, although the causes and circumstances of that event are involved in deep obscurity. Alexander Severus, apprehensive lest some tumult should arise at Rome, were he openly to take vengeance on Epagathus, nominated him Praefect of Egypt; but soon afterwards recalling him from thence, caused him to be conducted to Crete, and there quietly put to death. [MACRINUS; DIADUMENIANUS; ULPIANUS]. (Dion. Cass. lxxvii. 21, lxxviii. 39, lxxx. 2.) [W. R.]

EPAINE (Ἐπαινή), that is, the fearful, a surname of Persephone. (Hom. *Il.* ix. 457.) Plutarch (*de Aud. poet.* p. 23, a.) derives the name from αἶνος, which suggests, that it might also be understood in a euphemistic sense as the praised goddess. [L. S.]

EPAMINONDAS (Ἐπαμεινώνδας, Ἐπαμινώνδας), the Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. In his early years he is said to have enjoyed the instructions of Lysis of Tarentum, the Pythagorean, and we seem to trace the practical influence of this philosophy in several passages of his later life. (Plut. *Pelop.* 3, *de Gen. Soc.* 8, &c.; Ael. *V. H.* ii. 43, iii. 17, v. 5, xii. 43; Paus. iv. 31, viii. 52, ix. 13; C. Nep. *Epam.* 1, 2; comp. Fabric. *Bibl. Graec.* vol. i. p. 851, and the works of Dodwell and Bentley there referred to.) His close and enduring friendship with Pelopidas, unbroken as it was through a long series of years, and amidst all the military and civil offices which they held together, strikingly illustrates the tendency which contrast of character has to cement attachments, when they have for their foundation some essential point of similarity and sympathy. According to some, their friendship originated in the campaign in which they served together on the Spartan side against Mantineia, where Pelopidas having fallen in a battle, apparently dead, Epaminondas protected his body at the imminent risk of his own life, B. C. 385. (Plut. *Pelop.* 4; Xen. *Hell.* v. 2. § 1, &c.; Diod. xv. 5, 12; Paus. viii. 8.) When the Theban patriots engaged in their enterprise for the recovery of the Cadmeia, in B. C. 379, Epaminondas held aloof from it at first, from a fear, traceable to his Pythagorean religion, lest innocent blood should be shed in the tumult. To the object of the attempt, however,—the delivery of Thebes from Spartan domination,—he was of course favourable. He had studiously exerted himself already to raise the spirit and confidence of the Theban youths, urging them to match themselves in gymnastic exercises with the Lacedaemonians of the citadel, and rebuking them, when successful in these, for the tameness of their submission to the invaders; and, when the first step in the enterprise had been taken, and Archias and Leontiades were slain, he came forward and took part decisively with Pelopidas and his confederates. (Plut. *Pelop.* 5, 12, *de Gen. Soc.* 3; Polyaen. ii. 2; Xen. *Hell.* v. 4. § 2, &c.) In B. C. 371, when the Athenian envoys went to Sparta to negotiate peace, Epaminondas also came thither, as an ambassador, to look after the interests of Thebes, and highly distinguished himself by his eloquence and ready wit in the debate which ensued on the question whether Thebes should be allowed to ratify the treaty in the name of all Boeotia, thus obtaining a recognition of her claim to supremacy over the Boeotian towns. This being refused by the Spartans, the Thebans were excluded from the treaty altogether, and Cleombrotus was sent to invade Boeotia. The result was the battle of Leuctra, so fatal to the Lacedaemonians, in which the success of Thebes is said to have been owing mainly to the tactics of Epaminondas. He it was, indeed, who most strongly urged the giving battle, while he employed all the means in his power to raise the courage of his countrymen, not excluding even omens and oracles, for which, when unfavourable, he had but recently expressed his contempt. (Xen. *Hell.* vi. 3. §§ 18—20, 4. §§ 1—15; Diod. xv. 38, 51—56; Plut. *Ages.* 27, 28, *Pelop.* 20—23, *Cam.* 19, *Reg. et Imp. Apoph.* p. 58, ed. Tauchn., *De seips. cit. inv. laud.* 16, *De San. Tuend. Praec.* 23; Paus. viii. 27, ix. 13; Polyaen. ii. 2; C. Nep. *Epam.* 6; Cic. *Tusc. Disp.* i. 46, *de Off.* i. 24; Suid. *s. v.* Ἐπαμινώνδας.) The project of Lycomedes for the founding of Megalopolis and the union of Arcadia was vigorously encouraged and forwarded by Epaminondas, B. C. 370, as a barrier against Spartan dominion, though we need not suppose with Pausanias that the plan *originated* with him. (Xen. *Hell.* vi. 5. § 6, &c.; Paus. viii. 27, ix. 14; Diod. xv. 59; Aristot. *Polit.* ii. 2, ed. Bekk.) In the next year, B. C. 369, the first invasion of the Peloponnesus by the Thebans took place, and when the rest of their generals were anxious to return home, as the term of their command was drawing to a close, Epaminondas and Pelopidas persuaded them to remain and to advance against Sparta. The country was ravaged as far as the coast, and the city itself, thrown into the utmost consternation by the unprecedented sight of an enemy's fires, and endangered also by treachery within, was saved only by the calm firmness and the wisdom of Agesilaus. Epaminondas, however, did not leave the Peloponnesus before he had inflicted a most serious blow on Sparta, and planted a permanent thorn in her side by the restoration of the Messenians to their country and the establishment of a new city, named Messene, on the site of the ancient Ithome,—a work which was carried into effect with the utmost solemnity, and, as Epaminondas wished to have it believed, not without the special interposition of gods and heroes. [ARISTOMENES.] Meanwhile the Lacedaemonians had applied successfully for aid to Athens; but the Athenian general, Iphicrates, seems to have acted on this occasion with less than his usual energy and ability, and the Theban army made its way back in safety through an unguarded pass of the Isthmus. Pausanias tells us that Epaminondas advanced to the walls of Athens, and that Iphicrates restrained his countrymen from marching out against him; but the several accounts of these movements are by no means clear. (Xen. *Hell.* vi. 5. § 22, &c., 33—52, vii. 1. § 27; Arist.

Polit. ii. 9, ed. Bekk.; Plut. *Pel.* 24, *Ages.* 31—34; Diod. xv. 62—67; Paus. iv. 26, 27, ix. 14; Polyb. iv. 33; C. Nep. *Iph.* 21.) On their return home Epaminondas and Pelopidas were impeached by their enemies on a capital charge of having retained their command beyond the legal term. The fact itself was true enough, but they were both honourably acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer her armies. Against his accusers he was philosophical and magnanimous enough, unlike Pelopidas, to take no measures of retaliation. (Plut. *Pelop.* 25, *De seips. cit. inv. laud.* 4, *Reg. et Imp. Apoph.* p. 60, ed. Tauchn.; Paus. ix. 14; Ael. *V. H.* xiii. 42; C. Nep. *Epam.* 7, 8.) [Pelopidas; MeneclEidas.]

In the spring of 368 he again led a Theban army into the Peloponnesus, and having been vainly opposed at the Isthmus by the forces of Sparta and her allies, including Athens, he advanced against Sicyon and Pellene, and obliged them to relinquish their alliance with the Lacedaemonians; but on his return, he was repulsed by Chabrias in an attack which he made on Corinth. It seems doubtful whether his early departure home was owing to the rising jealousy of the Arcadians towards Thebes, or to the arrival of a force, chiefly of Celts and Iberians, sent by Dionysius I. to the aid of the Spartans. (Xen. *Hell.* vii. 1. §§ 15—22; Diod. xv. 68—70; Paus. ix. 15.) In the same year we find him serving, but not as general, in the Theban army which was sent into Thessaly to rescue Pelopidas from Alexander of Pherae, and which Diodorus tells us was saved from utter destruction only by the ability of Epaminondas. According to the same author, he held no command in the expedition in question because the Thebans thought he had not pursued as vigorously as he might his advantage over the Spartans at the Isthmus in the last campaign. The disaster in Thessaly, however, proved to Thebes his value, and in the next year (367) he was sent at the head of another force to release Pelopidas, and accomplished his object, according to Plutarch, without even striking a blow, and by the mere prestige of his name. (Diod. xv. 71, 72, 75; Plut. *Pelop.* 28, 29.) It would appear—and if so, it is a noble testimony to his virtue—that the Thebans took advantage of his absence on this expedition to destroy their old rival Orchomenus,—a design which they had formed immediately after their victory at Leuctra, and which had been then prevented only by his remonstrances. (Diod. xv. 57, 79; Paus ix. 15; Thirlwall's *Greece*, vol. v. pp. 120, 121.) In the spring of 366 he invaded the Peloponnesus for the third time, with the view chiefly of strengthening the influence of Thebes in Achaia, and so indirectly with the Arcadians as well, who were now more than half alienated from their former ally. Having obtained assurances of fidelity from the chief men in the several states, he did not deem it necessary to put down the oligarchical governments which had been established under Spartan protection; but the Arcadians made this moderation a ground of complaint against him to the Thebans, and the latter then sent harmosts to the different Achaean cities, and set up democracy in all of them, which, however, was soon overthrown everywhere by a counter-revolution. (Xen. *Hell.* vii. 1. §§ 41—43; Diod. xv. 75.) In B. C. 363, when the oligarchical party in Arcadia had succeeded in bringing about a treaty of peace with Elis, the Theban officer in command at Tegea at first joined in the ratification of it; but afterwards, at the instigation of the chiefs of the democratic party, he ordered the gates of Tegea to be closed, and arrested many of the higher class. The Mantineians protested strongly against this act of violence, and prepared to resent it, and the Theban then released the prisoners, and apologized for his conduct. The Mantineians, however, sent to Thebes to demand that he should be capitally punished; but Epaminondas defended his conduct, saying, that he had acted more properly in arresting the prisoners than in releasing them, and expressed a determination of entering the Peloponnesus to carry on the war in conjunction with those Arcadians who still sided with Thebes. (Xen. *Hell.* vii. 4. §§ 12—40.) The alarm caused by this answer as symptomatic of an overbearing spirit of aggression on the part of Thebes, withdrew from her most of the Peloponnesians, though Argos, Messenia, Tegea, and Megalopolis still retained their connexion with her. It was then against a formidable coalition of states, including Athens and Sparta, that Epaminondas invaded the Peloponnesus, for the fourth time, in B. C. 362. The difficulties of his situation were great, but his energy and genius were fully equal to the crisis, and perhaps at no period of his life were they so remarkably displayed as at its glorious close. Advancing to Tegea, he took up his quarters there; but the time for which he held his command was drawing to an end, and it was necessary for the credit and interest of Thebes that the expedition should not be ineffectual. When then he ascertained that Agesilaus was on his march against him, he set out from Tegea in the evening, and marched straight on Sparta, hoping to find it undefended; but Agesilaus received intelligence of his design, and hastened back before his arrival, and the attempt of the Thebans on the city was baffled. [Archidamus III.] They returned accordingly to Tegea, and thence marched on to Mantineia, whither their cavalry had preceded them. In the battle which ensued at this place, and in which the peculiar tactics of Epaminondas were brilliantly and successfully displayed, he himself, in the full career of victory, received a mortal wound, and was borne away from the throng. He was told that his death would follow directly on the javelin being extracted from the wound; but he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. It was a disputed point by whose hand he fell: among others, the honour was assigned to Gryllus, the son of Xenophon. He was buried where he died, and his tomb was surmounted by a column, on which a shield was suspended, emblazoned with the device of a dragon—symbolical (says Pausanias) of his descent from the blood of the Σπαρτοί, the children of the dragon's teeth. (Xen. *Hell.* vii. 5; Isocr. *Ep. ad Arch.* § 5; Diod. xv. 82—87; Plut. *Ages.* 34, 35, *Apoph.* 24; Paus. viii. 11, ix. 15; Just. vi. 7, 8; Cic. *ad Fam.* v. 12, *de Fin.* ii. 30; Suid. *s. v.* Ἐπαμεινώνδας; C. Nep. *Epam.* 9; Polyb. iv. 33.) The circumstances of ancient Greece supplied little or no scope for any but the narrowest patriotism, and this evil is perhaps never more apparent than when we think of it in connexion with

the noble mind of one like Epaminondas. We do indeed find him rising above it, as, for instance, in his preservation of Orchomenus; but this was *in spite* of the system under which he lived, and which, while it checked throughout the full expansion of his character, sometimes (as in his vindication of the outrage at Tegea) seduced him into positive injustice. At the best, amidst all our admiration of his genius and his many splendid qualities, we cannot forget that they were directed, after all, to the one petty object of the aggrandizement of Thebes. In the ordinary characters of Grecian history we look for no more than this;— it comes before us painfully in the case of Epaminondas. (Ael. *V. H.* vii. 14; Cic. *de Orat.* iii. 34, *de Fin.* ii. 19, *Brut.* 13, *Tusc. Disp.* i. 2; Polyb. vi. 43, ix. 8, xxxii. 8, *Fragm. Hist.* 15; C. Nep. *Epam.* 10; Aesch. *de Fals. Leg.* p. 42.) [E. E.]

EPAPHRODI'TUS (Ἐπαφρόδιτος). 1. A freedman of Caesar Octavianus; he was sent by Octavianus, together with C. Proculeius, to queen Cleopatra to prepare her for her fate. The two emissaries, however, made the queen their prisoner, and kept her in strict custody, that she might not make away with herself; but she nevertheless succeeded in deceiving her gaolers. (Dion Cass. li. 11, 13.)

2. A freedman and favourite of the emperor Nero, who employed him as his secretary. During the conspiracy which put an end to Nero's rule, Epaphroditus accompanied his master in his flight, and when Nero attempted to kill himself, Epaphroditus assisted him. For this service, however, he had afterwards to pay with his own life, for Domitian first banished and afterwards ordered him to be put to death, because he had not exerted himself to save the life of Nero. The philosopher Epictetus was the freedman of this Epaphroditus; but whether he is the same as the Epaphroditus to whom Josephus dedicated his "Jewish Antiquities," and on whom he pronounces in his preface a high eulogium for his love of literature and history, is very uncertain, and it is generally believed that Josephus is speaking of one Epaphroditus who lived in the reign of Trajan and was a freedman and procurator of this emperor. (Tac. *Ann.* xv. 55; Sueton. *Nero*, 49, *Domit.* 14; Dion Cass. lxiii. 27, 29, lxvii. 14; Arrian, *Dissert. Epict.* i. 26; Suidas, *s. v.* Ἐπίκτητος; comp. the commentators on Josephus.) From all these persons of the name of Epaphroditus, we must distinguish the one whom the Apostle Paul mentions as his companion. (*Philipp.* ii. 25, iv. 18.) [L. S.]

EPAPHRODI'TUS, M. ME'TTIUS, of Chaeroneia, a Greek grammarian. He was a disciple of Archias of Alexandria, and became the slave and afterwards the freedman of Modestus, the praefect of Egypt, whose son Pitelinus had been educated by Epaphroditus. After having obtained his liberty, he went to Rome, where he resided in the reign of Nero and down to the time of Nerva, and enjoyed a very high reputation for his learning. He was extremely fond of books, and is said to have collected a library of 30,000 valuable books. He died of dropsy at the age of seventy-five. Suidas (*s. v.* Ἐπαφρόδιτος), from whom this account is derived, does not specify any work of our grammarian, but concludes his article by merely saying that he left behind him many good works. We know, however, from other sources, the titles of some grammatical works and commentaries: for example, on Homer's Iliad and Odyssey (Steph. Byz. *s. v.* Δωδώνη; Etym. M. *s. vv.* ἄωροι, Κεφαληνία), an ἐξήγησις εἰς Ὅμηρον καὶ Πίνδαρον (Eudoc. p. 128), a commentary on Hesiod's "Shield of Heracles," and on the Αἴτια of Callimachus, which is frequently referred to by Stephanus of Byzantium and the Scholiast on Aeschylus. He is also mentioned several times in the Venetian Scholia on the Iliad. (Comp. Visconti, *Iconograph. Grecq.* i. p. 266.) [L. S.]

E'PAPHUS (Ἔπαφος), a son of Zeus and Io, who was born on the river Nile, after the long wanderings of his mother. He was then concealed by the Curetes, by the request of Hera, but Io sought and afterwards found him in Syria. Epaphus, who subsequently became king of Egypt, married Memphis, the daughter of Nilus, or according to others, Cassiopeia, and built the city of Memphis. He had one daughter Libya, from whom Libya (Africa) received its name, and another bore the name of Lysianassa. (Apollod. ii. 1. §§ 3, 4, 5. § 11; Hygin. *Fab.* 145, 149, 275; comp. Herod. iii. 27, 28.) Another mythical being of this name is mentioned by Hyginus. (*Fab.* init.) [L. S.]

E'PAPHUS, is called a *vir peritissimus*, and seems to have written a work on Delphi, of which the seventeenth book is quoted. Servius (*ad Aen.* iii. 89) and Macrobius (*Sat.* iii. 6) both quote the same statement from his work. [L. S.]

EPA'RCHIDES (Ἐπαρχίδης), is mentioned as a writer by Athenaeus in two passages (i. p. 30, ii. p. 61), both of which relate to Icarus, but it is impossible to conjecture the nature of the work of Eparchides. [L. S.]

EPEIGEUS (Ἐπειγεύς), a Myrmidone and son of Agacles, who having killed his father, was obliged to flee from Budeion. He took refuge in the house of Peleus who sent him with Achilles to Troy, where he was killed by Hector. (Hom. *Il.* xvi. 570.) [L. S.]

EPEIUS (Ἐπειός) 1. A son of Endymion. [ENDYMION.]

2. A son of Panopeus, called the artist, who went with thirty ships from the Cyclades to Troy. (Dict. Cret. i. 17.) About the close of the Trojan war, he built the wooden horse under the protection and with the assistance of Athena. (*Od.* viii. 492, xi. 523; *Il.* xxiii. 664, &c., 840; Paus. ii. 29. § 4.) According to Justin (xx. 2) the inhabitants of Metapontum, which he was believed to have founded, shewed in a temple of Athena the tools which he had used in constructing the horse. In the Homeric poems he appears as a mighty and gallant warrior, whereas later traditions assign to him an inferior place among the heroes at Troy. Stesichorus (*ap. Eustath. ad Hom.* p. 1323; Athen. x. p. 457) called him the water-bearer of the Atreidae, and as such he was represented in the temple of Apollo at Carthea. His cowardice, further, is said to have been so great, that it became proverbial. (Hesych. *s. v.*) According to Virgil (*Aen.* ii. 264), Epeius himself was one of the Greeks concealed in the wooden horse, and another tradition makes him the founder of Pisa in Italy. (Serv. *ad Aen.* x. 179.) There were at Argos very ancient carved images of Hermes and Aphrodite, which were believed to be the works of Epeius (Paus. ii. 19. § 6), and Plato (*Ion*, p. 533, a.) mentions him as a sculptor along with Daedalus and Theodorus of Samos. Epeius himself was painted by Polygnotus in the Lesche of Delphi in

the act of throwing down the Trojan wall, above which rose the head of the wooden horse. (Paus. x. 26. § 1. [L. S.]

EPE'RATUS (Ἐπήρατος), of Pharae in Achaia, was elected general of the Achaeans in B. C. 219, by the intrigues of Apelles, the adviser of Philip V. of Macedonia, in opposition to Timoxenus, who was supported by Aratus. Eperatus was held universally in low estimation, and was in fact totally unfit for his office, on which he entered in B. C. 218, so that, when his year had expired, he left numerous difficulties to Aratus, who succeeded him. (Polyb. iv. 82, v. 1, 5, 30, 91; Plut. *Arat.* 48.) [E. E.]

E'PHESUS (Ἔφεσος), a son of the river-god Caystrus, who was said, conjointly with Cresus, to have built the temple of Artemis at Ephesus, and to have called the town after himself. (Paus. vii. 2. § 4.) [L. S.]

EPHIALTES (Ἐφιάλτης), one of the giants, who in the war against the gods was deprived of his left eye by Apollo, and of the right by Heracles. (Apollod. i. 6. § 2.) Respecting another personage of this name see ALOEIDAE. [L. S.]

EPHIALTES (Ἐφιάλτης). 1. A Malian, who, in B. C. 480, when Leonidas was defending the pass of Thermopylae, guided the body of Persians called the Immortals over the mountain path (the Anopaea), and thus enabled them to fall on the rear of the Greeks. Fearing after this the vengeance of the Spartans, he fled into Thessaly, and a price was set on his head by the Amphictyonic council. He ultimately returned to his country, and was put to death by one Athenades, a Trachinian, for some cause unconnected with his treason, but not further mentioned by Herodotus. (Her. vii. 213, &c.; Paus. i. 4; Strab. i. p. 20; Polyaen. vii. 15.)

2. An Athenian statesman and general, son of Sophonides, or, according to Diodorus, of Simonides, was a friend and partizan of Pericles, who is said by Plutarch to have often put him forward as the main ostensible agent in carrying political measures when he did not choose to appear prominently himself. (Ael. *V. H.* ii. 43, iii. 17; Plut. *Peric.* 7, *Reip. Gerend. Praec.* 15; Diod. xi. 77.) Thus, when the Spartans sent to ask the assistance of the Athenians against Ithome in B. C. 461, he endeavoured to prevent the people from granting the request, urging them not to raise a fallen rival, but to leave the spirit of Sparta to be trodden down; and we find him mentioned in particular as chiefly instrumental in that abridgment of the power of the Areiopagus, which inflicted such a blow on the oligarchical party, and against which the "Eumenides" of Aeschylus was directed. (Arist. *Polit.* ii. 12, ed. Bekk.; Diod. *l. c.*; Plut. *Cim.* 10, 15, 16, *Pericl.* 7, 9; Cic. *de Rep.* i. 27.) By this measure Plutarch tells us that he introduced an unmixed democracy, and made the city drunk with liberty; but he does not state clearly the precise powers of which the Areiopagus was deprived, nor is it easy to decide this point, or to settle whether it was the authority of the *court* or the *council* that Pericles and Ephialtes assailed. (For a full discussion of the question the reader is referred to Müller, *Eumen.* §§ 35—37; Wachsmuth, *Hist. Ant.* vol. ii. p. 75, &c. Eng. transl.; Hermann, *Opusc.* vol. iv. pp. 299—302, where the passages of Demosthenes [*c. Arist.* p. 641] and of Lysias [*de Caed. Erat.* p. 94] are ably and satisfactorily reconciled; Thirlwall's *Greece*, vol. iii. pp. 23, 24; *Dict. of Ant. s. v. Areiopagus;* and the authors mentioned by C. F. Hermann, *Pol. Ant.* § 109, note 6.) The services of Ephialtes to the democratic cause excited the rancorous enmity of some of the oligarchs, and led to his assassination during the night, probably in B. C. 456. It appears that in the time of Antiphon (see *de Caed. Her.* p. 137) the murderers had not been discovered; but we learn, on the authority of Aristotle (*ap. Plut. Pericl.* 10), that the deed was perpetrated by one Aristodicus of Tanagra. The character of Ephialtes, as given by ancient writers, is a high and honourable one, insomuch that he is even classed with Aristeides for his inflexible integrity. Heracleides Ponticus tells us that he was in the habit of throwing open his grounds to the people, and giving entertainments to large numbers of them,—a statement which seems inconsistent with Aelian's account, possibly more rhetorical than true, of his poverty. (Plut. *Cim.* 10, *Dem.* 14; Ael. *V. H.* ii. 43, xi. 9, xiii. 39; Val. Max. iii. 8. Ext. 4; Heracl. Pont. 1.)

3. One of the Athenian orators whose surrender was required by Alexander in B. C. 335, after the destruction of Thebes, though Demades prevailed on the king not to press the demand against any but Charidemus. (Arr. *Anab.* i. 10; Plut. *Dem.* 23, *Phoc.* 17; Diod. xvii. 15; Suid. *s. v.* Ἀντίπατρος.)

4. Plutarch (*Alex.* 41) mentions Ephialtes and Cissus as those who brought to Alexander the intelligence of the treachery and flight of Harpalus in B. C. 324, and were thrown into prison by the king as guilty of calumny. The play of the comic poet Phrynichus, called "Ephialtes," does not seem to have had reference to any of the above persons, but rather to the Nightmare. (Meineke, *Hist. Crit. Com. Graec.* pp. 152—154.) [E. E.]

EPHICIA'NUS. [IPHICIANUS.]

EPHIPPUS (Ἔφιππος), of Olynthus, a Greek historian of Alexander the Great. It is commonly believed, though no reason is assigned, that Ephippus lived about or shortly after the time of Alexander. There is however a passage in Arrian (*Anab.* iii. 5. § 4) which would determine the age of Ephippus very accurately, if it could be proved that the Ephippus there mentioned is identical with the historian. Arrian says, that Alexander before leaving Egypt appointed Aeschylus (the Rhodian) and Ephippus τὸν Χαλκιδέως, superintendants (ἐπίσκοποι) of the administration of Egypt. The reading τὸν Χαλκιδέως, though adopted by the recent editors of Arrian, is not in all MSS., and some editions read Χαλκιδόνα or Χαλκηδόνα; but if we might emend Χαλκιδέα, we should have reason for supposing that the person mentioned by Arrian is the same as Ephippus of Olynthus, for Olynthus was the principal town in Chalcidice, and Ephippus might just as well be called a native of Olynthus as of Chalcidice. If the Ephippus then in Arrian be the same as the historian, he was a contemporary of Alexander and survived him for some time, for he wrote an account of the king's burial. The work of Ephippus is distinctly referred to by Athenaeus only, though Diodorus and others also seem to have made use of it. Athenaeus calls it in some passages περὶ τῆς Ἀλεξάνδρου καὶ Ἡφαιστίωνος μεταλλαγῆς, and in others he has ταφῆς or τελευτῆς instead of μεταλλαγῆς, so that at all events we

must conclude that it contained an account of the burial of Alexander as well as of his death. From the few fragments still extant, it would appear that Ephippus described more the private and personal character of his heroes than their public careers. (Athen. iii. p. 120, iv. p. 146, x. p. 434, xii. pp. 537, 538.) It should be remarked that by a singular mistake Suidas in his article Ephippus gives an account of Ephorus of Cumae. Pliny (*Elench.* lib. xii., xiii.) mentions one Ephippus among the authorities he consulted upon plants, and it is generally believed that he is a different person from our historian; but all the writers whom Pliny mentions along with him, belong to the period of Alexander, so that it is by no means improbable that he may be Ephippus of Olynthus. All that is known about Ephippus and the fragments of his work, is collected by R. Geier, in his *Alexandri Magni Histor. Scriptores, aetate suppares*, Lips. 1844, pp. 309—317. [L. S.]

EPHIPPUS (Ἔφιππος), of Athens, was a comic poet of the middle comedy, as we learn from the testimonies of Suidas (*s. v.*), and Antiochus of Alexandria (Athen. xi. p. 482, c.), and from the allusions in his fragments to Plato, and the Academic philosophers (Athen. xi. p. 509, c. d.), and to Alexander of Pherae and his contemporaries, Dionysius the Elder, Cotys, Theodorus, and others. (Athen. iii. p. 112, f. xi. p. 482, d.) The following are the known titles of his plays: Ἄρτεμις, Βούσιρις, Γηρυόνης, Ἐμπολή, Ἔφηβοι, Κίρκη, Κύδων, Ναυαγός, Ὀβελιαφόροι, Ὅμοιοι, Πελταστής, Σαπφώ, Φιλύρα. An epigram which Eustathius ascribes to Ephippus (*ad Iliad.* xi. 697, p. 879. 38) is not his, but the production of some unknown author. (Comp. Athen. x. p. 442, d.) There are some fragments also extant from the unknown plays of Ephippus. (Meineke, *Fragm. Com. Graec.* vol. i. pp. 351—354, iii. pp. 322—340; Fabric. *Bibl. Graec.* vol. ii. pp. 297, 298, 440.) [P. S.]

E'PHORUS (Ἔφορος). 1. Of Cumae, a celebrated Greek historian, was, according to Suidas, to whom we are indebted for our information respecting his life, a son either of Demophilus or Antiochus; but as Plutarch (*Ei ap. Delph.* p. 389, a.) mentions only the former name, and as Ephorus's son was called Demophilus (Athen. vi. p. 232), we must believe that the father of Ephorus was called Demophilus. Ephorus was a contemporary of Theopompus, and lived about B. C. 408, a date which Marx, one of his editors, strangely mistakes for the time at which Ephorus was born. Ephorus must have survived the accession of Alexander the Great, for Clemens of Alexandria (*Strom.* i. p. 403) states that Ephorus reckoned 735 years from the return of the Heracleidae down to B. C. 333, or the year in which Alexander went to Asia. The best period of his life must therefore have fallen in the reign of Philip. Ephorus was a pupil of Isocrates in rhetoric, at the time when that rhetorician had opened his school in the island of Chios; but not being very much gifted by nature, like most of his countrymen, he was found unfit for entering upon life when he returned home, and his father therefore sent him to school a second time. (Plut. *Vit. X Orat.* p. 839, a.) In order not to disappoint his father again, Ephorus now zealously devoted himself to the study of oratory, and his efforts were crowned with success, for he and Theopompus were the most distinguished among the pupils of Isocrates (Menand. Rhet. Διαιρές. ἀποδεικτ. p. 626, ed. Aldus), and from Seneca (*de Tranq. Anim.* 6) it might almost appear, that Ephorus began the career of a public orator. Isocrates, however, dissuaded him from that course, for he well knew that oratory was not the field on which Ephorus could win laurels, and he exhorted him to devote himself to the study and composition of history. As Ephorus was of a more quiet and contemplative disposition than Theopompus, Isocrates advised the former to write the early history of Greece, and the latter to take up the later and more turbulent periods of history. (Suidas; Cic. *de Orat.* iii. 9; Phot. *Bibl. Cod.* 176, 260.) Plutarch (*de Stoic. Repugn.* 10) relates that Ephorus was among those who were accused of having conspired against the life of king Alexander, but that he successfully refuted the charge when he was summoned before the king.

The above is all that is known respecting the life of Ephorus. The most celebrated of all his works, none of which have come down to us, was—1. A History (Ἱστορίαι) in thirty books. It began with the return of the Heracleidae, or, according to Suidas, with the Trojan times, and brought the history down to the siege of Perinthus in B. C. 341. It treated of the history of the barbarians as well as of that of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece. It embraced a period of 750 years, and each of the thirty books contained a compact portion of the history, which formed a complete whole by itself. Each also contained a special preface and might bear a separate title, which either Ephorus himself or some later grammarian seems actually to have given to each book, for we know that the fourth book was called Εὐρώπη. (Diod. iv. 1, v. 1, xvi. 14, 26; Polyb. v. 33, iv. 3; Strab. vii. p. 302; Clem. Alex. *Strom.* i. p. 403.) Ephorus himself did not live to complete his work, and it was finished by his son Demophilus. [DEMOPHILUS, No. 1.] Diyllus began his history at the point at which the work of Ephorus left off. As the work is unfortunately lost, and we possess only isolated fragments of it, it is not possible in all cases to determine the exact contents of each book; but the two collectors and editors of the fragments of Ephorus have done so, as far as it is feasible. Among the other works of Ephorus we may mention—2. Περὶ εὑρημάτων, or on inventions, in two books. (Suidas; Athen. iv. p. 182, viii. p. 352, xiv. p. 637; Strab. xiii. p. 622.) 3. Σύνταγμα ἐπιχώριον. (Plut. *de Vit. et Poes. Homer.* 2.) This work, however, seems to have been nothing but a chapter of the fifth book of the ἱστορίαι. 4. Περὶ λέξεως. (Theon, *Progymn.* 2, 22; comp. Cic. *Orat.* 57.) This work, too, like a few others which are mentioned as separate productions, may have been only a portion of the History. Suidas mentions some more works, such as Περὶ ἀγαθῶν καὶ κακῶν, and Παραδόξων τῶν ἑκασταχοῦ βιβλία, of which, however, nothing at all is known, and it is not impossible that they may have been excerpta or abridgments of certain portions of the History, which were made by late compilers and published under his name.

As for the character of Ephorus as an historian, we have ample evidence that, in accordance with the simplicity and sincerity of his character, he desired to give a faithful account of the events he had to relate. He shewed his good sense in not

attempting to write a history of the period previous to the return of the Heracleidae; but the history of the subsequent time is still greatly intermixed with fables and mythical traditions; and it must be acknowledged that his attempts to restore a genuine history by divesting the traditions from what he considered mythical or fabulous, were in most cases highly unsuccessful, and sometimes even absurd and puerile. He exercised a sort of criticism which is anything but that of a real historian (Strab. xii. p. 550), and in some instances he forced his authorities to suit his own views. For the early times he seems to have preferred the logographers to the epic poets, though the latter, too, were not neglected. Even the later portions of his history, where Ephorus had such guides as Herodotus, Thucydides, and Xenophon, contained such discrepancies from his great predecessors, and on points on which they were entitled to credit, that Ephorus, to say the least, cannot be regarded as a sound and safe guide in the study of history. The severest critic of Ephorus was Timaeus, who never neglected an opportunity of pointing out his inaccuracies; several authors also wrote separate books against Ephorus, such as Alexinus, the pupil of Eubulides (Diog. Laërt. ii. 106, 110), and Strato the Peripatetic. (Diog. Laërt. v. 59.) Porphyrius (ap. Euseb. *Praep. Evang.* x. 2) charges Ephorus with constant plagiarisms; but this accusation is undoubtedly very much exaggerated, for we not only find no traces of plagiarism in the fragments extant, but we frequently find Ephorus disputing the statements of his predecessors. (Joseph. *c. Apion.* i. 3.) Polybius (xii. 25) praises him for his knowledge of maritime warfare, but adds that he was utterly ignorant of the mode of warfare on land; Strabo (viii. p. 332) acknowledges his merits, by saying that he separated the historical from the geographical portions of his work; and, in regard to the latter, he did not confine himself to mere lists of names, but he introduced investigations concerning the origin of nations, their constitutions and manners, and many of the geographical fragments which have come down to us contain lively and beautiful descriptions. (Polyb. ix. 1; Strab. ix. p. 400, &c., x. pp. 465, 479, &c.) As regards the style of Ephorus, it is such as might be expected from a disciple of Isocrates: it is clear, lucid, and elaborately polished, but at the same time diffuse and deficient in power and energy, so that Ephorus is by no means equal to his master. (Polyb. xii. 28; Dionys. *de Comp. Verb.* 26; Demetr. Περὶ ἑρμην. § 68; Dion Chrysost. *Orat.* xviii. p. 256, ed. Morel.; Plut. *Pericl.* 28; Philostr. *Vit. Soph.* i. 17; Cic. *Orat.* 51; Phot. *Bibl. Cod.* 176.) The fragments of the works of Ephorus, the number of which might probably be much increased if Diodorus had always mentioned his authorities, were first collected by Meier Marx, Carlsruhe, 1815, 8vo., who afterwards published some additions in Friedemann and Seebode's *Miscellan. Crit.* ii. 4, p. 754, &c. They are also contained in C. and Th. Müller's *Fragm. Historicor. Graec.* pp. 234—277, Paris, 1841, 8vo. Both editors have prefixed to their editions critical dissertations on the life and writings of Ephorus.

2. Of Cumae, called the Younger, was likewise an historian, but he is mentioned only by Suidas, according to whom he wrote a history of Galienus in twenty-seven books, a work on Corinth, one on the Aleuadae, and a few others. The name Galienus in this account, it should be observed, is only a correction of Volaterranus, for the common reading in Suidas is Γαληνοῦ. (Comp. Marx, *Ephor. Fragm.* p. 7.) [L. S.]

EPHORUS, an Ephesian painter, and teacher of APELLES. (Suid. *s. v.* Ἀπελλῆς.) [P. S.]

EPHRAEM. The name is variously written Ephraem, Ephraemus, Ephraim, Ephraimius, Ephrem, Ephremus, and Euphraimius: it belongs to several ecclesiastical writers of the Greek and Oriental churches.

1. EPHREMUS. To a writer so called, and to whose name no distinctive epithet can be attached, is ascribed the account of Saints Abram and Mary (*Acta SS. Abramii et Mariae*) in the *Acta Sanctorum Martii*, vol. ii. p. 436, &c. Papebroche, in his introduction to the account, conjectures that the writer lived about the middle of the sixth century. The account, of which he is the author, is sometimes ascribed (as in the Catalogue of the King's Library at Paris A. D. 1740) but incorrectly to Ephraem the Syrian. It has also been ascribed, but incorrectly, to Ephrem of Caria and Ephrem of Mylasa. [Nos. 3 and 7 below.]

2. EPHRAIMIUS (Ἐφραίμιος), or, as Theophanes writes the name, EUPHRAIMIUS (Εὐφραίμιος), patriarch of ANTIOCH, or, as it was then called, Theopolis. If the designation given him by Theophanes (ὁ Ἀμίδιος) indicates the place of his birth, he was a native of Amida in Armenia, near the source of the Tigris. His first employments were civil: and in the reign of the emperor Justin I. he attained to the high dignity of Count of the East. While in this office he received, according to a curious story, recorded in the Λειμωνάριος, or *Pratum Spirituale*, written by Joannes Moschus, but erroneously ascribed, by ancient as well as modern writers, to Sophronius patriarch of Jerusalem, an intimation of the ecclesiastical dignity to which he was destined to attain. In the years 525 and 526, Antioch was nearly destroyed by successive shocks of an earthquake, and by a fire which had been occasioned by the overthrow of the buildings. Among the sufferers was Euphrasius the patriarch, who was buried in the ruins of the falling edifices; and the people, grateful for the compassionate care which Ephraimius manifested for them in their distress, chose him successor to the deceased prelate. His elevation to the patriarchate is generally placed in the year 526, but perhaps did not take place till the year following. His conduct as patriarch is highly eulogized by ecclesiastical writers, who speak especially of his charity to the poor, and of the zeal and firmness with which he opposed heresy. His zeal against heretics was manifested in a curious encounter with an heretical stylite, or pillar-saint, in which the heretic is said to have been converted by the miraculous passing of the patriarch's robes, unconsumed, through the ordeal of fire. He condemned, in a synod at Antioch, those who attempted to revive the obnoxious sentiments of Origen; and wrote various treatises against the Nestorians, Eutychians, Severians, and Acephali, and in defence of the Council of Chalcedon. But, toward the close of his life, he was obliged by the Emperor Justinian, under a threat of deposition, to subscribe the condemnation of three of the decrees of the Council of Chalcedon, which he had hitherto so earnestly supported. Facundus of Hermia, the strenuous advocate of the condemned

decrees, reproaches Ephraimius on this occasion, and with justice, as more solicitous for the preservation of his office than for the interests of what he deemed divine and important truth. Ephraimius died soon after this transaction, A. D. 546, or perhaps 545, after a patriarchate, according to Theophanes, of eighteen years, or, according to other calculations, of twenty years.

The works of Ephraimius are known to us only by the account of them preserved in the *Bibliotheca* of Photius, who says that three volumes written in defence of the dogmas of the Church, and especially of the decrees of the Council of Chalcedon, had come down to his day: but he gives an account only of two. The first comprehended, 1. *An epistle to Zenobius*, a scholasticus or advocate of Emesa, and one of the sect of the Acephali; 2. *Some epistles to the emperor Justinian*; 3. *Epistles to Anthimus, bishop of Trapezus, Domestianus Syncleticus, metropolitan of Tarsus, Brazes the Persian, and others*; 4. *An act of a synod* (συνοδικὴ πρᾶξις) held by Ephraimius respecting certain unorthodox books; and, 5. *Panegyrical and other discourses*. The second volume contained a treatise in four books, in which were defences of Cyril of Alexandria and the synod of Chalcedon against the Nestorians and Eutychians; and answers to some theological questions of his correspondent the advocate Anatolius. (Phot. *Bibl.* Codd. 228, 229; Facundus, iv. 4; Evagrius, *Eccles. Hist.* iv. 5, 6; Joannes Moschus (commonly cited as Sophronius) *Pratum Spirituale*, c. 36, 37 in *Biblioth. Patrum*, vol. xiii. ed. Paris, 1654; Theophanes, *Chronograph.* ad Ann. 519 (Alex. Era=526 Common Era) and table ad Ann. 537, 538; Baronius, *Annales*; Cave, *Hist. Liter.* vol. i. p. 507, ed. 1740-3; Fabric. *Bibl. Graec.* vol. x. p. 750.)

3. Ephrem, or rather Ephraem (Ἐφραὴμ), of Caria, a monk of unknown date, writer of a Greek hymn or prayer given by Raynaeus (*Dissert. Prelim. de Acoluthiis Officii Graeci*, p. lxviii. in the *Acta Sanctorum Junii*, vol. ii.) This Ephrem is not to be confounded with Nos. 1 and 7.

4. Ephraim (Ἐφραίμ), bishop of Cherson. In the title of his only published work he is called archbishop, and some moderns style him "martyr." He is the author of an account of a miracle wrought by the relics or the interposition of Clement of Rome, on the body of a child, who had been overwhelmed by the sea in a pilgrimage to Clement's submarine tomb. The account is printed in the Patres Apostolici of Cotelerius (vol. i. p. 815. ed. Amsterdam, 1724,) and in the *De Probatis Sanctorum Vitis*, of Surius, 29 *Nov.* Another piece of Ephraim on the Miracles of St. Clement, evidently different from the foregoing, is noticed by Leo Allatius, who calls the writer Ephraemius; but Cotelerius was not able to obtain it, or he would have printed it with the foregoing. (Cotelerius, *l. c.*; Allatius, *De Symeonum Scriptis*, pp. 90, 96; Fabric. *Bibl. Graec.* vol. vii. p. 21, viii. 254; *Catal. MSS. Biblioth. Regiae.* Paris, 1740.)

5. Ephraem of Constantinople, a chronographer who flourished apparently about the beginning of the fourteenth century. His chronicle, written in Iambic verse, is repeatedly cited by Allatius (*De Psellis*, p. 22, *Diatriba de Georgiis*, pp. 327, 341, 354, &c., ed. Paris. 1651), and is probably extant in the Vatican Library in MS. but has never been published. (Fabric. *Bibl. Graec.* vol. vii. p. 472, viii. 79, 254.)

6. Ephraemus of Edessa, commonly called the Syrian. [See below.]

7. Ephrem, bishop of Mylasa in Caria [see Nos. 1 and 3]. The time when he lived is uncertain; but religious honours were paid to his memory in the fifth century at Leuce (near Mylasa), where his body was buried. (*Acta Sanctorum, S. Eusebiae Vita*, cap. 3, *Januar.* vol. ii. p. 600.) [J. C. M.]

EPHRAEM or EPHRAIM, a Syrian, born at Nisibis, flourished A. D. 370. He spent his youth in diligent study, and devoted himself at first to a monastic life, but afterwards went to Edessa, where he was ordained deacon. He refused to proceed to the higher orders of the ministry, and is even said to have played the part of Brutus, by feigning madness in order to avoid elevation to the bishopric. He formed a close friendship with Basil, bishop of Caesareia, and shared his acrimony against the Arians and other heretics, whom he attacks with the violence characteristic of his age. He appeared in a truly Christian light at the time of a famine at Edessa, when he not only assisted the suffering poor with the greatest energy and most zealous kindness, but also actively exerted himself in urging the rich to deny themselves for their brethren's good. Sozomen (iii. 15) speaks with admiration of the manner in which Christianity had subdued in him a naturally irascible temper, and illustrates it by a pleasing anecdote, amusing from its quaint simplicity. At the conclusion of a long fast, Ephraem's servant let fall the dish in which he was bringing him some food. His alarm at having thus spoiled his master's dinner was removed by hearing him say, "Never mind, since the food has not come to us, we will go to it." Whereupon Ephraem sat down on the floor and ate the scraps left in the fragments of the broken dish. He died about A. D. 378, and in his last illness forbad the recitation of any funeral oration over his remains, and desired that his obsequies should be conducted in the simplest manner. He knew no language but his native Syrian, though nearly all his works are translated into Greek, and were formerly held in such high esteem, that portions of them were sometimes read in churches after the gospel for the day. Most of his writings were collected by Gerard Voss, who turned them into Latin, and published them (1) at Rome A. D. 1589-93-97, (2) at Cologne in 1603, (3) at Antwerp in 1619. Voss's edition is in three volumes. The first consists of various treatises, partly on subjects solely theological, as the Priesthood, Prayer, Fasting, &c., with others partly theological and partly moral, as Truth, Anger, Obedience, Envy. The second contains many epistles and addresses to monks, and a collection of apophthegms. The third consists of several treatises or homilies on parts of Scripture and characters in the Old Testament, as Elijah, Daniel, the Three Children, Joseph, Noah. Photius gives a list of 49 homilies of Ephraem (Cod. 196), but which of these are included in Voss's edition it is impossible to ascertain, though it is certain that many are not. Another edition of Ephraem's works in Syriac, Greek, and Latin, was published also at Rome with notes, prefaces, and various readings, "studio Sim. Assemanni, P. Benedicti et Steph. Evodii Assemanni," 6 vols. fol. 1732-46. The Greek version of several of his writings, from eighteen MSS. in the Bodleian library, was pub-

lished by Edw. Thwaites at Oxford, 1709. There have been several editions of separate works.

Ephraem is also said to be the author of an immense number of songs. He began to write them in opposition to Harmonius, the son and disciple of Bardesanes the heretic, who composed poetry involving many serious errors of doctrine, some of which were not only of an heretical but even of an heathen character, denying the resurrection of the body, and containing views about the nature of the soul extracted from the writings of pagan philosophers. These songs had become great favourites among the common people, and Ephraem, to oppose their evil tendency, wrote other songs in similar metres and adapted to the same music of a pious and Christian character. (Sozomen, *l. c.*; Theodoret, iv. 27; Cave, *Script. Eccl. Hist. Liter.* part 1. sec. 4; C. Lengerke, *Commentatio Critica de Ephraemo Syrio SS. interprete, qua simul Versionis Syriacae, quam Peschito vocant, Lectiones variae ex Ephraemo Commentariis collectae, exhibentur*, Halle, 1828, and *De Ephraemi Syri arte hermeneutica liber*, 1831.) [G. E. L. C.]

EPHYRA (Ἐφύρα), a daughter of Oceanus, from whom Ephyraea, the ancient name of Corinth was derived. (Paus. ii. 1. § 1; Virg. *Georg.* iv. 343.) [L. S.]

EPIBATE'RIUS (Ἐπιβατήριος), the god who conducts men on board a ship, a surname of Apollo, under which Diomedes on his return from Troy built him a temple at Troezene. (Paus. ii. 32. § 1.) In the same sense Apollo bore the surname of Ἐμβάσιος. (Apollon. Rhod. i. 404.) [L. S.]

EPICASTE (Ἐπικάστη), a daughter of Menoeceus, and wife of Laius, by whom she became the mother of Oedipus, whom she afterwards unwittingly married. She is more commonly called Jocaste. (Hom. *Od.* xi. 271; Apollod. iii. 5. § 7, &c.; see OEDIPUS.) Respecting Epicaste, the daughter of Calydon, see AGENOR, No. 4; a third Epicaste is mentioned by Apollodorus. (ii. 7. § 8.) [L. S.]

EPICELEUSTUS (Ἐπικέλευστος), a native of Crete, who lived probably in the second or first century B. C. He is mentioned by Erotianus (*Gloss. Hippocr.* p. 8) as having abridged and differently arranged the work by Baccheius on the obsolete words found in the writings of Hippocrates. [W. A. G.]

EPI'CHARIS (Ἐπίχαρις), a freedwoman of bad repute, who was implicated in the conspiracy of Piso against the life of Nero, in A. D. 65, in which the philosopher Seneca also was involved. According to Polyaenus (viii. 62), she was the mistress of a brother of Seneca, and it may be that through this connexion she became acquainted with the plot of the conspirators, though Tacitus says that it was unknown by what means she had acquired her knowledge of it. She endeavoured by all means to stimulate the conspirators to carry their plan into effect. But as they acted slowly and with great hesitation, she at length grew tired, and resolved upon trying to win over the sailors of the fleet of Misenum in Campania, where she was staying. One Volusius Proculus, a chiliarch of the fleet, appears to have been the first that was initiated by her in the secret, but no names were mentioned to him. Proculus had no sooner obtained the information than he betrayed the whole plot to Nero. Epicharis was summoned before the emperor, but as no names had been mentioned, and as no witnesses had been present at the communication, Epicharis easily refuted the accusation. She was, however, kept in custody. Subsequently, when the conspiracy was discovered, Nero ordered her to be tortured because she refused naming any of the accomplices; but neither blows, nor fire, nor the increased fury of her tormentors, could extort any confession from her. When on the second or third day after she was carried in a sedan-chair—for her limbs were already broken—to be tortured a second time, she strangled herself on her way by her girdle, which she fastened to the chair. She thus acted, as Tacitus says, more nobly than many a noble eques or senator, who without being tortured betrayed their nearest relatives. (Tac. *Ann.* xv. 51, 57; Dion Cass. lxii. 27.) [L. S.]

EPICHARMUS (Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos about the 60th Olympiad (B. C. 540). His father, Elothales, was a physician, of the race of the Asclepiads, and the profession of medicine seems to have been followed for some time by Epicharmus himself, as well as by his brother.

At the age of three months he was carried to Megara, in Sicily; or, according to the account preserved by Suidas, he went thither at a much later period, with Cadmus (B. C. 484). Thence he removed to Syracuse, with the other inhabitants of Megara, when the latter city was destroyed by Gelon (B. C. 484 or 483). Here he spent the remainder of his life, which was prolonged throughout the reign of Hieron, at whose court Epicharmus associated with the other great writers of the time, and among them, with Aeschylus, who seems to have had some influence on his dramatic course. He died at the age of ninety (B. C. 450), or, according to Lucian, ninety-seven (B. C. 443). The city of Syracuse erected a statue to him, the inscription on which is preserved by Diogenes Laërtius. (Diog. Laërt. viii. 78; Suid. *s. v.*; Lucian, *Macrob.* 25; Aelian, *V. H.* ii. 34; Plut. *Moral.* pp. 68, a., 175, c.; *Marmor Parium*, No. 55.)

In order to understand the relation of Epicharmus to the early comic poetry, it must be remembered that Megara, in Sicily, was a colony from Megara on the Isthmus, the inhabitants of which disputed with the Athenians the invention of comedy, and where, at all events, a kind of comedy was known as early as the beginning of the sixth century B. C. [SUSARION.] This comedy (whether it was lyric or also dramatic, which is a doubtful point) was of course found by Epicharmus existing at the Sicilian Megara; and he, together with Phormis, gave it a new form, which Aristotle describes by the words τὸ μύθους ποιεῖν (*Poët.* 6 or 5, ed. Ritter), a phrase which some take to mean comedies with a regular plot; and others, comedies on mythological subjects. The latter seems to be the better interpretation; but either explanation establishes a clear distinction between the comedy of Epicharmus and that of Megara, which seems to have been little more than a sort of low buffoonery.

With respect to the time when Epicharmus began to compose comedies, much confusion has arisen from the statement of Aristotle (or an interpolator), that Epicharmus lived *long before* Chionides. (*Poët.* 3; CHIONIDES.) We have, however, the express and concurrent testimonies of the anonymous writer *On Comedy* (p. xxviii.), that he flourished about the 73rd Olympiad, and of Suidas (*s. v.*), that he wrote six years before the

Persian war (B. C. 485–4). Thus it appears that, like Cratinus, he was an old man before he began to write comedy; and this agrees well with the fact that his poetry was of a very philosophic character. (Anon. *de Com. l. c.*) The only one of his plays, the date of which is certainly known, is the Νᾶσοι, B. C. 477. (Schol. *Pind. Pyth.* i. 98; Clinton, *sub ann.*) We have also express testimony of the fact that Elothales, the father of Epicharmus, formed an acquaintance with Pythagoras, and that Epicharmus himself was a pupil of that great philosopher. (Diog. Laërt. *l. c.*; Suid. *s. v.*; Plut. *Numa*, 8.) We may therefore consider the life of Epicharmus as divisible into two parts, namely, his life at Megara up to B. C. 484, during which he was engaged in the study of philosophy, both physical and metaphysical, and the remainder of his life, which he spent at Syracuse, as a comic poet. The question respecting the identity of Epicharmus the comedian and Epicharmus the Pythagorean philosopher, about which some writers, both ancient and modern, have been in doubt, may now be considered as settled in the affirmative. (Menag. *ad Laërt. l. c.*; Perizon. *ad Aelian. V. H.* ii. 34; Clinton, *Fast. Hell.* vol. ii. Introd. p. xxxvi.)

The number of the comedies of Epicharmus is differently stated at 52 or at 35. There are still extant 35 titles, of which 26 are preserved by Athenaeus. The majority of them are on mythological subjects, that is, travesties of the heroic myths, and these plays no doubt very much resembled the satyric drama of the Athenians. The following are their titles:—Ἀλκύων, Ἄμυκος, Βάκχαι, Βούσιρις, Δευκαλίων, Διόνυσοι, Ἥβης γάμος, Ἥφαιστος ἢ Κωμασταί, Κύκλωψ, Λόγος καὶ Λογεῖνα, Ὀδυσσεὺς αὐτόμολος, Ὀδυσσεὺς ναυαγός, Σειρῆνες, Σκίρων, Σφίγξ, Τρῶες, Φιλοκτήτης. But besides mythology, Epicharmus wrote on other subjects, political, moral, relating to manners and customs, and, it would seem, even to personal character; those, however, of his comedies which belong to the last head are rather general than individual, and resembled the subjects treated by the writers of the new comedy, so that when the ancient writers enumerated him among the poets of the old comedy, they must be understood as referring rather to his antiquity in point of time than to any close resemblance between his works and those of the old Attic comedians. In fact, we have a proof in the case of CRATES that even among the Athenians, after the establishment of the genuine old comedy by Cratinus, the mythological comedy still maintained its ground. The plays of Epicharmus, which were not on mythological subjects, were the following:—Ἀγρωστῖνος (Sicilian Greek for Ἀγροῖκος), Ἁρπαγαί, Γᾶ καὶ Θάλασσα, Δίφιλος, Ἐλπὶς ἢ Πλοῦτος, Ἑορτὰ καὶ Νᾶσοι, Ἐπινίκιος, Ἡράκλειτος, Θεᾶροι, Μεγαρίς, Μῆνες, Ὀρύα, Περίαλλος, Πέρσαι, Πίθων, Τριακάδες, Χορεύοντες, Χύτραι. A considerable number of fragments of the above plays are preserved, but those of which we can form the clearest notion from the extant fragments are the *Marriage of Hebe*, and *Hephaestus* or *the Revellers*. Müller has observed that the painted vases of lower Italy often enable us to gain a complete and vivid idea of those theatrical representations of which the plays of Epicharmus are the type.

The style of his plays appears to have been a curious mixture of the broad buffoonery which distinguished the old Megarian comedy, and of the sententious wisdom of the Pythagorean philosopher. His language was remarkably elegant: he was celebrated for his choice of epithets: his plays abounded, as the extant fragments prove, with γνῶμαι, or philosophical and moral maxims, and long speculative discourses, on the instinct of animals for example. Müller observes that "if the elements of his drama, which we have discovered singly, were in his plays combined, he must have set out with an elevated and philosophical view, which enabled him to satirize mankind without disturbing the calmness and tranquillity of his thoughts; while at the same time his scenes of common life were marked with the acute and penetrating genius which characterized the Sicilians." In proof of the high estimate in which he was held by the ancients, it may be enough to refer to the notices of him by Plato (*Theaet.* p. 152, e.) and Cicero. (*Tusc.* i. 8, *ad Att.* i. 19.) It is singular, however, that Epicharmus had no successor in his peculiar style of comedy, except his son or disciple Deinolochus. He had, however, distinguished imitators in other times and countries. Some writers, making too much of a few words of Aristotle, would trace the origin of the Attic comedy to Epicharmus; but it can hardly be doubted that Crates, at least, was his imitator. That Plautus imitated him is expressly stated by Horace (*Epist.* ii. 1. 58),—

"Plautus ad exemplar Siculi properare Epicharmi."

The parasite, who forms so conspicuous a character in the plays of the new comedy, is first found in Epicharmus.

The formal peculiarities of the dramas of Epicharmus cannot be noticed here at any length. His ordinary metre was the lively Trochaic Tetrameter, but he also used the Iambic and Anapaestic metres. The questions respecting his scenes, number of actors, and chorus, are fully treated in the work of Grysar.

Some writers attribute to Epicharmus separate philosophical poems; but there is little doubt that the passages referred to are extracts from his comedies. Some of the ancient writers ascribed to Epicharmus the invention of some or all of those letters of the Greek alphabet, which were usually attributed to Palamedes and Simonides.

The fragments of Epicharmus are printed in the collections of Morellius (*Sententiae vet. Comic.*, Paris, 1553, 8vo.), Hertelius (*Collect. Fragm. Comic.*, Basil. 1560, 8vo.), H. Stephanus (*Poesis Philosophica*, 1573, 8vo.), and Hugo Grotius (*Excerpt. ex Trag. et Comoed.*, Paris, 1626, 4to.), and separately by H. P. Kruseman, Harlem. 1834. Additions have been made by Welcker (*Zeitschrift für die Alterthumswissenschaft*, 1835, p. 1123), and others. The most important modern work on Epicharmus is that of Grysar, *de Doriensium Comoedia*, Colon. 1828; the second volume, containing the fragments, has not yet appeared. (See also Fabric. *Bibl. Graec.* vol. ii. p. 298; Harless, *de Epicharmo*, Essen, 1822; Müller, *Dorians*, bk. iv. c. 7; Bode, *Geschichte d. Hellen. Dichtkunst*, vol. iii. part i. p. 36.) [P. S.]

EPICLEIDAS (Ἐπικλείδας), brother of Cleomenes III., king of Sparta. According to Pausanias (ii. 9. § 1. 3), Cleomenes poisoned Eurydamidas, his colleague of the house of Proclus, and shared the royal power with his brother Epicleidas. The latter afterwards fell in the battle of Sellasia, B. C. 222. [C. P. M.]

EPICLES (Ἐπικλῆς), a medical writer quoted by Erotianus (*Gloss. Hippocr.* p. 16), who wrote a commentary on the obsolete words found in the writings of Hippocrates, which he arranged in alphabetical order. He lived after Baccheius, and therefore probably in the second or first century B. C. [W. A. G.]

EPI'CRATES (Ἐπικράτης), an Athenian, who took a prominent part in public affairs after the end of the Peloponnesian war. He was a zealous member of the democratical party, and had a share in the overthrow of the Thirty Tyrants (Dem. *de Fals. Legat.* p. 430); but afterwards, when sent on an embassy to the Persian king Artaxerxes, he was accused not only of corruption, in receiving money from Artaxerxes, but also of peculation. (Lys. *Or.* 27, *c. Epicratem*, p. 806, &c.) Hegesander (*ap. Athen.* vi. p. 251, a.) and Plutarch (*Pelop.* 30) say, that he so grossly flattered Artaxerxes as to propose that instead of nine archons, nine ambassadors to the Persian king should be annually chosen by the Athenians. Plutarch also says that he did not deny the charge of corruption. He seems, however, to have been acquitted (Plut. and Ath. *ll. cc.*) probably through the powerful interest possessed by himself and by his fellow criminal, Phormisius. (Dionys. *Vit. Lys.* 32.) He had been guilty of corruption on a former occasion also, but had been equally fortunate in escaping punishment. (Lys. *l. c.*) This first offence of his was probably on the occasion when Timocrates the Rhodian was sent by Tithraustes to bribe the Greek states to attack Sparta (B. C. 395); for though Xenophon (*Hell.* iii. 5. § 1.) asserts, that the Athenians did not receive any money from Timocrates (a statement suspicious on the face of it), Pausanias (iii. 9. § 4) has preserved an account that at Athens bribes were taken by Cephalus and Epicrates.

The above statement of the acquittal of Epicrates on the charge of corruption in his embassy to Artaxerxes, seems at first sight opposed to the statement of Demosthenes (*de Fals. Legat.* pp. 430, 431), that he was condemned to death, and that he was actually banished. But, in fact, Demosthenes seems to be referring to a distinct and third occasion on which Epicrates was charged with corruption; for in his repetition of the charge there is the important head, καταψευδόμενοι τῶν συμμάχων, of which we find nothing in the oration of Lysias, but which is just the charge we should expect to be made against the Athenian envoy who took part in accepting the peace of Antalcidas (B. C. 387); and that Epicrates was really that envoy is the more probable from the fact, which is expressly stated, that it was Epicrates who recommended that peace to the Athenians. (Schol. *Aristeid.* i. p. 283, ed. Dindorf.)

Epicrates and Phormisius were attacked by Aristophanes (*Eccles.* 68—72, *Ran.* v. 965, and Schol.) and by Plato, the comic poet, who made their embassy the subject of a whole play, the Πρέσβεις. Both are ridiculed for their large beards, and for this reason Epicrates was called σακεσφόρος. (Comp. Etym. Mag. *s. v.*; Suid. *s. v.*, and *s. v.* πώγων; Harpocrat. *s. v.* p. 162, cum not. Mausac. et Vales.; *Epist. Socrat.* 13. p. 29; Plat. *Phaedr.* p. 227, b.; Meineke, *Hist. Crit. Com. Graec.* pp. 182, 183; Bergk, *de Reliqu. Com. Att. Ant.* pp. 389—394.) [P. S.]

EPI'CRATES (Ἐπικράτης), of Ambracia, was an Athenian comic poet of the middle comedy, according to the testimony of Athenaeus (x. p. 422, f.), confirmed by extant fragments of his plays, in which he ridicules Plato and his disciples, Speusippus and Menedemus, and in which he refers to the courtezan Laïs, as being now far advanced in years. (Athen. ii. p. 59, d., xiii. p. 570, b.) From these indications Meineke infers that he flourished between the 101st and 108th Olympiads (B. C. 376—348). Two plays of Epicrates, Ἔμπορος and Ἀντιλαΐς are mentioned by Suidas (*s. v.*), and are quoted by Athenaeus (xiv. p. 655, f., xiii. pp. 570, b., 605, e.), who also quotes his Ἀμαζόνες (x. p. 422, f.) and Δύσπρατος (vi. p. 262, d.), and informs us that in the latter play Epicrates copied some things from the Δύσπρατος of Antiphanes. Aelian (*N. A.* xii. 10) quotes the Χορός of Epicrates. We have also one long fragment (Athen. ii. p. 59, c.) and two shorter ones (Athen. xi. p. 782, f.; Pollux, iv. 121) from his unknown plays. (Meineke, *Frag. Com. Graec.* vol. i. pp. 414, 415, vol. iii. pp. 365—373; Fabric. *Bibl. Graec.* vol. ii. pp. 440, 441.) [P. S.]

EPICTE'TUS (Ἐπίκτητος), of Hierapolis in Phrygia, a freedman of Epaphroditus, who was himself a freedman and a servile favourite of Nero, lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis, a town in Epeirus, founded by Augustus in commemoration of his victory at Actium. Although he was favoured by Hadrian (Spartian, *Hadr.* 16) —which gave occasion to a work which was undoubtedly written at a much later time, the "Altercatio Hadriani cum Epicteto" (see especially Heumann, *Acta Philos.* i. 734)—yet he does not appear to have returned to Rome; for the discourses which Arrian took down in writing were delivered by Epictetus when an old man at Nicopolis. (*Dissert.* i. 25, 19, with Schweighaüser's note.) The statement of Themistius (*Orat.* v. p. 63, ed. Harduin) that Epictetus was still alive in the reign of the two Antonines, which is repeated by Suidas (*s. v.*), seems to rest upon a confusion of names, since M. Aurelius Antoninus, who was an enthusiastic admirer of Epictetus, does not mention him, but Junius Rusticus, a disciple of Epictetus, among his teachers; in like manner, A. Gellius, who lived in the time of the Antonines, speaks of Epictetus as belonging to the period which had just passed away. (M. Antonin. i. 7, vii. 29, with Gataker's note; Gellius, vii. 19.) Besides what is here mentioned, only a few circumstances of the life of Epictetus are recorded, such as his lameness, which is spoken of in very different ways, his poverty, and his few wants. The detailed biography written by Arrian has not come down to us. (Simplic. *Prooem. Comment. in Epictet. Enchirid.* iv. p. 5, ed. Schweigh.)

It is probable that he was still a slave (Arrian, *Dissert.* i. 9, 29) when C. Musonius Rufus gained him for the philosophy of the Porch, of which he remained a faithful follower throughout life. In what manner he conceived and taught it, we see with satisfactory completeness from the notes which we owe to his faithful pupil, Arrian; although of Arrian's eight books of commentaries four are lost, with the exception of a few fragments. Epictetus himself did not leave anything written behind him, and the short manual or collection of the most essential doctrines of Epictetus, was compiled from his discourses by Arrian. (Simplic. *in Enchirid.*

Prooem.) The manual (*Enchiridion*) and commentaries of Arrian, together with the explanations of Simplicius to the former, and some later paraphrases, have been edited by Schweighaüser, who has added the notes of Upton, his own, and those of some other commentators. (*Epicteteae Philosophiae Monumenta, post J. Uptoni aliorumque curas, edidit et illustravit J. Schweighaüser*, Lipsiae, 1799, 1800, 6 vols. 8vo.)

We may apply to Epictetus himself what he says of his Stoic master, viz. that he spoke so impressively, and so plainly described the wickedness of the individual, that every one felt struck, as though he himself had been spoken to personally. (*Dissert.* iii. 23, 29, comp. c. 15, i. 9.) Being deeply impressed with his vocation as a teacher, he aimed in his discourses at nothing else but winning the minds of his hearers to that which was good, and no one was able to resist the impression which they produced. (Arrian, *Ep. ad L. Gell.* i. p. 4.) Far from any contempt of knowledge, he knows how to value the theory of forming conclusions and the like. (*Dissert.* i. 7, 1, &c., comp. i. 8, 1, &c., i. 17, ii. 23, 25.) He only desired that logical exercises, the study of books and of eloquence, should not lead persons away from that of which they were merely the means, and that they should not minister to pride, haughtiness, and avarice. (i. 8. 6, &c., 29. 55, ii. 4. 11, 9. 17, 16. 34, 17. 34, 21. 20, iii. 2. 23, 17. 28, 24. 78.) He never devotes any time to disquisitions which do not, either directly or indirectly, contribute towards awakening, animating, and purifying man's moral conduct. (i. 17. 15, 29. 58, ii. 19. 10; comp. iv. 8. 24, 6. 24.)

The true Cynic—and he is the same as the Stoic, the philosopher,—is in the opinion of Epictetus a messenger of Zeus, sent to men to deliver them from their erroneous notions about good and evil, and about happiness and unhappiness (iii. 22. 23), and to lead them back into themselves. (*ib.* 39.) For this purpose he requires natural gracefulness and acuteness of intellect (*ib.* 90), for his words are to produce a lively impression.

The beginning of philosophy, according to him, is the perception of one's own weakness and of one's inability to do that which is needful. (ii. 11. 1; comp. iii. 23. 34, ii. 17. 1.) Along with this perception we become aware of the contest which is going on among men, and we grow anxious to ascertain the cause of it, and consequently to discover a standard by which we may give our decision (ii. 11. 13, &c.): to meditate upon this and to dwell upon it, is called philosophizing. (*ib.* 24; comp. iii. 10. 6.) The things which are to be measured are conceptions, which form the material; the work which is to be constructed out of them, is their just and natural application, and a control over them. (iii. 22. 20, 23. 42.) This just choice of conceptions and our consent to or decision in their favour (προαίρεσις, συγκατάθεσις), constitute the nature of good. (ii. 1. 4, 19. 32.) Only that which is subject to our choice or decision is good or evil; all the rest is neither good nor evil; it concerns us not, it is beyond our reach (i. 13. 9, 25. 1, ii. 5. 4); it is something external, merely a subject for our choice (i. 29. 1, ii. 16. 1, 19. 32, iv. 10. 26): in itself it is indifferent, but its application is not indifferent (ii. 5. 1, 6. 1), and its application is either consistent with or contrary to nature. (ii. 5. 24.) The choice, and consequently our opinion upon it, are in our power (i. 12. 37): in our choice we are free (i. 12. 9, 17. 28, 19. 9); nothing that is external of us, not even Zeus, can overcome our choice: it alone can control itself. (i. 29. 12, ii. 1. 22, iv. 1, ii. 2. 3, iii. 3. 10, i. 1. 23, iv. 1. 69.) Our choice, however, is determined by our reason, which of all our faculties sees and tests itself and everything else. (i. 1. 4, i. 20.) Reason is our guide (τὸ ἡγημονικόν), and capable of conquering all powers which are not subject to freedom (ii. 1. 39; comp. iii. 3); it is the governing power given to man (τὸ κυριεῖον, i. 1. 7, 17. 21); hence only that which is irrational cannot be endured by it. (i. 2.) It is by his reason alone that man is distinguished from the brute (ii. 9. 2, iii. 1. 25): he who renounces his reason and allows himself to be guided by external things, is like a man who has forgotten his own face (i. 2. 14); and he who desires or repudiates that which is beyond his power, is not free. (i. 4. 19.)

That which is in accordance with reason coincides with that which is in accordance with nature and pleasing to God. (i. 12. 9, 26. 2, iii. 20. 13, ii. 10. 4, i. 12. 8.) Our resemblance to God (i. 12. 27), or our relationship to the Deity (i. 9. 1, 11), and the coincidence of our own will with the will of God (ii. 17. 22, comp. 19. 26, iii. 24. 95, iv. 1, 89. 103, 4. 39), consist in our acting in accordance with reason and in freedom. Through reason our souls are as closely connected and mixed up with the Deity, as though they were parts of him (i. 14. 6, ii. 8. 11, 13, 17. 33); for mind, knowledge, and reason, constitute the essence of God, and are identical with the essence of good. (ii. 8. 1, &c.) Let us therefore invoke God's assistance in our strife after the good (ii. 18. 29, comp. i. 6. 21), let us emulate him (ii. 14. 13), let us purify that which is our guide within us (iii. 22. 19), and let us be pure with the pure within us, and with the Deity! (ii. 18. 19.)

The prophet within us, who announces to us the nature of good and evil (ii. 7. 2), is the daemon, the divine part of every one, his never-resting and incorruptible guardian. (i. 14. 12.) He manifests himself in our opinions, which have something common with one another and are agreeing with one another (i. 22. 1); for they are the things which are self-evident, and which we feel obliged to carry into action, though we may combat them. (ii. 20. 1.) That which is good we must recognize as such a thing: wherever it appears, it draws us towards itself, and it is impossible to reject the conception of good. (iii. 3. 4, comp. i. 4. 1.) The opinions just described are the helps which nature has given to every one for discovering that which is true. (iv. 1. 51.) Wherever they are not recognized, as is the case with the followers of the New Academy, our mind and modesty become petrified. (i. 5. 3.) To investigate this criticism of what is in accordance with nature, and to master it in its application to individual things, is the object of all our scientific endeavours (i. 11. 15), and the mastery is obtained only by the cultivation of our mind and by education. (παιδεία; i. 2. 6, 22. 9, ii. 17. 7.) The practice in theory is the easier part; the application in life is the more difficult one, and is the object of all theory. (i. 26. 3, 29. 35.) We find that as far as practical application is concerned, many men are Epicureans and effeminate Peripatetics, though they profess the doctrines of the Stoics and Cynics. (ii. 19. 20, 12.

1, 18. 26, iii. 26. 13, iv. 1. 138, 4. 14. 43, 6. 15.) In order to obtain a mastery in the application of moral principles to life, a continued practice is required; but this practice is first and chiefly to be directed towards a control of our conceptions, and thereby also of our passions and desires, which are themselves only modes of conception (ii. 18. 1, &c., 29, iv. 10. 26), and as such they press and force us; one person being more under the influence of this kind, and another more under the influence of another kind; for which reason every one, according to his personal peculiarity, must oppose to them a continued practice. (i. 25. 26, ii. 16. 22.) This first and most essential practice must be accompanied by a second, which is directed towards that which is appropriate (duty), and a third, the object of which is surety, truth, and certainty; but the latter must not pretend to supplant the former. (iii. 2. 6, 12. 12, &c.) The unerring desire after what is good, the absolute avoidance of what is bad, the desire ever directed towards the appropriate, carefully-weighed resolutions, and a full consent to them, are the nerves of the philosopher. (ii. 8. 29.) Through them he acquires freedom and entire independence of everything which is not subject to his choice (iv. 4. 39, iii. 22. 13), and in confiding submission he leaves the management of it to Providence, whose universal rule cannot escape the eye of an unbiassed and grateful observer of the occurrences in the world. (i. 6. 9, 4, 12, 13, 14, 16, 30, ii. 14. 26, iii. 17.) In this submissive confidence, and the consciousness of its necessity, in order to be able to preserve unchanged our outward peace of mind in all the occurrences of life, in sorrow and in want, we see the spirit of the modern, and we may say, ennobled Porch; the same spirit is expressed in the energy and purity of its sentiments, and in the giving up of principles whose harshness and untenableness arose from the inflexible and abstract consistency of the earlier Porch.

Epictetus is well aware, that man, as such, is a member of the great cosmic community of gods and men, and also that he is a member of the communities of state and family, and that he stands to them in the same relation as a limb to the whole organic body, and that therefore he can attain his full development only with them. (ii. 5. 26, 10. 3, &c., 2. 19, 13.) He recognizes the necessity of love and confidence (ii. 22. 4, 1), and he demands of the Cynic, that is, the true philosopher, to renounce marriage and family life, only that he may devote himself with *all* his powers to the service of the deity, and to the duties of an unlimited philanthropy. (iii. 22. 67. &c.) It is true that with Epictetus, too, the place of a political system and a considerable portion of ethics, are supplied by the ideal of a philosopher,—but how could a living consciousness of the nature of a state have been formed in his time and in his circumstances? In his endeavours to establish in himself and others a moral standard, unaffected by the corruptions of his age, he does not perceive its close and necessary connexion with the active and unchecked scientific and artistic efforts. But he acknowledges their moral importance more than his predecessors, and he is impressed with the conviction, that the individual must live for the whole, although he is not able to determine the *how* in a manner productive of great results. Above all things, however, he gave up the proud self-sufficiency which the Stoic philosopher was expected to shew in his relation to the vicissitudes of the world and of man. The maxim *suffer and abstain* (from evil) (*Fragm.* 179; comp. *Dissert.* iv. 8. 25; Gell. xvii. 19), which he followed throughout his life, was based with him on the firm belief in a wise and benevolent government of Providence; and in this respect he approaches the Christian doctrine more than any of the earlier Stoics, though there is not a trace in the *Epictetea* to shew that he was acquainted with Christianity, and still less, that he had adopted Christianity, either in part or entirely. (Chr. Crelius, *De ὑπερσόφοις et ἀσόφοις Epicteti Dissertat.* Lipsiae, 1711—16; comp. Brucker in *Temp. Helvet.* iii. 2. p. 260.) [Ch. A. B.]

EPICTE'TUS (Ἐπίκτητος), a physician mentioned by Symmachus (*Epist.* x. 47), who attained to the title and dignity of Archiater in the time of Theodosius the Great, A. D. 379-395. [W. A. G.]

EPICU'RIUS (Ἐπικούριος), the helper, a surname of Apollo, under which he was worshipped at Bassae in Arcadia. Every year a wild boar was sacrificed to him in his temple on mount Lycaeus. He had received this surname because he had at one time delivered the country from a pestilence. (Paus. viii. 38. § 6, 41. § 5.) [L. S.]

EPICU'RUS (Ἐπίκουρος), a celebrated Greek philosopher and the founder of a philosophical school called after him the Epicurean. He was a son of Neocles and Charestrata, and belonged to the Attic demos of Gargettus, whence he is sometimes simply called the Gargettian. (Cic. *ad Fam.* xv. 16.) He was born, however, in the island of Samos, in B. C. 342, for his father was one of the Athenian cleruchi, who went to Samos and received lands there. Epicurus spent the first eighteen years of his life at Samos, and then repaired to Athens, in B. C. 323, where Xenocrates was then at the head of the academy, by whom Epicurus is said to have been instructed, though Epicurus himself denied it. (Diog. Laërt. x. 13; Cic. *de Nat. Deor.* i. 26.) He did not, however, stay at Athens long, for after the outbreak of the Lamian war he went to Colophon, where his father was then residing, and engaged in teaching. Epicurus followed the example of his father: he collected pupils and is said to have instructed them in grammar, until gradually his attention was drawn towards philosophy. Epicurus himself asserted that he had entered upon his philosophical studies at the early age of fourteen, while according to others it was not till five or six years later. Some said that he was led to the study of philosophy by his contempt of the rhetoricians and grammarians who were unable to explain to him the passage in Hesiod about Chaos; and others said that the first impulse was given to him by the works of Democritus, which fell into his hands by accident. It is at any rate undeniable that the atomistic doctrines of Democritus exercised a very great influence upon Epicurus, though he asserted that he was perfectly independent of all the philosophical schools of the time, and endeavoured to solve the great problems of life by independent thought and investigation. From Colophon Epicurus went to Mytilene and Lampsacus, in which places he was engaged for five years in teaching philosophy. In B. C. 306, when he had attained the age of 35, he again went to Athens. He there purchased for eighty minae a garden—the famous Κῆποι Ἐπικούρου—which apparently was situated in the heart of the city, and in

which he established his philosophical school. Surrounded by numerous friends and pupils and by his three brothers, Neocles, Charidemus, and Aristobulus, who likewise devoted themselves to the study of philosophy, Epicurus spent the remainder of his life in his garden at Athens. His mode of living was simple, temperate, and cheerful, and the aspersions of comic poets and of later philosophers who were opposed to his philosophy and describe him as a person devoted to sensual pleasures, do not seem entitled to the least credit, although they have succeeded in rendering his name proverbial with posterity for a sensualist or debauchee. The accounts of his connexion with Leontium, Marmarium, and other well known hetaerae of the time, perhaps belong to the same kind of slander and calumny in which his enemies indulged. The life in Diogenes Laërtius affords abundant proof that Epicurus was a man of simple, pure, and temperate habits, a kind-hearted friend, and even a patriotic citizen. He kept aloof from the political parties of the time, and took no part in public affairs. His maxim was *λάθε βιώσας*, which was partly the result of his peculiar philosophy, and partly of the political condition of Athens, which drove men to seek in themselves happiness and consolation for the loss of political freedom. During the latter period of his life Epicurus was afflicted with severe sufferings, and for many years he was unable to walk. In the end his sufferings were increased by the formation of a stone in his bladder, which terminated fatally after a severe illness of a fortnight. He bore his sufferings with a truly philosophical patience, cheerfulness, and courage, and died at the age of 72, in Olymp. 127. 2, or B. C. 270. His will, which is preserved in Diogenes Laërtius (x. 16, &c.), shews the same mildness of character and the same kind disposition and attachment to his friends, which he had manifested throughout life. Among his many pupils Epicurus himself gave the preference to Metrodorus of Lampsacus, whom he used to call *the philosopher*, and whom he would have appointed to succeed him (Diog. Laërt. x. 22, &c.); but Metrodorus died seven years before his master, and in his will Epicurus appointed Hermarchus of Mytilene his successor in the management of his school at Athens. Apollodorus, the Epicurean, wrote a life of Epicurus, of which Diogenes made great use in his account of Epicurus, but this is now lost, and our principal source of information respecting Epicurus is the tenth book of Diogenes Laërtius, who however, as usual, only puts together what he finds in others; but at the same time he furnishes us some very important documents, such as his will, four letters and the *κύριαι δόξαι*, of which we shall speak below. With the account of Diogenes we have to compare the philosophical poem of Lucretius, and the remarks and criticisms which are scattered in the works of later Greek and Roman writers, nearly all of whom, however, wrote in a hostile spirit about Epicurus and his philosophy and must therefore be used with great caution. Among them we must mention Cicero in his philosophical treatises, especially the *De Finibus*, and the *De Natura Deorum;* Seneca in his letter to Lucilius, and some treatises of Plutarch in his so-called *Moralia*.

Epicurus appears to have been one of the most prolific of all the ancient Greek writers. Diogenes Laërtius (x. 26), who calls him *πολυγραφώτατος*, states that he wrote about 300 volumes (*κύλινδροι*). His works, however, are said to have been full of repetitions and quotations of authorities. A list of the best of his works is given by Diogenes (x. 27, &c.), and among them we may mention the Περὶ *φύσεως* in 37 books, Περὶ *ἀτόμων καὶ κενοῦ*, Ἐπιτομὴ *τῶν πρὸς φυσικούς*, Πρὸς *τοὺς Μεγαρικοὺς διαπορίαι*, Κύριαι *δόξαι*, Περὶ *τέλους*, Περὶ *κριτηρίου ἢ κανών*, Χαιρέδημος *ἢ περὶ θεῶν*, Περὶ *βίων* in three books, Περὶ *τῆς ἐν τῇ ἀτόμῳ γωνίας*, Περὶ *εἱμαρμένης*, Περὶ *εἰδώλων*, Περὶ *δικαιοσύνης καὶ τῶν ἄλλων ἀρετῶν*, and Ἐπιστολαί. Of his epistles four are preserved in Diogenes. (x. 22, 35, &c., 84, &c., 122, &c.) The first is very brief and was addressed by Epicurus just before his death to Idomeneus. The three others are of far greater importance: the first of them is addressed to one Herodotus, and contains an outline of the Canon and the Physica; the second, addressed to Pythocles, contains his theory about meteors, and the third, which is addressed to Menoeceus, gives a concise view of his ethics, so that these three Epistles, the genuineness of which can scarcely be doubted, furnish us an outline of his whole philosophical system. An abridgement of them is preserved in Eudocia, p. 173, &c. They were edited separately by Nürnberger in his edition of the tenth book of Diogenes Laërtius, Nürnberg., 1791, 8vo. The letters, to Herodotus and Pythocles were edited separately by J. G. Schneider under the title of *Epicuri Physica et Meteorologica duabus Epistolis comprehensa*, Leipzig, 1813, 8vo. These letters, together with the above mentioned *Κύριαι δόξαι*, that is, forty-four propositions containing the substance of the ethical philosophy of Epicurus, which are likewise preserved in Diogenes, must be our principal guides in examining and judging of the Epicurean philosophy. All the other works of Epicurus have perished, with the exception of a considerable number of fragments. Some parts of the above-mentioned work, Περὶ *φύσεως*, especially of the second and eleventh books, which treat of the *εἴδωλα*, have been found among the rolls at Herculaneum, and are published in C. Corsini's *Volumin. Herculan.* vol. ii. Naples, 1809, from which they were reprinted separately by J. C. Orelli, Leipzig, 1818, 8vo. Some fragments of the tenth book of the same work have been edited by J. Th. Kreissig in his *Comment. de Sallust. Histor. Fragm.* p. 237, &c. If we may judge of the style of Epicurus from these few remains, it must be owned that it is clear and animated, though it is not distinguished for any other peculiar merits.

With regard to the philosophical system of Epicurus, there is scarcely a philosopher in all antiquity who boasted so much as Epicurus of being independent of all his predecessors, and those who were believed to have been his teachers were treated by him with scorn and bitter hostility. He prided himself upon being an *αὐτοδίδακτος*, but even a superficial glance at his philosophy shews that he was not a little indebted to the Cyrenaics on the one hand and to Democritus on the other. As far as the ethical part of his philosophy is concerned thus much may be admitted, that, like other systems of the time, it arose from the peculiar circumstances in which the Greek states were placed. Thinking men were led to seek within them that which they could not find without. Political freedom had to a great extent

disappeared, and philosophers endeavoured to establish an internal freedom based upon ethical principles, and to maintain it in spite of outward oppression, no less than to secure it against man's own passions and evil propensities. Perfect independence, self reliance, and contentment, therefore, were regarded as the highest good and as the qualities which alone could make men happy, and as human happiness was with Epicurus the ultimate end of all philosophy, it was necessary for him to make ethics the most essential part, and as it were the centre of his whole philosophy. He had little esteem for logic and dialectics, but as he could not altogether do without them, he prefixed to his ethics a canon, or an introduction to ascertain the criterium which was to guide him in his search after truth and in distinguishing good from evil. His criteria themselves were derived from sensuous perception combined with thought and reflection. We obtain our knowledge and form our conceptions of things, according to him, through εἴδωλα, i. e. images of things which are reflected from them, and pass through our senses into our minds. Such a theory is destructive of all absolute truth, and a mere momentary impression upon our senses or feelings is substituted for it. His ethical theory was based upon the dogma of the Cyrenaics, that pleasure constitutes the highest happiness, and must consequently be the end of all human exertions. Epicurus, however, developed and ennobled this theory in a manner which constitutes the peculiarity and real merit of his philosophy, and which gained for him so many friends and admirers both in antiquity and in modern times. Pleasure with him was not a mere momentary and transitory sensation, but he conceived it as something lasting and imperishable, consisting in pure and noble mental enjoyments, that is, in ἀταραξία and ἀπονία, or the freedom from pain and from all influences which disturb the peace of our mind, and thereby our happiness, which is the result of it. The *summum bonum*, according to him, consisted in this peace of mind; and the great problem of his ethics, therefore, was to shew how it was to be attained, and ethics was not only the principal branch of philosophy, but philosophy itself, and the value and importance of all other kinds of knowledge were estimated by the proportion in which they contributed towards that great object of human life, or in which they were connected with ethics. His peace of mind was based upon φρόνησις, which he described as the beginning of everything good, as the origin of all virtues, and which he himself therefore occasionally treated as the highest good itself.

In the physical part of his philosophy, he followed the atomistic doctrines of Democritus and Diagoras. His views are well known from Lucretius's poem *De Rerum Natura*. It would, however, appear that sometimes he misunderstood the views of his predecessors, and distorted them by introducing things which were quite foreign to them; sometimes he appears even in contradiction with himself. The deficiencies are most striking in his views concerning the gods, which drew upon him the charge of atheism. His gods, like everything else, consisted of atoms, and our notions of them are based upon the εἴδωλα which are reflected from them and pass into our minds. They were and always had been in the enjoyment of perfect happiness, which had not been disturbed by the laborious business of creating the world; and as the government of the world would interfere with their happiness, he conceived the gods as exercising no influence whatever upon the world or man.

The number of pupils of Epicurus who propagated his doctrines, was extremely great; but his philosophy received no further development at their hands, except perhaps that in subsequent times his lofty notion of pleasure and happiness was reduced to that of material and sensual pleasure. His immediate disciples adopted and followed his doctrines with the most scrupulous conscientiousness: they were attached and devoted to their master in a manner which has rarely been equalled either in ancient or modern times: their esteem, love, and veneration for him almost bordered upon worship; they are said to have committed his works to memory; they had his portrait engraved upon rings and drinking vessels, and celebrated his birthday every year. Athens honoured him with bronze statues. But notwithstanding the extraordinary devotion of his pupils and friends, whose number, says Diogenes, exceeded that of the population of whole towns, there is no philosopher in antiquity who has been so violently attacked, and whose ethical doctrines have been so much mistaken and misunderstood, as Epicurus. The cause of this singular phaenomenon was partly a superficial knowledge of his philosophy, of which Cicero, for example, is guilty to a very great extent, and partly also the conduct of men who called themselves Epicureans, and, taking advantage of the facility with which his ethical theory was made the handmaid of a sensual and debauched life, gave themselves up to the enjoyment of sensual pleasures. At Rome, and during the time of Roman ascendancy in the ancient world, the philosophy of Epicurus never took any firm root; and it is then and there that, owing to the paramount influence of the Stoic philosophy, we meet with the bitterest antagonists of Epicurus. The disputes for and against his philosophy, however, are not confined to antiquity; they were renewed at the time of the revival of letters, and are continued to the present day. The number of works that have been written upon Epicurus and his philosophy is prodigious (Fabric. *Bibl. Graec.* vol. iii. p. 584, &c.); we pass over the many histories of Greek philosophy, and mention only the most important works of which Epicurus is the special subject. Peter Gassendi, *de Vita et Moribus Epicuri commentarius libris octo constans*, Lugdun. 1647, and Hag. Comit. 1656, 4to.; Gassendi, *Syntagma Philosophiae Epicuri*, Hag. Comit. 1659, 4to., London, 1668, 12mo., Amsterdam, 1684; J. Rondel, *La Vie d'Epicure*, Paris, 1679, 12mo., La Haye, 1686, 12mo.; a Latin translation of this work appeared at Amsterdam, 1693, 12mo., and an English one by Digby, London, 1712, 8vo.; Batteux, *La Morale d'Epicure*, Paris, 1758, 8vo.; Bremer, *Versuch einer Apologie des Epicur*, Berlin, 1776, 8vo.; Warnekros, *Apologie und Leben Epicurs*, Greifswald, 1795, 8vo.; and especially Steinhart in *Ersch u. Gruber*, *Allgem. Encyclop.* vol. xxxv. p. 459, &c.

Diogenes Laërtius (x. 26) mentions three other persons of the name of Epicurus, and Menage on that passage points out three more; but all of them are persons concerning whom nothing is known. [L. S.]

EPICY'DES (Ἐπικύδης). 1. A Syracusan by

origin, but born and educated at Carthage, and the son of a Carthaginian mother, his grandfather having been banished by Agathocles, and having settled at Carthage. (Polyb. vii. 2; Liv. xxiv. 6.) He served, together with his elder brother Hippocrates, with much distinction in the army of Hannibal, both in Spain and Italy; and when, after the battle of Cannae, Hieronymus of Syracuse sent to make overtures to Hannibal, that general selected the two brothers as his envoys to Syracuse. They soon gained over the wavering mind of the young king, and induced him to desert the Roman alliance. (Polyb. vii. 2—5; Liv. xxiv. 6—7.) But the murder of Hieronymus shortly after, and the revolution that ensued at Syracuse, for a time deranged their plans: they at first demanded merely a safe-conduct to return to Hannibal, but soon found that they could do more good by their intrigues at Syracuse, where they even succeeded in procuring their election as generals, in the place of Andranodorus and Themistus. But the Roman party again obtained the upper hand; and Hippocrates having been sent with a force to Leontini, Epicydes joined him there, and they set at defiance the Syracusan government. Leontini was, indeed, quickly reduced by Marcellus, but his cruelties there alienated the Syracusans, and still more the foreign mercenaries in their service; a disposition of which Hippocrates and Epicydes (who had made their escape to Erbessus) ably availed themselves, induced the troops sent against them to mutiny, and returned at their head to Syracuse, of which they made themselves masters with little difficulty, B. C. 214. (Liv. xxiv. 21—32.) Marcellus immediately proceeded to besiege Syracuse, the defence of which was conducted with ability and vigour by the two brothers, who had been again appointed generals. When the Roman commander found himself obliged to turn the siege into a blockade, Epicydes continued to hold the city itself, while Hippocrates conducted the operations in other parts of Sicily. The former was, however, unable to prevent the surprise of the Epipolae, which were betrayed into the hands of Marcellus; but he still exerted his utmost efforts against the Romans, and co-operated zealously with the army from without under Himilco and Hippocrates. After the defeat of the latter he went in person to meet Bomilcar, who was advancing with a Carthaginian fleet to the relief of the city, and hasten his arrival; but, after the retreat of Bomilcar, he seems to have regarded the fall of Syracuse as inevitable, and withdrew to Agrigentum. (Liv. xxiv. 33—39, xxv. 23—27.) Here he appears to have remained and co-operated with the Numidian Mutines, until the capture of Agrigentum (B. C. 210) obliged him to fly with Hanno to Carthage, after which his name is not again mentioned. (Liv. xxvi. 40.)

2. A Syracusan, surnamed Sindon, one of the lieutenants of the preceding, who were left by him in command of Syracuse when he retired to Agrigentum: he was put to death by the Roman party, together with his colleagues. (Liv. xxv. 28.)

3. Of Olynthus, a general under Ophellas of Cyrene, who took Thimbron prisoner at Teuchira. (Arr. *ap. Phot.* p. 70, a.) [E. H. B.]

EPIDAURUS (Ἐπίδαυρος), the mythical founder of Epidaurus, a son of Argos and Evadne, but according to Argive legends a son of Pelops, and according to those of Elis a son of Apollo. (Apollod. ii. 1. § 2; Paus. ii. 26. § 3.) [L. S.]

EPI'DIUS, a Latin rhetorician who taught the art of oratory towards the close of the republic, numbering M. Antonius and Octavianus among his scholars. His skill, however, was not sufficient to save him from a conviction for malicious accusation (*calumnia*). We are told that he claimed descent from *Epidius Nuncionus* (the name is probably corrupt), a rural deity, who appears to have been worshipped upon the banks of the Sarnus. (Sueton. *de Clar. Rhet.* 4.) [W. R.]

C. EPI'DIUS MARULLUS. [MARULLUS.]

EPIDO'TES (Ἐπιδώτης), a divinity who was worshipped at Lacedaemon, and averted the anger of Zeus Hicesius for the crime committed by Pausanias. (Paus. iii. 17. § 8.) Epidotes, which means the "liberal giver," occurs also as a surname of other divinities, such as Zeus at Mantineia and Sparta (Paus. viii. 9. § 1; Hesych. *s. v.*), of the god of sleep at Sicyon, who had a statue in the temple of Asclepius there, which represented him in the act of sending a lion to sleep (Paus. ii. 10. § 3), and lastly of the beneficent gods, to whom Antoninus built a sanctuary at Epidaurus. (Paus. ii. 27. § 7.) [L. S.]

EPI'GENES (Ἐπιγένης), son of Antiphon, of the demus of Cephisia, is mentioned by Plato among the disciples of Socrates who were with him in his last moments. Xenophon represents Socrates as remonstrating with him on his neglect of the bodily exercises requisite for health and strength. (Plat. *Apol.* p. 33, *Phaed.* p. 59; Xen. *Mem.* iii. 12.) [E. E.]

EPI'GENES (Ἐπιγένης). 1. An Athenian poet of the middle comedy. Pollux indeed (vii. 29) speaks of him as νέων τις κωμικῶν, but the terms "middle" and "new," as Clinton remarks (*F. H.* vol. ii. p. xlix.), are not always very carefully applied. (See Arist. *Eth. Nic.* iv. 8. § 6.) Epigenes himself, in a fragment of his play called Μνημάτιον (*ap. Ath.* xi. p. 472, f.) speaks of Pixodarus, prince of Caria, as "the king's son"; and from this Meineke argues (*Hist. Crit. Com. Graec.* p. 354), that the comedy in question musth ave been written while Hecatomnus, the father of Pixodarus, was yet alive, and perhaps about B. C. 380. We find besides in Athenaeus (ix. p. 409, d.), that there was a doubt among the ancients whether the play called Ἀργυρίου ἀφανισμός should be assigned to Epigenes or Antiphanes. These poets therefore must have been contemporaries. [See vol. i. p. 204, b.] The fragments of the comedies of Epigenes have been collected by Meineke (vol. iii. p. 537; comp. Poll. vii. 29; Ath. iii. p. 75, c., ix. p. 384, a., xi. pp. 469, c., 474, a., 480, a., 486, c., 502, e.).

2. Of Sicyon, who has been confounded by some with his namesake the comic poet, is mentioned by Suidas (*s. v.* Θέσπις) as the most ancient writer of *tragedy*. By the word "tragedy" here we can understand only the old dithyrambic and satyrical τραγῳδία, into which it is possible that Epigenes may have been the first to introduce other subjects than the original one of the fortunes of Dionysus, if at least we may trust the account which we find in Apostolius, Photius, and Suidas, of the origin of the proverb οὐδὲν πρὸς τὸν Διόνυσον. This would clearly be one of the earliest steps in the gradual transformation of the old dithyrambic performance into the dramatic tragedy of later times, and may tend to justify the state-

ment which ascribes the invention of tragedy to the Sicyonians. We do not know the period at which Epigenes flourished, and the point was a doubtful one in the time of Suidas, who says (*s. v.* Θέσπις) that, according to some, he was the 16th before Thespis, while, according to others, he almost immediately preceded him. (See Müller, *Dor.* iv. 7. § 8; Meineke, *Hist. Crit. Com. Graec.* p. 354; Arist. *Poët.* 3; Fabric. *Bibl. Graec.* vol. ii. pp. 160, 303, vol. iv. p. 10; *Dict. of Ant.* p. 980, a.) [E. E.]

EPI'GENES (Ἐπιγένης) of Byzantium is supposed to have lived about the time of Augustus by some, and several centuries earlier by others; nothing, in fact, is known of his date, except what may be inferred from the slight mention of him by Seneca, Pliny, and Censorinus. According to Seneca (*Nat. Quaest.* vii. 30.), Epigenes professed to have studied in Chaldea, from whence he brought, among other things, the notions of the Chaldeans on comets, in his account of which he is held to differ much from Apollonius Myndius [see his life], though it is not, we think, difficult to reconcile the two. Pliny (*H. N.* vii. 56) has a passage about Epigenes, which states that he asserts the Chaldeans to have had observations recorded on brick (*coctilibus laterculis*) for 720 (?) years, and that Berosus and Critodemus say 420 (?) years. But among the various readings are found 720 *thousand* and 420 *thousand*, which seem to be the true* ones, for on them Pliny goes on to remark "Ex quo apparet *aeternus* litterarum usus." Fabricius and Bayle (Dict. art. *Babylon*) adopt the larger readings, and also Bailly, who takes them to mean days. Pliny may perhaps seem to say that Epigenes is the first author of note who made any such assertion about the Chaldeans: "Epigenes ... docet gravis auctor imprimis;" and thus interpreted, he is made to mean that Epigenes was older than Berosus, and therefore than Alexander the Great. Weidler adopts this conclusion on different and rather hypothetical grounds. [A. De M.]

EPIGE'NIUS, comes et magister memoriae, one of the commission of sixteen, appointed by Theodosius in A. D. 435, to compile the Theodosian Code, and one of the eight who actually signalized themselves in its composition. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EPI'GONI (Ἐπίγονοι), that is, the heirs or descendants. By this name ancient mythology understands the sons of the seven heroes who had undertaken an expedition against Thebes, and had perished there. [ADRASTUS.] Ten years after that catastrophe, the descendants of the seven heroes went against Thebes to avenge their fathers, and this war is called the war of the Epigoni. According to some traditions, this war was undertaken at the request of Adrastus, the only surviver of the seven heroes. The names of the Epigoni are not the same in all accounts (Apollod. iii. 7. § 2, &c.; Diod. iv. 66; Paus. x. 10. § 2; Hygin. *Fab.* 71); but the common lists contain Alcmaeon, Aegialeus, Diomedes, Promachus, Sthenelus, Thersander, and Euryalus. Alcmaeon undertook the command, in accordance with an oracle, and collected a considerable band of Argives. The Thebans marched out against the enemy, under the command of Laodamas, after whose fall they took to flight to protect themselves within their city. On the part of the Epigoni, Aegialeus had fallen. The seer Teiresias, however, induced the Thebans to quit their town, and take their wives and children with them, while they sent ambassadors to the enemy to sue for peace. The Argives, however, took possession of Thebes, and razed it to the ground. The Epigoni sent a portion of the booty and Manto, the daughter of Teiresias, to Delphi, and then returned to Peloponnesus. The war of the Epigoni was made the subject of epic and tragic poems. (Paus. ix. 9. § 3.) The statues of the seven Epigoni were dedicated at Delphi. (Paus. x. 10. § 2.) [L. S.]

EPI'GONUS (Ἐπίγονος) of Thessalonica, the author of two epigrams in the Greek Anthology. (Brunck. *Anal.* vol. ii. p. 306; Jacobs, vol. iii. p. 19, vol. xiii. p. 889.) [P. S.]

EPI'GONUS, a Greek statuary, whose works were chiefly in imitation of other artists, but who displayed original power in two works, namely, a trumpeter, and an infant caressing its slain mother. It is natural to suppose that the latter work was an imitation of the celebrated picture of Aristeides. (Plin. xxiv. 8. s. 19. § 29.) [P. S.]

EPILY'CUS (Ἐπίλυκος), an Athenian comic poet of the old comedy, who is mentioned by an ancient grammarian in connexion with Aristophanes and Philyllius, and of whose play Κωραλίσκος a few fragments are preserved. (Suid. *s. v.*; Athen. iv. pp. 133, b., 140, a., xiv. p. 650, c., xv. p. 691, c.; Bekker, *Anecd.* p. 411. 17; Phot. *Lex. s. v.* τεττιγόνιον; Meineke, *Frag. Com. Graec.* vol. i. p. 269, ii. pp. 887, 889; Bergk, *de Reliq. Com. Att. Ant.* p. 431.) An epic poet of the same name, a brother of the comic poet Crates, is mentioned by Suidas (*s. v.* Κράτης). [P. S.]

EPI'MACHUS, a distinguished Athenian architect and engineer, built the Helepolis of Demetrius Poliorcetes. (Vitruv. x. 2.) [P. S.]

EPIME'DES (Ἐπιμήδης), one of the Curetes. (Paus. v. 7. § 4, 14. § 5; comp. CURETES; DACTYLI.) [L. S.]

EPIME'NIDES (Ἐπιμενίδης). 1. A poet and prophet of Crete. His father's name was Dosiades or Agesarces. We have an account of him in Diogenes Laërtius (i. c. 10), which, however, is a very uncritical mixture of heterogeneous traditions, so that it is difficult, if not altogether impossible, to discover its real historical substance. The mythical character of the traditions of Epimenides is sufficiently indicated by the fact of his being called the son of a nymph, and of his being reckoned among the Curetes. It seems, however, pretty clear, that he was a native of Phaestus in Crete (Diog. Laërt. i. 109; Plut. *Sol.* 12; *de Defect. Orac.* 1), and that he spent the greater part of his life at Cnossus, whence he is sometimes called a Cnossian. There is a story that when yet a boy, he was sent out by his father to fetch a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave. He there fell into a sleep in which he remained for fifty-seven years. On waking he sought for the sheep, not knowing how long he had been sleeping, and was astonished to find everything around him altered. When he returned home, he found to his great amazement, that his younger brother had in the meantime grown an old man. The time at which Epimenides lived, is determined by his invitation to Athens,

* Diodorus (ii. 8) says the Chaldeans claim for themselves 473,000 years.

when he had already arrived at an advanced age. He was looked upon by the Greeks as a great sage and as the favourite of the gods. The Athenians who were visited by a plague in consequence of the crime of Cylon [CYLON], consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians sent out Nicias with a ship to Crete to invite Epimenides to come and undertake the purification. Epimenides accordingly came to Athens, about B. C. 596 or Olymp. 46, and performed the desired task by certain mysterious rites and sacrifices, in consequence of which the plague ceased. The grateful Athenians decreed to reward him with a talent and the vessel which was to carry him back to his native island. But Epimenides refused the money, and only desired that a friendship should be established between Athens and Cnossus. Whether Epimenides died in Crete or at Sparta, which in later times boasted of possessing his tomb (Diog. Laërt. i. 115), is uncertain, but he is said to have attained the age of 154, 157, or even of 299 years. Such statements, however, are as fabulous as the story about his fifty-seven years' sleep. According to some accounts, Epimenides was reckoned among the seven wise men of Greece (Diog. Laërt. *Prooem.* § 13; Plut. *Sol.* 12); but all that tradition has handed down about him suggests a very different character from that of those seven, and he must rather be ranked in the class of priestly bards and sages who are generally comprised under the name of the Orphici; for everything we hear of him, is of a priestly or religious nature: he was a purifying priest of superhuman knowledge and wisdom, a seer and a prophet, and acquainted with the healing powers of plants. These notions about Epimenides were propagated throughout antiquity, and it was probably owing to the great charm attached to his name, that a series of works, both in prose and in verse, were attributed to him, though few, if any, can be considered to have been genuine productions of Epimenides, the age at which he he lived was certainly not an age of prose composition in Greece. Diogenes Laërtius (i. 112) notices as prose works, one on sacrifices, and another on the Political Constitution of Crete. There was also a Letter on the Constitution which Minos had given to Crete; it was said to have been addressed by Epimenides to Solon; it was written in the modern Attic dialect, and was proved to be spurious by Demetrius of Magnesia. Diogenes himself has preserved another letter, which is likewise addressed to Solon; it is written in the Doric dialect, but is no more genuine than the former. The reputation of Epimenides as a poet may have rested on a somewhat surer foundation; it is at any rate more likely that he should have composed such poetry as Χρησμοί and Καθαρμοί than any other. (Suidas, *s. v.* Ἐπιμενίδης; Strab. x. p. 479; Paus. i. 14. § 4.) It is, however, very doubtful whether he wrote the Γένεσις καὶ Θεογονία of the Curetes and Corybantes in 5000 verses, the epic on Jason and the Argonauts in 6500, and the epic on Minos and Rhadamanthys in 4000 verses; all of which works are mentioned by Diogenes. There cannot, however, be any doubt but that there existed in antiquity certain old-fashioned poems written upon skins; and the expression, Ἐπιμενίδειον δέρμα was used by the ancients to designate anything old-fashioned, obsolete, and curious. An allusion to Epimenides seems to be made in St. Paul's Epistle to Titus (i. 12). Comp. Fabric. *Bibl. Graec.* vol. i. pp. 30, &c., 844; Höckh, *Kreta*, vol. iii. p. 246, &c.; Bode, *Gesch. der Hellen. Dichtk.* vol. i. p. 463, &c., and more especially C. F. Heinrich, *Epimenides aus Creta*, Leipzig, 1801, 8vo.

2. The author of a History of Rhodes, which was written in the Doric dialect. (Diog. Laërt. i. 115; Schol. *ad Pind. Ol.* vii. 24, *ad Apollon. Rhod.* i. 1125, iii. 241, iv. 57; Eudoc. p. 81; Heinrich, *Epimenid.* p. 134.)

3. The author of a work on genealogies. (Diog. Laërt. i. 115.) [L. S.]

EPIME'THEUS. [PROMETHEUS and PANDORA.]

EPINI'CUS (Ἐπίνικος), an Athenian comic poet of the new comedy, two of whose plays are mentioned, Ὑποβαλλόμεναι and Μνησιπτόλεμος. The latter title determines his date to the time of Antiochus the Great, about B. C. 217, for Mnesiptolemus was an historian in great favour with that king. (Suid. *s. v.;* Eudoc. p. 166; Athen. x. p. 432, b., xi. pp. 469, a., 497, a., 500, f.; Meineke, *Frag. Com. Graec.* vol. i. p. 481, iv. pp. 505–508.) [P. S.]

EPI'PHANES, a surname of Antiochus IV. and Antiochus XI., kings of Syria, [see vol. i. pp. 198, 199], and also of Antiochus IV. king of Commagene, one of whose sons had likewise the same surname, and is the one meant by Tacitus, when he speaks (*Hist.* ii. 25) of "Rex Epiphanes." [See vol. i. p. 194.]

EPIPHA'NIUS (Ἐπιφάνιος). 1. Of ALEXANDRIA, son of the mathematician Theon, who addresses to him his commentaries on Ptolemy. (Theon, *Commentary on Ptolemy*, ed. Halma, Paris, 1821—22.) Possibly this Epiphanius is one of the authors of a work περὶ βροντῶν καὶ ἀστραπῶν, by Epiphanius and Andreas, or Andrew, formerly in the library of Dr. George Wheeler, canon of Durham. (*Catal. MSS. Angliae et Hiberniae*, Oxon. 1697.)

2. Bishop of CONSTANTIA (the ancient Salamis), and metropolitan of CYPRUS, the most eminent of all the persons of the name of Epiphanius. (See below.)

3. Of CONSTANTIA and metropolitan of CYPRUS, distinguished from the preceding as the Younger, was represented at the third council of Constantinople (the sixth general council) by the bishop of Trimithus, one of his suffragans. Several of the discourses which have been regarded as written by the great Epiphanius are by acuter judges ascribed either to this Epiphanius, or to a third of the same name and bishopric. [No. 4 below.] A work extant in MS. in the Library of St. Mark at Venice, and in the Imperial Library at Vienna, is also by some ascribed to this writer or the following. (Labbe, *Concilia*, vol. vi. col. 1058; Fabric. *Bibl. Graec.* vol. viii. pp. 258, 273, &c., x. pp. 249, 276, 279, 302; Petavius, *Preface to the second volume of his edition of Epiphanius*; Oudin, *Commentarius de Scriptor. Eccles.* vol. ii. 318. 19.)

4. Third bishop of CONSTANTIA of the name. A letter of his, congratulating Joannes or John on his restoration to the patriarchate of Constantinople (A. D. 867), is given, with a Latin version, by Labbe. (*Concilia*, vol. viii. col. 1276.) See the preceding article.

5. Of CONSTANTINOPLE. On the death of Joannes or John II., the Cappadocian, patriarch of Constantinople, Epiphanius, then a presbyter, was

chosen to succeed him: he had been the "syncellus" or personal attendant (the functions of the syncellus are not determined) of his predecessor. The election of Epiphanius is stated by Theophanes to have taken place in Feb. A. D. 512 of the Alexandrian computation, equivalent to A. D. 519 or probably 520 of the common era; the account, transmitted only four days after his ordination, to pope Hormisdas, by the deacon Dioscurus, then at Constantinople, as one of the legates of the Roman see, given by Labbe (*Concilia*, vol. iv. p. 1523), was received at Rome on the 7th of April, A. D. 520, which must therefore have been the year of his election. He occupied the see from A. D. 520 till his death in A. D. 535. Theophanes places his death in June, A. D. 529, Alex. comput. = A. D. 536 of the common era, after a patriarchate of sixteen years and three months; but Pagi (*Critic.* in Baronii *Annales ad ann.* 535, No. lviii.) shortens this calculation by a year. Epiphanius was one of the saints of the Greek calendar, and is mentioned in the *Menologium* translated by Sirletus, but not in that of the emperor Basil. He was succeeded by Anthimus, bishop of Trapezus.

Some Letters of Epiphanius to pope Hormisdas, and of the pope to him, are extant in Labbe's *Concilia*, vol. iv. col. 1533–4–7, 1545–6, 1554–5; and in the *Concilia* of Binius, vol. ii. pp. 360–61–64–65–68 (edit. 1606); in the latter they are given only in Latin. A decree of Epiphanius, and of a council in which he presided (apparently the council of Constantinople in A. D. 520, during the continuance of which he was elected to the patriarchate), condemning and anathematizing for heresy Severus, patriarch of Antioch, Petrus or Peter, bishop of Apamea, and Zoaras, was read at a subsequent council of Constantinople, A. D. 536, under Menas or Mennas, successor of Anthimius, and appears in Labbe's *Concilia*, vol. v. col. 251, seq. Some laws and constitutions of Justinian are addressed to Epiphanius. (Justin. Cod. I. tit. 3. s. 42; *de Episcopis et Cleris*; Novellae, 3, 5.)

In the library of the king of Bavaria at Munich is a Greek MS. described (Hardt. *Catalogus MSS. Graec.* &c. *Cod.* cclvi.) as containing, among other things, a treatise by Epiphanius, patriarch of Constantinople, on the separation of the Latin and Greek churches; and a MS. in the Bodleian Library, Barocc. CXIV. (*Catal. MStorum. Angliae et Hiberniae*, Oxon. 1697) contains, with other things, a work by Epiphanius the patriarch *On the excommunication of the Latins by the Greeks on account of the Controversy concerning the Procession of the Holy Spirit.* Allatius also (*adv. Creyghtonum*) cites Epiphanius Patriarcha, *de Origine dissidii inter Graecos et Latinos*, probably the same work as that in the Bavarian MS. But the subjects of these treatises shew they were of later date than our patriarch, nor have we the means of determining their authorship. An Arabic MS. in the King's Library at Paris (*Catal. MStorum. Bibl. Regiae*, vol. i. p. 114, *Codex* CXVIII.) contains what is described as *Canonum Epitome nec accurata nec antiqua*, ascribed to Epiphanius.

The account of Epiphanius by Evagrius contains two errors. He makes him the successor of Anthimius instead of the predecessor; and to have been succeeded by Menas or Mennas, who was the successor, not of Epiphanius, but of Anthimius. (Labbe and Binius, *l. c.*; Theophanes, *Chronographia*, ad annos citat.; Evagrius, *Hist. Eccles.* iv. 36; Fabric. *Bibl. Graec.* vol. viii. p. 257, xii. pp. 666, 674.)

6. Of CONSTANTINOPLE (2). The life of St. Andreas or Andrew, ὁ Σαλὸς (the fool), by his contemporary and friend Nicephorus, contains various particulars of the history and character of Epiphanius, a young Constantinopolitan, who is described as possessed of every desirable endowment of mind and body, and as having manifested the strongest affection and regard for the saint who foretold his elevation to the patriarchate of Constantinople. Nicephorus declares that he lived to see this prophecy fulfilled in the elevation of Epiphanius to that metropolitan dignity, but intimates that he changed his name. The Epiphanius of this narrative has been by Fabricius confounded with the subject of the preceding article; but Janninghus has shewn that as St. Andrew did not live till late in the ninth century and the earlier part of the tenth, the Epiphanius of Nicephorus must have lived long after the other. As he changed his name, he cannot be certainly identified with any of the patriarchs of Constantinople. Janninghus conjectures that he is identical with Polyeuctus or Antonius III. (Studita), who occupied the see in the latter half of the tenth century. (Nicephorus, *S. Andreae Vita*, with the *Commentarius Praevius* of Janninghus, in the *Acta Sanctorum Maii*, vol. vi. ad fin.; Fabricius, *Bibl. Graec.* vol. viii. p. 257; Cave, *Hist. Lit.* vol. i. p. 505, ed. Oxford, 1740—43.)

7. HAGIOPOLITA, or of JERUSALEM. See below, No. 8.

8. Described as a MONK and PRESBYTER. Allatius (*de Symeonum Scriptis*, p. 106) gives an account of and extract from a life of the Virgin by this Epiphanius, which extract is also given by Fabricius, in his *Codex Apocryph. N. T.* The entire work has since been published in the *Anecdota Literaria* of Amadutius (vol. iii. p. 39, &c.) with a Latin version and introduction. When he lived is not known: it is conjectured that it was in the twelfth century, as he mentions Joannes of Thessalonica and Andreas of Crete (who lived near the end of the seventh century) among "the fathers," and is himself quoted by Nicephorus Callisti (*Eccles. Hist.* ii. 23) in the earlier half of the fourteenth century. He wrote also *a History of the Life and acts of St. Andrew the Apostle* (Allatius, *de Symeon.* p. 90); and he is probably the author of an account of Jerusalem and of parts of Syria (by "Epiphanius Hagiopolita," *i. e.* inhabitant of the Holy City), which he describes as an eye-witness. This account was published, with a Latin version, by Fed. Morellus, in his *Expositio Thematum*, Paris, 1620, and again by Allatius, in his Σύμμικτα. It may be observed, that Morellus published two editions of the *Expositio Thematum* in the above year, one without the Greek text of Epiphanius, and one with it. A MS. in the Bodleian Library (*Barocc.* cxlii. No. 20) is described as containing "Epiphanii Monachi et Presbyteri *Character B. Virginis et Domini Nostri*" (a different work from that mentioned above); and "ejusdem, ut videtur, *de Dissidione Quatuor Evangelistarum circa Resurrectionem Christi.*" (*Catal. MSS. Angl. et Hibern.* Oxford, 1697.) Some have confounded him with Epiphanius the friend and disciple of St. Andreas the fool, noticed above, No. 6. (Oudin, *Comment. de Scriptor. et Scriptis Eccles.* vol. ii. pp. 455–6.)

9. Called erroneously THE PATRIARCH, author of some works on the schism of the Eastern and Western churches. See above, No. 5.

10. Of PETRA, son of Ulpianus, was a sophist or rhetorician of considerable reputation. He taught rhetoric at Petra and at Athens. He lived also at Laodiceia in Syria, where he was very intimate with the two Apollinarii, father and son, of whom the latter afterwards became the founder of the sect of the Apollinaristae. The Apollinarii were excommunicated by the bishop of Laodiceia on account of their intimacy with Epiphanius, who, it was feared would convert them to the religion of the Greeks; from which it appears that Epiphanius was a heathen. While he was at Athens, Libanius, then a young man, came thither, but did not apply for instruction to Epiphanius, then in the height of his reputation, though they were both from Syria; neither is this Epiphanius the person to whom Libanius wrote. (Libanius, *Epist.* 831.) Epiphanius did not live to be very old; and both he and his wife, who was eminent for her beauty, died of the same disease, an affection of the blood. He wrote many works, which are enumerated by Suidas. They are as follows: 1. Περὶ κοινωνίας καὶ διαφορᾶς τῶν στάσεων. 2. Προγυμνάσματα. 3. Μελέται. 4. Δήμαρχοι. 5. Πολεμαρχικός. 6. Λόγοι Ἐπιδεικτικοί: and, 7. Miscellanies. Socrates mentions a hymn to Bacchus, recited by him, attendance on which recitation was the immediate occasion of the excommunication of the Apollinarii. (Socrates, *Hist. Eccl.* ii. 46; Sozomen, *Hist. Eccl.* v. 25; Eunapius, *Sophist. Vitae* (*Epiphanius* and *Libanius*); Eudocia, Ἰωνιά, in the *Anecdota Graeca* of Villoison, vol. i.; Suidas, *s. v.* Ἐπιφάνιος; the passages in Suidas and Eudocia are the same.)

11. Described as SCHOLASTICUS. Sixtus of Sena calls him a Greek, but Ceillier (*Auteurs Sacrés*, vol. xvi.) and Cave (*Hist. Lit.* vol. i. p. 405) call him an Italian. He lived about the beginning of the sixth century. He was the friend of Cassiodorus [CASSIODORUS], at whose request he translated from Greek into Latin the *Commentary* of Didymus *on the Proverbs* and on *Seven of the Canonical Epistles* [DIDYMUS, No. 4.], the *Exposition of Solomon's Song*, said by Cassiodorus to be by Epiphanius of Constantia or Salamis. Garetius thinks this exposition was probably written by Philo of Carpasus or Carpathus; but Foggini vindicates the title of Epiphanius to the authorship. Whether Epiphanius Scholasticus was concerned in the translation of the *Jewish Antiquities* of Josephus, and of the *Notes on some of the Catholic Epistles*, from the writings of Clement of Alexandria, which Cassiodorus procured to be made, can only be conjectured, as Cassiodorus does not name the translators. Sixtus of Sena ascribes to Epiphanius Scholasticus a *Catena* (or compilation of comments) *on the Psalms*, from the Greek Fathers; but we know not on what authority. But his principal work was translating and combining into one the *Ecclesiastical Histories* of Sozomen, Socrates, and Theodoret. The *Historia Tripartita* of Cassiodorus was digested from this combined version. He also translated, by desire of Cassiodorus, the *Codex Encyclius*, a collection of letters, chiefly synodal, in defence of the council of Chalcedon, which collection has been reprinted in the *Concilia* of Binius, Labbe, Coletus, and Harduin, but most correctly by the last two. The version of the *Commentary* of Didymus on the *Canonical Epistles* is said [DIDYMUS, No. 4] to be that given in the *Bibliotheca Patrum*; but that on the *Proverbs* has not, we believe, been printed; the versions of Epiphanius, Josephus, and Clement of Alexandria, have been printed. That of Epiphanius *on Solomon's Song* was first published by Foggini, at Rome, in 1750, with a preface and notes. (Cassiodorus, *Praef. in Histor. Tripart.*, *De Institutione Divinar. Literar.* cc. 5, 8, 11, 17, with the notes of Garetius; Sixtus Senensis, *Bibliotheca Sancta*, lib. iv.; Fabric. *Biblioth. Med. et Inf. Latinitatis*, vol. ii. p. 101, ed. Mansi, *Biblioth. Graec.* vol. vii. p. 425, vol. viii. p. 257, vol. xii. p. 299; Cave, Ceillier, and Foggini, *ll. cc.*)

Beside the foregoing, there are many persons of the name of Epiphanius of whom little or nothing is known but their names. The ecclesiastics of the name, who appear in the records of the ancient councils, may be traced by the Index in Labbe's *Concilia*, vol. xvi. [J. C. M.]

EPIPHA'NIUS (Ἐπιφάνιος), bishop of CONSTANTIA and metropolitan of Cyprus, was born at Bezanduca, a small town in Palestine, in the district of Eleutheropolis, in the first part of the fourth century. (Sozomen. vi. 32.) His parents were Jews. He went to Egypt when young, and there appears to have been tainted with Gnostic errors, but afterwards fell into the hands of some monks, and by them was made a strong advocate for the monastic life, and strongly imbued with their own narrow spirit. He returned to Palestine, and lived there for some time as a monk, having founded a monastery near his native place. In A.D. 367 he was chosen bishop of Constantia, the metropolis of the Isle of Cyprus, formerly called Salamis. His writings shew him to have been a man of great reading; for he was acquainted with Hebrew, Syriac, Egyptian, Greek, and Latin, and was therefore called πεντάγλωσσος. But he was entirely without critical or logical power, of real piety, but also of a very bigoted and dogmatical turn of mind, unable to distinguish the essential from the non-essential in doctrinal differences, and always ready to suppose that some dangerous heresy lurked in any statement of belief which varied a little from the ordinary form of expression. It was natural that to such a man Origen, whom he could not understand, should appear a dangerous teacher of error; and accordingly in his work on heresies he thinks it necessary to give an essential warning against him. A report that Origen's opinions were spreading in Palestine, and sanctioned even by John, bishop of Jerusalem, excited Epiphanius to such a pitch, that he left Cyprus to investigate the matter on the spot. At Jerusalem he preached so violent a sermon against any abettors of Origen's errors, and made such evident allusions to the bishop, that John sent his Archdeacon to beg him to stop. Afterwards, when John preached against anthropomorphism (of a tendency to which Epiphanius had been suspected) he was followed up to the pulpit by his undaunted antagonist, who announced that he agreed in John's censure of Anthropomorphites, but that it was equally necessary to condemn Origenists. Having excited sufficient commotion at Jerusalem, Epiphanius repaired to Bethlehem, where he was all-powerful with the monks; and there he was so successful in his denunciation of heresy, that he persuaded

same to renounce their connexion with the bishop of Jerusalem. After this he allowed his zeal to get the better of all considerations of church order and decency, to such an extent, that he actually ordained Paullinianus to the office of presbyter, that he might perform the ministerial functions for the monks (who, as usual at that time, were laymen), and so prevent them from applying to Jerusalem to supply this want. John naturally protested loudly against this interference with his diocese, and appealed for help to the two patriarchal sees of Alexandria and Rome. Peace was not restored to the Church for some time. The next quarrel in which Epiphanius was involved was with Chrysostom. Some monks of Nitria had been expelled by Theophilus, bishop of Alexandria, as Origenists, but were received and protected at Constantinople [CHRYSOSTOMUS]. Upon this Theophilus persuaded Epiphanius, now almost in his dotage, to summon a council of Cyprian bishops, which he did A. D. 401. This assembly passed a sentence of condemnation on Origen's books, which was made known to Chrysostom by letter; and Epiphanius proceeded in person to Constantinople, to take part in the pending dispute. Chrysostom was irritated by Epiphanius interfering in the government of his diocese; and the latter, just before his return home, is reputed to have given vent to his bad feeling by the scandalous malediction, "I hope that you will not die a bishop!" upon which Chrysostom replied,—"I hope you will never get home!" (Sozomen. viii. 15.) For the credit of that really great and Christian man, it is to be hoped that the story is incorrect; and as both wishes were granted, it bears strong marks of a tale invented after the deaths of the two disputants. Epiphanius died on board the ship, which was conveying him back to Cyprus, A. D. 402, leaving us a melancholy example of the unchristian excesses into which bigotry may hurry a man of real piety, and a sincere desire to do God service.

The extant works of Epiphanius are (1) *Ancoratus*, a discourse on the faith, being an exposition of the doctrine of the Trinity; (2) *Panarium*, a discourse against Heresies, of which he attacks no less than eighty; (3) An epitome of 2, called *Anacephalaeosis*; (4) *De Ponderibus et Mensuris liber*; (5) *Two Epistles*; the first to John bishop of Jerusalem, translated by Jerome into Latin; the second to Jerome himself, in whose works they are both found. A great number of Epiphanius's writings are lost. The earliest editions were at Basle, in Latin, translated by Cornarius, 1543, and again in the following year *sumtu et typis Jo. Hervagii*. The edition of Dionysius Petavius, in Greek and Latin, appeared at Paris, 1622, 2 vols. fol., and at Leipzig, 1682, with a commentary by Valesius. (Sozomen. *l. c.*; Hieronym. *Apol.* 1. *adv. Rufin.* p. 222; Cave, *Hist. Litt.* vol. i.; Neander, *Kirchengeschichte*, vol. ii. p. 1414, &c.) [G. E. L. C.]

EPI'POLE (Ἐπιπολή), a daughter of Trachion, of Carystus in Euboea. In the disguise of a man she went with the Greeks against Troy; but when Palamedes discovered her sex, she was stoned to death by the Greek army. (Ptolem. Hephaest. 5.) Epipole was also a surname of Demeter at Lacedaemon. (Hesych. *s. v.* Ἐπιπολλά.) [L. S.]

EPI'STHENES (Ἐπισθένης), of Amphipolis, commanded the Greek peltastae at the battle of Cunaxa, and is mentioned by Xenophon as an able officer. His name occurs again in the march of the Greeks through Armenia. (Xen. *Anab.* i. 10. § 7, iv. 6. § 1.) [E. E.]

EPI'STROPHUS (Ἐπίστροφος), three mythical personages of this name are mentioned in the Iliad. (ii. 516, &c., 692, 856.) [L. S.]

EPITADAS (Ἐπιτάδας), son of Molobrus, was the commander of the 420 Lacedaemonians who were blockaded in the island of Sphacteria in the 7th year of the Peloponnesian war, B. C. 425. He appears to have executed his difficult task with prudence and ability, and was spared by death in the final combat the disgrace of surrender. (Thuc. iv. 8, 31, 38.) [A. H. C.]

EPITHERSES (Ἐπιθέρσης), of Nicaea, a grammarian, who wrote on Attic comic and tragic words (περὶ Λέξεων Ἀττικῶν καὶ Κωμικῶν καὶ Τραγικῶν; Steph. Byz. *s. v.* Νίκαια; Erotian. *s. v.* Ἄμβην, p. 88, who gives the name wrongly Θέρσις). If he be the same as the father of the rhetorician Aemilianus, he must have lived under the Emperor Tiberius. (Plut. *de Def. Orac.* p. 419, b.) [P. S.]

EPOCILLUS (Ἐπόκιλλος), a Macedonian, was commissioned by Alexander, in B. C. 330, to conduct as many of the Thessalian cavalry and of the other allied troops as wished to return home, as far as the sea-coast, where Menes was desired to make arrangements for their passage to Euboea. In B. C. 328, when Alexander was in winter quarters at Nautaca, he sent Epocillus with Sopolis and Menidas to bring reinforcements from Macedonia. (Arr. *Anab.* iii. 19, iv. 18.) [E. E.]

EPO'NA (Ἵππωνα), from *epus* (ἵππος), that is, *equus*, was regarded as the protectress of horses. Images of her, either statues or paintings, were frequently seen in niches of stables. She was said to be the daughter of Fulvius Stellus by a mare. (Juven. viii. 157; Plut. *Parall. Gr. et Rom.* p. 312; Hartung, *Die Religion der Römer*, vol. ii. p. 154.) [L. S.]

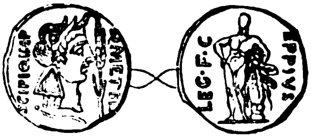
EPO'PEUS (Ἐπωπεύς), a son of Poseidon and Canace. He came from Thessaly to Sicyon, where he succeeded in the kingdom, as Corax died without leaving any heir to his throne. He carried away from Thebes the beautiful Antiope, the daughter of Nycteus, who therefore made war upon Epopeus. The two hostile kings died of the wounds which they received in the war; but previous to his death Epopeus dedicated a temple to Athena. (Paus. ii. 6. § 1; Apollod. i. 7. § 4.) A different tradition about Epopeus is related under AMPHION, No. 1. Pausanias (ii. 1. § 1) calls him a son of Aloeus, whereas he is commonly described as a brother of Aloeus. The temple of Athena which he had built at Sicyon was destroyed by lightning, but his tomb was preserved and shewn there to a very late period. (Paus. ii. 11. § 1.) Another mythical being of this name occurs in Ovid. (*Met.* iii. 618, &c.) [L. S.]

EPO'PSIUS (Ἐπόψιος), that is, the superintendent, occurs as a surname of several gods, such as Zeus (Apollon. Rhod. ii. 1124), Apollo (Hesych. *s. v.*; comp. Soph. *Philoct.* 1040), and of Poseidon at Megalopolis. (Paus. viii. 30. § 1.) [L. S.]

EPORE'DORIX, a chieftain of the Aedui, was one of the commanders of the Aeduan cavalry, which, in compliance with Caesar's requisition, was sent to the aid of the Romans against Vercingetorix, in B. C. 52. He also informed Caesar of the designs of Litavicus, who was endeavouring to

draw the Aedui into the Gallic confederacy against Rome, and enabled him at first to counteract them. But soon afterwards he himself revolted, together with Viridomarus, and this completed the defection of his countrymen. Ambition was clearly his motive, for he was much mortified when the Gauls chose Vercingetorix for their commander-in-chief. (Caes. *B. G.* vii. 34, 38—40, 54, 55, 63; Plut. *Caes.* 26, 27; Dion Cass. xl. 37.) He appears to have been the person who was sent in command of an Aeduan force to the relief of Vercingetorix at Alesia, and a different one from the Eporedorix, who was previously taken prisoner by the Romans in a battle of cavalry, and who is mentioned as having commanded the Aedui in a war with the Sequani some time before Caesar's arrival in Gaul. (Caes. *B. G.* vii. 67, 76; Dion Cass. xl. 40.) [E. E.]

M. E'PPIUS M. F., a Roman senator, and a member of the tribe Terentina, took an active part in favour of Pompey on the breaking out of the civil war in B. C. 49. He was one of the legates of Q. Metellus Scipio in the African war, and was pardoned by Caesar, with many others of his party, after the battle of Thapsus in B. C. 46. His name occurs as one of Scipio's legates on a coin, which is figured below. The obverse represents a wo-



man's head, covered with an elephant's skin, and likewise an ear of corn and a plough, all of which have reference to the province of Africa, with Q. METEL. SCIPIO IMP. On the reverse there is a figure of Hercules, with EPPIVS LEG. F. C. The last two letters probably represent *Faciundum* or *Feriundum Curavit*, or *Flandum Curavit*, and indicate that the denarius was struck by order of Eppius.

It appears from another coin, in which his name occurs as the legate of Pompey, that after he had been pardoned by Caesar he went into Spain and renewed the war under Sex. Pompey in B. C. 46 and 45. (Cic. *ad Fam.* viii. 8. §§ 5, 6, where the old editions incorrectly read *M. Oppius*, *ad Att.* viii. 11, B.; Hirtius, *Bell. Afric.* 89; Eckhel, vol. v. pp. 206, 207.)

EPPONI'NA. [SABINUS, JULIUS.]

E'PRIUS MARCELLUS. [MARCELLUS.]

E'PYTUS, a Trojan, who clung to Aeneias in the night, when Troy was destroyed. He was the father of Periphas, who was a companion of Iulus, and who is called by the patronymic Epytides. (Virg. *Aen.* ii. 340, v. 547, 579; Hom. *Il.* xvii. 323.) [L. S.]

EQUESTER, and in Greek Ἵππιος, occurs as a surname of several divinities, such as Poseidon (Neptune), who had created the horse, and in whose honour horse-races were held (Serv. *ad Virg. Georg.* i. 12; Liv. i. 9; Paus. v. 15. § 4), of Aphrodite (Serv. *ad Aen.* i. 724), Hera (Paus. v. 15. § 4), Athena (Paus. i. 30. § 4, 31. § 3, v. 15. § 4, viii. 47. § 1), and Ares. (Paus. v. 15. § 4.) The Roman goddess Fortuna bore the same surname, and the consul Flaccus vowed a temple to her in B. C. 180, during a battle against the Celtiberians. (Liv. xl. 40, xlii. 3.) Tacitus (*Ann.* iii. 71) mentions a temple of Fortuna Equestris at Antium. [L. S.]

L. EQUI'TIUS, said to have been a runaway slave, gave himself out as a son of Ti. Gracchus, and was in consequence elected tribune of the plebs for B. C. 99. While tribune designatus, he took an active part in the designs of Saturninus, and was killed with him in B. C. 100: Appian says that his death happened on the day on which he entered upon his office. (Appian, *B. C.* i. 32, 33; Val. Max. iii. 2. § 18; Cic. *pro Sest.* 47, who calls him *insitivus Gracchus*, and *pro C. Rabir.* 7, where he is described as *ille ex compedibus atque ergastulo Gracchus.*)

ERASI'NIDES (Ἐρασινίδης), was one of the ten commanders appointed to supersede Alcibiades after the battle of Notium, B. C. 407. (Xen. *Hell.* i. 5. § 16; Diod. xiii. 74; Plut. *Alc.* 36.) According to the common reading in Xenophon (*Hell.* i. 6. § 16), he and Leon were with Conon when he was chased by Callicratidas to Mytilene. But we find Erasinides mentioned afterwards as one of the eight who commanded at Arginusae (Xen. *Hell.* i. 6. § 29; Aristoph. *Ran.* 1194); either, therefore, as Morus and Schneider suggest, Archestratus must be substituted for both the above names in the passage of Xenophon, or we must suppose that Erasinides commanded the trireme which escaped to Athens with the news of Conon's blockade. (Xen. *Hell.* i. 6. §§ 19—22; Lys. Ἀπολ. δωροδ. p. 162; Schneid. *ad Xen. Hell.* i. 6. § 16; Thirlwall's *Greece*, vol. iv. p. 119, note 3.) Erasinides was among the six generals who returned to Athens after the victory at Arginusae and were put to death, B. C. 406. Archedemus, in fact, took the first step against them by imposing a fine (ἐπιβολή) on Erasinides, and then calling him to account before a court of justice for retaining some public money which he had received in the Hellespont. On this charge Erasinides was thrown into prison, and the success of the prosecution in the particular case paved the way to the more serious attack on the whole body of the generals. (Xen. *Hell.* i. 7. §§ 1–34; Diod. xiii. 101.) [E. E.]

ERASI'STRATUS (Ἐρασίστρατος), one of the most celebrated physicians and anatomists of antiquity, is generally supposed to have been born at Iulis in the island of Ceos (Suidas, *s. v.* Ἐρασίστρ.; Strab. x. 5, p. 389, ed. Tauchn.), though Stephanus Byzantinus (*s. v.* Κῶς) calls him a native of Cos, Galen of Chios (*Introd.* c. 4, vol. xiv. p. 683), and the emperor Julian of Samos. (*Misopog.* p. 347.) Pliny says he was the grandson of Aristotle by his daughter Pythias (*H. N.* xxix. 3), but this is not confirmed by any other ancient writer; and according to Suidas, he was the son of Cretoxena, the sister of the physician Medius, and Cleombrotus; from which expression it is not quite clear whether Cleombrotus was his *father* or his *uncle*. He was a pupil of Chrysippus of Cnidos (Diog. Laërt. vii. 7. § 10, p. 186; Plin. *H. N.* xxix. 3; Galen, *de Ven. Sect. adv. Erasistr.* c. 7, vol. xi. p. 171), Metrodorus (Sext. Empir. *c. Mathem.* i. 12, p. 271, ed. Fabric.) and apparently Theophrastus. (Galen, *de Sang. in Arter.* c. 7, vol. iv. p. 729.) He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired great reputation by discovering the disease of Antiochus, the king's eldest son, probably B. C. 294. Seleucus in his old age had lately married Stratonice, the young and beautiful daughter of Deme-

trius Poliorcetes, and she had already borne him one child. (Plut. *Demetr.* c. 38; Appian, *de Rebus Syr.* c. 59.) Antiochus fell violently in love with his mother-in-law, but did not disclose his passion, and chose rather to pine away in silence. The physicians were quite unable to discover the cause and nature of his disease, and Erasistratus himself was at a loss at first, till, finding nothing amiss about his body, he began to suspect that it must be his mind which was diseased, and that he might perhaps be in love. This conjecture was confirmed when he observed his skin to be hotter, his colour to be heightened, and his pulse quickened, whenever Stratonice came near him, while none of these symptoms occurred on any other occasion; and accordingly he told Seleucus that his son's disease was incurable, for that he was in love, and that it was impossible that his passion could be gratified. The king wondered what the difficulty could be, and asked who the lady was. "My wife," replied Erasistratus; upon which Seleucus began to persuade him to give her up to his son. The physician asked him if he would do so himself if it were *his* wife that the prince was in love with. The king protested that he would most gladly; upon which Erasistratus told him that it was indeed his own wife who had inspired his passion, and that he chose rather to die than to disclose his secret. Seleucus was as good as his word, and not only gave up Stratonice, but also resigned to his son several provinces of his empire. This celebrated story is told with more or less variation by many ancient authors, (Appian, *de Rebus Syr.* c. 59—61; Galen, *de Praenot. ad Epig.* c. 6. vol. xiv. p. 630; Julian, *Misopog.* p. 347, ed. Spanheim; Lucian, *de Syria Dea*, §§ 17, 18; Plin. *H. N.* xxix. 3; Plut. *Demetr.* c. 38; Suidas, *s. v.* Ἐρασίστρ.; Jo. Tzetz. *Chil.* vii. Hist. 118; Valer. Max. v. 7), and a similar anecdote has been told of Hippocrates (Soranus, *Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 852), Galen (*de Praenot. ad Epig.* c. 6. vol. xiv. p. 630), Avicenna (see *Biogr. Dict.* of the *Usef. Knowl. Soc.*), and (if the names be not fictitious) Panacius (Aristaen. *Epist.* i. 13) and Acestinus. (Heliod. *Aethiop.* iv. 7. p. 171.) If this is the anecdote referred to by Pliny (*l. c.*), as is probably the case, Erasistratus is said to have received one hundred talents for being the means of restoring the prince to health, which (supposing the Attic standard to be meant, and to be equal to 243*l.* 15*s.*) would amount to 24,375*l.*—one of the largest medical fees upon record.

Very little more is known of the personal history of Erasistratus: he lived for some time at Alexandria, which was at that time beginning to be a celebrated medical school, and gave up practice in his old age, that he might pursue his anatomical studies without interruption. (Galen, *de Hippocr. et Plat. Decr.* vii. 3, vol. v. p. 602.) He prosecuted his experiments and researches in this branch of medical science with great success, and with such ardour that he is said to have dissected criminals alive. (Cels. *de Medic.* i. praef. p. 6.) He appears to have died in Asia Minor, as Suidas mentions that he was buried by mount Mycale in Ionia. The exact date of his death is not known, but he probably lived to a good old age, as, according to Eusebius, he was alive B. C. 258, about forty years after the marriage of Antiochus and Stratonice. He had numerous pupils and followers, and a medical school bearing his name continued to exist at Smyrna in Ionia nearly till the time of Strabo, about the beginning of the Christian era. (Strab. xii. 8, sub fin.) The following are the names of the most celebrated physicians belonging to the sect founded by him: Apoemantes (Galen, *de Venae Sect. adv. Erasistr.* c. 2, vol. xi. p. 151), Apollonius Memphites, Apollophanes (Cael. Aurel. *de Morb. Acut.* ii. 33, p. 150) Artemidorus, Charidemus, Chrysippus, Heraclides, Hermogenes, Hicesius, Martialis, Menodorus, Ptolemaeus, Strato, Xenophon. He wrote several works on anatomy, practical medicine, and pharmacy, of which only the titles remain, together with a great number of short fragments preserved by Galen, Caelius Aurelianus, and other ancient writers: these, however, are sufficient to enable us to form a tolerably correct idea of his opinions both as a physician and an anatomist. It is in the latter character that he is most celebrated, and perhaps there is no one of the ancient physicians that did more to promote that branch of medical science. He appears to have been very near the discovery of the circulation of the blood, for in a passage preserved by Galen (*de Usu Part.* vi. 12, vol. iii. p. 465) he expresses himself as follows:—"The vein * arises from the part where the arteries, that are distributed to the whole body, have their origin, and penetrates to the sanguineous [or *right*] ventricle [of the heart]; and the artery [or *pulmonary vein*] arises from the part where the veins have their origin, and penetrates to the pneumatic [or *left*] ventricle of the heart." The description is not very clear, but seems to shew that he supposed the venous and arterial systems to be more intimately connected than was generally believed; which is confirmed by another passage in which he is said to have differed from the other ancient anatomists, who supposed the veins to arise from the liver, and the arteries from the heart, and to have contended that the heart was the origin both of the veins and the arteries. (Galen, *de Hippocr. et Plat. Decr.* vi. 6, vol. v. p. 552.) With these ideas, it can have been only his belief that the arteries contained *air*, and not *blood*, that hindered his anticipating Harvey's celebrated discovery. The *tricuspid valves* of the heart are generally said to have derived their name from Erasistratus; but this appears to be an oversight, as Galen attributes it not to him, but to one of his followers. (*De Hippocr. et Plat. Decr.* vi. 6, vol. v. p. 548.) He appears to have paid particular attention to the anatomy of the brain, and in a passage out of one of his works preserved by Galen (*ibid.* vii. 3, vol. v. p. 603) speaks as if he had himself dissected a human brain. Galen says (*ibid.* p. 602) that before Erasistratus had more closely examined into the origin of the nerves, he imagined that they arose from the dura mater and not from the substance of the brain; and that it was not till he was advanced in life that he satisfied himself by actual inspection that such was not the case. According to Rufus Ephesius, he divided the nerves into those of sensation and those of motion, of which the former he considered to be hollow and to arise from the membranes of the brain, the latter from the substance of

* He is speaking of the *pulmonary artery*, which received the name φλὲψ ἀρτηριώδης from Herophilus. See Ruf. Ephes. *de Appell. Part. Corp. Hum.* p. 42.

the brain itself and of the cerebellum. (*De Appell. Part.* &c. p. 65.) It is a remarkable instance at once of blindness and presumption, to find this acute physiologist venturing to assert, that the spleen (Galen, *de Atra Bile*, c. 7. vol. v. p. 131), the bile (id. *de Facult. Natur.* ii. 2, vol. ii. p. 78), and several other parts of the body (id. *Comment. in Hippocr.* "*De Alim.*" iii. 14. vol. xv. p. 308), were entirely useless to animals. In the controversy that was carried on among the ancients as to whether fluids when drunk passed through the trachea into the lungs, or through the oesophagus into the stomach, Erasistratus maintained the latter opinion. (Plut. *Sympos.* vii. 1; Gell. xvii. 11, Macrob. *Saturn.* vii. 15.) He is also supposed to have been the first person who added to the word ἀρτηρία, which had hitherto designated the canal leading from the mouth to the lungs, the epithet τραχεῖα, to distinguish it from the arteries, and hence to have been the originator of the modern name *trachea.* He attributed the sensation of hunger to vacuity of the stomach, and said that the Scythians were accustomed to tie a belt tightly round their middle, to enable them to abstain from food for a longer time without suffering inconvenience. (Gell. xvi. 3.) The πνεῦμα, or *spiritual substance,* played a very important part both in his system of physiology and pathology: he supposed it to enter the lungs by the trachea, thence to pass by the pulmonary veins into the heart, and thence to be diffused throughout the whole body by means of the arteries (Galen, *de Differ. Puls.* iv. 2, vol. viii. p. 703, et alibi); that the use of respiration was to fill the arteries with air (id. *de Usu Respir.* c. 1. vol. iv. p. 471); and that the pulsation of the arteries was caused by the movements of the pneuma. He accounted for diseases in the same way, and supposed that as long as the pneuma continued to fill the arteries and the blood was confined to the veins, the individual was in good health; but that when the blood from some cause or other got forced into the arteries, inflammation and fever was the consequence. (Galen, *de Venae Sect. adv. Erasistr.* c. 2. vol. xi. p. 153, &c.; Plut. *de Philosoph. Plac.* v. 29.) Of his mode of cure the most remarkable peculiarity was his aversion to blood-letting and purgative medicines: he seems to have relied chiefly on diet and regimen, bathing, exercise, friction, and the most simple articles of the vegetable kingdom. In surgery he was celebrated for the invention of a catheter that bore his name, and was of the shape of a Roman S. (Galen, *Introd.* c. 13. vol. xiv. p. 751.) Further information repecting his medical and anatomical opinions may be found in Le Clerc, *Hist. de la Méd.*; Haller, *Biblioth. Anat.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; and also in the following works, which the writer has never seen: Jo. Frid. Henr. Hieronymi *Dissert. Inaug. exhibens Erasistrati Erasistrateorumque Historiam*, Jen. 1790, 8vo.; F. H. Schwartz, *Herophilus und Erasistratus, eine historische Parallele*, Inaug. Abhandl., Würzburg, 1826, 8vo..; Jerem. Rud. Lichtenstadt, *Erasistratus als Vorgänger von Broussais*, in Hecker's *Annal. der Heilkunde*, 1830, xvii. 153.

2. Erasistratus of Sicyon, must have lived in or before the first century after Christ, as he is mentioned by Asclepiades Pharmacion (apud Galen. *de Compos. Medicam. sec. Locos*, x. 3, vol. xiii. p. 356). [W. A. G.]

ERASTUS (Ἔραστος), of Scepsis in Troas, is mentioned along with Coriscus, a native of the same place, among the disciples of Plato (Diog. Laërt. iii. 46); and the sixth among the letters attributed to Plato is addressed to those two Scepsians. Strabo (xiii. p. 608) classes both men among the Socratic philosophers. (Ast, *Platon's Leben u. Schrift.* p. 519; C. F. Hermann, *Gesch. u. System d. Plat. Philos.* i. pp. 425, 592, &c.) [L. S.]

ERATIDAE (Ἐρατίδαι), an ancient illustrious family in the island of Rhodes. The Eratidae of Ialysus in Rhodes are described by Pindar (*Ol.* vii. 20, &c.; comp. Böckh, *Explicat.* p. 165) as descended from Tlepolemus and the Heracleidae, of whom a colony seems to have gone from Argos to Rhodes. Damagetus and his son Diagoras belonged to the family of the Eratidae. [DAMAGETUS, DIAGORAS.] [L. S.]

E'RATO (Ἐρατώ), a nymph and the wife of Arcas, by whom she became the mother of Elatus, Apheidas, and Azan. She was said to have been a prophetic priestess of the Arcadian Pan. (Paus. viii. 27. § 9; ARCAS.) There are two other mythical personages of this name, the one a Muse and the other a Nereid. (Apollod. i. 3. § 1, 2. § 6; Hes. *Theog.* 247.) [L. S.]

ERATOSTHENES (Ἐρατοσθένης). 1. One of the Thirty Tyrants. (Xen. *Hell.* ii. 3. § 2.) There is an oration of Lysias against him (*Or.* 12), which was delivered soon after the expulsion of the Thirty and the return of Lysias from exile. (Clinton, *F. H.* sub ann. B. C. 403.) 2. The person for whose slaughter by Euphiletus, the first oration of Lysias is a defence. (Lys. p. 2, &c.) [P. S.]

ERATO'STHENES (Ἐρατοσθένης), of Cyrene, was, according to Suidas, the son of Aglaus, according to others, the son of Ambrosius, and was born B. C. 276. He was taught by Ariston of Chius, the philosopher, Lysanias of Cyrene, the grammarian, and Callimachus, the poet. He left Athens at the invitation of Ptolemy Evergetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He died at the age of eighty, about B. C. 196, of voluntary starvation, having lost his sight, and being tired of life. He was a man of very extensive learning: we shall first speak of him as a geometer and astronomer.

It is supposed that Eratosthenes suggested to Ptolemy Evergetes the construction of the large *armillae* or fixed circular instruments which were long in use at Alexandria: but only because it is difficult to imagine to whom else they are to be assigned; for Ptolemy (the astronomer), though he mentions them, and incidentally their antiquity, does not state to whom they were due. In these circles each degree was divided into six parts. We know of no observations of Eratosthenes in which they were probably employed, except those which led him to the obliquity of the ecliptic, which he must have made to be 23° 51′ 20″; for he states the distance of the tropics to be eleven times the eighty-third part of the circumference. This was a good observation for the time: Ptolemy (the astronomer) was content with it, and, according to him, Hipparchus used no other. Of his measure of the earth we shall presently speak. According to Nicomachus, he was the inventor of the κόσκινον or *Cribrum Arithmeticum*, as it has since been called, being the well known method of detecting the prime numbers by writing down all odd numbers which do not end with 5, and striking out

successively the multiples of each, one after the other, so that only prime numbers remain.

We still possess under the name of Eratosthenes a work, entitled Καταστερισμοί, giving a slight account of the constellations, their fabulous history, and the stars in them. It is, however, acknowledged on all hands that this is not a work of Eratosthenes. It has been shewn by Bernhardy in his *Eratosthenica* (p. 110, &c., Berlin, 1822, 8vo.) to be a miserable compilation made by some Greek grammarian from the *Poëticon Astronomicon* of Hyginus. This book was printed (Gr.) in Dr. Fell's, or the Oxford, edition of Aratus, 1762, 8vo.; again (Gr. Lat.) by Thomas Gale, in the *Opuscula Physica et Ethica*, Amsterdam, 1688, 8vo.; also by Schaubach, with notes by Heyne, Göttingen, 1795, 8vo.; also by F. K. Matthiae, in his *Aratus*, Frankfort, 1817, 8vo., and more recently by A. Westermann, in his *Scriptores Historiae poeticae Graeci*, pp. 239—267. The short comment on Aratus, attributed to Eratosthenes, and first printed by Peter Victorius, and afterwards by Petavius in his *Uranologion* (1630, fol.), is also named in the title of both as being attributed to Hipparchus as well as to Eratosthenes. Petavius remarks (says Fabricius) that it can be attributed to neither; for Hipparchus is mentioned by name, also the month of July, also the barbarous word ἀλετροπόδιον for Orion, which the more recent Greeks never used: these reasons do not help each other, for the second shews the work to be posterior to Eratosthenes, if anything, and the third shews it to be prior. But on looking into this comment we find that ἀλετροπόδιον and July (and also August) are all mentioned in one sentence, which is evidently* an interpolation; and the constellation Orion is frequently mentioned under that name. But Hipparchus certainly is mentioned.

The only other writing of Eratosthenes which remains is a letter to Ptolemy on the duplication of the cube, for the mechanical performance of which he had contrived an instrument, of which he seems to contemplate actual use in measuring the contents of vessels, &c. He seems to say that he has had his method engraved in some temple or public building, with some verses which he adds. Eutocius has preserved this letter in his comment on book ii. prop. 2 of the sphere and cylinder of Archimedes.

The greatest work of Eratosthenes, and that which must always make his name conspicuous in scientific history, is the attempt which he made to measure the magnitude of the earth,—in which he brought forward and used the method which is employed to this day. Whether or no he was successful cannot be told, as we shall see; but it is not the less true that he was the originator of the process by which we now know, very nearly indeed, the magnitude of our own planet. Delambre says that if it were he who advised the erection of the circular instruments above alluded to, he must be considered as the founder of astronomy: to which it may be added that he was the founder of geodesy, without any *if* in the case. The number of ancient writers who have alluded to this remarkable operation (which seems to have obtained its full measure of fame) is very great, and we shall not attempt to combine their remarks or surmises: it is enough to say that the most distinct account, and one of the earliest, is found in the remaining work of CLEOMEDES.

At Syene, in Upper Egypt, which is supposed to be the same as, or near to, the town of Assouan (Lat. 24° 10′ N., Long. 32° 59′ E. of Greenwich), Eratosthenes was told (that he observed is very doubtful), that deep wells were enlightened to the bottom on the day of the summer solstice, and that vertical objects cast no shadows. He concluded, therefore, that Syene was on the tropic, and its latitude equal to the obliquity of the ecliptic, which, as we have seen, he had determined: he presumed that it was in the same longitude as Alexandria, in which he was out about 3°, which is not enough to produce what would at that time have been a sensible error. By observations made at Alexandria, he determined the zenith of that place to be distant by the fiftieth part of the circumference from the solstice, which was equivalent to saying that the arc of the meridian between the two places is 7° 12′. Cleomedes says that he used the σκάφη, or hemispherical dial of Berosus, in the determination of this latitude. Delambre rejects the idea with infinite scorn, and pronounces Cleomedes unworthy of credit; and, indeed, it is not easy to see why Eratosthenes should have rejected the gnomon and the large circular instruments, unless, perhaps, for the following reason: There is a sentence of Cleomedes which seems to imply that the disappearance of the shadows at Syene on the day of the summer solstice was noticed to take place for 300 stadia every way round Syene. If Eratosthenes took his report about the phenomenon (and we have no evidence that he went to Syene himself) from those who could give no better account than this, we may easily understand why he would think the σκάφη quite accurate enough to observe with at his own end of the arc, since the other end of it was uncertain by as much as 300 stadia. He gives 5000 stadia for the distance from Alexandria to Syene, and this round number seems further to justify us in concluding that he thought the process to be as rough as in truth it was. Martianus Capella (p. 194) states that he obtained this distance from the measures made by order of the Ptolemies (which had been commenced by Alexander); this writer then implies that Eratosthenes did not go to Syene himself.

The result is 250,000 stadia for the circumference of the earth, which Eratosthenes altered into 252,000, that his result might give an exact number of stadia for the degree, namely, 700; this, of course, should have been 694⅘. Pliny (*H. N.* ii. 108) calls this 31,500 Roman miles, and therefore supposes the stadium to be the eighth part of a Roman mile, or takes for granted that Eratosthenes used the Olympic stadium. It is likely enough that the Ptolemies naturalized this stadium in Egypt; but, nevertheless, it is not unlikely that an Egyptian

* These are the only months mentioned in the comment: Orion, which the vulgar call ἀλετροπόδιον, first rises in July, and Procyon in August. It is not stated anywhere else in what month a star first rises, nor is any other month mentioned at all. Probably some interpolator, subsequent to Augustus, introduced this sentence rather to fix the astronomical character of the *new named months* in his own or his reader's mind, than to give information on the constellations. It also appears that ἀλετροπόδιον was the word which was used by the vulgar (ἰδιῶται) for Orion, after July and August had received their imperial names.

stadium was employed. If we assume the Olympic stadium (202¼ yards), the degree of Eratosthenes is more than 79 miles, upwards of 10 miles* too great. Nothing is known of any Egyptian stadium. Pliny (*l. c.*) asserts that Hipparchus, but for what reason he does not say, wanted to add 25,000 stadia to the circumference as found by Eratosthenes.

According to Plutarch (*de Plac. Phil.* ii. 31), Eratosthenes made the sun to be 804 millions of stadia from the earth, and the moon 780,000; according to Macrobius (*in Somn. Scip.* i. 20), he made the diameter of the sun to be 27 times that of the earth. (Weidler, *Hist. Astron.*; Fabric. *Bibl. Graec.* vol. iv. p. 117, &c.; Delambre, *Hist. de l'Astron. Anc.*; Petavius, *Uranologion.*) [A. De M.]

With regard to the other merits of Eratosthenes, we must first of all mention what he did for geography, which was closely connected with his mathematical pursuits. It was Eratosthenes who raised geography to the rank of a science; for, previous to his time, it seems to have consisted, more or less, of a mass of information scattered in books of travel, descriptions of particular countries, and the like. All these treasures were accessible to Eratosthenes in the libraries of Alexandria; and he made the most profitable use of them, by collecting the scattered materials, and uniting them into an organic system of geography in his comprehensive work entitled Γεωγραφικά, or as it is sometimes, but erroneously, called, γεωγραφούμενα or γεωγραφία. (Strab. i. p. 29, ii. p. 67, xv. p. 688; Schol. *ad Apollon. Rhod.* iv. 259, 284, 310.) It consisted of three books, the first of which, forming a sort of introduction, contained a critical review of the labours of his predecessors from the earliest to his own times, and investigations concerning the form and nature of the earth, which, according to him, was an immovable globe, on the surface of which traces of a series of great revolutions were still visible. He conceived that in one of these revolutions the Mediterranean had acquired its present form; for, according to him, it was at one time a large lake covering portions of the adjacent countries of Asia and Libya, until a passage was forced open by which it entered into communication with the ocean in the west. The second book contained what is now called mathematical geography. His attempt to measure the magnitude of the earth has been spoken of above. The third book contained the political geography, and gave descriptions of the various countries, derived from the works of earlier travellers and geographers. In order to be able to determine the accurate site of each place, he drew a line parallel with the equator, running from the pillars of Heracles to the extreme east of Asia, and dividing the whole of the inhabited earth into two halves. Connected with this work was a new map of the earth, in which towns, mountains, rivers, lakes, and climates were marked according to his own improved measurements. This important work of Eratosthenes forms an epoch in the history of ancient geography; but unfortunately it is lost, and all that has survived consists in fragments quoted by later geographers and historians, such as Polybius, Strabo, Marcianus, Pliny, and others, who often judge of him unfavourably, and controvert his statements; while it can be proved that, in a great many passages, they adopt his opinions without mentioning his name. Marcianus charges Eratosthenes with having copied the substance of the work of Timosthenes on Ports (περὶ Λιμένων), to which he added but very little of his own. This charge may be well-founded, but cannot have diminished the value of the work of Eratosthenes, in which that of Timosthenes can have formed only a very small portion. It seems to have been the very overwhelming importance of the geography of Eratosthenes that called forth a number of opponents, among whom we meet with the names of Polemon, Hipparchus, Polybius, Serapion, and Marcianus of Heracleia. The fragments of this work were first collected by L. Ancher, *Diatribe in Fragm. Geograph. Eratosth.*, Göttingen, 1770, 4to., and afterwards by G. C. F. Seidel, *Eratosth. Geograph. Fragm.* Göttingen, 1789, 8vo. The best collection is that of Bernhardy in his *Eratosthenica*.

Another work of a somewhat similar nature, entitled Ἑρμῆς (perhaps the same as the Καταστερισμοί mentioned above), was written in verse and treated of the form of the earth, its temperature, the different zones, the constellations, and the like. (Bernhardy, *Eratosth.* p. 110, &c.) Another poem, Ἠριγόνη, is mentioned with great commendation by Longinus. (*De Sublim.* 33. 5; comp. Schol. *ad Hom. Il.* x. 29; Bernhardy, *l. c.* p. 150, &c.)

Eratosthenes distinguished himself also as a philosopher, historian, and grammarian. His acquirements as a philosopher are attested by the works which are attributed to him, though we may not believe that all the philosophical works which bore his name were really his productions. It is, however, certain that he wrote on subjects of moral philosophy, *e. g.* a work Περὶ Ἀγαθῶν καὶ Κακῶν (Harpocrat. *s. v.* ἁρμοσταί; Clem. Alex. *Strom.* iv. p. 496), another Περὶ Πλούτου καὶ Πενίας (Diog. Laërt. ix. 66; Plut. *Themist.* 27), which some believe to have been only a portion of the preceding work, just as a third Περὶ Ἀλυπίας, which is mentioned by Suidas. Some other works, on the other hand, such as Περὶ τῶν κατὰ Φιλοσοφίαν Αἱρέσεων, Μελέται, and Διάλογοι, are believed to have been erroneously attributed to him. Athenaeus mentions a work of Eratosthenes entitled Ἀρσινόη (vii. p. 276), *Epistles* (x. p. 418), one *Epistle* addressed to the Lacedaemonian Agetor (xi. p. 482), and lastly, a work called Ἀρίστων, after his teacher in philosophy. (vii. p. 281.)

His historical productions are closely connected with his mathematical pursuits. He is said to have written on the expedition of Alexander the Great (Plut. *Alex.* 3, 31, &c.; Arrian, *Anab.* v. 5. § 3); but the statements quoted from it belonged in all probability to his geographical or chronological work. Another on the history of the Galatians (Γαλατικά), of which the 33rd book is quoted by Stephanus of Byzantium (*s. v.* Ὕδρηλα), was undoubtedly the work of another Eratosthenes. (Schmidt, *de Gall. Exped.* p. 15, &c.; Bernhardy, *l. c.* p. 243, &c.) There was, however, a very important chronological work, entitled Χρονογραφία or Χρονογραφιῶν, which was unquestionably the production of our Eratosthenes. In it the author endeavoured to fix the dates of all the important

* This is not so much as the error of Fernel's measure, which so many historians, by assuming him, contrary to his own statement, to have used the Parisian foot, have supposed to have been, accidentally, very correct. See the *Penny Cyclopaedia*, Art. "Weights and Measures."

events in literary as well as political history. (Harpocrat. *s. v.* Ἐῆνοι; Dionys. i. 46; Clem. Alex. *Strom.* i. p. 145.) This work, of which some fragments are still extant, formed a comprehensive chronological history, and appears to have been held in high esteem by the ancients. Apollodorus and Eusebius made great use of it, and Syncellus (p. 96, c.) has preserved from it a list of 38 kings of the Egyptian Thebes. (Comp. Bernhardy, *l. c.* p. 243, &c.) Another work, likewise of a chronological kind, was the Ὀλυμπιονῖκαι. (Diog. Laërt. viii. 51; Athen. iv. p. 154; Schol. *ad Eurip. Hecub.* 569.) It contained a chronological list of the victors in the Olympic games, and other things connected with them. (Bernhardy, p. 247, &c.)

Among his grammatical works we notice that *On the Old Attic Comedy* (Περὶ τῆς Ἀρχαίας Κωμῳδίας, sometimes simply Περὶ Κωμῳδίας, or Κωμῳδιῶν), a very extensive work, of which the twelfth book is quoted. It contained everything that was necessary to arrive at a perfect understanding of those poetical productions. In the first part of the work, Eratosthenes appears to have entered even into discussions concerning the structure of theatres, the whole scenic apparatus, the actors, their costumes, declamation, and the like; and it is therefore not improbable that the Ἀρχιτεκτονικός (Schol. *ad Apollon. Rhod.* i. 567, iii. 232) and σκευογραφικός (Pollux, x. 1), which are mentioned as separate works, were only portions of the first part of his work on the Old Comedy. After this general introduction, Eratosthenes discussed the works of the principal comic poets themselves, such as Aristophanes, Cratinus, Eupolis, Pherecrates, and others, entering into detailed criticism, and giving explanations both of their language and the subjects of their comedies. We still possess a considerable number of fragments of this work (collected in Bernhardy, *l. c.* pp. 205—237); and from what he says about Aristophanes, it is evident that his judgment was as sound as his information was extensive. He is further said to have been engaged in the criticism and explanation of the Homeric poems, and to have written on the life and productions of that poet; but nothing certain is known in this respect. For more complete lists of the works attributed to Eratosthenes, see the *Eratosthenica* of Bernhardy. [L. S.]

ERATO'STHENES SCHOLA'STICUS, the author of four epigrams in the Greek Anthology (Brunck. *Anal.* vol. iii. p. 123; Jacobs, vol. iv. p. 93), to which may be added, on the authority of the Vatican MS., a fifth, which stands in the Anthology among those of Paul the Silentiary (No. 33). In all probability, Eratosthenes lived under the emperor Justinian. (Jacobs, *Anth. Graec.* vol. xiii. p. 890; Fabric. *Bibl. Graec.* vol. iv. p. 474.) [P. S.]

ERATO'STRATUS. [HEROSTRATUS.]

E'RATUS (Ἐρατός), a son of Heracles by Dynaste, was king of Argos, and made a successful expedition against Asine, which was besieged and taken. (Apollod. ii. 7. § 8; Paus. ii. 36. § 5.) [L. S.]

E'REBOS (Ἔρεβος), a son of Chaos, begot Aether and Hemera by Nyx, his sister. (Hesiod. *Theog.* 123.) Hyginus (*Fab.* p. 1) and Cicero (*de Nat. Deor.* iii. 17) enumerate many personifications of abstract notions as the offspring of Erebos. The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades. (Hom. *Il.* viii. p. 368; comp. HADES. [L. S.]

ERECHTHEUS. [ERICHTHONIUS.]

E'RESUS (Ἔρεσος), a son of Macar, from whom the town of Eresus in Lesbos derived its name. (Steph. Byz. *s. v.*) A second otherwise unknown person of this name was painted in the Lesche at Delphi. (Paus. x. 27.) [L. S.]

EREUTHA'LION (Ἐρευθαλίων), an Arcadian, who, in the armour of Areithous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Hom. *Il.* iv. 319, vii. 134, &c.) [L. S.]

ERGA'MENES (Ἐργαμένης), a king of Meroe, an Ethiopian by birth, but who had received a Greek education. He was the first who overthrew the power of the priests, which had been paramount to that of the sovereign, and established a despotic authority. He was contemporary with Ptolemy Philadelphus, but we know nothing of the relations in which he stood towards that monarch. His name has been discovered in the hieroglyphics at Dakkeh, whence it is inferred that his dominions extended as far north as that point. (Diod. iii. 6; Droysen, *Hellenismus*, vol. ii. p. 49, 278.) [E. H. B.]

E'RGANE (Ἐργάνη) or E'RGATIS, that is, the worker, a surname of Athena, who was believed to preside over and instruct man in all kinds of arts. (Paus. v. 14. § 5, i. 24. § 3; Plut. *de Fort.* p. 99, a.; Hesych. *s. v.*) [L. S.]

E'RGIAS (Ἐργίας) of Rhodes, is mentioned as the author of a work on his native island. (Athen. viii. p. 360.) Gesner and others are of opinion that Ergias is the same person as Erxias, who was the author of Κολοφωνιακά. (Athen. xiii. p. 561.) But which of the two names, Ergias or Erxias, is the correct one, cannot be determined. [L. S.]

ERGI'NUS (Ἐργῖνος), a son of Clymenus and Buzyge or Budeia, was king of Orchomenos. After Clymenus was killed by Perieres at the festival of the Onchestian Poseidon, Erginus, his eldest son, who succeeded him as king, undertook to avenge the death of his father. He marched against Thebes, and surpassing the enemy in the number of his horsemen, he killed many Thebans, and compelled them to a treaty, in which they bound themselves to pay him for twenty years an annual tribute of 100 oxen. Heracles once met the heralds of Erginus, who were going to demand the usual tribute: he cut off their ears and noses, tied their hands behind their backs, and thus sent them to Erginus, saying that this was his tribute. Erginus now undertook a second expedition against Thebes, but was defeated and slain by Heracles, whom Athena had provided with arms. (Apollod. ii. 4. § 11; Diod. iv. 10; Strab. ix. p. 414; Eustath. *ad Hom.* p. 272; Eurip. *Herc. fur.* 220; Theocrit. xvi. 105.) Pausanias (ix. 37. § 2, &c.), who agrees with the other writers in the first part of the mythus, states, that Erginus made peace with Heracles, and devoted all his energy to the promotion of the prosperity of his kingdom. In this manner Erginus arrived at an advanced age without having either wife or children: but, as he did not wish any longer to live alone, he consulted the Delphic oracle, which advised him to take a youthful wife. This he did, and became by her the father of Trophonius and Agamedes, or, according to Eustathius (*l. c.*) of Azeus. Erginus is also mentioned among the Argonauts, and is said to have succeeded Tiphys

as helmsman. (Schol. *ad Apollon. Rhod.* i. 185, ii. 896.) When the Argonauts took part in the funeral games which Hypsipyle celebrated at Lemnos in honour of her father Thoas, Erginus also contended for a prize; but he was ridiculed by the Lemnian women, because, though still young, he had grey hair. However, he conquered the sons of Boreas in the foot-race. (Pind. *Ol.* iv. 29, &c., with the Schol.) Later traditions represent our Erginus as a Milesian and a son of Poseidon. (Apollon. Rhod. i. 185, &c.; Orph. *Argon.* 150; Apollod. i. 9. § 16; Hygin. *Fab.* 14; comp. Müller, *Orchom.* p. 179, &c. 2nd edit.) [L. S.]

ERGI'NUS (Ἐργῖνος), a Syrian Greek, who betrayed the citadel of Corinth into the hands of Aratus, by informing him of a secret path by which it was accessible. For this service he received 60 talents from Aratus. At a subsequent period he made an attempt to surprise the Peiraeeus, in order to free the Athenians from the yoke of Antigonus Gonatas: but failed in the enterprise, which was disavowed by Aratus. (Plut. *Arat.* cc. 18—22, 33.) [E. H. B.]

ERIBOEA (Ἐρίβοια). There are three mythical personages of this name. One was the wife of Aloeus (Hom. *Il.* v. 385, &c.), the second the wife of Telamon (Soph. *Ajax*, 562; Pind. *Isthm.* vi. 42), and the third an Amazon. (Diod. iv. 16.) [L. S.]

ERIBO'TES (Ἐριβώτης), the son of Teleon, was one of the Argonauts, and appears to have acted as surgeon, as he is represented as attending on Oileus when he was wounded. (Apollon. Rhod. *Argon.* i. 73, ii. 1040; Hygin. *Fab.* 14; Valer. Flacc. *Argon.*) [W. A. G.]

ERICHTHO'NIUS (Ἐριχθόνιος). 1. There can be little doubt but that the names Erichthonius and Erechtheus are identical; but whether the two heroes mentioned by Plato, Hyginus, and Apollodorus, the one of whom is usually called Erichthonius or Erechtheus I. and the other Erechtheus II., are likewise one and the same person, as Müller (*Orchom.* p. 117, 2d edit.) and others think, is not so certain, though highly probable. Homer (*Il.* ii. 547, &c., *Od.* vii. 81) knows only one Erechtheus, as an autochthon and king of Athens; and the first writer who distinguishes two personages is Plato. (*Crit.* p. 110, a.) The story of Erichthonius is related thus: When Hephaestus wished to embrace Athena, and the goddess repulsed him, he became by Ge or by Atthis, the daughter of Cranaus, the father of a son, who had either completely or only half the form of a serpent. Athena reared this being without the knowledge of the other gods, had him guarded by a dragon, and then entrusted him to Agraulos, Pandrosos, and Herse, concealed in a chest, and forbade them to open it. (Hygin. *Poet. Astr.* ii. 13.) But this command was neglected; and on opening the chest and seeing the child in the form of a serpent, or entwined by a serpent, they were seized with madness, and threw themselves down the rock of the acropolis, or, according to others, into the sea. The serpent escaped into the shield of Athena, and was protected by her. (Apollod. iii. 14. § 6; Hygin. *Fab.* 166; Paus. i. 2. § 5, 18. § 2; Eurip. *Ion*, 260, &c.; Ov. *Met.* ii. 554.) When Erichthonius had grown up, he expelled Amphictyon, and usurped the government of Athens, and his wife Pasithea bore him a son Pandion. (Apollod. *l. c.*) He is said to have introduced the worship of Athena, to have instituted the festival of the Panathenaea, and to have built a temple of Athena on the acropolis. When Athena and Poseidon disputed about the possession of Attica, Erichthonius declared in favour of Athena. (Apollod. iii. 14. § 1.) He was further the first who used a chariot with four horses, for which reason he was placed among the stars as auriga (Hygin. *P. A. l. c.*; Virg. *Georg.* i. 205, iii. 113; Aelian, *V. H.* iii. 38); and lastly, he was believed to have made the Athenians acquainted with the use of silver, which had been discovered by the Scythian king Indus. (Hygin. *Fab.* 274.) He was buried in the temple of Athena, and his worship on the acropolis was connected with that of Athena and Poseidon. (Apollod. iii. 14. § 6; Serv. *ad Aen.* vii. 761.) His famous temple, the Erechtheium, stood on the acropolis, and in it there were three altars, one of Poseidon, on which sacrifices were offered to Erechtheus also, the second of Butes, and the third of Hephaestus. (Paus. i. 26. § 6.)

Erechtheus II., as he is called, is described as a grandson of the first, and as a son of Pandion by Zeuxippe, so that he was a brother of Butes, Procne, and Philomela. (Apollod. iii. 14. § 8; Paus. i. 5. § 3.) After his father's death, he succeeded him as king of Athens, and was regarded in later times as one of the Attic eponymi. He was married to Praxithea, by whom he became the father of Cecrops, Pandoros, Metion, Orneus, Procris, Creusa, Chthonia, and Oreithyia. (Apollod. iii. 15. § 1; Paus. ii. 25. § 5; Ov. *Met.* vi. 676.) His four daughters, whose names and whose stories differ very much in the different traditions, agreed among themselves to die all together, if one of them was to die. When Eumolpus, the son of Poseidon, whose assistance the Eleusinians had called in against the Athenians, had been killed by the latter, Poseidon or an oracle demanded the sacrifice of one of the daughters of Erechtheus. When one was drawn by lot, the others voluntarily accompanied her in death, and Erechtheus himself was killed by Zeus with a flash of lightning at the request of Poseidon. (Apollod. iii. 15. § 4; Hygin. *Fab.* 46, 238; Plut. *Parall. Gr. et Rom.* 20.) In his war with the Eleusinians, he is also said to have killed Immaradus, the son of Eumolpus. (Paus. i. 5. § 2; comp. AGRAULOS.) According to Diodorus (i. 29), Erechtheus was an Egyptian, who during a famine brought corn to Athens, instituted the worship of Demeter, and the Eleusinian mysteries.

2. A son of Dardanus and Bateia. He was the husband of Astyoche or Callirrhoë, and father of Tros or Assaracus, and the wealthiest of all mortals, for 3000 mares grazed in his fields, which were so beautiful, that Boreas fell in love with them. He is mentioned also among the kings of Crete. (Hom. *Il.* xx. 220, &c.; Apollod. iii. 12. § 2; Dionys. i. 62; Ov. *Fast.* iv. 33; Serv. *ad Aen.* viii. 130; Strab. xiii. p. 604.) [L. S.]

ERI'DANUS (Ἠρίδανος), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. (Hesiod. *Theog.* 338; Hygin. *Fab.* 14.) He is called the king of rivers, and on its banks amber was found. (Virg. *Georg.* i. 482; Ov. *Met.* ii. 324.) In Homer the name does not occur, and the first writer who mentions it is Hesiod. Herodotus (iii. 15) declares the name to be barbarous, and the invention of some poet. (Comp. Strab. v. p. 215.) The position which the ancient poets assign to the river Eridanus differed at different times. [L. S.]

ERI'GONE (Ἠριγόνη.) 1. A daughter of Icarius, seduced by Bacchus, who came into her father's house. (Ov. *Met.* vi. 125; Hygin. *Fab.* 130; comp. ICARIUS.)

2. A daughter of Aegisthus and Clytaemnestra, and by Orestes the mother of Penthilus. (Paus. ii. 18. § 5.) Hyginus (*Fab.* 122), on the other hand, relates that Orestes wanted to kill her like her mother, but that Artemis removed her to Attica, and there made her her priestess. Others state, that Erigone put an end to herself when she heard that Orestes was acquitted by the Areiopagus. (Dict. Cret. vi. 4.) A third Erigone is mentioned by Servius. (*Ad Virg. Eclog.* iv. 6.) [L. S.]

ERI'GONUS, originally a colour-grinder to the painter Nealces, obtained so much knowledge of his master's art, that he became the teacher of the celebrated painter Pasias, the brother of the modeller Aegineta. (Plin. xxxv. 11, s. 40. § 41.) From this statement it follows that he flourished about B. C. 240. [AEGINETA.] [P. S.]

ERIGY'IUS (Ἐρίγυιος, Ἐριγύῖος), a Mytilenaean, son of Larichus, was an officer in Alexander's army. He had been driven into banishment by Philip because of his faithful attachment to Alexander, and returned when the latter came to the throne in B. C. 336. At the battle of Arbela, B. C. 331, he commanded the cavalry of the allies, as he did also when Alexander set out from Ecbatana in pursuit of Dareius, B. C. 330. In the same year Erigyius was entrusted with the command of one of the three divisions with which Alexander invaded Hyrcania, and he was, too, among the generals sent against Satibarzanes, whom he slew in battle with his own hand. [CARANUS, No. 3.] In 329, together with Craterus and Hephaestion, and by the assistance of Aristander the soothsayer, he endeavoured to dissuade Alexander from crossing the Jaxartes against the Scythians. In 328 he fell in battle against the Bactrian fugitives. (Arr. *Anab.* iii. 6, 11, 20, 23, 28, iv. 4; Diod. xvii. 57; Curt. vi. 4. § 3, vii. 3. § 2, 4. §§ 32–40, 7. §§ 6–29, viii. 2. § 40.) [E. E.]

ERINNA (Ἤριννα). There seem to have been two Greek poetesses of this name. 1. A contemporary and friend of Sappho (about B. C. 612), who died at the age of nineteen, but left behind her poems which were thought worthy to rank with those of Homer. Her poems were of the epic class: the chief of them was entitled Ἠλακάτη, *the Distaff*: it consisted of three hundred lines, of which only four are extant. (Stob. *Flor.* cxviii. 4; Athen. vii. p. 283, d.; Bergk, *Poët. Lyr. Graec.* p. 632.) It was written in a dialect which was a mixture of the Doric and Aeolic, and which was spoken at Rhodes, where, or in the adjacent island of Telos, Erinna was born. She is also called a Lesbian and a Mytilenaean, on account of her residence in Lesbos with Sappho. (Suidas, *s. v.*; Eustath. *ad Il.* ii. 726, p. 326.) There are several epigrams upon Erinna, in which her praise is celebrated, and her untimely death is lamented. (Brunck. *Anal.* vol. i. p. 241, n. 81, p. 218, n. 35, vol. ii. p. 19, n. 47, vol. iii. p. 261, n. 523, 524, vol. ii. p. 460.) The passage last cited, which is from the *Ecphrasis* of Christodorus (vv. 108—110) shews, that her statue was erected in the gymnasium of Zeuxippus at Byzantium. Her statue by Naucydes is mentioned by Tatian. (*Orat. ad Graec.* 52, p. 113, Worth.) Three epigrams in the Greek Anthology are ascribed to her (Brunck, *Anal.* vol. i. p. 58; Jacobs, vol. i. p. 50), of which the first has the genuine air of antiquity; but the other two, addressed to Baucis, seem to be a later fabrication. She had a place in the *Garland* of Meleager (v. 12).

2. A Greek poetess, who, if we may believe Eusebius (*Chron. Arm.*, Syncell. p. 260, a., Hieron.) was contemporary with Demosthenes and Philip of Macedon, in Ol. 107, B. C. 352. Several good scholars, however, reject this statement altogether, and only allow of one Erinna. (Fabric. *Bibl. Graec.* vol. ii. p. 120; Welcker, *de Erinna, Corinna, &c.* in Creuzer's *Meletemata*, pt. ii. p. 3; Richter, *Sappho und Erinna*; Schneidewin, *Delect. Poes. Graec. Eleg. &c.*, p. 323; Idem, in Zimmermann's *Zeitschrift für die Alterthumswissenschaft*, 1837, p. 209; Bode, *Gesch. d. Hell. Dichtk.* vol. ii. pt. 2, p. 448.) [P. S.]

ERINNYES. [EUMENIDAE.]

ERIO'PIS (Ἐριῶπις). There are four mythical personages of this name. (Hom. *Il.* xiii. 697; Schol. *ad Pind. Pyth.* iii. 14; Paus. ii. 3. § 7; Hesych. *s. v.*) [L. S.]

ERI'PHANIS (Ἠριφανίς), a melic poetess, and author of erotic poetry. One particular kind of love-song was called after her; but only one line of her's is preserved in Athenaeus (xiv. p. 619), the only ancient author that mentions her. [L. S.]

E'RIPHUS (Ἔριφος), an Athenian comic poet of the middle comedy. According to Athenaeus, he lived at the same time as Antiphanes, or only a little later, and he copied whole verses from Antiphanes. That he belonged to the middle comedy, is sufficiently shewn by the extant titles of his plays, namely, Αἴολος, Μελίβοια, Πελταστής. Eustathius (*ad Hom.* p. 1686. 43) calls him λόγιος ἀνήρ. (Athen. ii. p. 58, a., iii. p. 84, b. c., iv. pp. 134, c., 137, d., vii. p. 302, e., xv. p. 693, c.; Antiatt. p. 98. 26; Suidas, *s. v.*; Eudoc. p. 167; Meineke, *Frag. Com. Graec.* vol. i. pp. 420, 421, iii. pp. 556—558; Fabric. *Bibl. Graec.* vol. ii. pp. 441, 442.) [P. S.]

ERIPHY'LE (Ἐριφύλη), a daughter of Talaus and Lysimache, and the wife of Amphiaraus, whom she betrayed for the sake of the necklace of Harmonia. (Hom. *Od.* xi. 326; Apollod. i. 9. § 3; AMPHIARAUS, ALCMAEON, HARMONIA.) [L. S.]

ERIPHY'LUS, a Greek rhetorician, who is mentioned by Quintilian (x. 6. § 4), but is otherwise unknown. [L. S.]

ERIS (Ἔρις), the goddess who calls forth war and discord. According to the Iliad, she wanders about, at first small and insignificant, but she soon raises her head up to heaven (iv. 441). She is the friend and sister of Ares, and with him she delights in the tumult of war, increasing the moaning of men. (iv. 445, v. 518, xx. 48.) She is insatiable in her desire for bloodshed, and after all the other gods have withdrawn from the battle-field, she still remains rejoicing over the havoc that has been made. (v. 518, xi. 3, &c., 73.) According to Hesiod (*Theog.* 225, &c.), she was a daughter of Night, and the poet describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes. It was Eris who threw the apple into the assembly of the gods, the cause of so much suffering and war. [PARIS.] Virgil introduces Discordia as a being similar to the Homeric Eris; for Discordia appears in company with Mars, Bellona, and the Furies, and Virgil is evidently imitating Homer. (*Aen.* viii. 702; Serv. *ad Aen.* i. 31, vi. 280.) [L. S.]

ERIU'NIUS (Ἐριούνιος) or ERINNES, the giver of good fortune, occurs as a surname of Hermes, but is also used as a proper name instead of Hermes. (Hom. *Il.* xxiv. 440, 457, *Od.* viii. 322; Aristoph. *Ran.* 1143.) [L. S.]

ERO'PHILUS, a distinguished engraver of gems, was the son of Dioscorides. He lived, therefore, under the early Roman emperors. He is only known by a beautiful gem, bearing the head of Augustus, on which his name appears, though partially defaced. (Meyer zu Winckelmann, B. xi. c. 2. § 18, *Abbildungen*, No. 92; Müller, *Arch. d. Kunst*, § 200, n. 1.) [P. S.]

ERO'PON, an officer in the confidence of Perseus, king of Macedonia, who sent him in B. C. 168 to negotiate an alliance with Eumenes II., king of Pergamus, against the Romans. Livy says that Eropon had been engaged before on secret services of the same nature. (Liv. xliv. 24, 27, 28.) This name should perhaps be substituted for Κρυφῶντα in Polyb. xxix. 3. [E. E.]

EROS (Ἔρως), in Latin, AMOR or CUPI'DO, the god of love. In the sense in which he is usually conceived, Eros is the creature of the later Greek poets; and in order to understand the ancients properly we must distinguish three Erotes: viz. the Eros of the ancient cosmogonies, the Eros of the philosophers and mysteries, who bears great resemblance to the first, and the Eros whom we meet with in the epigrammatic and erotic poets, whose witty and playful descriptions of the god, however, can scarcely be considered as a part of the ancient religious belief of the Greeks. Homer does not mention Eros, and Hesiod, the earliest author that mentions him, describes him as the cosmogonic Eros. First, says Hesiod (*Theog.* 120, &c.), there was Chaos, then came Ge, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the council of gods and men. In this account we already perceive a combination of the most ancient with later notions. According to the former, Eros was one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. In the same metaphysical sense he is conceived by Aristotle (*Metaph.* i. 4); and similarly in the Orphic poetry (Orph. *Hymn.* 5; comp. Aristoph. *Av.* 695) he is described as the first of the gods, who sprang from the world's egg. In Plato's Symposium (p. 178, b) he is likewise called the oldest of the gods. It is quite in accordance with the notion of the cosmogonic Eros, that he is described as a son of Cronos and Ge, of Eileithyia, or as a god who had no parentage, and came into existence by himself. (Paus. ix. c. 27.) The Eros of later poets, on the other hand, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. (Paus. *l. c.*; Cic. *de Nat. Deor.* iii. 23.) The parentage of the second Eros is very differently described, for he is called a son of Aphrodite (either Aphrodite Urania or Aphrodite Pandemos), or Polymnia, or a son of Porus and Penia, who was begotten on Aphrodite's birthday. (Plat. *l. c.*; Sext. Emp. *adv. Math.* i. 540.) According to other genealogies, again, Eros was a son of Hermes by Artemis or Aphrodite, or of Ares by Aphrodite (Cic. *de Nat. Deor.* iii. 23), or of Zephyrus and Iris (Plut. *Amat.* 20; Eustath. *ad Hom.* p. 555), or, lastly, a son of Zeus by his own daughter Aphrodite, so that Zeus was at once his father and grandfather. (Virg. *Cir.* 134.) Eros in this stage is always conceived and was always represented as a handsome youth, and it is not till about after the time of Alexander the Great that Eros is represented by the epigrammatists and the erotic poets as a wanton boy, of whom a thousand tricks and cruel sports are related, and from whom neither gods nor men were safe. He is generally described as a son of Aphrodite; but as love finds its way into the hearts of men in a manner which no one knows, the poets sometimes describe him as of unknown origin (Theocrit. xiii. 2), or they say that he had indeed a mother, but not a father. (Meleagr. *Epigr.* 50.) In this stage Eros has nothing to do with uniting the discordant elements of the universe, or the higher sympathy or love which binds human kind together; but he is purely the god of sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures: he tames lions and tigers, breaks the thunderbolts of Zeus, deprives Heracles of his arms, and carries on his sport with the monsters of the sea. (Orph. *Hymn.* 57; Virg. *Eclog.* x. 29; Mosch. *Idyll.* vi. 10; Theocrit. iii. 15.) His arms, consisting of arrows, which he carries in a golden quiver, and of torches, no one can touch with impunity. (Mosch. *Idyll.* vi.; Theocrit. xxiii. 4; Ov. *Trist.* v. 1, 22.) His arrows are of different power: some are golden, and kindle love in the heart they wound; others are blunt and heavy with lead, and produce aversion to a lover. (Ov. *Met.* i. 468; Eurip. *Iphig. Aul.* 548.) Eros is further represented with golden wings, and as fluttering about like a bird. (Comp. Eustath. *ad Hom.* p. 987.) His eyes are sometimes covered, so that he acts blindly. (Theocrit. x. 20.) He is the usual companion of his mother Aphrodite, and poets and artists represent him, moreover, as accompanied by such allegorical beings as Pothos, Himeros, Dionysus, Tyche, Peitho, the Charites or Muses. (Pind. *Ol.* i. 41; Anacr. xxxiii. 8; Hesiod, *Theog.* 201; Paus. vi. 24. § 5, vii. 26. § 3, i. 43. § 6.) His statue and that of Hermes usually stood in the Greek gymnasia. (Athen. xiii. p. 551; Eustath. *ad Hom.* p. 1596.)

We must especially notice the connexion of Eros with Anteros, with which persons usually connect the notion of "Love returned." But originally Anteros was a being opposed to Eros, and fighting against him. (Paus. i. 30. § 1, vi. 23. § 4.) This conflict, however, was also conceived as the rivalry existing between two lovers, and Anteros accordingly punished those who did not return the love of others; so that he is the avenging Eros, or a *deus ultor*. (Paus. i. 30. § 1; Ov. *Met.* xiii. 750, &c.; Plat. *Phaedr.* p. 255, d.) The number of Erotes (Amores and Cupidines) is playfully extended ad libitum by later poets, and these Erotes are described either as sons of Aphrodite or of nymphs. Among the places distinguished for their worship of Eros, Thespiae in Boeotia stands foremost: there his worship was very ancient, and the old representation of the god was a rude stone (Paus. ix. 27. § 1), to which in later times, however, the most exquisite works of art were added. (Eustath. *ad Hom.* p. 266.) At Thespiae a quinquennial festival, the Erotidia or Erotia, were celebrated in honour of the god. (Paus. *l. c.*; Athen. xiii. p. 561.) Besides Sparta, Samos, and Parion on the Hellespont, he was also worshipped at

Athens, where he had an altar at the entrance of the Academy. (Paus. i. 30. § 1.) At Megara his statue, together with those of Himeros and Pothos, stood in the temple of Aphrodite. (Paus. i. 43. § 6, comp. iii. 26. § 3, vi. 24. § 5, vii. 26. § 3.) Among the things sacred to Eros, and which frequently appear with him in works of art, we may mention the rose, wild beasts which are tamed by him, the hare, the cock, and the ram. Eros was a favourite subject with the ancient statuaries, but his representation seems to have been brought to perfection by Praxiteles, who conceived him as a full-grown youth of the most perfect beauty. (Lucian, *Am.* ii. 17; Plin. *H. N.* xxxvi. 4, 5.) In later times artists followed the example of poets, and represented him as a little boy. (Hirt, *Mythol. Bilderb.* ii. p. 216, &c.; Welcker, *Zeitschrift für die alte Kunst*, p. 475.) Respecting the connexion between Eros and Psyche, see PSYCHE. [L. S.]

EROS (Ἔρως) occurs in three ancient Latin inscriptions as the name of one or more physicians, one of whom is supposed to have been physician to Julia, the daughter of the emperor Augustus. There is extant a short work, written in bad Latin, and entitled "Curandarum Aegritudinum Muliebrium ante et post Partum Liber unicus," which has sometimes been attributed to Eros. The style, however, and the fact that writers are quoted in it who lived long after the time of Augustus, prove that this supposition is not correct. It has also been attributed to a female named Trotula, under whose name it is generally quoted; but C. G. Gruner, who has examined the subject in a dissertation entitled "Neque Eros, neque Trotula, sed Salernitanus quidam Medicus, isque Christianus, Auctor Libelli est qui *De Morbis Mulierum* inscribitur" (Jenae, 1773, 4to.), proves that this also is incorrect. The work is of very little value, and is included in the Aldine collection, entitled "Medici Antiqui omnes qui Latinis Litteris," &c., fol., Venet. 1547, and in the collection of writers "Gynaeciorum," or "on Female Diseases," Basil. 4to, 1566. It was also published in 1778, Lips. 8vo., together with H. Kornmann, "De Virginum Statu," &c. [W. A. G.]

EROTIA'NUS (Ἐρωτιανός), or, as he is sometimes called, *Herodianus* (Ἡρωδιανός), the author of a Greek work still extant, entitled Τῶν παρ' Ἱπποκράτει Λέξεων Συναγωγή, *Vocum, quae apud Hippocratem sunt, Collectio*. It is uncertain whether he was himself a physician, or merely a grammarian, but he appears to have written (or at least to have intended to write) some other works on Hippocrates besides that which we now possess (pp. 23, 208, ed. Franz). He must have lived (and probably at Rome) in the reign of the emperor Nero, A. D. 54—68, as his work is dedicated to his archiater, Andromachus. It is curious as containing the earliest list of the writings of Hippocrates that exists, in which we find the titles of several treatises now lost, and also miss several that now form part of the Hippocratic collection. The rest of the work consists of a glossary, in which the words are at present arranged in a partially alphabetical manner, though it appears that this mode of arrangement is not that which was adopted by the author himself. It was first published in Greek, 8vo., 1564, Paris. in H. Stephani *Dictionarium Medicum*; a Latin translation by Barth. *Eustachius* appeared in 1566, 4to., Venet.; the last and best edition is that by Franz, Lips. 1780, 8vo., Greek and Latin, containing also the glossaries of Galen and Herodotus, a learned and copious commentary, and good indices. It has also been published with some editions of the works of Hippocrates. [W. A. G.]

ERO'TIUS, vicarius and quaestor, one of the commission of Sixteen, appointed by Theodosius in A. D. 435, to compile the Theodosian Code. He does not appear, however, to have taken any distinguished part in its composition. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

ERU'CIA GENS, plebeian. Only one member of this gens is mentioned in the time of the republic, namely, C. Erucius, the accuser of Sex. Roscius of Ameria, whom Cicero defended in B. C. 80. From Cicero's account he would appear to have been a man of low origin. (Cic. *pro Rosc.* 13, 16, 18—21, 29, 32.) His name also appears as one of the accusers of L. Varenus, who was likewise defended by Cicero, but in what year is uncertain. [VARENUS.] He was called by Cicero in his speech for Varenus *Antoniaster*, that is, an imitator of the orator Antonius. (Cic. *Fragm. pro Varen.* 8, p. 443, ed. Orelli.) The Ericius (Ἐρίκιος) who is mentioned by Plutarch (*Sull.* 16, 18) as one of Sulla's legates in the Mithridatic war, is supposed by Drumann (*Gesch. Roms*, vol. iii. p. 68) to be a false reading for Hirtius, but we ought perhaps to read Ericius.

Under the empire, in the second century after Christ, a family of the Erucii of the name of Clarus attained considerable distinction. [CLARUS.]

E'RXIAS. [ERGIAS.]

ERYCI'NA (Ἐρυκίνη), a surname of Aphrodite, derived from mount Eryx, in Sicily, where she had a famous temple, which was said to have been built by Eryx, a son of Aphrodite and the Sicilian king Butes. (Diod. iv. 83.) Virgil (*Aen.* v. 760) makes Aeneias build the temple. Psophis, a daughter of Eryx, was believed to have founded a temple of Aphrodite Erycina, at Psophis, in Arcadia. (Paus. viii. 24. § 3.) From Sicily the worship of Aphrodite (Venus) Erycina was introduced at Rome about the beginning of the second Punic war (Liv. xxii. 9, 10, xxiii. 30, &c.), and in B.C. 181 a temple was built to her outside the Porta Collatina. (Liv. xl. 34; Ov. *Fast.* iv. 871, *Rem. Amor.* 549; Strab. vi. p. 272; comp. Cic. *in Verr.* iv. 8; Horat. *Carm.* i. 2. 33; Ov. *Heroid.* xv. 57.) [L. S.]

ERY'CIUS (Ἐρύκιος), the name of two poets, whose epigrams are in the Greek Anthology. The one is called a Cyzicene, the other a Thessalian; and, from the internal evidence of the epigrams, it is probable that the one lived in the time of Sulla, and about B. C. 84, the other under the emperor Hadrian. Their epigrams are so mixed up, that it is impossible to distinguish accurately between them, and we cannot even determine which of the two poets was the elder, and which the younger. We only know that the greater number of the epigrams are of a pastoral nature, and belong to Erycius of Cyzicus. (Brunck, *Anal.* vol. ii. p. 295; Jacobs, *Anth. Graec.* vol. iii. p. 9, vol. xiii. pp. 891, 892; Fabric. *Bibl. Graec.* vol. iv. p. 474.) [P. S.]

ERYMANTHUS (Ἐρύμανθος). 1. A river-god in Arcadia, who had a temple and a statue at Psophis. (Paus. viii. 24. § 6; Aelian, *V. H.* ii. 33.)

2. A son of Apollo, was blinded by Aphrodite, because he had seen her in the bath. Apollo, in revenge, metamorphosed himself into a wild boar, and killed Adonis. (Ptolem. Heph. i. 306.)

3. A son of Aristas and father of Arrhon, or, according to others, the son of Arcas and father of Xanthus. (Paus. viii. 24. § 1.) [L. S.]

E'RYMAS (Ἐρύμας), the name of three different Trojans. (Hom. *Il.* xvi. 345, 415; Virg. *Aen.* ix. 702.) [L. S.]

ERYSICHTHON (Ἐρυσίχθων), that is, the tearer up of the earth. 1. A son of Triopas, who cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with fearful hunger. (Callim. *Hymn. in Cer.* 34, &c.; Ov. *Met.* viii. 738, &c.) Müller (*Dor.* ii. 10. § 3) thinks that the traditions concerning Triopas and Erysichthon (from ἐρυσίβη, *robigo*) belong to an agricultural religion, which, at the same time, refers to the infernal regions.

2. A son of Cecrops and Agraulos, died without issue in his father's lifetime, on his return from Delos, from whence he brought to Athens the ancient image of Eileithyia. His tomb was shewn at Prasiae. (Apollod. iii. 14. § 2; Paus. i. 18. § 5, 2. § 5, 31. § 2.) [L. S.]

ERYTHRUS (Ἔρυθρος) 1. A son of Leucon, and grandson of Athamas. He was one of the suitors of Hippodameia, and the town of Erythrae, in Boeotia, was believed to have derived its name from him. (Paus. vi. 21. § 7; Müller, *Orchom.* p. 210. 2nd edit.)

2. A son of Rhadamanthus, who led the Erythraeans from Crete to the Ionian Erythrae. (Paus. vii. 3. § 4.) There are two other mythical personages of the name of Erythrus, or Erythrius, from whom the Boeotian Erythrae, and the Erythraean Sea, are said to have received their names respectively. (Eustath. *ad Hom.* p. 267; Steph. Byz. *s. v.* Ἐρυθρά; Curtius, viii. 9.) [L. S.]

ERYX (Ἔρυξ), the name of three mythical personages. (Diod. iv. 83; Apollod. ii. 5. § 10; Ov. *Met.* v. 196.) [L. S.]

ERYXI'MACHUS (Ἐρυξίμαχος), a Greek physician, who lived in the fourth century B. C., and is introduced in the *Convivium* of Plato (p. 185) as telling Aristophanes how to cure the hiccup, and in the mean time making a speech himself on *love* or *harmony* (Ἔρως), which he illustrated from his own profession. [W. A. G.]

ESAIAS (Ἠσαΐας), sometimes written in Latin ISAIAS. 1. Of CYPRUS, lived probably in the reign of John VII. (Palaeologus) about A. D. 1430. Nicolaus Comnenus mentions a work of his, described as *Oratio de Lipeanomachis*, as extant in MS. at Rome; and his *Epistle* in defence of the procession of the Holy Spirit from the Father and the Son, in reply to Nicolaus Sclengias, is given by Leo Allatius in his *Graecia Orthodoxa*, both in the original Greek and in a Latin version. Two epistles of Michael Glycas, addressed to the much revered (τιμιωτάτῳ) monk Esaias are published in the *Deliciae Eruditorum* of Giovanni Lami, who is disposed to identify the person addressed with Esaias of Cyprus. (Fabric. *Bibl. Graec.* vol. xi. p. 395; Wharton, *Appendix* to Cave's *Hist. Litt.* vol. ii. p. 130, ed. Oxford, 1740-2; Lami, *Deliciae Eruditorum*, vol. viii. pp. 236-279, Florence, 1739.)

2. Of EGYPT. Palladius in the biographical notices which make up what is usually termed his *Lausiac History*, mentions two brothers, Paësius (Παήσιος) and Esaias, the sons of a merchant, Σπανόδρομος, by which some understand a Spanish merchant. Upon the death of their father they determined to quit the world; one of them distributed his whole property to the poor, the other expended his in the foundation of a monastic and charitable establishment. If the *Orations* mentioned below are correctly ascribed to the Esaias of Palladius, the first oration (which in the Latin version begins "Qui mecum manere vultis, audite," &c.) enables us to identify him as the brother that founded the monastery. Rufinus in his *Lives of the Fathers*, quoted by Tillemont, mentions an anecdote of Esaias and some other persons of monastic character, visiting the confessor Anuph or Anub (who had suffered in the great persecution of Diocletian, but had survived that time) just before his death. If we suppose Esaias to have been comparatively young, this account is not inconsistent with Cave's opinion, that Esaias flourished A. D. 370. Assemanni supposes that he lived about the close of the fourth century. He appears to have lived in Egypt.

There are dispersed through the European libraries a number of works in MS. ascribed to Esaias, who is variously designated "Abbas," "Presbyter," "Eremita," "Anachoreta." They are chiefly in Greek. Some of them have been published, either in the original or in a Latin version. Assemanni enumerates some Arabic and several Syriac works of Esaias, which, judging from their titles, are versions in those tongues of the known works of this writer. It is not ascertained whether Esaias the writer is the Esaias mentioned by Palladius. Cardinal Bellarmin, followed by the editors of the *Bibliotheca Patrum*, places the writer in the seventh century subsequent to the time of Palladius; but the character of the works supports the opinion that they belong to the Egyptian monk.

(1.) *Chapters on the ascetic and peaceful life* (Κεφάλαια περὶ ἀσκήσεως καὶ ἡσυχίας), published in Greek and Latin in the *Thesaurus Asceticus* of Pierre Possin, pp. 315-325; 4to. Paris, 1684. As some MSS. contain portions of this work in connexion with other passages not contained in it, it is probable that the *Chapters* are incomplete. One MS. in the King's Library at Paris is described as "Esaiae Abbatis *Capita Ascetica*, in duos libros divisa, quorum unusquisque praecepta centum complectitur."

(2.) *Precepta seu Consilia posita tironibus*, a Latin version of sixty-eight Short Precepts, published by Lucas Holstenius, in his *Codex Regularum Monasticarum*. (vol. i. p. 6. ed. Augsburg, 1759.)

(3.) *Orationes*. A Latin version of twenty-nine discourses of Esaias was published by Pietro Francesco Zini, with some ascetic writings of Nilus and others, 8vo. Venice, 1574, and have been reprinted in the *Bibliotheca Patrum*. They are not all orations, but, in one or two instances at least, are collections of apophthegms or sayings. Some MSS. contain more than twenty-nine orations: one in the King's Library at Paris contains thirty, wanting the beginning of the first; and one, mentioned by Harless, is said to contain thirty-one, differently arranged from those in the *Bibliotheca Patrum*.

(4.) *Dubitationes in Visionem Ezechielis*. A MS. in the Royal Library of the Escurial in Spain, is described by Montfaucon (*Bibliotheca Bibliothecarum*, p. 619) as containing *Sermones et Dubitationes in Visionem Ezechielis*, by "Esaias Abbas." The *Sermones* or discourses are probably those men-

tioned above. Of the *Dubitationes* no further account is given; but the subject, as far as it is indicated by the title, renders it very doubtful if the work belongs to the Egyptian Monk.

The *Ascetica* and *Opuscula* of Esaias, described in Catalogues, are perhaps portions or extracts of the works noticed above. This is probably the case with the passages given by Cotelerius among the "Sayings of the Fathers." (Palladius, *Hist. Lausiaca*, c. 18. ed. Meursius, Leyden, 1616; Tillemont, *Mémoires*, vol. vii. p. 426; Cave, *Hist. Lit.* vol. i. p. 254, ed. Oxford, 1740–3; *Bibliotheca Patrum*, vol. xii. p. 384, &c. ed. Lyon, 1677; Assemanni, *Bibliotheca Orientalis*, vol. iii. par. i. p. 46, note; Cotelerius, *Ecclesiae Graecae Monumenta*, vol. i. p. 445, &c.; Fabric. *Bibl. Graec.*, vol. ix. p. 282, vol. xi. p. 395, *Bibliotheca Mediae et Infimae Latinitatis*, vol. ii. p. 109; *Catalogus MStorum Bibliothecae Regiae*, vol. ii., Paris, 1704.)

3. The PERSIAN. The *Acta* of the Martyrs, Saints Jonas and Barachisius in the *Acta Sanctorum* of the Bollandists, are a version of a Greek narrative, then, and probably still, extant in the Library of the Republic of Venice, purporting to be drawn up by Esaias the son of Adam, one of the horsemen ("eques,") of Sapor, King of Persia, under whom the martyrs suffered. (*Acta Sanctorum, Martii*, vol. iii. p. 770, &c.) [J. C. M.]

ESQUILI'NUS, a name of several families at Rome, which they obtained from living on the Esquiline hill. The name also occurs as an agnomen to distinguish a member or a branch of a particular family from others of the same name.

1. An agnomen of P. LICINIUS CALVUS, both father and son. [CALVUS, Nos. 1, 2.]

2. An agnomen of L. MINUCIUS AUGURINUS and Q. MINUCIUS AUGURINUS, though, according to the Fasti, Augurinus would be the agnomen and Esquilinus the cognomen. [AUGURINUS II., Nos. 3, 4.]

3. L. or M. SERGIUS ESQUILINUS, one of the second decemvirate, B. C. 450. (Liv. iii. 35; Dionys. x. 58, xi. 23.)

4. An agnomen of the VIRGINII TRICOSTI. Almost all the members of the Virginia gens had the surname Tricostus, and those who dwelt on the Esquiline had the surname Esquilinus, just as those living on the Caelian hill had the surname CAELIOMONTANUS. Two members of the gens have the surname Esquilinus, namely, OPITER VIRGINIUS TRICOSTUS ESQUILINUS, who was consul in B. C. 478, filling the place of C. Servilius Structus Ahala, who died in his year of office (*Fasti*), and his grandson, L. VIRGINIUS TRICOSTUS ESQUILINUS, consular tribune in B. C. 402. The conduct of the siege of Veii was entrusted to the latter and his colleague M'. Sergius Fidenas, but in consequence of their private enmity the campaign was a disastrous one. The Capenates and Falisci advanced to the relief of Veii. The two Roman generals had each the command of a separate camp: Sergius was attacked by the allies and a sally from the town at the same time, and let himself be overpowered by numbers, because he would not ask his colleague for assistance, and Virginius would not send it because it was not asked. In consequence of their misconduct, they were forced to resign their office before their year had expired. In the following year they were brought to trial and condemned by the people to pay a heavy fine. (Liv. v. 8, 9, 11, 12.)

ETEARCHUS (Ἐτέαρχος). 1. An ancient king of the city of Axus in Crete, who, according to the Cyrenaean accounts, was the grandfather of Battus I., king of Cyrene. The story of the way in which he was induced to plan the death of his daughter Phronime, at the instigation of her stepmother, and of the manner in which she was preserved and taken to Cyrene, is told by Herodotus (iv. 154, 155).

2. A king of the Ammonians, mentioned by Herodotus (ii. 32) as the authority for some accounts which he heard from certain Cyrenaeans of an expedition into the interior of Africa undertaken by five youths of the Nasamones. [C. P. M.]

ETEMUNDIS, the name prefixed to an epigram of two lines to be found in Burmann, *Anthol. Lat.* iii. 283, or n. 547, ed. Meyer, but of whom nothing is known. [W. R.]

ETEOCLES (Ἐτεοκλῆς.) 1. A son of Andreus and Evippe, or of Cephisus, who was said to have been the first that offered sacrifices to the Charites at Orchomenos, in Boeotia. (Paus. ix. 34. § 5, 35. § 1; Theocrit. xvi. 104; Schol. *ad Pind. Ol.* xiv. 1; Müller, *Orchom.* p. 128.)

2. A son of Oedipus and Jocaste. After his father's flight from Thebes, he and his brother Polyneices undertook the government of Thebes by turns. But, in consequence of disputes having arisen between the brothers, Polyneices fled to Adrastus, who then brought about the expedition of the Seven against Thebes. [ADRASTUS.] When many of the heroes had fallen, Eteocles and Polyneices resolved upon deciding the contest by a single combat, but both the brothers fell. (Apollod. iii. 5. § 8, 6. §§ 1, 5, &c.; Paus. ix. 5. § 6; comp. Eurip. *Phoen.* 67; JOCASTE.) [L. S.]

ETEOCLUS (Ἐτέοκλος) a son of Iphis, was, according to some traditions, one of the seven heroes who went with Adrastus against Thebes. He had to make the attack upon the Neïtian gate, where he was opposed by Megareus. (Aeschyl. *Sept. c. Theb.* 444, &c.; Apollod. iii. 6. § 3.) He is said to have won a prize in the foot-race at the Nemean games, and to have been killed by Leades. (Apollod. iii. 6. §§ 4, 8.) His statue stood at Delphi, among those of the other Argive heroes. (Paus. x. 10. § 2; Eustath. *ad Hom.* p. 1042.) [L. S.]

ETEONICUS (Ἐτεόνικος), a Lacedaemonian, who in B. C. 412 was lieutenant under the admiral Astyochus, and assisted him in his unsuccessful operations against Lesbos. (Thuc. viii. 23.) He was afterwards harmost in Thasos, but in 410, together with the Lacedaemonian party, was expelled by the Thasians. (Xen. *Hell.* i. 1. § 32.) In 406 we find him serving under Callicratidas, who left him to blockade Conon in Mytilene, while he himself went to meet the Athenian reinforcements. After the battle of Arginusae, by means of a stratagem, Eteonicus succeeded in drawing off the land forces to Methymna, while he directed the naval forces to make with all speed for Chios, where he found means of rejoining them not long afterwards. In the course of his stay here, he, with considerable energy and promptitude, defeated a plot formed by some of the troops under his command to seize Chios. (Xen. *Hell.* i. 6. § 26, 36, &c., ii. 1. § 1, &c.) It is probably this Eteonicus whom we find mentioned in the Anabasis (vii. 1. § 12) apparently serving as an officer under Anaxibius at Byzantium. (B. C. 400.) Eleven years afterwards (389), he is mentioned as being

stationed as harmost in Aegina. (Xen. *Hell.* v. 1. § 1.) [C. P. M.]

ETEO'NUS (Ἐτεωνός), a descendant of Boeotus, and father of Eleon, from whom the Boeotian town of Eteonos derived its name. (Eustath. *ad Hom.* p. 265.) [L. S.]

ETLEVA. [GENTIUS.]

ETRUSCILLA, HERE'NNIA, wife of the emperor Decius. The name not being mentioned in history, it was a matter of dispute to what princess the coins bearing the legend *Herennia Etruscilla Augusta* were to be assigned, until a stone was found at Carseoli with the inscription HERENNIAE. CUPRESSENIAE. ETRUSCILLAE. AUG. CONIUGI. D.N. DECI. AUG. MATRI. AUGG. NN. ET. CASTROR. S. P. Q., from which, taken in combination with medals, it appears that her designation in full was *Annia Cupressenia Herennia Etruscilla.* (Muratori, p. 1036, 4; Maffei, *Mus. Veron.* p. 102; Eckhel, vol. vii. p. 347.) [W. R.]

ETRUSCUS, HERE'NNIUS, son of the emperor Decius, upon whose accession in A. D. 249 he received the appellations of *Caesar* and *Princeps Juventutis.* In 251 he was consul, was admitted to a participation in the title of Augustus, and towards the close of the year was slain along with his father in a bloody battle fought against the Goths in Thrace. [DECIUS.] We gather from coins that his designation at full length was *Q. Herennius Etruscus Messius Trajanus Decius*, the names *Herennius Etruscus* being derived from his mother Herennia Etruscilla, while the rest were inherited from his sire. (Aurel. Vict. *de Caes.* xxix. *Epit.* xxix.; Zonar. xii. 20.) [W. R.]

ETRUSCUS (Ἐτρουσκός), of MESSENE, the author of a single epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 307; Jacobs, vol. iii. p. 20.) Nothing more is known of him. Martial (vi. 83, vii. 39) mentions an Etruscus who was banished by Domitian. (Jacobs, *Anth. Graec.* vol. xiii. p. 892.) [P. S.]

ETUTA. [GENTIUS.]

ETYMOCLES (Ἐτυμοκλῆς) was one of the three Spartan envoys who, happening to be at Athens at the time of the incursion of Sphodrias into Attica (B. C. 378), were arrested by the Athenians on suspicion of having been privy to the attempt Their assurances, however, to the contrary were believed, and they were allowed to depart. Etymocles is mentioned by Xenophon and Plutarch as a friend of Agesilaus, and we hear of him again as one of the ambassadors sent to negotiate an alliance with Athens in B. C. 369. (Xen. *Hell.* v. 4. §§ 22, 23, 32, vi. 5. § 33; Plut. *Ages.* 25.) [E. E.]

EVADNE (Εὐάδνη.) 1. A daughter of Poseidon and Pitane. Immediately after her birth, she was carried to the Arcadian king Aepytus, who brought her up. She afterwards became by Apollo the mother of Jamus. (Pind. *Ol.* vi. 30; Hygin. *Fab.* 175.)

2. A daughter of Iphis, or Philax. (Eurip. *Suppl.* 985; Apollod. iii. 7. § 1; Hygin. *Fab.* 256. See CAPANEUS.) There are three other mythical personages of the same name. (Apollod. ii. 1. § 2; Ov. *Amor.* iii. 6. 41; Diod. iv. 53.) [L. S.]

EVAECHME (Εὐαίχμη), the name of two mythical personages. (Paus. iv. 2. § 1; comp. ALCATHOUS.) [L. S.]

EVAEMON (Εὐαίμων), the name of two mythical personages. (Hom. *Il.* ii. 736; Apollod. iii. 8. § 1.) [L. S.]

EVAE'NETUS (Εὐαίνετος), the name of two commentators on the Phaenomena of Aratus, who are mentioned in the introductory commentary still extant (p. 117, ed. Victor.), but concerning whom nothing is known. [L. S.]

EVAE'NETUS, of Syracuse and Catana, was one of the chief makers of the Sicilian coins. (Müller, *Archäol. d. Kunst*, p. 428.) [P. S.]

EVAGES (Εὐάγης), of Hydrea, was, according to Dionysius (*ap. Steph. Byz. s. v.* Ὑδρεία), an illiterate and quite uneducated shepherd, but yet a good comic poet. Meineke thinks this statement insufficient to give him a place among the Greek comedians. (*Hist. Crit. Com. Graec.* p. 528.) [P. S.]

EVA'GORAS (Εὐαγόρας), the name of two mythical personages. (Apollod. i. 9. § 9, iii. 12. § 5; Schol. *ad Apollon. Rhod.* i. 156.) [L. S.]

EVA'GORAS (Εὐαγόρας). 1. King of Salamis in Cyprus. He was sprung from a family which claimed descent from Teucer, the reputed founder of Salamis; and his ancestors appear to have been during a long period the hereditary rulers of that city under the supremacy of Persia. They had, however, been expelled (at what period we are not told) by a Phoenician exile, who obtained the sovereignty for himself, and transmitted it to his descendants: one of these held it at the time of the birth of Evagoras, the date of which there is no means of fixing with any degree of accuracy; but he appears to have been grown up, though still a young man, when one Abdymon, a native of Cittium, conspired against the tyrant, put him to death, and established himself in his place. After this the usurper sought to apprehend Evagoras, probably from jealousy of his hereditary claim to the government, but the latter made his escape to Cilicia, and, having there assembled a small band of followers, returned secretly to Salamis, attacked the tyrant in his palace, overpowered his guards, and put him to death. (Isocr. *Evag.* pp. 191–195; Diod. xiv. 98; Theopomp. *ap. Phot.* p. 120, a.; Paus. ii. 29. § 4.) After this Evagoras established his authority at Salamis without farther opposition. If we may trust his panegyrist, Isocrates, his rule was distinguished for its mildness and equity, and he promoted the prosperity of his subjects in every way, while he particularly sought to extend his relations with Greece, and to restore the influence of Hellenic customs and civilization, which had been in some degree obliterated during the period of barbarian rule. (Isocr. *Evag.* pp. 197—198.) He at the same time greatly increased the power of his subject city, and strengthened his own resources, specially by the formation of a powerful fleet. Such was his position in B. C. 405, when, after the defeat at Aegospotami, the Athenian general Conon took refuge at Salamis with his few remaining gallies. Evagoras had already received, in return for some services to Athens, the rights of an Athenian citizen, and was on terms of personal friendship with Conon (Isocr. *Evag.* p. 199, e.; Diod. xiii. 106): hence he zealously espoused the Athenian cause. It is said to have been at his intercession that the king of Persia determined to allow Conon the support of the Phoenician fleet, and he commanded in person the squadron with which he joined the fleet of Conon and Pharnabazus at the battle of Cnidus, B. C. 394. (Xen. *Hell.* ii. 1. § 29; Isocr. *Evag.* pp. 199, 200; Paus. i. 3. § 2; Ctesias, *ap. Phot.* p. 44, b.) For this distinguished service a statue of Evagoras was set up by the

Athenians in the Cerameicus, by the side of that of Conon. (Paus. i. 3. § 2; Isocr. *Evag.* p. 200, c.)

We have very imperfect information concerning the relation in which Evagoras stood to the king of Persia in the early part of his reign; but it seems probable that he was regarded from the first with suspicion: the tyrants whom he had succeeded are particularly spoken of as friendly to Persia (Diod. xiv. 98), and we learn from Ctesias (*ap. Phot.* p. 44, b.) that his quarrels with one of the other petty states of Cyprus had already called for the interference of the great king before the battle of Cnidus. The chronology of the succeeding events is also very obscure; but the most consistent view of the matter appears to be that derived from Theopompus (*ap. Phot.* p. 120, a.), that Artaxerxes had previously determined to make war upon Evagoras, and had even commenced his preparations, but was unable to engage with vigour in the enterprise until after the peace of Antalcidas (B. C. 387). (See Clinton, *F. H.* vol. ii. p. 280; and comp. Isocr. *Panegyr.* p. 70, a.; Xen. *Hell.* iv. 8. § 24, v. 1. § 10.) Meantime Evagoras had not only extended his dominion over the greater part of Cyprus, but had ravaged the coast of Phoenicia with his fleet, prevailed on the Cilicians to revolt from Persia, and even (if we may believe Isocrates and Diodorus) made himself master of Tyre itself. (Diod. xiv. 98, 110, xv. 2; Isocrat. *Evag.* p. 201.) At length, however, a great fleet and army were assembled under the command of Tiribazus and Orontes, and Evagoras having ventured to oppose them with very inferior forces was totally defeated; all the rest of Cyprus fell into the hands of the satraps, and Evagoras himself was shut up within the walls of Salamis. But the Persian generals seem to have been unable to follow up their advantage, and notwithstanding this blow the war was allowed to linger for some years. The dissensions between his two adversaries at length proved the safety of Evagoras: Tiribazus was recalled in consequence of the intrigues of Orontes, and the latter hastened to conclude a peace with the Cyprian monarch, by which he was allowed to retain uncontrolled possession of Salamis, with the title of king. (Diod. xv. 2—4, 8, 9; Theopomp. *ap. Phot.* p. 120, a.; Isocr. *Evag.* p. 201, *Panegyr.* p. 70.) This war, which is said to have lasted ten years in all, was brought to a close in B. C. 385. (Diod. xv. 9; Clinton, *F. H.* vol. ii. pp. 278-281.) Evagoras survived it above ten years. He was assassinated in 374, together with his eldest son Pnytagoras, by an eunuch named Thrasydaeus; but the murder was caused by revenge for a private injury, and he seems to have been succeeded without opposition by his son Nicocles. (Theopomp. *ap. Phot.* p. 120, a, b.; Arist. *Pol.* v. 10; Diod. xv. 47, and Wesseling, *ad loc.*) Our knowledge of the character and administration of Evagoras is derived mainly from the oration of Isocrates in his praise, addressed to his son Nicocles; but this is written in a style of undistinguishing panegyric, which must lead us to receive its statements with great caution.

2. Apparently a son of the preceding, is mentioned by Diodorus as joined with Phocion in the command of an expedition destined to recover Cyprus for the king of Persia, from whom it had revolted. (B. C. 351.) They succeeded in reducing all the island with the exception of Salamis, which was held by Pnytagoras, probably a brother of this Evagoras. The latter had obtained from the Persian king a promise of his father's government in case he could effect its conquest; but the siege being protracted, Evagoras by some means incurred the displeasure of Artaxerxes, who became reconciled to Pnytagoras, and left him in the possession of Salamis, while he appointed Evagoras to a government in the interior of Asia. Here, however, he again gave dissatisfaction, and was accused of maladministration, in consequence of which he fled to Cyprus, where he was seized and put to death. (Diod. xvi. 42, 46.) The annexed coin belongs to this Evagoras.



3. Of Lacedaemon, remarkable for having gained three victories in the chariot-race at the Olympic games with the same horses, in consequence of which he erected the statue of a quadriga at Olympia, and honoured his horses with a magnificent funeral. (Herod. vi. 103; Aelian, *Hist. Anim.* xii. 40; Paus. vi. 10. § 8.)

4. An Achaean of Aegium, accused by Critolaus of betraying the counsels of his countrymen to the Romans, B. C. 146. (Polyb. xxxviii. 5.) [E. H. B.]

EVA'GRIUS (Εὐάγριος). 1. Of ANTIOCH, was a native of Antioch, the son of a citizen of that place, named Pompeianus, and a presbyter apparently of the church of Antioch. He travelled into the west of Europe, and was acquainted with Jerome, who describes him as a man "acris ac ferventis ingenii." During the schism in the patriarchate of Antioch, he was chosen by one of the parties (A. D. 388 or 389) successor to their deceased patriarch Paulinus, in opposition to Flavianus, the patriarch of the other party. According to Theodoret, the manner of his election and ordination was altogether contrary to ecclesiastical rule. The historians Socrates and Sozomen state that Evagrius survived his elevation only a short time; but this expression must not be too strictly interpreted, as it appears from Jerome that he was living in A. D. 392. He was perhaps the Evagrius who instructed Chrysostom in monastic discipline, though it is to be observed that Chrysostom was ordained a presbyter by Flavianus, the rival of Evagrius in the see of Antioch. Evagrius had no successor in his see, and ultimately Flavianus succeeded in healing the division.

Evagrius wrote treatises on various subjects (*diversarum hypotheseon tractatus*). Jerome says the author had read them to him, but had not yet published them. They are not extant. Evagrius also translated the life of St. Anthony by Athanasius from Greek into Latin. The very free version printed in the Benedictine edition of Athanasius (vol. i. pars ii. p. 785, &c.) and in the *Acta Sanctorum* (Januar. vol. ii. p. 107), professes to be that of Evagrius, and is addressed to his son Innocentius, who is perhaps the Innocentius whose death, A. D. 369 or 370, is mentioned by Jerome. (*Epist.* 41 *ad Rufinum.*) Tillemont receives it, and Bollandus (*Acta Sanct. l. c.*) and the Benedictine editors of Athanasius (*l. c.*) vindicate its genuineness; but Cave affirms that

"there is more than one reason for doubting its genuineness;" and Oudin decidedly denies the genuineness both of the Greek text and the version. In the library of Worcester Cathedral is a MS. described as containing the life of St. Antony, written by Evagrius and translated by Jerome: there is probably an error, either in the MS. itself, or in the description of it. (*Catal. MSS. Angliae et Hib.* vol. ii. p. 17.)

Tillemont has collected various particulars of the life of Evagrius of Antioch. Trithemius confounds him with Evagrius of Pontus. (Socrates, *Hist. Eccles.* v. 15; Sozomen, *Hist. Eccles.* vii. 15; Theodoretus, *Hist. Eccles.* v. 23; Hieronymus (Jerome) *de Viris Illust.* 25; Tillemont, *Mémoires*, vol. xii. p. 13, &c.; Cave, *Hist. Lit.* vol. i. p. 283, ed. Ox. 1740–43; Oudin, *de Scriptor. et Scriptis Eccles.* vol. i. col. 882; Trithemius, *de Scriptor. Eccles.* c. 85; Fabric. *Bibl. Graec.* vol. vii. p. 434, vol. x. p. 137.)

2. The ASCETIC, instructed Chrysostom in monastic discipline. (Fabric. *Bibl. Graec.* vol. viii. p. 455.) He is perhaps the same as Evagrius of Antioch. [No. 1.]

3. Of EPIPHANEIA, known also as EVAGRIUS SCHOLASTICUS and EX-PRAEFECTUS. He was a native of Epiphaneia on the Orontes, in the province of Syria Secunda, as we gather from the title of his Ecclesiastical History, where he is called Ἐπιφανεύς. (Comp. also his *Hist. Eccles.* iii. 34.) Photius says (*Biblioth. Cod.* 29), according to the present text, that he was of a celebrated city (πόλεως δὲ ἐπιφανοῦς) of Coele-Syria; but the text is probably corrupt. Nicephorus Callisti (*Hist. Eccles.* i. 1, xvi. 31) twice cites him as ὁ ἐπιφανής, "the illustrious;" but this is probably an error, either in the transcription of Nicephorus or in that of his authorities. The birth of Evagrius is fixed by data furnished in his own writings in or about A. D. 536. (Evagr. *Hist. Eccles.* iv. 29, vi. 24.) He was sent to school before or when he was four years old, for he was a schoolboy when he was taken by his parents to the neighbouring city of Apameia to see the exhibition of "the life-giving wood of the Cross," during the alarm caused by the capture of Antioch by Chosroes or Khosru I., king of Persia, A. D. 540. Two years afterwards (A. D. 542), he was near dying from a pestilential disorder which then first visited the Byzantine empire, and which continued at intervals for above half a century, if not more, to cause a fearful mortality. Evagrius gives a melancholy catalogue of his own subsequent losses through it. It took off, at different times, his first wife, several of his children (especially a married daughter, who, with her child, died when the pestilence visited Antioch for the fourth time, A. D. 591 or 592, two years before Evagrius wrote his history), and many of his kindred and domestics. Evagrius was a "scholasticus" (advocate or pleader), and is often designated from his profession. It is probable that he practised at Antioch, which, as the capital of the province of Syria, would offer an important field for his forensic exertions, and with which city his writings shew that he was familiar. (Comp. *Hist. Eccles.* i. 18, iii. 28.) He appears to have been the legal adviser of Gregory, patriarch of Antioch; and some of his memorials, drawn up in the name of the patriarch, obtained the notice and approval of the emperor Tiberius, who gave Evagrius, not as some have understood, the quaestorship, but the rank of a quaestorian or ex-quaestor. (Evagr. *Hist. Eccles.* vi. 24, where see the note of Valesius.) On the birth of Theodosius, son of the emperor Maurice (A. D. 584 or 585), Evagrius composed a piece, apparently a congratulatory address, which obtained a farther manifestation of imperial favour in the rank of ex-prefect (ἀπὸ ἐπάρχων), which designation he bears in the title of his own work, and in Nicephorus. (*Hist. Eccles.* i. 1.) He accompanied the Patriarch Gregory to a synod at Constantinople (A. D. 589), to the judgment of which the patriarch had appealed when accused of incest and adultery. On his return to Antioch, after the acquittal of Gregory, Evagrius (in October or November of the same year) married a second wife, a young maiden. His reputation and influence are evidenced by the fact that his marriage was celebrated by a general festival at the public expense; but the rejoicing was interrupted by a dreadful earthquake, in which, as some computed, 60,000 of the inhabitants perished. This is the last incident in the life of Evagrius of which anything is known, except the death of his daughter, already noticed, and the completion of his history, in A. D. 593 or 594.

Evagrius wrote (1) *An Ecclesiastical History*, which extends, besides some preliminary matter, from the third general council, that of Ephesus, A. D. 431, to the twelfth year of the reign of the Emperor Maurice, A. D. 593–4. He modestly professes that he was not properly qualified for such a work (μὴ δεινὸς ἐγὼ τὰ τοιαῦτα), but says he was induced to undertake it, as no one had yet attempted to continue the history of the Church regularly (κατ' εἱρμόν) from the time at which the histories of Sozomen and Theodoret close. He has the reputation of being tolerably accurate. His credulity and love of the marvellous are characteristic of the period rather than of the individual. Photius describes his style as not unpleasant, though occasionally redundant; and (as we understand the passage) praises him as being more exact than the other ecclesiastical historians in the statement of opinions: ἐν δὲ τῇ τῶν δογμάτων ὀρθότητι ἀκριβὴς τῶν ἄλλων μᾶλλον ἱστορικῶν. Some however interpret the passage as a commendation of the historian's orthodoxy. Nicephorus Callisti (*Hist. Eccles.* i. 1) notices, that Evagrius dwells much on secular affairs, and enumerates the writers from whom he derived his materials, namely Eustathius the Syrian, Zosimus, Priscus and Joannes, Procopius of Caesarea, Agathias, "and other writers of no mean character." His history has been repeatedly published. The edition of Valesius (Henri de Valois) which comprehends the other early Greek Ecclesiastical Historians, has a valuable biographical preface, a Latin translation, and useful notes. It was reprinted with some additional "variorum" notes by Reading, 3 vols. fol. Camb. 1720. (2) A volume of *Memorials, Letters, Decrees, Orations, and Disputations*, including the Memorials and the address which procured for Evagrius his rank of Quaestorian and Ex-praefect. This volume is mentioned in the Ecclesiastical History, but appears to be now lost. Some pieces of little moment have been ascribed to Evagrius, but most or all of them incorrectly. (Evagrius, *Hist. Eccles.* iv. 26, 29, vi. 7, 8, 23, 24; Photius, *Biblioth. Cod.* 29; Nicephorus Callisti, *Hist. Eccles.* i. 1, xvi. 31; Fabric *Bibl. Graec.* vol. vii. p. 432.

4. Of PONTUS, an eminent ascetic and ecclesiastical writer. The place of his birth was probably Ibora, a small town in Pontus, on the shore of the Euxine near the mouth of the Halys; but the expressions of Nicephorus Callisti would rather imply that he was of the race of the Iberians, who inhabited the modern Georgia, on the southern side of the Caucasus. Palladius, his disciple, says he was of Pontus, of the city (or rather a city) of the Iberians (πόλεως Ἰβήρων, or as one MS., according to Tillemont, has it, Ἰβώρων), which is ambiguous. Jerome calls him "Hyperborita," an expression which Martianay, the Benedictine editor of Jerome's works, alters to "Iberita," and which has given occasion to other conjectural emendations. (Cotelerius, *Eccles. Graec. Monumenta*, vol. iii. p. 543.) His father was a presbyter, or perhaps a chorepiscopus. (Heraclides, *apud Tillemont.*) He was placed in early life under the instruction of Gregory Nazianzen. There is extant a letter of Gregory to an Evagrius, to whom he expresses his pleasure at the growing reputation of one whom he terms "our son," and of whom he had been the instructor both in literature and religion. If, as is conjectured, this letter refers to our Evagrius, his father and he were of the same name. Gregory also in his will leaves a legacy, with strong expressions of regard, to Evagrius the deacon; but it is not certain that this is our Evagrius. Evagrius was appointed reader by the great Basil, and was ordained deacon either by Gregory Nyssen or Gregory Nazianzen. According to Socrates, he was ordained at Constantinople by Gregory Nazianzen; and Sozomen says, that when Gregory occupied the see of Constantinople, he made Evagrius his archdeacon. If these statements are received, the removal of Evagrius to Constantinople must be placed during or before the short time (A. D. 379 to 381) of Gregory's episcopate at Constantinople. But according to Palladius (whose personal connexion with Evagrius would make his testimony preferable, if the text of his Lausiac History was in a more satisfactory state), Evagrius was ordained deacon by Gregory Nyssen, and taken by him to the first council of Constantinople (the second general council), and left by him in that city, under the patronage of Nectarius, who succeeded Gregory Nazianzen. The age and intellectual character of Evagrius disposed him to polemical discussion; and "he obtained high reputation in controversy," says Palladius, "in the great city, exulting with the ardour of youth in opposing every form of heresy." His popularity was probably increased by the beauty of his person, which he set off by great attention to his dress. The handsome deacon won and returned the affection of a married lady of rank; but Evagrius, though vain, was not profligate, and struggled hard against the sinful passion. It is doubtful, however, if he would have broken away from the snare, but for an extraordinary dream; in which he dreamed that he took a solemn oath to leave Constantinople. Deeming himself bound by his oath, he at once left the city; and by this step, according to Sozomen, preserved not only his virtue, but his life, which was in imminent danger from the jealousy of the lady's husband. His first sojourn after leaving Constantinople, was at Jerusalem. Here, recovering from the alarm into which his dream had thrown him, he gave way again to vanity and the love of dress; but a long and severe illness, and the exhortation of Melania Romana, a lady who had devoted herself to a religious life, and had become very eminent, induced him to renounce the world, and give himself up to an ascetic life. He received the monastic garb from the hands of Melania, and departed for Egypt, the cradle of monasticism, where he spent the remainder of his life. Some copies of Palladius are thought to speak of a visit made by him to Constantinople, in A. D. 394; but the passage is obscure, and Tillemont and the Greek text of Palladius, in the *Bibliotheca Patrum*, refer the incident to Ammonius. Socrates states that he accompanied Gregory Nazianzen into Egypt; but there is no reason to think that Gregory visited Egypt at that time. Evagrius's removal into Egypt was probably late in A. D. 382, or in 383. The remainder of his life was spent on the hills of Nitria, in one of the hermitages or monasteries of Scetis or Scitis, or in the desert "of the Cells," to which, after a time, he withdrew. He was acquainted with several of the more eminent solitaries of the country, the two Macarii, Ammonius, and others, whose reputation for austerity of life, sanctity and miracles (especially healing the sick and casting out daemons) he emulated. He learned here, says Socrates, to be a philosopher in action, as he had before learned to be one in words. He had many disciples in the monastic life, of whom Palladius was one. His approval of the answer which one of the solitaries gave to the person who informed him of the death of his father: "Cease to blaspheme; for my Father (meaning God) is immortal," shews that Jerome's sarcastic remark, that he recommended an apathy which would shew that a man was "either a stone or God," was not undeserved. Theophilus, patriarch of Alexandria, would have ordained him a bishop; but he fled from him to avoid an elevation which he did not covet. Palladius has recorded many singular instances of his temptations and austerities; and, besides a separate memoir of him, has mentioned him in his notices of several other leading monks. Evagrius died apparently about A. D. 399, at the age of fifty-four.

There is considerable difficulty in ascertaining what were the writings of Evagrius. Some are known to us only from the notice of them in ancient writers, others are extant only in a Latin version, and of others we have only disjointed fragments. As nearly as we can ascertain, he is the author of the following works:—1. Μοναχὸς (perhaps we should read Μοναχικὸς) ἢ περὶ Πρακτικῆς. Fragments of this work, but apparently much interpolated, are given in the *Monumenta Eccles. Graec.* of Cotelerius, vol. iii. pp. 68—102, and in the edition of the *Dialogus Vita St. Joannis Chrysostomi*, erroneously ascribed to Palladius, published by Emmer. Bigotius (4to., Paris, 1680) pp. 349—355. Possibly the whole work is extant in these fragments (which are all given in the *Bibliotheca Patrum* of Gallandius, vol. vii.); although a quotation given by Socrates (*Hist. Eccles.* iii. 7) as from this work (but which Cotelerius considers was probably taken from the next-mentioned work) is not included in it. An introductory address to Anatolius, given by Cotelerius, was evidently designed as a preface both to this work and the next. A Latin translation of the *Monachus* was revised by Gennadius, who lived toward the close of the fifth century. 2. Γνωστικὸς ἢ πρὸς τὸν καταξιωθέντα (or περὶ τοῦ

καταξιωθέντος) *γνώσεως*, in fifty chapters, and Ἑξακόσια Προγνωστικὰ Προβλήματα. These two pieces, which are by ancient and modern writers noticed as distinct works, are by the writer himself, in the address to Anatolius just mentioned, regarded as one work, in six hundred and fifty chapters. Perhaps the complete work constituted the Ἱερά, one of the three works of Evagrius mentioned by Palladius. The fifty chapters of the Γνωστικός were first translated into Latin by Gennadius. It is possible that the "paucas sententiolas valde obscuras," also translated by Gennadius, were a fragment of the Προβλήματα: Fabricius thinks that the treatise entitled *Capita Gnostica* published in Greek and Latin by Suaresius, in his edition of the works of St. Nilus, is the Γνωστικός of Evagrius. 3. Ἀντιῤῥητικὸς (or Ἀντιῤῥητικὰ) ἀπὸ τῶν θείων γραφῶν, πρὸς τοὺς πειράζοντας δαίμονας. This work was translated by Gennadius. It was divided into eight sections corresponding to the eight evil thoughts. Fabricius and Gallandius consider that the fragment given by Bigotius (as already noticed) is a portion or compendium of this work, the scriptural passages being omitted. But although that fragment, a Latin version of which, with some additional sentences not found in the Greek, appears in the *Biblioth. Patrum* (vol. v. p. 902, ed. Paris, 1610, vol. iv. p. 925, ed. Cologn. 1618, vol. v. p. 698, ed. Paris, 1654, and vol. xxvii. p. 97, ed. Lyon, 1677) treats of the eight evil thoughts, it belongs, we think, to the Μοναχός rather than the Ἀντιῤῥητικός. 4. Στίχηρα δύο, two collections of sentences, possibly in verse, one addressed to Coenobites or monks, the other to a virgin, or to women devoted to a life of virginity. A Latin version of these appears in the Appendix to the *Codex Regularum* of Holstenius, 4to., Rome, 1661, and reprinted in vol. i. pp. 465—468 of the Augsburg edition of 1759, and in the *Biblioth. Patrum*, vol. xxvii. pp. 469, 470, ed. Lyon, 1677, and vol. vii. of the edition of Gallandius. Jerome, who mentions the two parts of these Στίχηρα, appears to refer to a third part addressed "to her whose name of blackness attests the darkness of her perfidy," *i. e.* to Melania Romana; but this work, if Jerome is correct in his mention of it, is now lost. Gennadius mentions the two parts, not the third: and it is possible that, as Cave supposes, these, not the Γνωστικός, may constitute the Ἱερά of Palladius. 5. Τῶν κατὰ Μοναχῶν πραγμάτων τὰ αἴτια, extant in Cotelerius, *Eccles. Graec. Mon.* vol. iii., and Gallandius, *Bibl. Patrum*, vol. vii., are noticed in the *Vitae Patrum* of Rosweid, and are perhaps referred to by Jerome, who says that Evagrius wrote a book and sentences Περὶ Ἀπαθείας; in which words he may describe the Μοναχός and this work Τῶν κατὰ Μοναχῶν, both which are contained in one MS. used by Cotelerius. 6. A fragment Εἰς τὸ ΠΙΠΙ (יהוה), or the tetragrammaton and other names of God used in the Hebrew Scriptures, published by Cotelerius and Gallandius (*ll. cc.*) 7. Κεφάλαια λγʹ κατ' ἀκολουθίαν. 8. Πνευματικαὶ γνῶμαι κατὰ ἀλφάβητον. 9. Ἕτεραι γνῶμαι. These three pieces are published by Gallandius as the works of Evagrius, whose claim to the authorship of them he vindicates. They have been commonly confounded with the works of St. Nilus. 10. 11. *The life of the monk Pachrom or Pakhromius*; and *A Sermon on the Trinity*, both published by Suaresius among the works of St. Nilus, but assigned by him, on the authority of his MS., to Evagrius. Gallandius positively ascribes the sermon to Basil of Caesareia. 12. Ὑπομνήματα εἰς Παροιμίας τοῦ Σολομῶντος, mentioned by Suidas (*s. v.* Εὐάγριος). Some understand Suidas to mean not "Notes on the Proverbs," but a "work on the model of the Proverbs of Solomon," and suppose that the Στίχηρα are referred to. Fabricius, however, is inclined to regard it as a commentary. 13. Περὶ Λογισμῶν, and 14. Ἀποφθέγματα περὶ τῶν μεγάλων γερόντων, both mentioned by Cotelerius (*Eccles. Graec. Mon.* vol. iii. pp. 547, 552) as extant in MS. 15. Trithemius ascribes to Evagrius "a work on the life of the Holy Fathers;" but he either refers to one of his works on "the monastic life," or has been misled by passages in Gennadius and Jerome. It is doubtful, however, whether these and several others of his writings extant in MS. and variously entitled, are distinct works, or simply compilations or extracts from some of the above. The genuineness of several of the above works must be regarded as doubtful. There are many citations from Evagrius in different writers, in the Scholia to the works of others, and in the *Catenae* on different books of Scripture. Jerome attests that his works were generally read in the East in their original Greek, and in the West in a Latin version made "by his disciple Rufinus."

Jerome appears to have been the first to raise the cry of heresy against Evagrius. The editors of the *Bibliotheca Patrum* (except Gallandius) prefix to the portions of his works which they publish a prefatory caveat. He is charged with perpetuating the errors of Origen, and anticipating those of Pelagius. Tillemont vindicates him from these charges. Some of his opinions, as coincident with those of Origen, were condemned, according to Nicephorus Callisti, at the fifth general (second Constantinopolitan) council, A. D. 553. (Socrates, *Hist. Eccles.* iv. 23; Sozomen, *Hist. Eccles.* vi. 30; Palladius, *Hist. Lausiac.* c. 86, in the *Bibl. Patrum*, vol. xiii., ed Paris, 1654; Hieronymus, *ad Ctesiphontem adv. Pelagianos*, *Opera*, vol. iv. p. 476, ed. Martianay, Paris, 1693; Greg. Nazianz. *Opera*, pp. 870-71, ed. Paris, 1630; Gennadius, *de Viris Illustr.* c. 11; Suidas, *s. v.* Εὐάγριος and Μακάριος; Nicephorus Callisti, *Histor. Eccles.* xi 37, 42, 43; Trithemius, *de Scriptor. Eccles.* c. 85; Cotelerius, *Eccles. Graec. Monum.* vol. iii. p. 68, &c., and notes; Tillemont, *Mémoires*, vol. x. p. 368, &c.; Fabric. *Bibl. Graec.* vol. vii. p. 434, vol. viii. pp. 661, 679, 695, vol. ix. p. 284, &c., vol. x. p. 10; Gallandius, *Biblioth. Patrum*, vol. vii.; Oudin. *Comment. de Scriptor. Eccles.* vol. i. p. 883, &c.; Cave, *Hist. Lit.* vol. i. p. 275, ed. Oxon. 1740-43.)

5. An Evagrius, expressly distinguished by Gennadius from Evagrius of Pontus, wrote a work celebrated in its day, called *Altercatio inter Theophilum Christianum et Simeonem Judaeum*. It is published by Gallandius. (Gennadius, *de Viris Illustribus*, c. 50; Gallandius, *Biblioth. Patrum*, vol. ix. *Proleg.* p. xvii. and p. 250, &c.)

6. An Evagrius, supposed by some to be Evagrius of Pontus, but not so if we may judge from the subject, wrote a treatise described as *Variarum Considerationum sive de Sermonis Discrimine Capita quinquaginta quatuor*, extant in the MS. in the library of the Escurial. (Fabric. *Bibl. Graec.* vol. vi. pp. 338, 367.) [J. C. M.]

EVALCES (Εὐάλκης), is referred to by Athenaeus (xiii. p. 573) as the author of a work on

Ephesus (Ἐφεσιακά). There are a few other persons of the same name, concerning whom nothing of interest is known. (Xen. *Hell.* iv. 1. § 40; *Anthol. Graec.* vi. 262.) [L. S.]

EVANDER (Εὔανδρος). 1. A son of Hermes by an Arcadian nymph, a daughter of Ladon, who is called Themis or Nicostrata, and in Roman traditions Carmenta or Tiburtis. (Paus. viii. 43. § 2; Plut. *Quaest. Rom.* 53; Dionys. *A. R.* i. 31; Serv. *ad Aen.* viii. 336.) Evander is also called a son of Echemus and Timandra. (Serv. *ad Aen.* viii. 130.) About sixty years previous to the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy. The cause of this emigration was, according to Dionysius, a civil feud among the people, in which the party of Evander was defeated, and therefore left their country of their own accord. Servius, on the other hand, relates that Evander had killed his father at the instigation of his mother, and that he was obliged to quit Arcadia on that account. (Serv. *ad Aen.* viii. 51; comp. *Ov. Fast.* i. 480.) He landed in Italy on the banks of the Tiber, at the foot of the Palatine Hill, and was hospitably received by king Turnus. According to Servius (*ad Aen.* viii. 562), however, Evander took possession of the country by force of arms, and slew Herilus, king of Praeneste, who had attempted to expel him. He built a town Pallantium, which was subsequently incorporated with Rome, and from which the names of Palatium and Palatinus were believed to have arisen. (Varro, *de Ling. Lat.* v. 53.) Evander is said to have taught his neighbours milder laws and the arts of peace and social life, and especially the art of writing, with which he himself had been made acquainted by Heracles (Plut. *Quaest. Rom.* 56), and music; he also introduced among them the worship of the Lycaean Pan, of Demeter, Poseidon, Heracles, and Nice. (Liv. i. 5; Dionys. i. 31, &c.; Ov. *Fast.* i. 471, v. 91; Paus. *l. c.*) Virgil (*Aen.* viii. 51) represents Evander as still alive at the time when Aeneias arrived in Italy, and as forming an alliance with him against the Latins. (Comp. Serv. *ad Aen.* viii. 157.) Evander had a son Pallas, and two daughters, Rome and Dyna. (Virg. *Aen.* viii. 574; Serv. *ad Aen.* i. 277; Dionys. i. 32.) He was worshipped at Pallantium in Arcadia, as a hero, and that town was subsequently honoured by the emperor Antoninus with several privileges. Evander's statue at Pallantium stood by the side of that of his son Pallas. At Rome he had an altar at the foot of the Aventine. (Paus. viii. 44. § 5; Dionys. *l. c.*)

2. A son of Priam. (Apollod. iii. 12. § 5; Dict. Cret. iii. 14.)

3. A son of the Lycian king Sarpedon, who took part in the Trojan war. (Diod. v. 79.) [L. S.]

EVANDER (Εὔανδρος), a Phocian, was the pupil and successor of Lacydes as the head of the Academic School at Athens, about B. C. 215. Evander himself was succeeded by his pupil Hegesinus. Concerning the opinions and writings of this philosopher nothing is known. (Diog. Laërt. iv. 60; Cic. *Acad.* ii. 6.) Several Pythagoreans of the name of Evander, who were natives of Croton, Metapontum, and Leontini, are mentioned by Iamblichus (*Vit. Pyth.* 36), and a Cretan Evander occurs in Plutarch. (*Lysand.* 23.) [L. S.]

EVANDER, AVIA'NIUS, or, as we read in some MSS., AVIA'NUS EVANDER, lived at Rome in B. C. 50, in a part of the house of Memmius, and was on friendly terms with Cicero, from whose letters we learn that he was a sculptor. He seems to have been a freedman of M. Aemilius Avianius. (*Ad Fam.* vii. 23, xiii. 2.) [L. S.]

EVANDER, AULA'NIUS, a sculptor and silver chaser, born at Athens, whence he was taken by M. Antonius to Alexandria. At the overthrow of Antony he fell into the power of Octavian, and was carried among the captives to Rome, where he executed many admirable works. Pliny mentions a statue of Diana at Rome by Timotheus, the head of which was restored by Evander. (Plin. xxxvi. 5. s. 4. § 10; Thiersch, *Epochen*, pp. 303, 304.) Some writers suppose that Horace refers to his works (*Sat.* i. 3. 90), but the passage seems to be rather a satirical allusion to vases prized for their antiquity—as old as king Evander. [P. S.]

EVA'NEMUS (Εὐάνεμος), the giver of favourable wind, was a surname of Zeus, under which the god had a sanctuary at Sparta. (Paus. iii. 13. § 5; comp. Theocrit. xxviii. 5.) [L. S.]

EVA'NGELUS (Εὐάγγελος), the bearer of good news. Under this name the shepherd Pixodarus had a sanctuary at Ephesus, where he enjoyed heroic honours, because he had found a quarry of beautiful marble, of which the Ephesians built a temple. (Vitruv. x. 7.) [L. S.]

EVANO'RIDAS (Εὐανορίδας) an Elean, was one of the prisoners taken by Lycus of Pharae, the lieutenant-general of the Achaeans, in B. C. 217, when he defeated EURIPIDES the Aetolian, who had been sent, at the request of the Eleans, to supersede the former commander Pyrrhias. (Polyb. v. 94.) Pausanias (vi. 8) mentions Evanoridas as having won the boys' prize for wrestling at the Olympic and Nemean games, and as having drawn up a list of the Olympic victors, when he afterwards held the office of Ἑλλανοδίκης. (See *Dict. of Ant.* pp. 663, 664.) [E. E.]

EVANTHES (Εὐανθής). 1. Of Cyzicus, is quoted by Hieronymus (*adv. Jovin.* ii. 14) as an authority for the opinion, that at the time of Pygmalion people were not yet in the habit of eating meat. Whether he is the same as the Evanthes of Cyzicus who, according to Pausanias (vi. 4. § 10) gained a prize at the Olympian games, is unknown.

2. Of Miletus, is mentioned as an author by Diogenes Laërtius (i. 29), and seems to have been an historian, but is otherwise unknown.

3. Of Samos, a Greek historian, who is mentioned only by Plutarch. (*Sol.* 11.) There are several passages in which authors of the name of Evanthes are referred to; but, their native countries not being stated, it is uncertain whether those passages refer to any of the three Evanthes here specified, or to other persons of the same name. Thus Pliny (*H. N.* viii. 22) quotes one Evanthes whom he calls *inter auctores Graeciae non spretus*, and from whose work he gives a statement respecting some religious rite observed in Arcadia. One might therefore be inclined to think him the same as the Evanthes who is quoted by the Scholiast on Apollonius Rhodius (i. 1063, 1065) as the author of μυθικά. Athenaeus (vii. p. 296) speaks of an epic poet Evanthes, of whose productions he mentions a hymn to Glaucus. [L. S.]

EVANTHES (Εὐάνθης), a painter of unknown date, two of whose pictures, in the temple of Zeus Casius at Pelusium, are described very minutely

and with great affectation, by Achilles Tatius (iii. 6—8). The subjects of them were, the release of Andromeda by Perseus, and the release of Prometheus by Heracles. (Comp. Lucian, *de Domo*, 22; Philostr. *Imag.* i. 29.) Both subjects are represented on existing works of art in a manner similar to that of the pictures of Evanthes. (Müller, *Arch. d. Kunst*, § 396, n. 2, § 414, n. 3; *Pitt. Erc.* iv. 7, 61; *Mus. Borb.* v. 32, vi. 50, ix. 39; Gell, *Pomp.* pl. 42.) [P. S.]

EVA'NTHIUS, a rhetorician and grammarian, highly eulogized in the chronicle of St. Jerome, died about A. D. 359, is numbered among the ancient commentators on Terence, and is believed by Lindenbrogius to be the author of the *Brevis dissertatio de Tragoedia et Comoedia*, commonly prefixed to the larger editions of the dramatist. He has sometimes been confounded with Eugraphius, who belongs to a much later period. (Schofen, *De Terentio et Donato ejus interprete*, 8vo., Bonn. 1821, p. 37; Rufinus, *De Metris Terent.* p. 2705, ed. Putsch.) [W. R.]

EVARCHUS (Εὔαρχος), tyrant of the Acarnanian town of Astacus in the first year of the Peloponnesian war, B. C. 431, was ejected by the Athenians in the summer and reinstated in the winter by the Corinthians. (Thuc. i. 30, 33.) Nothing is mentioned further either of him or of Astacus, but it is probable that the Athenian interest was soon restored. (Comp. i. 102.) [A.H.C.]

EVATHLUS (Εὔαθλος). 1. An Athenian sycophant and sorry orator, mentioned by Aristophanes. (*Acharn.* 710, *Vesp.* 590, and Schol.) He was likewise attacked by Plato and Cratinus.

2. A wealthy young Athenian, who placed himself under the tuition of Protagoras, for the purpose of learning the art of oratory, promising him a large sum for his instructions. (According to Quintilian, iii. 1. § 10, he paid him 10,000 drachmae.) An amusing story is told by A. Gellius (v. 10; comp. Diog. Laërt. ix. 56) of the way in which he evaded paying half the money he had promised. [C. P. M.]

EVAX, said to have been a king of Arabia, who is mentioned in some editions of Pliny (*H. N.* xxv. 4) as having written a work "De Simplicium Effectibus," addressed to Nero, that is, the emperor Tiberius, A. D. 14—37. This paragraph, however, is wanting in the best MSS., and has accordingly been omitted in most modern editions of Pliny. (See Salmas. Prolegom. *ad Homon. Hyles Iatr.* p. 15; Harduin's Notes to Pliny, *l. c.*) He is said by Marbodus (or Marbodaeus), in the prologue to his poem on Precious Stones, to have written a work on this subject addressed to Tiberius, from which his own is partly taken. A Latin prose work, professing to belong to Evax, entitled "De Nominibus et Virtutibus Lapidum qui in Artem Medicinae recipiuntur," is to be found in a MS. in the Bodleian library at Oxford (Hatton, 100), and probably in other European libraries. The work of Marbodus has been published and quoted under the name of Evax. (See Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, 2nd ed. art. *Marbodus*.) [W. A. G.]

EU'BIUS (Εὔβιος). 1. A Stoic philosopher of Ascalon, who is mentioned only by Stephanus of Byzantium. (*s. v.* Ἀσκάλων.)

2. An author of obscene erotic stories (*impurae conditor historiae*, Ov. *Trist.* ii. 416.) [L. S.]

EU'BIUS, sculptor. [XENOCRITUS.]

EUBOEA (Εὔβοια), a daughter of Asopus, from whom the island of Euboea was believed to have derived its name. (Eustath. *ad Hom.* p. 278.) There are three other mythical personages of the same name. (Paus. ii. 17. § 2; Apollod. ii. 7. § 8; Athen. vii. p. 296.) [L. S.]

EUBOEUS (Εὔβοιος) of Paros, a very celebrated writer of parodies, who lived about the time of Philip of Macedonia. In his poems, which seem to have been written in the style of Homer, he ridiculed chiefly the Athenians. Euboeus and Boeotus are said to have excelled all other parodists. In the time of Athenaeus a collection of his Parodies in four books was still extant, but all of them are lost with the exception of a few short fragments. (Athen. xv. pp. 698, 699; comp. Weland, *Dissert. de Parodiar. Homeric. Scriptoribus*, p. 41. &c.) [L. S.]

EUBO'TAS (Εὐβώτας), a Cyrenaean, who gained a victory in the foot-race in Ol. XCIII. (B. C. 408), and in the chariot-race in Ol. CIV. (B. C. 364). There is considerable doubt as to the name. Diodorus calls him Εὔβατος, Xenophon Εὐβότας; nor is it quite clear whether Pausanias, where he mentions him, speaks of two victories gained at different Olympiads, or of a double victory gained on the second occasion. (Paus. vi. 8. § 3, 4. § 2; Diod. xiii. 68; Xen. *Hellen.* i. 2. § 1.) [C. P. M.]

EUBU'LE (Εὐβούλη), a well-informed Pythagorean lady, to whom one of the letters of Theano is addressed. (See J. H. Wolf's *Mulierum Graecarum, quae orat. prosa usae sunt, Fragmenta*, p. 224.) [L. S.]

EUBU'LEUS (Εὐβουλεύς). 1. According to an Argive tradition, a son of Trochilus by an Eleusinian woman, and brother of Triptolemus; whereas, according to the Orphici, Eubuleus and Triptolemus were sons of Dysaules. (Paus. i. 14. § 2.)

2. One of the Tritopatores at Athens. (Cic. *de Nat. Deor.* iii. 21.)

Eubuleus occurs also as a surname of several divinities, and describes them as gods of good counsel, such as Hades and Dionysus. (Schol. *ad Nicand. Alex.* 14; Orph. *Hymn.* 71. 3; Macrob. *Sat.* i. 18; Plut. *Sympos.* vii. 9.) [L. S.]

EUBU'LEUS, a sculptor, whose name is inscribed on a headless Hermes. The inscription ΕΥΒΟΥΛΕΥΣ ΠΡΑΞΙΤΕΛΟΥΣ (sic in Winckelmann) makes him a son of Praxiteles; and, according to Meyer, there is no doubt that the great sculptor of that name is meant. The statue still exists, but in private hands. (Winckelmann, *Geschichte d. Kunst*, ix. 3, § 20; Visconti, *Mus. Pio-Clem.* vi. tab. 22, p. 142.) [P. S.]

EUBU'LIDES, (Εὐβουλίδης). 1. An Athenian, who, having lost a cause, in which he was prosecutor, through the evidence given by a man named Euxitheus, revenged himself on the latter by getting a verdict passed in a very irregular manner by the members of his deme, that he was not an Athenian citizen. Euxitheus appealed to the dicasts of the Heliaea (see *Dict. of Ant. s. v. Appellatio, Greek*), and succeeded in establishing his citizenship. A speech composed in his defence has come down to us among those of Demosthenes, but is, by some critics, perhaps without sufficient reason, attributed to Lysias. (Dem. *c. Eubulid.* c. 5.)

2. An Athenian, son of Sositheus and Phylomache, but adopted by his maternal grandfather, Eubulides. On his behalf a suit was commenced against a relative of the name of Macartatus, for

the recovery of some property. He being still a boy, his father, Sositheus, appeared for him. Demosthenes wrote in his defence the speech πρὸς Μακάρτατον.

The name Eubulides was borne by several others of this family, the genealogy of which it is rather difficult to make out; but it appears that Eubulides, the grandfather and adoptive father of the boy of the same name, was himself the grandson of another Eubulides, son of Buselus. (Dem. c. Macart. cc. 1-8.)

3. 4. Two individuals of the name of Eubulidas are mentioned as among the victims of the rapacity of Verres. One surnamed Grosphus, a native of Centuripae, the other a native of Herbita. (Cic. c. Verr. iii. 23, v. 42. 49.) [C. P. M.]

EUBU'LIDES (Εὐβουλίδης), of Miletus, a philosopher who belonged to the Megaric school. It is not stated whether he was the immediate or a later successor of Eucleides (Diog. Laërt. ii. 108); nor is it said whether he was an elder or younger contemporary of Aristotle, against whom he wrote with great bitterness. (Diog. Laërt. ii. 109; Athen. vii. p. 354; Aristot. *ap. Euseb. Praep. Ev.* xv. 2. p. 792.) The statement that Demosthenes availed himself of his dialectic instruction (Plut. *Vit. X Orat.* p. 845; Apul *Orat. de Mag.* p. 18, ed. Bip.; Phot. *Bibl. Cod.* 265, p. 493, ed. Bekk.) is alluded to also in a fragment of an anonymous comic poet. (ap. Diog. Laërt. ii. 108.) There is no mention of his having written any works, but he is said to have invented the forms of several of the most celebrated false and captious syllogisms (Diog. Laërt. *l. c.*), some of which, however, such as the διαλανθάνων and the κερατίνης, were ascribed by others to the later Diodorus Cronus (Diog. Laërt. i. 111), and several of them are alluded to by Aristotle and even by Plato. Thus the ἐγκεκαλυμμένος, διαλανθάνων or Ἠλέκτρα, which are different names for one and the same form of syllogism, as well as the ψευδόμενος and κερατίνης, occur in Aristotle (*El. Soph.* 24, 25, 22), and partially also in Plato (*Euthyd.* p. 276, comp. *Theaetet.* pp. 165, 175.) We cannot indeed ascertain what motives Eubulides and other Megarics had in forming such syllogisms, nor in what form they were dressed up, on account of the scantiness of our information upon this portion of the history of Greek philosophy; but we may suppose, with the highest degree of probability, that they were directed especially against the sensualistic and hypothetical proceedings of the Stoics, and partly also against the definitions of Aristotle and the Platonists, and that they were intended to establish the Megaric doctrine of the simplicity of existence, which could be arrived at only by direct thought. (H. Ritter, *Ueber die Megar. Schule*, in *Niebuhr and Brandis' Rhein. Mus.* ii. p. 295, &c.; Brandis, *Gesch. der Griech. Röm. Philos.* i. p. 122, &c.) Apollonius Cronus, the teacher of Diodorus Cronus, and the historian Euphantus, are mentioned as pupils of Eubulides. [Ch. A. B.]

EUBU'LIDES (Εὐβουλίδης), a statuary, who made a great votive offering, consisting of a group of thirteen statues, namely, Athena, Paeonia, Zeus, Mnemosyne, the Muses, and Apollo, which he dedicated at Athens, in the temple of Dionysus, in the Cerameicus. (Paus. i. 2. § 4.) Pliny mentions his statue of one counting on his fingers (xxxiv. 8, s. 19. § 29, according to Harduin's emendation). Eubulides had a son, Eucheir.

In the year 1837 the great group of Eubulides in the Cerameicus was discovered. Near it was a fragment of an inscription ... ΧΕΙΡΟΣ ΚΡΩΠΙΔΗΣ ΕΠΟΙΗΣΕΝ. Another inscription was found near the Erechtheum, ...]ΧΕΙΡ ΚΑΙ ΕΥΒΟΥΛΙΔΗΣ ΚΡΩΠΙΔΑΙ ΕΠΟΙΗΣΑΝ. (Böckh, *Corp. Inscr.* i. p. 504, No. 666, comp. *Add.* p. 916.) From a comparison of these inscriptions with each other and with Pausanias (viii. 14. § 4), it may be inferred that the first inscription should be thus completed: — ΕΥΒΟΥΛΙΔΗΣ ΕΥΧΕΙΡΟΣ ΚΡΩΠΙΔΗΣ ΕΠΟΙΗΣΕΝ, and that there was a family of artists of the Cropeian demos, of which three generations are known, namely, Eubulides, Eucheir, Eubulides. The architectural character of the monument and the forms of the letters, alike shew that these inscriptions must be referred to the time of the Roman dominion in Greece. (Ross, in the *Kunstblatt*, 1837, No. 93, &c.) Thiersch comes to a like conclusion on other grounds. (*Epochen*, p. 127.) [P. S.]

EUBU'LUS (Εὔβουλος), a son of Carmanor and father of Carme. (Paus. ii. 30. § 3.) This name likewise occurs as a surname of several divinities who were regarded as the authors of good counsel, or as well-disposed; though when applied to Hades, it is, like Eubuleus, a mere euphemism. (Orph. *Hymn.* 17. 12, 29. 6, 55. 3.) [L. S.]

EUBU'LUS, AURE'LIUS of Emesa, chief auditor of the exchequer (τοὺς καθόλου λόγους ἐπιτετραμμένος) under Elagabalus, rendered himself so odious by his rapacity and extortion, that upon the death of his patron the tyrant, he was torn to pieces by the soldiers and people, who had long clamorously demanded his destruction. (Dion Cass. lxxix. 21.) [W. R.]

EUBU'LUS, one of the commission of Nine appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned. He had before that date filled the office of magister scriniorum. In A. D. 435, he was named on the commission of Sixteen, which compiled the existing Theodosian code upon an altered plan. He then figures as comes and quaestor, with the titles illustris and magnificus. The emperor, however, in mentioning those who distinguished themselves in the composition of his code, does not signalize Eubulus. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EUBU'LUS (Εὔβουλος), an Athenian, the son of Euphranor, of the Cettian demus, was a very distinguished comic poet of the middle comedy, flourished, according to Suidas (*s. v.*), in the 101st Olympiad, B. C. 37⅚. If this date be correct (and it is confirmed by the statement that Philip, the son of Aristophanes, was one of his rivals), Eubulus must have exhibited comedies for a long series of years; for he ridiculed Callimedon, the contemporary of Demosthenes. (Athen. viii. p. 340, d.) It is clear, therefore, that Suidas is wrong in placing Eubulus on the confines of the Old and the Middle Comedy. He is expressly assigned by the author of the *Etymologicon Magnum* (p. 451. 30) and by Ammonius (*s. v.* ἔνδον) to the Middle Comedy, the duration of which begins very little before him, and extends to a period very little, if at all, after him.

His plays were chiefly on mythological subjects. Several of them contained parodies of passages from the tragic poets, and especially from Euripides. There are a few instances of his attacking eminent individuals by name, as Philocrates, Cydias, Callimedon, Dionysius the tyrant of Syracuse,

and Callistratus. He sometimes ridicules classes of persons, as the Thebans in his Ἀντιόπη.

His language is simple, elegant, and generally pure, containing few words which are not found in writers of the best period. Like Antiphanes, he was extensively pillaged by later poets, as, for example, by Alexis, Ophelion, and Ephippus.

Suidas gives the number of the plays of Eubulus at 104, of which there are extant more than 50 titles, namely, Ἀγκυλίων, Ἀγχίσης, Ἀμάλθεια, Ἀνασωζόμενοι, Ἀντιόπη, Ἄστυτοι, Αὔγη, Βελλεροφόντης, Γανυμήδης, Γλαῦκος, Δαίδαλος, Δαμαλίας is a corrupt title (Suid. *s. v.* Ἀσκωλιάζειν), for which Meineke would read Δαμασίας, Δευκαλίων, Διονύσιος, in which he appears to have ridiculed the confusion which prevailed in all the arrangements of the palace of Dionysius (Schol. *ad Aristoph. Thesm.* 136), Διόνυσος, or, according to the fuller title (Athen. xi. p. 460, e.), Σεμέλη ἢ Διόνυσος, Δόλων, Εἰρήνη, Εὐρώπη, Ἠχώ, Ἰξίων, Ἴων, Καλαθηφόροι, Καμπυλίων (doubtful), Κατακολλώμενος (doubtful), Κερκῶπες, Κλεψύδρα, Κορυδαλός, Κυβευταί, Λάκωνες ἢ Λήδα, Μήδεια, Μυλωθρίς, Μυσοί, Νάννιον, Ναυσικάα, Νεοττίς, Ξοῦθος, Ὀδυσσεύς, ἢ Πανόπται, Οἰδίπους, Οἰνόμαος ἢ Πέλοψ, Ὀλβία, Ὀρθάνης, Πάμφιλος, Παννυχίς, Παρμενίσκος, Πλαγγών, Πορνοβοσκός, Προκρίς, Προσουσία ἢ Κύκνος, Στεφανοπώλιδες, Σφιγγοκαρίων, Τιτθαί, Τιτᾶνες, Φοίνιξ, Χάριτες, Χρυσίλλα, Ψάλτρια. (Meineke, *Frag. Com. Graec.* vol. i. pp. 355—367, vol. iii. pp. 203—272; Clinton, *Fast. Hell.* sub ann. B. C. 375; Fabric. *Bibl. Graec.* vol. iv. pp. 442—444.) [P. S.]

EUCADMUS (Εὔκαδμος), an Athenian sculptor, the teacher of ANDROSTHENES. (Paus. x. 19. § 3.) [P. S.]

EUCA'MPIDAS (Εὐκαμπίδας), less properly EUCA'LPIDAS (Εὐκαλπίδας), an Arcadian of Maenalus, is mentioned by Demosthenes as one of those who, for the sake of private gain, became the instruments of Philip of Macedon in sapping the independence of their country. Polybius censures Demosthenes for his injustice in bringing so sweeping a charge against a number of distinguished men, and defends the Arcadians and Messenians in particular for their connexion with Philip. At the worst, he says, they are chargeable only with an error of judgment, in not seeing what was best for their country; and he thinks that, even in this point, they were justified by the result,—as if the result might not have been different, had they taken a different course. (Dem. *de Cor.* pp. 245, 324; Polyb. xvii. 14.) [CINEAS.] Eucampidas is mentioned by Pausanias (viii. 27) as one of those who led the Maenalian settlers to Megalopolis, to form part of the population of the new city, B. C. 371. [E. E.]

EUCHEIR (Εὔχειρ), is one of those names of Grecian artists, which are first used in the mythological period, on account of their significancy, but which were afterwards given to real persons. [CHEIRISOPHUS.] 1. Eucheir, a relation of Daedalus, and the inventor of painting in Greece, according to Aristotle, is no doubt only a mythical personage. (Plin. vii. 56.)

2. Eucheir, of Corinth, who, with Eugrammus, followed Demaratus into Italy (B. C. 664), and introduced the plastic art into Italy, should probably be considered also a mythical personage, designating the period of Etruscan art to which the earliest painted vases belong. (Plin. xxxv. 12. s. 43, comp. xxxv. 5; Thiersch, *Epochen*, pp. 165, 166; Müller, *Arch. d. Kunst*, § 75.) At all events, there appear to have been families of artists, both at Corinth and at Athens, in which the name was hereditary. The following are known.

3. Eucheirus (Εὔχειρος, for so Pausanias gives the name) of Corinth, a statuary, was the pupil of Syadras and Chartas, of Sparta, and the teacher of Clearchus of Rhegium. (Paus. vi. 4. § 2.) He must therefore have flourished about the 65th or 66th Olympiad, B. C. 520 or 516. [CHARTAS, PYTHAGORAS OF RHEGIUM.] This is probably the Euchir whom Pliny mentions among those who made statues of athletes, &c. (*H. N.* xxxiv. 8. s. 19, § 34.)

4. Eucheir, the son of Eubulides, of Athens, a sculptor, made the marble statue of Hermes, in his temple at Pheneus in Arcadia. (Paus. viii. 14. § 7.) Something more is known of him through inscriptions discovered at Athens, in reference to which see EUBULIDES. [P. S.]

EUCHEIRUS, statuary. [EUCHEIR, No. 3.]

EUCHE'NOR (Εὐχήνωρ), a son of Coeranus and grandson of Polyïdus of Megara. He took part in the Trojan war, and was killed. (Paus. i. 43. § 5.) In Homer (*Il.* xii. 663) he is called a son of the seer Polyïdus of Corinth. There are two other mythical personages of this name. (Apollod. ii. 1. § 5; Eustath. *ad Hom.* p. 1839.) [L. S.]

EUCHE'RIA, the authoress of sixteen elegiac couplets, in which she gives vent to the indignation excited by the proposals of an unworthy suitor—stringing together a long series of the most absurd and unnatural combinations, all of which are to be considered as fitting and appropriate in comparison with such an union. The idea of the piece was evidently suggested by the Virgilian lines

Mopso Nisa datur; quid non speremus amantes?
Jungentur jam grypes equis; aevoque sequenti
Cum canibus timidi venient ad pocula damae,

while in tone and spirit it bears some resemblance to the Ibis ascribed to Ovid, and to the Dirae of Valerius Cato. The presumptuous wooer is called a *rusticus servus*, by which we must clearly understand, not a slave in the Roman acceptation of the term, but one of those *villani* or serfs who, according to the ancient practice in Germany and Gaul, were considered as part of the live stock indissolubly bound to the soil which they cultivated. From this circumstance, from the introduction here and there of a barbarous word, from the fact that most of the original MSS. of these verses were found in France, and that the name of Eucherius was common in that country in the fifth and sixth centuries, we may form a guess as to the period when this poetess flourished, and as to the land of her nativity; but we possess no evidence which can entitle us to speak with any degree of confidence. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. lxv. and p. 97, vol. iv. pt. ii. p. 827, vol. v. pt. iii. p. 1458; Burmann, *Anthol. Lat.* v. 133, or n. 385, ed. Meyer.) [W. R.]

EUCHE'RIUS, bishop of Lyons, was born, during the latter half of the fourth century, of an illustrious family. His father Valerianus is by many believed to be the Valerianus who about this period held the office of Praefectus Galliae, and was a near relation of the emperor Avitus. Eucherius married Gallia, a lady not inferior to himself in station, by whom he had two sons, Salonius and Veranius, and two daughters, Consortia and

Tullia. About the year A. D. 410, while still in the vigour of his age, he determined to retire from the world, and accordingly betook himself, with his wife and family, first to Lerins (Lerinum), and from thence to the neighbouring island of Lero or St. Margaret, where he lived the life of a hermit, devoting himself to the education of his children, to literature, and to the exercises of religion. During his retirement in this secluded spot, he acquired so high a reputation for learning and sanctity, that he was chosen bishop of Lyons about A. D. 434, a dignity enjoyed by him until his death, which is believed to have happened in 450, under the emperors Valentinianus III. and Marcianus. Veranius was appointed his successor in the episcopal chair, while Salonius became the head of the church at Geneva.

The following works bear the name of this prelate: 1. *De laude Eremi*, written about the year A. D. 428, in the form of an epistle to Hilarius of Arles. It would appear that Eucherius, in his passion for a solitary life, had at one time formed the project of visiting Egypt, that he might profit by the bright example of the anchorets who thronged the deserts near the Nile. He requested information from Cassianus [CASSIANUS], who replied by addressing to him some of those *collationes* in which are painted in such lively colours the habits and rules pursued by the monks and eremites of the Thebaid. The enthusiasm excited by these details called forth the letter bearing the above title.

2. *Epistola paraenetica ad Valerianum cognatum de contemtu mundi et secularis philosophiae*, composed about A. D. 432, in which the author endeavours to detach his wealthy and magnificent kinsman from the pomps and vanities of the world. An edition with scholia was published by Erasmus at Basle in 1520.

3. *Liber formularum spiritalis intelligentiae ad Veranium filium*, or, as the title sometimes appears, *De forma spiritalis intellectus*, divided into eleven chapters, containing an exposition of many phrases and texts in Scripture upon allegorical, typical, and mystical principles.

4. *Instructionum Libri II. ad Salonium filium.* The first book treats "De Quaestionibus difficilioribus Veteris et Novi Testamenti," the second contains "Explicationes nominum Hebraicorum."

5. *Homiliae.* Those, namely, published by Livineius at the end of the "Sermones Catechetici Theodori Studitae," Antverp., 8vo. 1602.

The authenticity of the following is very doubtful.

6. *Historia Passionis S. Mauritii et Sociorum Martyrum Legionis Felicis Thebaeae Agaunensium.*

7. *Exhortatio ad Monachos*, the first of three printed by Holstenius in his "Codex Regularum," Rom. 1661, p. 89.

8. *Epitome Operum Cassiani.*

The following are certainly spurious: 1. *Commentarius in Genesim.* 2. *Commentariorum in libros Regum Libri IV.* 3. *Epistola ad Faustinum.* 4. *Epistola ad Philonem.* 5. *Regula duplex ad Monachos.* 6. *Homiliarum Collectio*, ascribed in some of the larger collections of the Fathers to Eusebius of Emesa, in others to Gallicanus. Eucherius is, however, known to have composed many homilies; but, with the exception of those mentioned above (5), they are believed to have perished.

No complete collection of the works of Eucherius has ever been published. The various editions of the separate tracts are carefully enumerated by Schönemann, and the greater number of them will be found in the "Chronologia S. insulae Lerinensis," by Vincentius Barralis, Lugdun. 4to. 1613; in "D. Eucherii Lug. Episc. doctiss. Lucubrationes cura Joannis Alexandri Brassicani," Basil. fol. 1531; in the *Bibliotheca Patrum*, Colon. fol. 1618, vol. v. p. 1; and in the *Bibl. Pat. Max.* Lugdun. fol. 1677, vol. vi. p. 822. (Gennad. *de Viris. Ill.* c. 63; Schoenemann, *Bibl. Patrum. Lat.* ii. § 36.)

This Eucherius must not be confounded with another Gaulish prelate of the same name who flourished during the early part of the sixth century, and was a member of ecclesiastical councils held in Gaul during the years A. D. 524, 527, 529. The latter, although a bishop, was certainly not bishop of Lyons. See Jos. Antelmius, *Assertio pro unico S. Eucherio Lugdunensi episcopo*, Paris, 4to. 1726.

There is yet another Eucherius who was bishop of Orleans in the eighth century. [W. R.]

EUCLEIA (Εὐκλεία), a divinity who was worshipped at Athens, and to whom a sanctuary was dedicated there out of the spoils which the Athenians had taken in the battle of Marathon. (Paus. i. 14. § 4.) The goddess was only a personification of the glory which the Athenians had reaped in the day of that memorable battle. (Comp. Böckh, *Corp. Inscript.* n. 258.) Eucleia was also used at Athens as a surname of Artemis, and her sanctuary was of an earlier date, for Euchidas died in it. (Plut. *Arist.* 20; EUCHIDAS.) Plutarch remarks, that many took Eucleia for Artemis, and thus made her the same as Artemis Eucleia, but that others described her as a daughter of Heracles and Myrto, a daughter of Menoetius; and he adds that this Eucleia died as a maiden, and was worshipped in Boeotia and Locris, where she had an altar and a statue in every market-place, on which persons on the point of marrying used to offer sacrifices to her. Whether and what connexion there existed between the Attic and Boeotian Eucleia is unknown, though it is probable that the Attic divinity was, as is remarked above, a mere personification, and consequently quite independent of Eucleia, the daughter of Heracles. Artemis Eucleia had also a temple at Thebes. (Paus. ix. 17. § 1.) [L. S.]

EUCLEIDES (Εὐκλείδης) of ALEXANDRIA. The length of this article will not be blamed by any one who considers that, the sacred writers excepted, no Greek has been so much read or so variously translated as Euclid. To this it may be added, that there is hardly any book in our language in which the young scholar or the young mathematician can find all the information about this name which its celebrity would make him desire to have.

Euclid has almost given his own name to the science of geometry, in every country in which his writings are studied; and yet all we know of his private history amounts to very little. He lived, according to Proclus (*Comm. in Eucl.* ii. 4), in the time of the first Ptolemy, B. C. 323—283. The forty years of Ptolemy's reign are probably those of Euclid's age, not of his youth; for had he been trained in the school of Alexandria formed by Ptolemy, who invited thither men of note, Proclus would probably have given us the name of his teacher: but tradition rather makes Euclid the founder of the Alexandrian mathematical school than its pupil. This point is very material to the

formation of a just opinion of Euclid's writings; he was, we see, a younger contemporary of Aristotle (B. C. 384—322) if we suppose him to have been of mature age when Ptolemy began to patronise literature: and on this supposition it is not likely that Aristotle's writings, and his logic in particular, should have been read by Euclid in his youth, if at all. To us it seems almost certain, from the structure of Euclid's writings, that he had not read Aristotle: on this supposition, we pass over, as perfectly natural, things which, on the contrary one, would have seemed to shew great want of judgment.

Euclid, says Proclus, was younger than Plato, and older than Eratosthenes and Archimedes, the latter of whom mentions him. He was of the Platonic sect, and well read in its doctrines. He collected the Elements, put into order much of what Eudoxus had done, completed many things of Theaetetus, and was the first who reduced to unobjectionable demonstration the imperfect attempts of his predecessors. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road (μὴ εἶναι βασιλικὴν ἄτραπον πρὸς γεωμετρίαν).* This piece of wit has had many imitators; "Quel diable" said a French nobleman to Rohault, his teacher of geometry, "pourrait entendre cela?" to which the answer was "Ce serait un diable qui aurait de la patience." A story similar to that of Euclid is related by Seneca (*Ep.* 91, cited by August) of Alexander.

Pappus (lib. vii. *in praef.*) states that Euclid was distinguished by the fairness and kindness of his disposition, particularly towards those who could do anything to advance the mathematical sciences: but as he is here evidently making a contrast to Apollonius, of whom he more than insinuates a directly contrary character, and as he lived more than four centuries after both, it is difficult to give credence to his means of knowing so much about either. At the same time we are to remember that he had access to many records which are now lost. On the same principle, perhaps, the account of Nasir-eddin and other Easterns is not to be entirely rejected, who state that Euclid was sprung of Greek parents, settled at Tyre; that he lived, at one time, at Damascus; that his father's name was Naucrates, and grandfather's Zenarchus. (August, who cites Gartz, *De Interpr. Eucl. Arab.*) It is against this account that Eutocius of Ascalon never hints at it.

At one time Euclid was universally confounded with Euclid of Megara, who lived near a century before him, and heard Socrates. Valerius Maximus has a story (viii. 12) that those who came to Plato about the construction of the celebrated Delian altar were referred by him to Euclid the geometer. This story, which must needs be false, since Euclid of Megara, the contemporary of Plato, was not a geometer, is probably the origin of the confusion.

* This celebrated anecdote breaks off in the middle of the sentence in the Basle edition of Proclus. Barocius, who had better manuscripts, supplies the Latin of it; and Sir Henry Savile, who had manuscripts of all kinds in his own library, quotes it as above, with only ἐπὶ for πρὸς. August, in his edition of Euclid, has given this chapter of Proclus in Greek, but without saying from whence he has taken it.

Harless thinks that *Eudoxus* should be read for *Euclid* in the passage of Valerius.

In the frontispiece to Whiston's translation of Tacquet's Euclid there is a bust, which is said to be taken from a brass coin in the possession of Christina of Sweden; but no such coin appears in the published collection of those in the cabinet of the queen of Sweden. Sidonius Apollinaris says (*Epist.* xi. 9) that it was the custom to paint Euclid with the fingers extended (*laxatis*), as if in the act of measurement.

The history of geometry before the time of Euclid is given by Proclus, in a manner which shews that he is merely making a summary of well known or at least generally received facts. He begins with the absurd stories so often repeated, that the Aegyptians were obliged to invent geometry in order to recover the landmarks which the Nile destroyed year by year, and that the Phoenicians were equally obliged to invent arithmetic for the wants of their commerce. Thales, he goes on to say, brought this knowledge into Greece, and added many things, attempting some in a general manner (καθολικώτερον) and some in a perceptive or sensible manner (αἰσθητικώτερον). Proclus clearly refers to *physical* discovery in geometry, by measurement of instances. Next is mentioned Ameristus, the brother of Stesichorus the poet. Then Pythagoras changed it into the form of a liberal science (παιδείας ἐλευθέρου), took higher views of the subject, and investigated his theorems immaterially and intellectually (ἀΰλως καὶ νοερῶς): he also wrote on incommensurable quantities (ἀλόγων), and on the mundane figures (the five regular solids).

Barocius, whose Latin edition of Proclus has been generally followed, singularly enough translates ἄλογα by *quae non explicari possunt*, and Taylor follows him with "such things as cannot be explained." It is strange that two really learned editors of Euclid's commentator should have been ignorant of one of Euclid's technical terms. Then come Anaxagoras of Clazomenae, and a little after him Oenopides of Chios; then Hippocrates of Chios, who squared the lunule, and then Theodorus of Cyrene. Hippocrates is the first writer of elements who is recorded. Plato then did much for geometry by the mathematical character of his writings; then Leodamos of Thasus, Archytas of Tarentum, and Theaetetus of Athens, gave a more scientific basis (ἐπιστημονικωτέραν σύστασιν) to various theorems; Neocleides and his disciple Leon came after the preceding, the latter of whom increased both the extent and utility of the science, in particular by finding a test (διορισμόν) of whether the thing proposed be possible* or impossible. Eudoxus of Cnidus, a little younger than Leon, and the companion of those about Plato [EUDOXUS], increased the number of general theorems, added three proportions to the three already existing, and in the things which concern the section (of the cone, no doubt) which was started by Plato himself, much increased their number, and employed analyses upon them. Amyclas Heracleotes, the companion of Plato, Menaechmus, the disciple of Eudoxus and of Plato, and his brother Deinostratus, made geometry more perfect. Theudius of Magnesia

* We cannot well understand whether by δυνατόν Proclus means geometrically soluble, or possible in the common sense of the word.

generalized many particular propositions. Cyzicinus of Athens was his contemporary; they took different sides on many common inquiries. Hermotimus of Colophon added to what had been done by Eudoxus and Theaetetus, discovered elementary propositions, and wrote something on loci. Philip (ὁ Μεταῖος, others read Μεδμαῖος, Barocius reads Mendaeus), the follower of Plato, made many mathematical inquiries connected with his master's philosophy. Those who write on the history of geometry bring the completion of this science thus far. Here Proclus expressly refers to written history, and in another place he particularly mentions the history of Eudemus the Peripatetic.

This history of Proclus has been much kept in the background, we should almost say discredited, by editors, who seem to wish it should be thought that a finished and unassailable system sprung at once from the brain of Euclid; an armed Minerva from the head of a Jupiter. But Proclus, as much a worshipper as any of them, must have had the same bias, and is therefore particularly worthy of confidence when he cites written history as to what was *not* done by Euclid. Make the most we can of his preliminaries, still the thirteen books of the Elements must have been a tremendous advance, probably even greater than that contained in the Principia of Newton. But still, to bring the state of our opinion of this progress down to something short of painful wonder, we are told that demonstration had been given, that something had been written on proportion, something on incommensurables, something on loci, something on solids; that analysis had been applied, that the conic sections had been thought of, that the Elements had been distinguished from the rest and written on. From what Hippocrates had done, we know that the important property of the right-angled triangle was known; we rely much more on the lunules than on the story about Pythagoras. The dispute about the famous Delian problem had arisen, and some conventional limit to the instruments of geometry must have been adopted; for on keeping within them, the difficulty of this problem depends.

It will be convenient to speak separately of the *Elements of Euclid*, as to their contents; and afterwards to mention them bibliographically, among the other writings. The book which passes under this name, as given by Robert Simson, unexceptionable as *Elements of Geometry*, is not calculated to give the scholar a proper idea of the *elements of Euclid*; but it is admirably adapted to confuse, in the mind of the young student, all those notions of sound criticism which his other instructors are endeavouring to instil. The idea that Euclid must be perfect had got possession of the geometrical world; accordingly each editor, when he made what he took to be an alteration for the better, assumed that he was *restoring*, not *amending*, the original. If the books of Livy were to be re-written upon the basis of Niebuhr, and the result declared to be the real text, then Livy would no more than share the fate of Euclid; the only difference being, that the former would undergo a larger quantity of alteration than editors have seen fit to inflict upon the latter. This is no caricature; *e. g.*, Euclid, says Robert Simson, gave, without doubt, a definition of compound ratio at the beginning of the fifth book, and accordingly he there inserts, not merely a definition, but, he assures us, the very one which Euclid gave. Not a single manuscript supports him: how, then, did he know? He saw that there *ought* to have been such a definition, and he concluded that, therefore, there *had been* one. Now we by no means uphold Euclid as an all-sufficient guide to geometry, though we feel that it is to himself that we owe the power of amending his writings; and we hope we may protest against the assumption that he could not have erred, whether by omission or commission.

Some of the characteristics of the *Elements* are briefly as follows:—

First. There is a total absence of distinction between the various ways in which we know the meaning of terms: certainty, and nothing more, is the thing sought. The definition of straightness, an idea which it is impossible to put into simpler words, and which is therefore described by a more difficult circumlocution, comes under the same heading as the explanation of the word "parallel." Hence disputes about the correctness or incorrectness of many of the definitions.

Secondly. There is no distinction between propositions which require demonstration, and those which a logician would see to be nothing but different modes of stating a preceding proposition. When Euclid has proved that everything which is not A is not B, he does not hold himself entitled to infer that every B is A, though the two propositions are identically the same. Thus, having shewn that every point of a circle which is not the centre is not one from which three equal straight lines can be drawn, he cannot infer that any point from which three equal straight lines are drawn is the centre, but has need of a new demonstration. Thus, long before he wants to use book i. prop. 6, he has proved it again, and independently.

Thirdly. He has not the smallest notion of admitting any generalized use of a word, or of parting with any ordinary notion attached to it. Setting out with the conception of an angle rather as the sharp corner made by the meeting of two lines than as the magnitude which he afterwards shews how to measure, he never gets rid of that corner, never admits two right angles to make one angle, and still less is able to arrive at the idea of an angle greater than two right angles. And when, in the last proposition of the sixth book, his definition of proportion absolutely requires that he should reason on angles of even more than four right angles, he takes no notice of this necessity, and no one can tell whether it was an oversight, whether Euclid thought the extension one which the student could make for himself, or whether (which has sometimes struck us as not unlikely) the elements were his last work, and he did not live to revise them.

In one solitary case, Euclid seems to have made an omission implying that he recognized that natural extension of language by which *unity* is considered as a *number*, and Simson has thought it necessary to supply the omission (see his book v. prop. A), and has shewn himself more Euclid than Euclid upon the point of all others in which Euclid's philosophy is defective.

Fourthly. There is none of that attention to the forms of accuracy with which translators have endeavoured to invest the Elements, thereby giving them that appearance which has made many teachers think it meritorious to insist upon their pupils remembering the very words of Simson. Theorems are found among the definitions: assump-

tions are made which are not formally set down among the postulates. Things which really ought to have been proved are sometimes passed over, and whether this is by mistake, or by intention of supposing them self-evident, cannot now be known: for Euclid never refers to previous propositions by name or number, but only by simple re-assertion without reference; except that occasionally, and chiefly when a negative proposition is referred to, such words as "it has been demonstrated" are employed, without further specification.

Fifthly. Euclid never condescends to hint at the reason why he finds himself obliged to adopt any particular course. Be the difficulty ever so great, he removes it without mention of its existence. Accordingly, in many places, the unassisted student can only see that much trouble is taken, without being able to guess why.

What, then, it may be asked, is the peculiar merit of the Elements which has caused them to retain their ground to this day? The answer is, that the preceding objections refer to matters which can be easily mended, without any alteration of the main parts of the work, and that no one has ever given so easy and natural a chain of geometrical consequences. There is a never erring truth in the results; and, though there may be here and there a self-evident assumption used in demonstration, but not formally noted, there is never any the smallest departure from the limitations of construction which geometers had, from the time of Plato, imposed upon themselves. The strong inclination of editors, already mentioned, to consider Euclid as perfect, and all negligences as the work of unskilful commentators or interpolators, is in itself a proof of the approximate truth of the character they give the work; to which it may be added that editors in general prefer Euclid as he stands to the alterations of other editors.

The Elements consist of thirteen books written by Euclid, and two of which it is supposed that Hypsicles is the author. The first four and the sixth are on plane geometry; the fifth is on the theory of proportion, and applies to magnitude in general; the seventh, eighth, and ninth, are on arithmetic; the tenth is on the arithmetical characteristics of the divisions of a straight line; the eleventh and twelfth are on the elements of solid geometry; the thirteenth (and also the fourteenth and fifteenth) are on the regular solids, which were so much studied among the Platonists as to bear the name of Platonic, and which, according to Proclus, were the objects on which the Elements were really meant to be written.

At the commencement of the first book, under the name of definitions (ὅροι), are contained the assumption of such notions as the point, line, &c., and a number of verbal explanations. Then follow, under the name of postulates or demands (αἰτήματα), all that it is thought necessary to state as assumed in geometry. There are six postulates, three of which restrict the amount of construction granted to the joining two points by a straight line, the indefinite lengthening of a terminated straight line, and the drawing of a circle with a given centre, and a given distance measured from that centre as a radius; the other three assume the equality of all right angles, the much disputed property of two lines, which meet a third at angles less than two right angles (we mean, of course, much disputed as to its propriety as an assumption, not as to its truth), and that two straight lines cannot inclose a space. Lastly, under the name of *common notions* (κοιναὶ ἔννοιαι) are given, either as common to all men or to all sciences, such assertions as that—things equal to the same are equal to one another—the whole is greater than its part—&c. Modern editors have put the last three postulates at the end of the common notions, and applied the term *axiom* (which was not used till after Euclid) to them all. The intention of Euclid seems to have been, to distinguish between that which his reader must grant, or seek another system, whatever may be his opinion as to the propriety of the assumption, and that which there is no question every one will grant. The modern editor merely distinguishes the assumed *problem* (or construction) from the assumed *theorem*. Now there is no such distinction in Euclid as that of problem and theorem; the common term πρότασις, translated *proposition*, includes both, and is the only one used. An immense preponderance of manuscripts, the testimony of Proclus, the Arabic translations, the summary of Boethius, place the assumptions about right angles and parallels (and most of them, that about two straight lines) among the postulates; and this seems most reasonable, for it is certain that the first two assumptions can have no claim to rank among common notions or to be placed in the same list with "the whole is greater than its part."

Without describing minutely the contents of the first book of the Elements, we may observe that there is an arrangement of the propositions, which will enable any teacher to divide it into sections. Thus propp. 1—3 extend the power of construction to the drawing of a circle with any centre and *any* radius; 4—8 are the basis of the theory of equal triangles; 9—12 increase the power of construction; 13—15 are solely on relations of angles; 16—21 examine the relations of parts of one triangle; 22—23 are additional constructions; 23—26 augment the doctrine of equal triangles; 27—31 contain the theory of parallels;* 32 stands alone, and gives the relation between the angles of a triangle; 33—34 give the first properties of a parallelogram; 35—41 consider parallelograms and triangles of equal areas, but different forms; 42—46 apply what precedes to augmenting power of construction; 47—48 give the celebrated property of a right angled triangle and its converse. The other books are all capable of a similar species of subdivision.

The second book shews those properties of the rectangles contained by the parts of divided straight lines, which are so closely connected with the common arithmetical operations of multiplication and division, that a student or a teacher who is not fully alive to the existence and difficulty of incommensurables is apt to think that common arithmetic would be as rigorous as geometry. Euclid knew better.

The third book is devoted to the consideration of the properties of the circle, and is much cramped in several places by the imperfect idea already alluded to, which Euclid took of an angle. There are some places in which he clearly drew upon experimental knowledge of the form of a circle,

* See *Penny Cyclopaedia*, art. "Parallels," for some account of this well-worn subject.

and made tacit assumptions of a kind which are rarely met with in his writings.

The fourth book treats of regular figures. Euclid's original postulates of construction give him, by this time, the power of drawing them of 3, 4, 5, and 15 sides, or of double, quadruple, &c., any of these numbers, as 6, 12, 24, &c., 8, 16, &c. &c.

The fifth book is on the theory of proportion. It refers to all kinds of magnitude, and is wholly independent of those which precede. The existence of incommensurable quantities obliges him to introduce a definition of proportion which seems at first not only difficult, but uncouth and inelegant; those who have examined other definitions know that all which are not defective are but various readings of that of Euclid. The reasons for this difficult definition are not alluded to, according to his custom; few students therefore understand the fifth book at first, and many teachers decidedly object to make it a part of the course. A distinction should be drawn between Euclid's definition and his manner of applying it. Every one who understands it must see that it is an application of arithmetic, and that the defective and unwieldy forms of arithmetical expression which never were banished from Greek science, need not be the necessary accompaniments of the modern use of the fifth book. For ourselves, we are satisfied that the only rigorous road to proportion is either through the fifth book, or else through something much more difficult than the fifth book need be.

The sixth book applies the theory of proportion, and adds to the first four books the propositions which, for want of it, they could not contain. It discusses the theory of figures of the same form, technically called *similar*. To give an idea of the advance which it makes, we may state that the first book has for its highest point of constructive power the formation of a rectangle upon a given base, equal to a given rectilinear figure; that the second book enables us to turn this rectangle into a square; but the sixth book empowers us to make a figure of any given rectilinear shape equal to a rectilinear figure of given size, or briefly, to construct a figure of the form of one given figure, and of the size of another. It also supplies the geometrical form of the solution of a quadratic equation.

The seventh, eighth, and ninth books cannot have their subjects usefully separated. They treat of arithmetic, that is, of the fundamental properties of numbers, on which the rules of arithmetic must be founded. But Euclid goes further than is necessary merely to construct a system of computation, about which the Greeks had little anxiety. He is able to succeed in shewing that numbers which are prime to one another are the least in their ratio, to prove that the number of primes is infinite, and to point out the rule for constructing what are called perfect numbers. When the modern systems began to prevail, these books of Euclid were abandoned to the antiquary: our elementary books of arithmetic, which till lately were all, and now are mostly, systems of mechanical rules, tell us what would have become of geometry if the earlier books had shared the same fate.

The tenth book is the development of all the power of the preceding ones, geometrical and arithmetical. It is one of the most curious of the Greek speculations: the reader will find a synoptical account of it in the *Penny Cyclopaedia* article, "Irrational Quantities." Euclid has evidently in his mind the intention of classifying incommensurable quantities: perhaps the circumference of the circle, which we know had been an object of inquiry, was suspected of being incommensurable with its diameter; and hopes were perhaps entertained that a searching attempt to arrange the incommensurables which ordinary geometry presents might enable the geometer to say finally to which of them, if any, the circle belongs. However this may be, Euclid investigates, by isolated methods, and in a manner which, unless he had a concealed algebra, is more astonishing to us than anything in the Elements, every possible variety of lines which can be represented by $\sqrt{(\sqrt{a} \pm \sqrt{b})}$, a and b representing two commensurable lines. He divides lines which can be represented by this formula into 25 species, and he succeeds in detecting every possible species. He shews that every individual of every species is incommensurable with all the individuals of every other species; and also that no line of any species can belong to that species in two different ways, or for two different sets of values of a and b. He shews how to form other classes of incommensurables, in number how many soever, no one of which can contain an individual line which is commensurable with an individual of any other class; and he demonstrates the incommensurability of a square and its diagonal. This book has a completeness which none of the others (not even the fifth) can boast of: and we could almost suspect that Euclid, having arranged his materials in his own mind, and having completely elaborated the tenth book, wrote the preceding books after it, and did not live to revise them thoroughly.

The eleventh and twelfth books contain the elements of solid geometry, as to prisms, pyramids, &c. The duplicate ratio of the diameters is shewn to be that of two circles, the triplicate ratio that of two spheres. Instances occur of the *method of exhaustions*, as it has been called, which in the hands of Archimedes became an instrument of discovery, producing results which are now usually referred to the differential calculus: while in those of Euclid it was only the mode of proving propositions which must have been seen and believed before they were proved. The method of these books is clear and elegant, with some striking imperfections, which have caused many to abandon them, even among those who allow no substitute for the first six books. The thirteenth, fourteenth, and fifteenth books are on the five regular solids: and even had they all been written by Euclid (the last two are attributed to Hypsicles), they would but ill bear out the assertion of Proclus, that the regular solids were the objects with a view to which the Elements were written: unless indeed we are to suppose that Euclid died before he could complete his intended structure. Proclus was an enthusiastic Platonist: Euclid was of that school; and the former accordingly attributes to the latter a particular regard for what were sometimes called the Platonic bodies. But we think that the author himself of the Elements could hardly have considered them as a mere introduction to a favourite speculation: if he were so blind, we have every reason to suppose that his own contemporaries could have set him right. From various indications, it can be collected that the fame of the Elements was almost coeval with their publication; and by the time of

Marinus we learn from that writer that Euclid was called κύριος στοιχειωτής.

The *Data* of Euclid should be mentioned in connection with the Elements. This is a book containing a hundred propositions of a peculiar and limited intent. Some writers have professed to see in it a key to the geometrical analysis of the ancients, in which they have greatly the advantage of us. When there is a problem to solve, it is undoubtedly advantageous to have a rapid perception of the steps which will reach the result, if they can be successively made. Given A, B, and C, to find D: one person may be completely at a loss how to proceed; another may see almost intuitively that when A, B, and C are given, E can be found; from which it may be that the first person, had he perceived it, would have immediately found D. The formation of *data consequential*, as our ancestors would perhaps have called them, things not absolutely given, but the gift of which is implied in, and necessarily follows from, that which *is* given, is the object of the hundred propositions above mentioned. Thus, when a straight line of given length is intercepted between two given parallels, one of these propositions shews that the angle it makes with the parallels is given in magnitude. There is not much more in this book of Data than an intelligent student picks up from the Elements themselves; on which account we cannot consider it as a great step in geometrical analysis. The operations of thought which it requires are indispensable, but they are contained elsewhere. At the same time we cannot deny that the Data might have fixed in the mind of a Greek, with greater strength than the Elements themselves, notions upon consequential data which the moderns acquire from the application of arithmetic and algebra: perhaps it was the perception of this which dictated the opinion about the value of the book of Data in analysis.

While on this subject, it may be useful to remind the reader how difficult it is to judge of the character of Euclid's writings, as far as his own merits are concerned, ignorant as we are of the precise purpose with which any one was written. For instance: was he merely shewing his contemporaries that a connected system of demonstration might be made without taking more than a certain number of postulates out of a collection, the necessity of each of which had been advocated by some and denied by others? We then understand why he placed his six postulates in the prominent position which they occupy, and we can find no fault with his tacit admission of many others, the necessity of which had perhaps never been questioned. But if we are to consider him as meaning to be what his commentators have taken him to be, a model of the most scrupulous formal rigour, we can then deny that he has altogether succeeded, though we may admit that he has made the nearest approach.

The literary history of the writings of Euclid would contain that of the rise and progress of geometry in every Christian and Mohammedan nation: our notice, therefore, must be but slight, and various points of it will be confirmed by the bibliographical account which will follow.

In Greece, including Asia Minor, Alexandria, and the Italian colonies, the Elements soon became the universal study of geometers. Commentators were not wanting; Proclus mentions Heron and Pappus, and Aeneas of Hierapolis, who made an epitome of the whole. Theon the younger (of Alexandria) lived a little before Proclus (who died about A. D. 485). The latter has made his feeble commentary on the first book valuable by its historical information, and was something of a luminary in ages more dark than his own. But Theon was a light of another sort, and his name has played a conspicuous and singular part in the history of Euclid's writings. He gave a new *edition* of Euclid, with some slight additions and alterations: he tells us so himself, and uses the word ἔκδοσις, as applied to his own edition, in his commentary on Ptolemy. He also informs us that the part which relates to the sectors in the last proposition of the sixth book is his own addition: and it is found in all the manuscripts following the ὅπερ ἔδει δεῖξαι with which Euclid always ends. Alexander Aphrodisiensis (*Comment. in priora Analyt. Aristot.*) mentions as the fourth of the tenth book that which is the fifth in all manuscripts. Again, in several manuscripts the whole work is headed as ἐκ τῶν Θέωνος συνουσιῶν. We shall presently see to what this led: but now we must remark that Proclus does not mention Theon at all; from which, since both were Platonists residing at Alexandria, and Proclus had probably seen Theon in his younger days, we must either infer some quarrel between the two, or, which is perhaps more likely, presume that Theon's alterations were very slight.

The two books of Geometry left by BOETHIUS contain nothing but enunciations and diagrams from the first four books of Euclid. The assertion of Boethius that Euclid only arranged, and that the discovery and demonstration were the work of others, probably contributed to the notions about Theon presently described. Until the restoration of the Elements by translation from the Arabic, this work of Boethius was the only European treatise on geometry, as far as is known.

The Arabic translations of Euclid began to be made under the caliphs Haroun al Raschid and Al Mamun; by their time, the very name of Euclid had almost disappeared from the West. But nearly one hundred and fifty years followed the capture of Egypt by the Mohammedans before the latter began to profit by the knowledge of the Greeks. After this time, the works of the geometers were sedulously translated, and a great impulse was given by them. Commentaries, and even original writings, followed; but so few of these are known among us, that it is only from the Saracen writings on astronomy (a science which always carries its own history along with it) that we can form a good idea of the very striking progress which the Mohammedans made under their Greek teachers. Some writers speak slightingly of this progress, the results of which they are too apt to compare with those of our own time: they ought rather to place the Saracens by the side of their own Gothic ancestors, and, making some allowance for the more advantageous circumstances under which the first started, they should view the second systematically dispersing the remains of Greek civilization, while the first were concentrating the geometry of Alexandria, the arithmetic and algebra of India, and the astronomy of both, to form a nucleus for the present state of science.

The Elements of Euclid were restored to Europe by translation from the Arabic. In connection with this restoration four Eastern editors may be

mentioned. Honein ben Ishak (died A. D. 873) published an edition which was afterwards corrected by Thabet ben Corrah, a well-known astronomer. After him, according to D'Herbelot, Othman of Damascus (of uncertain date, but before the thirteenth century) saw at Rome a Greek manuscript containing many more propositions than he had been accustomed to find: he had been used to 190 diagrams, and the manuscript contained 40 more. If these numbers be correct, Honein could only have had the first six books; and the new translation which Othman immediately made must have been afterwards augmented. A little after A. D. 1260, the astronomer Nasireddin gave another edition, which is now accessible, having been printed in Arabic at Rome in 1594. It is tolerably complete, but yet it is not the edition from which the earliest European translation was made, as Peyrard found by comparing the same proposition in the two.

The first European who found Euclid in Arabic, and translated the Elements into Latin, was Athelard or Adelard, of Bath, who was certainly alive in 1130. (See "Adelard," in the *Biogr. Dict.* of the Soc. D. U. K.) This writer probably obtained his original in Spain: and his translation is the one which became current in Europe, and is the first which was printed, though under the name of Campanus. Till very lately, Campanus was supposed to have been the translator. Tiraboschi takes it to have been Adelard, as a matter of course; Libri pronounces the same opinion after inquiry; and Scheibel states that in his copy of Campanus the authorship of Adelard was asserted in a handwriting as old as the work itself. (A. D. 1482.) Some of the manuscripts which bear the name of Adelard have that of Campanus attached to the commentary. There are several of these manuscripts in existence; and a comparison of any one of them with the printed book which was attributed to Campanus would settle the question.

The seed thus brought by Adelard into Europe was sown with good effect. In the next century Roger Bacon quotes Euclid, and when he cites Boethius, it is not for his geometry. Up to the time of printing, there was at least as much dispersion of the Elements as of any other book: after this period, Euclid was, as we shall see, an early and frequent product of the press. Where science flourished, Euclid was found; and wherever he was found, science flourished more or less according as more or less attention was paid to his Elements. As to writing another work on geometry, the middle ages would as soon have thought of composing another New Testament: not only did Euclid preserve his right to the title of *κύριος στοιχειωτής* down to the end of the seventeenth century, and that in so absolute a manner, that then, as sometimes now, the young beginner imagined the name of the man to be a synonyme for the science; but his order of demonstration was thought to be necessary, and founded in the nature of our minds. Tartaglia, whose bias we might suppose would have been shaken by his knowledge of Indian arithmetic and algebra, calls Euclid *solo introduttore delle scientie mathematice:* and algebra was not at that time considered as entitled to the name of a science by those who had been formed on the Greek model; "*arte maggiore*" was its designation. The story about Pascal's discovery of geometry in his boyhood (A. D. 1635) contains the statement that he had got "as far as the 32nd proposition of the first book" before he was detected, the exaggerators (for much exaggerated this very circumstance shews the truth must have been) not having the slightest idea that a new invented system could proceed in any other order than that of Euclid.

The vernacular translations of the Elements date from the middle of the sixteenth century, from which time the history of mathematical science divides itself into that of the several countries where it flourished. By slow steps, the continent of Europe has almost entirely abandoned the ancient Elements, and substituted systems of geometry more in accordance with the tastes which algebra has introduced: but in England, down to the present time, Euclid has held his ground. There is not in our country any system of geometry twenty years old, which has pretensions to anything like currency, but it is either Euclid, or something so fashioned upon Euclid that the resemblance is as close as that of some of his professed editors. We cannot here go into the reasons of our opinion; but we have no doubt that the love of accuracy in mathematical reasoning has declined wherever Euclid has been abandoned. We are not so much of the old opinion as to say that this must necessarily have happened; but, feeling quite sure that all the alterations have had their origin in the desire for more facility than could be obtained by rigorous deduction from postulates both true and evident, we see what has happened, and why, without being at all inclined to dispute that a disposition to depart from the letter, carrying off the spirit, would have been attended with very different results. Of the two best foreign books of geometry which we know, and which are not Euclidean, one demands a right to "imagine" a thing which the writer himself knew perfectly well was not true; and the other is content to shew that the theorems are so nearly true that their error, if any, is imperceptible to the senses. It must be admitted that both these absurdities are committed to avoid the fifth book, and that English teachers have, of late years, been much inclined to do something of the same sort, less openly. But here, at least, writers have left it to teachers to shirk* truth, if they like, without being wilful accomplices before the fact. In an English translation of one of the preceding works, the means of correcting the error were given: and the original work of most note, not Euclidean, which has appeared of late years, does not attempt to get over the difficulty by any false assumption.

At the time of the invention of printing, two errors were current with respect to Euclid personally. The first was that he was Euclid of Megara, a totally different person. This confusion has been said to take its rise from a passage in Plutarch, but we cannot find the reference. Boëthius perpetuated it. The second was that Theon was the demonstrator of all the propositions, and that Euclid only left the definitions, postulates, &c., with the

* We must not be understood as objecting to the teacher's right to make his pupil assume anything he likes, provided only that the latter knows what he is about. Our contemptuous expression (for such we mean it to be) is directed against those who substitute assumption for demonstration, or the particular for the general, and leave the student in ignorance of what has been done.

enunciations in their present order. So completely was this notion received, that editions of *Euclid*, so called, contained only enunciations; all that contained demonstrations were said to be Euclid with the *commentary* of Theon, Campanus, Zambertus, or some other. Also, when the enunciations were given in Greek and Latin, and the demonstrations in Latin only, this was said to constitute an edition of Euclid in the original Greek, which has occasioned a host of bibliographical errors. We have already seen that Theon did edit Euclid, and that manuscripts have described this editorship in a manner calculated to lead to the mistake: but Proclus, who not only describes Euclid as τὰ μαλακώτερον δεικνύμενα τοῖς ἔμπροσθεν εἰς ἀνελέγκτους ἀποδείξεις ἀναγαγών, and comments on the very demonstrations which we now have, as on those of Euclid, is an unanswerable witness; the order of the propositions themselves, connected as it is with the mode of demonstration, is another; and finally, Theon himself, in stating, as before noted, that a particular part of a certain demonstration is his own, states as distinctly that the rest is not. Sir Henry Savile (the founder of the Savilian chairs at Oxford), in the lectures* on Euclid with which he opened his own chair of geometry before he resigned it to Briggs (who is said to have taken up the course where his founder left off, at book i. prop. 9), notes that much discussion had taken place on the subject, and gives three opinions. The first, that of *quidam stulti et perridiculi*, above discussed: the second, that of Peter Ramus, who held the whole to be absolutely due to Theon, propositions as well as demonstrations, *false, quis negat?* the third, that of Buteo of Dauphiny, a geometer of merit, who attributes the whole to Euclid, *quae opinio aut vera est, aut veritati certe proxima.* It is not useless to remind the classical student of these things: the middle ages may be called the "ages of faith" in their views of criticism. Whatever was written was received without examination; and the endorsement of an obscure scholiast, which was perhaps the mere whim of a transcriber, was allowed to rank with the clearest assertions of the commentators and scholars who had before them more works, now lost, written by the contemporaries of the author in question, than there were letters in the stupid sentence which was allowed to overbalance their testimony. From such practices we are now, it may well be hoped, finally delivered: but the time is not yet come when refutation of "the scholiast" may be safely abandoned.

All the works that have been attributed to Euclid are as follows:

1. Στοιχεῖα, the *Elements*, in 13 books, with a 14th and 15th added by Hypsicles.

2. Δεδομένα, the *Data*, which has a preface by Marinus of Naples.

3. Εἰσαγωγὴ Ἁρμονική, *a Treatise on Music*; and 4. Κατατομὴ Κανόνος, *the Division of the Scale*: one of these works, most likely the former, must be rejected. Proclus says that Euclid wrote κατὰ μουσικὴν στοιχειώσεις.

5. Φαινόμενα, the *Appearances* (of the heavens). Pappus mentions them.

6. Ὀπτικά, *on Optics*; and 7. Κατοπτρικά, *on Catoptrics*. Proclus mentions both.

* *Praelectiones tresdecim in principium elementorum Euclidis; Oxonii habitae* M.DC.XX. Oxoniae, 162'.

The preceding works are in existence; the following are either lost, or do not remain in the original Greek.

8. Περὶ Διαιρέσεων βιβλίον, *On Divisions.* Proclus (*l. c.*) There is a translation from the Arabic, with the name of Mohammed of Bagdad attached, which has been suspected of being a translation of the book of Euclid: of this we shall see more.

9. Κωνικῶν βιβλία δ', *Four books on Conic Sections.* Pappus (lib. vii. *praef.*) affirms that Euclid wrote four books on conics, which Apollonius enlarged, adding four others. Archimedes refers to *the* elements of conic sections in a manner which shews that he could not be mentioning the new work of his contemporary Apollonius (which it is most likely he never saw). Euclid may possibly have written on conic sections; but it is impossible that the first four books of Apollonius (see his life) can have been those of Euclid.

10. Πορισμάτων βιβλία γ', *Three books of Porisms.* These are mentioned by Proclus and by Pappus (*l. c.*), the latter of whom gives a description which is so corrupt as to be unintelligible.

11. Τόπων Ἐπιπέδων βιβλία β', *Two books on Plane Loci.* Pappus mentions these, but not Eutocius, as Fabricius affirms. (*Comment. in Apoll.* lib. i. *lemm.*)

12. Τόπων πρὸς Ἐπιφάνειαν βιβλία β', mentioned by Pappus. What these Τόποι πρὸς Ἐπιφάνειαν, or *Loci ad Superficiem*, were, neither Pappus nor Eutocius inform us; the latter says they derive their name from their own ἰδιότης, which there is no reason to doubt. We suspect that the books and the meaning of the title were as much lost in the time of Eutocius as now.

13. Περὶ Ψευδαρίων, *On Fallacies.* On this work Proclus says, "He gave methods of clear judgment (διορατικῆς φρονήσεως) the possession of which enables us to exercise those who are beginning geometry in the detection of false reasonings, and to keep them free from delusion. And the book which gives us this preparation is called Ψευδαρίων, in which he enumerates the species of fallacies, and exercises the mental faculty on each species by all manner of theorems. He places truth side by side with falsehood, and connects the confutation of falsehood with experience." It thus appears that Euclid did not intend his Elements to be studied without any preparation, but that he had himself prepared a treatise on fallacious reasoning, to precede, or at least to accompany, the Elements. The loss of this book is much to be regretted, particularly on account of the explanations of the course adopted in the Elements which it cannot but have contained.

We now proceed to some bibliographical account of the writings of Euclid. In every case in which we do not mention the source of information, it is to be presumed that we take it from the edition itself.

The first, or editio princeps, of the *Elements* is that printed by Erhard Ratdolt at Venice in 1482, black letter, folio. It is the Latin of the fifteen books of the Elements, from Adelard, with the commentary of Campanus following the demonstrations. It has no title, but, after a short introduction by the printer, opens thus: "Preclarissimus liber elementorum Euclidis perspicacissimi: in artem geometrie incipit quā foelicissime: Punctus est cujus ps nn̄ est," &c. Ratdolt states in the introduction that the difficulty of printing diagrams

had prevented books of geometry from going through the press, but that he had so completely overcome it, by great pains, that "qua facilitate litterarum elementa imprimuntur, ea etiam geometrice figure conficerentur." These diagrams are printed on the margin, and though at first sight they seem to be woodcuts, yet a closer inspection makes it probable that they are produced from metal lines. The number of propositions in Euclid (15 books) is 485, of which 18 are wanting here, and 30 appear which are not in Euclid; so that there are 497 propositions. The *preface* to the 14th book, by which it is made almost certain that Euclid did not write it (for Euclid's books have no prefaces) is omitted. Its Arabic origin is visible in the words *helmuaym* and *helmuariphe*, which are used for a rhombus and a trapezium. This edition is not very scarce in England; we have seen at least four copies for sale in the last ten years.

The second edition bears "Vincentiae 1491," Roman letter, folio, and was printed "per magistrum Leonardum de Basilea et Gulielmum de Papia socios." It is entirely a reprint, with the introduction omitted (unless indeed it be torn out in the only copy we ever saw), and is but a poor specimen, both as to letter-press and diagrams, when compared with the first edition, than which it is very much scarcer. Both these editions call Euclid *Megarensis*.

The third edition (also Latin, Roman letter, folio,) containing the Elements, the Phaenomena, the two Optics (under the names of *Specularia* and *Perspectiva*), and the Data with the preface of Marinus, being the editio princeps of all but the Elements, has the title *Euclidis Megarensis philosophici Platonici, mathematicarum disciplinarū janitoris: habent in hoc volumine quicūque ad mathematicā substantiā aspirāt: elemētorum libros, &c. &c. Zamberto Veneto Interprete.* At the end is *Impressum Venetis, &c. in edibus Joannis Tacuini, &c., M. D. V. VIII. Klendas Novēbris* — that is, 1505, often read 1508 by an obvious mistake. Zambertus has given a long preface and a life of Euclid: he professes to have translated from a Greek text, and this a very little inspection will shew he must have done; but he does not give any information upon his manuscripts. He states that the propositions have the *exposition* of Theon or Hypsicles, by which he probably means that Theon or Hypsicles gave the demonstrations. The preceding editors, whatever their opinions may have been, do not expressly state Theon or any other to have been the author of the demonstrations: but by 1505 the Greek manuscripts which bear the name of Theon had probably come to light. For Zambertus Fabricius cites Goetz mem. bibl. Dresd. ii. p. 213: his edition is beautifully printed, and is rare. He exposes the translations from the Arabic with unceasing severity. Fabricius mentions (from Scheibel) two small works, the four books of the Elements by Ambr. Jocher, 1506, and something called "Geometria Euclidis," which accompanies an edition of Sacrobosco, Paris, H. Stephens, 1507. Of these we know nothing.

The fourth edition (Latin, black letter, folio, 1509), containing the Elements only, is the work of the celebrated Lucas Paciolus (de Burgo Sancti Sepulchri), better known as Lucas di Borgo, the first who printed a work on algebra. The title is *Euclidis Megarensis philosophi acutissimi mathematicorumque omnium sine controversia principis opera, &c.* At the end, *Venetiis impressum per... Paganinum de Paganinis... anno...* MDVIIII... Paciolus adopts the Latin of Adelard, and occasionally quotes the comment of Campanus, introducing his own additional comments with the head "Castigator." He opens the fifth book with the account of a lecture which he gave on that book in a church at Venice, August 11, 1508, giving the names of those present, and some subsequent laudatory correspondence. This edition is less loaded with comment than either of those which precede. It is extremely scarce, and is beautifully printed: the letter is a curious intermediate step between the old thick black letter and that of the Roman type, and makes the derivation of the latter from the former very clear.

The fifth edition (Elements, Latin, Roman letter, folio), edited by Jacobus Faber, and printed by Henry Stephens at Paris in 1516, has the title *Contenta* followed by heads of the contents. There are the fifteen books of *Euclid*, by which are meant the *Enunciations* (see the preceding remarks on this subject); the *Comment* of Campanus, meaning the demonstrations in Adelard's Latin; the *Comment* of Theon as given by Zambertus, meaning the demonstration in the Latin of Zambertus; and the *Comment* of Hypsicles as given by Zambertus upon the last two books, meaning the demonstrations of those two books. This edition is fairly printed, and is moderately scarce. From it we date the time when a list of enunciations merely was universally called the complete work of Euclid.

With these editions the ancient series, as we may call it, terminates, meaning the complete Latin editions which preceded the publication of the Greek text. Thus we see five folio editions of the Elements produced in thirty-four years.

The first Greek text was published by Simon Gryne, or Grynoeus, Basle, 1533, folio:* containing, ἐκ τῶν Θέωνος συνουσιῶν (the title-page has this statement), the fifteen books of the Elements, and the commentary of Proclus added at the end, so far as it remains; all Greek, without Latin. On Grynoeus and his reverend† care of manuscripts, see Anthony Wood. (*Athen. Oxon. in verb.*) The Oxford editor is studiously silent about this Basle edition, which, though not obtained from many manuscripts, is even now of some value, and was for a century and three-quarters the only printed Greek text of all the books.

With regard to Greek texts, the student must be on his guard against bibliographers. For instance, Harless‡ gives, from good catalogues, Ed-

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* Fabricius sets down an edition of 1530, by the same editor: this is a misprint.

† "Sure I am, that while he continued there (*i. e.* at Oxford), he visited and studied in most of the libraries, searched after rare books of the Greek tongue, particularly after some of the books of commentaries of Proclus Diadoch. Lycius, and having found several, and the owners to be careless of them, he took some away, and conveyed them with him beyond the seas, as in an epistle by him written to John the son of Thos. More, he confesseth." Wood.

‡ Schweiger, in his *Handbuch* (Leipsig, 1830), gives this same edition as a Greek one, and makes the same mistake with regard to those of Dasypodius, Scheubel, &c. We have no doubt that the

κλείδου Στοιχείων βιβλία ιέ, Rome, 1545, 8vo., printed by Antonius Bladus Asulanus, containing enunciations only, without demonstrations or diagrams, edited by Angelus Cujanus, and dedicated to Antonius Altovitus. We happen to possess a little volume agreeing in every particular with this description, except only that it is in *Italian*, being "I quindici libri degli elementi di Euclide, *di Greco tradotti* in lingua Thoscana." Here is another instance in which the editor believed he had given the whole of Euclid in giving the enunciations. From this edition another Greek text, Florence, 1545, was invented by another mistake. All the Greek and Latin editions which Fabricius, Murhard, &c., attribute to Dasypodius (Conrad Rauchfuss), only give the enunciations in Greek. The same may be said of Scheubel's edition of the first six books (Basle, folio, 1550), which nevertheless professes in the title-page to give *Euclid*, Gr. Lat. There is an anonymous complete Greek and Latin text, London, printed by William Jones, 1620, which has *thirteen* books in the title-page, but contains only six in all copies that we have seen: it is attributed to the celebrated mathematician Briggs.

The Oxford edition, folio, 1703, published by David Gregory, with the title Εὐκλείδου τὰ σωζόμενα, took its rise in the collection of manuscripts bequeathed by Sir Henry Savile to the University, and was a part of Dr. Edward Bernard's plan (see his life in the *Penny Cyclopaedia*) for a large republication of the Greek geometers. His intention was, that the first four volumes should contain Euclid, Apollonius, Archimedes, Pappus, and Heron; and, by an undesigned coincidence, the University has actually published the first three volumes in the order intended: we hope Pappus and Heron will be edited in time. In this Oxford text a large additional supply of manuscripts was consulted, but various readings are not given. It contains all the reputed works of Euclid, the Latin work of Mohammed of Bagdad, above mentioned as attributed by some to Euclid, and a Latin fragment *De Levi et Ponderoso*, which is wholly unworthy of notice, but which some had given to Euclid. The Latin of this edition is mostly from Commandine, with the help of Henry Savile's papers, which seem to have nearly amounted to a complete version. As an edition of the whole of Euclid's works, this stands alone, there being no other in Greek. Peyrard, who examined it with every desire to find errors of the press, produced only at the rate of ten for each book of the Elements.

The Paris edition was produced under singular circumstances. It is Greek, Latin, and French, in 3 vols. 4to. Paris, 1814-16-18, and it contains fifteen books of the Elements and the Data; for, though professing to give a complete edition of Euclid, Peyrard would not admit anything else to be genuine. F. Peyrard had published a translation of some books of Euclid in 1804, and a complete translation of Archimedes. It was his intention to publish the texts of Euclid, Apollonius, and Archimedes; and beginning to examine the manuscripts of Euclid in the Royal Library at Paris, 23 in number, he found one, marked No. 190, which had the appearance of being written in the ninth century, and which seemed more complete and trustworthy than any single known manuscript. This document was part of the plunder sent from Rome to Paris by Napoleon, and had belonged to the Vatican Library. When restitution was enforced by the allied armies in 1815, a special permission was given to Peyrard to retain this manuscript till he had finished the edition on which he was then engaged, and of which one volume had already appeared. Peyrard was a worshipper of this manuscript, No. 190, and had a contempt for all previous editions of Euclid. He gives at the end of each volume a comparison of the Paris edition with the Oxford, specifying what has been derived from the Vatican manuscript, and making a selection from the various readings of the other 22 manuscripts which were before him. This edition is therefore very valuable; but it is very incorrectly printed: and the editor's strictures upon his predecessors seem to us to require the support of better scholarship than he could bring to bear upon the subject. (See the *Dublin Review*, No. 22, Nov. 1841, p. 341, &c.)

The Berlin edition, Greek only, one volume in two parts, octavo, Berlin, 1826, is the work of E. F. August, and contains the thirteen books of the Elements, with various readings from Peyrard, and from three additional manuscripts at Munich (making altogether about 35 manuscripts consulted by the four editors). To the scholar who wants one edition of the Elements, we should decidedly recommend this, as bringing together all that has been done for the text of Euclid's greatest work.

We mention here, out of its place, *The Elements of Euclid with dissertations*, by James Williamson, B.D. 2 vols. 4to., Oxford, 1781, and London, 1788. This is an English translation of thirteen books, made in the closest manner from the Oxford edition, being Euclid word for word, with the additional words required by the English idiom given in Italics. This edition is valuable, and not very scarce: the dissertations may be read with profit by a modern algebraist, if it be true that equal and opposite errors destroy one another.

Camerer and Hauber published the first six books in Greek and Latin, with good notes, Berlin, 8vo. 1824.

We believe we have mentioned all the Greek texts of the Elements; the liberal supply with which the bibliographers have furnished the world, and which Fabricius and others have perpetuated, is, as we have no doubt, a series of mistakes arising for the most part out of the belief about Euclid the enunciator and Theon the demonstrator, which we have described. Of Latin editions, which must have a slight notice, we have the six books by Orontius Finoeus, Paris, 1536, folio (Fabr., Murhard); the same by Joachim Camerarius, Leipsic, 1549, 8vo (Fabr., Murhard); the fifteen books by Steph. Gracilis, Paris, 1557, 4to, (Fabr., who calls it Gr. Lat., Murhard); the fifteen books of Franc. de Foix de Candale (Flussas Candalla), who adds a sixteenth, Paris, 1566, folio, and promises a seventeenth and eighteenth, which he gave in a subsequent edition, Paris, 1578, folio (Fabr., Murhard); Frederic

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classical bibliographers are trustworthy as to writers with whom a scholar is more conversant than with Euclid. It is much that a Fabricius should enter upon Euclid or Archimedes at all, and he may well be excused for simply copying from bibliographical lists. But the mathematical bibliographers, Heilbronner, Murhard, &c., are inexcusable for copying from, and perpetuating, the almost unavoidable mistakes of Fabricius.

Commandine's first edition of the fifteen books, with commentaries, Pisauri, 1572, fol. (Fabr., Murhard); the fifteen books of Christopher Clavius, with commentary, and Candalla's sixteenth book annexed, Rome, 1574, fol. (Fabr., Murhard); thirteen books, by Ambrosius Rhodius, Witteberg, 1609, 8vo. (Fabr., Murh.); thirteen books by the Jesuit Claude Richard, Antwerp, 1645, folio (Murh.); twelve books by Horsley, Oxford, 1802. We have not thought it necessary to swell this article with the various reprints of these and the old Latin editions, nor with editions which, though called Elements of Euclid, have the demonstrations given in the editor's own manner, as those of Maurolycus, Barrow, Cotes, &c., &c., nor with the editions contained in ancient courses of mathematics, such as those of Herigonius, Dechâles, Schott, &c., &c., which generally gave a tolerably complete edition of the Elements. Commandine and Clavius are the progenitors of a large school of editors, among whom Robert Simson stands conspicuous.

We now proceed to English translations. We find in Tanner (*Bibl. Brit. Hib.* p. 149) the following short statement: "Candish, Richardus, patria Suffolciensis, in linguam patriam transtulit Euclidis geometriam, lib. XV. Claruit* A. D. MDLVI. Bal. par. post. p. 111." Richard Candish is mentioned elsewhere as a translator, but we are confident that his translation was never published. Before 1570, all that had been published in English was Robert Recorde's *Pathway to Knowledge*, 1551, containing enunciations only of the first four books, not in Euclid's order. Recorde considers demonstration to be the work of Theon. In 1570 appeared Henry Billingsley's translation of the fifteen books, with Candalla's sixteenth, London, folio. This book has a long preface by John Dee, the magician, whose picture is at the beginning: so that it has often been taken for Dee's translation; but he himself, in a list of his own works, ascribes it to Billingsley. The latter was a rich citizen, and was mayor (with knighthood) in 1591. We always had doubts whether he was the real translator, imagining that Dee had done the drudgery at least. On looking into Anthony Wood's account of Billingsley (*Ath. Oxon. in verb.*) we find it stated (and also how the information was obtained) that he studied three years at Oxford before he was apprenticed to a haberdasher, and there made acquaintance with an "eminent mathematician" called Whytehead, an Augustine friar. When the friar was "put to his shifts" by the dissolution of the monasteries, Billingsley received and maintained him, and learnt mathematics from him. "When Whytehead died, he gave his scholar all his mathematical observations that he had made and collected, together with his notes on Euclid's Elements." This was the foundation of the translation, on which we have only to say that it was certainly made from the Greek, and not from any of the Arabico-Latin versions, and is, for the time, a very good one. It was reprinted, London, folio, 1661. Billingsley died in 1606, at a great age.

Edmund Scarburgh (Oxford, folio, 1705) translated six books, with copious annotations. We omit detailed mention of Whiston's translation of Tacquet, of Keill, Cunn, Stone, and other editors, whose editions have not much to do with the progress of opinion about the Elements.

Dr. Robert Simson published the first six, and eleventh and twelfth books, in two separate quarto editions. (Latin, Glasgow, 1756. English, London, 1756.) The translation of the *Data* was added to the first octavo edition (called 2nd edition), Glasgow, 1762: other matters unconnected with Euclid have been added to the numerous succeeding editions. With the exception of the editorial fancy about the perfect restoration of Euclid, there is little to object to in this celebrated edition. It might indeed have been expected that some notice would have been taken of various points on which Euclid has evidently fallen short of that formality of rigour which is tacitly claimed for him. We prefer this edition very much to many which have been fashioned upon it, particularly to those which have introduced algebraical symbols into the demonstrations in such a manner as to confuse geometrical demonstration with algebraical operation. Simson was first translated into German by J. A. Matthias, Magdeburgh, 1799, 8vo.

Professor John Playfair's *Elements of Geometry* contains the first six books of Euclid; but the solid geometry is supplied from other sources. The first edition is of Edinburgh, 1795, octavo. This is a valuable edition, and the treatment of the fifth book, in particular, is much simplified by the abandonment of Euclid's notation, though his definition and method are retained.

Euclid's Elements of Plane Geometry, by John Walker, London, 1827, is a collection containing very excellent materials and valuable thoughts, but it is hardly an edition of Euclid.

We ought perhaps to mention W. Halifax, whose English Euclid Schweiger puts down as printed eight times in London, between 1685 and 1752. But we never met with it, and cannot find it in any sale* catalogue, nor in any English enumeration of editors. *The Diagrams of Euclid's Elements* by the Rev. W. Taylor, York, 1828, 8vo. size (part i. containing the first book; we do not know of any more), is a collection of lettered diagrams stamped in relief, for the use of the blind.

The earliest German print of Euclid is an edition by Scheubel or Scheybl, who published the seventh, eighth, and ninth books, Augsburgh, 1555, 4to. (Fabr. from his own copy); the first six books by W. Holtzmann, better known as Xylander, were published at Basle, 1562, folio (Fabr., Murhard, Kästner). In French we have Errard, nine books, Paris, 1598, 8vo. (Fabr.); fifteen books by Henrion, Paris, 1615 ((Fabr.), 1623 (Murh.), about 1627 (necessary inference from the preface of the fifth edition, of 1649, in our possession). It is a close translation, with a comment. In Dutch, six books by J. Peterss Dou, Leyden, 1606 (Fabr.), 1608 (Murh.). Dou was translated into German, Amsterdam, 1634, 8vo. Also an anonymous translation of Clavius, 1663 (Murh.). In Italian, Tartaglia's edition, Venice, 1543 and 1565. (Murh., Fabr.) In Spanish, by Joseph Saragoza, Valentia 1673, 4to. (Murh.) In Swedish, the first six books, by Martin Strömer, Upsal, 1753. (Murh.)

The remaining writings of Euclid are of small interest compared with the Elements, and a shorter account of them will be sufficient.

* Hence Schweiger has it that R. Candish published a translation of Euclid in 1556.

* These are the catalogues in which the appearance of a book is proof of its existence.

The first Greek edition of the *Data* is Εὐκλείδου δεδομένα, &c., by Claudius Hardy, Paris, 1625, 4to., Gr. Lat., with the preface of Marinus prefixed. Murhard speaks of a second edition, Paris, 1695, 4to. Dasypodius had previously published them in Latin, Strasburg, 1570. (Fabr.) We have already spoken of Zamberti's Latin, and of the Greek of Gregory and Peyrard. There is also *Euclidis Datorum Liber* by Horsley, Oxford, 1803, 8vo.

The *Phaenomena* is an astronomical work, containing 25 geometrical propositions on the doctrine of the sphere. Pappus (lib. vi. *praef*) refers to the second proposition of this work of Euclid, and the second proposition of the book which has come down to us contains the matter of the reference. We have referred to the Latin of Zamberti and the Greek of Gregory. Dasypodius gave an edition (Gr. Lat., so said; but we suppose with only the enunciations Greek), Strasburg, 1571, 4to. (?) (Weidler), and another appeared (Lat.) by Joseph Auria, with the comment of Maurolycus, Rome, 1591, 4to. (Lalande and Weidler.) The book is also in Mersenne's Synopsis, Paris, 1644, 4to. (Weidler.) Lalande names it (*Bibl. Astron.* p. 188) as part of a very ill-described astronomical collection, in 3 vols. Paris, 1626, 16mo.

Of the two works on music, the *Harmonics* and the *Division of the Canon* (or scale), it is unlikely that Euclid should have been the author of both. The former is a very dry description of the interminable musical nomenclature of the Greeks, and of their modes. It is called Aristoxenean [ARISTOXENUS]: it does not contain any discussion of the proper ultimate authority in musical matters, though it does, in its wearisome enumeration, adopt some of those intervals which Aristoxenus retained, and the Pythagoreans rejected. The style and matter of this treatise, we strongly suspect, belong to a later period than that of Euclid. The second treatise is an arithmetical description and demonstration of the mode of dividing the scale. Gregory is inclined to think this treatise cannot be Euclid's, and one of his reasons is that Ptolemy does not mention it; another, that the theory followed in it is such as is rarely, if ever, mentioned before the time of Ptolemy. If Euclid did write either of these treatises, we are satisfied it must have been the second. Both are contained in Gregory (Gr. Lat.) as already noted; in the collection of Greek musical authors by Meibomius (Gr. Lat.), Amsterdam, 1652, 4to.; and in a separate edition (also Gr. Lat.) by J. Pena, Paris, 1537, 4to. (Fabr.), 1557 (Schweiger). Possevinus has also a corrected Latin edition of the first in his *Bibl. Sel.* Colon. 1657. Forcadel translated one treatise into French, Paris, 1566, 8vo. (Schweiger.)

The book on *Optics* treats, in 61 propositions, on the simplest geometrical characteristics of vision and perspective: the *Catoptrics* have 31 propositions on the law of reflexion as exemplified in plane and spherical mirrors. We have referred to the Gr. Lat. of Gregory and the Latin of Zamberti; there is also the edition of J. Pena (Gr. Lat.), Paris, 1557, 4to. (Fabr.); that of Dasypodius (Latin only, we suppose, with Greek enunciations), Strasburg, 1557, 4to. (Fabr.); a reprint of the Latin of Pena, Leyden, 1599, 4to. (Fabr.); and some other reprint, Leipsic, 1607. (Fabr.) There is a French translation by Rol. Freart Mans, 1663, 4to.; and an Italian one by Egnatic Danti, Florence, 1573, 4to. (Schweiger.)

(Proclus; Pappus; August *ed cit.*; Fabric. *Bibl. Graec.* vol. iv. p. 44, &c.; Gregory, *Praef. edit. cit.*; Murhard, *Bibl. Math.*; Zamberti, *ed. cit.*; Savile, *Praelect. in Eucl.*; Heilbronner, *Hist. Mathes. Univ.*; Schweiger, *Handb. der Classisch. Bibl.*; Peyrard, *ed. cit.*, &c. &c.: all editions to which a reference is not added having been actually consulted.) [A. DE M.]

EUCLEIDES (Εὐκλείδης), historical. 1. One of the leaders of the body of colonists from Zancle who founded Himera. (Thucyd. vi. 5.)

2. One of the sons of Hippocrates, tyrant of Gela. It was in suppressing a revolt of the Geloans against Eucleides and his brother, which broke out on the death of Hippocrates, that Gelon managed to get the sovereignty into his own hands, B.C. 491. (Herod. vii. 155.)

3. One of the Thirty Tyrants at Athens. (Xen. *Hell.* ii. 3. § 2.)

4. The archon eponymus for the year B. C. 403. His archonship is memorable for the restoration, with some modifications, of the old laws of Solon and Draco. These were inscribed on the *stoa poecile* in the so-called Ionian alphabet, which was then first brought into use at Athens for public documents. (Andoc. *de Myst.* p. 11; Plut. *Arist.* 1.) Athenaeus (i. p. 3, a.) mentions an Athenian of this name who was famous as a collector of books. Whether he was the same person as the archon, or not, does not appear.

5. The brother of Cleomenes III. king of Sparta. He commanded a division of the forces of the latter at the battle of Sellasia, B. C. 223, and by his unskilful tactics in a great degree brought about the defeat of the Lacedaemonians. He fell with the whole of the wing which he commanded. (Polyb. ii. 65, 67, 68; Plut. *Philop.* p. 358, *Arat.* p. 1046, *Cleom.* pp. 809, 818.) [C. P. M.]

EUCLEIDES (Εὐκλείδης), a native of MEGARA, or, according to some less probable accounts, of Gela. He was one of the chief of the disciples of Socrates, but before becoming such, he had studied the doctrines, and especially the dialectics, of the Eleatics. Socrates on one occasion reproved him for his fondness for subtle and captious disputes. (Diog. Laërt. ii. 30.) On the death of Socrates (B.C. 399), Eucleides, with most of the other pupils of that philosopher, took refuge in Megara, and there established a school which distinguished itself chiefly by the cultivation of dialectics. The doctrines of the Eleatics formed the basis of his philosophical system. With these he blended the ethical and dialectical principles of Socrates. The Eleatic dogma, that there is one universal, unchangeable existence, he viewed in a moral aspect, calling this one existence the *Good*, but giving it also other names (as Reason, Intelligence, &c.), perhaps for the purpose of explaining how the real, though one, appeared to be many. He rejected demonstration, attacking not so much the premises assumed as the conclusions drawn, and also reasoning from analogy. He is said to have been a man of a somewhat indolent and procrastinating disposition. He was the author of six dialogues, none of which, however, have come down to us. He has frequently been erroneously confounded with the mathematician of the same name. The school which he founded was called sometimes the Megaric, sometimes the Dialectic or Eristic. (Diog. Laërt. ii. 106—108; Cic. *Acad.* ii. 42; Plut. *de Fratr. Am.* 18.) [C. P. M.]

EUCLEIDES (Εὐκλείδης). 1. A Greek physician, to whom is addressed one of the Letters attributed to Theano (*Socrat. et Pythag. Epist.* p. 61, ed. Orell.), and who therefore may be supposed to have lived in the fifth century B. C.

2. The author of an antidote against venomous animals, &c., the composition of which is preserved by Galen, *de Antid.* ii. 10, vol. xiv. p. 162. Eucleides must have lived in or before the second century after Christ. [W. A. G.]

EUCLEIDES. 1. Of Athens, a sculptor, made the statues of Pentelic marble, in the temples of Demeter, Aphrodite, and Dionysus, and Eileithuia at Bura in Achaia. (Paus. vii. 25. § 5.) This town, as seen by Pausanias, had been rebuilt after its destruction by an earthquake, in B. C. 373. (Paus. *l. c.*, comp. § 2.) The artist probably flourished, therefore, soon after this date.

2. A medallist, whose name is seen on the coins of Syracuse. (R. Rochette, *Lettre à M. le Duc de Luynes*, 1831.) [P. S.]

EUCLES (Εὐκλῆς). 1. Of Rhodes, a son of Callianax and Callipateira, the daughter of Diagoras, belonged to the family of the Eratidae or Diagoridae. He gained a victory in boxing at Olympia, though it is uncertain in what year; and there was a statue of him at Olympia, the work of Naucydes. (Paus. vi. 6. § 1, 7. § 1.) The Scholiast on Pindar (*Ol.* vii. 16) calls him Euclon, and describes him as a nephew of Callipateira. (Böckh, *Explicat. ad Pind. Ol.* vii. p. 166, &c.; DIAGORAS, ERATIDAE.)

2. A son of Hippon of Syracuse, was one of the three new commanders who were appointed in B. C. 414. Subsequently he was one of the commanders of the fleet which the Syracusans sent to Miletus to assist Tissaphernes against the Athenians. (Thuc. vi. 103; Xen. *Hell.* i. 2. § 8.) A third person of this name is Eucles, who was archon at Athens in B. C. 427. (Thuc. iv. 104.) [L. S.]

EUCLOUS (Εὔκλους), an ancient Cyprian soothsayer, who, according to Pausanias (x. 12. § 6, 14. § 3, 24. § 3), lived before the time of Homer, who, as he predicted, was to spring from Cyprus. Pausanias quotes some lines professing to be the bard's prophecy of this event. The poem called the *Cyprian Poem* has been erroneously supposed to have been of his composition. (Fabric. *Bibl. Graec.* vol. i. p. 35.) [C. P. M.]

EU'CRATES (Εὐκράτης), the demagogue, according to the Scholiast, alluded to by Aristophanes (*Equit.* 130), where he speaks of a flax-seller who ruled next but one before Cleon. (Comp. *Equit.* 254.) He might possibly be the same as the father of Diodotus (Thuc. iii. 41), who spoke against Cleon in the Mytilenaean debate, B. C. 427, but it is not very probable. The Eucrates mentioned in the *Lysistrata* (103) of Aristophanes as a general in Thrace is a different person, and probably the same as the brother of Nicias spoken of below. [A. H. C.]

EUCRATES (Εὐκράτης). 1. An Athenian, a brother of the noted general Nicias. The few notices we have of him are to be found in the speeches of Andocides and Lysias, and these do not tally with each other. According to Lysias, he was made general by the Athenians, apparently after the last naval defeat of Nicias in the harbour of Syracuse (unless indeed by the *last sea fight* Lysias means the battle of Aegos Potami), and shewed his attachment to the principles of liberty by refusing to become one of the Thirty Tyrants, and was put to death by them. According to Andocides, Eucrates was one of the victims of the popular ferment about the mutilation of the Hermes busts, having been put to death on the information of Diocleides. We have a speech of Lysias, composed in defence of the son of Eucrates on the occasion of a trial as to whether his hereditary property should be confiscated or not. (Lys. *de Bonis Niciae frat.* c. 2; Andoc. *de Myst.* c. 11.)

2. A writer mentioned by Hesychius (*s. v.* ἔλατρον) as the author of a work entitled Ῥοδιακά. Athenaeus (iii. p. 111, c.) also mentions a writer of this name. [C. P. M.]

EUCRA'TIDES (Εὐκρατίδης), king of Bactria, was contemporary with Mithridates I. (Arsaces VI.), king of Parthia, and appears to have been one of the most powerful of the Bactrian kings, and to have greatly extended his dominions; but all the events of his reign are involved in the greatest obscurity and confusion. It seems probable that he established his power in Bactria proper, while Demetrius, the son of Euthydemus, still reigned in the Indian provinces south of the Paropamisus [DEMETRIUS]; and, in the course of the wars that he carried on against that prince, he was at one time besieged by him with very superior forces for a space of near five months, and with difficulty escaped. (Justin, xli. 6.) At a subsequent period, and probably after the death of Demetrius, he made great conquests in northern India, so that he was said to have been lord of a thousand cities. (Strab. xv. p. 686.) Yet in the later years of his reign he appears to have suffered heavy losses in his wars against Mithridates, king of Parthia, who wrested from him several of his provinces (Strab. xi. pp. 515, 517), though it seems impossible to admit the statement of Justin (xli. 6), that the Parthian king conquered all the dominions of Eucratides, even as far as India. It appears certain at least, from the same author, that Eucratides retained possession of his Indian dominions up to the time of his death, and that it was on his return from thence to Bactria that he was assassinated by his son, whom he had associated with himself in the sovereignty. (Justin, xli. 6.) The statements of ancient authors concerning the power and greatness of Eucratides are confirmed by the number of his coins that have been found on both sides of the Paropamisus: on these he bears the title of "the Great." (Wilson's *Ariana*, p. 235—237.) The date suggested for the commencement of his reign by Bayer, and adopted by Wilson, is 181 B. C.; but authorities differ widely as to its termination, which is placed by Lassen in 160 B. C., while it is extended by Bayer and Wilson to 147 B. C. (See Wilson's *Ariana*, p. 234—238, where all the points relating to Eucratides are discussed and the authorities referred to.)



COIN OF EUCRATIDES.

Bayer (*Hist. Regn. Graec. Bactriani*, p. 95, &c.) has inferred the existence of a second Eucratides, the son of the preceding, to whom he ascribes the murder of his father, and this view has been adopted by M. Raoul Rochette (*Journal des Sav.* 1835); but it does not seem to be established on any sufficient grounds. Wilson and Mionnet conceive Heliocles to have been the successor of Eucratides. (Wilson's *Ariana*, p. 237; Mionnet, *Suppl.* t. 8, p. 470.) [HELIOCLES.] [E. H. B.]

EUCTE'MON (Εὐκτήμων), the astronomer. [METON.]

EUCTE'MON (Εὐκτήμων), a Greek rhetorician who lived in the early part of the Roman empire. He is mentioned only by Seneca, who has preserved a few fragments of his works. (*Controv.* iii. 19, 20. iv. 25, v. 30, 34.) [L. S.]

EUDAEMON (Εὐδαίμων). 1. The name of two victors in the Olympian games. One of them was an Egyptian, and won the prize in boxing, but the year is not known. (Philostr. *Her.* ii. 6.) The other was a native of Alexandria, and gained a victory in the foot-race in Ol. 237, or A. D. 169. (African. *ap. Euseb. Chron.* p. 44, 2d. edit. Scalig.)

2. A Greek grammarian, and contemporary of Libanius. He was a native of Pelusium in Egypt, and wrote a work on orthography, which is lost, but is often referred to by Suidas, in the Etymologicum, and by Stephanus of Byzantium. (*s. vv.* Αἴλια, Δασκύλιον, Δοκίμειον, Καπετώλιον, and Ὀρεστία; Eudoc. p. 168.) [L. S.]

EUDA'MIDAS (Εὐδαμίδας). 1. A Spartan of some note, who, when the Chalcidians sent to implore aid against Olynthus in B. C. 383, was sent at the head of 2000 men. Before his departure he prevailed on the ephors to commit the next division which should be sent to the command of his brother Phoebidas. The latter, on his march, seized the Cadmea of Thebes; and in consequence of the delay of the main body of the troops thus occasioned, Eudamidas could effect but little. He, however, garrisoned several of the Chalcidian towns; and, making Potidaea his head-quarters, carried on the war without any decisive result. According to Diodorus, he was worsted in several engagements; and it would appear from Demosthenes (*de Falsa Legat.* p. 425), who speaks of *three* commanders having in this war fallen on the side of the Chalcidians and Lacedaemonians, that in one of these encounters Eudamidas was killed. (Xen. *Hell.* v. 2. § 24; Diod. xv. 20, 21.)

2. Two kings of Sparta bore this name. Eudamidas I. was the younger son of Archidamus III. and succeeded his brother Agis III. in B. C. 330. The exact length of his reign is uncertain, but it was probably about 30 years. Plutarch (*Apophth.* p. 220, 221) records some sayings of Eudamidas, which bespeak his peaceful character and policy, which is also attested by Pausanias (iii. 10. § 5).

Eudamidas II. was the son of Archidamus IV. (whom he succeeded) and grandson of Eudamidas I. (Plut. *Agis*, 3.) He was the father of Agis IV. and Archidamus V. [C. P. M.]

EUDA'MUS (Εὔδαμος), is mentioned by Aristophanes (*Plut.* 884) as a contemporary, and lived therefore in the fifth century B. C. The Scholiast informs us that he was by trade either a druggist or a goldsmith, and that he sold rings as antidotes against poisons. [W. A. G.]

EUDE'MUS (Εὔδημος). 1. One of Alexander's generals, who was appointed by him to the command of the troops left in India. (Arrian, *Anab.* vi. 27. § 5.) After Alexander's death he made himself master of the territories of the Indian king Porus, and treacherously put that monarch to death. He by this means became very powerful, and in 317 B. C. brought to the support of Eumenes in the war against Antigonus a force of 3500 men and 125 elephants. (Diod. xix. 14.) With these he rendered him active service in the first battle in Gabiene, but seems nevertheless to have been jealous of him, and joined in the conspiracy of Antigenes and Teutamos against him, though he was afterwards induced to divulge their plans. After the surrender of Eumenes, Eudemus was put to death by order of Antigonus, to whom he had always shewn a marked hostility. (Diod. xix. 15, 27, 44; Plut. *Eum.* c. 16.)

2. Son of Cratevas and brother of Pithon, was appointed by his brother satrap of Parthia in the stead of Philip, whom he displaced. (Diod. xix. 14.) [E. H. B.]

EUDE'MUS (Εὔδημος). 1. An historical writer, a native of either Naxos or Paros, who lived before the time of the Peloponnesian war. (Dionys. *Jud. de Thuc.* c. 5; Clem. Alex. *Strom.* vi. 2, 26, p. 267; Vossius, *de Hist. Gr.* p. 440, ed. Westermann.)

2. A writer, apparently on natural history, who is frequently quoted by Aelian, in his *History of Animals* (iii. 21, iv. 8, 43, 45, 56, v. 7).

3. A writer on the history of astronomy and geometry, mentioned by Clemens Alexandrinus (*Strom.* i. p. 130), Diogenes Laërtius (i. 23), and Proclus (*in Euclid.* i. 4).

4. A rhetorician, who lived probably in the fourth century after Christ. He was the author of a lexicon, περὶ Λέξεων Ῥητορικῶν, manuscripts of which are still extant at Paris, Vienna, and other places. His work appears to have been diligently used by Suidas, and is mentioned with praise by Eudocia. (Suidas, *s. v.* Εὔδημος; Eudocia, p. 165; Fabric. *Bibl. Graec.* vol. vi. pp. 245, 632.) [C. P. M.]

EUDE'MUS (Εὔδημος). 1. Of Cyprus, to whom Aristotle dedicated the dialogue Εὔδημος ἢ περὶ ψυχῆς, which is lost, and known to us only by some fragments preserved in Plutarch (*Consolat. ad Apollon.* p. 115, b.), and a few other writers. (Fabric. *Bibl. Graec.* vol. iii. pp. 393, 599; Ionsius, *De Script. Historiae Philosoph.* i. 15. 3; Wyttenbach, *ad Plut. l. c.* p. 765; and the commentators on Cic. *de Divin.* i. 25.)

2. Of Rhodes, a contemporary and disciple of Aristotle. We have no particulars of his life; but that he was one of the most important of Aristotle's numerous disciples may be inferred from the anecdote of Gellius (xiii. 5, where *Eudemo* must be read instead of *Menedemo*), according to which Eudemus and Theophrastus were the only disciples whom the Peripatetic school esteemed worthy to fill the place of Aristotle after his death. Simplicius makes mention of a biography of Eudemus, supposed to be the work of one Damas or Damascius. (Simplic. *ad Aristot. Phys.* vi. 216.) Eudemus was one of those immediate disciples of Aristotle who closely followed their master, and the principal object of whose works was to correct, amplify, and complete his writings and philosophy. It was owing to this circumstance, as we learn from the ancient critics, that Aristotle's writings were so often confounded with those of other authors.

Thus, for instance, Eudemus and his contemporaries and fellow-disciples, Theophrastus and Phanias, wrote works with the same titles and on the same subjects as those of Aristotle. The works of Eudemus of this kind were—1. *On the Categories.* 2. Περὶ Ἑρμηνείας. 3. Ἀναλυτικά. 4. Φυσικά, a work of which Simplicius in his commentary has preserved some fragments, in which Eudemus often contradicts his master. In this treatise, or in some other, he seems to have also treated on the nature of the human body. (Appul. *Apolog.* p. 463.) But all these works are lost, and likewise another of still more importance, in which he treated of the history of geometry and astronomy (ἡ περὶ τῶν Ἀστρολογουμένων Ἱστορία, Diog. Laërt. i. 23; or Ἀστρολογικὴ Ἱστορία, Fabric. *Bibl. Graec.* vol. iii. p. 432.)

Eudemus, however, is of most importance to us as an editor of and commentator upon the Aristotelian writings. How closely he followed Aristotle in his work on Physics, is shewn by the circumstance of later commentators referring to Eudemus in matters of verbal criticism. (Stahr, *Aristotelia*, ii. p. 82.) Indeed Eudemus followed the Aristotelian system so closely, that modern scholars, as Brandis for instance, do not hesitate to ascribe to Eudemus some writings which are generally attributed to Aristotle. (Brandis, *in Rhein. Museum*, i. 4. pp. 283, 284.) Aristotle died in his 63rd year, without having published even half of his writings; and the business of arranging and publishing his literary relics devolved upon his nearest friends and disciples. Simplicius has preserved a passage of the work of Andronicus of Rhodes on Aristotle and his writings, which contains a fragment of a letter of Eudemus, which he wrote to Theophrastus, asking for an accurate copy of a manuscript of the fifth book of the Aristotelian Physics. (Simplic. *ad Arist. Phys.* fol. 216, a., lin. 7.) In the same manner the Aristotelian Metaphysics in their present form seem to have been composed by Eudemus or his successors; for we learn from Asclepius of Tralles [Asclepius], who has preserved many valuable notices from the works of the more ancient commentators, that Aristotle committed his manuscript of the Metaphysics to Eudemus, by which the publication of the work was delayed; that on the death of Aristotle some parts of the manuscript were missing, and that these had to be completed from the other writings of Aristotle by the survivors of Aristotle (οἱ μεταγενέστεροι). (Asclepius, *Prooem. in Aristot. Metaph. libr. A.* p. 519, in Brandis, *Schol.* p. 589.) That we are indebted to Eudemus and his followers for the preservation of this inestimable work may also be inferred from the fact, that Joannes Philoponus states that Pasicrates (or Pasicles) of Rhodus, brother of Eudemus and likewise a disciple of Aristotle, was, according to the opinion of some ancient critics, the author of the second book of the Metaphysics (the book α). (Fabric. *Bibl. Graec.* vol. iii. p. 256; Syrian. *ad Aristot. Metaph.* B. p. 17; Alexand. Aphrodis. pp. 55, 82, *ad Sophist.* Elench. ii. p. 69, ed. Venet. 1529.)

For the Ethics of Aristotle we are also probably indebted more or less to Eudemus. We have, under the name of Ethics, three works ascribed to Aristotle of very unequal value and quality. [Aristoteles, pp. 330, 331.] One of these bears even the name of Eudemus (Ἠθικὰ Εὐδήμεια), and was in all probability a recension of Aristotle's lectures edited by Eudemus. What share, however, Eudemus had in the composition of the chief work (the Ἠθικὰ Νικομάχεια) remains uncertain after the latest investigation of the subject. (Pansch, *de Moralibus magnis subditicio Aristotelis libro*, 1841.) [A. S.]

EUDE'MUS (Εὔδημος), the name of several Greek physicians, whom it is difficult to distinguish with certainty. [Eudamus.]

1. A druggist, who apparently lived in the fourth or third century B. C. He is said by Theophrastus (*Hist. Plant.* ix. 17. 2), to have been eminent in his trade, and to have professed to be able to take hellebore without being purged.

2. A celebrated anatomist, who lived probably about the third century B. C., as Galen calls him a contemporary of Herophilus and Erasistratus. (*Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. 1. p. 7.) He appears to have given particular attention to the anatomy and physiology of the nervous system. (Galen, *de Locis. Affect.* iii. 14, vol. viii. p. 212.) He considered the metacarpus and metatarsus each to consist of five bones (Galen, *de Usu Part.* iii. 8, vol. iii. p. 203), on which point Galen differed from him, but modern anatomists agree with him. He, however, fell into the error of supposing the acromion to be a distinct and separate bone. (Rufus Ephes. *de Appell. Part. Corp. Hum.* p. 29.)

3. A physician at Rome, who was the paramour of Livia (or Livilla), the wife of Drusus Caesar, the son of the emperor Tiberius, and who joined her and Sejanus in their plot for poisoning her husband, A. D. 23. (Plin. *H. N.* xxix. 8; Tac. *Ann.* iv. 3.) He was afterwards put to the torture. (Tac. *ibid.* c. 11.) He is supposed to be the same person who is said by Caelius Aurelianus (*de Morb. Acut.* ii. 38, p. 171) to have been one of the followers of Themison, and whose medical observations on hydrophobia and some other diseases are quoted by him. He appears to be the same physician who is mentioned by Galen (*de Meth. Med.* i. 7. vol. x. p. 53) among several others as belonging to the sect of the Methodici.

4. A contemporary and personal acquaintance of Galen, in the latter part of the second century after Christ. (Galen, *de Meth. Med.* vi. 6. vol. x. p. 454.)

5. The name is also found in Galen, *de Compos. Medic. sec. Locos*, ix. 5, vol. xiii. p. 291, *de Antid.* ii. 14, vol. xiv. p. 185; Athen. ix. pp. 369, 371; Cramer's *Anecd. Graeca Paris.* vol. iii., and in other places. [W. A. G.]

EU'DICUS (Εὔδικος), a Thessalian of Larissa, probably one of the family of the Aleuadae. Like most of his house, he was a devoted adherent of Philip of Macedon, and in B. C. 344 aided him in effecting the division of Thessaly into four tetrarchies, at the head of one of which he was himself placed. Demosthenes stigmatizes him as a traitor to his country. The division above named had the effect of reducing Thessaly entirely under the controul of Philip. (Dem. *de Coron.* p. 241; Harpocrat. *s. v.* Εὔδικος; Buttmann, *Mythologus*, vol. ii. p. 288, &c.; Böckh, *Explic. ad Pind. Pyth.* x. p. 333.) [C. P. M.]

EUDI'CIUS, magister scriniorum, one of the first commission of Nine, appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned for another. [Diodorus, vol. i. p. 1018.] [J. T. G.]

EUDO'CIA (Εὐδοκία), the name of several Byzantine princesses.

1. AUGUSTA, wife of the emperor Theodosius II. She was the daughter of the sophist Leontius, or Leon, or, as he is called in the Paschal Chronicle, Heracleitus of Athens, where she was born. The year of her birth is doubtful. Nicephorus Callisti, who has given the fullest account of her, states (xiv. 50) that she died in the fourth year of the emperor Leo, which corresponds to A. D. 460-61, aged sixty-seven; and that she was in her twentieth year when she married Theodosius. According to this statement, she must have been born A. D. 393-4, and married A. D. 413-14. But the age of Theodosius (born A. D. 401) leads us to prefer, for the marriage, the date given by the Paschal or Alexandrian Chronicle and by Marcellinus (*Chron.*), viz. the consulship of Eustathius and Agricola, A. D. 421. We must then give up the calculation of Nicephorus as to the time of her death, or as to her age at that time or at her marriage. Possibly she came to Constantinople in her twentieth year, in 413-14, but was not married till 421. She was called originally Athenais, and having excellent natural abilities, was educated by her father and by the grammarians Hyperechius and Orion in every branch of science and learning then cultivated. She was familiar with Greek and Latin literature, rhetoric, astronomy, geometry, and the science of arithmetic. She was also eminent for her beauty; and in consideration of these advantages, natural and acquired, her father at his death left her no share in his property, all of which he bequeathed to her two brothers Valerius and Aetius, called Genesius by Zonaras, or Gesius in the Paschal Chronicle, saying that her good fortune and the fruits of her education would be a sufficient inheritance.

From dissatisfaction either at this arrangement, or at some wrong she had suffered, Athenais went to Constantinople to appeal against her brothers; and Pulcheria, sister of Theodosius, who managed alike him and his empire, fixed on her as a suitable wife for him. Athenais was a heathen; but her heathenism yielded to the arguments or persuasions of Pulcheria and of Atticus, patriarch of Constantinople, by whom she was baptized, receiving at her baptism the name of Eudocia, and being adopted in that ordinance by Pulcheria as a daughter—an expression apparently indicating that she had that princess for a sponsor. The date of her marriage (A. D. 421), given by Marcellinus and the Paschal Chronicle, is probably correct, though Theophanes places it one if not two years earlier.

Most historians mention only one child of this union, Eudoxia, who, according to Marcellinus, was born in the thirteenth consulship of Honorius, and the tenth of Theodosius, *i. e.* A. D. 422, and betrothed, in the consulship of Victor and Castinus, A. D. 424, to her cousin Valentinian, afterwards emperor of the West as Valentinian III. Tillemont thinks there are notices which seem to shew that there was a son, Arcadius, but he must have died young. Marcellinus mentions another daughter of the emperor Theodosius, and therefore (if legitimate) of Eudocia also, Flacilla; but Tillemont suspects that Marcellinus speaks of a sister of Theodosius so named. Flacilla died in the consulship of Antiochus and Bassus, A. D. 431. The marriage of Valentinian with Eudoxia was celebrated, not, as at first appointed, at Thessalonica, but at Constantinople (comp. Socrates, *Hist. Eccles.* vii. 44; Niceph. Call. *Hist.* xiv. 23; Marcellin. *Chron. Aetio II et Sigisvuldo Coss*), in the year 436 or 437, most likely the latter. In 438, Eudocia set out for Jerusalem, in discharge of a vow which she had made to visit "the holy places" on occasion of her daughter's marriage; and returned the year following to Constantinople, bringing with her the reputed relics of Stephen the proto-martyr. It was probably in this journey that she visited Antioch, addressed the people of that city, and was honoured by them with a statue of brass, as related by Evagrius. At her persuasion Theodosius enlarged the boundaries and the walls of Antioch, and conferred other marks of favour on that city. She had received the title of Augusta A. D. 423.

Hitherto it is probable that Eudocia had interfered but little with the influence exercised by Pulcheria in public affairs. Nicephorus says, she lived twenty-nine years in the palace, "submitting to (ὑπό) Pulcheria as mother and Augusta." As Nicephorus places Eudocia's marriage in 413-14, he makes 442-43 the period of the termination of Pulcheria's administration. He states, that Eudocia's administration lasted for seven years, which brings us to 449-50 as the date of her last journey to Jerusalem, a date which, from other circumstances, appears to be correct.

During the seven years of her administration, in A. D. 444, according to the Paschal Chronicle, but later according to Theophanes, occurred the incident which was the first step to her downfall. An apple of remarkable size and beauty had been brought to Constantinople, which the emperor purchased and presented to his wife. She sent it to Paulinus, the magister officiorum, who was then confined by a fit of the gout; and Paulinus, deeming it a suitable offering, sent it to the emperor. Theodosius recognized it as the one which he had given to Eudocia; and, without mentioning the reason to her, enquired what she had done with it. She, apprehensive of his displeasure at having parted with his gift, replied that she had eaten it, and confirmed her assertion by an oath. This falsehood increased the emperor's suspicions that Eudocia regarded Paulinus with undue affection; and he banished him to Cappadocia, where he was either then or afterwards put to death. Marcellinus places his death in the fifth consulship of Valentinian A. D. 440; but we prefer the statement of Nicephorus, that his banishment was after 442-3, and are disposed to place his death in A. D. 449-50. Eudocia, however, soothed for a time the jealousy of her husband, but it was not eradicated, as subsequent events shewed. Gibbon rejects the whole story of the apple "as fit only for the Arabian Nights;" but his scepticism appears unreasonable.

The quarrels of the ecclesiastics were the immediate occasion of her downfall. Chrysaphius, the eunuch and head chamberlain, a supporter of the monk Eutyches, wished to procure the deposition of Flavian, patriarch of Constantinople, who had just been elected, A. D. 447. Chrysaphius, finding that Flavian was supported by Pulcheria, who, though no longer directing the government, retained considerable influence, applied to Eudocia, whom he reminded of the grievances she had sustained "on Pulcheria's account." Eudocia, after a long continued effort, at last succeeded in alienating her husband from his sister. Pulcheria was forbidden the court, and retired from Constantinople; and in

the second or pseudo-council of Ephesus (A. D. 449), known as "the council of robbers" (ἡ λῃστρική), Flavian was deposed, and so roughly treated by the assembled prelates, that he died of their violence a few days after. But Theodosius was soon led to take up the cause of the murdered patriarch. He banished Chrysaphius, and stripped him of all his possessions; and shewed his anger with Eudocia by reviving the quarrel about the apple; so that she begged and obtained permission to retire to Jerusalem. Pulcheria was recalled, and resumed the now vacant management of affairs, which she retained during the short remainder of the reign of Theodosius and that of her husband Marcian, who succeeded him.

Eudocia might possibly have been reconciled to her husband, but for an event recorded by Marcellinus, which rendered the breach irreparable. Saturninus, who held the office of comes domesticorum, being sent for the purpose by Theodosius, on what account is not stated, but probably through jealousy, slew two ecclesiastics, Severus, a priest, and Johannes or John, a deacon, who were in the service of Eudocia at Jerusalem. She, enraged, put Saturninus to death, and was in return stripped of the state and retinue of empress, which she had been hitherto allowed to retain. Marcellinus places these sad events in the eighteenth consulship of Theodosius, A. D. 444; but this date is altogether inconsistent with the facts mentioned by Nicephorus. Theophanes placed them in A. M. 5942, Alex. era (A. D. 450), which is probably correct; if so, it must have been before the death of Theodosius, which took place in that year.

Eudocia spent the rest of her life in the Holy Land, devoting herself to works of piety and charity. She repaired the walls of Jerusalem, conversed much with ecclesiastics, built monasteries and hospitals, and a church in honour of the proto-martyr Stephen on the spot where he was said to have been stoned; enriched existing churches with valuable offerings, and bestowed great sums in charity on the priests and the poor. But she was, for some years, obnoxious to the imputation of heresy. The opinion of Eutyches on the union of the two natures in Christ, which she held, and which had triumphed in the "council of robbers," at Ephesus (A. D. 449), was condemned in another council held at Chalcedon (A. D. 451), soon after the death of Theodosius. The decrees of this latter council Eudocia for some years rejected. When, however, she heard of the captivity of her daughter Eudoxia [EUDOXIA], whom, with her two daughters, Genseric, king of the Vandals, had carried into Africa (A. D. 455), she sought to be reconciled to Pulcheria, that she might interest her and her husband, the emperor Marcian, in behalf of the captives. By the intervention of Olybrius, to whom one of the captive princesses was betrothed, and of Valerius, the reconciliation was effected; and Pulcheria anxiously sought to restore Eudocia to the communion of the church. She engaged her brothers and daughters (according to Nicephorus) to write to her for this purpose: from which it may be gathered that the brothers of Eudocia had become Christians, and were still living. According to the Paschal Chronicle, they had been advanced to high offices, Aëtius or Gesius in the provinces, and Valerius at court. Possibly the Valerius who had been one of the mediators between the princesses, was one of them. Who "the daughters," of Eudocia were, is not clear. We read only of two, Eudoxia, now in captivity, and Flacilla, long since dead. If the letters were from the captive princesses, we must understand daughters in the more extended sense of female descendants. These letters and the conversations which Eudocia held with Symeon the Stylite, and Euthymius, an eminent monk of Jerusalem, determined her to renounce Eutychianism; and her conversion led many others to follow her example; but it is honourable to her that she continued her gratuities to those who retained as well as to those who renounced these opinions. She died at Jerusalem in the fourth year of the reign of Leo I. A. D. 460-61, and was buried in the church of St. Stephen, which she herself had built. Theophanes places her death in A. M. 5947 Alex. era (A. D. 455), but this is too early. Her age has been already noticed. She solemnly declared at her death that she was free from any guilty connexion with Paulinus.

Eudocia was an author. She wrote—1. *A poem on the victory obtained by the troops of her husband Theodosius over the Persians*, A. D. 421 or 422. This was in heroic verse, and is mentioned by Socrates. (*Hist. Eccles.* vii. 21.) 2. *A paraphrase of the Octateuch*, also in heroic verse. Photius describes it as consisting of eight books, according to the division of that part of Scripture which it embraced; and says it was well and perspicuously written, and conformable to the laws of the poetic art; but that the writer had not allowed herself the poetic licences of digression and of mingling fiction with truth, having kept very close to the sense of the sacred books 3. *A paraphrase of the Prophecies of Daniel and Zechariah*, in the same measure. 4. *A poem*, in the same measure and in three books, *on the history and martyrdom of Cyprian and Justina*, who suffered in the persecution under Diocletian. Photius gives a pretty full account of this poem. 5. Zonaras and Joannes Tzetzes ascribe to Eudocia *Homero-Centones;* and a poem under that title, composed of verses and parts of verses from Homer, and having for its subject the history of the fall and of the redemption of man by Jesus Christ, has been repeatedly published, both in the original and in a Latin version. In one edition, it is said to be by Eudocia Augusta, or Patricius Pelagius. The genuineness of this work is, however, very disputable, and even the fact of Eudocia having ever written anything of the kind, is not quite clear.

(Socrates, *Hist. Eccles.* vii. 21; Evagrius, *Hist. Eccles.* i. 20, 21, 22; Nicephorus Callisti, *Hist. Eccles.* xiv. 23, 47, 49, 50; Zonaras, *Annales*, vol. iii. p. 34—37, ed. Basil. 1557; Marcellinus, *Chronicon; Chronicon Alexandrinum sive Paschale;* Joannes Malalas, *Chronographia*, lib. xiv.; Theophanes, *Chronographia*, ab A. M. 5911 ad 5947, Alex. era; Joannes Tzetzes, *Historiar. Variar Chilias. X Hist.* 306; Cedrenus, *Compendium*, p. 590 -91, ed. Bonn; Michael Glycas, *Annales*, pars iv. pp. 484-5, ed. Bonn; Photius, *Biblioth.* codd. 183, 184; Tillemont, *Hist. des Emp.* vol. vi.; Gibbon, *Decl. and Fall.* ch. xxxii.; Cave, *Hist. Lit.* vol. i. p. 403, ed. Oxford, 1740-43; Oudin, *De Scriptor. Eccles.* vol. i. p. 1258; Fabric. *Bibl. Graec.* vol. i. p. 552, &c., vol. x. p. 730, &c.)

2. Daughter of Valentinian III. and of Eudoxia, daughter of Theodosius II., and consequently grand-daughter of the subject of the preceding article. She was carried captive to Carthage by

Genseric, king of the Vandals, when he sacked Rome (A. D. 455), together with her mother and her younger sister Placidia. Genseric married Eudocia (A. D. 456), not to one of his younger sons, Gento, as Idatius says, but to his eldest son Hunneric (who succeeded his father, A. D. 477, as king of the Vandals); and sent Eudoxia and Placidia to Constantinople. After living sixteen years with Hunneric, and bearing him a son, Hulderic, who also afterwards became king of the Vandals, Eudocia, on the ground of dislike to the Arianism of her husband, secretly left him, and went to Jerusalem, where she soon after died (A. D. 472), having bequeathed all she had to the Church of the Resurrection, and was buried in the sepulchre of her grandmother, the empress Eudocia. (Evagrius, *Hist. Eccles.* ii. 7; Marcellinus, *Chronicon*; Idatius, *Chronicon*; Nicephorus Callisti, *Hist. Eccles.* xv. 11; Procopius, *de Bello Vandalico*, i. 5; Theophanes, *Chronographia*, A. M. 5947 and 5964, Alex. era; Zonaras, *Annales*, vol. iii. p. 40, ed. Basil, 1557; Tillemont, *Hist. des Emp.* vol. vi.)

3. Eudocia Fabia, wife of the emperor Heraclius. She was the daughter of a certain African noble, and was at Constantinople (A. D. 610) when Heraclius, to whom she was betrothed, having assumed the purple in Africa, sailed to Constantinople to dethrone the tyrant Phocas. Phocas shut her up in a monastery with the mother of Heraclius; but his fall led to their release. She was married on the day of Heraclius's coronation, and crowned with him, and, according to Zonaras, received from him the name of Fabia; but Cedrenus makes Fabia her original name, which is more likely. She had by Heraclius, according to Zonaras, three children, a daughter Epiphania, and two sons, the elder named Heraclius and the younger Constantine. She died soon after the birth of the youngest child. Cedrenus assigns to them only a daughter and one son, who was, according to him, called both Heraclius and Constantine. He places the death of Eudocia in the second year of Heraclius, A. D. 612. (Zonaras, *Annales*, vol. iii. pp. 66, 67, ed. Basil, 1557; Cedrenus, *Compendium*, pp. 713—14, ed. Bonn, 1838-9.)

4. Eudocia, daughter of Incer or Inger, and concubine of the emperor Michael III., by whom she was given in marriage (about A. D. 866) to Basil the Macedonian, afterwards emperor. She bore Basil a son, afterwards the emperor Leo the Philosopher, so soon after their marriage, that it was said that Michael was the child's father, and that she was pregnant at the time of her marriage. Cedrenus speaks of the marriage of Basil with Eudocia, whose noble birth and beauty he celebrates; but, far from making her the concubine of Michael, speaks of her as excelling in modesty. (Zonaras, *Annales*, vol. iii. p. 132, ed. Basil, 1577; Cedrenus, *Compendium*, vol. ii. p. 198, ed. Bonn, 1838-9.)

5. Eudocia, third wife of the emperor Constantine V. (Copronymus). She was crowned and received the title of Augusta from her husband in the twenty-eighth year of his reign, A. D. 768. (Cedreni *Compendium*, vol. ii. p. 16, ed. Bonn.)

6. Eudocia, third wife of Leo the Philosopher, son of Basil the Macedonian and of Eudocia. (No. 3.) She died in childbirth soon after, and the child died also. She was the daughter, or of the race of Opsicius. Of the date of her marriage and death we have no account. It was probably near the beginning of the tenth century; at any rate before A. D. 904. (Zonaras, *Annales*, vol. iii. p. 143, ed. Basil, 1567; Cedrenus, *Compendium*, p. 492, ed. Basil, 1566.)

7. Eldest daughter of the Byzantine emperor Constantine IX., became a nun in consequence of some disease by which she was disfigured. She appears to have survived her father, who died A. D. 1028. (Zonaras, *Annales*, vol. iii. p. 182, ed. Basil, A. D. 1557.)

8. Eudocia Augusta of Macrembolis, wife of the emperors Constantine XI. (Ducas) and Romanus IV. (Diogenes). She was married to Constantine while he was yet in a private station, and bore him two sons, Michael and Andronicus, before his accession in A. D. 1059, and one son, Constantine, born afterwards; they had also two daughters, Theodora and Zoe. On the accession of Constantine she received the title of Augusta; and on his death, A. D. 1067, he bequeathed the empire to her and to their three sons, Michael VII. (Parapinaces), Andronicus I., and Constantine XII. (Porphyrogenitus). He bound Eudocia by an oath not to marry again. Eudocia had in fact the management of the government, the children being all young. Perceiving that the protection of the eastern frontier, which was threatened with invasion, required a stronger hand, she married Romanus IV. (Diogenes). Romanus, who was eminent for his fine figure, strength, and warlike qualities, had, on the death of Constantine XI., prepared to seize the throne, but was prevented by Eudocia, who threw him into prison, and exiled him; but, either for reasons of state, or from affection, soon recalled him, and raised him to the command of the army. Her oath not to marry had been given in writing, and committed to the custody of the patriarch of Constantinople; but by a trick she recovered it, and, within eight months after her husband's death (A. D. 1068), married Romanus, and raised him to be colleague in the empire with herself and her sons. She had hoped to govern him, but was disappointed, and his assertion of his own will led to quarrels between them. During the captivity of Romanus, Joannes or John Ducas, brother of the late Constantine, who had been invested with the dignity of Caesar, declared Michael Parapinaces sole emperor, and banished Eudocia to a convent which she had herself built on the shore of the Propontis. On the death of Diogenes, who on his release had fallen into the hands of Andronicus, the eldest son of Joannes Ducas, and died from the cruel usage he received, A. D. 1071 [Romanus IV. (Diogenes)], Eudocia buried her unhappy husband with great splendour. She appears to have long survived this event. (Zonaras, *Annales*, vol. iii. pp. 218—226, ed. Basil, 1557; Michael Glycas, *Annales*, pars iv. p. 606, &c., ed. Bonn.)

Eudocia compiled a dictionary of history and mythology, which she called Ἰωνιά, *i. e. Collection or bed of Violets*. It was printed for the first time by Villoison, in his *Anecdota Graeca*, 2 vols. 4to. Venice, 1781. It is prefaced by an address to her husband Romanus Diogenes, in which she describes the work as "a collection of genealogies of gods, heroes, and heroines, of their metamorphoses, and of the fables and stories respecting them found in the ancients; containing also notices of various philosophers." The sources from which the work was compiled are in a great degree the same as

those used in the Lexicon of Suidas. The sources are examined and described by Meineke in his *Observationes in Eudociae Violetum*, in the fifth and sixth volumes of the *Bibliothek der alten Litteratur und Kunst*, Göttingen, 1789.

9. Daughter of Andronicus Comnenus, second son of the Byzantine emperor Calo-Joannes. She was married, but to whom is unknown; and after her husband's death lived in concubinage with Andronicus, her cousin, afterwards emperor as Andronicus I. Her second husband was Michael Gabras, to whom she was married. We can give no exact dates of the few incidents known of her life. She lived in the middle of the twelfth century. (Michael Glycas, *Manuel Comnenus*, Lib. iii. pp. 135, 136, Lib. iv. p. 173, ed. Bonn.) [J. C. M.]

EUDO'RA (Εὐδώρη), a daughter of Nereus and Doris. (Hes. *Theog.* 244; Apollod. i. 2. § 7.) There are two more mythical personages of this name. (Hes. *Theog.* 360; Hygin. *Fab.* 192.) [L. S.]

EUDO'RUS (Εὔδωρος), a son of Hermes and Polymele, was brought up by his grandfather Phylas. He was one of the five leaders of the Myrmidones under Achilles, who sent him out to accompany Patroclus, and to prevent the latter from venturing too far; but Eudorus was slain by Pyraechmus. (Hom. *Il.* xvi. 179, &c.; Eustath. *ad Hom.* p. 1697.) [L. S.]

EUDO'RUS (Εὔδωρος) is mentioned by Alexander Aphrodisiensis (*ad Arist. Metaph.* p. 26, ed. Paris. 1536, fol.) as a commentator on Aristotle's Metaphysica, in which he is said to have altered several passages. Simplicius likewise speaks of a Peripatetic philosopher of this name, and relates that he had written on the Aristotelian Categories. We do not know, however, if this be the same person. Eudorus, whom Alexander Aphrodisiensis mentions, was a native of Alexandria, and had, like Ariston of Alexandria, written a work on the Nile. (Strab. xvii. p. 790; comp. Fabric. *Bibl. Graec.* vol. i. p. 845, vol. iii. pp. 172, 492). [A. S.]

EUDO'RUS, a scene-painter and statuary in bronze, of second-rate merit. (Plin. xxxv. 11. s. 40. § 34.) [P. S.]

EUDO'XIA (Εὐδοξία), the name of several princesses chiefly of the Eastern or Byzantine empire.

1. The daughter of the Frank Bauto, married to the emperor Arcadius, A. D. 395, by whom she had four daughters, Flacilla or Flaccilla or Falcilla, Pulcheria, Arcadia, and Marina, and one son, Theodosius II. or the younger. She was a woman of high spirit, and exercised great influence over her husband: to her persuasion his giving up of the eunuch Eutropius into the power of his enemies may be ascribed. She was involved in a fierce contest with Chrysostom, who fearlessly inveighed against the avarice and luxury of the court, and scrupled not to attack the empress herself. The particulars of the struggle are given elsewhere. [CHRYSOSTOMUS, JOANNES.] She died of a miscarriage in the sixth consulship of Honorius, A. D. 404, or, according to Theophanes, A. D. 406. The date of her death is carefully discussed by Tillemont. (*Histoire des Empereurs*, vol. v. p. 785.) Cedrenus narrates some curious particulars of her death, but their credibility is very doubtful. (Philostorgius, *Hist. Eccles. apud Photium*; Marcellinus, *Chronicon*; Socrates, *Hist. Eccles.* vi. 18; Cassiodor. *Hist. Tripart.* x. 20; Theophanes, *Chronographia ad* A. M. 5892, 97, 98, Alex. era; Cedrenus, *Compend.* vol. i. p. 585, ed. Bonn.)

2. Daughter of Theodosius II. and of Eudocia, born A. D. 422, and betrothed soon after to Valentinian, son of the emperor Honorius, who afterwards was emperor of the West as Valentinian III. and to whom she was married at Constantinople in A. D. 436 or 437. On the assassination of her husband by Maximus (A. D. 455), who usurped the throne, she was compelled to marry the usurper; but, resenting both the death of her husband and the violence offered to herself, she instigated Genseric, king of the Vandals, who had conquered Africa, to attack Rome. Genseric took the city. Maximus was slain in the flight, and Eudoxia and her daughters, Eudocia and Placidia, were carried by the Vandal king to Carthage. After being detained in captivity some years, she was sent with her daughter Placidia and an honourable attendance to Constantinople. [See EUDOCIA, No. 1, and the authorities subjoined there.]

The coins of the empresses Eudocia and Eudoxia are, from the two names being put one for the other, difficult to be assigned to their respective persons. (See Eckhel, *Doctrina Num. Veterum*, vol. viii. p. 170.) [J. C. M.]

EUDO'XIUS, commonly cited with the addition HEROS, was a Graeco-Roman jurist, who flourished shortly before Justinian. Panciroli (*de Claris Interpp. Juris*, p. 63) places him too early in supposing that he was the Pr. Pr. to whom were addressed the constitution of Theodosius and Valentinian of A. D. 427 (Cod. 1. tit. 8. s. 1), and the constitution of Arcadius and Honorius. (Cod. 2. tit. 77. s. 2.) He is mentioned in Const. *Tanta*, § 9, as the grandfather of Anatolius, professor of law at Berytus, who was one of the compilers of the Digest. The appellation Heros is not a proper name, but a title of excellency, and is placed sometimes before, and sometimes after, the name. Thus. in *Basil.* vi. p. 227, we have ὁ Ἥρως Εὐδόξιος, and, in *Basil.* iii. p. 60, Εὐδόξιος ὁ Ἥρως. We find the same title applied to Patricius, Amblichus (qu. Iamblichus, *Basil.* iii. p. 256), and Cyrillus (*Basil.* iv. p. 702). Heimbach (*Anecdota*, i. p. 202) is inclined to think that, like the expression ὁ μακαρίτης, it was used by the Graeco-Roman jurists of and after the age of Justinian as a designation of honour in speaking of their predecessors who had died within their memory.

Eudoxius was probably acquainted with the original writings of the classical jurists, for from *Basil.* ii. p. 454 (ed. Heimbach) it appears that he quoted Ulpian's treatise *De Officio Proconsulis*. From the citations of Eudoxius in the Basilica, he appears to have written upon the constitutions of emperors earlier than Justinian, and thence Reiz (*ad Theophilum*, pp. 1234—1246) infers that he commented upon the Gregorian, Hermogenian, and Theodosian codes, from which those constitutions were transferred into the Code of Justinian. It is probably to the commentaries of Eudoxius, Leontius, and Patricius on the three earlier codes that Justinian (Const. *Tanta*, § 9) alludes, when he says of them "optimam sui memoriam *in Legibus* reliquerunt," for the imperatorial constitutions were often called *Leges*, as distinguished from the *Jus* of the jurists.

In *Basil.* ii. p. 644, Thalelaeus, who survived

Justinian, classes Eudoxius among the older teachers, and cites his exposition of a constitution of Severus and Antoninus of A. D. 199, which appears in Cod. 2. tit. 12. s. 4. Again, in *Basil.* i. pp. 810, 811, is cited his exposition of a constitution of Diocletian and Maximinian, of A. D. 193, which appears in Cod. 2. tit. 4. s. 18, with the interpolated words *excepto adulterio.* In both these passages, the opinion of Heros Patricius is preferred to that of Eudoxius. In like manner, it appears from the scholiast in the fifth volume of Meerman's *Thesaurus* (*JCtorum Graecorum Commentarii*, p. 56; *Basil.*, ed. Heimbach, i. p. 403) that Domninus, Demosthenes, and Eudoxius, differed from Patricius in their construction of a constitution of the emperor Alexander, of A. D. 224, and that that constitution was altered by the compilers of Justinian's code in conformity with the opinion of Patricius. Eudoxius is cited by Patricius (*Basil.* iii. p. 61) on a constitution of A. D. 293 (Cod. 4. tit. 19. s. 9), and is cited by Theodorus (*Basil.* vi. p. 227) on a constitution of A. D. 290. (Cod. 8. tit. 55. s. 3.) In the latter passage Theodorus, who was a contemporary of Justinian, calls Eudoxius his teacher. Whether this expression is to be taken literally may be doubted, as Theodorus also calls Domninus, Patricius, and Stephanus (*Basil.* ii. p. 580) his teachers. (Zachariae, *Anecdota*, p. xlviii.; Zimmern, *R. R. G.* i. §§ 106, 109.)

The untrustworthy Nic. Comnenus Papadopoli (*Praenot. Mystag.* pp. 345, 402) mentions a Eudoxius, Nomicus, Judex veli, and cites his Synopsis Legum, and his scholia on the Novells of Alexius Comnenus. [J. T. G.]

EUDO'XIUS, a physician, called by Prosper Aquitanus a man "pravi sed exercitati ingenii," who in the time of the emperor Theodosius the Younger, A. D. 432, deserted to the Huns. (*Chronicon. Pithoean.* in Labbe, *Nova Biblioth. MSS. Libror.* vol. i. p. 59.) [W. A. G.]

EUDOXUS (Εὔδοξος) of Cnidus, the son of Aeschines, lived about B. C. 366. He was, according to Diogenes Laërtius, astronomer, geometer, physician, and legislator. It is only in the first capacity that his fame has descended to our day, and he has more of it than can be justified by any account of his astronomical science now in existence. As the probable introducer of the sphere into Greece, and perhaps the corrector, upon Egyptian information, of the length of the year, he enjoyed a wide and popular reputation, so that Laërtius, who does not even mention Hipparchus, has given the life of Eudoxus in his usual manner, that is, with the omission of all an astronomer would wish to know. According to this writer, Eudoxus went to Athens at the age of twenty-three (he had been the pupil of Archytas in geometry), and heard Plato for some months, struggling at the same time with poverty. Being dismissed by Plato, but for what reason is not stated, his friends raised some money, and he sailed for Egypt, with letters of recommendation to Nectanabis, who in his turn recommended him to the priests. With them he remained sixteen months, with his chin and eyebrows shaved, and there, according to Laërtius, he *wrote* the Octaëteris. Several ancient writers attribute to him the invention or introduction of an improvement upon the Octaëterides of his predecessors. After a time, he came back to Athens with a band of pupils, having in the mean time taught philosophy in Cyzicum and the Propontis: he chose Athens, Laërtius says, for the purpose of vexing Plato, at one of whose symposia he introduced the fashion of the guests reclining in a semicircle; and Nicomachus (he adds), the son of Aristotle, reports him to have said that pleasure was a good. So much for Laërtius, who also refers to some decree which was made in honour of Eudoxus, names his son and daughters, states him to have written good works on astronomy and geometry, and mentions the curious way in which the bull Apis told his fortune when he was in Egypt. Eudoxus died at the age of fifty-three. Phanocritus wrote a work upon Eudoxus (Athen. vii. p. 276, f.), which is lost.

The fragmentary notices of Eudoxus are numerous. Strabo mentions him frequently, and states (ii. p. 119, xvii. p. 806) that the observatory of Eudoxus at Cnidus was existing in his time, from which he was accustomed to observe the star Canopus. Strabo also says that he remained thirteen years in Egypt, and attributes to him the introduction of the odd quarter of a day into the value of the year. Pliny (*H. N.* ii. 47) seems to refer to the same thing. Seneca (*Qu. Nat.* vii. 3) states him to have first brought the motions of the planets (a theory on this subject) from Egypt into Greece. Aristotle (*Metaph.* xii. 8) states him to have made separate spheres for the stars, sun, moon, and planets. Archimedes (*in Arenar.*) says he made the diameter of the sun nine times as great as that of the moon. Vitruvius (ix. 9) attributes to him the invention of a solar dial, called ἀράχνη: and so on.

But all we positively know of Eudoxus is from the poem of ARATUS and the commentary of Hipparchus upon it. From this commentary we learn that Aratus was not himself an observer, but was the versifier of the Φαινόμενα of Eudoxus, of which Hipparchus has preserved fragments for comparison with the version by Aratus. The result is, that though there were by no means so many nor so great errors in Eudoxus as in Aratus, yet the opinion which must be formed of the work of the former is, that it was written in the rudest state of the science by an observer who was not very competent even to the task of looking at the risings and settings of the stars. Delambre (*Hist. Astr. Anc.* vol. i. p. 107) has given a full account of the comparison made by Hipparchus of Aratus with Eudoxus, and of both with his own observations. He cannot bring himself to think that Eudoxus knew anything of geometry, though it is on record that he wrote geometrical works, in spite of the praises of Proclus, Cicero, Ptolemy, Sextus Empiricus (who places him with Hipparchus), &c., &c. Eudoxus, as cited by Hipparchus, neither talks like a geometer, nor like a person who had seen the heavens he describes: a bad globe, constructed some centuries before his time in Egypt, might, for anything that appears, have been his sole authority. But supposing, which is likely enough, that he was the first who brought any globe at all into Greece, it is not much to be wondered at that his reputation should have been magnified. As to what Proclus says of his geometry, see EUCLEIDES.

Rejecting the Ὀκταετηρίς mentioned by Laërtius, which was not a writing, but a period of time, and also the fifth book of Euclid, which one manuscript of Euclid attributes to Eudoxus (Fabric. *Bibl. Graec.* vol. iv. p. 12), we have the following works, all lost, which he is said to have written:

Γεωμετρούμενα, mentioned by Proclus and Laërtius, which is not, however, to be taken as the title of a work: Ὀργανική, mentioned by Plutarch: Ἀστρονομία δι' ἐπῶν, by Suidas: two books, Ἔνοπτρον or Κάτοπτρον, and Φαινόμενα, mentioned by Hipparchus, and the first by an anonymous biographer of Aratus: Περὶ Θεῶν καὶ Κόσμου καὶ τῶν Μετεωρολογουμένων, mentioned by Eudocia: Γῆς Περίοδος, a work often mentioned by Strabo, and by many others, as to which Harless thinks Semler's opinion probable, that it was written by Eudoxus of Rhodes. (Fabric. *Bibl. Graec.* vol iv. p. 10, &c.; Weidler, *Hist. Astron.*; Diog. Laërt. iii. 86–91; Delambre, *Hist. de l'Astron. Anc.* vol. i.; Hipparchus, *Comment. in Aratum*; Böhmer, *Dissertatio de Eudoxo Cnidio*, Helmstad. 1715; Ideler, in the *Abhandl. der Berliner Akad. d. Wissenschaft* for the year 1828, p. 189, &c., and for the year 1830, p. 49, &c.; Letronne, *Journal. d. Sav.* 1840, p. 741, &c.) [A. De M.]

EUDOXUS (Εὔδοξος), a Greek physician, born at Cnidos in Caria, who lived probably in the fifth or fourth century B. C., as he was mentioned by the celebrated astronomer of the same name. (Diog. Laërt. viii. 90.) He is said to have been a great advocate for the use of gymnastics. [W. A. G.]

EUDOXUS (Εὔδοξος). 1. An Athenian comic poet of the new comedy, was by birth a Sicilian and the son of Agathocles. He gained eight victories, three at the city Dionysia, and five at the Lenaea. His Ναύκληρος and Ὑποβολιμαῖος are quoted. (Apollod. *ap. Diog. Laërt.* viii. 90; Poll. vii. 201; Zenob. *Adag.* i. 1; Meineke, *Frag. Com. Graec.* vol. i p. 492, vol. iv. p. 508.)

2. Of Rhodes, an historical writer, whose time is not known. (Diog. Laërt. *l. c.*; Apollon. *Hist. Com.* 24; *Etym. Mag.* *s. v.* Ἀδρίας: Vossius, *de Hist. Graec.* p. 59, ed. Westermann.)

3. Of Cyzicus, a geographer, who went from his native place to Egypt, and was employed by Ptolemy Evergetes and his wife Cleopatra in voyages to India; but afterwards, being robbed of all his property by Ptolemy Lathyrus, he sailed away down the Red Sea, and at last arrived at Gades. He afterwards made attempts to circumnavigate Africa in the opposite direction, but without success. (Strab. ii. pp. 98—100; Plin. ii. 67.) He must have lived about B. C. 130. [P. S.]

EVE'LPIDES (Εὐελπίδης), a celebrated oculist in the time of Celsus, about the beginning of the Christian era, several of whose medical formulae have been preserved. (Cels. *de Med.* pp. 120, 122, 123, 124.) [W. A. G.]

EVELPISTUS (Εὐέλπιστος), an eminent surgeon at Rome, who lived shortly before the time of Celsus, and therefore probably about the end of the first century B. C. (Cels. *de Med.* vii. praef. p. 137.) He is perhaps the same person one of whose plasters is preserved by Scribonius Largus, *de Compos. Medicam*, c. 215, p. 230. [W. A. G.]

EVELTHON (Εὐέλθων), king of Salamis in Cyprus. When Arcesilaus III. was driven from Cyrene in an attempt to recover the royal privileges, probably about B. C. 529 or 528 [see vol. i. p. 477], his mother Pheretima fled to the court of Evelthon, and pressed him with the most persevering entreaties for an army to enforce her son's restoration. The king at last sent her a golden spindle and distaff, saying that such were the more appropriate presents for women. (Her. iv. 162, v. 104; Polyaen. viii. 47.) [E. E.]

EVE'MERUS or EUHE'MERUS (Εὐήμερος), a Sicilian author of the time of Alexander the Great and his immediate successors. Most writers call him a native of Messene in Sicily (Plut. *de Is. et Os.* 23; Lactant. *de Fals. Relig.* i. 11; Etym. M. *s. v.* βροτός), while Arnobius (iv. 15) calls him an Agrigentine, and others mention either Tegea in Arcadia or the island of Cos as his native place. (Athen. xv. p. 658.) His mind was trained in the philosophical school of the Cyrenaics, who had before his time become notorious for their scepticism in matters connected with the popular religion, and one of whom, Theodorus, is frequently called an atheist by the ancients. The influence of this school upon Evemerus seems to have been very great, for he subsequently became the founder of a peculiar method of interpreting the legends and mythi of the popular religion, which has often and not unjustly been compared with the rationalism of some modern theologians in Germany. About B. C. 316 we find Evemerus at the court of Cassander in Macedonia, with whom he was connected by friendship, and who, according to Eusebius (*Praep. Evang.* ii. 2, p. 59), sent him out on an exploring expedition. Evemerus is said to have sailed down the Red Sea and round the southern coasts of Asia to a very great distance, until he came to an island called Panchaea. After his return from this voyage he wrote a work entitled Ἱερὰ Ἀναγραφή, which consisted of at least nine books. The title of this "Sacred History," as we may term it, was taken from the ἀναγραφαί, or the inscriptions on columns and walls, which existed in great numbers in the temples of Greece, and Evemerus chose it because he pretended to have derived his information from public documents of that kind, which he had discovered in his travels, especially in the island of Panchaea. The work contained accounts of the several gods, whom Evemerus represented as having originally been men who had distinguished themselves either as warriors, kings, inventors, or benefactors of man, and who after their death were worshipped as gods by the grateful people. Zeus, for example, was, according to him, a king of Crete, who had been a great conqueror; and he asserted that he had seen in the temple of Zeus Triphylius a column with an inscription detailing all the exploits of the kings Uranus, Cronus, and Zeus. (Euseb. *l. c.*; Sext. Empir. ix. 17.) This book, which seems to have been written in a popular style, must have been very attractive; for all the fables of mythology were dressed up in it as so many true and historical narratives; and many of the subsequent historians, such as the uncritical Diodorus (see *Fragm.* lib. vi.) adopted his mode of dealing with myths, or at least followed in his track, as we find to be the case with Polybius and Dionysius. Traces of such a method of treating mythology occur, it is true, even in Herodotus and Thucydides; but Evemerus was the first who carried it out systematically, and after his time it found numerous admirers. In the work of Diodorus and other historians and mythographers, we meet with innumerable stories which have all the appearance of being nothing but Evemeristic interpretations of ancient myths, though they are frequently taken by modern critics for genuine legends. Evemerus was much attacked and treated with contempt, and Eratosthenes called him a Bergaean, that is, as great a liar as Antiphanes of Berga (Polyb.

xxxiii. 12, xxxiv. 5; Strab. i. p. 47, ii pp. 102, 104, vii. p. 299); but the ridicule with which he is treated refers almost entirely to his pretending to have visited the island of Panchaea, a sort of Thule of the southern ocean; whereas his method of treating mythology is passed over unnoticed, and is even adopted. His method, in fact, became so firmly rooted, that even down to the end of the last century there were writers who acquiesced in it. The pious believers among the ancients, on the other hand, called Evemerus an atheist. (Plut. *de Plac. Philos.* i. 7; Aelian, *V. H.* ii. 31; Theophil. *ad Autolyc.* iii. 6.) The great popularity of the work is attested by the circumstance that Ennius made a Latin translation of it. (Cic. *de Nat. Deor.* i. 42; Lactant. *de Fals. Relig.* i. 11; Varro, *de Re Rust.* i. 48.) The Christian writers often refer to Evemerus as their most useful ally to prove that the pagan mythology was nothing but a heap of fables invented by mortal men. (Hieron. Columna, *Prolegom. in Evemerum*, in his *Q. Ennii quae supersunt Fragm.* p. 482, &c., ed. Naples, 1590; Sevin, in the *Mém. de l'Acad. des Inscript.* viii. p. 107, &c.; Fourmont, *ibid.* xv. p. 265, &c.; Foucher, *ibid.* xxxiv. p. 435, &c., xxxv. p. I, &c.; Lobeck, *Aglaoph.* i. p. 138, &c.) [L. S.]

EVE'NIUS (Εὐήνιος), a seer of Apollonia, and father of Deiphonus. He was one of the most distinguished citizens of Apollonia; and one night, when he was tending the sheep of Helios, which the noble Apolloniatae had to do in turns, the flock was attacked by wolves, and sixty sheep were killed. Evenius said nothing of the occurrence, but intended to purchase new sheep, and thus to make up for the loss. But the thing became known, and Evenius was brought to trial. He was deprived of his office, and his eyes were put out as a punishment for his carelessness and negligence. Hereupon the earth ceased to produce fruit, and the sheep of Helios ceased to produce young. Two oracles were consulted, and the answer was, that Evenius had been punished unjustly, for that the gods themselves had sent the wolves among the sheep, and that the calamity under which Apollonia was suffering should not cease until Evenius should have received all the reparation he might desire. A number of citizens accordingly waited upon Evenius, and without mentioning the oracles, they asked him in the course of their conversation, what reparation he would demand, if the Apolloniatae should be willing to make any. Evenius, in his ignorance of the oracles, merely asked for two acres of the best land in Apollonia and the finest house in the city. The deputies then said that the Apolloniatae would grant him what he asked for, in accordance with the oracle. Evenius was indignant when he heard how he had been deceived; but the gods gave him a compensation by bestowing upon him the gift of prophecy. (Herod. ix. 92—95; Conon. *Narrat.* 30, who calls him Peithenius instead of Evenius.) [L. S.]

EVE'NOR, a distinguished painter, was the father and teacher of PARRHASIUS. (Plin. xxxv. 9. s. 36. § 1; Suid., Harpocr., Phot., *s. v.*) He flourished about B. C. 420. [P. S.]

EVE'NOR (Εὐήνωρ), a Greek surgeon, who apparently wrote on fractures and luxations, and who must have lived in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen. *Comment. in Hippocr.* "*De Artic.*" iv. 40. vol. xviii. pt. i. p. 736.) He is very possibly the same person who is mentioned by Pliny (*H. N.* xx. 73, xxi. 105), and whose work entitled "Curationes" is quoted by Caelius Aurelianus. (*de Morb. Acut.* ii. 16. p. 115; *de Morb. Chron.* iii. 8. p. 478.) [W. A. G.]

EVE'NUS (Εὔηνος), the name of three mythical personages. (Hes. *Theog.* 345; Hom. *Il.* ii. 692, ix. 557; Plut. *Parall. Min.* 40; Apollod. i. 7. § 8.) [L. S.]

EVE'NUS (Εὔηνος or Εὐηνός, but the former is more correct). In the Greek Anthology there are sixteen epigrams under this name, which are, however, the productions of different poets. (Brunck, *Anal.* vol. i. pp. 164—167; Jacobs, *Anth. Graec.* vol. i. pp. 96—99.) In the Vatican MS. some of the epigrams are headed Εὐήνου, the 7th is headed Εὐήνου Ἀσκαλωνίτου, the 12th Εὐήνου Ἀθηναίου, the 14th Εὐήνου Σικελιώτου, and the last Εὐήνου γραμματικοῦ.

The best known poets of this name are two elegiac poets of Paros, mentioned by Eratosthenes (*ap.* Harpocrat. *s. v.* Εὔηνος), who says that only the younger was celebrated, and that one of them (he does not say which) was mentioned by Plato. There are, in fact, several passages in which Plato refers to Evenus, somewhat ironically, as at once a sophist or philosopher and a poet. (*Apolog. Socr.* p. 20, b., *Phaed.* p. 60, d., *Phaedr.* p. 267, a.) According to Maximus Tyrius (*Diss.* xxxviii. 4. p. 225), Evenus was the instructor of Socrates in poetry, a statement which derives some countenance from a passage in Plato (*Phaed. l. c.*), from which it may also be inferred that Evenus was alive at the time of Socrates's death, but at such an advanced age that he was likely soon to follow him. Eusebius (*Chron. Arm.*) places him at the 80th Olympiad (B. C. 460) and onwards. His poetry was gnomic, that is, it formed the vehicle for expressing philosophic maxims and opinions. The first six of the epigrams in the Anthology are of this character, and may therefore be ascribed to him with tolerable certainty. Perhaps, too, the fifteenth should be assigned to him.

The other Evenus of Paros wrote Ἐρωτικά, as we learn from the express testimony of Artemidorus (*Oneirocr.* i. 5), and from a passage of Arrian (*Epictet.* iv. 9), in which Evenus is mentioned in conjunction with Aristeides. [See vol. i. p. 296.] A few other fragments of his poetry are extant. Among them is a line which Aristotle (*Metaphys.* iv. 5, *Eth. Eudem.* ii. 7) and Plutarch (*Moral.* ii. p. 1102, c.) quote by the name of Evenus, but which is found in one of the elegies of Theognis (vv. 467—474), whence it is supposed that that elegy should be ascribed to Evenus. There are also two hexameters of Evenus. (Aristot. *Eth. Nicom.* vii. 11.)

None of the epigrams in the Anthology are expressly assigned to this Evenus; but it is not unlikely that the 12th is his. If the 8th and 9th, on the Cnidian Aphrodite of Praxiteles, and the 10th and 11th, on Myron's cow, are his, which seems not improbable, then his date would be fixed. Otherwise it is very difficult to determine whether he lived before or after the other Evenus. As he was certainly less famous than the contemporary of Socrates, the statement of Eratosthenes that only the younger was celebrated, would imply that he lived before him: and this view is maintained, in opposition to the general opinion of

scholars, in the *Zeitschrift für die Alterthumswissenschaft*, 1840, p. 118.

Of the other poets of this name next to nothing is known beyond the titles, quoted above, in the Palatine Anthology. Jacobs conjectures that the Sicilian and the Ascalonite are the same, the name Σικελιώτου being a corruption of 'Ασκαλωνίτου, but he gives no reason for this conjecture. The epigrams of one of these poets, we know not which, were in the collection of Philip, which contained chiefly the verses of poets nearly contemporary with Philip himself.

(Wagner, *de Evenis Poetis elegiacis*, Vratisl. 1828; Schreiber, *Disput. de Evenis Pariis*, Götting. 1839; Souchay, *Sur les Poëtes élégiaques*, in the *Mém. de l'Acad. des Inscript.* vol. x. p. 598; Schneidewin, *Delect. Poes. Graec. eleg.* vol. i. p. 133; Gaisford, *Poet. Min. Graec.* vol. iii. p. 277; Boissonade, *Graec. Poet.* p. 163; Jacobs, *Anth. Graec.* vol. xiii. pp. 893, 894; Fabric. *Bibl. Graec.* vol. i. p. 727.) [P. S.]

EVE'RES (Εὐήρης), a son of Pterelaüs, was the only one among his brothers that escaped in their fight with the sons of Electryon. (Apollod. ii. 4. § 5, &c.; comp. ALCMENE and AMPHITRYON.) There are two other mythical personages of this name. (Apollod. ii. 7. § 8, iii. 6. § 7.) [L. S.]

EVE'RGETES (Εὐεργέτης), the "Benefactor," was a title of honour, frequently conferred by the Greek states upon those from whom they had received benefits, and was afterwards assumed by many of the Greek kings in Egypt and other countries. [PTOLEMAEUS.]

EVERSA, a Theban, who joined Callicritus in opposing in the Boeotian assembly the views of Perseus, and was in consequence murdered with Callicritus by order of the king. (Liv. xlii. 13, 40.) [CALLICRITUS.]

E'VETES (Εὐέτης) and EUXE'NIDES (Εὐξενίδης), were Athenian comic poets, contemporary with Epicharmus, about B. C. 485. Nothing is heard of comic poetry during an interval of eighty years from the time of Susarion, till it was revived by Epicharmus in Sicily, and by Evetes, Euxenides, and Myllus at Athens. The only writer who mentions these two poets is Suidas (*s. v.* 'Επίχαρμος). Myllus is not unfrequently mentioned. [MYLLUS.] (Meineke, *Hist. Crit. Com. Graec.* p. 26.)

There is also a Pythagorean philosopher, Evetes, of whom nothing is known but his name. (Iamblich. *Vit. Pyth.* 36.) [P. S.]

EUGAMON (Εὐγάμων), one of the Cyclic poets. He was a native of Cyrene, and lived about B. C. 568, so that he was a contemporary of Peisistratus, Stesichorus, and Aristeas. His poem, which was intended to be a continuation of the Odyssey, and bore the title of Τηλεγονία, consisted of two books or rhapsodies, and formed the conclusion of the epic cycle. It contained an account of all that happened after the fight of Odysseus with the suitors of Penelope till the death of Odysseus. The substance of the poem, which itself is entirely lost, is preserved in Proclus's Chrestomathia. (Comp. Eustath. *ad Hom.* p. 1796.) As Eugamon lived at so late a period, it is highly probable that he made use of the productions of earlier poets; and Clemens of Alexandria (*Strom.* vi. p. 751; comp. Euseb. *Praep. Evang.* x. 12) expressly states that Eugamon incorporated in his Telegonia a whole epic poem of Musaeus, entitled "Thesprotis." Whether the Telegonia ascribed to the Lacedaemonian Cinaethon was an earlier work than that of Eugamon, or whether it was identical with it, is uncertain. The name Telegonia was formed from Telegonus, a son of Odysseus and Circe, who killed his father. (Comp. Bode, *Gesch. der Episch. Dichtk.* p. 339, &c.) [L. S.]

EU'GENES (Εὐγένης), the author of an epigram, in the Greek Anthology, upon the statue of Anacreon intoxicated. (Brunck, *Anal.* vol. ii. p. 453; Jacobs, *Anth. Graec.* vol. iii. p. 158; Paus. i. 93. § 1.) The epigram seems to be an imitation of one by Leonidas Tarentinus on the same subject. (Brunck, *Anal.* vol. i. p. 230; Jacobs, *Anth. Graec.* vol. i. p. 163, No. xxxviii.) [P. S.]

EUGENIA'NUS (Εὐγενιανός), a physician in the latter half of the second century after Christ, a friend and contemporary, and probably also a pupil of Galen, with whom he was acquainted while they were both at Rome. (Galen. *de Meth. Med.* viii. 2. vol. x. p. 535, 536.) It was at his request that Galen was induced to resume his work "De Methodo Medendi," which he had begun to write for the use of Hieron, and which he had laid aside after his death. (*Ibid.* vii. 1. p. 456.) It was also at his request that Galen wrote his work "De Ordine Librorum Suorum." (vol. xiv. p. 49.) [W. A. G.]

M. EUGE'NICUS, a brother of Joannes Eugenicus, who was a celebrated ecclesiastical writer, none of whose works, however, has yet appeared in print. (Fabric. *Bibl. Graec.* vol. xi. p. 653.) M. Eugenicus was by birth a Greek, and in early life he was engaged as a schoolmaster and teacher of rhetoric. But his great learning and his eloquence raised him to the highest dignities in the church, and about A. D. 1436 he succeeded Josephus as archbishop of Ephesus. Two years later, he accompanied the emperor Joannes Palaeologus to the council of Florence, in which he took a very prominent part; for he represented not only his own diocese, but acted as proxy for the patriarchs of Antioch and Jerusalem. He opposed the Latin church with as much bitterness as he defended the rights of the Greek church with zeal. In the beginning of the discussions at the council, this disposition drew upon him the displeasure of the emperor, who was anxious to reunite the two churches, and also of the pope Eugenius. This gave rise to most vehement disputes, in which the Greeks chose Eugenicus as their spokesman and champion. As he was little acquainted with the dialectic subtleties and the scholastic philosophy, in which the prelates of the West far surpassed him, he was at first defeated by the cardinal Julian; but afterwards, when Bessarion became his ally, the eloquence of Eugenicus threw all the council into amazement. The vehemence and bitterness of his invectives against the Latins, however, was so great, that a report was soon spread and believed, that he was out of his mind; and even Bessarion called him an evil spirit (*cacodaemon*). At the close of the council, when the other bishops were ready to acknowledge the claims of the pope, and were ordered by the emperor to sign the decrees of the council, Eugenicus alone steadfastly refused to yield, and neither threats nor promises could induce him to alter his determination. The union of the two churches, however, was decreed. On his return to Constantinople, he was received by the people with the greatest enthusiasm, and the most extravagant veneration was paid him. Dur-

ing the remainder of his life he continued to oppose the Latin church wherever he could; and it was mainly owing to his influence that, after his death, the union was broken off. For, on his death-bed in 1447, he solemnly requested Georgius Scholarius, to continue the struggle against the Latins, which he himself had carried on, and Georgius promised, and faithfully kept his word. The funeral oration on Eugenicus was delivered by the same friend, Georgius.

M. Eugenicus was the author of many works, most of which were directed against the Latin church, whence they were attacked by those Greeks who were in favour of that church, such as Joseph of Methone, Bessarion, and others. The following are printed either entire or in part. 1. *A Letter to the emperor Palaeologus*, in which he cautions the Greeks against the council of Florence, and exposes the intrigues of the Latins. It is printed, with a Latin version and an answer by Joseph of Methone, in Labbeus, *Concil.* vol. xiii. p. 677. 2. *A Circular*, addressed to all Christendom, on the same subject, is printed in Labbeus, *l. c.* p. 740, with an answer by Gregorius Protosyncellus. 3. *A Treatise on Liturgical Subjects*, in which he maintains the spiritual power of the priesthood. It is printed in the *Liturgiae*, p. 138, ed. Paris, 1560. 4. *A Profession of Faith*, of which a fragment, with a Latin translation, is printed in Allatius, *de Consensu*, iii. 3. § 4. 5. *A Letter to the emperor Palaeologus*, of which a fragment is given in Allatius, *de Synodo Octava*, 14, p. 544. His other works are still extant in MS., but have never been published. A list of them is given by Fabricius. (*Bibl. Graec.* vol. xi. p. 670, &c.; comp. Cave, *Hist. Lit.* vol. i. Appendix, p. 111, &c.) [L. S.]

EUGE'NIUS, an African confessor, not less celebrated for his learning and sanctity than for the courage with which he advocated the doctrines of the orthodox faith during the persecution of the Arian Vandals towards the close of the fifth century. At first tolerated by Hunneric, who acquiesced in his elevation to the see of Carthage in A. D. 480, he was subsequently transported by that prince, after the stormy council held in February A. D. 484, to the deserts of Tripoli, from whence he was recalled by the tardy clemency of Gundamund, but eight years afterwards was arrested, tried and condemned to death by Thrasimund, who, however, commuted the sentence to banishment. The place fixed upon was Vienne in Languedoc, where Alaric at that period held sway. Here Eugenius founded a monastery near the tomb of St. Amaranthus, where he passed his time in devout tranquillity until his death on the 13th of July A. D. 505.

Under the name of Eugenius we possess a confession of faith drawn up in accordance with the doctrines recognised by the council of Nicaea, and presented on the part of the orthodox African prelates to Hunneric, under the title, *Professio fidei Catholicorum episcoporum Hunerico regi oblata.* It will be found in the *Bibl. Max. Patr.* Lugdun. 1677, vol. viii. p. 683, and an account of its contents in Schröck, *Kirchengeschichte*, vol. xviii. p. 97. Gennadius mentions several other works by this author, but they no longer exist. For the original documents connected with the Vandal persecution see "Victor Vitensis de persecutione Vandalica" with the notes of Ruinart, Paris, 1694; the "Vita S. Fulgentii" in the *Bibl. Max. Patr.* Lugdun. 1677, vol. ix., p. 4; and Procopius, *De Bello Vandalico*, i. 7, &c. [W. R.]

EUGE'NIUS, who was bishop of Toledo from A. D. 646 to 657, is mentioned under DRACONTIUS as the editor and enlarger of the work by Dracontius upon the Creation. He is known also as the author of thirty-two short original poems composed on a great variety of subjects, chiefly however moral and religious, in heroic, elegiac, trochaic, and sapphic measures. These were published by Sirmond at Paris, 8vo. 1619, will be found also in the collected works of Sirmond (Paris 1696 and Venice 1728), in the *Bibl. Patr. Max.* Lugdun. 1677, vol. xii. p. 345, and in the edition of Dracontius by Rivinus, Lips. 1651. Two Epigrams by Eugenius—one on the invention of letters, the other on the names of hybrid animals, are contained in the Anthologia Latina of Burmann, ii. 264, v. 164, or n. 386, 387, ed. Meyer. [W. R.]

EUGE'NIUS, praefectus praetorio Orientis in A. D. 547 or 540. He was the author of an Edict concerning the accounts of publicans, which is inserted in the collection of the Edicta praefectorum praetorio. (Biener, *Geschichte der Novellen Justinians.* p. 532; Zachariae, *Anecdota*, p. 261.) [J. T. G.]

EUGENIUS, a Greek physician, of whom it is only known that he must have lived some time in or before the first century after Christ, as one of his medical formulae is quoted by Andromachus. (ap. Galen. *de Compos. Medicam. sec. Locos*, vii. 6. vol. xiii. p. 114.) He is also quoted by Gariopontus (*de Febr.* c. 7), from which it would appear either that some of his works were extant in the eleventh century, or that some sources of information concerning him were then to be had which do not now exist. [W. A. G.]

EU'GEON (Εὐγέων or Εὐγαίων), of Samos, one of the earliest Greek historians mentioned by Dionysius of Halicarnassus. (*Jud. de Thucyd.* 5; comp. Suid. *s. v.*) [L. S.]

EUGESIPPUS (Εὐγήσιππος), the author of a work on the distances of places in the Holy Land, of which a Latin translation is printed in Leo Allatius' Συμμικτά. He lived about A. D. 1040, but no particulars are known about him. [L. S.]

EUGRAMMUS. [EUCHEIR, No. 2.]

EUGRA'PHIUS, a Latin grammarian, who is believed to have flourished as late as the end of the tenth century, is the author of a few unimportant notes upon Terence, referring chiefly to the prologues. They were first published by Faernus (Florent. 8vo. 1565), were subsequently improved and enlarged by Lindenbrogius (4to. Paris, 1502, Francf. 1623) and Westerhovius (Hag. Com. 4to. 1726), and are given in all the more complete editions of the dramatist. We hear also of a MS. in the Bibliothèque du Roi at Paris, intitled *Commentum in Terentium*, bearing the name of Eugraphius, which Lindenbrogius did not think worth publishing. [W. R.]

EU'HODUS, a freedman of the emperor Septimius Severus and tutor to Caracalla, who was nursed by his wife Euhodia. At the instigation of the young prince he contrived the ruin of the too powerful Plautianus [PLAUTIANUS]; but although loaded with honours on account of this good service, he was put to death in A. D. 211, almost immediately after the accession of his foster-son, from a suspicion, probably, that he entertained friendly feelings towards the hated Geta. When Tertullian

(*ad Scap.* c. 4) says that young Antoninus was reared upon Christian milk, he refers to Proculus, the steward of Euhodus, for there is no reason to believe that either Euhodus or his wife professed the true faith, as some have imagined. (Dion Cass. lxxvi. 3, 6, lxxvii. 1.) [W. R.]

EVIPPE (Εὐίππη), the name of five mythological personages, concerning whom nothing of interest is related. (Apollod. ii. 1. § 5; Paus. ix. 34. § 5; Parthen. *Erot.* 3; Eratosth. *Catast.* 18; Ov. *Met.* v. 303.) [L. S.]

EVIPPUS (Εὔιππος). 1. A son of Thestius and Eurythemis, who, together with his brothers, was killed by Meleager. (Apollod. i. 7. § 10, 8. § 3.)

2. A son of Megareus, who was killed by the Cithaeronean lion. (Paus. i. 41. § 4.) There are two other mythical personages of this name. (Hom. *Il.* xvi. 417; Steph. Byz. *s. v.* Ἀλάβανδα.) [L. S.]

EULAEUS (Εὐλαῖος), an eunuch, became one of the regents of Egypt and guardians of Ptolemy Philometor on the death of Cleopatra, the mother of the latter, in B. C. 173. The young king was then 13 years old, and he is said to have been brought up in the greatest luxury and effeminacy by Eulaeus, who hoped to render his own influence permanent by the corruption and consequent weakness of Ptolemy. It was Eulaeus who, by refusing the claims of Antiochus IV. (Epiphanes) to the provinces of Coele-Syria and Palestine, involved Egypt in the disastrous war with Syria in B. C. 171. (Polyb. xxviii. 16; Diod. *Fragm.* lib. xxx. *Exc. de Leg.* xviii. p. 624, *de Virt. et Vit.* p. 579; Liv. xlii. 29, xlv. 11, 12; App. *Syr.* 66; Just. xxxiv. 2.) [E. E.]

EULO'GIUS. [ECLOGIUS.]

EULO'GIUS, FAVO'NIUS, a rhetorician of Carthage, and a contemporary and disciple of St. Augustin. (August. *de Cur. pro Mort.* 11.) Under his name we possess a disputation on Cicero's *Somnium Scipionis*, which contains various discussions on points of the Pythagorean doctrine of numbers. The treatise was first printed by A. Schott at the end of his *Quaestiones Tullianae* (Antwerp, 1613, 8vo.), and afterwards in the edition of Cicero's *de Officiis*, by Graevius (1688), from which it is reprinted with some improvements in Orelli's edition of Cicero, vol. v. part. 1, pp. 397—413. [L. S.]

EU'MACHUS (Εὔμαχος). 1. A Corinthian, son of Chrysis, was one of the generals sent by the Corinthians in the winter of B. C. 431 in command of an armament to restore Evarchus, tyrant of Astacus, who had been recently expelled by the Athenians. (Thuc. ii. 33.)

2. A native of Neapolis, who, according to Athenaeus (xiii. p. 577), wrote a work entitled Ἱστορίαι τῶν περὶ Ἀννίβαν. It is perhaps the same Eumachus of whose work entitled Περιήγησις a fragment is still extant in Phlegon. (*Mirab.* c. 18.) [C. P. M.]

EUMAEUS (Εὔμαιος), the famous and faithful swineherd of Odysseus, was a son of Ctesius, king of the island of Syrie; he had been carried away from his father's house by a Phoenician slave, and Phoenician sailors sold him to Laërtes, the father of Odysseus. (Hom. *Od.* xv. 403, &c.; comp. ODYSSEUS.) [L. S.]

EUMA'RIDAS (Εὐμαρίδας), of Paros, a Pythagorean philosopher, who is mentioned by Iamblichus (*Vit. Pyth.* 36); but it is uncertain whether the reading is correct, and whether we ought not to read Thymaridas, who is known as a celebrated Pythagorean. (Iambl. *l. c.* 23, with Kiessling's note.) [L. S.]

EU'MARUS, a very ancient Greek painter of monochromes, was the first, according to Pliny, who distinguished, in painting, the male from the female, and who "dared to imitate all figures." His invention was improved upon by Simon of Cleonae. (xxxv. 8. s. 34.) Müller (*Arch. d. Kunst*, § 74) supposes that the distinction was made by a difference of colouring; but Pliny's words seem rather to refer to the drawing of the figure. [P. S.]

EUMA'THIUS. [EUSTATHIUS, No. 5.]

EUME'LUS (Εὔμηλος), a son of Admetus and Alcestis, who went with eleven ships and warriors from Pherae, Boebe, Glaphyrae, and Iaolcus to Troy. He was distinguished for his excellent horses, which had once been under the care of Apollo, and with which Eumelus would have gained the prize at the funeral games of Patroclus, if his chariot had not been broken. He was married to Iphthima, the daughter of Icarius. (Hom. *Il.* ii. 711, &c. 764, xxiii. 375, 536, *Od.* iv. 798; Strab. ix. p. 436.) There are three other mythological personages of this name. (Anton. Lib. 15, 18; Paus. vii. 18. § 2.) [L. S.]

EUME'LUS (Εὔμηλος), one of the three sons of Parysades, King of Bosporus. After his father's death he engaged in a war for the crown with his brothers Satyrus and Prytanis, who were successively killed in battle. Eumelus reigned most prosperously for five years and five months, B. C. 309—304. (Diod. xx. 22—26; Clinton, *F. H.* vol. ii. pp. 282, 285.) [P. S.]

EUME'LUS (Εὔμηλος). 1. Of Corinth, the son of Amphilytus, a very ancient Epic poet, belonged, according to some, to the Epic cycle. His name, like Eucheir, Eugrammus, &c., is significant, referring to his skill in poetry. He was of the noble house of the Bacchiadae, and flourished about the 5th Olympiad, according to Eusebius (*Chron.**), who makes him contemporary with Arctinus. (Comp. Cyril, c. *Julian.* i. p. 13; Clem. Alex. *Strom.* i. p. 144.)

Those of the poems ascribed to him, which appear pretty certainly genuine, were genealogical and historical legends. To this class belonged his *Corinthian History* (Paus. ii. 1. § 1, 2. § 2, 3. § 8; Schol. *ad Apoll. Rhod.* i. 148; Tzetz. *Schol. ad Lycophr.* 1024, comp. 174, 480), his προσόδιον ἐς Δῆλον, from which some lines are quoted by Pausanias, who considered it the only genuine work of Eumelus (iv. 4. § 1, 33. §§ 2, 3, v. 19. § 2), and the *Europia* (Euseb. *l. c.*; Clem. Alex. *Strom.* i. p. 151; Schol. *ad Hom. Il.* ii. p. 121.) He also wrote *Bougonia*, a poem on bees, which the Greeks called βουγόναι and βουγενεῖς. (Euseb. *l. c.*; Varro, *R. R.* ii. 5. § 5, ed. Schneid.) Some writers ascribed to him a Τιτανομαχία, which also was attributed to Arctinus. (Athen. vii. p. 277, d., comp. i. p. 22, c.; Schol. *ad Apoll. Rhod.* i. 1165.)

The cyclic poem on the return of the Greeks from Troy (νόστος) is ascribed to Eumelus by a Scholiast on Pindar (*Ol.* xiii. 31), who writes the name wrongly, Eumolpus. The lines quoted by this Scholiast are also given by Pausanias, under the name of Eumelus. (Vossius, *de Hist. Graec.* pp. 5, 6, ed. Westermann; Welcker, *die Epische Cyclus*, p. 274.)

* A little lower, Eusebius places him again at Ol. 9, but the former date seems the more correct.

2. A Peripatetic philosopher, who wrote περὶ τῆς ἀρχαίας κωμῳδίας. (Schol. MS. *ad Aeschin. c. Timarch.* § 39. 4.) Perhaps he is the same from whom Diogenes Laërtius (v. 5) quotes an account of the death of Aristotle. (Meineke, *Hist. Crit. Com. Graec.* p. 8.) [P. S.]

EUME'LUS (Εὔμηλος), a painter, whose productions were distinguished for their beauty. There was a Helen by him in the forum at Rome. He probably lived about A. D. 190. (Philostr. *Imag.* Prooem. p. 4; *Vit. Soph.* ii. 5.) He is supposed to have been the teacher of Aristodemus, whose school was frequented by the elder Philostratus. [P. S.]

EUME'LUS (Εὔμηλος), a veterinary surgeon, of whom nothing is known except that he was a native of Thebes. (*Hippiatr.* p. 12.) He may perhaps have lived in the fourth or fifth century after Christ. Some fragments, which are all that remain of his writings, are to be found in the Collection of Writers on Veterinary Surgery, first published in Latin by J. Ruellius, Paris. 1530, fol., and in Greek by S. Grynaeus, Basil. 1537, 4to. [W. A. G.]

EU'MENES (Εὐμένης). 1. Ruler or dynast of the city of Amastris on the Euxine, contemporary with Antiochus Soter. The citizens of Heracleia wished to purchase from him his sovereignty, as Amastris had formerly belonged to them; but to this he refused to accede. He, however, soon after gave up the city to Ariobarzanes, king of Pontus. (Memnon, 16, ed. Orelli.) Droysen (*Hellenismus*, vol. ii. p. 230) supposes this Eumenes to be the nephew of Philetaerus, who afterwards became king of Pergamus [EUMENES I.]; but there do not seem any sufficient grounds for this identification.

2. Brother of Philetaerus, founder of the kingdom of Pergamus. [PHILETAERUS.] [E. H. B.]

EU'MENES (Εὐμένης) of CARDIA, secretary to Alexander the Great, and after his death one of the most distinguised generals among his successors. The accounts of his origin vary considerably, some representing his father as a poor man, who was obliged to subsist by his own labour, others as one of the most distinguished citizens of his native place. (Plut. *Eum.* 1; Corn. Nep. *Eum.* 1; Aelian, *V. H.* xii. 43.) The latter statements are upon all accounts the most probable: it is certain, at least, that he received a good education, and having attracted the attention of Philip of Macedon on occasion of his visiting Cardia, was taken by that king to his court, and employed as his private secretary. In this capacity he soon rose to a high place in his confidence, and after his death continued to discharge the same office under Alexander, whom he accompanied throughout his expedition in Asia, and who seems to have treated him at all times with the most marked confidence and distinction, of which he gave a striking proof about two years before his death, by giving him in marriage Artonis, a Persian princess, the daughter of Artabazus, at the same time that he himself married Stateira, the daughter of Dareius. (Arrian, *Anab.* vii. 4.) A still stronger evidence of the favour which Eumenes enjoyed with Alexander is, that he was able to maintain his ground against the influence of Hephaestion, with whom he was continually at enmity. (Arrian, *Anab.* vii. 13, 14; Plut. *Eum.* 2.) Nor were his services confined to those of his office as secretary: he was more than once employed by Alexander in military commands, and was ultimately appointed by him to the post of hipparch or leader of one of the chief divisions of cavalry. (Arrian, *Anab.* v. 24; Plut. *Eum.* 1; Corn. Nep. *Eum.* 13.)

In the discussions and tumults which ensued on the death of Alexander, Eumenes at first, aware of the jealousy with which as a Greek he was regarded by the Macedonian leaders, refrained from taking any part; but when matters came to an open rupture, he was mainly instrumental in bringing about a reconciliation between the two parties. In the division of the satrapies which followed, Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus: but as these provinces had never yet been conquered, and were still in the hands of Ariarathes, Antigonus and Leonnatus were appointed to reduce them for him. Antigonus, however, disdained compliance, and Leonnatus was quickly called off to Greece by his ambitious projects. [LEONNATUS.] In these he endeavoured to persuade Eumenes, who had accompanied him into Phrygia, to join; but the latter, instead of doing so, abruptly quitted him, and hastening to Perdiccas, revealed to him the designs of Leonnatus. By this proof of his fidelity, he secured the favour of the regent, who henceforward reposed his chief confidence in him. As an immediate reward, Perdiccas proceeded in person to subdue for him the promised satrapies, defeated and put to death Ariarathes, and established Eumenes in the full possession of his government, B. C. 322. (Plut. *Eum.* 3; Diod. xviii. 3, 16; Arrian, *ap. Phot.* p. 69, a.; Corn. Nep. *Eum.* 2.) Here, however, he did not long remain, but accompanied the regent and the royal family into Cilicia. In the following spring, when Perdiccas determined to proceed in person against Ptolemy, he committed to Eumenes the chief command in Asia Minor, and ordered him to repair at once to the Hellespont, to make head against Antipater and Craterus. Eumenes took advantage of the interval before their arrival to raise a numerous and excellent body of cavalry out of Paphlagonia, to which he was indebted for many of his subsequent victories. Meanwhile, a new enemy arose against him in Neoptolemus, governor of Armenia, who had been placed under his command by Perdiccas, but then revolted from him, and entered into correspondence with Antipater and Craterus. Eumenes, however, defeated him before the arrival of his confederates, and then turned to meet Craterus, who was advancing against him, and to whom Neoptolemus had made his escape after his own defeat. The battle that ensued was decisive; for although the Macedonian phalanx suffered but little, Craterus himself fell, and Neoptolemus was slain by Eumenes with his own hand, after a deadly struggle in the presence of the two armies. (Plut. *Eum.* 4—7; Diod. xviii. 29—32; Arrian, *ap. Phot.* p. 70, b., 71, a.; Corn. Nep. *Eum.* 3, 4; Justin, xiii. 6, 8.) This took place in the summer of 321 B. C.

But while Eumenes was thus triumphant in Asia, Perdiccas had met with repeated disasters in Egypt, and had finally fallen a victim to the discontent of his troops, just before the news arrived of the victory of Eumenes and the death of Craterus. It came too late: the tide was now turned, and the intelligence excited the greatest indignation among the Macedonian soldiers, who had been particularly attached to Craterus, and who hated Eumenes as a foreigner, for such they considered him. A general assembly of the army was held, in which Eumenes, Attalus, and Alcetas,

the remaining leaders of the party of Perdiccas, were condemned to death. The conduct of the war against them was assigned to Antigonus; but he did not take the field until the following summer (B. C. 320). Eumenes had wintered at Celaenae in Phrygia, and strengthened himself by all means in his power, but he was unable to make head against Antigonus, who defeated him in the plains of Orcynium in Cappadocia; and finding himself unable to effect his retreat into Armenia, as he had designed to do, he adopted the resolution of disbanding the rest of his army, and throwing himself, with only 700 troops, into the small but impregnable fortress of Nora, on the confines of Lycaonia and Cappadocia. (Plut. *Eum.* 8—10; Diod. xviii. 37, 40, 41; Corn. Nep. *Eum.* 5.) Here he was closely blockaded by the forces of Antigonus; but, confident in the strength of his post, refused all offers of capitulation, and awaited the result of external changes. It was not long before these took place: the death of Antipater caused a complete alteration in the relations of the different leaders; and Antigonus, who was anxious to obtain the assistance of Eumenes, made him the most plausible offers, of which the latter only availed himself so far as enabled him to quit his mountain fortress, in which he had now held out nearly a year, and withdraw to Cappadocia. Here he was busy in levying troops and gathering his friends together, when he received letters from Polysperchon and Olympias, entreating his support, and granting him, in the name of the king, the supreme command throughout Asia. Eumenes was, whether from interest or from real attachment, always disposed to espouse the cause of the royal family of Macedonia, and gladly embraced the offer: he eluded the pursuit of Menander, who marched against him by order of Antigonus, and arrived in Cilicia, where he found the select body of Macedonian veterans called the Argyraspids, under Antigenes and Teutamus. These, as well as the royal treasures deposited at Quinda, had been placed at his disposal by Polysperchon and Olympias: but though welcomed at first with apparent enthusiasm, Eumenes was well aware of the jealousy with which he was regarded, and even sought to avoid the appearance of commanding the other generals by the singular expedient of erecting a tent in which the throne, the crown and sceptre of Alexander were preserved, and where all councils of war were held, as if in the presence of the deceased monarch. (Plut. *Eum.* 11—13; Diod. xviii. 42, 53, 58—61; Polyaen. iv. 8. § 2; Justin. xiv. 2.) By these and other means Eumenes succeeded in conciliating the troops under his command, so that they rejected all the attempts made by Ptolemy and Antigonus to corrupt their fidelity. At the same time he made extensive levies of mercenaries, and having assembled in all a numerous army, he advanced into Phoenicia, with the view of reducing the maritime towns, and sending a fleet from thence to the assistance of Polysperchon This plan was, however, frustrated by the arrival of the fleet of Antigonus, and the advance of that general himself with a greatly superior force. Eumenes in consequence retired into the interior of Asia, and took up his winter-quarters in Babylonia. (Diod. xviii. 61—63, 73.)

In the spring of 317 he descended the left bank of the Tigris, and having foiled all the endeavours of Seleucus to prevent his passing that river, advanced into Susiana, where he was joined by Peucestes at the head of all the forces of Media, Persia, and the other provinces of Upper Asia. Still he did not choose to await here the advance of Antigonus; and leaving a strong garrison to guard the royal treasures at Susa, he took post with his army behind the Pasitigris. Antigonus, who had followed him out of Babylonia, and effected his junction with Seleucus and Pithon, now marched against him; but having met with a check at the river Copratas, withdrew by a cross march through a difficult country into Media, while Eumenes took up his quarters at Persepolis. He had many difficulties to contend with, not only from the enemy, but from the discontent of his own troops, the relaxation of their discipline when they were allowed to remain in the luxurious provinces of Persia, and above all from the continual jealousies and intrigues of the generals and satraps under his command. But whenever they were in circumstances of difficulty or in presence of the enemy, all were at once ready to acknowledge his superiority, and leave him the uncontrolled direction of everything. The two armies first met on the confines of Gabiene, when a pitched battle ensued, with no decided advantage to either side; after which Antigonus withdrew to Gadamarga in Media, while Eumenes established his winter-quarters in Gabiene. Here Antigonus attempted to surprise him by a sudden march in the depth of the winter; but he was too wary to be taken unprepared: he contrived by a stratagem to delay the march of his adversary until he had time to collect his scattered forces, and again bring matters to the issue of a pitched battle. Neither party obtained a complete victory, and Eumenes would have renewed the combat the next day; but the baggage of the Macedonian troops had fallen into the hands of the enemy, and the Argyraspids, furious at their loss, agreed to purchase its restoration from Antigonus by delivering up their general into his hands. The latter is said to have been at first disposed to spare the life of his captive, which he was strongly urged to do by Nearchus and the young Demetrius; but all his other officers were of the contrary opinion, and Eumenes was put to death a few days after he had fallen into the hands of the enemy. (Plut. *Eum.* 13—19; Diod. xix. 12—15, 17—34, 37—44; Corn. Nep. *Eum.* 7—12; Justin. xiv. 3, 4; Polyaen. iv. 8. § 3, 4.) These events took place in the winter of 317 to 316 B. C.*

Eumenes was only forty-five years old at the time of his death. (Corn. Nep. *Eum.* 13.) Of his consummate ability, both as a general and a statesman, no doubt can be entertained; and it is probable that he would have attained a far more important position among the successors of Alexander, had it not been for the accidental disadvantage of his birth. But as a Greek of Cardia, and not a native Macedonian, he was constantly looked upon with dislike, and even with contempt, both by his opponents and companions in arms, at the very time that they were compelled to bow beneath his

* In the relation of these events, the chronology of Droysen has been followed. Mr. Clinton (who places the death of Eumenes early in 315 B. C.) appears to have been misled by attaching too much importance to the archonships, as mentioned by Diodorus. See Droysen, *Gesch. d. Nachf.* p. 269, *not.*

genius. This prejudice was throughout the greatest obstacle with which he had to contend, and it may be regarded as the highest proof of his ability that he overcame it even to the extent to which he was able. It must be borne in mind also, if we praise him for his fidelity to the royal house of Macedonia, that this same disadvantage, by rendering it impossible for him to aspire to any independent authority, made it as much his interest as his duty to uphold the legitimate occupants of the throne of Alexander. He is described by Plutarch (*Eum.* 11) as a man of polished manners and appearance, with the air of a courtier rather than a warrior; and his oratory was more subtle and plausible than energetic. Craft and caution seem indeed to have been the prevailing points in his character; though he was able also to exhibit, when called for, the utmost energy and activity. [E. H. B.]

EU'MENES (Εὐμένης) I., king, or rather ruler, of PERGAMUS. He was the son of Eumenes, brother of Philetaerus, and succeeded his uncle in the government of Pergamus (B. C. 263), over which he reigned for two-and-twenty years. Soon after his accession he obtained a victory near Sardis over Antiochus Soter, and was thus enabled to establish his dominion over the provinces in the neighbourhood of his capital; but no further particulars of his reign are recorded. (Strab. xiii. p. 624; Clinton, *F. H.* iii. p. 401.) According to Athenaeus (x. p. 445, d.), his death was occasioned by a fit of drunkenness. He was succeeded by his cousin Attalus, also a nephew of Philetaerus. It appears to be to this Eumenes (though styled by mistake king of Bithynia) that Justin (xxvii. 3) ascribes, without doubt erroneously, the great victory over the Gauls, which was in fact gained by his successor Attalus. [ATTALUS I., vol. i. p. 410, a.] [E. H. B.]

EU'MENES (Εὐμένης) II., king of PERGAMUS son of Attalus I., whom he succeeded on the throne B. C. 197. (Clinton, *F. H.* iii. p. 403.) He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate, and was included by them in the treaty of peace concluded with Philip, king of Macedonia, in 196, by which he obtained possession of the towns of Oreus and Eretria in Euboea. (Liv. xxxiii. 30, 34.) In the following year he sent a fleet to the assistance of Flamininus in the war against Nabis. (Liv. xxxiv. 26.) His alliance was in vain courted by his powerful neighbour, Antiochus III., who offered him one of his daughters in marriage. (Appian, *Syr.* 5.) Eumenes plainly saw that it was his interest to adhere to the Romans in the approaching contest; and far from seeking to avert this, he used all his endeavours to urge on the Romans to engage in it. When hostilities had actually commenced, he was active in the service of his allies, both by sending his fleet to support that of the Romans under Livius and Aemilius, and facilitating the important passage of the Hellespont. In the decisive battle of Magnesia (B. C. 190), he commanded in person the troops which he furnished as auxiliaries to the Roman army, and appears to have rendered valuable services. (Liv. xxxv. 13, xxxvi. 43—45, xxxvii, 14, 18, 33, 37, 41; Appian, *Syr.* 22, 25, 31, 33, 38, 43; Justin, xxxi. 8.) Immediately on the conclusion of peace, he hastened to Rome, to put forward in person his claims to reward: his pretensions were favourably received by the senate, who granted him the possession of Mysia, Lydia, both Phrygias, and Lycaonia, as well as of Lysimachia, and the Thracian Chersonese. By this means Eumenes found himself raised at once from a state of comparative insignificance to be the sovereign of a powerful monarchy. (Liv. xxxvii. 45, 52—55, xxxviii. 39; Polyb. xxii. 1—4, 7, 27; Appian, *Syr.* 44.) About the same time, he married the daughter of Ariarathes, king of Cappadocia, and procured from the Romans favourable terms for that monarch. (Liv. xxxviii. 39.) This alliance was the occasion of involving him in a war with Pharnaces, king of Pontus, who had invaded Cappadocia, but which was ultimately terminated by the intervention of Rome. (Polyb. xxv. 2, 4, 5, 6, xxvi. 4.) He was also engaged in hostilities with Prusias, king of Bithynia, which gave the Romans a pretext for interfering, not only to protect Eumenes, but to compel Prusias to give up Hannibal, who had taken refuge at his court. (Liv. xxxix. 46, 51; Justin. xxxii. 4; Corn. Nep. *Hann.* 10.)

During all this period, Eumenes enjoyed the highest favour at Rome, and certainly was not backward in availing himself of it. He was continually sending embassies thither, partly to cultivate the good understanding with the senate in which he now found himself, but frequently also to complain of the conduct of his neighbours, especially of the Macedonian kings, Philip and his successor, Perseus. In 172, to give more weight to his remonstrances, he a second time visited Rome in person, where he was received with the utmost distinction. On his return from thence, he visited Delphi, where he narrowly escaped a design against his life formed by the emissaries of Perseus. (Liv. xlii. 11—16; Diod. *Exc. Leg.* p. 623, *Exc. Vales.* p. 577; Appian, *Mac. Exc.* 9, pp. 519—526, ed. Schweigh.) But though he was thus apparently on terms of the bitterest hostility with the Macedonian monarch, his conduct during the war that followed was not such as to give satisfaction to the Romans; and he was suspected of corresponding secretly with Perseus, a charge which, according to Polybius, was not altogether unfounded; but his designs extended only to the obtaining from that prince a sum of money for procuring him a peace on favourable terms. (Polyb. *Fragm. Vatican.* pp. 427–429; Liv. xliv. 13, 24, 25; Appian, *Mac. Exc.* 16, pp. 531–2.) His overtures were, however, rejected by Perseus, and after the victory of the Romans (B. C. 167), he hastened to send his brother Attalus to the senate with his congratulations. They did not choose to take any public notice of what had passed, and dismissed Attalus with fair words; but when Eumenes, probably alarmed at finding his schemes discovered, determined to proceed to Rome in person, the senate passed a decree to forbid it, and finding that he was already arrived at Brundusium, ordered him to quit Italy without delay. (Polyb. xxx. 17, *Fragm. Vatic.* p. 428; Liv. *Epit.* xlvi.) Henceforward he was constantly regarded with suspicion by the Roman senate, and though his brother Attalus, whom he sent to Rome again in B. C. 160, was received with marked favour, this seems to have been for the very purpose of exciting him against Eumenes, who had sent him, and inducing him to set up for himself. (Polyb. xxxii. 5.) The last years of the reign of Eumenes seem to have been disturbed by frequent hostilities on the part of Prusias, king of Bithynia, and the Gauls of Galatia;

but he had the good-fortune or dexterity to avoid coming to an open rupture either with Rome or his brother Attalus. (Polyb. xxxi. 9, xxxii. 5; Diod. xxxi. *Exc. Vales.* p. 582.) His death, which is not mentioned by any ancient writer, must have taken place in B. C. 159, after a reign of 39 years. (Strab. xiii. p. 624; Clinton, *F. H.* iii. pp. 403, 406.)

According to Polybius (xxxii. 23), Eumenes was a man of a feeble bodily constitution, but of great vigour and power of mind, which is indeed sufficiently evinced by the history of his reign: his policy was indeed crafty and temporizing, but indicative of much sagacity; and he raised his kingdom from a petty state to one of the highest consideration. All the arts of peace were assiduously protected by him: Pergamus itself became under his rule a great and flourishing city, which he adorned with splendid buildings, and in which he founded that celebrated library which rose to be a rival even to that of Alexandria. (Strab. xiii. p. 624.) It would be unjust to Eumenes not to add the circumstance mentioned by Polybius in his praise, that he continued throughout his life on the best terms with all his three brothers, who cheerfully lent their services to support him in his power. One of these, Attalus, was his immediate successor, his son Attalus being yet an infant. (Polyb. xxxii. 23; Strab. xiii. p. 624.) A detailed account of the reign of Eumenes will be found in Van Cappelle, *Commentatio de Regibus et Antiquitatibus Pergamenis*, Amstel. 1842. [E. H. B.]

EUME'NIDES (Εὐμενίδες), also called ERINNYES, and by the Romans FURIAE or DIRAE, were originally nothing but a personification of curses pronounced upon a guilty criminal. The name Erinnys, which is the more ancient one, was derived by the Greeks from the verb *ἐρίνω* or *ἐρευνάω*, I hunt up or persecute, or from the Arcadian word *ἐρινύω*, I am angry; so that the Erinnyes were either the angry goddesses, or the goddesses who hunt up or search after the criminal. (Aeschyl. *Eum.* 499; Pind. *Ol.* ii. 45; Cic. *de Nat. Deor.* iii. 18.) The name Eumenides, which signifies "the well-meaning," or "soothed goddesses," is a mere euphemism, because people dreaded to call these fearful goddesses by their real name, and it was said to have been first given them after the acquittal of Orestes by the court of the Areiopagus, when the anger of the Erinnyes had become soothed. (Soph. *Oed. Col.* 128; Schol. *ad Oed. Col.* 42; Suid. *s. v.* Εὐμενίδες.) It was by a similar euphemism that at Athens the Erinnyes were called *σεμναὶ θεαί*, or the venerable goddesses. (Paus. i. 28. § 6.) Servius (*ad Aen.* iv. 609) makes a distinction, according to which they bore the name Dirae, when they were conceived as being in heaven by the throne of Zeus, Furiae, when conceived as being on earth, and Eumenides, as beings of the lower world; but this seems to be a purely arbitrary distinction.

In the sense of *curse* or *curses*, the word Erinnys or Erinnyes is often used in the Homeric poems (*Il.* ix. 454, xxi. 412, *Od.* xi. 280), and Aeschylus (*Choeph.* 406) calls the Eumenides Ἀραί, that is, curses. According to the Homeric notion, the Erinnyes, whom the poet conceives as distinct beings, are reckoned among those who inhabit Erebos, where they rest until some curse pronounced upon a criminal calls them to life and activity. (*Il.* ix. 571, *Od.* xv. 234.) The crimes which they punish are disobedience towards parents, violation of the respect due to old age, perjury, murder, violation of the law of hospitality, and improper conduct towards suppliants. (Hom. *Il.* ix. 454, xv. 204, xix. 259, *Od.* ii. 136, xvii. 475.) The notion which is the foundation of the belief in the Eumenides seems to be, that a parent's curse takes from him upon whom it is pronounced all peace of mind, destroys the happiness of his family, and prevents his being blessed with children. (Herod. iv. 149; Aeschyl. *Eum.* 835.) As the Eumenides not only punished crimes after death, but during life on earth, they were conceived also as goddesses of fate, who, together with Zeus and the Moerae or Parcae, led such men as were doomed to suffer into misery and misfortunes. (Hom. *Il.* xix. 87, *Od.* xv. 234.) In the same capacity they also prevented man from obtaining too much knowledge of the future. (*Il.* xix. 418.) Homer does not mention any particular names of the Erinnyes, nor does he seem to know of any definite number. Hesiod, who is likewise silent upon these points, calls the Erinnyes the daughters of Ge, who conceived them in the drops of blood that fell upon her from the body of Uranus. (*Theog.* 185; comp. Apollod. i. 1. § 4.) Epimenides called them the daughters of Cronos and Euonyme, and sisters of the Moerae (Tzetz. *ad Lycoph.* 406; Schol. *ad Soph. Oed. Col.* 42); Aeschylus (*Eum.* 321) calls them the daughters of Night; and Sophocles (*Oed. Col.* 40, 106) of Scotos (Darkness) and Ge. (Comp. some other genealogies in Hygin. *Fab.* p. 1; Serv. *ad Aen.* vii. 327; Orph. *Hymn.* 69. 2.) The Greek tragedians, with whom, as in the Eumenides of Aeschylus, the number of these goddesses is not limited to a few (Dyer, in the *Class. Museum*, vol. i. pp. 281–298; comp. Eurip. *Iphig. Taur.* 970; Virg. *Aen.* iv. 469), no particular name of any one Erinnys is yet mentioned, but they appear in the same capacity, and as the avengers of the same crimes, as before. They are sometimes identified with the Poenae, though their sphere of action is wider than that of the Poenae. From their hunting up and persecuting the cursed criminal, Aeschylus (*Eum.* 231, *Choeph.* 1055) calls them *κύνες* or *κυνηγέτιδες*. No prayer, no sacrifice, and no tears can move them, or protect the object of their persecution (Aesch. *Agam.* 69, *Eum.* 384); and when they fear lest the criminal should escape them, they call in the assistance of Dicé, with whom they are closely connected, the maintenance of strict justice being their only object. (Aesch. *Eum.* 511, 786; Orph. *Argon.* 350; Plut. *de Exil.* 11.) The Erinnyes were more ancient divinities than the Olympian gods, and were therefore not under the rule of Zeus, though they honoured and esteemed him (*Eum.* 918, 1002); and they dwelt in the deep darkness of Tartarus, dreaded by gods and men. Their appearance is described by Aeschylus as Gorgo-like, their bodies covered with black, serpents twined in their hair, and blood dripping from their eyes; Euripides and other later poets describe them as winged beings. (*Orest.* 317, *Iphig. Taur.* 290; Virg. *Aen.* xii. 848; Orph. *Hymn.* 68. 5.) The appearance they have in Aeschylus was more or less retained by the poets of later times; but they gradually assumed the character of goddesses who punished crimes after death, and seldom appeared on earth. On the stage, however, and in works of art, their fearful appearance was greatly softened down, for they

were represented as maidens of a grave and solemn mien, in the richly adorned attire of huntresses, with a band of serpents around their heads, and serpents or torches in their hands. With later writers, though not always, the number of Eumenides is limited to three, and their names are Tisiphone, Alecto, and Megaera. (Orph. *Hymn.* 68; Tzetz. *ad Lycoph.* 406; Virg. *Aen.* xii. 845.) At Athens there were statues of only two. (Schol. *ad Oed. Col.* 42.) The sacrifices which were offered to them consisted of black sheep and nephalia, *i. e.* a drink of honey mixed with water. (Schol. *l. c.*; Paus. ii. 11. § 4; Aeschyl. *Eum.* 107.) Among the things sacred to them we hear of white turtledoves, and the narcissus. (Aelian, *H. A.* x. 33; Eustath. *ad Hom.* p. 87.) They were worshipped at Athens, where they had a sanctuary and a grotto near the Areiopagus: their statues, however, had nothing formidable (Paus. i. 28. § 6), and a festival Eumenideia was there celebrated in their honour. Another sanctuary, with a grove which no one was allowed to enter, existed at Colonus. (Soph. *Oed. Col.* 37.) Under the name of Μανίαι, they were worshipped at Megalopolis. (Paus. viii. 34. § 1.) They were also worshipped on the Asopus and at Ceryneia. (Paus. ii. 11. § 4, vii. 25. § 4; comp. Böttiger, *Furienmaske*, Weimar, 1801; Hirt, *Mythol. Bilderb.* p. 201, &c.) [L.S.]

EUME'NIUS, whose works are included in the collection which commonly bears the title "Duodecim Panegyrici Veteres" [DREPANIUS], was a native of Autun, but a Greek by extraction; for his grandfather was an Athenian, who acquired celebrity at Rome as a teacher of rhetoric, and having subsequently removed to Gaul, practised his profession until past the age of eighty, in the city where his grandson, pupil, and successor, was born. Eumenius flourished towards the close of the third and at the beginning of the fourth centuries, and attained to such high reputation that he was appointed to the office of *magister sacrae memoriae*, a sort of private secretary, in the court of Constantius Chlorus, by whom he was warmly esteemed and loaded with favours. The precise period of his death, as of his birth, is unknown, but we gather from his writings that he had, at all events, passed the prime of life. The city of Cleves at one period claimed him as their townsman, and set up an ancient statue, which they declared to be his effigy.

The pieces generally ascribed to this author are the following. 1. *Oratio pro instaurandis scholis.* Gaul had suffered fearfully from the oppression of its rulers, from civil discord, and from the incursions of barbarian foes, for half a century before the accession of Diocletian. During the reign of the second Claudius, Autun in particular, after sustaining a siege of seven months, was compelled to surrender to the half-savage Bagaydae, by whom it was almost reduced to ruins. Constantius Chlorus having resolved to restore not only the buildings of the city, but also to revive its famous school of rhetoric, called upon Eumenius, who, it would seem, had by this time retired from public life and was enjoying his dignities, to undertake the superintendance of the new seminary, allowing him, however, to retain his post at court, and at the same time doubling his salary, which thus amounted to the large sum of 600,000 sesterces, or about 5000*l.* per annum. The principal, before entering on his duties, delivered (A. D. 296 or 297) the oration now before us, in the presence of the praeses of Gallia Lugdunensis, in order that he might publicly acknowledge the liberality of the prince, might explain his own views as to the manner in which the objects in view could best be accomplished, and might declare his intention of carrying these plans into effect without any tax upon the public, by devoting one-half of his allowance to the support of the establishment. We find included (c. 14) an interesting letter addressed by Constantius to Eumenius.

2. *Panegyricus Constantio Caesari dictus.* A congratulatory address upon the recovery of Britain, delivered towards the close of A. D. 296, or the beginning of 297. [ALLECTUS; CARAUSIUS.]

3. *Panegyricus Constantino Augusto dictus*, pronounced at Treves, A. D. 310, on the birth-day of the city, in the presence of Constantine, containing an outline of the career of the emperor, in which all his deeds are magnified in most outrageous hyperboles. Heyne is unwilling to believe that Eumenius is the author of this declamation, which he considers altogether out of character with the moderation and good taste displayed in his other compositions. The chief evidence consists in certain expressions contained in chapters 22 and 23, where the speaker represents himself as a native of Autun, and, in the language of a man advanced in years, recommends to the patronage of the sovereign his five sons, one of whom is spoken of as discharging the duties of an office in the treasury.

4. *Gratiarum actio Constantino Augusto Flaviensium nomine.* The city of Autun having experienced the liberality of Constantine, who in consideration of their recent misfortunes had relieved the inhabitants from a heavy load of taxation, assumed in honour of its patron the appellation of *Flavia*, and deputed Eumenius to convey to the prince expressions of gratitude. This address was spoken at Treves in the year A. D. 311.

For information with regard to the general merits and the editions of Eumenius and the other panegyrists, see DREPANIUS. [W. R.]

EUMOLPUS (Εὔμολπος), that is, "the good singer," a Thracian who is described as having come to Attica either as a bard, a warrior, or a priest of Demeter and Dionysus. The common tradition, which, however, is of late origin, represents him as a son of Poseidon and Chione, the daughter of Boreas and the Attic heroine Oreithya. According to the tradition in Apollodorus (iii. 15. § 4), Chione, after having given birth to Eumolpus in secret, threw the child into the sea. Poseidon, however, took him up, and had him educated in Ethiopia by his daughter Benthesicyma. When he had grown up, he married a daughter of Benthesicyma; but as he made an attempt upon the chastity of his wife's sister, Eumolpus and his son Ismarus were expelled, and they went to the Thracian king Tegyrius, who gave his daughter in marriage to Ismarus; but as Eumolpus drew upon himself the suspicion of Tegyrius, he was again obliged to take to flight, and came to Eleusis in Attica, where he formed a friendship with the Eleusinians. After the death of his son Ismarus, however, he returned to Thrace at the request of king Tegyrius. The Eleusinians, who were involved in a war with Athens, called Eumolpus to their assistance. Eumolpus came with a numerous band of Thracians, but he was slain by Erechtheus. The traditions about this Eleusinian war, however,

differ very much. According to some, the Eleusinians under Eumolpus attacked the Athenians under Erechtheus, but were defeated, and Eumolpus with his two sons, Phorbas and Immaradus, were slain. (Thuc. ii. 15; Plut. *Menex.* p. 239; Isocrat. *Panath.* 78; Plut. *Parall. Gr. et. Rom.* 20; Schol. *ad Eurip. Phoen.* 854.) Pausanias (i. 38. § 3) relates a tradition that in the battle between the Eleusinians and Athenians, Erechtheus and Immaradus fell, and that thereupon peace was concluded on condition that the Eleusinians should in other respects be subject to Athens, but that they alone should have the celebration of their mysteries, and that Eumolpus and the daughters of Celeus should perform the customary sacrifices. When Eumolpus died, his younger son Ceryx succeeded him in the priestly office. According to Hyginus (*Fab.* 46; comp. Strab. vii. p. 321), Eumolpus came to Attica with a colony of Thracians, to claim the country as the property of his father, Poseidon. Mythology regards Eumolpus as the founder of the Eleusinian mysteries, and as the first priest of Demeter and Dionysus; the goddess herself taught him, Triptolemus, Diocles, and Celeus, the sacred rites, and he is therefore sometimes described as having himself invented the cultivation of the vine and of fruit-trees in general. (Hom. *Hymn. in Cer.* 476; Plin. *H. N.* vii. 53; Ov. *Met.* x. 93.) Respecting the privileges which his descendants enjoyed in Attica, see *Dict. of Ant.* s. v. Εὐμολπίδαι. As Eumolpus was regarded as an ancient priestly bard, poems and writings on the mysteries were fabricated and circulated at a later time under his name. One hexameter line of a Dionysiac hymn, ascribed to him, is preserved in Diodorus. (i. 11; Suid. *s. v.*) The legends connected him also with Heracles, whom he is said to have instructed in music, or initiated into the mysteries. (Hygin. *Fab.* 273; Theocrit. xxiv. 108; Apollod. ii. 5. § 12.) The difference in the traditions about Eumolpus led some of the ancients to suppose that two or three persons of that name ought to be distinguished. (Hesych. *s. v.* Εὐμολπίδαι; Schol. *ad Oed. Col.* 1051; Phot. Lex. *s. v.* Εὐμολπίδαι.) The tomb of Eumolpus was shewn both at Eleusis and Athens. (Paus. i. 38. § 2.) [L. S.]

EUMNESTUS (Εὔμνηστος), son of Sosicratides, an Athenian sculptor, about B. C. 24. (Böckh, *Corp. Inscr.* i. p. 430, No. 359, comp. *Add.* p. 911.) [P. S.]

EUNA'PIUS (Εὐνάπιος), a Greek sophist and historian, was born at Sardis in A. D. 347, and seems to have lived till the reign of the emperor Theodosius the Younger. He received his first education from his kinsman Chrysanthius, a sophist at Sardis, who implanted in him that love of the pagan and that hatred of the Christian religion which so strongly marked his productions. In his sixteenth year he went to Athens to cultivate his mind under the auspices of Proaeresius, who conceived the greatest esteem for the youth, and loved him like his own son. After a stay of five years, he prepared to travel to Egypt, but it would seem that this plan was not carried into effect, and that he was called back to Phrygia. He was also skilled in the medical art. During the latter period of his life, he seems to have been settled at Athens, and engaged in teaching rhetoric. He is the author of two works. 1. Lives of Sophists (Βίοι φιλοσόφων καὶ σοφιστῶν), which work is still extant. He composed it at the request of Chrysanthius. It contains 23 biographies of sophists, most of whom were contemporaries of Eunapius, or at least had lived shortly before him. Although these biographies are extremely brief, and are written in an intolerably inflated style, yet they are to us an important source of information respecting a period in the history of philosophy which, without this work, would be buried in utter obscurity. Eunapius shews himself an enthusiastic admirer of the philosophy of the New Platonists, and a bitter enemy of Christianity. His biographies were first edited with a Latin translation and a life of Eunapius by Hadrianus Junius, Antwerp, 1568, 8vo. Among the subsequent editions we may mention those of H. Commelinus (Frankfurt, 1596, 8vo.) and Paul Stephens. (Geneva, 1616, 8vo.) The best, however, which gives a much improved text, with a commentary and notes by Wyttenbach, is that of J. F. Boissonade, Amsterdam, 1822, 2 vols. 8vo. 2. A continuation of the history of Dexippus (Μετὰ Δέξιππον χρονικὴ ἱστορία), in fourteen books. (Phot. *Bibl. Cod.* 77.) It began with the death of Claudius Gothicus, in A. D. 270, and carried the history down to A. D. 404, in which year St. Chrysostom was sent into exile, and which was the tenth year of the reign of Arcadius. This account of Photius (*l. c.*) seems to be contradicted by a passage of the excerpta (p. 96, ed. Bekker and Niebuhr), in which Eunapius speaks of the avarice of the empress Pulcheria, who did not obtain that dignity till A. D. 414; but the context of that passage shews that it was only a digression in the work, and that the work itself did not extend to A. D. 414. It was written at the request of Oribasius, and Photius saw two editions of it. In the first, Eunapius had given vent to his rabid feelings against Christianity, especially against Constantine the Great; whereas he looked upon the emperor Julian as some divine being that had been sent from heaven upon earth. In the second edition, from which the excerpta still extant are taken, those passages were omitted; but they had been expunged with such negligence and carelessness, that many parts of the work were very obscure. But we cannot, with Photius, regard this "editio purgata" as the work of Eunapius himself, and it was in all probability made by some bookseller or a Christian, who thus attempted to remedy the defects of the original. The style of the work, so far as we can judge of it, was as bad as that of the Lives of the Sophists, and is severely criticised by Photius. All we now possess of this work consists of the Excerpta de Legationibus, which were made from it by the command of Constantine Porphyrogenitus, and a number of fragments preserved in Suidas. These remains, as far as they were known at the time, were published by D. Höschel (Augsburg, 1603, 4to.), H. Fabrotti (Paris, 1648, fol.), and in Boissonade's edition of the Lives of the Sophists. (vol. i. p. 455, &c.) A. Mai discovered considerable additions, which are published in his *Scriptorum Vet. Nova Collectio*, vol. ii. p. 247—316, from which they are reprinted in vol. i. of the *Corpus Script. Hist. Byzant.* edited by I. Bekker and Niebuhr. Whether the rhetorician Eunapius, whom Suidas (*s. v.* Μουσώνιος) calls ὁ ἐκ Φρυγίας, is the same as our Eunapius, is uncertain. (Fabric. *Bibl. Graec.* vol. vii. p. 538.) [L. S.]

EUNEICE (Εὐνείκη), a daughter of Nereus and Doris, caused the death of Hylas. (Hes. *Theog.* 247; Theocrit. xiii. 45.) [L. S.]

EUNEUS (Εὔνηος or Εὔνευς), a son of Jason by Hypsipyle, in the island of Lemnos, from whence he supplied the Greeks during their war against Troy with wine. He purchased Lycaon, a Trojan prisoner, of Patroclus for a silver urn. (Hom. *Il.* vii. 468, xxiii. 741, &c.; Strab. i. p. 41.) The Euneidae, a famous family of cithara-players in Lemnos, traced their origin to Euneus. (Eustath. *ad Hom.* p. 1327; Hesych. *s. v.* Εὐνεῖδαι.) [L. S.]

EUNI'CUS (Εὔνικος), an Athenian comic poet of the old comedy, contemporary with Aristophanes and Philyllius. Only one line of his is preserved, from his play Ἄντεια, which was also attributed to Philyllius. The title is taken from the courtezan, Anteia, who is mentioned by Demosthenes (*c. Neaer.* p. 1351) and Ananandrides (*ap. Athen.* xv. p. 570, e.) and who was also made the subject of comedies by Alexis and Antiphanes. There was also a comedy, entitled Πόλεις, which was variously ascribed to Aristophanes, Philyllius, and Eunicus. The name of this poet is sometimes given incorrectly Αἴνικος. (Suid. *s. v.* Αἴνικος; Eudoc. p. 69; Theognostus, *ap. Bekker. Anecdot.* p. 1369; Athen. iii. p. 86, e., iv. p. 140, a., xiii. pp. 567, c., 586, e.; Pollux, x. 100; Meineke, *Frag. Com. Graec.* vol. i. pp. 249, 250, vol. ii. p. 856; Fabric. *Bibl. Graec.* vol. ii. p. 444.) [P. S.]

EUNI'CUS, a distinguished statuary and silver-chaser of Mytilene, seems, from the order in which he is mentioned by Pliny, to have lived not long before the time of Pompey the Great. (Plin. xxxiii. 12. s. 55; xxxiv. 8. s. 19. § 25.) [P. S.]

EUNO'MIA. [HORAE.]

EUNO'MIUS (Εὐνόμιος), was a native of Dacora, a village in Cappadocia, and a disciple of the Arian Aëtius, whose heretical opinions he adopted. He was, however, a man of far greater talent and acquirements than Aëtius, and extended his views so far, that he himself became the founder of a sect called the Eunomians or Anomoei, because they not only denied the equality between the Father and the Son, but even the similarity (ὁμοιότης). Eunomius was at first a deacon at Antioch, and in A. D. 360 he succeeded Eleusius as bishop of Cyzicus. But he did not remain long in the enjoyment of that post, for he was deposed in the same year by the command of the emperor Constantius, and expelled by the inhabitants of Cyzicus. (Philostorg. ix. 5; Theodoret, ii. 27, 29; Socrat. iv. 7; Sozom. vi. 8.) In the reign of Julian and Jovian, Eunomius lived at Constantinople, and in the reign of Valens, he resided in the neighbourhood of Chalcedon, until he was denounced to the emperor for harbouring in his house the tyrant Procopius, in consequence of which he was sent to Mauritania into exile. When, on his way thither, he had reached Mursa in Illyricum, the emperor called him back. Theodosius the Great afterwards exiled him to a place called Halmyris, in Moesia, on the Danube. (Sozom. vii. 17; Niceph. xii. 29.) But being driven away from that place by the barbarians, he was sent to Caesareia. Here, too, he met with no better reception; for, having written against their bishop, Basilius, he was hated by the citizens of Caesareia. At length, he was permitted to return to his native village of Dacora, where he spent the remainder of his life, and died at an advanced age, about A. D. 394. Eutropius Patricius ordered his body to be carried to Tyana, and there to be entrusted to the care of the monks, in order that his disciples might not carry it to Constantinople, and bury it in the same tomb with that of his teacher Aëtius. His works were ordered by imperial edicts to be destroyed. His contemporary, Philostorgius, who himself was a Eunomian, praises Eunomius so much, that his whole ecclesiastical history has not unjustly been called an encomium upon him. Philostorgius wrote, besides, a separate encomium upon Eunomius, which, however, is lost. Photius (*Bibl. Cod.* 138), who gives an abridgment of Philostorgius, and Socrates (iv. 7) judge less favourably of him; for they state that Eunomius spoke and wrote in a verbose and inflated style, and that he constantly repeated the same things over again. They further charge him with sophistry in his mode of arguing, and with ignorance of the Scriptures. It should, however, be remembered that these charges are made by his avowed enemies, such as Athanasius, Basilius the Great, Gregorius Nazianzenus, Gregorius of Nyssa, Chrysostom, and others, who attacked him not only in their general works on the history of the church, but in separate polemical treatises.

Eunomius wrote several works against the orthodox faith; and Rufinus (*H. E.* i. 25) remarks that his arguments were held in such high esteem by his followers, that they were set above the authority of the Scriptures. After his death, edicts were repeatedly issued that his works should be destroyed (Philostorg. xi. 5; Cod. Theod. xvi. 34), and hence most of his works themselves have not come down to us, and all that is extant consists of what is quoted by his opponents for the purpose of refuting him. The following works are known to have been written by him: 1. A commentary on the Epistle to the Romans, in seven books, which is censured by Socrates (iv. 7; comp. Suidas, *s. v.* Εὐνόμιος) for its verbose style and shallowness. 2. Epistles, of which Photius (*Bibl. Cod.* 138) read about forty, and in which he found the same faults as in the other works of Eunomius; but Philostorgius (x. 6; comp. Niceph. xii. 29) preferred them to his other writings. 3. An Exposition of Faith, which was laid before the emperor Theodosius at Constantinople in A. D. 383, when several bishops were summoned to that city to make declarations of their faith. (Socrat. v. 10; Sozom. vii. 12.) This little work is still extant, and has been edited by Valesius in his notes on Socrates (*l. c.*), and after him by Baluz in the *Nova Collect. Concil.* vol. i. p. 89. The best edition is that of Ch. H. G. Rettberg, in his *Marcelliana*, Götting. 1794, 8vo. 4. Ἀπολογητικός, or a defence of his doctrines. This is the famous treatise of which Basilius wrote a refutation in five books, which accordingly contain a great many extracts from the *Apologeticus*. The beginning and the epilogue are printed in Cave's *Hist. Lit.* vol. i. p. 171, &c. with a Latin translation; but the whole is still extant, and was published in an English translation by W. Whiston, in his *Eunomianismus Redivivus*, London, 1711, 8vo. The Greek original has never been published entire. After the refutation of Basilius had appeared, Eunomius wrote, 5. Ἀπολογίας Ἀπολογία, which, however, was not published till after his death. Like the *Apologeticus*, it was attacked by several orthodox writers, whose works, except that of Gregorius of Nyssa, have perished together with that of Eunomius. (Gregor. Nyss. vol. ii. pp. 289, 298, &c. ed. 1638.) See Fabric. *Bibl. Graec.* vol. ix. p. 207, &c.; Cave, *Hist. Lit.* vol. i. p. 169, &c. [L. S.]

EU'NOMUS (Εὔνομος), a son of Architeles, was killed by Heracles. (Apollod. ii. 7. § 6.) Eustathius (*ad Hom.* p. 1900) calls him Archias or Chaerias. [L. S.]

EU'NOMUS (Εὔνομος), fifth or sixth king of Sparta in the Proclid line, is described by Pausanias, Plutarch, and others, as the father of Lycurgus and Polydectes. Herodotus, on the contrary, places him in his list after Polydectes, and Dionysius of Halicarnassus gives the name to the nephew in whose stead Lycurgus governed. Simonides, finally, makes Lycurgus and Eunomus the children of Prytanis. In all probability, the name was invented with reference to the Lycurgean Εὐνομία, and Eunomus, if not wholly rejected, must be identified with Polydectes. In the reign of Eunomus and Polydectes, says Pausanias, Sparta was at peace. (Plut. *Lyc.* 2; Paus. iii. 7. § 2; Herod. viii. 131; See Clinton, *F. H.* i. p. 143, note *z*, and p. 335, where the question is fully discussed; compare Müller, *Dorians*, book i. 7. § 3, and § 6, note *b*.) [A. H. C.]

EU'NOMUS (Εὔνομος), an Athenian, was sent out in command of thirteen ships, in B. C. 388, to act against the Lacedaemonian Gorgopas, vice-admiral of Hierax, and the Aeginetan privateers. Gorgopas, on his return from Ephesus, whither he had escorted ANTALCIDAS on his mission to the Persian court, fell in with the squadron of Eunomus, which chased him to Aegina. Eunomus then sailed away after dark, and was pursued by Gorgopas, who captured four of his triremes, in an engagement off Zoster, in Attica, while the rest escaped to the Peiraeeus (Xen. *Hell.* v. i. §§ 5—9). This was, perhaps, the same Eunomus whom Lysias mentions (*pro bon. Arist.* pp. 153, 154) as one of those sent by Conon to Sicily, to persuade Dionysius I. to form an alliance with Athens against Sparta. The mission was so far successful, that Dionysius withheld the ships which he was preparing to despatch to the aid of the Lacedaemonians. [E. E.]

EU'NOMUS (Εὔνομος), a cithara-player of Locri, in Italy. One of the strings of his cithara being broken (so runs the tale) in a musical contest at the Pythian games, a cicada perched on the instrument, and by its notes supplied the deficiency. Strabo tells us there was a statue of Eunomus at Locri, holding his cithara with the cicada, his friend in need, upon it. (Strab. vi. p. 260; Casaub. *ad loc.*; Clem. Alex. *Protrept.* i.; comp. Ael. *Hist. An.* v. 9.) [E. E.]

EU'NOMUS (Εὔνομος). 1. A Greek physician, who must have lived in or before the first century after Christ, as one of his medical formulae is quoted by Asclepiades Pharmacion. (Ap. Galen. *de Compos. Medicam. sec. Gen.* v. 14. vol. xiii. p. 850, 851.) In the passage in question, for Εὔνομος ὁ Ἀσκληπιάδης we should probably read Εὔνομος ὁ Ἀσκληπιάδειος, that is, a follower of Asclepiades of Bithynia, who lived in the first century B. C.

2. A physician in the fourth century after Christ, mentioned in ridicule by Ausonius, *Epigr.* 75. [W. A. G.]

EUNO'NES, king of the Adorsi or Aorsi, with whom the Romans made an alliance in their war against Mithridates, king of the Bosporus, in B. C. 50, and at whose court Mithridates took refuge, when he was unable any longer to hold out against the Romans. Eunones, taking compassion on him, wrote to the emperor Claudius on his behalf. (Tac. *Ann.* xii. 15, 18, 19.)

EUNOSTUS (Εὔνοστος). 1. A hero of Tanagra in Boeotia. He was a son of Elinus, and brought up by the nymph Eunoste. Ochne, the daughter of Colonus, fell in love with him; but he avoided her, and when she thereupon accused him before her brothers of improper conduct towards her, they slew him. Afterwards Ochne confessed that she had falsely accused him, and threw herself down a rock. Eunostus had a sanctuary at Tanagra in a sacred grove, which no woman was allowed to approach. (Plut. *Quaest. Gr.* 40.)

2. A goddess of mills, whose image was set up in mills, and who was believed to keep watch over the just weight of flour. (Hesych. *s. v.*; Eustath. *ad Hom.* pp. 214, 1383.) [L. S.]

EUNUS (Εὔνους), the leader of the Sicilian slaves in the servile war which broke out in 130 B. C. He was a native of Apamea in Syria, and had become the slave of Antigenes, a wealthy citizen of Enna in Sicily. He first attracted attention by pretending to the gift of prophecy, and by interpreting dreams; to the effect of which he added by appearing to breathe flames from his mouth, and other similar juggleries. (Diod. *Exc. Photii.* xxxiv. p. 526.) He had by these means obtained a great reputation among the ignorant population, when he was consulted by the slaves of one Damophilus (a citizen of Enna, of immense wealth, but who had treated his unfortunate slaves with excessive cruelty) concerning a plot they had formed against their master. Eunus not only promised them success, but himself joined in their enterprise. Having assembled in all to the number of about 400 men, they suddenly attacked Enna, and being joined by their fellow-slaves within the town, quickly made themselves masters of it. Great excesses were committed, and almost all the freemen put to death; but Eunus interfered to save some who had previously shewn him kindness; and the daughter of Damophilus, who had always shewn much gentleness of disposition and opposed the cruelties of her father and mother, was kindly treated by the slaves, and escorted in safety to Catana. (Diodor. *l. c. Exc. Vales.* xxxiv. p. 600.) Eunus had, while yet a slave, prophesied that he should become a king; and after the capture of Enna, being chosen by his fellow-slaves as their leader, he hastened to assume the royal diadem and the title of king Antiochus. Sicily was at this time swarming with numbers of slaves, a great proportion of them Syrians, who flocked to the standard of their countryman and fellow-bondsman. A separate insurrection broke out in the south of the island, headed by Cleon, a Cilician, who assembled a band of 5000 armed slaves, with which he ravaged the whole territory of Agrigentum; but he soon joined Eunus, and, to the surprise of all men, submitted to act under him as his lieutenant. (Diodor. *l. c.*; Liv. *Epit.* lib. lvi.) The revolt now became general, and the Romans were forced to adopt vigorous measures against the insurgents; but the praetors who first led armies against them were totally defeated. Several others successively met with the same fate; and in the year 134 B. C. it was thought necessary to send the consul C. Fulvius Flaccus to subdue the insurrection. What he effected we know not, but it is evident that he did not succeed in his object, as the next year Calpurnius Piso was employed on the same service, who defeated the servile army in a great battle near Messana. This success was

followed up the next year by the consul P. Rupilius, who successively reduced Tauromenium and Enna, the two great strongholds of the insurgents. On the surrender of Enna, Eunus fled with a few followers, and took refuge in rocky and inaccessible places, but was soon discovered in a cave and carried before Rupilius. His life was spared by the consul, probably with the intention of carrying him to Rome; but he died in prison at Morgantia, of the disease called *morbus pedicularis*. (Florus, iii. 20; Orosius, v. 6; Diod. *Exc. Photii*, lib. xxxiv., *Exc. Vales. ib.*; Plut. *Sull.* 36; Strab. vi. p. 272.) If we may believe Diodorus, Eunus was a man of no talents or energy, not possessing even personal courage, and owed his elevation solely to the arts by which he worked on the superstition of the multitude; but when we consider how long he maintained his influence over them, and the great successes they obtained under his rule, this appears most improbable. Some anecdotes are also related of him, which display a generosity and elevation of character wholly at variance with such a supposition. (Diod. *Exc. Photii*, p. 528, *Exc. Vaticana*, lxxxiv. p. 113, ed. Dindorf.) [E. H. B.]

EVODIA'NUS (Εὐοδιανός), a Greek sophist of Smyrna, who lived during the latter half of the second century after Christ. He was a pupil of Aristocles, and according to others of Polemon also. He was invited to Rome, and raised there to the chair of professor of eloquence. For a time he was appointed to superintend or instruct the actors, (τοὺς ἀμφὶ τὸν Διόνυσον τεχνίτας), which office he is said to have managed with great wisdom. He distinguished himself as an orator and especially in panegyric oratory. He had a son who died before him at Rome, and with whom he desired to be buried after his death. No specimens of his oratory have come down to us. (Philostr. *Vit. Soph.* ii. 16; Eudoc. p. 164; Osann, *Inscript. Syllog.* p. 299.) [L. S.]

EVO'DIUS, was born towards the middle of the fourth century at Tagaste, the native place of St. Augustin, with whom he maintained throughout life the closest friendship. After following in youth the secular profession of an *agens in rebus*, about the year A. D. 396 or 397, he became bishop of Uzalis, a town not far from Utica, where he performed, we are told by St. Augustin, many miracles by aid of some relics of St. Stephen the Protomartyr, left with him by Orosius, who brought them from Palestine in 416. Evodius took an active part in the controversies against the Donatists and the Pelagians, and in 427, wrote a letter to the monks of Adrumetum, with regard to some differences which had arisen in their body on these questions. After this period we find no trace of him in history, but the precise date of his death is not known.

The works of this prelate now extant are:—

1. Four epistles to St. Augustin, which will be found among the correspondence of the bishop of Hippo, numbered 160, 161, 163, 177, in the Benedictine edition.

2. An epistle, written in common with four other bishops, to Pope Innocentius I. This is contained in the appendix to the 6th volume of the Benedictine edition of St. Augustin.

3. Fragments of an epistle to the monks of Adrumetum subjoined to Ep. 216 of the Benedictine edition of St. Augustin.

Evodius is said by Sigibert to have written a treatise, now lost, on the miracles performed by the relics of St. Stephen; but the *Libri duo de miraculis S. Stephani*, placed at the end of the *De Civitate Dei*, in the 7th volume of the Benedictine edition of St. Augustin, was not composed by Evodius, but seems rather to have been addressed to him, and drawn up at his request.

A tract, found in some MSS. among the writings of Augustin, entitled *De fide* seu *De unitate Trinitatis contra Manichaeos*, has been ascribed to Evodius, is considered a genuine production of St. Augustin by Erasmus, but rejected by the Benedictine editors.

(Augustin, *Sermon.* cccxxxiii. in *Opera*, vol. v. ed. Bened. *de Civit. Dei*, xxii. 8; Sigibertus Gembl. *De Script. eccles. ep.* 15.) [W. R.]

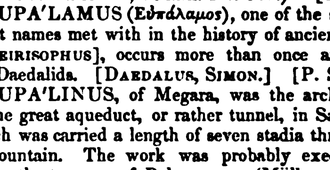
E'VODUS (Εὔοδος), the author of two short epigrams in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 288; Jacobs, *Anth. Graec.* vol. ii. p. 263.) Nothing more is known of him, unless he be the same as the epic poet of Rhodes, in the time of Nero, who is mentioned by Suidas (*s. v.*). There was an Evodus, the tutor of Caligula. (Joseph. *Ant. Jud.* xviii. 8.) [P. S.]

E'VODUS (Εὔοδος), a distinguished engraver of gems under the emperor Titus, A. D. 80. A beryl by him, bearing the head of Titus's daughter Julia, is preserved at Florence. (Bracci, *Tab.* 73; Müller, *Denkm. d. alt. Kunst*, T. lxix. No. 381.) [P. S.]

EUPA'LAMUS (Εὐπάλαμος), one of the significant names met with in the history of ancient art [CHEIRISOPHUS], occurs more than once among the Daedalids. [DAEDALUS, SIMON.] [P. S.]

EUPA'LINUS, of Megara, was the architect of the great aqueduct, or rather tunnel, in Samos, which was carried a length of seven stadia through a mountain. The work was probably executed under the tyranny of Polycrates. (Müller, *Arch. d. Kunst*, § 81, note.) [P. S.]

EU'PATOR (Εὐπάτωρ), a surname assumed by many of the kings in Asia after the time of Alexander the Great, occurs likewise as the name of a king of Bosporus in the reign of the emperor M. Aurelius. This king is mentioned by Lucian (*Alexand.* 57), who speaks of his ambassadors bringing the tribute which had to be paid to the Romans; and his name should perhaps be restored in a corrupt passage of Capitolinus. (Capitol. *Anton. Pius*, 9, where for *curatorem* read *Eupatorem*.) The following coin of Eupator represents on the reverse the heads of M. Aurelius and L. Verus. (Eckhel, vol. ii. pp. 378, 379.)



COIN OF EUPATOR.

EUPATRA (Εὐπάτρα), a daughter of Mithridates, who fell into the hands of Pompey at the close of the Mithridatic war, and walked with the other captives before his triumphal car at Rome. (Appian, *Mithr.* 108, 117.)

EUPEITHES (Εὐπείθης), of Ithaca, father of Antinoüs. Once when he had attacked the Thesprotians, the allies of the Ithacans, Odysseus pro-

tected him from the indignation of the people of Ithaca. When Odysseus after his long wanderings returned home, Eupeithes wanted to avenge the death of his son Antinous, who had been one of Penelope's suitors and was slain by Odysseus. He accordingly led a band of Ithacans against Odysseus, but fell in the struggle. (Hom. *Od.* xvi. 436, xxiv. 469, 523.) [L. S.]

EUPHANTUS (Εὔφαντος), of Olynthus, a Pythagorean philosopher and tragic poet, who lived a little later than the period of the tragic Pleiad. He was the disciple of Eubulides of Miletus, and the instructor of Antigonus I. king of Macedonia. He wrote many tragedies, which were well received at the games. He also wrote a very highly esteemed work, περὶ βασιλείας, addressed to Antigonus, and a history of his own times: he lived to a great age. (Diog. Laërt. ii. 110, 141.) The Euphantus whose history is quoted by Athenaeus (vi. p. 251, d.) must have been a different person, since he mentioned Ptolemy III. of Egypt. (Vossius, *de Hist. Graec.* p. 69, ed. Westermann; Welcker, *die Griech. Tragoed.* p. 1268.) [P. S.]

EUPHE'ME (Εὐφήμη), the nurse of the Muses, of whom there was a statue in the grove of the Muses near Helicon. (Paus. ix. 29. § 3.) [L. S.]

EUPHE'MUS (Εὔφημος), a son of Poseidon by Europe, the daughter of Tityus, or by Mecionice or Oris, a daughter of Orion or Eurotas. (Schol. *ad Pind. Pyth.* iv. 15; Tzetz. *Chil.* ii. 43.) According to the one account he was an inhabitant of Panopeus on the Cephissus in Phocis, and according to the other of Hyria in Boeotia, and afterwards lived at Taenarus. By a Lemnian woman, Malicha, Malache, or Lamache, he became the father of Leucophanes (Schol. *ad Pind. Pyth.* iv. 455; Tzetz. *ad Lycoph.* 886); but he was married to Laonome, the sister of Heracles. Euphemus was one of the Calydonian hunters, and the helmsman of the vessel of the Argonauts, and, by a power which his father had granted to him, he could walk on the sea just as on firm ground. (Apollon. Rhod. i. 182.) He is mentioned also as the ancestor of Battus, the founder of Cyrene, and the following story at once connects him with that colony. When the Argonauts carried their ship through Libya to the coast of the Mediterranean, Triton, who would not let them pass without shewing them some act of friendship, offered them a clod of Libyan earth. None of the Argonauts would accept it; but Euphemus did, and with the clod of earth he received for his descendants the right to rule over Libya. Euphemus was to throw the piece of earth into one of the chasms of Taenaron in Peloponnesus, and his descendants, in the fourth generation, were to go to Libya and take it into cultivation. When, however, the Argonauts passed the island of Calliste, or Thera, that clod of earth by accident fell into the sea, and was carried by the waves to the coast of the island. The colonization of Libya was now to proceed from Thera, and although still by the descendants of Euphemus, yet not till the seventeenth generation after the Argonauts. The seventeenth descendant of Euphemus was Battus of Thera. (Pind. *Pyth.* iv. 1, &c.; Apollon. Rhod. ii. 562; Hygin. *Fab.* 14, 173; *Herod.* iv. 150.) According to Apollonius Rhodius (iv. 1755), the island of Thera itself had arisen from the clod of earth, which Euphemus purposely threw into the sea. Euphemus was represented on the chest of Cypselus as victor, with a chariot and two horses. (Paus. v. 17. § 4.) There are two other mythical personages of this name. (Anton. Lib. 8; Hom. *Il.* ii. 846.) [L. S.]

EUPHE'MUS (Εὔφημος), was sent by the Athenian commanders at Syracuse in the winter of B. C. 415—414 to negotiate alliance with Camarina, and was there opposed on the Syracusan side by Hermocrates. Thucydides gives us an oration in the mouth of each. The negotiation was unsuccessful. (Thuc. vi. 75—88.) [A. H. C.]

EUPHORBUS (Εὔφορβος), a son of Panthous and brother of Hyperenor, was one of the bravest among the Trojans. He was the first who wounded Patroclus, but was afterwards slain by Menelaus (Hom. *Il.* xvi. 806, xvii. 1—60), who subsequently dedicated the shield of Euphorbus in the temple of Hera, near Mycenae. (Paus. ii. 17. § 3.) It is a well known story, that Pythagoras asserted that he had once been the Trojan Euphorbus, that from a Trojan he had become an Ionian, and from a warrior a philosopher. (Philostr. *Vit. Apoll.* i. 1, *Heroic.* 17; Diog. Laërt. viii. 4; Ov. *Met.* xv. 161.) [L. S.]

EUPHORBUS (Εὔφορβος), physician to Juba II., king of Mauretania, about the end of the first century B. C., and brother to Antonius Musa, the physician to Augustus. [MUSA.] Pliny says (*H. N.* xxv. 38), that Juba gave the name of *Euphorbia* to a plant which he found growing on Mount Atlas in honour of his physician, and Galen mentions (*de Compos. Medicam. sec. Locos.* ix. 4. vol. xiii. p. 271) a short treatise written by the king on the virtues of the plant. Salmasius tries to prove (Prolegom. *ad Homon. Hyles Iatr.* p. 4), that this story of Pliny is without foundation, and that the word was in use much earlier than the time of Juba, as it is mentioned by Meleager. (*Carm.* i. 37.) It does not, however, seem likely that Pliny would have been ignorant of a plant that was known to a poet who lived two hundred years before him; and besides, in the passage in question, the commonly received reading in the present day is not εὐφόρβης, but ἐκ φορβῆς. [W. A. G.]

EUPHO'RION (Εὐφορίων). 1. The father of the poet Aeschylus. (Herod. ii. 156.) [AESCHYLUS.]

2. The son of Aeschylus, and himself a tragic poet. [AESCHYLUS, vol. i. p. 42, col. 1, *sub fin.*]

3. Of Chalcis in Euboea, an eminent grammarian and poet, was the son of Polymnetus, and was born, according to Suidas (*s. v.*), in the 126th Olympiad, when Pyrrhus was defeated by the Romans, B. C. 274. He became, but at what period of his life is not known, a citizen of Athens. (Hellad. *ap. Phot.* Cod. 279, p. 532, Bekker.) He was instructed in philosophy by Lacydes, who flourished about B. C. 241, and Prytanis (comp. Athen. xi. p. 447, e.), and in poetry by Archebulus of Thera. Though he was sallow, fat, and bandy-legged, he was beloved by Nicia (or Nicaea), the wife of Alexander, king of Euboea. His amours are referred to in more than one passage in the Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 3, 43.) Having amassed great wealth, he went into Syria, to Antiochus the Great (B. C. 221), who made him his librarian. He died in Syria, and was buried at Apameia, or, according to others, at Antioch. (Suid. *s. v.*) The epigram (Brunck, *Anal.* vol. ii. p. 43), which places his tomb at the Peiraeeus, must be understood as referring to a cenotaph.

Euphorion wrote numerous works, both in poetry and prose, relating chiefly to mythological history. The following were poems in heroic verse:— 1. Ἡσίοδος, the subject of which can only be conjectured from the title. Some suppose it to have been an agricultural poem. Euphorion is mentioned among the agricultural writers by Varro (i. 1. § 9) and Columella (i. 1. § 10). (See Heyne, *Excurs.* iii. *ad Virgil. Bucol.*; Harless, *ad Fabric. Bibl. Graec.* i. 594.) 2. Μοψοπία, so called from an old name of Attica, the legends of which country seem to have been the chief subject of the poem. From the variety of its contents, which Suidas calls συμμιγεῖς ἱστορίας, it was also called Ἄτακτα, a title which was frequently given to the writings of that period. 3. Χιλιάδες, a poem written against certain persons, who had defrauded Euphorion of money which he had entrusted to their care. It probably derived its title from each of its books consisting of a thousand verses. The fifth book, or χιλίας, was entitled περὶ χρησμῶν, and contained an enumeration of oracles which had been fulfilled; and it is probably of this book in particular that the statement of Suidas concerning the object of the poem should be understood, namely, that the poet taught his defrauders that they would in the end suffer the penalty of their faithlessness. The above seems the best explanation of the passage in Suidas, which is, however, very corrupt, and has been very variously explained. (See especially Heyne and Harless, *l. c.*, and Meineke, *Euphor.* pp. 20—24.) To these epic poems must be added the following, which are not mentioned by Suidas: — 4. Ἀλέξανδρος, which Meineke conjectures to have been addressed to some friend of that name. (Steph. Byz. *s. v.* Σύλοι.) 5. Ἄνιος, a mythological poem referring to Anius, the son and priest of the Delian Apollo. (Steph. Byz. *Fragment.* p. 744, c., ed. Pined.) 6. Ἀντιγραφαὶ πρὸς Θεωρίδαν (Clem. Alex. *Strom.* v. p. 243, ed. Sylb.), a work of which nothing further is known, unless we accept the not improbable conjecture of Meursius and Schneider, who read Θεοδωρίδαν for Θεωρίδαν, and suppose that the poem was written in controversy with the grammarian Theodoridas, who afterwards wrote the epitaph on Euphorion, which is extant, with seventeen other epigrams by Theodoridas, in the Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 41—45.) [THEODORIDAS.] 7. Ἀπολλόδωρος, which seems to have been a mythological poem addressed to a friend of that name. (Tzetzes, *Schol. ad Lycophr.* 513; Schol. *ad Apollon. Rhod.* i. 1063; Suid. and Harpocrat. *s. v.* Ὁ κάτωθεν νόμος; Phot. *s. v.* Ὁ κάτωθεν λόγος.) 8. Ἀραὶ ἢ ποτηριοκλέπτης (Steph. Byz. *s. v.* Ἀλύβη; Schol. *ad Theocrit.* ii. 2), an attack on some person who had stolen a cup from Euphorion, which Callimachus imitated in his *Ibis*, and both were probably followed by Ovid in his *Ibis*, and by Cato and Virgil in their *Dirae.* (Meineke, *Euphor.* pp. 30, 31.) 9. Ἀρτεμίδωρος, probably a poem like the *Apollodorus.* (Steph. Byz. *s. v.* Ἀσσωρόν.) 10. Γέρανος, the subject of which, as well as its genuineness, is very uncertain. (Athen. iii. p. 82, a.) 11. Δημοσθένης, the title of which Meineke explains as he does the *Alexander*, *Apollodorus*, and *Artemidorus*, and he conjectures that the person to whom the poem was addressed was Demosthenes of Bithynia. (Choeroboscus, *ap. Bekker. Anecd. Graec.* iii. p. 1383.) 12. Διόνυσος, which doubtless contained a full account of the myths relating to Dionysus. (Schol. φ. *ad Odyss.* iv. p. 136, ed. Buttmann; Steph. Byz. *s. v.* Ὠρύχιον, Ἀκτή, Λόκαψος; Schol. *ad Arat. Phaenom.* 172; Tzetzes, *Schol. ad Lycophr.* 320; *Etym. Mag.* p. 687. 26.) 13. Ἐπικήδειος εἰς Πρωταγόραν, an elegy on an astrologer named Protagoras. (Diog. Laërt. ix. 56.) This poem was doubtless in the elegiac, and not in the heroic verse. 14. Θρᾶξ. (Steph. Byz. *s. v.* Ἄσβωτος, Ὀγκαῖαι; Parthen. *Erot.* xiii. p. 35, xxvi. p. 61.) 15. Ἱππομέδων. (Tzetzes, *Schol. ad Lycophr.* 451.) 16. Ξένιον. (Schol. *ad Apollon. Rhod.* ii. 354.) 17. Πολυχάρης. (*Etym. Mag.* p. 223. 16; Choeroboscus, *ap. Bekker. Anecd. Graec.* iii. p. 1381.) 18. Ὑάκινθος. (Schol. *Theocr.* x. 28; Eustath. *ad Hom.* p. 285.) 19. Φιλοκτήτης. (Stobaeus, *Serm.* lviii., *Tit.* lix.; Tzetzes, *Schol. ad Lycophr.* 911.)

Euphorion was an epigrammatist as well as an epic poet. He had a place in the *Garland* of Meleager (*Prooem*, 23), and the Greek Anthology contains two epigrams by him. (Brunck, *Anal.* vol. i. p. 256; Jacobs, *Anth. Graec.* vol. i. p. 189.) They are both erotic; and that such was the character of most of his epigrams, is clear from the manner in which he is mentioned by Meleager, as well as from the fact that he was among the poets who were imitated by Propertius, Tibullus, and Gallus. (Diomed. iii. p. 482. 3; Probus, *ad Virgil. Ecl.* x. 50.) It was probably this seductive elegiac poetry of Euphorion, the popularity of which at Rome, to the neglect of Ennius, moved the indignation of Cicero. (*Tusc. Disp.* iii. 19.) It was therefore quite natural that Euphorion should be a great favourite with the emperor Tiberius, who wrote Greek poems in imitation of him (Sueton. *Tiber.* 70; see Casaubon's note.)

Some writers have supposed that Euphorion was also a dramatic poet. Ernesti (*Clav. Ciceron. s. v.*) and C. G. Müller (*ad Tzetz. Schol.* p. 651) say, that he composed tragedies; but they give no reasons for the assertion, and none are known. Fabricius (*Bibl. Graec.* vol. ii. p. 304) places him in his list of comic poets, mentioning as his plays the Ἀπολλόδωρος, which was an epic poem (*vid. sup.*), and the Ἀποδιδοῦσα, respecting which there can be no doubt that for Εὐφορίων we should read Εὔφρων in the passage of Athenaeus (xi. p. 503).

Euphorion's writings in prose were chiefly historical and grammatical. They were: 1. Ἱστορικὰ ὑπομνήματα. (Athen. iv. p. 154, c., xv. p. 700, d.) 2. Περὶ τῶν Ἀλευαδῶν (Clem. Alex. *Strom.* i. p. 389, Sylb.; Schol. *Theocr. ad Idyll.* xvi. 34; Quintil. x. 2), which Suidas (*s. v.* Ἔφορος) attributes to the younger Ephorus. (See Meineke, *Euphor.* pp. 39, 40.) 3. Περὶ τῶν Ἰσθμίων. (Athen. iv. p. 182, e. *et alib.*) 4. Περὶ Μελοποιῶν. (Athen. iv. p. 184, a.) 5. A grammatical work of great celebrity, which related chiefly to the language of Hippocrates, and appears to have been entitled Λέξις Ἱπποκράτους.

The character of Euphorion as a poet may be pretty clearly understood from the statements of the ancient writers, and from his extant fragments, as well as from the general literary character of his age. He lived at the time when the literature of the Alexandrian school had become thoroughly established, when originality of thought and vigour of expression were all but extinct, and, though the ancient writers were most highly valued, their spirit was lost, and the chief use made of them was to heap together their materials in elaborate compilations

and expand them by trivial and fanciful additions, while the noble forms of verse in which they had embodied their thoughts were made the vehicles of a mass of cumbrous learning. Hence the complaints which the best of succeeding writers made of the obscurity, verboseness, and tediousness of Euphorion, Callimachus, Parthenius, Lycophron, and the other chief writers of the long period during which the Alexandrian grammarians ruled the literary world. (Clem. Alex. *Strom.* v. p. 571; Cic. *de Div.* ii. 64; Lucian. *de Conscrib. Hist.* 57, vol. ii. p. 65.) These faults seem to have been carried to excess in Euphorion, who was particularly distinguished by an obscurity, which arose, according to Meineke, from his choice of the most out of the way subjects, from the cumbrous learning with which he overloaded his poems, from the arbitrary changes which he made in the common legends, from his choice of obsolete words, and from his use of ordinary words with a new meaning of his own. The most ancient and one of the most interesting judgments concerning him is in an epigram by Crates of Mallus (Brunck, *Anal.*, vol. ii. p. 3), from which we learn that he was a great admirer of Choerilus [CHOERILUS, vol. i. p. 697, b.], notwithstanding which, however, the fragments of his poetry shew that he also imitated Antimachus. Meineke conjectures that the epigram of Crates was written while the contest about receiving Antimachus or Choerilus into the epic canon was at its height, and that some of the Alexandrian grammarians proposed to confer that honour on Euphorion. In the same epigram Euphorion is called Ὀμηρικός, which can only mean that he endeavoured, however unsuccessfully, to imitate Homer,—a fact which his fragments confirm. (Comp. Cic. *de Div. l. c.*) That he also imitated Hesiod, may be inferred from the fact of his writing a poem entitled Ἡσίοδος; and there is a certain similarity in the circumstance of each poet making a personal wrong the foundation of an epic poem,—Hesiod in the Ἔργα καὶ Ἡμέραι, and Euphorion in the Χιλιάδες.

As above stated, Euphorion was greatly admired by many of the Romans, and some of his poems were imitated or translated by Cornelius Gallus; but the arguments by which Heyne and others have attempted to decide what poems of Euphorion were so translated, are quite inconclusive. (Vossius, *de Hist. Graec.* pp. 142, 143, ed. Westermann; Fabric. *Bibl. Graec.* vol. i. p. 594, &c.; Meineke, *de Euphorionis Chalcidensis Vita et Scriptis*, Gedan. 1823, in which the fragments are collected; a new edition of this work forms part of Meineke's *Analecta Alexandrina*, Berol. 1843; Clinton, *Fast. Hell.* vol. iii. pp. 311, 312.)

4. Of Chersonesus, an author of that kind of licentious poetry which was called Πριάπεια, is mentioned by Hephaestion (*de Metr.* xv. 59), who gives three verses, which do not, however, appear to be consecutive, but are probably single verses chosen as specimens of the metre. But yet some information may be gleaned from them, for the poet refers to rites in honour of the "young Dionysus," celebrated at Pelusium. Hence Meineke infers that this Euphorion was an Egyptian Greek, and that the Chersonesus of which he was a native was the city of that name near Alexandria. He also conjectures, and upon good grounds, that the "young Dionysus" was Ptolemy Philopator, who began to reign in B. C. 220. It is probable that the passage in Strabo (viii. p. 382) refers to this Euphorion, and that Εὐφρονιος in that passage is an error for Εὐφορίων. There is an example of the same confusion in Athenaeus (xi. p. 495, c.). That those who make this Euphorion the same as the Chalcidian are quite wrong, is proved by the fact that the lines are neither hexameters nor elegiacs, but in the priapeian metre, which is a kind of antispastic. (Meineke, *Analecta Alexandrina*, Epim. i.) [P. S.]

EUPHO'RION (Εὐφορίων), a Greek physician or grammarian, who wrote a commentary on Hippocrates in six books, and must have lived in or before the first century after Christ, as he is mentioned by Erotianus. (*Gloss. Hippocr.* p. 12.) [W. A. G.]

EUPHO'RION, a distinguished statuary and silver-chaser, none of whose works were extant in Pliny's time. (Plin. xxxiv. 8. s. 19, § 25.) [P. S.]

EUPHRADES, THEMI'STIUS. [THEMISTIUS.]

EUPHRA'NOR (Εὐφράνωρ). 1. Of Seleuceia, a disciple of Timon and a follower of his sceptical school. Eubulus of Alexandria was his pupil. (Diog. Laërt. ix. 115, 116.)

2. A slave of the philosopher Lycon, who was manumitted by his master's will. (Diog. Laërt. v. 73.)

3. A Pythagorean philosopher, who is mentioned by Athenaeus (iv. pp. 182, 184, xiv. p. 634) as the author of a work on flutes and flute players. (Περὶ αὐλῶν and περὶ αὐλητῶν.) It is not impossible that the Evanor mentioned by Iamblichus (*Vit. Pyth.* 36) among the Pythagoreans, is the same as our Euphranor.

4. A Greek grammarian, who was upwards of one hundred years old at the time when Apion was his pupil. (Suid. *s. v.* Ἀπίων.) [L. S.]

EUPHRA'NOR (Εὐφράνωρ). 1. One of the greatest masters of the most flourishing period of Grecian art, and equally distinguished as a statuary and a painter. (Quintil. xii. 10. § 6.) He was a native of the Corinthian isthmus, but he practised his art at Athens, and is reckoned by Plutarch as an Athenian. (*De Glor. Ath.* 2.) He is placed by Pliny (xxxiv. 8. s. 19) at Ol. 104, no doubt because he painted the battle of Mantineia, which was fought in Ol. 104, 3 (B. C. 362), but the list of his works shews, almost certainly, that he flourished till after the accession of Alexander. (B. C. 336.)

As a statuary, he wrought both in bronze and marble, and made figures of all sizes, from colossal statues to little drinking-cups. (Plin. xxxv. 8, s. 40, § 25.) His most celebrated works were, a Paris, which expressed alike the judge of the goddesses, the lover of Helen, and the slayer of Achilles; the very beautiful sitting figure of Paris, in marble, in the Museo Pio-Clementino is, no doubt, a copy of this work: a Minerva, at Rome, called the Catulian, from its having been set up by Q. Lutatius Catulus, beneath the Capitol: an Agathodaemon (simulacrum Boni Eventus), holding a patera in the right hand, and an ear of corn and a poppy in the left: a Latona puerpera, carrying the infants, Apollo and Diana, in the temple of Concord; there is at Florence a very beautiful relief representing the same subject: a Key-bearer (Cliduchus), remarkable for its beauty of form: colossal statues of Valour and of Greece, forming no doubt a group, perhaps Greece crowned by Valour. (Müller, *Archäol. d. Kunst*, § 405, n. 3): a woman wrapt in wonder and adoration (admirantem et

adorantem): Alexander and Philip riding in four-horsed chariots, and other quadrigae and bigae. (Plin. xxxiv. 8. s. 19, § 16.) The statue of Apollo Patroüs, in his temple in the Cerameicus at Athens, was by Euphranor. (Paus. i. 3. § 3.) Lastly, his statue of Hephaestus, in which the god was not lame, is mentioned by Dion Chrysostom. (*Orat.* p. 466, c.)

As a painter, Euphranor executed many great works, the chief of which were seen, in the time of Pausanias, in a porch in the Cerameicus. On the one side were the twelve gods; and on the opposite wall, Theseus, with Democracy and Demos (Δημοκρατία τε καὶ Δῆμος), in which picture Theseus was represented as the founder of the equal polity of Athens. In the same place was his picture of the battle between the Athenian and Boeotian cavalry at Mantineia, containing portraits of Epaminondas and of Gryllus, the son of Xenophon. (Paus. i. 3. § 2, 3.) There were also some celebrated pictures by him at Ephesus, namely, Ulysses, in his feigned madness, yoking an ox with a horse (it is difficult to understand the next words of Pliny, "et palliati cogitantes"); and a commander sheathing his sword. (Plin. xxxv. 11. s. 40. § 25.)

Euphranor also wrote works on proportion and on colours (*de Symmetria et Coloribus*, Plin. *l. c.*), the two points in which his own excellence seems chiefly to have consisted. Pliny says that he was the first who properly expressed the dignity of heroes, by the proportions he gave to their statues; and Hirt observes that this statement is confirmed by the existing copy of his Paris. (*Gesch. d. Bild. Kunst*, p. 208.) He made the bodies somewhat more slender, and the heads and limbs larger. His system of proportion was adopted, with some variation, by his great contemporary, Lysippus: in painting, Zeuxis had already practised it. It was, no doubt, with reference to proportion, as well as colouring, that he used to say that the Theseus of Parrhasius had been fed on roses, but his on flesh. (Plin. *l. c.*; Plut. *de Glor. Ath.* 2.) In his great picture of the twelve gods, the colouring of the hair of Hera was particularly admired. (Lucian, *Imag.* 7.) Of the same picture Valerius Maximus relates that Euphranor invested Poseidon with such surpassing majesty, that he was unable to give, as he had intended, a nobler expression to Zeus. (viii. 11, ext. 5.) It is said that the idea of his Zeus was at length suggested by his hearing a scholar recite the description in Homer:—'Αμβρόσιαι δ' ἄρα χαῖται, &c. (Eustath. *ad Il.* i. 529.) Müller believed that Euphranor merely copied the Zeus of Phidias. (*Arch. d. Kunst*, § 140, n. 3.) Plutarch (*l. c.*), amidst much praise of the picture of the battle of Mantineia, says that Euphranor painted it under a divine inspiration (*οὐκ ἀνενθουσιάστως*). Philostratus, in his rhetorical style, ascribes to Euphranor *τὸ εὔσκιον* (light and shade) *καὶ τὸ εὔπνουν* (expression) *καὶ τὸ εἰσέχον τε καὶ ἐξέχον* (perspective and foreshortening). (*Vit. Apollon.* ii. 9.) Pliny (*l. c.*) says that Euphranor was, above all men, diligent and willing to learn, and always equal to himself. His disciples were, Antidotus (Plin. *l. c.* § 27), Carmanides (*ib.* § 42), and Leonidas of Anthedon. (Steph. Byz. *s. v.* 'Ανθήδων.) He was himself a disciple of Ariston, the son of Aristeides of Thebes. [ARISTEIDES.]

2. An architect of little note, who wrote *de praeceptis symmetriarum*. (Vitruv. vii. Praef. § 14.) [P. S.]

EUPHRA'SIUS (Εὐφράσιος), a New Platonist and a disciple of Iamblichus. (Eunap. *Vit. Soph.* p. 21. ed. Hadrian. Junius.) [L. S.]

EUPHRA'TES (Εὐφράτης), an eminent Stoic philosopher of the time of Hadrian. According to Philostratus (*Vit. Soph.* i. 7, *Vit. Apoll.* i. 13), he was a native of Tyre, and according to Stephanus of Byzantium (*s. v.* 'Επιφάνεια), of Epiphaneia in Syria; whereas Eunapius (p. 3, ed. Boissonade) calls him an Egyptian. At the time when Pliny the younger served in Syria, he became acquainted with Euphrates, and seems to have formed an intimate friendship with him. In one of his letters (*Epist.* i. 10) he gives us a detailed account of the virtues and talents of Euphrates. His great power as an orator is acknowledged also by other contemporaries (Arrian, *Dissert. Epictet.* iii. 15, iv. 8; M. Aurel. x. 31), though Apollonius of Tyana charges him with avarice and servile flattery. When he had arrived at an advanced age, and was tired of life, he asked and obtained from Hadrian the permission of putting an end to himself by poison. (Dion Cass. lxix. 8.) [L. S.]

EUPHRON (Εὔφρων), a citizen of Sicyon, who held the chief power there during the period of its subjection to Sparta. In B. C. 368 the city was compelled by Epameinondas to join the Theban alliance; and, though its constitution appears to have remained unchanged, the influence of Euphron was no doubt considerably diminished. In order, therefore, to regain it, he took advantage of the dissatisfaction of the Arcadians and Argives with the moderation of Epameinondas, in leaving the old oligarchical governments undisturbed [EPAMEINONDAS], and, representing to them that the supremacy of Lacedaemon would surely be restored in Sicyon if matters continued as they were, he succeeded, through their assistance, in establishing democracy. In the election of generals which followed, he himself was chosen, with four colleagues. He then procured the appointment of his own son, Adeas, to the command of the mercenary troops in the service of the republic; and he further attached these to his cause by an unsparing use, not only of the public money and the sacred treasures, but of the wealth also of many whom he drove into banishment on the charge of *Laconism*. His next step was to rid himself of his colleagues; and having effected this by the exile of some and the murder of the rest, he became tyrant of Sicyon. He was not, however, entirely independent, for the citadel was occupied by a Theban harmost, sent there, as it would seem, after the democratic revolution; and we find Euphron co-operating with that officer in a campaign against Phlius, probably in B. C. 365. Not long after this oligarchy was again established in Sicyon, by Aeneias, of Stymphalus, the Arcadian general, and apparently with the concurrence of the Theban harmost. Euphron upon this fled to the harbour, and, having sent to Corinth for the Spartan commander Pasimelus, delivered it up to him, making many professions at the same time (to which little credit seems to have been given) of having been influenced in all he had done by attachment to the interests of Lacedaemon. Party-strife, however, still continuing at Sicyon, he was enabled, by help from Athens, to regain possession of the city; but he was aware that

he could not hold it in the face of opposition from the Theban garrison (to say nothing of his having now decisively incurred the enmity of Sparta), and he therefore betook himself to Thebes, hoping to obtain, by corruption and intrigue, the banishment of his opponents and the restoration of his own power. Some of his enemies, however, followed him thither, and when they found that he was indeed advancing towards the attainment of his object, they murdered him in the Cadmeia, while the council was actually assembled there. Being arrested and brought before the council, they pleaded their cause boldly, justified their deed, and were acquitted. But Euphron's partisans were numerous at Sicyon, and having brought home his body, they buried it in the Agora—an unusual honour (see Plut. *Arat.* 53)—and paid worship to him as a hero and a founder (Ἀρχηγέτης). (Xen. *Hell.* vii. 1—3; Diod. xv. 69, 70.) [E. E.]

EUPHRON (Εὔφρων), an Athenian comic poet of the new comedy, whose plays, however, seem to have partaken largely of the character of the middle comedy. We have the titles and some considerable fragments of the following plays:—Ἀδελφοί, Αἰσχρά, Ἀποδιδοῦσα (according to the excellent emendation of Meineke, Εὔφρων for Εὐφορίων, Athen. xi. p. 503, a.), Δίδυμοι, Θεῶν Ἀγορά, Θεωροί, Μοῦσαι, Παραδιδομένη (or, as Meineke thinks it should perhaps be, Παρεκδιδομένη, which is the title of a play of Antiphanes), Συνέφηβοι. (Suid. *s. v.*; Athen. *passim*; Stobaeus, *Flor.* xv. 2, xxviii. 11, xcviii. 12; Meineke, *Frag. Com. Graec.* vol. i. pp. 477, 478, vol. iv. pp. 486—495; Fabric. *Bibl. Graec.* vol. ii. p. 444.) [P. S.]

EUPHRO'NIDES (Εὐφρονίδης), of Corinth, a Greek grammarian, who is mentioned among the teachers of Aristophanes of Byzantium. (Suid. *s. v.* Ἀριστοφάνης.) [L. S.]

EUPHRO'NIDES, a statuary, contemporary with Lysippus and Alexander the Great, Ol. 114, B. C. 324. (Plin. xxxiv. 8. s. 19.) [P. S.]

EUPHRO'NIUS. [EUPHORION, No. 4.]

EUPHRO'SYNE. [CHARITES.]

EUPI'THIUS (Εὐπίθιος), an Athenian grammarian, the author of one epigram in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 402; Jacobs, *Anth. Graec.* vol. iii. p. 110), which contains all we know of him, and from the contents of which, as well as from its title in the Vatican MS., τοῦ στίξαντος τὴν καθόλου, we learn that Eupithius had spent much grammatical labour on the punctuation and accentuation of the καθολικὴ προσῳδία, or ἡ καθόλου (sc. τέχνη) of Herodian. Herodian flourished under the emperor Marcus Antoninus. (Jacobs, *Anth. Graec.* vol. x. pp. 186, 187, vol. xiii. p. 895; Fabric. *Bibl. Graec.* vol. iv. p. 475.) [P. S.]

EUPLUS (Εὔπλους), an engraver of gems, whose time and country are unknown. The name is seen on a gem of Love sitting on a Dolphin. Some take the inscription ΕΥΠΛΟ, not for the name of the artist, but for an allusion to the subject of the gem. (Bracci, *Tab.* 72.) [P. S.]

EUPO'LEMUS (Εὐπόλεμος). 1. One of the generals of Cassander, was sent by him in 314 B. C. to invade Caria, but was surprised and taken prisoner by Ptolemy, who commanded that province for Antigonus. (Diod. xix. 68.) He must have been liberated again directly, as the next year we find him commanding the forces left by Cassander in Greece, when he moved northward against Antigonus. (Diod. xix. 77.)

2. An Aetolian, one of the commanders of the Aetolian auxiliaries, who served in the army of Flamininus against Philip, king of Macedonia, B. C. 197. (Polyb. xviii. 2, 4.)

3. A general of the Aetolians, who defended Ambracia against the Roman army under M. Fulvius, B. C. 189. (Liv. xxxviii. 4—10.) When peace was granted to the Aetolians, he was carried off a prisoner to Rome, together with the Aetolian general-in-chief, Nicander. (Polyb. xxviii. 4.) It is not improbable that this was the same person with the preceding.

4. A citizen of Hypata in Thessaly, at the time it was subject to the Aetolian league. He was the leader of one of the parties in that city, and having induced his chief adversaries to return from exile under a promise of security, had them all put to death. (Liv. xli. 25.) [E. H. B.]

EUPO'LEMUS (Εὐπόλεμος.) 1. Is mentioned by Arrian and Aelian in the introductions to their works on tactics, as an author who had written on the military art; but he is otherwise unknown.

2. A Greek historian who lived previous to the Christian aera and wrote several works on the history of the Jews, of which the following are known by their titles: 1. Περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων (Clem. Alex. *Strom.* i. pp. 146, 148.) 2. Περὶ τῆς Ἠλίου προφητείας (Joseph. *c. Apion.* i. 23), and Περὶ τῶν τῆς Ἀσσυρίας Ἰουδαίων. It has been supposed that Eupolemus was a Jew, but from the manner in which Josephus (*l. c.*) speaks of him, we must infer that he was not a Jew. (Comp. Euseb. *Praep. Evang.* x. 17, 30; Hieronym. *de illustr. Script.* 38; Chron. Alexandr. pp. 148, 214; C. G. A. Kuhlmey, *Eupolemi fragmenta prolegom. et commentar. instructa*, Berlin, 1840, 8vo.) [L. S.]

EUPO'LEMUS (Εὐπόλεμος), an Argive architect, who built the great Heraeum at Mycenae, after its destruction by fire in B. C. 423. The entablature was ornamented with sculptures representing the wars of the gods and giants, and the Trojan war. A full description of the other works of art connected with this temple is given by Pausanias. (Paus. ii. 17. § 3; Thuc. iv. 133.) [P. S.]

EU'POLIS (Εὔπολις), son of Sosipolis, an Athenian comic poet of the old comedy, and one of the three who are distinguished by Horace, in his well-known line,

"Eupolis, atque Cratinus, Aristophanesque poetae,"

above all the

. . . "alii quorum prisca comoedia virorum est,"

a judgment which is confirmed by all we know of the works of the Attic comoedians.

Eupolis is said to have exhibited his first drama in the fourth year of the 87th Olympiad, B. C. 42$\frac{9}{8}$, two years before Aristophanes, who was nearly of the same age as Eupolis. (Anon. *de Com.* p. xxix.; Cyrill. *c. Julian.* i. p. 13, b.; Syncell. *Chron.* p. 257, c.) According to Suidas (*s. v.*), Eupolis was then only in the seventeenth year of his age; he was therefore born in B. C. 44$\frac{6}{5}$. (Respecting the supposed legal *minimum* of the age at which a person could produce a drama on the stage, see Clinton, *Fast. Hell.* vol. ii. Introd. pp. lvi.—lviii.) The date of his death cannot be so easily fixed. The common story was, that Alcibiades, when sailing to Sicily, threw Eupolis into the sea, in revenge for an attack which he had made upon him in his Βάπται. But, to say nothing of the improbability of even Alcibiades venturing on such an outrage, or the still stranger fact of its not

being alluded to by Thucydides or any other trustworthy historian, the answer of Cicero is conclusive, that Eratosthenes mentioned plays produced by Eupolis after the Sicilian expedition. (*Ad Att.* vi. 1.) There is still a fragment extant, in which the poet applies the title *στρατηγόν* to Aristarchus, whom we know to have been *στρατηγός* in the year B. C. 41½, that is, four years later than the date at which the common story fixed the death of Eupolis. (Schol. Victor. *ad. Iliad.* xiii. 353.) The only discoverable foundation for this story, and probably the true account of the poet's death, is the statement of Suidas, that he perished at the Hellespont in the war against the Lacedaemonians, which, as Meineke observes, must refer either to the battle of Cynossema (B. C. 411), or to that of Aegospotami (B. C. 405). That he died in the former battle is not improbable, since we never hear of his exhibiting after B. C. 412; and if so, it is very likely that the enemies of Alcibiades might charge him with taking advantage of the confusion of the battle to gratify his revenge. Meineke throws out a conjecture that the story may have arisen from a misunderstanding of what Lysias says about the young Alcibiades (i. p. 541). There are, however, other accounts of the poet's death, which are altogether different. Aelian (*N. A.* x. 41) and Tzetzes (*Chil.* iv. 245) relate, that he died and was buried in Aegina, and Pausanias (ii. 7. § 4) says, that he saw his tomb in the territory of Sicyon. Of the personal history of Eupolis nothing more is known. Aelian (*l. c.*) tells a pleasant tale of his faithful dog, Augeas, and his slave Ephialtes.

The chief characteristic of the poetry of Eupolis seems to have been the liveliness of his fancy, and the power which he possessed of imparting its images to the audience. This characteristic of his genius influenced his choice of subjects, as well as his mode of treating them, so that he not only appears to have chosen subjects which other poets might have despaired of dramatizing, but we are expressly told that he wrought into the body of his plays those serious political views which other poets expounded in their *parabases*, as in the *Δῆμοι*, in which he represented the legislators of other times conferring on the administration of the state. To do this in a genuine Attic old comedy, without converting the comedy into a serious philosophic dialogue, must have been a great triumph of dramatic art. (Platon. *de Div. Char.* p. xxvi.) This introduction of deceased persons on the stage appears to have given to the plays of Eupolis a certain dignity, which would have been inconsistent with the comic spirit had it not been relieved by the most graceful and clever merriment. (Platon. *l. c.*) In elegance he is said to have even surpassed Aristophanes (*Ibid.*; Macrob. *Sat.* vii. 5), while in bitter jesting and personal abuse he emulated Cratinus. (Anon. *de Com.* p. xxix.; Pers. *Sat.* i. 124; Lucian. *Jov. Acc.* vol. ii. p. 832.) Among the objects of his satire was Socrates, on whom he made a bitter, though less elaborate attack than that in the *Clouds* of Aristophanes. (Schol. *ad Aristoph. Nub.* 97, 180; Etym. Mag. p. 18. 10; Lucian. *Pisc.* vol. i. p. 595.) Innocence seems to have afforded no shelter, for he attacked Autolycus, who is said to have been guilty of no crime, and is only known as having been distinguished for his beauty, and as a victor in the pancratium, as vehemently as Callias, Alcibiades, Melanthius, and others. Nor were the dead exempt from his abuse, for there are still extant some lines of his, in which Cimon is most unmercifully treated. (Plut. *Cim.* 15; Schol. *ad Aristeid.* p. 515.) It is hardly necessary to observe that these attacks were mingled with much obscenity. (Schol. *ad Aristoph. Pac.* 741, 1142, *Nub.* 296, 541.)

A close relation subsisted between Eupolis and Aristophanes, not only as rivals, but as imitators of each other. Cratinus attacked Aristophanes for borrowing from Eupolis, and Eupolis in his *Βάπται* made the same charge, especially with reference to the *Knights*, of which he says,

> κἀκείνους τους Ἱππέας
> ξυνεποίησα τῷ φαλακρῷ τούτῳ κἀδωρησάμην.

The Scholiasts specify the last Parabasis of the *Knights* as borrowed from Eupolis. (Schol. *ad Aristoph. Equit.* 528, 1288, *Nub.* 544, foll.) On the other hand, Aristophanes, in the second (or third) edition of the *Clouds*, retorts upon Eupolis the charge of imitating the *Knights* in his *Maricas* (*Nub. l. c.*), and taunts him with the further indignity of jesting on his rival's baldness. There are other examples of the attacks of the two poets upon one another. (Aristoph. *Pax*, 762, and Schol.; Schol. *ad Vesp.* 1020; Schol. *ad Platon.* p. 331, Bekker; Stobaeus, *Serm.* iv. p. 53.)

The number of the plays of Eupolis is stated by Suidas at seventeen, and by the anonymous writer at fourteen. The extant titles exceed the greater of these numbers, but some of them are very doubtful. The following fifteen are considered by Meineke to be genuine: Αἶγες, Ἀστράτευτοι ἢ Ἀνδρογύναι, Αὐτόλυκος, Βάπται, Δῆμοι, Διαιτῶν, Εἵλωτες, Κόλακες, Μαρικᾶς, Νουμηνίαι, Πόλεις, Προσπάλτιοι, Ταξίαρχοι, Ὑβριστοδίκαι, Χρυσοῦν γένος. An analysis of these plays, so far as their subjects can be ascertained, will be found in the works quoted below, and especially in that of Meineke. The following are the plays of Eupolis, the dates of which are known:—

B. C. 425. At the Lenaea. Νουμηνίαι. Third Prize. 1st. Aristophanes, Ἀχαρνεῖς. 2nd. Cratinus, Χειμαζόμενοι.
„ 423 or 422. Ἀστράτευτοι.
„ 421. Μαρικᾶς. Probably at the Lenaea.
„ „ Κόλακες. At the great Dionysia. First Prize. 2nd. Aristoph. Εἰρήνη.
„ 420. Αὐτόλυκος.

Eupolis, like Aristophanes and other comic poets, brought some of his plays on the stage in the name of another person, Apollodorus. (Athen. v. p. 216, d.)

Hephaestion (p. 109, ed. Gaisf.) mentions a peculiar choriambic metre, which was called Eupolidean, and which was also used by the poets of the middle and of the new comedy.

The names of Eupolis and Eubulus are often confounded.

(Fabric. *Bibl. Graec.* vol. ii. pp. 445—448; Meineke, *Frag. Com. Graec.* vol. i. pp. 104—146, vol. ii. pp. 426—579; Bergk, *Comment. de Reliq. Com. Att. Ant.* pp. 332—366; Clinton, *Fast. Hellen.* vol. ii. *sub annis.*) [P. S.]

EUPO'MPIDAS (Εὐπομπίδας), son of Daïmachus, one of the commanders in Plataea during its siege by the Lacedaemonians, B. C. 429—8. He with Theaenetus, a prophet, in the winter following this second year, devised the celebrated plan for passing the lines of circumvallation, which, originally intended for the whole number of the be-

essayed, was in the end successfully executed by 212 of them, under the guidance of the same two leaders. (Thuc. iii. 20—23.) [A. H. C.]

EUPOMPUS (Εὔπομπος), of Sicyon, one of the most distinguished Greek painters, was the contemporary of Zeuxis, Parrhasius, and Timanthes, and the instructor of Pamphilus, the master of Apelles. He was held in such esteem by his contemporaries, that a new division was made of the schools of art, and he was placed at the head of one of them. Formerly only two schools had been recognized, the Greek Proper or Helladic, and the Asiatic; but the fame of Eupompus led to the creation of a new school, the Sicyonian, as a branch of the Helladic, and the division then adopted was the Ionian, the Sicyonian, and the Attic, the last of which had, no doubt, Apollodorus for its head. Another instance of the influence of Eupompus is his celebrated answer to Lysippus, who, at the beginning of his career, asked the great painter whom he should take for his model; and Eupompus answered that he ought to imitate nature herself, and no single artist. The only work of Eupompus which is mentioned is a victor in the games carrying a palm. (Plin. xxxiv. 8. s. 19. § 6, xxxv. 9, 10. s. 36. §§ 3, 7.) [P. S.]

EU'PREPES, celebrated in the racing annals of Rome as having carried off 782 chaplets of victory, —a greater number than any single individual before his time had ever won. He was put to death when an old man, upon the accession of Caracalla (A. D. 211), because the colours which he wore in the circus were different from those patronised by the prince, who favoured the Blues. (Dion Cass. lxxvii. 1.) [W. R.]

EURI'PIDAS, or EURI'PIDES (Εὐριπίδας, Εὐριπίδης), an Aetolian, who, when his countrymen, with the help of Scerdilaïdas the Illyrian, had gained possession of Cynaetha, in Arcadia (B. C. 220), was at first appointed governor of the town; but the Aetolians soon after set fire to it, fearing the arrival of the Macedonian succours for which Aratus had applied. In the next year, B. C. 219, being sent as general to the Eleans, then allied with Aetolia, he ravaged the lands of Dyme, Pharae, and Tritaea, defeated Miccus, the lieutenant-general of the Achaeans, and seized an ancient stronghold, named Teichos, near Cape Araxus, whence he infested the enemy's territory more effectually. In the winter of the same year he advanced from Psophis, in Arcadia, where he had his head-quarters, to invade Sicyonia, having with him a body of 2200 foot and 100 horse. During the night he passed the encampment of the Macedonians, in the Phliasian territory, without being aware of their vicinity; on discovering which from some foragers in the morning, he hastened back, hoping to pass them again, and to arrive at Psophis without an engagement; but, falling in with them in the passes of Mount Apelaurus, between Phlius and Stymphalus, he basely deserted his troops, and made his escape to Psophis, with a small number of horsemen, while almost all the Eleans were either cut to pieces by the Macedonians, or perished among the mountains. Philip then advanced on Psophis, and compelled it to capitulate, Euripidas being allowed to return in safety to Aetolia. In B. C. 217 we find him acting again as general of the Eleans, who had requested that he might be sent to supersede Pyrrhias. He ravaged Achaia in this campaign, but was pursued and defeated by Lycus, the lieutenant-general of the Achaeans. (Polyb. iv 19, 59, 69—72, v. 94, 95.) [E. E.]

EURI'PIDES (Εὐριπίδης). 1. A tragic poet of Athens, is mentioned by Suidas as having flourished earlier than his more celebrated namesake. He was the author of twelve plays, two of which gained the prize. (Suid. *s. v.* Εὐριπίδης.)

2. The distinguished tragic writer, of the Athenian demus of Phlya in the Cecropid tribe, or, as others state it, of Phyle in the tribe Oeneïs, was the son of Mnesarchus and Cleito, and was born in B. C. 485, according to the date of the Arundel marble, for the adoption of which Hartung contends. (*Eur. Restitutus*, p. 5, &c.) This testimony, however, is outweighed by the other statements on the subject, from which it appears that his parents were among those who, on the invasion of Xerxes, had fled from Athens to Salamis (Herod. vii. 41), and that the poet was born in that island in B. C. 480. (See Clinton, sub anno.) Nor need we with Müller (*Greek Literature*, p. 358) set it down at once as a mere legend that his birth took place on the very day of the battle of Salamis (Sept. 23), though we may look with suspicion on the way in which it was contrived to bring the three great tragic poets of Athens into connexion with the most glorious day in her annals. (Hartung, p. 10.) Thus it has been said that, while Euripides then first saw the light, Aeschylus in the maturity of manhood fought in the battle, and Sophocles, a beautiful boy of 15, took part in the chorus at the festival which celebrated the victory. If again we follow the exact date of Eratosthenes, who represents Euripides as 75 at his death in B. C. 406, his birth must be assigned to B. C. 481, as Müller places it. It has also been said that he received his name in commemoration of the battle of Artemisium, which took place near the Euripus not long before he was born, and in the same year; but Euripides was not a new name, and belonged, as we have seen, to an earlier tragic writer. (See, too, Thuc. ii. 70, 79.) With respect to the station in life of his parents, we may safely reject the account given in Stobaeus (see Barnes, *Eur. Vit.* § 5), that his father was a Boeotian, banished from his country for bankruptcy. His mother, it is well known, is represented by Aristophanes as a herb-seller, and not a very honest one either (*Ach.* 454, *Thesm.* 387, 456, 910, *Eq.* 19, *Ran.* 839; Plin. xxii. 22; Suid. *s. vv.* Σκάνδιξ, διασκανδικίσῃς; Hesych. *s. v.* Σκάνδιξ); and we find the same statement made by Gellius (xv. 20) from Theopompus; but to neither of these testimonies can much weight be accorded (for Theopompus, see Plut. *Lys.* 30; Ael. *V. H.* iii. 18; Clem. Alex. *Strom.* i. 1; Joseph. *c. Apion.* i. 24; C. Nep. *Alc.* 11), and they are contradicted by less exceptionable authorities. That the family of Euripides was of a rank far from mean is asserted by Suidas (*s. v.*) and Moschopulus (*Vit. Eur.*) to have been proved by Philochorus in a work no longer extant, and seems, indeed, to be borne out by what Athenaeus (x. p. 424, e.) reports from Theophrastus, that the poet, when a boy, was cup-bearer to a chorus of noble Athenians at the Thargelian festival,—an office for which nobility of blood was requisite. We know also that he was taught rhetoric by Prodicus, who was certainly not moderate in his terms for instruction, and who was in the habit, as Philos-

tratus tells us, of seeking his pupils among youths of high rank. (Plat. *Apol.* p. 19, e.; Stallb. *ad loc.*; Arist. *Rhet.* iii. 14. § 9; Philostr. *Vit. Soph. Prodicus.*) It is said that the future distinction of Euripides was predicted by an oracle, promising that he should be crowned with "sacred garlands," in consequence of which his father had him trained to gymnastic exercises; and we learn that, while yet a boy, he won the prize at the Eleusinian and Thesean contests (see *Dict. of Ant.* pp. 374, 964), and offered himself, when 17 years old, as a candidate at the Olympic games, but was not admitted because of some doubt about his age. (Oenom. *ap. Euseb. Praep. Evan.* v. 33; Gell. xv. 20.) Some trace of his early gymnastic pursuits is remarked by Mr. Keble (*Prael. Acad.* xxix. p. 605) in the detailed description of the combat between Eteocles and Polynices in the Phoenissae. (v. 1392, &c.) Soon, however, abandoning these, he studied the art of painting (Thom. Mag. *Vit. Eur.*; Suid. *s. v.*), not, as we learn, without success; and it has been observed that the veiled figure of Agamemnon in the *Iphigeneia* of Timanthes was probably suggested by a line in Euripides' description of the same scene. (*Iph. in Aul.* 1550; Barnes, *ad loc.*; comp. *Ion*, 183, &c.) To philosophy and literature he devoted himself with much interest and energy, studying physics under Anaxagoras, and rhetoric, as we have already seen, under Prodicus. (Diod. i 7, 38; Strab. xiv. p. 645; Heracl. Pont. *Alleg. Homer.* § 22.) We learn also from Athenaeus that he was a great book-collector, and it is recorded of him that he committed to memory certain treatises of Heracleitus, which he found hidden in the temple of Artemis, and which he was the first to introduce to the notice of Socrates. (Athen. i. p. 3, a.; Tatian, *Or. c. Graec.* p. 143, b.; Hartung, *Eur. Rest.* p. 131.) His intimacy with the latter is beyond a doubt, though we must reject the statement of Gellius (*l. c.*), that he received instruction from him in moral science, since Socrates was not born till B. C. 468, twelve years after the birth of Euripides. Traces of the teaching of Anaxagoras have been remarked in many passages both of the extant plays and of the fragments, and were impressed especially on the lost tragedy of *Melanippa the Wise.* (*Orest.* 545, 971; Pors. *ad loc.*; Plat. *Apol.* p. 26, d. e.; *Troad.* 879, *Hel.* 1014; *Fragm. Melanipp.*, ed. Wagner, p. 255; Cic. *Tusc. Disp.* i. 26; Hartung, p. 109; Barnes, *ad Eur. Heracl.* 529; Valck. *Diatr.* c. 4, &c.) The philosopher is also supposed to be alluded to in the *Alcestis* (v. 925, &c.; comp. Cic. *Tusc. Disp.* iii. 14). "We do not know," says Müller (*Greek Literature*, p. 358), "what induced a person with such tendencies to devote himself to tragic poetry." He is referring apparently to the opposition between the philosophical convictions of Euripides and the mythical legends which formed the subjects of tragedy; otherwise it does not clearly appear why poetry should be thought incompatible with philosophical pursuits. If, however, we may trust the account in Gellius (*l. c.*), it would seem,—and this is not unimportant for our estimation of his poetical character,—that the mind of Euripides was led at a very early period to that which afterwards became the business of his life, since he wrote a tragedy at the age of eighteen. That it was, therefore, exhibited, and that it was probably no other than the *Rhesus* are points unwarrantably concluded by Hartung (p. 6, &c.), who ascribes also to the same date the composition of the *Veiled Hippolytus.* The representation of the *Peliades*, the first play of Euripides which was acted, at least in his own name, took place in B. C. 455. This statement rests on the authority of his anonymous life, edited by Elmsley from a MS. in the Ambrosian library, and compared with that by Thomas Magister; and it is confirmed by the life in the MSS. of Paris, Vienna, and Copenhagen. In B. C. 441, Euripides gained for the first time the first prize, and he continued to exhibit plays until B. C. 408, the date of the *Orestes.* (See Clinton, sub annis.) Soon after this he left Athens for the court of ARCHELAUS, king of Macedonia, his reasons for which step can only be matter of conjecture. Traditionary scandal has ascribed it to his disgust at the intrigue of his wife with Cephisophon, and the ridicule which was showered upon him in consequence by the comic poets. But the whole story in question has been sufficiently refuted by Hartung (p. 165, &c.), though objections may be taken to one or two of his assumptions and arguments. The anonymous author of the life of Euripides reports that he married Choerilla, daughter of Mnesilochus, and that, in consequence of her infidelity, he wrote the *Hippolytus* to satirize the sex, and divorced her. He then married again, and his second wife, named Melitto, proved no better than the first. Now the *Hippolytus* was acted in B. C. 428, the *Thesmophoriazusae* of Aristophanes in 414, and at the latter period Euripides was still married to Choerilla, Mnesilochus being spoken of as his κηδεστής with no hint of the connexion having ceased. (See *Therm.* 210, 289.) But what can be more unlikely than that Euripides should have allowed fourteen years to elapse between his discovery of his wife's infidelity and his divorce of her? or that Aristophanes should have made no mention of so piquant an event in the *Thesmophoriazusae*? It may be said, however, that the name Choerilla is a mistake of the grammarians for Melitto; that it was the latter whose infidelity gave rise to the *Hippolytus*; and that the intrigue of the former with Cephisophon, subsequent to 414, occasioned Euripides to leave Athens. But this is inconsistent with Choerilla's age, according to Hartung, who argues thus:—Euripides had three sons by this lady, the youngest of whom must have been born not later han 434, for he exhibited plays of his father (?) in 404, and must at that time, therefore (?), have been thirty years old (comp. Hartung, p. 6); consequently Choerilla must have become the wife of Euripides not later than 440. At the time, then, of her alleged adultery she must have been upwards of fifty, and must have been married thirty years. But it may be urged that Choerilla may have died soon after the representation of the *Thesmophoriazusae* (and no wonder, says Hartung, if her death *was* hastened by so atrocious an attack on her husband and her father!), and Euripides may then have married a young wife, Melitto, who played him false. To this it is answered, that it is clear from the *Frogs* that his friendship with Cephisophon, the supposed gallant, continued unbroken till his death. After all, however, the silence of Aristophanes is the best refutation of the calumny. [CEPHISOPHON.] With respect to the real reason for the poet's removal into Macedonia, it is clear that an invitation from Archelaüs, at whose court the highest honours

awaited him, would have much temptation for one situated as Euripides was at Athens. The attacks of Aristophanes and others had probably not been without their effect; there was a strong, violent, and unscrupulous party against him, whose intrigues and influence were apparent in the results of the dramatic contests; if we may believe the testimony of Varro (*ap. Gell.* xvii. 4), he wrote 75 tragedies and gained the prize only five times; according to Thomas Magister, 15 of his plays out of 92 were successful. After his death, indeed, his high poetical merits seem to have been fully and generally recognized; but so have been those of Wordsworth among ourselves even in his lifetime; and yet to the poems of both, the *φωνᾶντα συνετοῖσι* of Pindar is perhaps especially applicable. Euripides, again, must have been aware that his philosophical tenets were regarded, whether justly or not, with considerable suspicion, and he had already been assailed with a charge of impiety in a court of justice, on the ground of the well-known line in the *Hippolytus* (607), supposed to be expressive of mental reservation. (Arist. *Rhet.* iii. 15. § 8.) He did not live long to enjoy the honours and pleasures of the Macedonian court, as his death took place in B. C. 406. Most testimonies agree in stating that he was torn in pieces by the king's dogs, which, according to some, were set upon him through envy by Arrhidaeus and Crateuas, two rival poets. But even with the account of his end scandal has been busy, reporting that he met it at the hands of women while he was going one night to keep a criminal assignation,—and this at the age of 75! The story seems to be a mixture of the two calumnies with respect to the profligacy of his character and his hatred of the female sex. The Athenians sent to ask for his remains, but Archelaüs refused to give them up, and buried them in Macedonia with great honour. The regret of Sophocles for his death is said to have been so great, that at the representation of his next play he made his actors appear uncrowned. (Ael. *V. H.* xiii. 4; Diod. xiii. 103; Gell. xv. 20; Paus. i. 20; Thom. Mag. *Vit. Eur.*; Suid. *s. v.* Εὐριπίδης; Steph. Byz. *s. v.* *Βορμίσκος*; Eur. *Arch.* ed. Wagner, p. 111; see Barnes, *Vit. Eur.* § 31; Bayle, *Dict. Histor.* *s. v.* *Euripides*, and the authorities there referred to.) The statue of Euripides in the theatre at Athens is mentioned by Pausanias (i. 21). The admiration felt for him by foreigners, even in his lifetime, may be illustrated not only by the patronage of Archelaüs, but also by what Plutarch records (*Nic.* 29), that many of the Athenian prisoners in Sicily regained their liberty by reciting his verses to their masters, and that the Caunians on one occasion having at first refused to admit into their harbour an Athenian ship pursued by pirates, allowed it to put in when they found that some of the crew could repeat fragments of his poems.

We have already intimated that the accounts which we find in Athenaeus and others of the profligacy of Euripides are mere idle scandal, and scarcely worthy of serious refutation. (Athen. xiii. pp. 557, e., 603, e.; comp. Suid. *l. c.*; Arist. *Ran.* 1045; Schol. *ad loc.*) On the authority of Alexander Aetolus (*ap. Gell.* xv. 20; comp. Ael. *V. H.* viii. 13) we learn that he was, like his master Anaxagoras, of a serious temper and averse to mirth (*στρυφνὸς καὶ μισογέλως*); and though such a character is indeed by no means incompatible with vicious habits, yet it is also one on which men are very apt to avenge themselves by reports and insinuations of the kind we are alluding to. Certainly the calumny in question seems to be contradicted in a great measure by the spirit of the *Hippolytus*, in which the hero is clearly a great favourite with the author, and from which it has been inferred that his own tendency was even to asceticism. (Keble, *Prael. Acad.* p. 606, &c.) It may be added, that a speculative character, like that of Euripides, is one over which such lower temptations have usually less power, and which is liable rather to those of a spiritual and intellectual kind. (See Butler's *Anal.* part ii. c. 6.) Nor does there appear to be any better foundation for that other charge which has been brought against him, of hatred to the female sex. The alleged infidelity of his wife, which is commonly adduced to account for it, has been discussed above; and we may perhaps safely pass over the other statement, found in Gellius (xv. 20), where it is attributed to his having had two wives at once,—a double dose of matrimony! The charge no doubt originated in the austerity of his temper and demeanour above mentioned (Suid. *s. v.*); but certainly he who drew such characters as Antigone, Iphigeneia, and, above all, Alcestis, was not blind to the gentleness, the strong affection, the self-abandoning devotedness of women. And if his plays contain specimens of the sex far different from these, we must not forget, what has indeed almost passed into a proverb, that women are both better and worse than men, and that one especial characteristic of Euripides was to represent human nature *as it is*. (Arist. *Poët.* 46.)

With respect to the world and the Deity, he seems to have adopted the doctrines of his master, not unmixed apparently with pantheistic views. [ANAXAGORAS.] (Valck. *Diatr.* 4—6; Hartung, *Eur. Rest.* p. 95, &c.) To class him with atheists, and to speak in the same breath, as Sir T. Browne does (*Rel. Med.* § 47), of "the impieties of Lucian, Euripides, and Julian," is undoubtedly unjust. At the same time, it must be confessed that we look in vain in his plays for the high faith of Aeschylus, which ever recognizes the hand of Providence guiding the troubled course of events and over-ruling them for good; nor can we fail to admit that the pupil of Anaxagoras could not sympathise with the popular religious system around him, nor throw himself cordially into it. Aeschylus indeed rose above while he adopted it, and formally retaining its legends, imparted to them a higher and deeper moral significance. Such, however, was not the case with Euripides; and there is much truth in what Müller says (*Greek Literature*, p. 358), that "with respect to the mythical traditions which the tragic muse had selected as her subjects, he stood on an entirely different footing from Aeschylus and from Sophocles. He could not bring his philosophical convictions with regard to the nature of God and His relation to mankind into harmony with the contents of these legends, nor could he pass over in silence their incongruities. Hence it is that he is driven to the strange necessity of carrying on a sort of polemical discussion with the very materials and subjects of which he had to treat." (*Herc. Fur.* 1316, 1317, *Androm.* 1138, *Orest.* 406, *Ion*, 445, &c., *Fragm. Beller.* ed. Wagner, p. 147; Clem. Alex. *Protrept.* 7.) And if we may regard the *Bacchae*, written to-

wards the close of his life, as a sort of recantation of these views, and as an avowal that religious mysteries are not to be subjected to the bold scrutiny of reason (see Müller, *Gr. Lit.* p. 379, *Eumen.* § 37; Keble, *Prael. Acad.* p. 609), it is but a sad picture of a mind which, wearied with scepticism, and having no objective system of truth to satisfy it, acquiesces in what is established as a deadening relief from fruitless speculation. But it was not merely with respect to the nature and attributes of the gods that Euripides placed himself in opposition to the ancient legends, which we find him altering in the most arbitrary manner, both as to events and characters. Thus, in the *Orestes*, Menelaüs comes before us as a selfish coward, and Helen as a worthless wanton; in the *Helena*, the notion of Stesichorus is adopted, that the heroine was never carried to Troy at all, and that it was a mere εἴδωλον of her for which the Greeks and Trojans fought (comp. Herod. ii. 112—120); Andromache, the widow of Hector and slave of Neoptolemus, seems almost to forget the past in her quarrel with Hermione and the perils of her present situation; and Electra, married by the policy of Aegisthus to a peasant, scolds her husband for inviting guests to dine without regard to the ill-prepared state of the larder. In short, with Euripides tragedy is brought down into the sphere of every-day life, τὰ οἰκεῖα πράγματα, οἷς χρώμεθ', οἷς ξύνεσμεν (Arist. *Ran.* 957); men are represented, according to the remark of Aristotle so often quoted (*Poët.* 46), not as they ought to be, but as they are; under the names of the ancient heroes, the characters of his own time are set before us; it is not Medea, or Iphigeneia, or Alcestis that is speaking, says Mr. Keble (*Prael. Acad.* p. 596), but abstractedly a mother, a daughter, or a wife. All this, indeed, gave fuller scope, perhaps, for the exhibition of passion and for those scenes of tenderness and pathos in which Euripides especially excelled; and it will serve also to account in great measure for the preference given to his plays by the practical Socrates, who is said to have never entered the theatre unless when they were acted, as well as for the admiration felt for him by the poets of the new comedy, of whom Menander professedly adopted him for his model, while Philemon declared that, if he could but believe in the consciousness of the soul after death, he would certainly hang himself to enjoy the sight of Euripides. (Schlegel, *Dram. Lit.* lect. vii.; Aelian, *V. H.* ii. 13; Quint. *Inst. Or.* x. 1; Thom. Mag. *Vit. Eurip.*; Meineke, *Fragm. Com. Graec.* i. p. 286, iv. p. 48.) Yet, even as a matter of art, such a process can hardly be justified: it seems to partake too much of the fault condemned in Boileau's line:

Peindre Caton galant et Brutus dameret;

and it is a graver question whether the moral tendency of tragedy was not impaired by it,—whether, in the absence especially of a fixed external standard of morality, it was not most dangerous to tamper with what might supply the place of it, however ineffectually, through the medium of the imagination,—whether indeed it can ever be safe to lower to the common level of humanity characters hallowed by song and invested by tradition with an ideal grandeur, in cases where they do not tend by the power of inveterate association to colour or countenance evil. And there is another obvious point, which should not be omitted while we are speaking of the moral effect of the writings of Euripides, viz. the enervating tendency of his exhibitions of passion and suffering, beautiful as they are, and well as they merit for him from Aristotle the praise of being "the most tragic of poets." (*Poët.* 26.) The philosopher, however, qualifies this commendation by the remark, that, while he provides thus admirably for the excitement of pity by his catastrophes, "he does not arrange the rest well" (εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ); and we may mention in conclusion the chief objections which, artistically speaking, have been brought with justice against his tragedies. We need but allude to his constant employment of the "Deus ex machina," the disconnexion of his choral odes from the subject of the play (Arist. *Poët.* 32; Hor. *Ep. ad Pis.* 191, &c.), and the extremely awkward and formal character of his prologues. On these points some good remarks will be found in Müller (*Greek Lit.* pp. 362—364) and in Keble. (*Prael. Acad.* p. 590, &c.) Another serious defect is the frequent introduction of frigid γνῶμαι and of philosophical disquisitions, making Medea talk like a sophist, and Hecuba like a free-thinker, and aiming rather at subtilty than simplicity. The poet, moreover, is too often lost in the rhetorician, and long declamations meet us, equally tiresome with those of Alfieri. They are then but dubious compliments which are paid him in reference to these points by Cicero and by Quintilian, the latter of whom says that he is worthy to be compared with the most eloquent pleaders of the forum (Cic. *ad Fam.* xvi. 8; Quint. *Inst. Or.* x. 1); while Cicero so admired him, that he is said to have had in his hand his tragedy of *Medea* at the time of his murder. (Ptol. Hephaest. v. 5.)

Euripides has been called the poet of the sophists,—a charge by no means true in its full extent, as it appears that, though he may not have escaped altogether the seduction of the sophistical spirit, yet on the whole, the philosophy of Socrates, the great opponent of the sophists, exercised most influence on his mind. (Hartung, *Eur. Rest.* p. 128, &c.)

On the same principles on which he brought his subjects and characters to the level of common life, he adopted also in his style the every-day mode of speaking, and Aristotle (*Rhet.* iii. 2. § 5) commends him as having been the first to produce an effect by the skilful employment of words from the ordinary language of men (comp. Long. *de Subl.* 31), peculiarly fitted, it may be observed, for the expression of the gentler and more tender feelings. (See Shakspeare, *Merch. of Venice*, act v. sc. 1; comp. Müller, *Greek Lit.* p. 366.)

According to some accounts, Euripides wrote, in all, 75 plays; according to others, 92. Of these, 18 are extant, if we omit the *Rhesus*, the genuineness of which has been defended by Vater and Hartung, while Valckenaer, Hermann, and Müller have, on good grounds, pronounced it spurious. To what author, however, or to what period it should be assigned, is a disputed point. (Valcken. *Diatr.* 9, 10; Hermann, *de Rheso tragoedia*, *Opusc.* vol. iii.; Müller, *Gr. Lit.* p. 380, note.) A list is subjoined of the extant plays of Euripides, with their dates, ascertained or probable. For a fuller account the reader is referred to Müller (*Gr. Lit.* p. 367, &c.) and to Fabricius (*Bibl. Graec.* vol. ii. p. 239, &c.), the latter of whom gives a catalogue also of the lost dramas.

Alcestis. B. C. 438. This play was brought out as the last of a tetralogy, and stood therefore in the place of a satyric drama, to which indeed it bears, in some parts, great similarity, particularly in the representation of Hercules in his cups. This circumstance obviates, of course, the objection against the scene alluded to, as a "lamentable interruption to our feelings of commiseration for the calamities of Admetus,"—an objection which, as it seems to us, would even on other grounds be untenable. (See Herm. *Dissert. de Eurip. Alcest.*, prefixed to Monk's edition of 1837.) While, however, we recognize this satyric character in the *Alcestis*, we must confess that we cannot, as Müller does, see anything farcical in the *concluding* scene.

Medea. B. C. 431. The four plays represented in this year by Euripides, who gained the third prize, were *Medea*, *Philoctetis*, *Dictys*, and *Messores* or Θερισταί, a satyric drama. (See Hartung, *Eur. Rest.* pp. 332—374.)

Hippolytus Coronifer. B. C. 428. In this year Euripides gained the first prize. For the reason of the title *Coronifer* (στεφανηφόρος), see vv. 72, &c. There was an older play, called the *Veiled Hippolytus*, no longer extant, on which the present tragedy was intended as an improvement, and in which the criminal love of Phaedra appears to have been represented in a more offensive manner, and as avowed by herself boldly and without restraint. For the conjectural reasons of the title Καλυπτόμενος, applied to this former drama, see Wagner, *Fragm. Eurip.* p. 220, &c.; Valcken. *Praef. in Hippol.* pp. 19, 20; comp. Hartung. *Eurip. Rest.* pp. 41, &c., 401, &c.

Hecuba. This play must have been exhibited before B. C. 423, as Aristophanes parodies a passage of it in the *Clouds* (1148), which he brought out in that year. Müller says that the passage in the *Hecuba* (645, ed. Pors.), στένει δὲ καί τις κ. τ. λ., "seems to refer to the misfortunes of the Spartans at Pylos in B. C. 425." This is certainly *possible*; and, if it is the case, we may fix the representation of the play in B. C. 424.

Heracleidae. Müller refers it, by conjecture, to B. C. 421.

Supplices. This also he refers, by conjecture, to about the same period.

Ion, of uncertain date.

Hercules Furens, of uncertain date.

Andromache, referred by Müller, on conjecture, to the 90th Olympiad. (B. C. 420—417.)

Troades. B. C. 415.

Electra, assigned by Müller, on conjecture and from internal evidence, to the period of the Sicilian expedition. (B. C. 415—413.)

Helena. B. C. 412, in the same year with the lost play of the *Andromeda.* (Schol. *ad Arist. Thesm.* 1012.)

Iphigeneia at Tauri. Date uncertain.

Orestes. B. C. 408.

Phoenissae. The exact date is not known; but the play was one of the last exhibited at Athens by its author. (Schol. *ad Arist. Ran.* 53.)

Bacchae. This play was apparently written for representation in Macedonia, and therefore at a very late period of the life of Euripides. See above.

Iphigeneia at Aulis. This play, together with the *Bacchae* and the *Alcmaeon*, was brought out at Athens, after the poet's death, by the younger Euripides. [No. 3.]

Cyclops, of uncertain date. It is interesting as the only extant specimen of the Greek satyric drama, and its intrinsic merits seem to us to call for a less disparaging criticism than that which Müller passes on it.

Besides the plays, there are extant five letters, purporting to have been written by Euripides. Three of them are addressed to king Archelaüs, and the other two to Sophocles and Cephisophon respectively. Bentley, in a letter to Barnes (*Bentley's Correspondence*, ed. Wordsw. vol. i. p. 64), mentions what he considers the internal proofs of their spuriousness, some of which, however, are drawn from some of the false or doubtful statements with respect to the life of Euripides. But we have no hesitation in setting them down as spurious, and as the composition of some later ἀρεταλόγος, though Barnes, in his preface to them, published *subsequently* to Bentley's letter, declares that he who denies their genuineness must be either very impudent or deficient in judgment.

The editio princeps of Euripides contains the *Medea*, *Hippolytus*, *Alcestis*, and *Andromache*, in capital letters. It is without date or printer's name, but is supposed, with much probability, to have been edited by J. Lascaris, and printed by De Alopa, at Florence, towards the end of the 15th century. In 1503 an edition was published by Aldus at Venice: it contains 18 plays, including the *Rhesus* and omitting the *Electra.* Another, published at Heidelberg in 1597, contained the Latin version of Aemil. Portus and a fragment of the *Danaë*, for the first time, from some ancient MSS. in the Palatine library. Another was published by P. Stephens, Geneva, 1602. In that of Barnes, Cambridge, 1694, whatever be the defects of Barnes as an editor, much was done towards the correction and illustration of the text. It contains also many fragments, and the spurious letters. Other editions are that of Musgrave, Oxford, 1778, of Beck, Leipzig, 1778—88, of Matthiae, Leipzig, 1813—29, in 9 vols. with the Scholia and fragments, and a variorum edition, published at Glasgow in 1821, in 9 vols. 8vo. The fragments have been recently edited in a separate form and very satisfactorily by Wagner, Wratislaw, 1844. Of separate plays there have been many editions, *e. g.* by Porson, Elmsley, Valckenaer, Monk, Pflugk, and Hermann. There are also numerous translations of different plays in several languages, and the whole works have been translated into English verse by Potter, Oxford, 1814, and into German by Bothe, Berlin, 1800. The *Jocasta*, by Gascoigne and Kinwelmarsh, represented at Gray's Inn in 1566, is a very free translation from the *Phoenissae*, much being added, omitted, and transposed.

3. The youngest of the three sons of the above, according to Suidas. After the death of his father he brought out three of his plays at the great Dionysia, viz. the *Alcmaeon* (no longer extant), the *Iphigeneia at Aulis*, and the *Bacchae.* (Schol. *ad Arist. Ran.* 67.) Suidas mentions also a nephew of the great poet, of the same name, to whom he ascribes the authorship of three plays, *Medea*, *Orestes*, and *Polyxena*, and who, he tells us, gained a prize with one of his uncle's tragedies after the death of the latter. It is probable that the son and the nephew have been confounded. Aristophanes too (*Eccles.* 825, 826, 829) mentions a certain Euripides who had shortly before proposed a property-tax of a fortieth. The proposal made him

at first very popular, but the measure was thrown out, and he became forthwith the object of a general outcry, about B. C. 394. It is doubtful whether he is to be identified with the son or the nephew of the poet. (See Böckh, *Publ. Econ. of Athens*, pp. 493, 506, 520.) [E. E.]

EURO'PA (Εὐρώπη), according to the Iliad (xiv. 321), a daughter of Phoenix, but according to the common tradition a daughter of Agenor, was carried off by Zeus, who had metamorphosed himself into a bull, from Phoenicia to Crete. (Apollod. iii. 1. § 1; Mosch. ii. 7; Herod. i. 173; Paus. vii. 4. § 1, ix. 19. § 1; Ov. *Met.* ii. 839, &c.; Comp. AGENOR.) Europe, as a part of the world, was believed to have received its name from this fabulous Phoenician princess. (Hom. *Hymn. in Apoll.* 251; Herod. iv. 45.) There are two other mythical personages of this name (Hes. *Theog.* 357; Pind. *Pyth.* iv. 46), which occurs also as a surname of Demeter. (Paus. ix. 39. § 4.) [L. S.]

EURO'PUS (Εὐρωπός), a son of Macedon and Oreithyia, the daughter of Cecrops, from whom the town of Europus in Macedonia was believed to have received its name. (Steph. Byz. *s. v.*) [L. S.]

EUROPS (Εὔρωψ), the name of two mythical personages, the one a son of Aegialeus and king of Sicyon, and the other a son of Phoroneus. (Paus. ii. 5. § 5, 34. § 5.) [L. S.]

EURO'TAS (Εὐρώτας), a son of Myles and grandson of Lelex. He was the father of Sparte, the wife of Lacedaemon, and is said to have carried the waters, stagnating in the plain of Lacedaemon, into the sea by means of a canal, and to have called the river which arose therefrom after his own name, Eurotas. (Paus. iii. 1. § 2.) Apollodorus (iii. 10. § 3) calls him a son of Lelex by the nymph Cleochareia, and in Stephanus of Byzantium (*s. v.* Ταΰγετον) his mother is called Taygete. (Comp. Schol. *ad Pind. Pyth.* iv. 15, *Ol.* vi. 46, *ad Lycoph.* 886.) [L. S.]

EURY'ALE (Εὐρυάλη), the name of three mythical beings. (Hes. *Theog.* 276; Pind. *Pyth.* xxii. 20; Apollod. i. 4. § 3; Val. Flacc. v. 312; comp. ORION.) [L. S.]

EURY'ALUS (Εὐρύαλος). 1. A son of Mecisteus, is mentioned by Apollodorus (i. 9. § 16) among the Argonauts, and was one of the Epigoni who took and destroyed Thebes. (Paus. ii. 20. § 4; Apollod. iii. 7. § 2.) He was a brave warrior, and at the funeral games of Oedipus he conquered all his competitors (Hom. *Il.* xxiii. 608) with the exception of Epeius, who excelled him in wrestling. He accompanied Diomedes to Troy, where he was one of the bravest heroes, and slew several Trojans. (*Il.* ii. 565, vi. 20; Paus. ii. 30. § 9.) In the painting of Polygnotus at Delphi, he was represented as being wounded; and there was also a statue of him at Delphi, which stood between those of Diomedes and Aegialeus. (Paus. x. 10. § 2, 25. § 2.)

2. One of the suitors of Hippodameia. (Paus. vi. 21. § 7; Schol. *ad Pind. Ol.* i. 127.)

3. A son of Odysseus and Evippe, also called Doryclus or Leontophron, was killed by Telemachus. (Parthen. *Erot.* 3; Eustath. *ad Hom.* p. 1796.) There are four other mythical personages of this name. (Apollod. i. 8. § 5; Hom. *Od.* viii. 115, &c.; Virg. *Aen.* ix. 176, &c.; Paus. iv. 20. § 3.) [L. S.]

EURYANASSA. [PELOPS.]

EURY'ANAX (Εὐρυάναξ), a Spartan of the royal house of the Agids. He was the son of Dorieus, and was one of the commanders of the Lacedaemonians at the battle of Plataeae, B. C. 479. (Herod. ix. 10, 53, 55.) [See DORIEUS, vol. i. p. 1067, a.] [C. P. M.]

EURY'BATES (Εὐρυβάτης). 1. By Latin writers called *Eribotes*, was a son of Teleon, and one of the Argonauts. He was skilled in the medical art, and dressed the wound which Oileus received from one of the Stymphalian birds. (Apollon. Rhod. i. 73, ii. 1040; Hygin. *Fab.* 14; Val. Flacc. i. 402.)

2. The herald of Odysseus, who followed his master to Troy. He is humorously described as hump-backed, of a brown complexion, and with curly hair; but he was honoured by his master, since he was kind and obedient. (Hom. *Il.* i. 319, ii. 184, ix. 170, *Od.* xix. 246.) [L. S.]

EURY'BATES (Εὐρυβάτης), an Argive, the commander of 1000 volunteers who went to the assistance of the Aeginetans in their war with the Athenians just before the Persian invasion. He had practised the pentathlum, and challenged four of the Athenians to single combat. Three he slew, but fell himself by the hand of the fourth. (Herod. vi. 92, ix. 75.) [C. P. M.]

EURY'BATUS (Εὐρύβατος). 1. A Laconian, who was victor in the wrestling-match, in Ol. 18, when this species of contest was first introduced. (Paus. v. 8. § 7.)

2. An Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus. He, however, went over to Cyrus, and betrayed the whole matter to him. In consequence of this treachery, his name passed into a proverb amongst the Greeks. (Diod. *Excerpt. de Virt. et Vit.* p. 553; Ulpian, *in Dem. de Coron.* p. 137; Aeschin. *in Ctes.* c. 43; Plat. *Protag.* p. 327.) [C. P. M.]

EURY'BIA (Εὐρυβία), a daughter of Pontus and Ge, who became by Crius the mother of Astraeus, Pallas, and Perses. (Hes. *Theog.* 375; Apollod. i. 2. § 2.) There are two other mythical personages of this name. (Apollod. ii. 7. § 8; Diod. iv. 16.) [L. S.]

EURYBI'ADES. [THEMISTOCLES.]

EURYCLEIA (Εὐρύκλεια). 1. According to a Thessalian tradition, a daughter of Athamas and Themisto, and the wife of Melas, by whom she became the mother of Hyperes. (Schol. *ad Pind. Pyth.* iv. 221.)

2. A daughter of Ops, was purchased by Laërtes and brought up Telemachus. When Odysseus returned home, she recognized him, though he was in the disguise of a beggar, by a scar, and afterwards she faithfully assisted him against the suitors. (Hom. *Od.* i. 429, &c., iv. 742, &c., xix. 385, &c., xxii. xxiii.) [L. S.]

EURYCLEIDAS (Εὐρυκλείδας), an Athenian orator, who, together with Micon or Micion, possessed much influence with the people, which they used unworthily, as the Athenians under their guidance launched forth, according to Polybius, into the most unrestrained flattery towards the kings, whose favour they desired to gain, especially Ptolemy IV. (Philopator) of Egypt. Pausanias tells us that Philip V. of Macedon caused them both to be removed by poison. (Polyb. v. 106; Paus. ii. 9.) [E. E.]

EURYCLES (Εὐρυκλῆς), a Spartan architect, who built the finest of the baths at Corinth, and

adorned it with beautiful marbles. (Paus. ii. 3. § 5.) [P. S.]

EU'RYCLES (Εὐρυκλῆς), a Greek physician or grammarian, who must have lived in or before the first century after Christ, as he is mentioned by Erotianus. (*Gloss. Hippocr.* p. 308.) He appears to have written a commentary on Hippocrates, *de Articulis*, which does not now exist. [W. A. G.]

EURY'CRATES (Εὐρυκράτης) I., was the 11th king of Sparta in the Agid house: his reign was coincident with the conclusion of the first Messenian war. (Paus. iii. 3. § 3.)

II. Grandson of the above, called also (Herod. vii. 204) Eurycratides, was 13th of the same line, and reigned during the earlier and disastrous part of the war with Tegea (Herod. i. 65), which his grandson Anaxandrides brought to a happy issue. (Paus. iii. 3. § 5.) [A. H. C.]

EURYCY'DE. [ENDYMION.]

EURY'DAMAS (Εὐρυδάμας). 1. A son of Irus and Demonassa, was one of the Argonauts. (Hygin. *Fab.* 14.) Apollonius Rhodius (i. 67; comp. Orph. *Arg.* 164) calls him a son of Ctimenus.

2. One of the suitors of Penelope, who was killed by Odysseus. (Hom. *Od.* xviii. 297, xxii. 283.) There are two more mythical personages of this name (Apollod. ii. 1. § 5; Hom. *Il.* v. 148), which Ovid (*Ib.* 331) uses as a surname of Hector in the sense of "ruling far and wide." [L. S.]

EURYDA'MIDAS (Εὐρυδαμίδας), son of Agis IV., king of Sparta. At the death of his father he was yet a child. According to Pausanias, he was poisoned by Cleomenes with the assistance of the ephors, and the royal power of his family transferred to his brother Eucleides. The truth of this story is, however, questionable. (Paus. ii. 9. § 1, iii. 10. § 6; Manso, *Sparta*, vol. iii. 2, p. 136.) [C. P. M.]

EURY'DICE (Εὐρυδίκη). The most celebrated of the many mythical personages bearing this name is Eurydice, the wife of Orpheus. [ORPHEUS.] There are seven others beside, viz. one of the Danaides (Apollod. ii. 1. § 5), a daughter of Adrastus and mother of Laomedon (Apollod. iii. 12. § 3), a daughter of Lacedaemon and wife of Acrisius (Apollod. ii. 2. § 2, iii. 10. § 3; Paus. iii. 13. § 6), a daughter of Clymenus and wife of Nestor (Hom. *Od.* iii. 452), the wife of Lycurgus and mother of Archemorus (Apollod. i. 9. § 14), the wife of Creon, king of Thebes (Soph. *Antigone*), and, according to the "Cypria," the wife of Aeneias. (Paus. x. 26. § 1.) [L. S.]

EURY'DICE (Εὐρυδίκη). 1. An Illyrian princess, wife of Amyntas II., king of Macedonia, and mother of the famous Philip. According to Justin (vii. 4, 5), she engaged in a conspiracy with a paramour against the life of her husband; but though the plot was detected, she was spared by Amyntas out of regard to their common offspring. After the death of the latter (B. C. 369), his eldest son, Alexander, who succeeded him on the throne, was murdered after a short reign by Ptolemy Alorites, and it seems probable that Eurydice was concerned in this plot also. From a comparison of the statements of Justin (vii. 5) and Diodorus (xv. 71, 77, xvi. 2), it would appear that Ptolemy was the paramour at whose instigation Eurydice had attempted the life of her husband; and she certainly seems to have made common cause with him after the assassination of her son. (Thirlwall's *Greece*, vol. v. p. 164.) But the appearance of another pretender to the throne, Pausanias, who was joined by the greater part of the Macedonians, reduced Eurydice to great difficulties, and led her to invoke the assistance of the Athenian general Iphicrates, who readily espoused her cause, drove out Pausanias, and reinstated Eurydice and Ptolemy in the full possession of Macedonia, the latter being declared regent for the young king Perdiccas. (Aeschin. *de Fals. Leg.* §§ 8, 9; Corn. Nep. *Iphicrat.* 3; Suidas, *s. v.* Κάρανος.) Justin represents Eurydice as having subsequently joined with Ptolemy in putting to death Perdiccas also; but this is certainly a mistake. On the contrary, Perdiccas in fact put Ptolemy to death, and succeeded him on the throne: what part Eurydice took in the matter we know not, any more than her subsequent fate. (Diod. xvi. 2; Syncell. p. 263, b.)

2. An Illyrian by birth, wife of Philip of Macedon, and mother of Cynane or Cynna. (Arrian, *ap. Phot.* p. 70, b.; Kuhn, *ad Aelian. V. H.* xiii. 36; Paus. v. 17. § 4.) According to Dicaearchus (*ap. Athen.* xiii. p. 557, c.), her name was Audata.

3. Daughter of Amyntas, son of Perdiccas III., king of Macedonia, and Cynane, daughter of Philip. Her real name appears to have been Adea (Arrian, *ap. Phot.* p. 70, b.); at what time it was changed to that of Eurydice we are not told. She was brought up by her mother, and seems to have been early accustomed by her to those masculine and martial exercises in which Cynane herself delighted. (Polyaen. viii. 60; Athen. xiii. p. 560.) She accompanied her mother on her daring expedition to Asia [CYNANE]; and when Cynane was put to death by Alcetas, the discontent expressed by the troops, and the respect with which they looked on Eurydice as one of the surviving members of the royal house, induced Perdiccas not only to spare her life, but to give her in marriage to the unhappy king Arrhidaeus. (Arrian, *ap. Phot.* p. 70, b.) We hear no more of her during the life of Perdiccas; but after his death her active and ambitious spirit broke forth: she demanded of the new governors, Pithon and Arrhidaeus, to be admitted to her due share of authority, and by her intrigues against them, and the favour she enjoyed with the army, she succeeded in compelling them to resign their office. But the arrival of her mortal enemy, Antipater, disconcerted her projects: she took an active part in the proceedings at Triparadeisus, and even delivered in person to the assembled soldiery an harangue against Antipater, which had been composed for her by her secretary Asclepiodorus; but all her efforts were unavailing, and Antipater was appointed regent and guardian of the king. (Arrian, *ap. Phot.* p. 71; Diod. xviii. 39.) She was now compelled to remain quiet, and accompanied her husband and Antipater to Europe. But the death of Antipater in 319, the more feeble character of Polysperchon, who succeeded him as regent, and the failure of his enterprises in Greece, and above all, the favourable disposition he evinced towards Olympias, determined her again to take an active part: she concluded an alliance with Cassander, and, as he was wholly occupied with the affairs of Greece, she herself assembled an army and took the field in person. Polysperchon advanced against her from Epeirus, accompanied by Aeacides, the king of that country, and Olympias, as well as by Roxana and her infant son. But the presence of Olympias was alone sufficient to decide the contest: the Macedonian troops refused

to fight against the mother of Alexander, and went over to her side. Eurydice fled from the field of battle to Amphipolis, but was seized and made prisoner. She was at first confined, together with her husband, in a narrow dungeon, and scantily supplied with food; but soon Olympias, becoming alarmed at the compassion excited among the Macedonians, determined to get rid of her rival, and sent the young queen in her prison a sword, a rope, and a cup of hemlock, with orders to choose her mode of death. The spirit of Eurydice remained unbroken to the last; she still breathed defiance to Olympias, and prayed that she might soon be requited with the like gifts; then, having paid as well as she could the last duties to her husband, she put an end to her own life by hanging, without giving way to a tear or word of lamentation. (Diod. xix. 11; Justin, xiv. 5; Athen. xiii. p. 560, f.; Aelian, *V. H.* xiii. 36.) Her body was afterwards removed by Cassander, and interred, together with that of her husband, with royal pomp at Aegae. (Diod. xix. 52; Athen. iv. p. 155, a.)

4. Daughter of Antipater, and wife of Ptolemy, the son of Lagus. The period of her marriage is not mentioned by any ancient writer, but it is probable that it took place shortly after the partition of Triparadeisus, and the appointment of Antipater to the regency, B. C. 321. (See Droysen, *Gesch. d. Nachfolger*, p. 154.) She was the mother of three sons, viz. Ptolemy Ceraunus, Meleager, who succeeded his brother on the throne of Macedonia, and a third (whose name is not mentioned), put to death by Ptolemy Philadelphus (Paus. i. 7. § 1); and of two daughters, Ptolemaïs, afterwards married to Demetrius Poliorcetes (Plut. *Demetr.* 32, 46), and Lysandra, the wife of Agathocles, son of Lysimachus. (Paus. i. 9. § 6.) It appears, however, that Ptolemy, who, like all the other Greek princes of his day, allowed himself to have several wives at once, latterly neglected her for Berenice (Plut. *Pyrrh.* 4); and it was probably from resentment on this account, and for the preference shewn to the children of Berenice, that she withdrew from the court of Egypt. In 287 we find her residing at Miletus, where she welcomed Demetrius Poliorcetes, and gave him her daughter Ptolemaïs in marriage, at a time when such a step could not but be highly offensive to Ptolemy. (Plut. *Demetr.* 46.)

5. An Athenian, of a family descended from the great Miltiades. (Plut. *Demetr.* 14; Diod. xx. 40.) She was first married to Ophellas, the conqueror of Cyrene, and after his death returned to Athens, where she married Demetrius Poliorcetes, on occasion of his first visit to that city. (Plut. *Demetr.* 14.) She is said to have had by him a son called Corrhabus. (Id. 53.)

6. A daughter of Lysimachus, king of Thrace, who gave her in marriage to Antipater, son of Cassander, king of Macedonia, when the latter invoked his assistance against his brother Alexander. (Justin, xvi. 1; Euseb. Arm. p. 155.) After the murder of Antipater [see vol. i. p. 202, a.], she was condemned by her father to perpetual imprisonment. (Justin, xvi. 2.)

7. The sister and wife of Ptolemy Philopator is called by Justin (xxx. 1) Eurydice, but her real name was Arsinoë. [ARSINOE, No. 5.] [E. H. B.]

EURY'LEON (Εὐρυλέων), is said to have been the original name of Ascanius. (Dionys. i. 70; Appian, *de Reg. Rom.* i.) [L. S.]

EURY'LEON (Εὐρυλέων.) 1. One of the companions of Dorieus, with whom he went out to establish a colony, Heracleia in Sicily. Nearly all the Spartan colonists, however, were slain by the Carthaginians and Egestaeans. Euryleon was the only one of the leaders who escaped: he gathered the remnants of the Lacedaemonians and took possession of Minoa, a colony of Selinus, and assisted the Selinuntians in getting rid of their tyrant Peithagoras. (Herod. v. 46; comp. DORIEUS.)

2. A commander of the Lacedaemonians in their first war against the Messenians. He was of Theban extraction, and a descendant of Cadmus. (Paus. iv. 7. § 3.) [L. S.]

EURY'LOCHUS (Εὐρύλοχος), one of the companions of Odysseus in his wanderings. He was the only one that escaped from the house of Circe, while his friends were metamorphosed into swine; and when Odysseus went to the lower world, Eurylochus and Perimedes performed the prescribed sacrifices. It was on his advice that the companions of Odysseus carried off some of the oxen of Helios. (Hom. *Od.* x. 203, &c., xi. 23, &c., xii. 339, &c.) Another personage of the same name is mentioned among the sons of Aegyptus. (Apollod. ii. 1. § 5.) [L. S.]

EURY'LOCHUS (Εὐρύλοχος), a Spartan commander, in the sixth year of the Peloponnesian war, B. C. 426, was sent with 3000 heavy-armed of the allies, at the request of the Aetolians to act with them against the Messenians of Naupactus, where Demosthenes, whom they had recently defeated, was still remaining, but without any force. Eurylochus assembled his troops at Delphi, received the submission of the Ozolian Locrians, and advanced through their country into the district of Naupactus. The town itself was saved by Acarnanian succours obtained by Demosthenes, on the introduction of which, Eurylochus retired, but took up his quarters among his neighbouring allies with a covert design in concert with the Ambraciots against the Amphilochian Argives, and Acarnanians. After waiting the requisite time he set his army in motion from Proschium, and, by a well-chosen line of march contriving to elude the Amphilochians and their allies, who were stationed to oppose him, effected a junction with his friends at Olpae. Here, on the sixth day following, the enemy, under Demosthenes, attacked him. Eurylochus took the right wing opposed to Demosthenes with the Messenians and a few Athenians; and here, when already taking them on the flank, he was surprised by the assault of an ambuscade in his rear; his troops were routed, himself slain, and the whole army in consequence defeated. (Thuc. iii. 100—102, 105—109.) [A. H. C.]

EURY'LOCHUS (Εὐρύλοχος). 1. A native of Lusiae in Arcadia, whose name is frequently mentioned by Xenophon in the Anabasis. On one occasion, when the army was marching through the territory of the Carduchii, he protected Xenophon, whose shield-bearer had deserted him. He was one of the deputies sent by the army to Anaxibius. Afterwards we find him counselling his comrades to extort from Seuthes the pay which he owed them. (Xen. *Anab.* iv. 2. § 21, 7. § 11, vii. 1. § 32. 6. § 40.)

2. A sceptical philosopher, a disciple of Pyrrho, mentioned by Diogenes Laërtius (ix. 68). The same writer mentions another Eurylochus of Larissa, to whom Socrates refused to place himself

under obligation by accepting money from him, or going to his house (ii. 25). [C. P. M.]

EURY'MACHUS (Εὐρύμαχος), the name of four mythical personages, viz. one of the suitors of Hippodameia (Paus. vi. 21. § 6), a prince of the Phlegyes who attacked and destroyed Thebes after the death of Amphion and Zethus (Eustath. *ad Hom.* p. 933), a son of Theano (Paus. x. 27), and one of the suitors of Penelope. (Hom. *Od.* i. 399, &c., xxii. 88.) [L. S.]

EURY'MACHUS (Εὐρύμαχος), grandson of another Eurymachus and son of Leontiades, the Theban commander at Thermopylae, who led his men over to Xerxes. Herodotus in his account of the father's conduct relates, that the son in after time was killed by the Plataeans, when at the head of four hundred men and occupying their city. (Herod. vii. 233.) This is, no doubt, the same event which Thucydides (ii. 1—7) records as the first overt act of the Peloponnesian war, B. C. 431. The number of men was by his account only a little more than three hundred, nor was Eurymachus the actual commander, but the enterprise had been negotiated by parties in Plataea through him, and the conduct of it would therefore no doubt be entrusted very much to him. The family was clearly one of the great aristocratical houses. Thucydides (ii. 2) calls Eurymachus "a man of the greatest power in Thebes." [A. H. C.]

EURYME'DE (Εὐρυμήδη), the name of two mythical personages. [GLAUCUS; MELEAGER.]

EURY'MEDON (Εὐρυμέδων). 1. A Cabeirus, a son of Hephaestus and Cabeiro, and a brother of Alcon. (Nonn. *Dionys.* xiv. 22; Cic. *de Nat. Deor.* iii. 21.)

2. One of the attendants of Nestor. (Hom. *Il.* viii. 114, xi. 620.)

3. A son of Ptolemaeus, and charioteer of Agamemnon; his tomb was shewn at Mycenae. (Hom. *Il.* iv. 228; Paus. ii. 16. § 5.) There are two more mythical personages of this name. (Hom. *Od.* vii. 58; Apollod. iii. 1. § 2.) Eurymedon signifies a being ruling far and wide, and occurs as a surname of several divinities, such as Poseidon (Pind. *Ol.* viii. 31), Perseus (Apollon. Rhod. iv. 1514), and Hermes. (Hesych. s. v.) [L. S.]

EURY'MEDON (Εὐρυμέδων), a son of Thucles, an Athenian general in the Peloponnesian war, held in its fifth year, B. C. 428, the command of sixty ships, which the Athenians, on hearing of the intestine troubles of Corcyra, and the movement of the Peloponnesian fleet under Alcidas and Brasidas to take advantage of them, hastily despatched to maintain their interest there. This, it was found, had already been secured by Nicostratus with a small squadron from Naupactus. Eurymedon, however, took the chief command; and the seven days of his stay at Corcyra were marked by the wildest cruelties inflicted by the commons on their political opponents. These were no doubt encouraged by the presence of so large an Athenian force: how far they were personally sanctioned, or how far they could have been checked by Eurymedon, can hardly be determined. (Thuc. iii. 80, 81, 85.)

In the following summer he was united with Hipponicus in command of the whole Athenian force by land, and, co-operating with a fleet under Nicias, ravaged the district of Tanagra, and obtained sufficient success over some Thebans and Tanagraeans to justify a trophy. (Thuc. iii. 91.)

At the end of this campaign, he was appointed one of the commanders of the large reinforcements destined for Sicily, and early in B. C. 425 set sail with forty ships, accompanied by his colleague Sophocles, and by Demosthenes also, in a private capacity, though allowed to use the ships for any purpose he pleased on the coast of Peloponnesus. They were ordered to touch at Corcyra on their way, and information of the arrival there of a Peloponnesian squadron made the commanders so anxious to hasten thither, that it was against their will, and only by the accident of stormy weather, that Demosthenes contrived to execute his project of fortifying Pylos. [DEMOSTHENES.] This however, once completed, had the effect of recalling the enemy from Corcyra: their sixty ships passed unnoticed by Eurymedon and Sophocles, then in Zacynthus, and made their way to Pylos, whither on intelligence from Demosthenes, the Athenian squadron presently pursued them. Here they appear to have remained till the capture of the Spartans in the island; and after this, proceeded to Corcyra to execute their original commission of reducing the oligarchical exiles, by whose warfare from the hill Istone the city was suffering severely. In this they succeeded: the exiles were driven from their fortifications, and surrendered on condition of being judged at Athens, and remaining, till removal thither, in Athenian custody; while, on the other hand, by any attempt to escape they should be considered to forfeit all terms. Into such an attempt they were treacherously inveigled by their countrymen, and handed over in consequence by the Athenian generals to a certain and cruel death at the hands of their betrayers. This shameful proceeding was encouraged, so Thucydides expressly states, by the evident reluctance of Eurymedon and Sophocles to allow other hands than their own to present their prizes at Athens, while they should be away in Sicily. To Sicily they now proceeded; but their movements were presently put an end to by the general pacification effected under the influence of Hermocrates, to which the Athenian commanders themselves, with their allies, were induced to accede. For this, on their return to Athens, the people, ascribing the defeat of their ambitious schemes to corruption in their officers, condemned two of them to banishment, visiting Eurymedon, who perhaps had shown more reluctance than his colleagues, with the milder punishment of a fine. (Thuc. iii. 115, iv. 2—8, 13, 46—48, 65.)

Eurymedon is not known to have held any other command till his appointment at the end of B. C. 414, in conjunction with Demosthenes, to the command of the second Syracusan armament. He himself was sent at once, after the receipt of Nicias's letter, about mid-winter, with a supply of money and the news of the intended reinforcements: in the spring he returned to meet Demosthenes at Zacynthus. Their subsequent joint proceedings belong rather to the story of his more able colleague. In the night attack on Epipolae he took a share, and united with Demosthenes in the subsequent representations to Nicias of the necessity for instant departure. His career was ended in the first of the two sea fights. His command was on the right wing, and while endeavouring by the extension of his line to outflank the enemy, he was, by the defeat of the Athenian centre, cut off and surrounded in the recess of the harbour, his

ships captured, and himself slain. Diodorus, writing perhaps from Ephorus, relates, that Agatharchus was the Syracusan general opposed to him, and represents the defeat as having begun with Eurymedon's division, and thence extended to the centre. (Thuc. vii. 16, 31, 33, 42, 43, 49, 52; Diod. xiii. 8, 11, 13; Plut. *Nicias*, 20, 24.) [A.H.C.]

EURY'MEDON (Εὐρυμέδων.) 1. Of Myrrhinus, a friend of Plato, who, in his will, appointed him one of his executors. (Diog. Laërt. iii. 42, 43.)

2. Of Tarentum, a Pythagorean philosopher mentioned by Iamblichus. (*Vit. Pyth.* 36.)

3. A person who was suborned by Demophilus to bring an accusation of impiety against Aristotle for speaking irreverently of Hermes in a poem, which is preserved in Athenaeus. (xv. p. 696.) [L. S.]

EURY'NOME (Εὐρυνόμη). 1. A daughter of Oceanus. When Hephaestus was expelled by Hera from Olympus, Eurynome and Thetis received him in the bosom of the sea. (Hom. *Il.* xviii, 395, &c.; Apollod. i. 2. § 2.) Previous to the time of Cronos and Rhea, Eurynome and Ophion had ruled in Olympus over the Titans, but after being conquered by Cronos, she had sunk down into Tartarus or Oceanus. (Apollon. Rhod. i. 503, &c.; Tzetz. *ad Lycoph.* 1191.) By Zeus she became the mother of the Charites, or of Asopus. (Hes. *Theog.* 908; Apollod. iii. 12. § 6.)

2. A surname of Artemis at Phigalea in Arcadia. Her sanctuary which was surrounded by cypresses, was opened only once in every year, and sacrifices were then offered to her. She was represented half woman and half fish. (Paus. viii. 41. § 4.) There are four more mythical personages of this name. (Hom. *Od.* xviii. 168; Apollod. iii. 9. § 2.) [ADRASTUS, AGENOR.] [L. S.]

EURY'NOMUS (Εὐρύνομος), a daemon of the lower world, concerning whom there was a tradition at Delphi, according to which, he devoured the flesh of dead human bodies, and left nothing but the bones. Polygnotus represented him in the Lesche at Delphi, of a dark-blue complexion, shewing his teeth, and sitting on the skin of a vulture. (Paus. x. 28. § 4.) There are two other mythical personages of this name, one mentioned by Ovid (*Met.* xii. 311) and the other in the Odyssey (ii. 22). [L. S.]

EURYPHA'MUS or EURYPHE'MUS (Εὐρύφαμος), a Pythagorean philosopher of Metapontum. (Iamblich. *de Vit. Pyth.* 30, 36.) Lysis was his fellow-pupil and his faithful friend. Eurypha mus was the author of a work Περὶ βίου, which is lost, but a considerable fragment of it is preserved in Stobaeus. (*Serm.* tit. 103. 27.) [L. S.]

EU'RYPHON (Εὐρυφῶν), a celebrated physician of Cnidos in Caria, who was probably born in the former half of the fifth century B. C., as Soranus (*Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 851) says that he was a contemporary of Hippocrates, but older. The same writer says that he and Hippocrates were summoned to the court of Perdiccas, the son of Alexander, king of Macedonia; but this story is considered very doubtful, if not altogether apocryphal. [HIPPOCRATES.] He is mentioned in a corrupt fragment of the comic poet Plato, preserved by Galen (*Comment. in Hippocr.* "*Aphor.*" vii. 44. vol. xviii. pt. i. p. 149), in which, instead of ἄπνος, Meineke reads ἄπυγος. He is several times quoted by Galen, who says that he was considered to be the author of the ancient medical work entitled Κνίδιαι Γνῶμαι (*Comment. in Hippocr.* "*De Morb. Vulgar. VI.*" i. 29. vol. xvii. pt. i. p. 886, where for Ἰδίαις we should read Κνιδίαις), and also that some persons attributed to him several works included in the Hippocratic Collection (*Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 3), viz. those entitled Περὶ Διαίτης Ὑγιεινῆς, *de Salubri Victus Ratione* (*Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17. vol. xv. p. 455), and Περὶ Διαίτης, *de Victus Ratione.* (*De Aliment. Facult.* i. 1. vol. vi. p. 473.) He may perhaps be the author of the second book Περὶ Νούσων, *De Morbis*, which forms part of the Hippocratic Collection, but which is generally allowed to be spurious, as a passage in this work (vol. ii. p. 284) is quoted by Galen (*Comment. in Hippocr.* "*De Morb. Vulgar. VI.*" i. 29. vol. xvii. pt. i. p. 888), and attributed to Euryphon (see Littré's *Hippocr.* vol. i. pp. 47, 363); and in the same manner M. Ermerins (Hippocr. *de Rat. Vict. in Morb. Acut.* pp. 368, 369) conjectures that he is the author of the work Περὶ Γυναικείης Φύσιος, *de Natura Muliebri*, as Soranus appears to allude to a passage in that treatise (vol. ii. p. 533) while quoting the opinions of Euryphon. (*De Arte Obstetr.* p. 124.) From a passage in Caelius Aurelianus (*de Morb. Chron.* ii. 10. p. 390) it appears, that Euryphon was aware of the difference between the arteries and the veins, and also considered that the former vessels contained blood. Of his works nothing is now extant except a few fragments, unless he be the author of the treatises in the Hippocratic Collection that have been attributed to him. [W. A. G.]

EURYPON, otherwise called EURY'TION (Εὐρυπῶν, Εὐρυτίων), grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae. Plutarch talks of his having relaxed the kingly power, and played the demagogue; and Polyaenus relates a war with the Arcadians of Mantineia under his command. (Paus. iii. 7. § 1; Plut. *Lyc.* 2; Polyaen. ii. 13.) [A. H. C.]

EURY'PTOLEMUS (Εὐρυπτόλεμος). 1. One of the family of the Alcmaeonidae, the son of Megacles and father of Isodice, the wife of Cimon. (Plut. *Cimon*, 4.)

2. Son of Peisianax, and cousin of Alcibiades. We find him coming forwards on the occasion of the trial of the victorious generals after the battle of Arginusae to oppose the illegal proceedings instituted against them. His speech on the occasion is quoted by Xenophon. He asked that a day should be granted for the separate trial of each prisoner (Xen. *Hell.* i. 7. § 16, &c.)

3. Another Euryptolemus, of whom nothing else is known, is mentioned by Xenophon as having been sent as ambassador to the Persian court. He could not have been the same with the cousin of Alcibiades, as he had not returned from his mission when the latter was at Athens ready to welcome his cousin on his return from banishment. (*Hell.* i. 3. § 13; 4. § 7, 19.) [C. P. M.]

EURY'PYLUS (Εὐρύπυλος.) 1. A son of Euaemon and Ops. (Hygin. *Fab.* 81.) He appears in the different traditions about him, as a hero of Ormenion, or Hyria, or as a king of Cyrene. In the Iliad he is represented as having led the men of Ormenion and other places to Troy with forty ships, and he is one of those who offer to fight with Hector. (ii. 734, vii. 167.) He slew many a Trojan, and when he himself was wounded by Paris, he was nursed and cured by Patroclus.

(xi. 841, xv. 390; comp. Apollod. iii. 10. § 8; Hygin. *Fab.* 97; Ov. *Met.* xiii. 357.) According to a genealogy of the heroes of Ormenion he was a son of Hyperochus, and the father of Ormenus. (Schol. *ad. Pind. Ol.* vii. 42.) Among the heroes of Hyria, he is mentioned as a son of Poseidon and Celaeno, and went to Libya before Cyrene who fought against the lion that attacked his flocks, and in Libya he became connected with the Argonauts. (Schol. *ad Apollon. Rhod.* iv. 1561; Tzetz. *ad Lycoph.* 902.) He is said to have been married to Sterope, the daughter of Helios, by whom he became the father of Lycaon and Leucippus. (Schol. *ad Pind. Pyth.* iv. 57; Tzetz. *ad Lycoph.* 886.) The tradition which connects him with the legends about Dionysus, is given under AESYMNETES, and Eurypylus as connected with Dionysus, dedicated a sanctuary to Soteria at Patrae (Paus. vii. 21. § 2), which also contained a monument of him, and where sacrifices were offered to him every year after the festival of Dionysus. (vii. 19. §§ 1, 3, ix. 41. § 1.) From Pausanias we learn that Eurypylus was called by some a son of Dexamenus. (Comp. Müller, *Orchom.* p. 341, &c., 2nd edit.)

2. A son of Poseidon and Astypalaea, was king of Cos, and was killed by Heracles who on his return from Troy landed in Cos, and being taken for a pirate, was attacked by its inhabitants. (Apollod. ii. 7. §§ 1, 8.) According to another tradition Heracles attacked the island of Cos, in order to obtain possession of Chalciope, the daughter of Eurypylus, whom he loved. (Schol. *ad Pind. Nem.* iv. 40; comp. Hom. *Il.* ii. 676, xiv. 250 &c., xv. 25.)

3. A son of Telephus and Astyoche, was king of Moesia or Cilicia. Eurypylus was induced by the presents which Priam sent to his mother or wife, to assist the Trojans against the Greeks. Eurypylus killed Machaon, but was himself slain by Neoptolemus. (Hygin. *Fab.* 112; Strab. xiii. p. 584; Paus. iii. 26. § 7; Dict. Cret. iv. 14; Eustath. *ad Hom.* p. 1697.) There are three other mythical personages of this name. (Apollod. ii. 7. § 8, i. 7. § 10, 8. § 3.) [L. S.]

EURY'PYLUS (Εὐρύπυλος), is referred to as an author by Athenaeus (xi. p. 508), but is otherwise unknown. [L. S.]

EURYSACES (Εὐρυσάκης), a son of the Telamonian Ajax and Tecmessa, was named after the broad shield of his father. (Soph. *Aj.* 575; Eustath. *ad Hom.* p. 857; Serv. *ad Aen.* i. 623; Philostr. *Heroic.* 11. 2.) An Athenian tradition related, that Eurysaces and his brother Philaeus had given up to the Athenians the island of Salamis, which they had inherited from their grandfather, and that the two brothers received in return the Attic franchise. One of the brothers then settled at Brauron, and the other at Melite. Eurysaces was honoured like his father, at Athens, with an altar. (Plut. *Sol.* 10; Paus. i. 35. § 2.) [L.S.]

EURYSTERNOS (Εὐρύστερνος), that is, the goddess with a broad chest, is a surname of Ge (Hes. *Theog.* 117), under which she had a sanctuary on the Crathis near Aegae in Achaia, with a very ancient statue. (Paus. vii. 25. § 8, v. 14. § 8.) [L. S.]

EURY'STHENES (Εὐρυσθένης), and PROCLES (Προκλῆς), the twin sons of Aristodemus, were born, according to the common account before, but, according to the genuine Spartan story, after their father's return to Peloponnesus and occupation of his allotment of Laconia. He died immediately after the birth of his children and had not even time to decide which of the two should succeed him. The mother professed to be unable to name the elder, and the Lacedaemonians in embarrassment applied to Delphi, and were instructed to make them both kings, but give the greater honour to the elder. The difficulty thus remaining was at last removed at the suggestion of Panites, a Messenian, by watching which of the children was first washed and fed by the mother; and the first rank was accordingly given to Eurysthenes and retained by his descendants. (Herod. vi. 51, 52.) The mother's name was Argeia, and her brother Theras was, during their minority, their joint-guardian and regent. (Herod. iv. 147.) They were married to two sisters, twins like themselves, the daughters of Thersander, the Heracleid king of Cleonae, by name Lathria and Anaxandra, whose tombs were to be seen at Sparta in the time of Pausanias (iii. 16. § 5). The two brothers are said to have united with the son of Temenus to restore Aepytus, the son of Cresphontes, to Messenia. Otherwise, they were, according to both Pausanias and Herodotus, in continual strife, which perhaps may give a meaning to the strange story related in Polyaenus (i. 10), that Procles and Temenus attacked the Eurystheidae then in occupation of Sparta, and were successful through the good order preserved by the flute, the benefit of which on this occasion was the origin of the well-known Spartan practice. Ephorus in Strabo (viii. p. 366) states, that they maintained themselves by taking foreigners into their service, and these Clinton understands by the name Eurystheidae; but Müller considers it to be one of the transfers made by Ephorus in ancient times of the customs of his own. Cicero (*de Div.* ii. 43) tells us, that Procles died one year before his brother, and was much the more famous for his achievements. (Compare Clinton, *F. H.* vol. i. p. 333; Müller, *Dor.* i. 5. §§ 13, 14.) [A. H. C.]

EURYSTHEUS. [HERACLES.]

EURY'TION (Εὐρυτίων). 1. A son of Irus and Demonassa, and a grandson of Actor, is mentioned among the Argonauts. (Hygin. *Fab.* 14; Apollon. Rhod. i. 71.) According to others he was a son of Actor, and he is also called Eurytus. (Apollod. i. 8. § 2; Tzetz. *ad Lycoph.* 175.) When Peleus was expelled from his dominions, he fled to Eurytion and married his daughter Antigone; but in shooting at the Calydonian boar, Peleus inadvertently killed his father-in-law. (Apollod. iii. 13. § 1. &c.)

2. A centaur who took to flight during the fight of Heracles with the centaurs; but he was afterwards killed by Heracles in the dominions of Dexamenus, whose daughter Eurytion was on the point of making his wife. (Apollod. ii. 5. § 4, &c.; comp. Diod. iv. 33; Hygin. *Fab.* 31.) Two other mythical personages of this name are mentioned by Apollodorus (ii. 5. § 10) and Virgil. (*Aen.* v. 495, &c.) [L. S.]

EURY'TION. [EURYPON.]

EU'RYTUS (Εὔρυτος). 1. A son of Melaneus and Stratonice (Schol. *ad Soph. Trach.* 268), was king of Oechalia, probably the Thessalian town of this name. (Müller, *Dor.* ii. 11. § 1.) He was a skilful archer and married to Antioche, by whom he became the father of Iole, Iphitus,

Molion or Deïon, Clytius, and Toxeus. (Diod. iv. 37.) He was proud of his skill in using the bow, and is even said to have instructed Heracles in his art. (Theocrit. xxiv. 105; Apollod. ii. 4. § 9; Soph. *l. c.*) He offered his daughter Iole as prize to him who should conquer him and his sons in shooting with the bow. Heracles won the prize, but Eurytus and his sons, with the exception of Iphitus, refused to give up Iole, because they feared lest he should kill the children he might have by her. (Apollod. ii. 6. § 1.) Heracles accordingly marched against Oechalia with an army: he took the place and killed Eurytus and his sons. (Apollod. ii. 7. § 7.) According to a tradition in Athenaeus (xi. p. 461) he put them to death because they had demanded a tribute from the Euboeans. According to the Homeric poems, on the other hand, Eurytus was killed by Apollo whom he presumed to rival in using the bow. (*Od.* viii. 226.) The remains of the body of Eurytus were believed to be preserved in the Carnasian grove; and in the Messenian Oechalia sacrifices were offered to him every year. (Paus. iv. 3. § 6, 27. § 4, 33. § 5.)

2. A son of Actor and Molione of Elis. (Hom. *Il.* ii. 621; Apollod. ii 7. § 2; Paus. ii. 15. § 1; Eurip. *Iph. Aul.* 270.) [MOLIONES.]

3. A son of Hermes and Antianeira, and brother of Echion, was one of the Argonauts. (Apollod. i. 9. § 16; Hygin. *Fab.* 14, 160; Val. Flacc. i. 439.) He is sometimes also called Erytus. (Pind. *Pyth.* iv. 179; Apollon. Rhod. i. 51; Orph. *Arg.* 133.) There are two more mythical personages of this name. (Apollod. iii. 10, § 5, i. 6. § 2.) [L. S.]

EU'RYTUS (Εὔρυτος), an eminent Pythagorean philosopher, whom Iamblichus in one passage (*de Vit. Pyth.* 28) describes as a native of Croton, while in another (*ibid.* 36) he enumerates him among the Tarentine Pythagoreans. He was a disciple of Philolaus, and Diogenes Laërtius (iii. 6, viii. 46) mentions him among the teachers of Plato, though this statement is very doubtful. It is uncertain whether Eurytus was the author of any work, unless we suppose that the fragment in Stobaeus (*Phys. Ecl.* i. p. 210), which is there ascribed to one Eurytus, belongs to our Eurytus. (Ritter, *Gesch. der Pythag. Philos.* p. 64, &c.) [L. S.]

EUSE'BIUS (Εὐσέβιος) of CAESAREIA, the father of ecclesiastical history, took the surname of Pamphili, to commemorate his devoted friendship for Pamphilus, bishop of Caesareia. He was born in Palestine about A. D. 264, towards the end of the reign of the Emperor Gallienus. He spent his youth in incessant study, and probably held some offices in the church of Caesareia. In A. D. 303, Diocletian's edict was issued, and the persecution of the Christians began. Pamphilus was imprisoned in 307, and was most affectionately attended on by Eusebius for two years, at the end of which time he suffered martyrdom, and Eusebius fled to Tyre, where he was kindly received by the bishop Paulinus; but afterwards he removed to Egypt, and was imprisoned there in the course of the persecution. After his release he returned to Caesareia, and succeeded Agapius as bishop of that see about 315. He was summoned to the council of Nicaea in 327, and was there appointed to receive Constantine with a panegyrical oration, and to sit on his right hand. The course of events now made it necessary for him to form a distinct opinion on the relation of the first two Persons in the Trinity. There is no doubt that in many of his works, especially in those which he wrote before this time, but also in others, several expressions may be found inconsistent with each other, some of which can only be understood in a semiarian sense. Thus in the *Demonstratio Evangelica* he speaks of the Son as ἀφομοιούμενος τῷ Πατρὶ κατὰ πάντα, ὅμοιος κατ' οὐσίαν. In the *Praeparatio Evang.* iv. 3, he denies that the Son is like the Father ἁπλῶς ἀΐδιος; for (he adds) ὁ Πατὴρ προϋπάρχει τοῦ Υἱοῦ καὶ τῆς γενέσεως αὐτοῦ προϋφέστηκε; only the Son is not created, and everything perishable must be separated from our conception of His nature. But with regard to all his earlier statements of doctrine, we must remember that till Arius's opinions, with their full bearings and consequences, were generally known, it was very possible for a person to use language apparently somewhat favourable to them, quite unintentionally, since the true faith on the subject of our Lord's divinity had not yet been couched in certain formulae, of which the use after the controversy was mooted, became as it were the test of a man's opinions; nor had general attention been called to the results of differences apparently trifling. Eusebius's views on the subject seem to have been based on those of Origen, though indeed he deprecated the discussion of the question as above human comprehension, recommending men to be satisfied with the scriptural declaration, "So God loved the world, that he gave His only begotten Son, that whosoever *believeth on Him* should not perish, but have everlasting life;" "not," as he argues, "whosoever knows how He is generated from the Father." But in the *Ecclesiastica Theologia* (after the rise of Arianism) he declares (i. 8, ix. 5) against those who reckon Christ among the κτίσματα, asserting God to be the Father of Christ, but the Creator of all other beings. Again: in the Ecclesiastical History (x. 4) he calls Him αὐτοθεός, and in other places uses language which proves him to have fully believed in His divinity. He was, however, of course disposed to regard Arius with mildness, and wrote to Alexander, bishop of Alexandria, in his defence; arguing that though Arius had called Christ κτίσμα Θεοῦ τέλειον, he had added ἀλλ' οὐχ ὡς ἓν τῶν κτισμάτων. Thus he took his seat at the council of Nicaea not indeed as a partizan of Arius, but as anxious to shield him from censure for opinions whose importance, either for good or evil, he considered exaggerated. He accordingly appeared there as head of the moderate section of the council, and drew up a creed which he hoped would satisfy both the extreme parties, of which the Arian was favoured by Eusebius, bishop of Nicomedia, and Theognis of Nicaea; while their opponents were led by Alexander, whose deacon Athanasius, afterwards so famous, accompanied him to the council, and rendered him great service. This formula, which is to be found in Socrates (*Hist. Eccl.* i. 5), chiefly differs from the Nicene Creed in containing the expression πρωτότοκος πάσης κτίσεως (from Col. i. 15) instead of the declaration that Christ is *of the same substance* with the Father, expressed in the adjective ὁμοούσιον, and the phrase "Very God of Very God," is not found in it after "God of God, Light of Light." This creed was accepted by Arius; but Alexander insisted on the addition of ὁμοούσιος, to which Con-

stantine himself was favourable, and a majority of the council decreed its insertion. Eusebius at first hesitated to sign it, but afterwards did so; because, as he told the people of Caesareia in a pastoral letter explanatory of the proceedings at the council (Socrat. i. 5), the emperor had assured him that by the phrase need only be understood an assertion that the Son of God is wholly different from every created being; and that as His nature is entirely spiritual, He was not born from the Father by any division, or separation, or other corporeal process. Eusebius, however, always retained his mild feelings on this subject; for he wished to reinstate Arius in his church, in opposition to Athanasius, and he was intimate with his namesake, the bishop of Nicomedeia, a decided Arian. Eusebius had a very strong feeling against pictures of our Lord, and other novelties, which were then creeping into the Church. When Constantia, the widow of Licinius and sister of Constantine, requested him to send her such a picture, he refused, and pronounced all such representations worthy only of heathenism. (*Vit. Const.* l. 3. p. 1069.) These pictures he destroyed when they came in his way, considering them inconsistent with 2 Cor. v. 10 ("Though we have known Christ after the flesh, yet now henceforth know we Him no more"); and he greatly objected (*Hist. Eccl.* vii. 18) to a practice prevalent at Caesareia of offering up figures of Christ as an act of thanksgiving for recovery from sickness. It cannot be denied that in some of his objections to pictures of our Lord, he appears to overlook the practical importance of His Incarnation to our Christian life. Eusebius remained in favour with the imperial family till his death. He was offered the see of Antioch on the death of Eustathius, but declined it, considering the practice of translations objectionable, and, indeed, contrary to one of the canons agreed upon at the recent council of Nicaea. For this moderation he was exceedingly praised by Constantine, who declared that he was universally considered worthy to be the bishop not of one city only, but almost of the whole world. (Socrat. *H. E.* i. 18.) He died about A. D. 340; so that his birth, his elevation to high office, and his death, nearly coincide in time with those of his imperial patron.

The character of Eusebius, and his honesty as a writer, have been made the subject of a fierce attack by Gibbon, who (*Decline and Fall*, c. xvi.) accuses him of relating whatever might redound to the credit, and suppressing whatever would tend to cast reproach on Christianity, and represents him as little better than a dishonest sycophant, anxious for nothing higher than the favour of Constantine; and resumes the subject in his "Vindication" of the fifteenth and sixteenth chapters of the history. For the charge of sycophancy there is but little foundation. The joy of the Christians at Constantine's patronage of the true religion was so great, that he was all but deified by them both before and after his death; and although no doubt Niebuhr (*Lectures on Roman History*, Lect. lxxix. ed. Schmitz) has sufficiently shewn that Constantine, at least up to the time of his last illness, can only be considered as a pagan; yet, considering that his accession not only terminated the persecution which had raged for ten years, but even established Christianity as the state religion, it is not surprising that Eusebius, like others, should be willing to overlook his faults, and regard him as an especial favourite of Heaven. As to the charge of dishonesty, though we could neither expect nor wish a Christian to be impartial in Gibbon's sense, yet Eusebius has certainly avowed (*H. E.* viii. 2), that he omits almost all account of the wickedness and dissensions of the Christians, from thinking such stories less edifying than those which display the excellence of religion, by reflecting honour upon the martyrs. The fact that he avows this principle, at once diminishes our confidence in him as an historian and acquits him of the charge of intentional deceit, to which he would otherwise have been exposed. But besides this, Eusebius has written a chapter (*Praep. Evang.* xii. 31) bearing the monstrous title,—"How far it may be lawful and fitting to use falsehood as a medicine for the advantage of those who require such a method." Now at first sight this naturally raises in our minds a strong prejudice against a person who, being a Christian in profession, could suppose that the use of falsehood can ever be justified; and no doubt the thought was suggested by the pious frauds which are the shame of the early Church. But when we read the chapter itself, we find that the instances which Eusebius takes of the extent to which the principle may be carried are the cases in which God is described in the Old Testament as liable to human affections, as jealousy or anger, "which is done for the advantage of those who require such a method." From this explanation it would appear that Eusebius may have meant nothing more than the principle of accommodating the degree of enlightenment granted from time to time to the knowledge and moral state of mankind; and his only error consists in giving the odious name of falsehood to what is practically the most real truth. (See Arnold, Essay appended to Sermons, vol. ii.)

The principal works of Eusebius are as follows:— 1. The *Chronicon* (χρονικὰ παντοδαπῆς ἱστορίας), a work of great value to us in the study of ancient history. For some time it was only known in a fragmentary state, but was discovered entire in an Armenian MS. version at Constantinople, and published by Mai and Zohrab at Milan, in 1818. It is in two books. The first, entitled χρονογραφία, contains a sketch of the history of several ancient nations, as the Chaldaeans, Assyrians, Medes, Persians, Lydians, Hebrews, and Egyptians. It is chiefly taken from the πενταβίβλιον χρονολογικόν of Africanus [AFRICANUS, SEX. JULIUS], and gives lists of kings and other magistrates, with short accounts of remarkable events from the creation to the time of Eusebius. The second book consists of synchronological tables, with similar catalogues of rulers and striking occurrences, from the time of Abraham to the celebration of Constantine's *Vicennalia* at Nicomedeia, A. D. 327, and at Rome, A. D. 328. Eusebius's object in writing it was to give an account of ancient history, previous to the time of Christ, in order to establish belief in the truth of the Old Testament History, and to point out the superior antiquity of the Mosaic to any other writings. For he says that whereas different accounts had been given of the age of Moses, it would be found from his work that he was contemporary with Cecrops, and therefore not only prior to Homer, Hesiod, and the Trojan war, but also to Hercules, Musaeus, Castor, Pollux, Hermes,

Apollo, Zeus, and all other persons deified by the Greeks. In the course of the work Eusebius gives extracts from Berosus, Sanchoniathon, Polyhistor, Cephalion, and Manetho, which materially increase its value. Of this *Chronicon* an abridgement was found by Mai in the Vatican library, at the end of a copy of Theodoret's *Haereticae Fabulae*, also in two parts, to the second of which is added by the abbreviator, a list of bishops of the five patriarchal sees, Rome, Alexandria, Antioch, Jerusalem, and Constantinople, together with the boundaries of these patriarchates as they existed in the ninth century. This has been published by Mai, together with a commentary on St. Luke and twenty *Quaestiones Evangelicae*, also by Eusebius, in the *Scriptorum Vaticanorum Nova Collectio*, Rome, 1825. The *Quaestiones* are short disquisitions on certain points of the Gospel histories, e. g. why the evangelists give Joseph's genealogy rather than Mary's; in what sense our Lord is said to sit on David's throne, &c. The *Chronicon* was translated into Latin by Jerome, and published by J. J. Scaliger, Leyden, 1606, of which another enlarged edition appeared at Amsterdam, 1658. It was again published at Venice, in Armenian, Greek, and Latin, by J. Baptist Aucher, 1818. Mai and Zohrab's edition has been noticed above. The historical importance of their discovery is explained by Niebuhr, in his essay entitled *Historischer Gewinn aus der Armenischen Uebersetzung der Chronik des Eusebius*, published in his *Kleine Schriften*.

2. The *Praeparatio Evangelica* (εὐαγγελικῆς ἀποδείξεως προπαρασκευή) in fifteen books, inscribed to Theodotus, bishop of Laodiceia, is a collection of various facts and quotations from old writers, by which it was supposed that the mind would be prepared to receive the evidences of Christianity. This book is almost as important to us in the study of ancient philosophy, as the *Chronicon* is with reference to history, since in it are preserved specimens from the writings of almost every philosopher of any note whose works are not now extant. It was translated into Latin by George of Trebisond, and published at Treviso, 1480. This translation is said to be a very bad one, and the Greek work itself first appeared at Paris, 1544, edited by Robert Stephens, and again in 1628, also at Paris, with a Latin version, by F. Viger, who republished his edition at Cologne, 1688. The *Praeparatio Evangelica* is closely connected with another work written soon after it, viz.:

3. The *Demonstratio Evangelica* (εὐαγγελικὴ ἀπόδειξις) in twenty books, of which ten are extant, is a collection of evidences, chiefly from the Old Testament, addressed principally to the Jews. This is the completion of the preceding work, giving the arguments which the *Praeparatio* was intended to make the mind ready to receive. The two together form a treatise on the evidences of considerable ability and immense learning. The *Demonstratio* was translated into Latin by Donatus of Verona, and published either at Rome or Venice in 1498 and at Cologne in 1542. The Greek text appeared with that of the *Praeparatio*, at Paris, in the editions both of R. Stephens and Viger.

4. The *Ecclesiastical History* (ἐκκλησιαστικὴ ἱστορία), in ten books. The work was finished in the lifetime of Crispus, i. e. before 326, whom (x. 9) he commemorates as θεοφιλέστατον καὶ κατὰ πάντα τοῦ πατρὸς ὅμοιον. The history terminates with the death of Licinius, A. D. 324. When Constantine visited Caesarea, he offered to give Eusebius anything which would be beneficial to the Church there; Eusebius requested him to order an examination to be made of all documents connected with the history of martyrs, so as to get a list of the times, places, manner, and causes of their deaths, from the archives of the provinces. On this the history is founded; and of its general trustworthiness, with the limitation necessary from the principle of omission noticed above, there can be no doubt whatever. The first book consists of a discussion on our Lord's pre-existence, the prophecies respecting Him, the purpose of His revelation, and many facts relating to His life, together with the story of His correspondence with Abgarus or Agbarus, toparch of Edessa. [ABGARUS.] The second book begins the history of the Church after our Lord's Ascension, with an account of the death of Pilate, the history of Simon Magus, St. Peter's preaching at Rome, and the various labours of other apostles and disciples. The rest of the work gives an account of the principal ecclesiastical writers, heresies, and persecutions, including the beautiful stories of the martyrs at Lyons and Vienne, and the death of Polycarp. Many accounts of different scenes and periods in church history had been written before, as by Hegesippus, Papias, Irenaeus, and Clemens of Alexandria; but Eusebius was the first who reduced them all into one whole, availing himself largely of the labours of his predecessors, but giving a unity and completeness to them all. The History was turned into Latin by Rufinus, though with many omissions and interpolations, and published at Rome, 1474. The Greek text, together with that of the histories of Socrates, Theodoret, Sozomen, and Evagrius, appeared at Paris, 1549, edited by R. Stephens, and again at Geneva, 1612, with little alteration from the preceding edition. In this edition the text of Eusebius was that which had been published by Valesius at Paris, in 1659, with many emendations, after a careful recension of the MSS. in the Bibliothèque du Roi; and again at Amsterdam, with the other historians, in 1695. The same histories, with the remaining fragments of Theodorus and the Arian Philostorgius, were published at Cambridge in three folio volumes, 1720. The Cambridge edition was furnished with notes by W. Reading, and republished at Turin, 1746—48. More recent editions are Heinichen, in three volumes, Leipzig, 1827, which contains the commentary of Valesius and very copious notes, and another at Oxford in 1838, by Dr. Burton, regius professor of divinity in that University.

The History has been translated into various languages: into English by Parker, 1703, by Cater, 1736, and by Dalrymple, 1778; into German, *Eusebii Kirchengeschichte aus dem Griech. und mit Anmercungen erlaütert* von F. A. Stroth, 1778; into Italian in the *Bibliotcca degli Autori volgarizzati*, Venice, 1547; and into French by Cousin, Paris, 1675.

5. *De Martyribus Palaestinae* (περὶ τῶν ἐν Παλαιστίνῃ μαρτυρησάντων), being an account of the persecutions of Diocletian and Maximin from A. D. 303 to 310. It is in one book, and generally found as an appendix to the eighth of the Ecclesiastical History.

6. *Against Hierocles* (πρὸς τὰ ὑπὸ Φιλοστράτου εἰς Ἀπολλώνιον τὸν Τυανέα διὰ τὴν Ἱεροκλεῖ

παραληφθεῖσαν αὐτοῦ τε καὶ τοῦ Χριστοῦ σύγκρισιν). Hierocles had advised Diocletian to begin his persecution, and had written two books, called λόγοι φιλαληθεῖς, comparing our Lord's miracles to those of Apollonius of Tyana. (See Lactantius, *Instit.* v. 2, 3, 4.) In answering this work, Eusebius reviews the life of Apollonius by Philostratus. It was published in Greek and Latin by F. Morell (among the works of Philostratus) at Paris, 1608, and with a new translation and notes by Olearius, Leipzig, 1709.

7. *Against Marcellus* (κατὰ Μαρκέλλου), bishop of Ancyra, in two books. Marcellus had been condemned for Sabellianism at Constantinople, A. D. 336, and this work was written by desire of the synod which passed sentence. The most important edition is by Rettberg, Götting. 1794-8.

8. *De Ecclesiastica Theologia* (περὶ τῆς ἐκκλησιαστικῆς θεολογίας, τῶν πρὸς Μάρκελλον ἐλέγχων βιβλία γ'). This is a continuation of the former work, and both were edited with a Latin version and notes by Montagu, bishop of Chichester, and appended to the *Demonstratio Evangelica*, Paris, 1628.

9. *De Vita Constantini*, four books (εἰς τὸν βίον τοῦ μακαρίου Κωνσταντίνου βασιλέως λόγοι τέσσαρες), a panegyric rather than a biography. They have generally been published with the Ecclesiastical History, but were edited separately by Heinichen, 1830.

10. *Onomasticon de Locis Hebraicis* (περὶ τῶν τοπικῶν ὀνομάτων ἐν τῇ θείᾳ γραφῇ) a description of the towns and places mentioned in Holy Scripture, arranged in alphabetical order. This is inscribed to Paulinus, bishop of Tyre, as is also the tenth book of the Ecclesiastical History. It was translated into Latin by Jerome, and published at Paris with a commentary, by Jacques Bonpère, 1659, and again at Amsterdam, by J. Cleves, 1707.

Besides these, several epistles of Eusebius are preserved by different writers, e. g. by Socrates (i. 8) and Theodoret (i. 12); and he wrote commentaries on various parts of Scripture, many of which are not extant.

The first edition of all the works of Eusebius was published in Latin at Basle, in four volumes, *ex variorum interpretatione*, 1542, which reappeared at Paris in a more correct form, 1580. Since that time it has been usual to edit his works separately, and the chief of these editions have been given with the account of each work.

(See Cave, *Script. Eccl. Hist. Lit.* vol. i.; Fabric. *Bibl. Graec.* vol. vii. c. 4; Neander, *Kirchengeschichte*, vol. ii. p. 787, &c.; Waddington, *History of the Church*, ch. vi.; Jortin, *Eccl. Hist.* iii. The last two contain interesting discussions on the religious opinions of Eusebius. [G. E. L. C.]

EUSE'BIUS, of DORYLAEUM, born at the end of the fifth century, began his public life as a layman, and held an office about the imperial court of Constantinople, which gave him the title of Agens in Rebus. One day, as Nestorius, then bishop of Constantinople, was preaching against the propriety of applying the term Θεοτόκος to the Virgin Mary, and was maintaining at once the eternal generation of the divine Logos, and the human birth of the Man Jesus, a voice cried out, "No, the Eternal Word Himself submitted to the second birth." A scene of great confusion followed, and an active opposition to the Nestorian doctrine began. There is little doubt that the voice proceeded from Eusebius. (See the question discussed by Neander *Kirchengesch.* vol. ii. p. 1078, note.) On another occasion, he produced in church an act of accusation against Nestorius, whom he denounced as reviving the heresies of Paul of Samosata. (Leontius, *contra Nestorian. et Eutych.* iii.) The interest which he took in this controversy probably induced him to alter his profession, and to enter into holy orders. He afterwards became bishop of Dorylaeum, a town in Phrygia on the river Thymbrius (a feeder of the Sangarius), not far from the Bithynian frontier. In this office he was among the first to defend against Eutyches the doctrine of Christ's twofold nature, as he had already maintained against Nestorius the unity of His person. He first privately admonished Eutyches of his error; but, as he failed in convincing him, he first denounced him at a synod summoned by Flavius, bishop of Constantinople, and then proceeded to the council which Theodosius had summoned to meet at Ephesus, to declare the Catholic belief on the point mooted by Eutyches. The assembly met A. D. 449 under the presidency of Dioscurus, bishop of Alexandria, a partizan of Eutyches. It was disgraced by scenes of the greatest violence, which gained for it the title of σύνοδος λῃστρική, and besides sanctioning the monophysite doctrine, it decreed the deposition of Eusebius. But Leo the Great, bishop of Rome, interfered and prevailed upon Marcian, the successor of Theodosius, to convene another general council to revise the decrees of this disorderly assembly. It met at Chalcedon, A. D. 451, and Eusebius presented a petition at it addressed to Marcian and his colleague Valentinian. He was restored to his see, and the doctrine of Eutyches finally condemned. A *Contestatio adversus Nestorium* by Eusebius is extant in a Latin translation amongst the works of Marius Mercator, part ii. p. 18. There are also a *Libellus adversus Eutychetem Synodo Constantinopolitano oblatus* (*Concil.* vol. iv. p. 151), *Libellus adversus Dioscurum Synodo Chalcedonensi oblatus* (ib. p. 380), and *Epistola ad Marcianum Imperatorem* (ib. p. 95). (Evagrius, *Hist. Eccl.* ii. 4; Cave, *Hist. Lit.* vol. i.; Neander, *l. c.* and vol. ii. p. 959.) [G. E. L. C.]

EUSE'BIUS of EMISA, born of a noble family at Edessa in Mesopotamia at the end of the third century. He was a man of considerable learning, having received instructions from Eusebius of Caesareia and other teachers of high repute. He went to Alexandria, that he might avoid ordination, and devote himself to philosophy, but afterwards removed to Antioch, became intimate with Flaccillus, its bishop, and was ordained. At this time Athanasius was deposed from the see of Alexandria, and Eusebius of Nicomedeia, then bishop of Constantinople, wished to instal his namesake into the vacant office. He wisely declined the questionable honour, knowing that the Alexandrians were too warmly attached to Athanasius to tolerate any other patriarch. He accepted, however, the see of Emisa in Syria (the city from which Elagabalus had been chosen emperor by the soldiers); but on proceeding there to take possession, he was driven away by a tumultuous mob, who had heard a report of his being a sorcerer, based upon the fact that he was fond of astronomical studies. He fled to Laodiceia, and lived with George, bishop of that place, by whose exertions he was afterwards restored to Emisa. He was a great favourite with the emperor Constantius, whom he accompanied

on some military expeditions. He died at Antioch, about A. D. 360. His enemies accused him of Sabellianism, but the truth of the charge is denied by Sozomen (iii. 5). He wrote several books enumerated by Jerome (*de Script.* 90), *e. g.* a treatise against the Jews, Homilies, &c. Some homilies on the Gospels, and about fifty on other subjects, are extant under his name; but they are probably spurious, and of more recent date. They were published at Paris, 1575, and at Antwerp, 1602. Some of the homilies ascribed to Eusebius of Caesareia, are attributed to this Eusebius. [G. E. L. C.]

EUSE'BIUS, MAGISTER SCRINIORUM, one of the commission of Nine appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned for another. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EUSE'BIUS, a MONK of Nitria, a town of Egypt, to the west of the Canopic branch of the Nile, was one of the "four tall brothers" banished by Theophilus, bishop of Alexandria, for defending the opinions of Origen, at the beginning of the fifth century, A. D. The three others were Dioscurus, Ammonius, and Euthymius. They fled to Constantinople, where they were kindly received by Chrysostom, and have obtained a place in ecclesiastical history, from the fact that his protecting them was made a pretext for his deposition. There seems no doubt that they were men of real piety. (Sozomen. vi. 30; Neander, *Kirchengesch.* vol. ii. p. 1436.) [CHRYSOSTOM; EPIPHANIUS.] [G. E. L. C.]

EUSE'BIUS, of MYNDUS in Caria, a distinguished New Platonist and contemporary of Eunapius, who mentions him (p. 48, ed. Boissonade), and ranks him in what is called the golden chain of New Platonists. Stobaeus, in his *Sermones*, has preserved a considerable number of ethical fragments from the work of one Eusebius, whom some consider to be the same as the New Platonist, whereas others are inclined to attribute them to a Stoic of that name. (Wyttenbach, *ad Eunap.* p. 171.) [L. S.]

EUSE'BIUS, of NICOMEDEIA, the friend and protector of Arius, was maternally connected, though distantly, with the emperor Julian, and born about A. D. 324. He was first bishop of Berytus (Beyrout) in Syria, and then of Nicomedeia, which Diocletian had made his residence, so that it was in fact the capital of the Eastern empire till Constantine fixed his court at Byzantium. He first comes under the notice of history by taking the part of Arius after his excommunication by Alexander, bishop of Alexandria. [ARIUS.] He wrote a defence of the heretic to Paulinus, bishop of Tyre, and the letter is preserved in Theodoret (i. 6). Eusebius states in it his belief that there is one Being Unbegotten and one Begotten by Him, but not from his substance, having no share in the nature or essence of the Unbegotten, but yet *πρὸς τελείαν ὁμοιότητα διαθέσεως τε καὶ δυνάμεως τοῦ Πεποιηκότος γενόμενον.*

So warmly did Eusebius take part with Arius, that the Arians were sometimes called Eusebians; and at the Nicene council he exerted himself vigorously against the application of the term *ὁμοούσιος* to the Son. But his opposition was unsuccessful, the Homoousians triumphed, and Eusebius joined his namesake of Caesareia in affixing his signature to the Creed, though he took the word in a sense which reduces it merely to *ὅμοιος κατ' οὐσίαν.*

He declined, however, to sign the anathema which the council issued against Arius, though not, as he says in the petition which he afterwards presented to the bishops, "because he differed from the doctrine as settled at Nicaea, but because he doubted whether Arius really held what the anathema imputed to him." (Sozom. ii. 15.) But very soon after the council had broken up, Eusebius shewed a desire to revive the controversy, for which he was deprived of his see and banished into Gaul. On this occasion Constantine addressed a letter to the people of Nicomedeia, censuring their exiled bishop in the strongest manner, as disaffected to his government, as the principal supporter of heresy, and a man wholly regardless of truth. (Theodor. *Hist. Eccl.* i. 20.) But he did not long remain under the imperial displeasure. Constantia, the emperor's sister, was under the influence of an Arian presbyter, and was thereby induced to plead in favour of that party with her brother, and one result of her interference was the restoration of Eusebius to his see; and he soon so completely regained Constantine's favour, as to be selected to administer baptism to him in his last illness. His Arian feelings however broke out again. He procured the deprivation of Eustathius, bishop of Antioch, and, if we may believe Theodoret (i. 21), by suborning a woman to bring against him a false accusation of the most infamous kind. He was an active opponent of Athanasius, and exerted himself to procure the restoration of Arius to the full privileges of churchmanship, menacing Alexander, bishop of Constantinople, with deposition unless he at once admitted him to the holy communion, in which he would have succeeded but for the sudden death of Arius. Soon after this Alexander died, and Eusebius managed to procure his own election to the vacant see, in defiance of a canon against translations agreed to at Nicaea. He died about A. D. 342.

Though Eusebius lies under the disadvantage of having his character handed down to posterity almost entirely by the description of theological enemies, yet it is difficult to imagine that he was in any way deserving of esteem. His signature to the Nicene creed was a gross evasion, nor can he be considered to have signed it merely as an article of peace, since he was ever afterwards a zealous opponent of its principles. It can scarcely be doubted that he was worldly and ambitious, and if Theodoret's story above referred to be true, it would be horrible to think that a Christian bishop should have been guilty of such gross wickedness. At the same time, considering the entire absence of the critical element in the historians of that age, the violent bitterness of their feelings on subjects of theological controversy, and the fact that Theodoret wrote many years after Eusebius's death, we shall be slow to believe in such an accusation, which rests only on the authority of the most vehement of the church historians of the time, while Socrates, the most moderate and least credulous, merely says (i. 18), that Eustathius was deposed nominally for Sabellianism, "though some assign other causes;" and Sozomen (ii. 18) tells us, that some accused Eustathius of leading an irregular life, but does not hint that this charge rested on a wicked contrivance of Eusebius. Athanasius himself gives another cause for the deposition of Eustathius—that Eusebius had accused him of slandering Helena, the mother of Constantine. (Athan.

Hist. Ari. § 5.) We regret in this instance, as in others, that we have not the complete work of Philostorgius, the Arian historian, who, however, in one of his remaining fragments, does not hesitate to attribute miracles to Eusebius. (Waddington, *Church Hist.* ch. vii.) Athanasius (*Orat.* ii.) considers him as the teacher rather than the disciple of Arius; and afterwards, when the Arians were divided among themselves into parties, those who maintained the perfect likeness which the substance of the Son bore to that of the Father (Homoiousians) against the Consubstantialists, on the one hand, and the pure Arians, or Anomoians, on the other, pleaded the authority of this Eusebius. The tenets of this party were sanctioned by the Council of Seleuceia, A. D. 359. (Theodor. *l. c.*; Sozom. *l. c.*; Socrates, ii. 5; Cave, *Hist. Lit.* vol. i.; Neander, *Kirchengeschichte*, vol. ii. p. 773, &c.; Tillemont, *sur les Ariens*, art. 66; see also an encyclical letter from the synod of Egyptian bishops to be found in Athan. *Apol. c. Ar.* § 10.) [G. E. L. C.]

EUSE'BIUS, surnamed SCHOLASTICUS, a Greek historian who lived about A. D. 400, for he is said to have been an eye-witness of the war of the Romans against Gainas, king of the Goths. He was a follower of Troilus, and wrote the history of the Gothic war, in hexameter verse, in four books. His work is said to have been very popular at the time, but has not come down to us. (Socrat. *H. E.* vi. 6; Niceph. *H. E.* xiii. 6.) [L. S.]

EUSE'BIUS VERCELLENSIS, an active champion of orthodoxy during the troubles which agitated the church in the middle of the fourth century, was a native of Sardinia, passed his early life as an ecclesiastical reader at Rome, and in A. D. 340 was, by Pope Julius, ordained bishop of Vercelli, where, although an utter stranger, he in a very brief space acquired the love and respect of all by the simplicity of his life, and by the interest which he manifested in the spiritual welfare of his flock and his clergy. The latter he was wont to assemble in his house and retain for long periods, living with them in common, and stimulating them by his example to acts of devotion and self-denial. This is said to be the first instance upon record of an attempt to combine the duties of an active priesthood with monastic observances, and is believed to have led the way to the institution of regular canons, and to have suggested many of the principles upon which cathedral establishments were formed and regulated. Eusebius, in A. D. 354, at the request of Liberius, undertook, in company with Lucifer of Cagliari and the deacon Hilarius, an embassy to Constantius, by whom the persecution of Athanasius had been sanctioned. In consequence of their urgent representations the council of Milan was summoned the following year, where Eusebius pleaded the cause of the true faith with so much freedom and energy, that the Arian emperor, we are told, in a transport of rage drew his sword upon the orator, whom he banished on the spot to Scythopolis, a city in the Decapolis of Syria. From thence he was transported into Cappadocia, and afterwards to the Thebaid, where he remained until restored to liberty by the edict of Julian, published in A. D. 362, pronouncing the recall of the exiled prelates. Repairing to Alexandria, in compliance with the request of Athanasius, he was present at the great council (of 362), and his name is appended to the proceedings, being the only signature expressed in Latin characters. From Alexandria, Eusebius proceeded to Antioch, where he attempted in vain to heal the dissensions excited by the election of Paulinus; and after visiting many churches in the East, returned at length to his own diocese, where he died, according to St. Jerome, in A. D. 370.

We possess three *Epistolae* of this father. 1. *Ad Constantium Augustum.* 2. *Ad presbyteros et plebes Italiae*, written on the occasion of his banishment, to which is attached *Libellus facti*, a sort of protest against the violent conduct of the Arian bishop Patrophilus, who was in some sort his jailor during his residence at Scythopolis. 3. *Ad Gregorium Episc. Hisp.*, found among the fragments of Hilarius (xi. § 5). He executed also a translation of the commentary drawn up by his namesake, Eusebius of Caesareia, on the Psalms; and an edition of the Evangelists, from a copy said to be transcribed by his own hand, preserved at Vercelli, was published at Milan, 4to. 1748, by J. A. Irico.

The abovementioned letters are given in the *Bibl. Patr. Max.*, Lugdun. 1677, vol. v. p. 1127; in the *Bibl. Patr.* of Galland, vol. v. p. 78, and in all the larger collections of the fathers. (Hieron. *de Viris Ill.* c. 96.) [W. R.]

EUSTA'THIUS. (Εὐστάθιος.) 1. Bishop of ANTIOCH, was a native of Side, a town in Pamphylia, but according to Nicetas Choniates (v. 9), he was descended from a family of Philippi in Macedonia. He was a contemporary of the emperor Constantine the Great, and was at first bishop of Beroea in Syria, but the council of Nicaea appointed him bishop of Antioch. (Nicet. Chon. v. 6.) At the opening of the council of Nicaea he is said to have been the first who addressed the emperor in a panegyric. (Theodoret, i. 7.) Eustathius was a zealous defender of the Catholic faith, and a bitter enemy of the Arians, who therefore did everything to deprive him of his position and influence. A synod of Arian prelates was convened at Antioch, at which such heavy, though unfounded, charges were brought against him, that he was deposed, and the emperor sent him into exile to Trajanopolis in Thrace, in A. D. 329 or 330. (Socrat. i. 24; Sozomen, ii. 19; Theodoret, i. 21; Philostorg. ii. 7.) A long time after, his innocence and the calumnies of his enemies became known through a woman who had been bribed to bear false witness against him, and who, on her death-bed, confessed her crime; but it was too late, for Eustathius had already died in his exile. He is praised by the ecclesiastical writers as one of the worthiest and holiest men. (Athanas. *Ep. ad Solit.* p. 629; Sozomen. ii. 19.) Eustathius was the author of several works, but among those which now bear his name, there are two which can scarcely have been his productions, viz., the address which he is said to have delivered to the emperor Constantine at the council of Nicaea, and which is printed with a Latin version in Fabric. *Bibl. Gr.* vol. ix. p. 132, &c., and secondly, a commentary, or ὑπόμνημα, on the Hexaëmeron, which was edited, with a Latin translation and copious notes, by Leo Allatius, Lugdun. 1629, 4to. This work is not mentioned by any ancient writer, and the only authority for ascribing it to Eustathius, is the MS. used by Allatius, in which it bears his name. But the work itself also contains proofs that it cannot have been written by Eustathius. A work against Origen, entitled Κατὰ Ὠριγένους διαγνωστικὸς εἰς τὸ τῆς ἐγγαστρομύθου θεώρημα on the other hand, is mentioned by Hie-

ronymus (*de Script. illustr.* 85; comp. Socrat. vi 13), and is undoubtedly genuine. It is printed at the end of Allatius's edition of the commentary on the Hexaëmeron. Eustathius wrote further Homilies, Epistles, and an Interpretation of the Psalms, of which some fragments are still extant. They are collected in Fabric. *Bibl. Graec.* vol. ix. pp. 135—149; comp. Cave, *Hist. Lit.* i. p. 138, &c.

2. Bishop of Berytus, was present at the council of Chalcedon in A. D. 451, and had been one of the presidents at the council of Berytus, held in A. D. 448. (*Acta Concil.* ii. p. 281. ed. Binian.; Zacharias Mitylen. *de Mund. Opif.* p. 166, ed. Barth.)

3. Of Cappadocia, a New Platonist, was a pupil of Iamblichus and Aedesius. When the latter was obliged to quit Cappadocia, Eustathius was left behind in his place. Eunapius, to whom alone we are indebted for our knowledge of Eustathius, declares that he was the best man and a great orator, whose speech in sweetness equalled the songs of the Seirens. His reputation was so great, that when the Persians besieged Antioch, and the empire was threatened with a war, the emperor Constantius was prevailed upon to send Eustathius, although he was a pagan, as ambassador to king Sapor, in A. D. 358, who is said to have been quite enchanted by the oratory of the Greek. His countrymen and friends who longed for his return, sent deputies to him, but he refused to come back to his country on account of certain signs and prodigies. His wife Sosipatra is said to have even excelled her husband in talent and learning. (Eunap. *Vit. Soph.* pp. 21, 47, &c. ed. Hadr. Junius; comp. Brucker, *Hist. Crit. Philos.* vol. ii. p. 273, &c.)

4. Of Epiphaneia in Syria, a rhetorician of the time of the emperor Anastasius. He wrote an historical work in nine books, intitled Χρονικὴ ἐπιτομή. It consisted of two parts, the first of which embraced the history from the creation to the time of Aeneias; and the second from the time of Aeneias down to the twelfth year of the reign of the emperor Anastasius. With the exception of a few fragments, the whole work is lost. (Evagrius, iii. 37, vi. in fin.; Nicephor. *Prooem.* and xiv. 57; Suidas, *s. v.* Εὐστάθιος.) There is another Eustathius of Epiphaneia, who belongs to an earlier date, and was present among the Arians at the synod of Seleuceia, in A. D. 359. (Epiphan. lxxiii. 26; Chron. Alexandr. p. 296. ed. Cange.)

5. An Erotic writer, or novelist whose name is written in some MSS. "Eumathius." With regard to his native place, he is called in the MSS. of his work Μακρεμβολίτης, which is usually referred to Constantinople, or Παρεμβολίτης, according to which he would be a native of the Egyptian town of Parembole. He appears to have been a man of rank, and high in office, for the MSS. describe him as πρωτονωβελίσιμος and μέγας χαρτοφύλαξ, or chief keeper of the archives. The time at which he lived is uncertain, but it is generally believed that he cannot be placed earlier than the twelfth century of our era, so that his work would be the latest Greek novel that we know of. Some writers, such as Cave, confound him with Eustathius, the archbishop of Thessalonica, from whom he must surely be distinguished. The novel which he wrote, and through which alone his name has come down to us, bears the title, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν δρᾶμα, and consists of eleven books, at the end of the last of which the author himself mentions the title. It is a story of the love of Hysminias and Hysmine, written in a very artificial style. The tale is monotonous and wearisome; the story is frigid and improbable, and shews no power of invention on the part of its author. The lovers are of a very sensual disposition. It was first edited with a Latin translation by Guilbert Gaulmin, Paris, 1617, 8vo., who published, the year after, his preface and notes to it. The Latin translation is reprinted in the Leiden edition of Parthenius. (1612, 12mo.) Somewhat improved reprints of Gaulmin's edition appeared at Vienna, 1791, 8vo. and Leipzig. 1792, 8vo. There is a very good French translation by Lebas, Paris, 1828, 12mo., with a critical introduction concerning the author and his novel. (Comp. Fabric. *Bibl. Graec.* vol. viii. p. 136, &c.; Th. Grässe. in Jahn's *Jahrbücher* for 1836, fourth supplement. vol. p. 267, &c.)

6. Bishop of Sebastia in Armenia, who, together with Basilius of Ancyra, was the author of the sect of the Macedonians. (Suid. *s. v.* Εὐστάθιος.) He was originally a monk, and is said to have been the first who made the Armenians acquainted with an ascetic life. For this reason some persons ascribed to him the work on Ascetics, which is usually regarded as the production of St. Basilius. He must have been a contemporary of Constantine the Great, for Nicephorous states, that although he had signed the decrees of the council of Nicaea, he yet openly sided with the Arians. (Epiphan. lxxv. 1, &c.; Sozomen. iii. 13; Nicephor. ix. 16.)

7. Archbishop of Thessalonica, was a native of Constantinople, and lived during the latter half of the twelfth century. At first he was a monk in the monastery of St. Florus, but afterwards he was appointed to the offices of superintendent of petitions (ἐπὶ τῶν δεήσεων), professor of rhetoric (μαΐστωρ ῥητόρων), and diaconus of the great church of Constantinople. After being bishop elect of Myra, he was at once raised to the archbishopric of Thessalonica, in which office he remained until his death in A. D. 1198. The funeral orations which were delivered upon him by Euthymius and Michael Choniates are still extant in MS. in the Bodleian Library at Oxford. The praise which is bestowed upon him by Nicetas Choniates (viii. p. 238 x. p. 334) and Michael Psellus (Du Cange, *Glossar. s. v.* ῥήτωρ) is perfectly justified by the works of Eustathius that have come down to us: they contain the amplest proofs that he was beyond all dispute the most learned man of his age. His works consist of commentaries on ancient Greek poets, theological treatises, homilies, epistles, &c., the first of which are to us the most important. These commentaries shew that Eustathius possessed the most extensive knowledge of Greek literature, from the earliest to the latest times; while his other works exhibit to us the man's high personal character, and his great power as an orator, which procured him the esteem of the imperial family of the Comneni. The most important of all his works is, 1. His commentary on the Iliad and Odyssey (Παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδυσσείαν), or rather his collection of extracts from earlier commentators of those two poems. This vast compilation was made with the most astonishing diligence and perseverance from the numerous and extensive works of the Alexandrian grammarians and critics, as well as from later commentators; and as nearly all the works from which Eustathius made his extracts are lost, his commentary is of incalculable value to us, for he has preserved at least the

substance of their remarks and criticisms. The number of authors whose works he quotes, is prodigious (see the list of them in Fabric. *Bibl. Graec.* vol. i. p. 457, &c.); but although we may admit that he had not read all of them, and that he quoted some at second-hand, yet there seems to be no sufficient reason for believing that he was not personally acquainted with the greatest of the ancient critics, such as Aristophanes of Byzantium, Aristarchus, Zenodotus and others, whose works were accessible to him in the great libraries of Constantinople. If, on the other hand, we look upon the work as a commentary, and estimate it by the standard of what a good commentary should be, we find it extremely deficient in plan and method; the author, however, cannot be blamed for these deficiencies, as his title does not lead us to expect a regular commentary. His remarks are, further, exceedingly diffuse, and frequently interrupted by all kinds of digressions; the many etymological and grammatical fancies which we meet with in his work are such as we might expect. There is very little in the commentary that is original, or that can be regarded as the opinion of Eustathius himself. He incorporated in it everything which served to illustrate his author, whether it referred to the language or grammar, or to mythology, history, and geography. The first edition of it was published at Rome, 1542—1550, in 4 vols. fol., of which an inaccurate reprint appeared at Basle in 1559-60. The Florence edition by A. Potitus (1730, 3 vols. fol.), contains only the commentary to the first five books of the Iliad with a Latin translation. A tolerably correct reprint of the Roman edition was published at Leipzig in two sections; the first, containing the commentary on the Odyssey in 2 vols. 4to., appeared in 1825-26, and the second, or the commentary on the Iliad, in 3 vols. 4to. was edited by G. Stalbaum, 1827-29. Useful extracts from the commentary of Eustathius are contained in several editions of the Homeric poems. 2. A commentary on Dionysius Periegetes, dedicated to Joannes Ducas, the son of Andronicus Camaterus, is on the whole of the same kind and of the same diffuseness as the commentary on Homer. Its great value consists in the numerous extracts from earlier writers to illustrate the geography of Dionysius. It was first printed in R. Stephens's edition of Dionysius (Paris, 1547, 4to.), and afterwards also in that of H. Stephens (Paris, 1577, 4to., and 1697, 8vo.), in Hudson's *Geograph. Minor.* vol. iv., and lastly, in Bernhardy's edition of Dionysius (Leipzig, 1828, 8vo.). 3. A commentary on Pindar, which however seems to be lost, at least no MS. of it has yet come to light. The introduction to it, however, is still extant, and was first edited by Tafel in his *Eustathii Thessalonicensis Opuscula*, Frankfurt, 1832, 4to., from which it was reprinted separately by Schneidewin, *Eustathii prooemium commentariorum Pindaricorum*, Göttingen, 1837, 8vo. The other works of Eustathius which were published for the first time by Tafel in the *Opuscula* just mentioned, are chiefly of a theological nature; there is, however, among them one (p. 267, &c.) which is of great historical interest, viz. the account of the taking of Thessalonica by the Normans in A. D. 1185.

The name Eustathius is one of very common occurrence during the Byzantine period, and a list of all the known Eustathii is given by Fabricius. (*Bibl. Graec.* vol. ix. p. 149, &c.) [L. S.]

EUSTA'THIUS, the author of a Latin translation of the nine discourses of St. Basil on the Creation. He was an African by birth, flourished about the middle of the fifth century, and was the brother of the Syncletica Diaconissa, so lauded by Sedulius.

This version, which bears the title *Novem S. Basilii Sermones in principium Geneseos*, is given in the edition of St. Basil, published at Paris by Garnier, fol. 1721, vol. i. pp. 631—676. [W. R.]

EUSTA'THIUS ROMA'NUS, a celebrated Graeco-Roman jurist, of the noble family of the Maleini, was honoured with the rank of Patricius, and filled various high offices at Constantinople. He was first a puisne judge (λιτὸς κριτής) under Romanus junior (*Basil.* vii. p. 677, schol.), and continued to fill the same office under Nicephorus Phocas (reigned A. D. 963—969), then was made Quaestor, and was afterwards made Magister Officiorum under Basileius Bulgaroctonus (reigned 975—1025). Basileius Porphyrogenitus, in a novell inserted in the collection of Leunclavius (*J. G. R.* ii. p. 173), speaks of the uninterrupted prosperity of his family for 100 or 120 years. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* p. 58; Heimbach, *de Basil. Orig.* p. 79.)

He is quoted by the four appellations, "Eustathius," "Patricius," "Romanus," and "Magister." Harmenopulus, in the Prolegomena to his Hexabiblon (§ 20), mentions his obligations to the *Romaïca* of Magister, who was evidently a judge as well as an interpreter of law, for Harmenopulus frequently cites his decisions and decrees: Harmenopulus also several times cites Patricius, and, wherever such a citation occurs, there is always a marginal reference in manuscripts to the *Biblion Romaïcum*, which appears to be the same as the *Romaïca* of Magister. In Harmenopulus (4. tit. 12. § 10), is a passage cited from Patricius, with a marginal reference to the *Biblion Romaïcum*, and the same passage is attributed in a scholium on the *Basilica* (60. tit. 37, vol. vii. p. 678) to Romanus. This work of Magister was divided into titles, and the titles Περὶ Γυναικῶν, Περὶ Κληρονομίας and Περὶ Διαθηκῶν, are cited in the *Hexabiblon* (5. tit. 9. §§ 11, 12, 13). Mortreuil (*Histoire du Droit Byzantin*, ii. p. 503, Paris, 1844,) identifies the *Biblion Romaïcum* with the *Practica* of Eustathius. The Σημειώματα, or observations of Magister, are also mentioned in the *Hexabiblon* (3, tit. 3. § 111).

Sometimes, when Magister is cited in Harmenopulus, there is a marginal reference to the Μικρὸν κατὰ Στοιχεῖον, and in *Basil.* vii. p. 22, mention is made of the Στοιχεῖον τοῦ Μαΐστορος; but the work which now exists in manuscript, and passes under the name of the Μικρὸν κατὰ Στοιχεῖον, or *Synopsis Minor*, has been usually attributed to Docimus, or Docimius, and is of a later date than Eustathius. (Reiz. *Index Nom. Prop. in Harmenop. s. vv. Magister*; Patricius, Μικρὸν, in *Meerman. Thes. Suppl.* pp. 389—400; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 47.)

The names of Eustathius and Romanus occur several times in the Scholia on the Basilica, e. g. *Basil.* iv. p. 489, iii. p. 340. 56. 480, vii. 678. 694. The Ὑπόμνημα of Eustathius is cited *Basil.* iii. p. 116. It is a tract of the date A. D. 1025, *de Duobus Consobrinis qui Duas Consobrinas duxerant*, and is printed in the collection of Leunclavius (*J. G. R.* i. p. 414). Heimbach (*Anecdota*, i. p. lxvi.) mentions a manuscript in the Vatican at Rome (cod. 226, fol. 294—300) under the title Ὑπόμνημα Εὐσταθίου

περὶ βίου (sic) τοῦ 'Ρωμαίου. He supposes that the title ought to be read 'Υπόμνημα περὶ βίου Εὐσταθίου του 'Ρωμαίου.

In the last-cited passage, the Scholium gives an extract from the *Practica*, and mentions Patricius as the author. Eustathius is here to be understood, and not, as Heimbach and Fabricius supposed, the earlier Patricius Heros. The Πεῖρα, or *Practica*, of Eustathius is cited in the Scholia, *Basil.* vii. p. 516. 676-7. The *Practica* is a work written not by Eustathius himself, but by some judge or assessor of the judgment-seat. It consists of 75 titles, under which are contained extracts from proceedings in causes tried at Constantinople, and determined by various judges, especially by Eustathius Romanus. Most of these causes were heard in the Hippodromus, a name of a court paralleled by our English *Cockpit*. The Πεῖρα (which appears better to deserve publication than some of those remains of Graeco-Roman Jurisprudence which have been lately given to the world by Heimbach and Zachariae) exists in manuscript in the Medicean Library at Florence (Cod. Laurent. lxxx. fol. 478, &c.), with the title Βιβλίον, ὅπερ παρὰ μέν τινων ονομάζεται Πεῖρα, παρὰ δέ τινων Διδασκαλία ἐκ τῶν πράξεων τοῦ μεγάλου κυροῦ Εὐσταθίου του 'Ρωμαίου. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 41.)

Another unpublished work of Eustathius is his treatise Περὶ 'Υποβόλου, which is in manuscript at Paris. The meaning of the word ὑποβόλον has been a subject of much dispute. (Du Cange, *Gloss. Med. et Inf. Graec. s. v.*) It seems ordinarily to mean that to which the wife is entitled by agreement or particular custom upon the death of her husband, over and above the dowry she brought him.

2. To Eustathius Romanus has been falsely ascribed a work concerning prescription and the legal effect of periods of time from a moment to a hundred years. This work was published with a Latin version by Schardius (*Basil.* 1561), and immediately afterwards in Greek only by Cujas, along with his own treatise on the same subject. It has since been often reprinted under various names. It may be found in the collection of Leunclavius (ii. p. 297) with the title *De Temporum Intervallis*, with Scholia of Athanasius and others. The last edition is that by Zachariae. (Αἱ 'Ροπαί, *oder die Schrift über die Zeitabschnitte*, 8vo. Heid. 1836.) The work is commonly attributed to Eustathius, Antecessor Constantinopolitanus. If this inscription be correct, the Professor must have been of earlier date than Eustathins Romanus, for the treatise *De Temporum Intervallis* appears to have been originally compiled in the seventh century. The edition of Schardius gives the work nearly in its original form; Cujas, Leunclavius, and Zachariae present us with a second edition of the same work as revised about the eleventh century by some editor, who has added scholia of his own, and introduced references to the Basilica. (Biener, *Gesch. der Novellen*, p. 124.)

Nessel (cited by Sammet. *Diss. de Hypobolo* in *Meerm. Thes. Suppl.* p. 382) attributes, not to Eustathius Romanus, but to the earlier professor Eustathius, a synopsis of juridical actions, entitled Αἱ ἀγωγαὶ ἐν συνόψει, which is found appended in manuscript to the *Procheiron auctum*. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 48; Heimbach, *de Basil. Orig.* p. 144.)

3. An Edict of the Eustathius who was Pr. Pr. Orientis under Anastasius in A. D. 506, is published by Zachariae (*Anecdota*, p. 270). [J. T. G.]

EUSTA'THIUS (Εὐστάθιος), a Greek physician in the latter half of the fourth century after Christ, to whom two of the letters of St. Basil are addressed. A. D. 373, 374. (vol. iii. *Epist.* 151, 189, ed. Bened.) In some MSS. he is called by the title "Archiater." The second of these letters is by some persons attributed to St. Gregory of Nyssa, and is accordingly printed in the third volume of his works, p. 6, &c., ed. Bened. [W. A. G.]

EUSTHE'NIUS, CLAU'DIUS, secretary (*ab epistolis*) to Diocletian, wrote the lives of Diocletian, Maximianus Herculius, Galerius and Constantius, assigning to each a separate book. (Vopisc. *Carin.* 18.) [W. R.]

EUSTO'CHIUS (Εὐστόχιος), a Cappadocian sophist of the time of the emperor Constans. He wrote a history of the life of that emperor and a work on the antiquities of Cappadocia and other countries. (Suid. *s. v.* Εὐστόχιος; Steph. Byz. *s. v.* Παντικάπαιον.) [L. S.]

EUSTO'CHIUS (Εὐστόχιος), a physician of Alexandria, who became acquainted with the philosopher Plotinus late in life, and attended him in his last illness, A. D. 270. He arranged the works of Plotinus. (Porphyr. *Vita Plot.* in Plot. *Opera*, vol. i. p. l. li. lvii. ed. Oxon.) [W. A. G.]

EUSTRA'TIUS (Εὐστράτιος), a presbyter of the Greek church at Constantinople, is the author of a work *on the Condition of the Human Soul after Death*, which is still extant. Respecting his life and the time at which he lived, nothing is known, except what can be gathered from the work itself. It is directed against those who maintained that the souls ceased to act and operate as soon as they quitted the human body. Photius (*Bibl. Cod.* 171) knew the work, and made some extracts from it, which is a proof that Eustratius must have lived before Photius. Further, as Eustratius repeatedly mentions the works of Dionysius Areiopagita, he must have lived after the publication of those works, which appear to have been circulated about A. D. 500. It is therefore very probable that Eustratius lived at the time of Eutychius, patriarch of Constantinople, that is, about A. D. 560, as in fact Eustratius himself says in almost as many words. His work was first edited by L. Allatius in his *de Occidentalium atque Orientalium perpetua in Dogmate Purgatorii consensione*, Rom. 1655, 8vo., pp. 319—581. The style of Eustratius, as Photius remarks, is clear, though very different from classic Greek, and his arguments are generally sound. (Fabric. *Bibl. Graec.* vol. x. p. 725; Cave, *Hist. Lit.* vol. i. p. 416.) Some other persons of the name of Eustratius are enumerated by Fabricius. (*Bibl. Graec.* vol. iii. p. 264, note.) [L. S.]

EUSTRA'TIUS (Εὐστράτιος), one of the latest commentators on Aristotle, lived about the beginning of the twelfth century after Christ, under the emperor Alexius Comnenus, as metropolitan of Nicaea. According to a hint in the Commentary to the tenth book of the *Ethica Nicomachea* (if this part of the Commentary is composed by him), he appears to have also lived at Constantinople, and to have written his commentary in this place. (Comp. *ad Arist. Eth. Nic.* x. 9. § 13, p. 472, ed. Zell.) Of his life we know nothing else. Of his writings only two are extant, and these in a very fragmentary state: viz. 1. A Commentary to the second book of the Analytica, published by Aldus Manutius, Venice, 1534, and translated into Latin by A. Gratarolus. (Venice, 1542, 1568, fol.)

2. A Commentary to Aristotle's *Ethica Nicomachea*, published in the Greek language with some other commentators on the same work, Venice, 1536, fol., and in the Latin language by J. Bernardus Felicianus, Ven. 1541, 1589, fol., Paris. 1543, Helmst. 1662, 4to. But, according to the latest researches, this commentary consists of very different materials, and great parts of it are the work of other interpreters, as Aspasius and Michael Ephesius. This has been proved chiefly by the researches of Schleiermacher, in his writings on the Greek Scholia to the Ethics of Aristotle (printed in the *Abhandlungen der Berliner Akademie der Wissensch.* of the year 1816—1817, p. 263, &c.). Schleiermacher has shewn that the author of the commentary to the *first* book of the Ethics cannot possibly be the same person as the author of the commentary to the *sixth* book, because very different interpretations of the Ἐξωτερικοὶ Λόγοι of Aristotle are given in the two passages cited. (See Stahr, *Aristotelia*, ii. pp. 261, 262; Schleiermacher, p. 267.) Probably Eustratius is only the author of the commentary to the sixth book, which is much better than the rest, and from which the commentaries to the second, third, and fourth book greatly differ. But perhaps the commentary to the *first* is also to be ascribed to Eustratius, and the difference on the signification of the Ἐξωτερικοὶ Λόγοι may have been occasioned by Eustratius himself borrowing one opinion or the other from more ancient interpreters.

The commentaries of Eustratius greatly differ from similar works of elder commentators by their not being uninterrupted treatises on philosophical subjects, but *commentaries* in the proper sense of the word, explaining single words and things. It is this which renders them of great importance. In the middle ages Robert of Lincoln translated this commentary into Latin, and Albertus Magnus and St. Thomas Aquinas made considerable use of it in their interpretation of Aristotle. (Fabric. *Bibl. Graec.* vol. iii. pp. 215, 264; Buhle's *Aristotle*, vol. i. p. 299.) [A. S.]

EUTE'LIDAS, statuary. [CHRYSOTHEMIS.]

EUTE'LIDAS (Εὐτελίδας), a Lacedaemonian who gained a prize at Olympia in wrestling and in the pentathlon of boys, in B. C. 628 (Ol. 38), which was the first Olympiad in which the pentathlon, and the second in which wrestling was performed by boys. (Paus. v. 9. § 1, vi. 15, § 4, &c.) [L. S.]

EUTERPE. [MUSAE.]

EUTHA'LIUS (Εὐθάλιος), bishop of Sulce, lived, according to some, at the time of the great Athanasius; and Cave, in the London edition of his *Hist. Lit.*, places him in A. D. 398, whereas, in the Basle edition (i. p. 466), he places him about A. D. 458. The latter supposition agrees with a statement of Euthalius himself, in his Introduction to the Life of St. Paul. When Euthalius was yet a young man, he divided the Epistles of St. Paul into chapters and verses; and after his elevation to the bishopric, he did the same with the Acts of the Apostles and the Catholic Epistles. The Epistles of St. Paul, however, had been divided in that manner before him, about A. D. 396; but Euthalius added the argumenta of the chapters, indexes, and the passages of Scripture to which allusions are made in the Epistles. This work he afterwards sent to Athanasius the younger, who was bishop of Alexandria in A. D. 490. A portion of it was first published by cardinal Ximenes, in 1514. Erasmus, in his several editions of the New Testament, incorporated the Argumenta to the Epistles of St. Paul and the Acts. The Prologue on the Life of St. Paul, with a prefatory Epistle, was first edited by J. H. Boeclerus at the end of his edition of the New Testament, Argentorat. 1645 and 1660, 12mo., from which it was afterwards often reprinted. All the works of Euthalius were edited by L. Zaccagni, in his *Collectanea monum. vet. Eccles. Graecae*, Rome, 1698, 4to. Whether Euthalius also wrote a commentary on the Gospel of St. Luke and on the Acts, is uncertain, at least there is no distinct mention of them, and no MSS. are known to exist. (Fabric. *Bibl. Graec.* vol. ix. p. 287, &c.; Cave, *Hist. Lit.* vol. i. p. 252.) [L. S.]

EU'THIAS (Εὐθίας), an Athenian orator of the time of Demosthenes. He brought an accusation against Phryne, and as he failed in his attempt to bring about her condemnation, he abstained ever after from speaking in the courts of justice. (Athen. xiii. p. 590; Alciphr. *Epist.* i. 10, &c.; Suidas. *s. v.* Εὐθίας; Schol. *ad Hermog.* p. 45.) [L. S.]

EUTHYCLES (Εὐθυκλῆς). 1. An Athenian comic poet of the old comedy, whose plays Ἄσωτοι ἢ Ἐπιστολή and Ἀταλάντη are mentioned by Suidas (*s. v.* Εὐθυκλῆς and βοῦς ἕβδομος), and the former is quoted by Athenaeus (iii. p. 124, c.). Nothing more is known of him. (Meineke, *Frag. Com. Graec.* vol. i. pp. 270, 271, vol. ii. p. 890; Fabric. *Bibl. Graec.* vol. ii. p. 448.)

2. Of Rhegium, a Pythagorean philosopher. (Iamblich. *Vit. Pyth.* cc. 27, 36.) [P. S.]

EUTHY'CRATES (Εὐθυκράτης), a Greek statuary, whom Pliny places at Ol. 120, B. C. 300. (xxxiv. 8. s. 19.) He was the most distinguished son and pupil of Lysippus, whom he imitated more in his diligence than in his gracefulness, preferring severe truth to elegance of expression. (Plin. *l. c.* § 7.) This feature of his style was seen in a most excellent statue of Hercules, at Delphi, and in his statues of Alexander, the hunter Thestis, and the Thestiadae: the rest of the passage, in which Pliny enumerates his works, is hopelessly corrupt. (See Sillig, *Catal. Artif. s. v.*) According to Tatian, Euthycrates made statues of courtezans. (*Orat. in Graec.* 52. p. 114, ed. Worth.) [P. S.]

EUTHYDE'MUS (Εὐθύδημος), an Athenian commander in the Peloponnesian war, was, at the close of its eighteenth year, B. C. 414, raised from a particular to a general command in the army besieging Syracuse. The object was to meet the urgent entreaty of Nicias for immediate relief from the burden of the sole superintendence, without making him wait for the arrival of the second armament. This position he appears to have occupied to the end, though probably subordinate as well to Demosthenes and Eurymedon as to Nicias. Whether he as well as his colleague Menander took part in the night attack on Epipolae appears doubtful. He is expressly named by Thucydides only once again, as united, in the last desperate engagement in the harbour, with Demosthenes and Menander in command of the ships. Diodorus names him in the previous sea-fight, as opposed on the left wing to the Syracusan Sicanus. Plutarch, who mentions his appointment with Menander, ascribes the occurrence of the second sea-fight, in which the Athenians received their first defeat, to the eagerness of the two new commanders to display their abilities. But this looks very like a late conjecture, such as Ephorus was fond of making,

and is further inconsistent with the language of Thucydides, who represents the Syracusans as acting on the offensive, and shews in Nicias's letter that they had it in their power to force an engagement. Of his ultimate fate we are ignorant: his name (it is probably his) occurs as far back as the eighteenth year of the war, B. C. 422, among the signatures to the Lacedaemonan treaties. (Thuc. v. 19, 24, vii. 16, 69; Diod. xiii. 13; Plut. *Nicias*, c. 20.) [A. H. C.]

EUTHYDE'MUS (Εὐθύδημος). 1. A sophist, was born at Chios, and migrated with his brother Dionysodorus to Thurii in Italy. Being exiled thence, they came to Athens, where they resided many years. The pretensions of Euthydemus and his brother are exposed by Plato in the dialogue which bears the name of the former. A sophism of Euthydemus, as illustrating the "fallacy of composition," is mentioned by Aristotle. (Plat. *Euthydemus*, *Cratyl.* p. 386; Arist. *Rhet.* ii. 24, § 3, *Soph. El.* 20; Ath. xi. p. 506, b; Sext. Emp. *adv. Math.* vii. 13.)

2. Son of Cephalus of Syracuse, and brother to Lysias the orator. (Plat. *Rep.* i. p. 328; see vol. i. p. 668, a.)

3. Son of Diocles, and a disciple of Socrates, whom Xenophon represents as rebuking him, after his peculiar fashion, for imagining himself to know more than he did. (Plat. *Conv.* p. 222; Xen. *Mem.* i. 2. § 29, iv. 2.)

4. A man of Sicyon, who made himself tyrant of the city, together with Timocleidas. On their deposition, according to Pausanias, the supreme power was committed to Cleinias, the father of Aratus. [CLEINIAS, No. 5.]

5. A writer on cookery, referred to by Athenaeus, who quotes certain verses of his on salted fish, set forth by him in joke as a genuine fragment of Hesiod. (Athen. iii. p. 116, a. xii. p. 516, c.) [E. E.]

EUTHYDE'MUS (Εὐθύδημος), king of Bactria, was a native of Magnesia. (Polyb. xi. 34.) We know nothing of the circumstances attending his elevation to the sovereignty of Bactria, but he seems to have taken advantage of dissensions among the descendants of those who had first established the independence of that country, and to have wrested the sovereign power either from Diodotus II. or some of his family. He then extended his power over the neighbouring provinces, so as to become the founder of the greatness of the Bactrian monarchy, though not the actual founder of the kingdom, as has been erroneously inferred from a passage in Strabo. (Strab. xi. p. 515; Polyb. xi. 34; Wilson's *Ariana*, p. 220.) Antiochus the Great, after his expedition against Parthia in B. C. 212, proceeded to invade the territories of the Bactrian king. Euthydemus met him on the banks of the Arius, but was defeated and compelled to fall back upon Zariaspa, the capital of Bactria. (Polyb. x. 49.) From hence he entered into negotiations with Antiochus, who appears to have despaired of effecting his subjugation by force, as he was readily induced to come to terms, by which he confirmed Euthydemus in the regal dignity, and gave one of his own daughters in marriage to his son Demetrius. In return for this, Euthydemus lent him his support in his Indian expedition. (Polyb. xi. 34.) The commencement of the reign of Euthydemus may be referred with much probability to about B. C. 220. (Wilson's *Ariana*, p. 221.) Silver coins of this prince, of Greek style of workmanship and bearing Greek inscriptions, have been found in considerable numbers at Bokhara, Balkh, and other places within the limits of Bactria, thus attesting the extent to which Greek civilization had been introduced into those remote regions. (Ibid. p. 222.) [E. H. B.]



COIN OF EUTHYDEMUS.

EUTHY'MANES, or more correctly EUTHY'MENES (Εὐθυμένης), of Massilia, is referred to several times as the author of a geographical work, the real nature of which, however, is unknown. (Plut. *de Plac. Philos.* 4; Athen. ii. c. 90; Lydus *de Mens.* 68; Artemid. *Epit.* p. 63.) Clemens of Alexandria (*Strom.* i. p. 141) mentions an Euthymenes as the author of Χρονικά, but whether they are the same or different persons, cannot be determined. [L. S.]

EUTHYME'DES, a Greek painter of some note, whose time is unknown. (Plin. xxxv. 11. s. 40. § 42.) [P. S.]

EUTHY'MIDAS, a leading man at Chalcis in Euboea, was driven out of his native city by the Roman party, and made an unsuccessful attempt in B. C. 192 to bring it under the power of the Aetolians. (Liv. xxxv. 37, 38.)

EUTHY'MIDES, a vase-painter, whose name occurs frequently on vessels found at Adria on the Po, and at Volci. (Müller, *Arch. d. Kunst*, § 257, n. 7.) [P. S.]

EUTHY'MIUS ZIGABE'NUS, a Greek monk of the convent of the Virgin Mary at Constantinople, lived about the beginning of the 12th century of our era, at the time of the emperor Alexius Comnenus, with whom he was connected by intimate friendship. In A. D. 1118, when the emperor died, Euthymius was still alive; and he himself says that he twice heard the emperor dispute against the enemies of the Greek church—that is, probably against the Latins. Respecting his life, see especially Anna Comnena (lib. xv.) and L. Allatius. (*De Consens. utr. Eccles.* ii. 10. 5.) Euthymius was the author of several works, all of which are still extant in numerous MSS., but the following only have been printed: 1. Πανοπλία δογματικὴ τῆς ὀρθοδόξου πίστεως, directed against heretics of every class, was written by the command of Alexius Comnenus. It is divided into 28 titles, and its substance is taken chiefly from the early ecclesiastical fathers. A Latin translation of it was published by P. F. Zinus, Venice, 1555, fol., reprinted at Lyons, 1556, 8vo., and at Paris, 1560, 8vo. The Greek original has not yet been published, except the last title, which is contained in Sylburg's *Saracenica*, pp. 1—54. 2. Victory and Triumph over the impious, manifold, and execrable sect of the Messaliani, &c., together with fourteen anathemata pronounced against them. It was edited in Greek, with a Latin version and notes.

by J. Tollius, in his *Iter Italicum*, Traject. ad Rhen. 1696, 4to., pp. 106—125. 3. A Commentary on all the Psalms of David, and on the ten Cantica. The Greek original has not yet been printed; but a Latin translation by Philip Saulus first appeared at Verona, 1560, fol., and has often been reprinted. 4. A commentary on the four Gospels, is a compilation from St. Chrysostom and others of the early fathers. The Greek original has never been printed, but there is a very good Latin translation by J. Hentenius, Louvain, 1544, fol., reprinted at Paris, 1547, 1560, and 1602, 8vo. The work is considered one of great value, both in style and matter, and has often been made great use of by modern divines. (Fabric. *Bibl. Graec.* vol. viii. p. 328, &c.; Cave, *Hist. Lit.* vol. i. p. 646, &c.) There are a great many other persons of the name of Euthymius, respecting whom see Fabric. *Bibl. Graec.* vol. viii. p. 345, &c. [L. S.]

EUTHY'MUS (Εὔθυμος), a hero of Locri in Italy, was a son of Astycles or of the river-god Caecinus. He was famous for his strength and skill in boxing, and delivered the town of Temessa from the evil spirit Polites, to whom a fair maiden was sacrificed every year. Euthymus himself disappeared at an advanced age in the river Caecinus. (Strab. vi. p. 255; Aelian, *V. H.* viii. 18; Eustath. *ad Hom.* p. 1409.) He gained several victories at Olympia (Ol. 74, 76, and 77); and a statue of his at Olympia was the work of Pythagoras. (Paus. vi. 6. § 2, 10. § 2.) [L. S.]

EUTO'CIUS (Εὐτόκιος) of Ascalon, the commentator on Apollonius of Perga and on Archimedes, must have lived about A. D. 560. At the end of some of his commentaries on Archimedes he says he used "the edition recognised by Isidore of Miletus, the mechanic, *our master*." This Isidore was one of Justinian's architects, who built the church of St. Sophia. The Greek originals of the following works of Eutocius are preserved: *Commentaries on the first four books of the Conics of Apollonius; on the Sphere and Cylinder, on the Quadrature of the Circle*, and *on the Two Books on Equilibrium of Archimedes*. These have been printed in the Greek edition of APOLLONIUS, and in the two Greek editions of ARCHIMEDES; and Latin versions have been given with several of the versions of these two writers, sometimes complete, sometimes in part. There has been no separate print of Eutocius. These commentaries were of ordinary value, as long as geometrical help in understanding the text was required. Torelli wishes that Eutocius had applied himself to all the writings of Archimedes. But they have a merit which will preserve them, independently of their mathematical value; they contain incidentally so much information on the lost writings of Greek geometers, and on the methods of Greek arithmetic, that they are integrant parts of the history of Greek learning. Torelli found them frequently give, by way of citation, a more satisfactory text of Archimedes than that of the remaining manuscripts, which he attributes to the goodness of Isidore's edition: "haec causa fuit, cur Archimedes in Eutocii domo conquirerem ubi melius quandoque quam in propria habitabat." (Torelli *Praef. in Archimed.*; Fabric. *Bibl. Graec.* vol. iv. p. [illegible].) [A. De M.]

EUTO'LMIUS (Εὐτόλμιος), the author of four epigrams in the Greek Anthology (Brunck, *Anal.* vol. iii. p. 8; Jacobs, *Anth. Graec.* vol. ii. p. 229), of whom nothing more is known, except what may be inferred from his titles of *Scholasticus* and *Illustris*, respecting the meaning of the latter of which see Du Cange, *Gloss. Med. et Inf. Lat.* s. v. *Illustris*; *Gloss. Med. et Inf. Graec.* p. 513. (Jacobs, *Anth. Graec.* vol. xiii. p. 895). [P. S.]

EUTO'LMIUS, a patronus causarum at Constantinople, who was one of the commission of Sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530–33) to compile the Digest. (Const. *Tanta*, § 9.) [J. T. G.]

EUTRA'PELUS, P. VOLU'MNIUS, a Roman knight, obtained the surname of Eutrapelus (Εὐτράπελος) on account of his liveliness and wit (See respecting this word Aristot. *Rhet.* ii. 12.) Two of Cicero's letters are addressed to him (*ad Fam.* vii. 32, 33); and in a letter to Paetus, B. C. 46 (*ad Fam.* ix. 26), Cicero gives an amusing account of a dinner-party at the house of Eutrapelus, at which he was present.

Eutrapelus was an intimate friend of Antony, and a companion of his pleasures and debauches. (Cic. *Philipp.* xiii. 2.) The fair Cytheris, the mistress of Antony, was originally the freedwoman and mistress of Volumnius Eutrapelus, whence we find her called Volumnia, and was surrendered to Antony by his friend. (Cic. *ad Fam.* ix. 26, *Philipp.* ii. 24.) After Caesar's death, Eutrapelus, in consequence of his connexion with Antony, became a person of considerable importance; and we find that Cicero availed himself of his influence in order to get a letter presented to Antony, in which he begged for a libera legatio. (*Ad Att.* xv. 8.) On the defeat of Antony before Mutina in B. C. 43, Eutrapelus, in common with Antony's other friends, was exposed to great danger, but was protected and assisted by Atticus. The latter soon had an opportunity of returning this favour; for, on Antony's return into Italy, Eutrapelus, who was praefectus fabrum in his army, protected Atticus, who feared for his own safety on account of his connexion with Cicero and Brutus. Eutrapelus further erased from the list of proscriptions, at the intercession of Atticus, the name of the poet L. Julius Calidus, which he had inserted himself. (Nepos, *Att.* 9, 10, 12.) Eutrapelus is mentioned by Horace. (*Epist.* i. 18. 31.)

EUTRESITES (Εὐτρησίτης), a surname of Apollo, derived from Eutresis, a place between Plataeae and Thespiae, where he had an ancient oracle. (Steph. Byz. *s. v.* Εὔτρησις; Eustath. *ad Hom.* p. 268.) [L. S.]

EUTRO'PIA. 1. A native of Syria, became, by her first husband, whose name is unknown, the mother of Flavia Maximiana Theodora, who was married to Constantius Chlorus upon the reconstruction of the empire under Diocletian. Eutropia was at that time the wife of Maximianus Herculius, to whom she bore Maxentius and Fausta, afterwards united to Constantine the Great. Upon the conversion of her son-in-law, Eutropia also embraced Christianity, and repaired to Palestine. In consequence of her representations, the emperor took measures for abolishing the superstitious observances which had for ages prevailed at the oak of Mamre, so celebrated as the abode of Abraham, and caused a church to be erected on the spot.

A medal published on the authority of Goltzius alone, with the legend GAL. VAL. EUTROP., is considered as unquestionably spurious. (Aurel. Vict. *Epit.* xl.; Euseb. *H. E.* iii. 52· Tillemont,

Histoire des Empereurs, vol. iv. pp. 130, 244; Eckhel, vol. viii. p. 27.)

2. Grand-daughter of the foregoing, being the daughter of Constantius Chlorus and Flavia Maximiana Theodora, and therefore the sister of Delmatius, Julius Constantius, Hannibalianus, Constantia, and Anastasia, and half-sister of Constantine the Great. (See the genealogical table prefixed to CONSTANTINUS I.) She is believed to have been the wife of Nepotianus, who was consul A. D. 301; but at all events she was certainly the mother of that Nepotianus who assumed the purple on the 3rd of June, A. D. 350, and she perished in the proscription which followed his death twenty-eight days afterwards. [NEPOTIANUS.] (Aurel. Vict. *Epit.* xlii.; Zosim. ii. 43; Athanas. *Apolog.* vol. i. p. 677, ed. Paris, 1627.) [W. R.]

EUTRO'PIUS, the eunuch. [ARCADIUS.]

EUTRO'PIUS, a man of high rank in that portion of Upper Moesia which was called Dardania, married Claudia, daughter of Crispus, the brother of Claudius Gothicus, and by her became the father of Constantius Chlorus. See the genealogical table in vol. i. p. 831. [W. R.]

EUTRO'PIUS, a Roman historian who has been styled *Flavius* Eutropius by Sigonius and some of the earlier scholars without the slightest authority from MSS. or any ancient source for such an addition. Considerable doubts are entertained with regard to the native country of this writer. The only positive witness is Suidas, who terms him a learned Italian (Ἰταλὸς σοφιστής); but these words have been interpreted to signify merely that he wrote in Latin. The arguments of certain French writers, who have sought to prove from Symmachus that he was the countryman of Ausonius, and those of Vinetus, who endeavours from various considerations to demonstrate that he must have been a Greek, are singularly feeble and frivolous. We know from his own statements, taken in combination with various passages in the Byzantines, that he held the office of a secretary (*Epistolaris* Ἐπιστολογράφος) under Constantine the Great, that he was patronised by Julian the Apostate, whom he accompanied in the Persian expedition, and that he was alive in the reign of Valentinian and Valens, to the latter of whom his book is dedicated. To these particulars our certain information is limited. That he is the same individual with the Eutropius who, as we learn from Ammianus Marcellinus, was proconsul of Asia about A. D. 371, and who is spoken of by Libanius and Gregory Nazianzen, or with the Eutropius who, as we gather from the Codex Theodosianus, was praefectus praetorio in A. D. 380 and 381, are pure conjectures resting upon no base save the identity of name and embarrassed by chronological difficulties. In no case must he be confounded with the ambitious eunuch, great chamberlain to the emperor Arcadius, so well known from the invective of Claudian; and still less could he have been the disciple of Augustin, as not a few persons have fancied, since, if not actually dead, he must have reached the extreme verge of old age at the epoch when the bishop of Hippo was rising into fame. The only other point connected with the personal career of this author which admits of discussion, is his religion. It has been confidently asserted that it can be proved from his own words that he was a Christian. But how any one could, by any possible stretch of ingenuity, twist such a conclusion out of the passage in question (x. 116, sub fin.), even if we retain the reading "*Nimius* religionis Christianae insectator," it is very hard for an unprejudiced reader to imagine; and it is equally difficult to perceive upon what grounds we can reject or evade the testimony of Nicephorus Gregoras, who insists that the praises bestowed by Eutropius upon Constantine are peculiarly valuable, because they proceed from one who cherished hostile feelings towards that prince in consequence of differing from him in religion (διά τε τὸ τῆς θρησκείας ἀκοινώνητον) and of being the contemporary and partizan (ἡλικιώτην καὶ αἱρεσιώτην) of Julian; moreover, as if to leave no room for doubt, he declares that the observations of Eutropius, inasmuch as he was a gentile professing a different faith from Constantine (Ἕλλην δ᾽ ὢν καὶ ἀλλοφύλου θρησκείας τρόφιμος), are tainted with heathen bitterness (ἀπόζουσιν Ἑλληνικῆς πικρίας), and then goes on to adduce some examples of unfair representations.

The only work of Eutropius now extant is a brief compendium of Roman history in ten books, extending from the foundation of the city to the accession of Valens, by whose command it was composed, and to whom it is inscribed. The author, at the conclusion of the last chapter, promises a more detailed and elaborate narrative of the events in which his imperial protector was the chief agent, but we know not whether this pledge was ever redeemed. Suidas indeed records that Eutropius wrote "other things," but without specifying what these were; and Priscian quotes from some Eutropius as a grammatical authority upon the sound of the letter x, but drops no hint that this personage is the historian.

In drawing up the abridgment which has descended to us, the compiler appears to have consulted the best authorities, although not always with discrimination, and to have executed his task in general with care, although manifest errors may occasionally be detected in facts as well as in chronology, and all occurrences likely to reflect dishonour on the Roman name are sedulously glossed over or entirely omitted. The style is in perfect good taste and keeping with the nature of the undertaking. We find a plain, clear, precise, simple, familiar narrative, in which the most important events are distinctly brought out without ostentation and without any pretensions to ornament or to rhythmical cadence in the structure of the periods. The language is, for the most part, exceedingly pure, although, as might be expected, the critical eye of modern scholarship has detected several words and combinations not sanctioned by the usage of the purest models. Under these circumstances it is not surprising that this little work should have become exceedingly popular at a period when the taste for deep learning and original investigation was on the decline, and that for many ages it should have been extensively employed as a school-book. We find the substance of it copied into the chronicles of Hieronymus, Prosper, Cassiodorus, and many others: it is closely followed by Rufus, Orosius, and by a host of monkish annalists; while it is incorporated verbatim, with many additions, in the well-known *Historia Miscella*, a sort of historical farrago, which is commonly, but erroneously, supposed to have been compounded by Paul, son of Warnefrid and Theodolinda, at one time deacon of Aquileia, and

hence usually designated Paulus Diaconus. Paul, however, did publish an edition of Eutropius, when he expanded at both extremities, affixing several chapters to the commencement and bringing down the work to his own times, while by others it was continued as low as the year 813.

Thus at the revival of literature, the history of Eutropius existed under three forms: 1. The genuine ten books as they proceeded from the author. 2. The editions as extended by Paullus Diaconus and others. 3. The entire but largely interpolated copy contained in the Historia Miscella.

The Editio Princeps, which was printed at Rome, 4to. 1471, together with all the other editions which appeared during the 15th century, belong to one or other of the last two denominations. The first attempt to restore the pure original text was by Egnatius, in his edition printed at Venice in 1516, along with Suetonius and Aurelius Victor. But the great restorer of Eutropius was Schonhovius, a canon of Bruges, who published an edition from the Codex Gandavensis at Basle, 8vo., 1546 and 1552; further improvements were made by Vinetus (Pictav. 8vo. 1554), who made use of a Bourdeaux MS.; by Sylburgius, in the third volume of his Scriptt. histor. Rom. (fol. Franc. 1588), aided by a Fulda MS.; and by Merula (Lug. Bat. Elz. 8vo. 1592).

Of the very numerous editions which have appeared since the close of the 16th century, the most notable are those of Hearne, Oxon. 8vo. 1703; of Havercamp, with a copious collection of commentaries, Lug. Bat. 8vo. 1729; of Gruner, Coburg. 8vo. 1752 and 1768; of Verheyk, with voluminous notes, Lug. Bat. 8vo. 1762 and 1793; of Tzschucke, containing a new revision of the text, an excellent dissertation, together with good critical and explanatory observations, 8vo. Lips. 1796, and again improved in 1804; and of Grosse, Hall. 8vo. 1813; Hanov. 1816; Lips. 1825. On the whole, the most useful for the student are those of Tzschucke and Grosse.

Eutropius was twice translated into Greek. One of these versions, executed by Capito Lycius before the time of Justinian, has perished; that by a certain Paeanius still exists, has been frequently published, and is contained in the editions of Hearne, Havercamp, and Verheyk. Many translations are to be found into English, French, Italian, and German, none of them deserving any particular notice.

In illustration, the dictionaries of Grosse, Stendal, 1811 and 1819; and of Seebode, Hanov. 1818, 1825, and 1828; Moller, *Disputatio de Eutropio*, 4to., Altdorf. 1685; the excellent dissertation of Tzschucke prefixed to this edition; the preface of Verheyk, and the prooemium of Grosse, may be consulted.

(Suidas, *s. vv.* *Εὐτρόπιος*, *Καπίτων*; Symmach. *Epist.* iii. 47, 53; Auctor Anonym. *de Antiq. Constantinopol.* lib. i. c. 5. p. 4 (vol. xvii. of the Venetian Corpus); Codinus Curopalates, *Select. de Orig. Constantinopol.* pp. 4 and 7, ed. Venet.; Jo. Malala, *Chronograph. in vit. Julian. apost.*; Nicephor. Gregor. *Oratio encomiastica in Imp. Constant. Mag.* quoted by Fabricius and Tzschucke from Lambecius, *Comment. de Bibliothec. Caes.* viii. p. 136, ed. Kollar; Eutrop. *Dedic. ad Val. Imp.* lib. x. 16 and 18; Amm. Marcell. xxix. 1. § 36, and note of Vales.; Liban. *in vit.* vol. i. p. 113, ed. Reiske, and *Epist.* iv. 191, *ad Themist.*; Greg. Naz. *Epist.* 137, 138; Cod. Theod. i. 1. § 2, x i. 29. § 3. and Gothofred. Prosopogr. Cod. Theod. p. 52; Gennad. *De Viris Ill.* c. 49.) [W. R.]

EUTRO'PIUS (*Εὐτρόπιος*), a physician who lived probably in the fourth century after Christ, as he is mentioned along with Ausonius by Marcellus Empiricus (*in Praefat.*) as having been one of his immediate predecessors. He wrote a medical work which is noticed by Marcellus, but is no longer extant. [W. A. G.]

EU'TYCHES (*Εὐτύχης*). 1. An engraver of gems, was one of the sons of DIOSCURIDES. His name is seen on an extant gem, with the inscription ΕΥΤΥΧΗΣ ΔΙΟΣΚΟΥΡΙΔΟΥ ΑΙΓΕΑΙΟΣ. (Bracci, P. ii. tab. 73; R. Rochette, *Lettre à M. Schorn*, p. 42.)

2. Of Bithynia, a sculptor, who is known by a statue in the worst style of ancient art, with the inscription ΕΥΤΥΧΗϹ ΒΕΙΤΥΝΕΥΣ ΤΕΧΝΙΤΗϹ ΕΠΟΙΕΙ. (Winckelmann, *Gesch. d. Kunst*, b. x. c. 1. § 21.) [P. S.]

EU'TYCHES or EUTY'CHIUS, a disciple of Priscian, taught Latin grammar publicly at Constantinople, and wrote a treatise in two books, *De discernendis conjugationibus Libri II.*, inscribed to his pupil Craterus. This work was first published by Camerarius, Tubing. 4to. 1537, along with Marius Victorinus, is included in the "Grammaticae Latinae Auctores Antiqui" of Putschius, Hanov. 4to. 1605, and has been recently edited in a more correct and complete form by Lindemann (*Corpus Grammat. Lat.* i. p. 151) from a MS. now at Vienna, but formerly in the monastery of Bobbio. Here the author is termed *Eutychius* and not *Eutyches*.

Some remarks from a tract of Eutychius, *De Aspiratione*, are to be found in the 9th chapter of Cassiodorus, *De Orthographia*. [W. R.]

EU'TYCHES (*Εὐτύχης*), a presbyter and abbot at Constantinople, in the 5th century, who headed the party opposed to the Nestorian doctrines [NESTORIUS]. Nestorius having maintained that there are in Christ two persons or substances (*ὑποστάσεις*), one divine (the *Λόγος*), and one human (Jesus), but with only one *aspect*, and united not by nature, but by will and affection;—Eutyches carried his opposition to this system so far as to assert that in Christ there is but one nature, that of the Incarnate Word. The declaration "the word was made flesh" implies, according to Eutyches, that He so took human nature upon Him, that His own nature was not changed. From this it follows that His body is not a mere human body, but a body of God. There can be no doubt that this doctrine, if pushed to its logical consequences, would be highly dangerous, since it would destroy all the practical benefits of our belief in in the Incarnation, as it involves the denial that we have a High Priest who can be touched with a feeling of our infirmities. If this is borne in mind, the horror which it excited can be accounted for; and although we do not know that Eutyches, any more than many other teachers of error, did carry out his principles to their practical conclusions, still the means which were adopted to support his cause were such as to prevent our feeling any sympathy with it. His opinions became popular in the Alexandrian Church, where the doctrines of Nestorius had been most loudly condemned, and where the patriarch Dioscurus was eminently violent and unscrupulous. Eutyches

was first warned of his error privately by Eusebius, bishop of Dorylaeum, and was then denounced by him as a heretic, before a synod which assembled at Constantinople, under the presidency of Flavian, patriarch of that city. He was condemned, in spite of the extent of his influence at court, where Chrysaphius, eunuch and chief chamberlain to Theodosius II., was a close friend of Dioscurus, and godson to Eutyches. Besides this, Chrysaphius had a strong desire to crush the partisans of Pulcheria, the emperor's sister, who was warmly attached to Flavian. By his influence Theodosius was persuaded to declare himself dissatisfied with the decision of Flavian's synod, and to refer the matter to a general council, to meet at Ephesus, A. D. 449, under the presidency of Dioscurus. This is the celebrated λῃστρικὴ σύνοδος, an appellation which it most richly deserved. It was composed almost entirely of partisans of Eutyches. Flavian, and those who had judged him on the former occasion, though allowed to be present, were not to be suffered to vote. Theodoret, the historian, who had been a friend of Nestorius, was not to vote without the permission of Dioscurus; and a number of frantic Egyptian monks accompanied their abbot, Barsumas, to whom, as a vigorous opponent of Nestorius, a seat and vote in the council were assigned. For the emperor had avowed, in his letters of convocation, that his great object was πᾶσαν διαβολικὴν ἐκκόψαι ῥίζαν, meaning by this phrase the Nestorian doctrines. When the council met, all opponents of Eutyches were silenced by the outcries of the monks, the threats of the soldiers who were admitted to hear the deliberations, and the overbearing violence of the president. Flavian, Eusebius, and Theodoret were deposed, and the doctrines of Eutyches formally sanctioned; and this was regarded as a victory gained over the Eastern church by its Alexandrian rival, which two bodies often came into conflict from the different dogmatical tendencies prevalent in each. The deposed prelates, however, applied for aid to Leo the Great, bishop of Rome, who had been himself summoned to the council, but, instead of appearing there, had sent Julius, bishop of Puteoli, and three other legates, from whom therefore he obtained a correct account of the scenes which had disgraced it. He was ready to interfere, both on general grounds, and from the notion, which had already begun to take root, that to him, as the successor of St. Peter, belongod a sort of oversight over the whole church. Things were changed too at Constantinople: Chrysaphius was disgraced and banished, and Pulcheria restored to her brother's favour. In the year 450, Theodosius II. died; Pulcheria married Marcian, and procured for him the succession to the throne. A new general council was summoned at Nicaea, and afterwards adjourned to Chalcedon, A. D. 451, which 630 bishops attended. The proceedings were not altogether worthy of a body met to decide on such subjects; yet, on the whole, something like decorum was observed. The result was that Dioscurus and Eutyches were condemned, and the doctrine of Christ in one person and two natures finally declared to be the faith of the church. We know nothing of the subsequent fate of Eutyches, except that Leo wrote to beg Marcian and Pulcheria to send him into banishment, with what success does not appear. There are extant a confession of faith presented by Eutyches to the council of Ephesus (the βουλὴ λῃστρικὴ), and two petitions to the emperor Theodosius (*Concil.* vol. iv. pp. 134, 241, 250); but no works of his are in existence. This schism was continued among the monks by Eudocia, widow of Theodosius, and to such an extent, that Marcian was obliged to send an armed force to put it down. The followers of Eutyches, however, under the name of Monophysites, continued to propagate their opinions, though with little success, till the 6th century, when a great revival of those doctrines took place under the auspices of Jacob Baradaeus, who died bishop of Edessa, A. D. 588. From him they were called Jacobites, and under this title still constitute a very numerous church, to which the Armenians and Copts belong. (Evagrius, *Hist. Eccles.* i. 9; Theodoret, *Ep.* 79, 82, 92, &c.; Cave, *Script. Eccles. Hist. Lit.* vol. i.; Neander, *Kirchengesch.* iii. p. 1079, &c.) [G. E. L. C.]

EUTYCHIANUS. [COMAZON.]

EUTYCHIA'NUS (Εὐτυχιανός). There are two persons of this name in the history of Constantinople: the one is called an historian, and must have lived at the time of Constantine the Great. He is styled chief secretary of the emperor, and a sophist; but nothing further is known. (Georg. Codinus, *Select. de Orig. Constant.* 17.) The second was a friend of Agathias the historian, who undertook to write the history of his own time on the advice of Eutychianus. (Agath. *Prooem.*) [L. S.]

EUTYCHIA'NUS (Εὐτυχιανός), a physician who lived probably in or before the fourth century after Christ, as one of his medical formulae is quoted by Marcellus Empiricus (*De Medicam.* c. 14. p. 303), who calls him by the title of "Archiater." He may perhaps be the same physician who is called Terentius Eutychianus by Theodorus Priscianus (*De Medic.* iv. 14.) [W. A. G.]

EUTY'CHIDES, T. CAECI'LIUS, a freedman of Atticus. After his manumission by Atticus, his name naturally was T. Pomponius Eutychides; but when Atticus was adopted by Q. Caecilius, his freedman also altered his name into T. Caecilius Eutychides. (Cic. *ad Att.* iv. 15.) [L. S.]

EUTY'CHIDES (Εὐτυχίδης). 1. Of Sicyon, a statuary in bronze and marble, is placed by Pliny at Ol. 120, B. C. 300. (xxxiv. 8. s. 19.) He was a disciple of Lysippus. (Paus. vi. 2. § 4.) He made in bronze a statue of the river Eurotas, "in quo artem ipso amne liquidiorem plurimi dixere" (Plin. *l. c.* § 16), one of the Olympic victor Timosthenes, of Elis, and a highly-prized statue of Fortune for the Syrians on the Orontes. (Paus. *l. c.*) There is a copy of the last-named work in the Vatican Museum. (Visconti, *Mus. Pio.-Clem.* t. iii. tab. 46.) His statue of Father Liber, in the collection of Asinius Pollio, was of marble. (Plin. xxxvi. 5. s. 4. § 10.) A statue of Priapus is mentioned in the Greek Anthology (Brunck, *Anal.* ii. p. 311; Jacobs, iii. p. 24, No. XIV.) as the work of Eutychides, but it is not known whether Eutychides of Sicyon is meant. Cantharus of Sicyon was the pupil of Eutychides. [CANTHARUS.]

2. A painter of unknown time and country. He painted Victory driving a biga. (Plin. xxxv. 11. s. 40. § 34.)

3. A sculptor, whose name occurs in a sepulchral epigram in the Greek Anthology. (Brunck, *Anal.* vol. iii. p. 307; Jacobs, vol. iv. p. 274, No. DCCXIX.) [P. S.]

EUTY'CHIUS, the grammarian. [EUTYCHES.]

EUTY'CHIUS (Εὐτύχιος), was originally a monk of the town of Amaseia, whence he was sent by his fellow-citizens to Constantinople, as proxy for their bishop. The great talent he displayed in some theological controversy gained him general admiration, and the emperor in A. D. 553 raised him to the highest dignity in the church at Constantinople. In the same year he accordingly presided at an ecumenical synod, which was held in that city. In A. D. 564, he incurred the anger of the emperor Justinian, by refusing to give his assent to a decree respecting the incorruptibility of the body of Christ previous to his resurrection, and was expelled from his see in consequence. He was at first confined in a monastery, then transported to an island, Princepo, and at last to his original convent at Amaseia. In 578, the emperor Tiberius restored him to his see, which he henceforth retained until his death in 585, at the age of 73. There is extant by him a letter addressed to pope Vigilius, on the occasion of his elevation in A. D. 553. It is printed in Greek and Latin among the *Acta Synodi quintae*, Concil. vol. v. p. 425, &c. He also wrote some other treatises, which, however, are lost. (Evagr. iv. 38; Gregor. *Moral.* xiv. 29; Cave, *Hist. Lit.* vol. i. p. 413, &c.) [L. S.]

EUXE'NIDAE (Εὐξενίδαι), a noble family among the Aeginetans, celebrated by Pindar in his ode (*Nem.* vii.) in honour of one of its members, Sogenes, who was victorious in the boys' pentathlon in the 54th Nemead (according to Hermann's emendation of the Scholia), that is, in B. C. 46⅞. The poet also mentions the victor's father, Thearion, with whom he seems to have been intimate. The ode contains some considerable difficulties, and has been very differently explained by Böckh, Dissen, and Hermann. (Pindar, *l. c.*; Schol., and Böckh and Dissen's notes; Hermann, *de Sogenis Aeginetae Victoria quinquertii Dissertatio*, Lips. 1822, *Opuscula*, vol. iii. p. 22.) [P. S.]

EUXE'NIDAS, a painter, who instructed the celebrated Aristeides, of Thebes. He flourished about the 95th or 100th Olympiad, B. C. 400 or 380. (Plin. *H. N.* xxxv. 10. s. 36. § 7.) [P. S.]

EUXE'NIDES. [EVETES.]

EU'XENUS (Εὔξενος.) 1. Is mentioned by Dionysius of Halicarnassus (i. 34) as a ποιητὴς ἀρχαῖος, who wrote upon early Italian traditions. As he is not mentioned anywhere else, and as it is strange to find an *ancient* Greek writing upon Italian myths, some critics have proposed to read Ἔννιος, instead of Εὔξενος; but Ennius can scarcely be classed among the mythographers.

2. Of Heracleia, was the instructor of Apollonius of Tyana in Pythagorean philosophy, of which he is said to have possessed a very competent knowledge. (Philostr. *Vit. Apoll.* i. 7.) [L. S.]

EUXI'THEUS (Εὐξίθεος), a Pythagorean philosopher, from whom Athenaeus (iv. p. 157) quotes the opinion that the souls of all men were confined by the gods to their bodies and to this world as a punishment, and that unless they remained there for the period appointed by the deity, they would be doomed to still greater sufferings. [L. S.]

EXA'DIUS (Ἐξάδιος), one of the Lapithae, who distinguished himself in the contest at the nuptials of Peirithoüs. (Hes. *Scut. Herc.* 180; Ov. *Met.* xii. 266, &c.) [L. S.]

EXAE'NETUS (Ἐξαίνετος), of Agrigentum, gained victories in the foot race at Olympia, in B. C. 416 (Ol. 91) and B. C. 412 (Ol. 92.) On his return from Olympia, Exaenetus was escorted into the city by a magnificent procession of 300 chariots, each drawn by two white horses. (Diod. xiii. 34, 82; Aelian, *V. H.* ii. 8.) [L. S.]

EXEDARES. [ARSACIDAE, p. 363, a.]

EXI'TIUS, quaestor in B. C. 43, and one of Antony's supporters, is called by Cicero (*Philipp.* xiii. 13) the *frater* (probably the cousin-german) of Philadelphus, by which name he means to indicate C. Annius Cimber. [Comp. CIMBER, ANNIUS.]

EXSUPERA'NTIUS, JU'LIUS, a Roman historian, with regard to whom we possess no information, but who, from the character of his style, is believed to have flourished in the fifth or sixth century. Under his name we have a short tract, entitled *De Marii, Lepidi, ac Sertorii bellis civilibus*, which many suppose to have been abridged from the Histories of Sallust.

It will be found appended to the editions of Sallust by Wasse, Cantab. 4to. 1710; by Corte, Lips. 4to. 1724; by Havercamp, Amstel. 4to. 1742; and by Gerlach, Basil. 4to. 1823. (Mollerus, *Disp. de Julio Exsuperantio.* Allorf. 4to. 1690.) [W. R.]

EXSUPERATO'RIUS, one of the twelve titles assumed by the Emperor Commodus, who ordained that the month of December should be distinguished by this name. [COMMODUS.] (Dion Cass. lxxii. 15; Zonar. xii. 5; Lamprid. *Commod.* 11; Aurel. Vict. *de Caes.* xvii.; Eutrop. viii. 7; Suidas, *s. v.* Κόμοδος.) [W. R.]

EXSUPE'RIUS, descended from a family of Bordeaux, was professor of rhetoric first at Toulouse, and subsequently at Narbonne, where he became the preceptor of Flavius Julius Delmatius, and of his brother Hannibalianus, who, after their elevation, procured for their instructor the dignity of Praeses Hispaniae. Having acquired great wealth, he retired to pass the remainder of his life in tranquillity at Cahors (Cadurca). He is known to us only from a complimentary address by Ausonius, who calls upon him to return and shed a lustre upon the city of his ancestors. (Auson. *Prof.* xvii.) [W. R.]

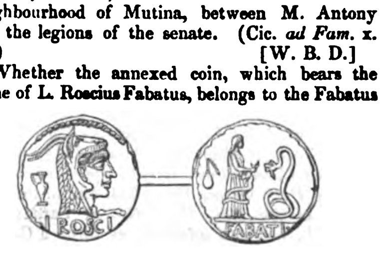
EZEKIE'LUS (Ἐζεκιῆλος), the author of a work in Greek entitled ἐξαγωγή, which is usually called a tragedy, but which seems rather to have been a metrical history, in the dramatic form, and in iambic verse, written in imitation of the Greek tragedies. The subject was the Exodus of the Israelites from Egypt. The author appears to have been a Jew, and to have lived at the court of the Ptolemies, at Alexandria, about the second century B. C. Considerable fragments of the work are preserved by Eusebius (*Praep. Evang.* ix. 28, 29), Clemens Alexandrinus (*Strom.* i. p. 344, fol.), and Eustathius (*ad Hexaëm.* p. 25). These fragments were first collected, and printed with a Latin version, by Morell, Par. 1580 and 1590, 8vo., and were reprinted in the *Poetae Christ. Graec.*, Par. 1609, 8vo., in Lectius's *Corpus Poet. Graec. Trag. et Com.*, Col. Allobr. 1614, fol., in Bignius's *Collect. Poet. Christ.*, appended to the *Biblioth. Patr. Graec.*, Par. 1624, fol., in the 14th volume of the *Bibl. Patr. Graec.*, Par. 1644—1654, fol., and in a separate form, with a German translation and notes, by L. M. Philippson, Berlin, 1830, 8vo. (Fabric. *Bibl. Graec.* vol. ii. pp. 505-6; Welcker, *die Griech. Tragöd.* p. 1270.) [P. S.]

F.

FABA'TUS, CALPU'RNIUS, a Roman knight, accused by suborned informers in A. D. 64, of being privy to the crimes of adultery and magical arts which were alleged against Lepida, the wife of C. Cassius. By an appeal to Nero, judgment against Fabatus was deferred, and he eventually eluded the accusation. (Tac. *Ann.* xvi. 8.) Fabatus was grandfather to Calpurnia, wife of the younger Pliny. (Plin. *Ep.* viii. 10.) He possessed a country house, Villa Camilliana, in Campania. (*Id.* vi. 30.) He long survived his son, Pliny's father-in-law, in memory of whom he erected a portico at Comum, in Cisalpine Gaul. (v. 12.) According to an inscription (Gruter, *Inscript.* p. 382), Fabatus died at Comum. The following letters are addressed by Pliny to Fabatus, his *prosocer* (iv. 1, v. 12, vi. 12, 30, vii. 11, 16, 23, 32, viii. 10). [W. B. D.]

FABA'TUS, L. RO'SCIUS, was one of Caesar's lieutenants in the Gallic war, and commanded the thirteenth legion on the Lower Rhine, in the winter of B. C. 54. It was during this winter that Ambiorix [AMBIORIX] induced the Eburones and Nervii to attack in detail the quarters of the Roman legions, but in the operations consequent on their revolt Fabatus seems to have taken no part, since the district in which he was stationed remained quiet. (Caes. *B. G.* v. 24.) He apprised Caesar, however, of hostile movements in Armorica in the same winter. (*Ibid.* 53.) Fabatus was one of the praetors in B. C. 49, and was sent by Pompey from Rome to Caesar at Ariminum, with proposals of accommodation, both public and private. He was charged by Caesar with counter-proposals, which he delivered to Pompey and the consuls at Capua. (Cic. *ad Att.* viii. 12; Caes. *B. C.* i. 8, 10; Dion Cass. xli. 5.) Fabatus was despatched on a second mission to Caesar by those members of the Pompeian party who were anxious for peace. (Dion Cass. *l. c.*) As Cicero mentions his meeting with L. Caesar at Minturnae on his return from Ariminum, and as L. Caesar was the companion of Fabatus, at least on their first journey to and from C. Caesar, Fabatus, though not expressly named by him, probably met Cicero at Minturnae also, and communicated Caesar's offers, January 22. B. C. 49. (Cic. *ad Att.* vii. 13.) According to Cicero (*ad Att.* vii. 14), Fabatus and L. Caesar, on their return from Ariminum, delivered Caesar's offer to Pompey, not at Capua, but at Teanum. Fabatus was killed April 14th or 15th, B. C. 43, in the first of the battles in the neighbourhood of Mutina, between M. Antony and the legions of the senate. (Cic. *ad Fam.* x. 33.) [W. B. D.]

Whether the annexed coin, which bears the name of L. Roscius Fabatus, belongs to the Fabatus



above mentioned, is doubtful. It represents on the obverse the head of Juno Sospita, and the reverse refers to the worship of that goddess at Lanuvium. (Eckhel, vol. v. p. 292, &c.)

FABE'RIUS. 1. Seems to have been a debtor of M. Cicero's, since in several of his letters to Atticus (*ad Att.* xii. 21, 25, 51, xiii. 8), Cicero speaks of him as a person from whom a certain sum was due, and should be demanded, in case of the purchase of some gardens in Rome (*Horti Drusiani, Lamiani*, &c.), which Cicero wished to buy. He was however, after a time, disposed to be lenient with Faberius (*ad Att.* xv. 13). If by *Meto* (in *Epist. ad Att.* xii. 51) Caesar be meant, in allusion to his reformation of the calendar (Suet. *Caes.* 40), the interest on the money owed by Faberius to Cicero may have been affected by the extension of the current year B. C. 46. Cicero seems to have been cautious of giving offence to Faberius; and if he were the same person with Caesar's private secretary, mentioned below, and the transaction between them, as has been supposed, referred to property sold or confiscated during the civil wars, Cicero's reluctance to enforce payment may in B. C. 45 have been prudent as well as lenient.

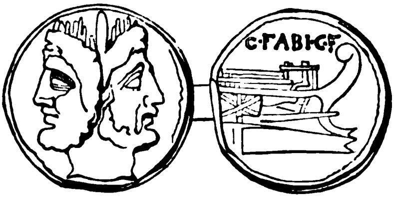
2. One of the private secretaries of C. Julius Caesar. After Caesar's assassination, in B. C. 44, Antony attached to himself Faberius, by whose aid he inserted whatever he chose into the late dictator's papers. Since a decree of the senate had previously declared all Caesar's acta, and his will, valid and binding on the state, Antony, by employing one of Caesar's own secretaries, could insert, without danger of detection, whatever he wished into the papers (ὑπομνήματα), since the autograph of Faberius made it difficult to distinguish the genuine from the spurious memoranda. (Appian, *B. C.* iii. 5.) Dion Cassius (xliv. 3) says that Antony secured the services of Caesar's secretaries, but he does not name Faberius. [W.B.D.]

FA'BIA, the name of two daughters of the patrician M. Fabius Ambustus. The elder was married to Ser. Sulpicius, a patrician, and one of the military tribunes of the year B. C. 376, and the younger to the plebeian C. Licinius Stolo, who is said to have been urged on to his legislation by the vanity of his wife. Once, so the story runs, while the younger Fabia was staying with her sister, a lictor knocked at the door to announce the return of Ser. Sulpicius from the forum. This noise frightened the younger Fabia, who was unaccustomed to such things, and her elder sister ridiculed her for her ignorance. This, as well as the other honours which were paid to Servilius, deeply wounded the vanity of the younger Fabia, and her jealousy and envy made her unhappy. Her father perceived that she was suffering from something, and contrived to elicit the cause of her grief. He then consoled her by telling her that shortly she should see the same honours and distinctions conferred upon her own husband, and thereupon he consulted with C. Licinius Stolo about the steps to be taken for this purpose; and L. Sextius being let into the secret, a plot was formed of which the legislation of C. Licinius and L. Sextius was the result. (Liv. vi. 34; Zonar. vii. 24; Aur. Vict. *de Vir. Illustr.* 20.) The improbability and inconsistency of this story has long since been exploded, for how could the younger Fabia have been ignorant of or startled by the distinctions enjoyed by her sister's husband, as her own father had been invested with the same office in B. C. 381? The story must therefore be

considered as one of those inventions by which a defeated party endeavours to console itself, namely, by tracing the conqueror's actions to base and ignoble motives. [L. S.]

FA'BIA GENS, one of the most ancient patrician gentes at Rome, which traced its origin to Hercules and the Arcadian Evander. (Ov. *Fast.* ii. 237, *ex Pont.* iii. 3. 99; Juv. viii. 14; Plut. *Fab. Max.* 1; Paul. Diac. *s. v. Favii*, ed. Müller.) The name is said to have originally been Fodii or Fovii, which was believed to have been derived from the fact of the first who bore it having invented the method of catching wolves by means of ditches (*foveae*), whereas, according to Pliny, (*H. N.* xviii. 3), the name was derived from *faba*, a bean, a vegetable which the Fabii were said to have first cultivated. The question as to whether the Fabii were a Latin or a Sabine gens, is a disputed point. Niebuhr and, after him, Göttling (*Gesch. der Röm. Staatsv.* pp. 109, 194,) look upon them as Sabines. But the reason adduced does not seem satisfactory; and there is a legend in which their name occurs, which refers to a time when the Sabines were not yet incorporated in the Roman state. This legend, it is true, is related only by the pseudo-Aurelius Victor (*de Orig. Gent. Rom.* 22); but it is alluded to also by Plutarch (*Romul.* 22) and Valerius Maximus (ii. 2. § 9). When Romulus and Remus, it is said, after the death of Amulius, offered up sacrifices in the Lupercal, and afterwards celebrated a festival, which became the origin of the Lupercalia, the two heroes divided their band of shepherds into two parts, and each gave to his followers a special name: Romulus called his the Quinctilii, and Remus his the Fabii. (Comp. Ov. *Fast.* ii. 361, &c., 375, &c.) This tradition seems to suggest, that the Fabii and Quinctilii in the earliest times had the superintendence of the sacra at the Lupercalia, and hence the two colleges of the Luperci retained these names even in much later times, although the privilege had ceased to be confined to those two gentes. (Cic. *Phil.* ii. 34, xiii. 15, *pro Cael.* 26; Propert. iv. 26; Plut. *Caes.* 61.) It was from the Fabia gens that one of the Roman tribes derived its name, as the Claudia, in later times, was named after the Claudia gens. The Fabii do not act a prominent part in history till after the establishment of the commonwealth; and three brothers belonging to the gens are said to have been invested with seven successive consulships, from B. C. 485 to 479. The house derived its greatest lustre from the patriotic courage and tragic fate of the 306 Fabii in the battle on the Cremera, B. C. 477. [VIBULANUS, K. FABIUS, No. 3.] But the Fabii were not distinguished as warriors alone: several members of the gens act an important part also in the history of Roman literature and of the arts. The name occurs as late as the second century after the Christian aera. The family-names of this gens under the republic are:—AMBUSTUS, BUTEO, DORSO, LABEO, LICINUS, MAXIMUS (with the agnomens *Aemilianus*, *Allobrogicus*, *Eburnus*, *Gurges*, *Rullianus*, *Servilianus*, *Verrucosus*), PICTOR, and VIBULANUS. The other cognomens, which do not belong to the gens, are given below. [L. S.]

The only cognomens that occur on coins are *Hispaniensis* [see Vol. I. p. 180, a.], *Labeo*, *Maximus*, and *Pictor*. The two coins represented below have no cognomen upon them, and it is doubtful to whom they are to be referred. The former has on the obverse the two-faced head of Janus, and on the reverse the prow of a ship: the latter exhibits on the obverse a female head, and on the





reverse Victory in a biga; the letters EX A. PV. denote *Ex Argento Publico.* (Eckhel, vol. v. p. 209, &c.)

FABIA'NUS, PAPI'RIUS, a Roman rhetorician and philosopher in the time of Tiberius and Caligula. He was the pupil of Arellius Fuscus and of Blandus in rhetoric, and of Sextius in philosophy: and although much the younger of the two, he instructed Albutius Silas in eloquence. (Senec. *Controv.* ii. prooem. pp. 134–6, iii. p. 204, ed. Bipont.) The rhetorical style of Fabianus is described by the elder Seneca (*Controv.* iii. proem.), and he is frequently cited in the third book of *Controversiae*, and in the *Suasoriae*. His early model in rhetoric was his instructor Arellius Fuscus; but he afterwards adopted a less ornate form of eloquence, though he never attained to perspicuity and simplicity. Fabianus soon, however, quitted rhetoric for philosophy; and the younger Seneca places his philosophical works next to those of Cicero, Asinius Pollio, and Livy the historian. (Senec. *Epist.* 100.) The philosophical style of Fabianus is described in this letter of Seneca's, and in some points his description corresponds with that of the elder Seneca. (*Controv.* ii. prooem.) Both the Senecas seem to have known, and certainly greatly esteemed Fabianus. (Cf. *Controv.* iii. prooem. with *Epist.* 11.) Fabianus was the author of a work entitled [Rerum ?] *Civilium*; and his philosophical writings exceeded Cicero's in number. (Senec. *Epist.* 100.) He had also paid great attention to physical science, and is called by Pliny (*H. N.* xxxvi. 15, s. 24) *rerum naturae peritissimus.* From Seneca (*Natur. Quaest.* iii. 27), he appears to have written on *Physics*; and his works entitled *De Animalibus* and *Causarum Naturalium Libri* are frequently referred to by Pliny (*H. N.* generally in his Elenchos or summary of materials, i. ii. vii. ix. xi. xii. xiii. xiv. xv. xvii. xxiii. xxviii. xxxvi., and specially, but without mention of the particular work of Fabianus, ii. 47. § 121, ii. 102. § 223, ix. 8. § 25, xii. 4. § 20, xv. 1. § 4, xxiii. 11. § 62, xxviii. 5. § 54). [W. B. D.]

FABIA'NUS, VALE'RIUS, a Roman of rank sufficient to aspire to the honours of the state, was convicted before the senate in A. D. 62, of conspiring

with Vincius Rufinus, Antonius Primus, and others, to impose on his aged and wealthy relative, Domitius Balbus, a forged will. Fabianus was degraded from the senatorian order by the Lex Cornelia *Testamentaria* or *De Falsis*. (Tac. *Ann.* xiv. 40; comp. Instit. iv. 18. § 7; Paulus, *Recept. Sententiarum*, v. tit. 25.) [W. B. D.]

FABI'LIUS, or FABILLUS, a professor of literature in the third century A. D., who instructed the younger Maximinus in the Greek language, and was the author of several Greek epigrams, which were mostly inscriptive lines for the statues and portraits of his youthful pupil. (Capitolin. *Maximin. Jun.* 1.) [W. B. D.]

FA'BIUS DOSSENNUS. [DOSSENNUS.]

FA'BIUS FABULLUS. [FABULLUS.]

FA'BIUS HADRIA'NUS. [HADRIANUS.]

FA'BIUS LABEO. [LABEO.]

FA'BIUS MELA. [MELA.]

FA'BIUS PLANCI'ADES FULGE'NTIUS. [FULGENTIUS.]

FA'BIUS PRISCUS. [PRISCUS.]

FA'BIUS RU'STICUS. [RUSTICUS.]

FA'BIUS SABI'NUS. [SABINUS.]

FA'BIUS SANGA. [SANGA.]

FA'BIUS, VERGILIA'NUS. [VERGILIANUS.]

FABRI'CIA GENS, seems to have belonged originally to the Hernican town of Aletrium, where Fabricii occur as late as the time of Cicero (*pro Cluent.* 16, &c.) The first Fabricius who occurs in history is the celebrated C. Fabricius Luscinus, who distinguished himself in the war against Pyrrhus, and who was probably the first of the Fabricii who quitted his native place and settled at Rome. We know that in B. C. 306, shortly before the war with Pyrrhus, most of the Hernican towns revolted against Rome, but were subdued and compelled to accept the Roman franchise without the suffrage: three towns, Aletrium, Ferentinum, and Verulae, which had remained faithful to Rome, were allowed to retain their former constitution; that is, they remained to Rome in the relation of isopolity. (Liv. ix. 42, &c.) Now it is very probable that C. Fabricius Luscinus either at that time or soon after left Aletrium and settled at Rome, where, like other settlers from isopolite towns, he soon rose to high honours. Besides this Fabricius, no members of his family appear to have risen to any eminence at Rome; and we must conclude that they were either men of inferior talent, or, what is more probable, that being strangers, they laboured under great disadvantages, and that the jealousy of the illustrious Roman families, plebeian as well as patrician, kept them down, and prevented their maintaining the position which their sire had gained. LUSCINUS is the only cognomen of the Fabricii that we meet with under the republic: in the time of the empire we find a Fabricius with the cognomen VEIENTO. There are a few without a cognomen. [L. S.]

FABRI'CIUS. 1. C. and L. FABRICIUS belonged to the municipium of Aletrium, and were twins. According to Cicero (*pro Cluent.* 16, &c.), they were both men of bad character; and C. Fabricius, in particular, was charged with having allowed himself to be made use of as a tool of Oppianicus, about B. C. 67, to destroy A. Cluentius. [A. CLUENTIUS, No. 2.]

2. L. FABRICIUS, C. F., perhaps a son of No. 1, was curator viarum in B. C. 62, and built a new bridge of stone, which connected the city with the island in the Tiber, and which was called, after him, *pons Fabricius*. The time at which the bridge was built is expressly mentioned by Dion Cassius (xxxvii. 45), and the name of its author is still seen on the remnants of the bridge, which now bears the name of *ponte quattro capi*. On one of the arches we read the inscription: "L. FABRICIUS, C. F. CUR. VIAR. FACIUNDUM COERAVIT IDEMQUE PROBAVIT;" and on another arch there is the following addition: "Q. LEPIDUS, M. F., M. LOLLIU, M. F., EX S. C. PROBAVERUNT," which probably refers to a restoration of the bridge by Q. Lepidus and M. Lollius. The scholiast on Horace (*Sat.* ii. 3, 36) calls the Fabricius who built that bridge a consul, but this is obviously a mistake. (Becker, *Handbuch d. Röm. Alterthümer*, vol. i. p. 699.) There is also a coin bearing the name of L. Fabricius. (Eckhel, *Doctr. Num.* vol. v. p. 210.)

3. Q. FABRICIUS was tribune of the people in B. C. 57, and well disposed towards Cicero, who was then living in exile. He brought before the people a motion that Cicero should be recalled, as early as the month of January of that year. But the attempt was frustrated by P. Clodius by armed force. (Cic. *ad Qu. Frat.* i. 4, *post Red. in Sen.* 8, *pro Sext.* 35, &c., *pro Milon.* 14.) In the Monumentum Ancyranum and in Dion Cassius (xlviii. 35), he is mentioned as consul suffectus of the year B. C. 36. [L. S.]

FABULLUS, painter. [AMULIUS.]

FABULLUS, FA'BIUS, one of the several persons to whom the murder of Galba, in A. D. 69, was attributed. He carried the bleeding head of the emperor, which, from its extreme baldness, was difficult to hold, in the lappet of his sagum, until, compelled by his comrades to expose it to public view, he fixed it on a spear and brandished it, says Plutarch, as a bacchanal her thyrsus, in his progress from the forum to the praetorian camp (Plut. *Galb.* 27; comp. Sueton. *Galb.* 20). But for the joint statement of Plutarch (*l. c.*) and Tacitus (*Hist.* i. 44), that Vitellius put to death all the murderers of Galba, this Fabullus might be supposed the same with Fabius Fabullus, legatus of the fifth legion, whom the soldiers of Vitellius, A. D. 69, chose as one of their leaders in the mutiny against Alienus Caecina [CAECINA, No. 9], when he prematurely declared for Vespasian. (Tacit. *Hist.* iii. 14.) [W. B. D.]

FACUNDUS, styled "Episcopus Hermianensis," from the see which he held in the province of Byzacium, in Africa Propria, lived about the middle of the sixth century. When Justinian (A. D. 544) published an edict condemning, 1st, the Epistle of Ibas, bishop of Edessa; 2d, the doctrine of Theodore, bishop of Mopsuestia; and 3d, certain writings of Theodoret, bishop of Cyrus or Cyrrus; and anathematising all who approved of them, his edict was resisted by many, as impugning the judgment of the general council of Chalcedon (held A. D. 451), at which the prelates whose sentiments or writings were obnoxious were not only not condemned, but two of them, Ibas and Theodore, restored to their sees, from which they had been expelled. Facundus was one of those who rejected the Emperor's edict; and was requested by his brethren (apparently the other bishops of Africa) to prepare a defence of the Council on the three points (currently termed by ecclesiastical writers the "tria capitula") on which its judgment

was impugned. He was at Constantinople, engaged in this work, when the pope, Vigilius (A. D. 547), arrived, and directed him and all the other bishops who were there, about seventy in number, to give their opinion on the "tria capitula" in writing in seven days. The answer of Facundus consisted of extracts from his unfinished work; but as, from the haste and excitement under which it was prepared, and the inaccuracy of some of its quotations, it did not satisfy its author, he afterwards finished and published his larger work, as being a more moderate and better arranged defence of the council. Vigilius having been induced to approve of the condemnation of Ibas, Theodore, and Theodoret, though with a reservation of the authority of the council of Chalcedon, Facundus, with the bishops of Africa and of some other provinces, refused to have communion with him and with those who joined in the condemnation; and being persecuted for this, he was obliged to conceal himself. During this concealment, at the request of some persons whom he does not name, he wrote his reply to Mocian, a scholasticus or pleader, who had written against the decision of the council of Chalcedon. Nothing further is known of Facundus. Two of his writings, viz. *Pro Defensione Trium Capitulorum Libri XII.*, and *Contra Mocianum Liber*, were published with notes by Sirmond (8vo. Paris. 1629). These works, with Sirmond's notes, are reprinted in the edition of the works of Optatus, by Philippus Priorius, and in the *Bibliotheca Patrum*, vol. x. ed. Lyon, A. D. 1677, and vol. xi. ed. Venice, by Gallandius, A. D. 1765. Another work of Facundus, entitled *Epistola Fidei Catholicae in Defensione Trium Capitulorum*, was first published in the *Spicilegium* of D'Achery (vol. iii. p. 106 of the first edition, or vol. iii. p. 307. ed. of 1723), chiefly with the view of showing that Facundus continued out of communion with the Pope and the Catholic Church, and so of weakening his authority: for the Protestants had cited a passage from his *Defensio Trium Capitulorum* against the doctrine of the Real Presence. This letter is reprinted in the *Bibliotheca Patrum* of Gallandius. Cassiodorus (*Expos. in Psalm* cxxxviii. sub fin.) speaks of two books of Facundus *De duabus Naturis Domini Christi*. By some scholars he is thought to mean the two first books of the *Defensio*; but Fabricius thinks that he speaks of a separate work of Facundus now lost. (Facundus, works as above; Victor Tunnunensis, *Chronicon*; Isidor. Hisp. *De Scrip. Eccles.* c. 19.; Baronius, *Annal. ad Ann.* 546, 547, and Pagius, *Critic. in Baron.*; Cave, *Hist. Lit.* vol. i. p. 520; Fabric. *Bibl. Graec.* vol. x. p. 543, and *Bibl. Med. et Inf. Latin.* vol. ii. p. 140, Padua, 1754; Galland. *Biblioth. Patrum*, vol. xi., *Proleg.* c. 13.) [J. C. M.]

FA'DIA. 1. A daughter of Q. Fadius Gallus. She was fraudulently robbed of her paternal inheritance by P. Sextilius Rufus. (Cic. *de Fin.* ii. 17, &c.)

2. A daughter of C. or Q. Fadius, married to the triumvir M. Antonius, at the time when he was yet a young man. She bore him several children. (Cic. *Philipp.* ii. 2, xiii. 10, *ad Att.* xvi. 11.) [L. S.]

FADILLA. 1. Aurelia Fadilla, a daughter of Antoninus Pius and Faustina. (Eckhel, vol. vii. p. 38.)

2. Fadilla, a daughter of M. Aurelius and the younger Faustina. (Gruter, p. cclii. 8; Murator, p. 242. 3, p. 590. 4.)

3. Junia Fadilla, a descendant of M. Antoninus or M. Aurelius, betrothed to Maximus Caesar. (Capitolin. *Maximin. jun.* 1.) [W. R.]

FA'DIUS, the name of a family of the municipium of Arpinum. Some of the members of it settled at Rome, while others remained in their native place. The Fadii appear in history about the time of Cicero, but none of them rose to any higher office than the tribuneship. The only cognomens that occur in the family, are Gallus and Rufus. The following have no surnames:—

1. C. or Q. Fadius, for in one of the two passages in which he is mentioned, he is called Caius, and in the other Quintus. He was a *libertinus*, and seems to have possessed considerable wealth, for his daughter, who was married to M. Antonius, is called a rich woman. (Cic. *Philipp.* ii. 2, *ad Att.* xvi. 11.)

2. L. Fadius, was aedile in his native place of Arpinum, in B. C. 44. (Cic. *ad Att.* xv. 15, 17, 20.)

3. Sex. Fadius, a disciple of the physician Nicon, but otherwise unknown. (Cic. *ad Fam.* vii. 20.) [L. S.]

FADUS, CUS'PIUS, a Roman eques of the time of the Emperor Claudius. After the death of King Agrippa, in A. D. 44, he was appointed by Claudius procurator of Judaea. During his administration peace was restored in the country, and the only disturbance was created by one Teudas, who came forward with the claim of being a prophet. But he and his followers were put to death by the command of Cuspius Fadus. He was succeeded in the administration of Judaea by Tiberius Alexander. (Joseph. *Ant.* xix. 9, xx. 5. § 1, *Bell. Jud.* ii. 11. § 5; Tac. *Hist.* v. 9; Zonar. xii. 11; Euseb. *Hist. Eccl.* ii. 11.) [L. S.]

FALACER, or, more fully, *divus pater Falacer*, is mentioned by Varro (*de L. L.* v. 84, vii. 45) as an ancient and forgotten Italian divinity, whom Hartung (*Die Rel. d. Röm.* ii. p. 9) is inclined to consider to be the same as Jupiter, since *falandum*, according to Festus, was the Etruscan name for "heaven." [L. S.]

FALA'NIUS, a Roman eques, one of the first victims of the public accusers in the reign of Tiberius. He was charged, A. D. 15, with profaning the worship of Augustus Caesar, first by admitting a player of bad repute to the rites, and secondly by selling with his garden a statue of the deceased emperor. Tiberius acquitted Falanius, remarking that the gods were quite able to take care of their own honour. (Tac. *Ann.* i. 73; Dion Cass. lvii. 24.) [W. B. D.]

P. FALCI'DIUS, tribune of the plebs in B.C. 40, was the author of the *Lex Falcidia de Legatis*, which remained in force in the sixth century A. D., since it was incorporated by Justinian in the Institutes. It is remarkable that Dion Cassius (xlviii. 33). mistakes its import. He says that the heres, if unwilling to take the hereditas, was allowed by the Falcidian law to refuse it on taking a fourth part only. But the Lex Falcidia enacted that at least a fourth of the estate or property of the testator should be secured to the heres scriptus. (*Dict. of Ant. s. v. Legatum.*) The Falcidius mentioned by Cicero in his speech for the Manilian law (19), had the praenomen *Caius*. He had been tribune of the people and legatus, but in

what year is unknown. (Schol. Gronov. *pro Leg. Man.* 19. ed. Orelli). [W. B. D.]

FALCO, Q. SO'SIUS, a Roman of high birth and great wealth, consul for the year A. D. 193, one of those whom Commodus had resolved to put to death that very night on which he himself was slain. When the Praetorians became disgusted with the reforms of Pertinax, they endeavoured to force the acceptance of the throne upon Falco, and actually proclaimed him emperor. The plot, however, failed, and many of the ringleaders were put to death; but Falco, whose guilt was by no means proved, and who was even believed by many to be entirely innocent, was spared, and, retiring to his property, died a natural death. (Dion Cass. lxxii. 22, lxxiii. 8; Capitolin. *Pertin.* 8.) [W. R.]

FALCO'NIA PROBA, a poetess, greatly admired in the middle ages, but whose real name, and the place of whose nativity, are uncertain. We find her called *Flatonia Veccia*, *Faltonia Anicia*, *Valeria Faltonia Proba*, and *Proba Valeria*; while Rome, Orta, and sundry other cities, claim the honour of her birth. Most historians of Roman literature maintain that she was the noble *Anicia Faltonia Proba*, the wife of Olybrius Probus, otherwise called Hermogenianus Olybrius, whose name appears in the Fasti as the colleague of Ausonius, A. D. 379; the mother of Olybrius and Probinus, whose joint consulate has been celebrated by Claudian; and, according to Procopius, the traitress by whom the gates of Rome were thrown open to Alaric and his Goths. But there seems to be no evidence for this identification; and we must fall back upon the testimony of Isidorus, with whose words, "Proba uxor Adelfii Proconsulis," our knowledge begins and ends, unless we attach weight to a notice found at the end of one of the MS. copies written in the tenth century, quoted by Montfaucon in his *Diarium Italicum* (p. 36), "Proba uxor Adolphi mater Olibrii et Aliepii cum Constantii bellum adversus Magnentium conscripsisset, conscripsit et hunc librum."

The only production of Falconia now extant is a *Cento Virgilianus*, inscribed to the Emperor Honorius, in terms which prove that the dedication must have been written after A. D. 393, containing narratives in hexameter verse of striking events in the Old and New Testament, expressed in lines, half lines, or shorter portions of lines derived exclusively from the poems of Virgil, which are completely exhausted in the process. Of course no praise, except what is merited by idle industry and clever dulness, is due to this patch-work; and we cannot but marvel at the gentle terms employed by Boccacio and Henry Stephens in reference to such trash. We learn from the prooemium that she had published other pieces, of which one upon the civil wars is particularly specified, but of these no trace remains. The *Homerocentones*, by some ascribed to Falconia, belong in reality to Eudoxia.

The *Cento Virgilianus* was first printed at Venice, fol. 1472, in a volume containing also the Epigrams of Ausonius, the *Consolatio ad Liviam*, the pastorals of Calpurnius, together with some hymns and other poems; this was followed, in the same century, by the editions published at Rome, 4to. 1481; at Antwerp, 4to. 1489, and at Brixia, 8vo. 1496. The most elaborate are those of Meibomius, Helmst. 4to. 1597, and of Kromayer, Hal. Magd. 8vo. 1719. (See also the *Bibliotheca Max. Patrum*, Lugdun. 1677, vol. v. p. 1218; Isidor. *Orig.* i. 38, 25, *de Script. Eccles.* 5.) [W. R.]

FA'LCULA, C. FIDICULA'NIUS, a Roman senator, was one of the judices at the trial of Statius Albius Oppianicus, who in B. C. 74 was accused of attempting to poison his step-son, A. Cluentius. The history of this remarkable trial is given elsewhere [CLUENTIUS]. Falcula was involved in the general indignation that attended the conviction of Oppianicus. The majority of judices who condemned Oppianicus was very small. Falcula was accused by the tribune, L. Quintius, of having been illegally balloted into the concilium by C. Verres, at that time city praetor, for the express purpose of convicting Oppianicus, of voting out of his proper decuria, of giving sentence without hearing the evidence, of omitting to apply for an adjournment of the proceedings, and of receiving 40,000 sesterces as a bribe from the prosecutor, A. Cluentius.

He was, however, acquitted, since his trial did not take place until after the excitement that followed the Judicium Albianum had in some measure subsided. But eight years later, B. C. 66, Falcula was again brought to public notice by Cicero, in his defence of Cluentius. After recapitulating the circumstances of the Judicium Albianum, Cicero asks, if Falcula were innocent, who in the concilium at Oppianicus's trial could be guilty? an equivocal plea that inferred without asserting the guilt of Falcula, in B. C. 74. In his defence of A. Caecina, in B. C. 69, Cicero ushers in the name of Falcula, a witness against the accused, with ironical pomp, and proceeds to point out gross inconsistencies in Falcula's evidence. Great uncertainty is thrown over the history of Falcula by the circumstance that it suited Cicero, from whose speeches alone we know any thing of him, to represent at different times, in different lights, the Judicium Albianum. When Cicero was pleading against C. Verres, Oppianicus was unjustly condemned, and Falcula was an illegal corrupt judge; when he defended Cluentius, it was necessary to soften the details of the Albianum Judicium; when he spoke for Caecina, it was his interest to direct public feeling against Falcula. (Cic. *pro Cluent.* 37, 41, *pro Caecin.* 10; Pseudo-Ascon. *in Act. I. Verr.* p. 146; Schol. Gronov. *in Act. I. in Verr.* p. 396. ed. Orelli.) [W. B. D.]

FALISCUS, GRA'TIUS, the author of a poem upon the chase, of whom only one undoubted notice is to be found in ancient writers. This is contained in the Epistles from Pontus (iv. 16, 33), where Ovid speaks of him as a contemporary in the same couplet with Virgil:—

> "Tityrus antiquas et erat qui pasceret herbas,
> Aptaque venanti Gratius arma daret."

(Comp. *Cyneget.* 23.) Some lines in Manilius have been supposed to allude to Gratius, but the terms in which they are expressed (*Astron.* ii. 43) are too vague to warrant such a conclusion. Wernsdorf, arguing from the name, has endeavoured, not without some shadow of reason, to prove that he must have been a slave or a freedman, but the rest of his conjectures are mere fantasies. The cognomen, or epithet, *Faliscus*, was first introduced by Barth, on the authority of a MS. which no one else ever saw, and probably originated in a forced and false interpretation of one of the lines in the poem, "At contra nostris

imbellia lina Faliscis" (v. 40), where, upon referring to the context, it will at once be seen that nostris here denotes merely *Italian*, in contradistinction to the various foreign tribes spoken of in the preceding verses.

The work itself, which consists of 540 hexameters, is entitled *Cynegeticon Liber*, and professes to set forth the apparatus (*arma*) necessary for the sportsman, and the manner in which the various requisites for the pursuit of game are to be procured, prepared, and preserved (*artes armorum*). Among the *arma* of the hunter are included not only nets, gins, snares (*retia, pedicae, laquei*), darts and spears (*jacula, venabula*), but also horses and dogs, and a large portion of the undertaking (vv. 150—430) is devoted to a systematic account of the different kinds of hounds and horses.

The language of the *Cynegetica* is pure, and not unworthy of the age to which it belongs; but there is frequently a harshness in the structure of the periods, a strange and unauthorised use of particular words, and a general want of distinctness, which, in addition to a very corrupt text, render it a task of great difficulty to determine the exact meaning of many passages. Although considerable skill is manifested in the combination of the parts, the author did not possess sufficient power to overcome the obstacles which were triumphantly combated by Virgil. The matter and arrangement of the treatise are derived in a great measure from Xenophon, although information was drawn from other ancient sources, such as Dercylus the Arcadian, and Hagnon of Boeotia. It is remarkable, that both the Greek Oppianus, who flourished probably under Caracalla, and the Roman Nemesianus, the contemporary of Numerianus, arrogate to themselves the honour of having entered upon a path altogether untrodden. Whether we believe them to be sincere and ignorant, or suspect them of deliberate dishonesty, their bold assertion is sufficient to prove that the poem of Faliscus had in their day become almost totally unknown.

The *Cynegetica* has been transmitted to modern times through the medium of a single MS., which was brought from Gaul to Italy by Actius Sannazarius about the beginning of the sixteenth century, and contained also the Cynegetics of Nemesianus, and the Halieutics ascribed to Ovid. A second copy of the first 159 lines was found by Janus Ulitius appended to another MS. of the Halieutica.

The Editio Princeps was printed at Venice, 8vo. February, 1534, by Aldus Manutius, in a volume, containing also the *Halieutica* of Ovid, the *Cynegetica* and *Carmen Bucolicum* of Nemesianus, the *Bucolica* of Calpurnius Siculus, together with the *Venatio* of Hadrianus; and reprinted at Augsburg in the July of the same year. The best editions are those contained in the *Poetae Latini Minores* of Burmann (vol. i. Lug. Bat. 1731), and of Wernsdorf, vol. i. p. 6, 293, ii. p. 34, iv. pt. ii. p. 790, 806, v. pt. iii. p. 1445), whose prolegomena embrace all the requisite preliminary information.

A translation into English verse with notes, and the Latin text, by Christopher Wase, was published at London in 1654, and a translation into German, also metrical, by S. E. G. Perlet, at Leipzig, in 1826. [W. R.]

FALTO, the name of a family of the Valeria gens.

1. Q. VALERIUS Q. F. P. N. FALTO, was the first Praetor Peregrinus at Rome (*Dict. of Ant. s. v. Praetor*). The occasion for a second praetorship was, that the war with Carthage required two commanders, and A. Postumius Albinus, one of the consuls for the year B. C. 242, being at the time priest of Mars, was forbidden by the Pontifex Maximus to leave the city. Falto was second in command of the fleet which, in that year, the last of the first Punic war, the Romans dispatched under C. Lutatius Catulus [CATULUS] against the Carthaginians in Sicily. After Catulus had been disabled by a wound at the siege of Drepanum, the active duties of the campaign devolved on Falto. His conduct at the battle of the Aegates so much contributed to the victory of the Romans that, on the return of the fleet, Falto demanded to share the triumph of Catulus. His claim was rejected, on the ground that an inferior officer had no title to the recompense of the chief in command. The dispute was referred to arbitration; and the arbiter, Atilius Calatinus, decided against Falto, alleging that, as in the field the consul's orders took precedence of the praetor's, and as the praetor's auspices, in case of dispute, were always held inferior to the consul's, so the triumph was exclusively a consular distinction. The people, however, thought that Falto merited the honour, and he accordingly triumphed on the 6th of October, B. C. 241. Falto was consul in B. C. 239. (Liv. *Epit.* xix.; Fast. Capit.; Val. Max. i. 1. § 2, ii. 8. § 2.)

2. P. VALERIUS Q. F. P. N. FALTO, brother of the preceding, was consul in B. C. 238. The Boian Gauls, after having been at peace with Rome for nearly half a century, in this year resumed hostilities, and formed a league with their kindred tribes on the Po, and with the Ligurians. Falto was despatched with a consular army against them, but was defeated in the first battle with great loss. The senate, on the news of his defeat, ordered one of the praetors, M. Genucius Cipus [CIPUS], to march to his relief. Falto, however, regarded this as an intrusion into his province, and, before the reinforcement arrived, attacked the Boians a second time and routed them. But on his return to Rome he was refused a triumph, not merely on account of his defeat, but because he had rashly fought with a beaten army without awaiting the arrival of the praetor. (Zonar. viii. 18; Oros. iv. 12.)

3. M. VALERIUS FALTO, one of the envoys sent by the senate, B. C. 205, to Attalus I. king of Pergamus. Their mission was to fetch the Idaean mother to Italy, according to an injunction of the Sibylline Books. Falto was of quaestorian rank at this time, but the date of his quaestorship is not known. On the return of the envoys to Rome Falto was sent forward to announce the message of the Delphic oracle, which they had consulted on their journey, to the senate—"The best man in the state must welcome the goddess or her representative on her landing." (Liv. xxix. 11.) Falto was one of the curule aediles, B. C. 203, when a supply of Spanish grain enabled those magistrates to sell corn to the poor at a sesterce the bushel. (xxx. 26.) Falto was praetor B. C. 201. His province was Bruttium, and two legions were allotted to him. (xxx. 40, 41.) [W. B. D.]

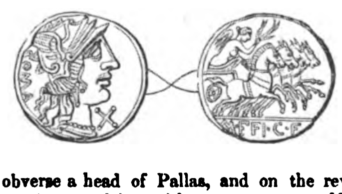
FANGO, or PHANGO, C. FUFI'CIUS, originally a common soldier, and probably of African blood, whom Julius Caesar raised to the rank of senator. When, in B. C. 40, Octavianus annexed Numidia and part of the Roman Africa to his share

of the triumviral provinces, he appointed Fango his prefect. But his title in Numidia was opposed by T. Sextius, the prefect of M. Antonius. They appealed to arms, and after mutual defeats and victories, Fango was driven into the hills that bounded the Roman province to the north-west. There, mistaking the rushing of a troop of wild buffaloes for a night attack of Numidian horse, he slew himself. (Dion Cass. xlviii. 22—24; Appian, *B. C.* v. 26.) In Cicero's epistles to Atticus (xiv. 10.), *Frangones* is probably a misreading for *Fangones*, and refers to C. Fuficius. [W. B. D.]

FA'NNIA. 1. A woman of Minturnae, of bad repute. C. Titinius married her, nevertheless, because she had considerable property. Soon after he repudiated her for her bad conduct, and at the same time attempted to rob her of her dowry. C. Marius, who was to decide between them, requested Titinius to restore the dowry; but when this was refused, C. Marius pronounced sentence, declaring the woman guilty of adultery, but compelling her husband to restore her dowry, because he had married the woman although he knew what she was. The woman gratefully remembered the service thus done to her, and, when Marius, in B. C. 88, on his escape from the marshes, came to Minturnae, Fannia received him into her house, and took care of him as well as she could. (Val. Max. viii. 2. § 3; Plut. *Mar.* 38, who erroneously calls her husband Tinnius.)

2. The second wife of Helvidius Priscus. In the reign of Nero, when her husband was exiled, she accompanied him to Macedonia. In the reign of Vespasian she accompanied him a second time into exile. After the death of her husband she persuaded Herennius Senecio to write the life of Helvidius Priscus. The biographer was put to death by Domitian, and Fannia was punished for her suggestion by being sent into exile. (Plin. *Epist.* i. 5, vii. 19; Suet. *Vesp.* 15.) [L. S.]

FA'NNIA GENS, plebeian. No members of it are mentioned in Roman history previous to the second century B. C., and the first of them who obtained the consulship was C. Fannius Strabo, in B. C. 161. The only family-name which occurs in this gens under the republic is STRABO: the others are mentioned without a cognomen. There are a few coins belonging to this gens: one of them is given under CRITONIUS; another figured below bears on



the obverse a head of Pallas, and on the reverse Victory in a quadriga, with M. FAN. C. F. [L.S.]

FA'NNIUS. 1. C. FANNIUS was tribune of the people in B. C. 187. When L. Scipio Asiaticus was sentenced to pay a large sum of money to the treasury, the praetor, Q. Terentius Culleo, declared, that he would arrest and imprison Scipio, if he refused to pay the money. On that occasion C. Fannius declared in his own name and that of his colleagues (with the exception of Tib. Gracchus), that they would not hinder the praetor in carrying his threat into effect. (Liv. xxxviii. 60.)

2. C. FANNIUS, a Roman eques, is called a *frater germanus* of Titinius, and had some transactions with C. Verres in B. C. 84. (Cic. *in Verr.* i. 49.)

3. M. FANNIUS, was one of the judices in the case (*Quaestio de Sicariis*) of Sex. Roscius of Ameria, in B. C. 80. (Cic. *pro Sex. Rosc.* 4; Schol. Gronov. *ad Roscian.* p. 427, ed. Orelli.)

4. L. FANNIUS and L. Magius served in the army of the legate Flavius Fimbria, in the war against Mithridates, in B. C. 84; but they deserted and went over to Mithridates, whom they persuaded to enter into negotiations with Sertorius in Spain, through whose assistance he might obtain the sovereignty of Asia Minor and the neighbouring countries. Mithridates entered into the scheme, and sent the two deserters, in B. C. 74, to Sertorius to conclude a treaty with him. Sertorius promised Mithridates Bithynia, Paphlagonia, Cappadocia, and Gallograecia, as rewards for assisting him against the Romans. Sertorius at once sent M. Varius to serve Mithridates as general, and L. Fannius and L. Magius accompanied him as his councillors. On their advice Mithridates began his third war against the Romans. In consequence of their desertion and treachery Fannius and Magius were declared public enemies by the senate. We afterwards find Fannius commanding a detachment of the army of Mithridates against Lucullus. (Appian, *Mithrid.* 68; Plut. *Sertor.* 24; Oros. vi. 2, Cic. *in Verr.* i. 34; Pseudo-Ascon. *in Verrin.* p. 183, ed. Orelli.)

5. C. FANNIUS, one of the persons who signed the accusation which was brought against P. Clodius in B. C. 61. A few years later, B. C. 59, he was mentioned by L. Vettius as an accomplice in the alleged conspiracy against Pompey. (Cic. *ad Att.* ii. 24.) Orelli, in his Onomasticon, treats him as identical with the C. Fannius who was tribune in B. C. 59; but if this were correct, Cicero (*l. c.*) would undoubtedly have described him as tribune. He may, however, be the same as the Fannius who was sent in B. C. 43 by M. Lepidus as legate to Sex. Pompeius, and who, at the close of the same year, was outlawed, and took refuge with Sex. Pompeius in Sicily. In B. C. 36, when Sex. Pompeius had gone to Asia, Fannius and others deserted him, and went over to M. Antonius. (Cic. *Philipp.* xiii. 6; Appian, *B. C.* iv. 84, v. 139.)

6. C. FANNIUS, tribune of the people in B. C. 59, when C. Julius Caesar and Bibulus were consuls. Fannius allowed himself to be made use of by Bibulus in opposing the *lex agraria* of J. Caesar. He belonged to the party of Pompey, and in B. C. 49 he went as praetor to Sicily. The fall of Pompey in the year after seems to have brought about the fall of Fannius also. (Cic. *pro Sext.* 53, *in Vatin.* 7, *ad Att.* vii. 15, viii. 15, xi. 6.)

7. FANNIUS, one of the commanders under Cassius, in B. C. 42. (Appian, *B. C.* iv. 72.) He may be the same as the C. Fannius mentioned by Josephus (*Ant. Jud.* xiv. 10. § 15), who, however, describes him as στρατηγὸς ὕπατος, the last of which words is probably incorrect.

8. C. FANNIUS, a contemporary of the younger Pliny, who was the author of a work on the deaths of persons executed or exiled by Nero, under the title of *Exitus Occisorum aut Relegatorum*. It consisted of three books, but more would have been added if Fannius had lived longer. The work seems to have been very popular at the time, both

on account of its style and its subject. (Plin. *Epist.* v. 5.) [L. S.]

FA'NNIUS CAE'PIO. [CAEPIO.]

FA'NNIUS CHAE'REAS. [CHAEREAS.]

FA'NNIUS QUADRA'TUS. [QUADRATUS.]

FA'SCELIS, a surname of Diana in Italy, which she was believed to have received from the circumstance of Orestes having brought her image from Tauris in a bundle of sticks (*fascis*, Serv. *ad Aen.* ii. 116; Solin. i. 2; Sil. Ital. xiv. 260). Fascelis, however, is probably a corruption, for the purpose of making it allude to the story of Orestes bringing her image from Tauris: the original form of the name was probably Facelis or Facelina (from *fax*), as the goddess was generally represented with a torch in her hand. [L. S.]

FA'SCINUS, an early Latin divinity, and identical with Mutinus or Tutinus. He was worshipped as the protector from sorcery, witchcraft, and evil daemons; and represented in the form of a phallus, the genuine Latin for which is *fascinum*, this symbol being believed to be most efficient in averting all evil influences. He was especially invoked to protect women in childbed and their offspring (Plin. *Hist. Nat.* xxviii. 4, 7); and women wrapt up in the toga praetexta used to offer up sacrifices in the chapel of Fascinus. (Paul. Diac. p. 103.) His worship was under the care of the Vestals; and generals, who entered the city in triumph, had the symbol of Fascinus fastened under their chariot, that he might protect them from envy (*medicus invidiae*), for envy was believed to exercise an injurious influence on those who were envied. (Plin. *l. c.*) It was a custom with the Romans, when they praised any body, to add the word *praefiscine* or *praefiscini*, which seems to have been an invocation of Fascinus, to prevent the praise turning out injurious to the person on whom it was bestowed. [L. S.]

FASTI'DIUS, a British bishop placed, as to time, by Gennadius, between Cyril of Alexandria and Theodotus of Ancyra. One tract by this author, entitled *De Vita Christiana*, is still extant, but was long ascribed to St. Augustin, or to some unknown writer, until restored to its lawful owner by Holstenius, who published an edition at Rome in 1663, from an ancient MS. in the monastery of Monte Casino. It will be found in the *Bibliotheca Patrum* of Galland (vol. ix. p. 481) and a discussion upon Fastidius himself in the *Prolegomena* (p. xxix.). Gennadius ascribes to him another work, *De Viduitate Servanda*, which, however, was perhaps incorporated in the piece mentioned above, which contains a chapter *De Triplici Viduitate*. [W. R.]

M. FAU'CIUS, a native of Arpinum, of equestrian rank, at Rome. His life would be undeserving record but for its connection with a letter of Cicero's (*Fam.* xiii. 11), which incidentally throws light upon the local government and circumstances of the municipium of Arpinum, the birthplace of Marius and Cicero. The Arpinatian community possessed estates in Cisalpine Gaul, the rents of which were their only fund for the repair of their temples and the cost of their sacrifices and festivals. Faucius was one of three commissioners sent to recover the dues of his municipium, which the date of the letter, B. C. 46, renders it not improbable that the civil wars had caused to be withheld. Cicero recommends Faucius and the other commissioners to M. Brutus, who was praetor of Cisalpine Gaul. It appears from the letter that the only magistracy in Arpinum was an aedileship, and this fact adds to our acquaintance with the internal government of Italy under the dominion of Rome. Thus, Lavinium had a dictator (Cic. *pro Mil.* 10), Tusculum a dictator (Liv. iii. 18); Corfinium, Duumviri (Caesar, *B. C.* i. 23); Neapolis, Cumae, Larinum, Quatuorviri (Cic. *ad Att.* x. 13, *pro Cluent.* 8); Sidicinum and Ferentum a quaestor (Gell. x. 3). For the Faucia Curia see Liv. ix. 38. [W. B. D.]

FAVENTI'NUS, CLAU'DIUS, a centurion dismissed with ignominy by the emperor Galba from the service, who afterwards, A. D. 69, by exhibiting forged letters, induced the fleet at Misenum to revolt from Vitellius to Vespasian. (Tac. *Hist.* iii. 57.) From his influence with the fleet, Faventinus may have been one of the classiarii milites, or legio classica, whom Nero, A. D. 68, drafted from the seamen, and Galba reduced to their former station. (Suet. *Galb.* 12; Plut. *Galb.* 15; Tac. *Hist.* i. 6, 31, 37; Dion Cass. lxiv. 3.) [W. B. D.]

FAULA or FAUNA was, according to some, a concubine of Heracles in Italy; while, according to others, she was the wife or sister of Faunus. Latinus, who is called a son of Heracles by a concubine, was probably considered to be the son of Faula; whereas the common tradition describes him as a son of Faunus. Faula was identified by some of the ancients with the Greek Aphrodite (Verr. Flacc. ap. Lactant. *de Fals. Relig.* i. 20, *Inst. Ep. ad Pentad.* 20; comp. FAUNUS.) [L. S.]

FAUNUS, the son of Picus and father of Latinus, was the third in the series of the kings of the Laurentes. In his reign Faunus, like his two predecessors, Picus and Saturn, had promoted agriculture and the breeding of cattle among his subjects, and also distinguished himself as a hunter. (Plin. *H. N.* ix. 6; Propert. iv. 2. 34.) In his reign likewise the Arcadian Evander and Heracles were believed to have arrived in Latium. (Plut. *Parall. Gr. et Rom.* 38.) Faunus acts a very prominent part in the mythical history of Latium, for, independent of what he did for agriculture, he was regarded as one of the great founders of the religion of the country; hence Lactantius (i. 24, § 9) places him on an equality with Numa. He was therefore in later times worshipped in two distinct capacities: first, as the god of fields and shepherds, and secondly, as an oracular and prophetic divinity. The festival of the Faunalia, which was celebrated on the 5th of December, by the country people, with great feasting and merriment, had reference to him as the god of agriculture and cattle. (Horat. *Carm.* iii. 18.) As a prophetic god, he was believed to reveal the future to man, partly in dreams, and partly by voices of unknown origin. (Virg. *Aen.* vii. 81, &c.; Cic. *de Nat. Deor.* ii. 2, iii. 6, *de Divin.* i. 45.) What he was in this respect to the male sex, his wife Fauna or Faula was to the female, whence they bore the surnames *Fatuus*, *Fatua*, or *Fatuellus*, *Fatuella*, derived from *fari*, *fatum*. (Justin, xliii. 1; Lactant. i. 22.) They are said to have given their oracles in Saturnian verse, whence we may perhaps infer that there existed in Latium collections of oracles in this metre. (Varro, *de L. L.* vii. 36.) The places where such oracles were given were sacred groves, one near Tibur, around the well Albunea, and another on the Aventine, near Rome. (Virg. *l. c.*; Ov.

Fast. iv. 649, &c.) The rites observed in the former place are minutely described by Virgil: a priest offered up a sheep and other sacrifices; and the person who consulted the oracle had to sleep one night on the skin of the victim, during which the god gave an answer to his questions either in a dream or in supernatural voices. Similar rites are described by Ovid as having taken place on the Aventine. (Comp. Isidor. viii. 11, 87.) There is a tradition that Numa, by a stratagem, compelled Picus and his son Faunus to reveal to him the secret of calling down lightning from heaven [ELICIUS], and of purifying things struck by lightning. (Arnob. v. 1; Plut. *Num.* 15; Ov. *Fast.* iii. 291, &c.) At Rome there was a round temple of Faunus, surrounded with columns, on Mount Caelius; and another was built to him, in B.C. 196, on the island in the Tiber, where sacrifices were offered to him on the ides of February, the day on which the Fabii had perished on the Cremera. (Liv. xxxiii. 42, xxxiv. 53; P. Vict. *Reg. Urb.* 2; Vitruv. iii. 1; Ov. *Fast.* ii. 193.) In consequence of the manner in which he gave his oracles, he was looked upon as the author of spectral appearances and terrifying sounds (Dionys. v. 16); and he is therefore described as a wanton and voluptuous god, dwelling in woods, and fond of nymphs. (Horat. *l. c.*) The way in which the god manifested himself seems to have given rise to the idea of a plurality of fauns (Fauni), who are described as monsters, half goat, and with horns. (Ov. *Fast.* v. 99, *Heroid.* iv. 49.) Faunus thus gradually came to be identified with the Arcadian Pan, and the Fauni as identical with the Greek satyrs, whence Ovid (*Met.* vi. 392) uses the expression *Fauni et Satyri fratres.* As Faunus, and afterwards the Fauni, were believed to be particularly fond of frightening persons in various ways, it is not an improbable conjecture that Faunus may be a euphemistic name, and connected with *faveo.* (Hartung, *Die Relig. d. Röm.* vol. ii. p. 183, &c.) [L. S.]

M. FAVO'NIUS is mentioned for the first time in B. C. 61, during the transactions against P. Clodius for having violated the sacra of the Bona Dea. On that occasion he joined Cato, whose sternness he imitated throughout life, in his attacks upon the consul Piso for defending Clodius, and displayed great zeal in the matter. The year after, he accused Metellus Scipio Nasica, probably of bribery. Cicero defended the accused, at which Favonius was somewhat offended. In the same year he sued, a second time, for the tribuneship, but he does not appear to have succeeded, for there is no evidence to prove that he was invested with that office, and Caesar, Pompey, and Crassus, who at the end of the year concluded their treaty, and were well aware that Favonius, although he was harmless, might yet be a very troublesome opponent, probably exerted their influence to prevent his gaining his end. About that time Pompey was suffering from a bad foot, and when he appeared in public with a white bandage round his leg, Favonius, in allusion to his aiming at the supremacy in the Roman republic, remarked that it was indifferent in what part of the body the royal diadem (bandage) was worn. It should be remarked that Favonius, although he belonged to the party of the Optimates, was yet a personal enemy of Pompey. In B. C. 59, when J. Caesar and Bibulus were consuls, Favonius is said to have been the last of all the senators that was prevailed upon to sanction the lex agraria of Caesar, and not until Cato himself had yielded. In B. C. 57, when Cicero proposed that Pompey should be entrusted with the superintendence of all the supplies of corn, Favonius was at the head of the opposition party, and became still more indignant at the conduct of the tribune Messius, who claimed almost unlimited power for Pompey. When Ptolemy Auletes, the exiled king of Egypt, had caused the murder of the ambassadors whom the Alexandrians had sent to Rome, Favonius openly charged him in the senate with the crime, and at the same time unmasked the disgraceful conduct of those Romans who had been bribed by the king. In the year following, when Pompey was publicly insulted during the trial of Milo, Favonius and other Optimates rejoiced in the senate at the affront thus offered to him. In the second consulship of Pompey and Crassus, in B. C. 55, the tribune Trebonius brought forward a bill that Spain and Syria should be given to the consuls for five years, and that Caesar's proconsulship of Gaul should be prolonged for the same period. Cato and Favonius opposed the bill, but it was carried by force and violence. In B. C. 54, Favonius, Cicero, Bibulus, and Calidius spoke in favour of the freedom of the Tenedians. In the year following Favonius offered himself as a candidate for the aedileship, but was rejected. Cato, however, observed, that a gross deception had been practised in the voting, and, with the assistance of the tribunes, he caused a fresh election to be instituted, the result of which was that his friend was invested with the office. During the year of his aedileship, he left the administration of affairs and the celebration of the games to his friend Cato. Towards the end of the year, he was thrown into prison by the tribune, Q. Pompeius Rufus, for some offence, the nature of which is unknown; for according to Dion Cassius, Rufus imprisoned him merely that he might have a companion in disgrace, having himself been imprisoned a short time before; but some think, and with greater probability, that it was to deter Favonius from opposing the dictatorship of Pompey, which it was intended to propose. In B. C. 52, Cicero, in his defence of Milo, mentions Favonius as the person to whom Clodius was reported to have said, that Milo in three or four days would no longer be among the living. The condemnation of Milo, however, took place, notwithstanding the exertions to save him, in which Cato and Favonius probably took part. In 51 Favonius sued for the praetorship, but in vain; as, however, in 48 he is called *praetorius*, it is possible that he was candidate for the same office in the year 50 also, and that in 49 he was invested with it. In this year he and Cato opposed the proposal that a supplicatio should be decreed in honour of Cicero, who was well disposed towards both, and who appears to have been greatly irritated by this slight.

The civil war between Caesar and Pompey broke out during the praetorship of Favonius, who is said to have been the first to taunt Pompey by requesting him to call forth the legions by stamping his foot on the ground. He fled at first with the consuls and several senators to Capua, and was the only one who would not listen to any proposals for reconciliation between the two rivals; but notwithstanding his personal aversion to Pompey, he

joined him and the Optimates, when they went over to Greece. In B. C. 48, we find him engaged in Macedonia, under Metellus Scipio, and during the latter's absence in Thessaly, Favonius, who was left behind on the river Haliacmon with eight cohorts, was taken by surprise by Domitius Calvinus, and was saved only by the speedy return of Metellus Scipio. Up to the last moment Favonius would not hear of any reconciliation. After the unfortunate issue of the battle of Pharsalus, Favonius, however, acted as a faithful friend towards Pompey: he accompanied him in his flight, and shewed him the greatest kindness and attention. After the death of Pompey, he returned to Italy, and was pardoned by J. Caesar, in whose supremacy he acquiesced, having gained the conviction that monarchy was better than civil war. For this reason the conspirators against the life of Caesar did not attempt to draw him into their plot; but after the murder was accomplished, he openly joined the conspirators, and went with them to the Capitol. When Brutus and Cassius were obliged to leave Rome, he followed them, and was accordingly outlawed in B. C. 43, by the lex Pedia, as their accomplice. He was, however, a troublesome and importunate ally to the republicans, and in 42, when he presumed to influence Brutus and Cassius at their meeting at Sardis, Brutus thrust the intruder out of the house. In the battle of Philippi Favonius was taken prisoner, and on being led in chains before the conquerors, he respectfully saluted Antony, but indulged in bitter invectives against Octavianus, for having ordered several republicans to be put to death. The consequence was, as he might have expected, that he met with the same fate.

M. Favonius was not a man of strong character or principle: his sternness of manner and of conduct was mere affectation and imitation of Cato, in which he went so far as to receive and deserve the nickname of the ape of Cato. The motives for his actions, in all cases where we can trace them, were passion, personal animosity, and a desire to please Cato, the consideration of the public good having no share in them. His only honourable action is the conduct he showed towards Pompey after his defeat. He and L. Postumius are admirably characterised by the Pseudo-Sallust (*ad Caes.* 2. p. 275, ed Gerlach) as *quasi magnae navis supervacua onera*. He seems to have had some talent as an orator, at least we know from Cicero that he spoke in public on several occasions, but no specimen of his oratory has come down to us. (Cic. *ad Att.* i. 14, ii. 1, 4, vii. 1, 15. xv. 11, *ad Qu. Fr.* ii. 3, 11, *ad Fam.* viii. 9, 11, *pro Mil.* 9, 16; Val. Max. vi. 2. § 7; Plut. *Cat. Min.* 32, 46, *Pomp.* 60, 67, *Brut.* 12, 34, *Caes.* 41; Dion Cass. xxxviii. 7, xxxix. 14, 34, &c. xl. 45, xlvi. 48, xlvii. 49; Caes. *B. C.* iii. 36; Vell. Pat. ii. 53; Appian, *B. C.* ii. 119, &c.; Suet. *Octav.* 13.) [L. S.]

FAVO'NIUS EULO'GIUS. [EULOGIUS.]

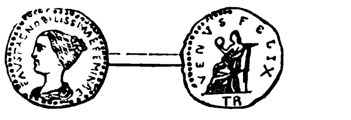
FAVORI'NUS, a Latin orator, of whom nothing is known, except that Gellius (xv. 8) has preserved a fragment of one of his orations in support of a *lex Licinia de sumtu minuendo*. The question as to who this Favorinus, and what this Licinian law was, deserves some attention. A Roman orator of the name of Favorinus is altogether unknown, and hence critics have proposed to change the name in Gellius into Fannius, Augurinus, or Favonius; but as all the MSS. agree in Favorinus, it would be arbitrary to make any such alteration, and we must acquiesce in what we learn from Gellius. As for the lex Licinia here spoken of, Macrobius (ii. 13), in enumerating the sumptuary laws, mentions one which was carried by P. Licinius Crassus Dives, and which is, in all probability, the one which was supported by Favorinus. The exact year in which this law was promulgated is uncertain; some assign it to the censorship of Licinius Crassus, B. C. 89, others to his consulship in B. C. 97, and others, again, to his tribuneship, B. C. 110, or his praetorship, B. C. 104. The poet Lucilius is known to have mentioned this law in his Satires; and as that poet died in B. C. 103, it is at any rate clear that the law must have been carried previous to the consulship of Licinius Crassus, *i. e.* previous to B. C. 97. (H. Meyer, *Fragm. Orat. Rom.* p. 207, &c., 2d edit.) [L. S.]

FAVORI'NUS (Φαβωρῖνος.) 1. A philosopher and sophist of the time of the emperor Hadrian. He was a native of Arles, in the south of Gaul, and is said to have been born an Hermaphrodite or an eunuch. (Philostr. *Vit. Soph.* i. 8. § 1; Lucian, *Eunuch.* 7; Gell. ii. 22.) On one occasion, however, a Roman of rank brought a charge of adultery against him. He appears to have visited Rome and Greece at an early age, and he acquired an intimate acquaintance of the Greek and Latin languages and literature. These attainments combined with great philosophical knowledge, very extensive learning, and considerable oratorical power, raised him to high distinctions both at Rome and in Greece. For a time he enjoyed the friendship and favour of the emperor Hadrian, but on one occasion he offended the emperor in a dispute with him, and fell into disgrace, whereupon the Athenians, to please the emperor, destroyed the bronze statue which they had previously erected to Favorinus. He used to boast of three things: that being a eunuch he had been charged with adultery, that although a native of Gaul he spoke and wrote Greek, and that he continued to live although he had offended the emperor. (Philostr. *l. c.*; Dion Cass. lxix. 3; Spartian. *Hadr.* 16.) Favorinus was connected by intimate friendship with Demetrius of Alexandria, Demetrius the Cynic, Cornelius Fronto, and especially with Plutarch, who dedicated to him his treatise on the principle of cold (περὶ τοῦ πρώτου Ψυχροῦ), and among whose lost works we have mention of a letter on friendship, addressed to Favorinus. Herodes Atticus, who was likewise on intimate terms with him, looked up to him with great esteem, and Favorinus bequeathed to him his library and his house at Rome. Favorinus for some time resided in Asia Minor; and as he was highly honoured by the Ephesians, he excited the envy and hostility of Polemon, then the most famous sophist at Smyrna. The two sophists attacked each other in their declamations with great bitterness and animosity. The oratory of Favorinus was of a lively, and in his earlier years of a very passionate kind. He was very fond of displaying his learning in his speeches, and was always particularly anxious to please his audience. His extensive knowledge is further attested by his numerous works, and the variety of subjects on which he wrote. None of his works, however, has come down to us, unless we suppose with Emperius, the late editor of Dion Chrysostomus (in a dissertation *de Oratione Corinthiaca falso Dioni Chrys. adscripta*,

p. 10, &c. Brunsvig. 1832), that the oration on Corinth, commonly printed among those of Dion Chrysostomus, is the work of Favorinus. The following are the titles of the principal works ascribed to him: 1. Περὶ τῆς καταληπτικῆς Φαντασίας, probably consisting of three books, which were dedicated respectively to Hadrian, Dryson, and Aristarchus. (Galen, vol. i. p. 6.) 2. Ἀλκιβιάδης. (Galen, iv. p. 367.) 3. A work addressed to Epictetus, which called forth a reply from Galen (iv. p. 367). 4. A work on Socrates, which was likewise attacked by Galen (iv. p. 368). 5. Πλούταρχος ἢ περὶ τῆς Ἀκαδημικῆς Διαθέσεως. (Galen, i. p. 6.) 6. Περὶ Πλάτωνος. (Suidas.) 7. Περὶ τῆς Ὁμήρου Φιλοσοφίας. (Suidas.) 8. Πυῤῥώνειοι Τρόποι, in ten books, seems to have been his principal work. (Philostr. *Vit. Soph.* i. 8. § 4; Gell. xi. 5.) Favorinus in this work showed that the philosophy of Pyrrhon was useful to those who devoted themselves to pleading in the courts of justice. 9. Παντοδαπὴ Ἱστορία, consisting of at least eight books, probably contained historical, geographical, and other kinds of information. (Diog. Laërt. iii. 24, viii. 12, 47.) 10. Ἀπομνημονεύματα, of which the third book is quoted. (Diog. Laërt. iii. 40.) 11. Γνωμολογικά. Philostratus (comp. Gell. xvii. 12) mentions several orations, but we have no means of judging of their merit. Besides the two principal sources, Philostratus and Suidas, see J. F. Gregor, *Commentatio de Favorino*, Laub. 1755, 4to; Forsmann, *Dissertatio de Favorino*, Abo, 1789, 4to.

2. A follower of Aristotle and the peripatetic school, who is mentioned only by Plutarch (*Sympos.* vii. 10). He is otherwise unknown, but must at all events be distinguished from Favorinus, the friend of Herodes Atticus. [L. S.]

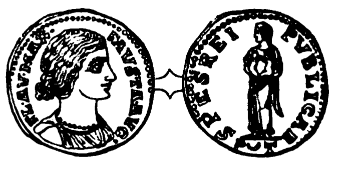
FAUSTA. Some very rare coins in third brass are extant bearing upon the obverse a female head, with the words FAUSTA N. F.; on the reverse a star within a wreath of laurel, and below the letters TSA. Who this *Nobilissima Femina* may have been is quite unknown. Some have imagined that she was the first wife of Constantius; but this and every other hypothesis hitherto proposed rests upon pure conjecture. Numismatologists seem to agree that the medal in question belongs to the age of Constantine, and it bears the clearest resemblance to that struck in honour of the *Helena* supposed to have been married to Crispus [HELENA]. (Eckhel, vol. viii. p. 118.) In 1823, the coin figured below was dug up near Douai. It differs in its details from that described by Eckhel, but evidently belongs to the same personage. [W. R.]



FAUSTA, CORNE'LIA, a daughter of the dictator L. Cornelius Sulla by his fourth wife, Caecilia Metella, and twin sister of Faustus Cornelius Sulla, was born not long before B. C. 88, the year in which Sulla obtained his first consulship; and she and her brother received the names of Fausta and Faustus respectively, on account of the good fortune of their father. Fausta was first married to C. Memmius, and probably at a very early age, as her son, C. Memmius, was one of the nobles who supplicated the judges on behalf of Scaurus in B. C. 54. After being divorced by her first husband, she married, towards the latter end of B. C. 55, T. Annius Milo, and accompanied him on his journey to Lanuvium, when Clodius was murdered, B. C. 52. (Plut. *Sull.* 34; Cic. *ad Att.* v. 8; Ascon. *in Scaur.* p. 29, *in Milon.* p. 33, ed. Orelli.)

Fausta was infamous for her adulteries, and the historian Sallust is said to have been one of her paramours, and to have received a severe flogging from Milo, when he was detected on one occasion in the house of the latter in the disguise of a slave. (Gell. xvii. 18; Serv. *ad Virg. Aen.* vi. 612.) The "Villius in Fausta Sullae gener" (Hor. *Sat.* i. 2. 64), who was another of her favourites, was probably the Sex. Villius who is mentioned by Cicero (*ad Fam.* ii. 6.) as a friend of Milo; and the names of two more of her gallants are handed down by Macrobius (*Saturn.* ii. 2) in a *bon mot* of her brother Faustus.

FAUSTA, FLA'VIA MAXIMIA'NA, the daughter of Maximianus Herculius and Eutropia, was married in A. D. 307 to Constantine the Great, to whom she bore Constantinus, Constantius, and Constans. She acquired great influence with her husband in consequence of having saved his life by revealing the treacherous schemes of her father, who, driven to despair by his failure, soon after died at Tarsus. But although, on this occasion at least, she appeared in the light of a devoted wife, she at the same time played the part of a most cruel stepmother, for, in consequence of her jealous machinations, Constantine was induced to put his son Crispus to death. When, however, the truth was brought to light by Helena, who grieved deeply for her grandchild, Fausta was shut up in a bath heated far above the common temperature, and was thus suffocated, probably in A. D. 326. Zosimus seems inclined to throw the whole blame in both instances on Constantine, whom he accuses as the hypocritical perpetrator of a double murder, while others assign the promiscuous profligacy of the empress as the true origin of her destruction, but in reality the time, the causes, and the manner of her death are involved in great obscurity in consequence of the vague and contradictory representations of our historical authorities. (CONSTANTINUS, p. 835; CRISPUS, p. 892; Zosim. ii. 10, 29; Julian, *Orat.* i; Auctor, *de Mort. persec.* 27; Eutrop. x. 2, 4; Victor. *Epit.* 40, 41; Philostorg. *H. E.* ii. 4; Tillemont, *Histoire des Empereurs*, vol. iv. art. lxii. p. 224, and *Notes sur Constantin*, xvii; Eckhel, vol. viii. p. 98.) [W. R.]



COIN OF FLAVIA MAXIMIANA FAUSTA.

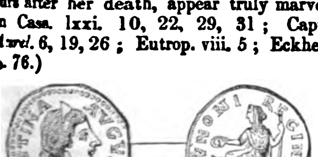
FAUSTI'NA. 1. ANNIA GALERIA FAUSTINA, commonly distinguished as *Faustina Senior*, whose descent is given in the genealogical table prefixed to the life of M. AURELIUS, married Antoninus Pius, while he was yet in a private station, and, when he became emperor, in A. D. 138, received the title of *Augusta*. She did not, however, long enjoy

her honours, for she died, A. D. 141, in the thirty-seventh year of her age. The profligacy of her life, and the honours with which she was loaded both before and after her decease, have been noticed under ANTONINUS PIUS. The medals bearing her name and effigy exceed, both in number and variety of types, those struck in honour of any other royal personage after death. One of these represents the temple dedicated to her memory in the Via Sacra, which still remains in a very perfect state. (Capitolin. *Anton. Pius*, 3, 5; Eckhel, vol. vii. p. 37.)



COIN OF FAUSTINA SENIOR, commemorating the institution of the *Puellae Alimentariae Faustinae*. See ANTONINUS PIUS, p. 212.

2. ANNIA FAUSTINA, or *Faustina Junior*, was the daughter of the elder Faustina. During the life of Hadrian she was betrothed to the son of Aelius Caesar; but upon the accession of her father, Antoninus Pius, the match was broken off, in consequence of the extreme youth of L. Verus, and it was fixed that she should become the bride of M. Aurelius, although the marriage was not solemnized until A. D. 145 or 146. She died in a village on the skirts of Mount Taurus, in the year A. D. 175, having accompanied the emperor to Syria, when he visited the East for the purpose of restoring tranquillity after the rebellion of Avidius Cassius, which is said to have been excited by her intrigues [M. AURELIUS; AVIDIUS CASSIUS]. Her profligacy was so open and infamous, that the good nature or blindness of her husband, who cherished her fondly while alive, and loaded her with honours after her death, appear truly marvellous. (Dion Cass. lxxi. 10, 22, 29, 31; Capitolin. *M. Aurel.* 6, 19, 26; Eutrop. viii. 5; Eckhel, vol. vii. p. 76.)



COIN OF FAUSTINA JUNIOR.

3. DOMITIA FAUSTINA, a daughter of M. Aurelius and the younger Faustina. (Eckhel, vol. vii. p. 76.)

4. ANNIA FAUSTINA, a grand-daughter or great-grand-daughter of M. Aurelius, was the third of the numerous wives of Elagabalus. The marriage,



COIN OF ANNIA FAUSTINA WIFE OF ELAGABALUS.

as we infer from medals, took place about A. D. 221, but a divorce must speedily have followed. (Dion Cass. lxxix. 5; Herodian, v. 14; Eckhel, vol. vii. p. 261.)

5. MAXIMA FAUSTINA, the third wife of Constantius, whom he married at Antioch in A. D. 360, a short period before his death. She gave birth to a posthumous daughter, who received the name of Flavia Maxima Constantia, and was eventually united to the emperor Gratian. We know nothing with regard to the family of this Faustina, but she appears again in history along with her child, as one of the supporters of the rebel Procopius, who made good use of the presence of the youthful princess to inflame the zeal of his soldiers by rekindling their enthusiasm for the glories of the house from which she sprung. (Ducange, *Fam. Byz.* p. 48, 59; Amm. Marc. xxi. 6. § 4, 15. § 6, xxvi. 7. § 10, 9. § 8.) [W. R.]

FAUSTI'NUS, a presbyter, who adhered to the sect established by the intemperate Lucifer of Cagliari, flourished towards the close of the fourth century. Of his personal history we know almost nothing, except in so far as it can be gleaned from three tracts which bear his name.

1. *Faustini de Trinitate s. De Fide contra Arianos ad Flacillam Imperatricem Libri VII.* This treatise, the subject of which is sufficiently explained by the title, has been erroneously ascribed to the Spanish bishop Gregorius. It is divided into seven books, or rather chapters, and must have been composed not later than A. D. 385, since Flacilla, the first wife of Theodosius, died in that year.

2. *Faustini Fides Theodosio Imperatori oblata.* A short Confession of Faith, written probably between the years 379–381, at which period Faustinus appears to have resided at Eleutheropolis.

3. *Libellus Precum*, presented to Valentinianus and Theodosius about A. D. 384. It contains a defence of the tenets of the Luciferiani, craves the protection of the emperors, and is believed to have been the joint work of Faustinus and Marcellinus. Attached to it we find a *Praefatio*, from which we learn that the authors had twenty years before taken a most active part in favour of Ursinus against Damasus [DAMASUS], and had suffered much persecution in consequence. This introduction, which is extremely violent in its representations, appears not to have been drawn up until after the publication of the favourable rescript by Theodosius to the petitions of the Libellus.

The *De Trinitate* was first printed in the *Orthodoxograph.* of Heroldus, fol. Basil. 1555; the *Libellus*, by Sirmond (8vo. Paris, 1650, and Sirmond, *Oper.* vol. i. p. 230. fol. Paris, 1696), together with the rescript of Theodosius and ancient testimonies regarding the controversy between Damasus and Ursinus; the *Fides* by Quesnel in the *Canones et Constitut. Eccl. Rom.*, vol. ii. p. 138, 4to. Paris, 1675. The collected works of Faustinus will be found in the *Bibl. Max. Patrum*, Lugdun. 1677, vol. v. p. 637, and under their best form in the *Bibl. Patrum* of Galland, vol. viii. p. 441. (Gennadius, *de Viris Ill.* 11.) [W. R.]

FAU'STULUS, the royal shepherd of Amulius and husband of Acca Laurentia. He found Romulus and Remus as they were nursed by the she-wolf, and carried the twins to his wife to be brought up. (Liv. i. 5.) He was believed to have been killed, like Remus, by near relatives, while he was endeavouring to settle a dispute between

them, and to have been buried in the forum near the rostra, were a stone figure of a lion marked his tomb. Others, however, believed that Romulus was buried there. (Festus, *s. v. Niger Lapis;* Dionys. i. 87; Hartung, *Die Relig. d. Röm.* vol. ii. p. 190.) [L. S.]

FAUSTUS, a tragic poet of the time of Juvenal (vii. 12).

FAUSTUS, an African bishop of the Manichaeans, who, according to St. Augustin, was a man of great natural shrewdness and persuasive eloquence, but altogether destitute of cultivation or learning. He published about A. D. 400 an attack upon the Catholic faith, a work known to us from the elaborate reply by the bishop of Hippo, *Contra Faustum Manichaeum*," extending to thirty-five books, arranged in such a manner that the arguments of the heretic are first stated in his own words, and then confuted. (See vol. viii. of the Benedictine edition of St. Augustine.) [W. R.]

FAUSTUS, surnamed REIENSIS (otherwise *Regensis*, or *Regiensis*) from the episcopal see over which he presided, was a native of Brittany, the contemporary and friend of Sidonius Apollinaris. Having passed his youth in the seclusion of a cloister, he succeeded Maximus, first as abbot of Lerins, afterwards in A. D. 472, as bishop of Riez, in Provence, and died about A. D. 490, or, according to Tillemont, some years later. For a considerable period he was regarded as the head of the Semipelagians [CASSIANUS], and, in consequence of the earnestness and success with which he advocated the doctrines of that sect, was stigmatised as a heretic by the Catholic followers of St. Augustin, while his zeal against the Arians excited the enmity of Euric, king of the Visigoths, by whom he was driven into exile about A. D. 481, and did not return until A. D. 484, after the death of his persecutor. Notwithstanding the heavy charges preferred against the orthodoxy of this prelate, it is certain that he enjoyed a wide reputation, and possessed great influence, while alive, and was worshipped as a saint after death, by the citizens of Riez, who erected a basilica to his memory, and long celebrated his festival on the 18th of January.

The works of Faustus have never been collected and edited with care, and hence the accounts given by different authorities vary considerably. The following list, if not absolutely complete, embraces every thing of importance :—

1. *Professio Fidei, contra eos, qui per solam Dei Voluntatem alios dicunt ad Vitam attrahi, alios in Mortem deprimi.* (*Bibl. Max. Patr.* Lugdun. 1677, vol. viii. p. 523.)

2. *De Gratia Dei et Humanae Mentis libero Arbitrio Libri II.* (*Bibl. Max. Patr.* Lugdun. vol. viii. p. 525.)

These two treatises, composed about A. D. 475, present a full and distinct developement of the sentiments of the author with regard to original sin, predestination, free will, election, and grace, and demonstrate that his views corresponded closely with those entertained by Cassianus.

3. *Responsio ad Objecta quaedam de Ratione Fidei Catholicae;* an essay, as the title implies, on some points connected with the Arian controversy. It is included in the collection of ancient French ecclesiastical writers published by P. Pithou, 4to. 1586.

4. *Sermones Sex ad Monachos*, together with an *Admonitio* and exhortations, all addressed to the monks of Lerins, while he presided over their community. (Martene et Durand, *Scriptor. et Monumentor. ampliss. Collectio*, vol. ix. p. 142. fol. Paris, 1733; Brockie, *Codex Regularum*, &c. Append. p. 469, fol. Aug. Vind. 1759; *Bibl. Max. Patr.* Lugdun. 1677. vol. viii. p. 545, 547; Basnage, *Thesaurus Monumentor.* &c. vol. i. p. 350. fol. Amst. 1725.)

5. *Homilia de S. Maximi Laudibus*, erroneously included among the homilies ascribed to Eusebius Emesenus, who flourished under Constantius before the establishment of a monastery at Lerins. (*Bibl. Magna Patr.* Colon. Agripp. fol. 1618, vol. v. p. 1. No. 12.)

6. *Epistolae.* Nineteen are to be found in the third part of the fifth volume of the *Bibl. Mag. Patr.* Colon. Agripp. fol. 1618, and the most interesting are contained in *Bibl. Max. Patr.* Lugdun. vol. viii. p. 524, 548—554. See also Basnage, *Thes. Mon.* vol. i. p. 343. These letters are addressed to different persons, and treat of various points connected with speculative theology, and the heresies prevalent at that epoch. (Sidon. Apollin. *Carm. Euchar. ad Faustum;* Gennad. *de Viris Ill.* 85; Baronius, *Annal.* vol. vi. ad ann. 490; Tillemont, vol. xvi. p. 433; Wiggers, *de Joanne Cassiano*, &c. Rostoch. 1824, 1825, and other historians of semipelagianism enumerated at the end of the article CASSIANUS.) [W. R.]

FAUSTUS, A'NNIUS, a man of equestrian rank, and one of the informers (*delatores*) in the reign of Nero, was condemned by the senate in A. D. 69, on the accusation of Vibius Crispus. (Tac. *Hist.* ii. 10.)

FAUSTUS CORNELIUS SULLA. [SULLA.]

FEBRIS, the goddess of fever, or rather the averter of fever. She had three sanctuaries at Rome, the most ancient and celebrated of which was on the Palatine; the second was on the area, which was adorned with the monuments of Marius, and the third in the upper part of the vicus longus. In these sanctuaries amulets were dedicated which people had worn during a fever. (Val. Max. ii. 5. § 6; Cic. *de Leg.* ii. 11; *de Nat. Deor.* iii. 25; Aelian, *V. H.* xii. 11). The worship of this divinity at Rome is sufficiently accounted for by the fact, that in ancient times the place was visited by fevers as much as at the present day. [L. S.]

FE'BRUUS, an ancient Italian divinity, to whom the month of February was sacred, for in the latter half of that month great and general purifications and lustrations were celebrated, which were at the same time considered to produce fertility among men as well as beasts. Hence the month of February was also sacred to Juno, the goddess of marriage, and she was therefore surnamed Februata, or Februtis. (Fest. *s. v. Februarius;* Arnob. iii. 30.) The name Februus is connected with *februare* (to purify), and *februae* (purifications). (Varro, *de L. L.* vi. 13; Ov. *Fast.* ii. 31, &c.) Another feature in the character of this god, which is however intimately connected with the idea of purification, is, that he was also regarded as a god of the lower world, for the festival of the dead (*Feralia*) was likewise celebrated in February (Macrob. *Sat.* i. 4, 13; Ov. *Fast.* ii. 535, &c.); and Anysius (ap. J. Lydum, *de Mens.* i. p. 68) states, that Februus in Etruscan signified the god of the lower world (καταχθόνιος). Hence Februus was identified with Pluto. When the

expiatory sacrifices were burnt, the people threw the ashes backwards over their heads into the water. (Serv. *ad Virg. Georg.* i. 43; Isidor. *Orig.* v. 33; Voss. *in Virg. Eclog.* viii. 101.) [L. S.]

FELI'CITAS, the personification of happiness, to whom a temple was erected by Lucullus in B. C. 75, which, however, was burnt down in the reign of Claudius. (Plin. *H. N.* xxxiv. 8; Augustin. *de Civ. Dei*, iv. 18, 23; comp. Cic. *in Verr.* iv. 2, 57.) Felicitas is frequently seen on Roman medals, in the form of a matron, with the staff of Mercury (*caduceus*) and a cornucopia. Sometimes also she has other attributes, according to the kind of happiness she represents. (Lindner, *de Felicitate Dea ex Nummis illustrata*, Arnstadt, 1770; Rasche, *Lex Num.* ii. 1, p. 956.) The Greeks worshipped the same personification, under the name of Εὐτυχία, who is frequently represented in works of art. [L. S.]

FELIX, an agnomen, having, like Magnus and Augustus, a personal rather than a general or family import. (Senec. *De Clement.* 14.) It was given to the dictator Sulla, and became a frequent addition to the imperial titles, being probably borrowed from the formula "felix faustum." [W. B. D.]

FELIX, ANTO'NIUS, procurator of Judaea, was a brother of the freedman Pallas, and was himself a freedman of the emperor Claudius I. Suidas (*s. v.* Κλαύδιος) calls him *Claudius* Felix; and it is probable that he was known by his patron's name as well as by that which marked his relation to the empress's mother, Antonia, by whom he may have been manumitted. The date of his appointment by Claudius to the government of Judaea is uncertain. It would seem from the account of Tacitus (*Ann.* xii. 54), that he and Ventidius Cumanus were for some time joint procurators, Galilee being held by Cumanus, and Samaria by Felix; that both of them connived at the acts of violence and robbery mutually committed by their respective subjects, and enriched themselves by the spoils which each party brought back from their incursions; that Quadratus, who commanded in Syria, was commissioned to take cognizance of these proceedings, and to try both the provincials and their governors; and that, while he condemned Cumanus, he saved Felix by placing him openly among the judges and thus deterring his accusers. But, if we follow Josephus, we must believe that Cumanus was sole procurator during the disturbances in question, and that, when he was condemned and deposed, Felix was sent from Rome as his successor, probably about A. D. 51, and with an authority extending over Judaea, Samaria, Galilee, and Petraea (Joseph. *Ant.* xx. 5—7, *Bell. Jud.* ii. 12; Euseb. *Hist. Eccl.* ii. 19; Vales. *ad loc.*). In his private and his public character alike Felix was unscrupulous and profligate, nor is he unjustly described in the killing words of Tacitus (*Hist.* v. 9), "per omnem saevitiam et libidinem jus regium servili ingenio exercuit." Having fallen in love with Drusilla, daughter of Agrippa I., and wife of Azizus, king of Emesa, he induced her to leave her husband; and she was still living with him in A. D. 60, when St. Paul preached before him "of righteousness, temperance, and judgment to come." (Joseph. *Ant.* xx. 7. § 2; *Acts*, xxiv. 25.) Jonathan, the high priest, having become obnoxious to him by unpalatable advice, he procured his assassination. (Joseph. *Ant.* xx. 8. § 5, *Bell. Jud.* ii. 13. § 3; Euseb. *Hist. Eccl.* ii. 20.) His government, however, though cruel and oppressive, was strong. Disturbances were vigorously suppressed, the country was cleared of the robbers who infested it, and the seditions raised by the false prophets and other impostors, who availed themselves of the fanaticism of the people, were effectually quelled. (Joseph. *Ant.* xx. 8, *Bell. Jud.* ii. 13; Euseb. *Hist. Eccl.* ii. 21; comp. *Acts*, xxi. 38, xxiv. 2.) He was recalled in A. D. 62, and succeeded by Porcius Festus; and the chief Jews of Caesareia (the seat of his government) having lodged accusations against him at Rome, he was saved from condign punishment only by the influence of his brother Pallas with Nero (Joseph. *Ant.* xx. 8. § 9; Euseb. *Hist. Eccl.* ii. 22; *Acts*, xxiv. 27). For the account which Tacitus (*Hist.* v. 9) gives of his marriage with one Drusilla, clearly a different person from the Jewess already mentioned, and a grand-daughter of Antony and Cleopatra, see Vol. I. p. 1075, b, and comp. Casaub. *ad Sueton. Claud.* 28. [E. E.]

FELIX, BULLA, a celebrated robber chief, who, having collected a band of 600 followers, ravaged Italy for the space of two years, during the reign of Septimius Severus, setting at defiance all the efforts of the imperial officers to effect his capture, till at length he was betrayed by a mistress, taken prisoner, and thrown to wild beasts. Dion Cassius (lxxvi. 21) has preserved several curious anecdotes of his exploits, which were characterised by a combination of reckless daring and consummate prudence. [W. R.]

FELIX, CA'SSIUS. [CASSIUS IATROSOPHISTA.]

FELIX CLAU'DIUS. [FELIX, ANTONIUS.]

FELIX, FLA'VIUS, an African who flourished towards the close of the fifth century, the author of five short pieces in the Latin Anthology. Of these the first four celebrate the magnificence and utility of the "Thermae Alianae," constructed in the vicinity of Carthage by King Thrasimund, within the space of a single year; the fifth is a whining petition for an ecclesiastical appointment, addressed to Victorianus, the chief secretary of the Vandal monarch. (*Anthol. Lat.* iii. 34—37, vi. 86, ed. Burmann, or n. 291—295, ed. Meyer.) [W. R.]

FELIX, LAE'LIUS. A jurist, named Laelius, flourished in the time of Hadrian; for it appears from a fragment of Paulus, in Dig. 5. tit. 4. s. 3, that Laelius, in one of his works, mentions having seen in the palace a free woman, who was brought from Alexandria, in Egypt, in order to be exhibited to Hadrian, with five children, four of whom were brought into the world at one birth, and the fifth forty days afterwards. Gaius (Dig. 34. tit. 5. s. 7) tells the same story, without mentioning the interval of forty days; and we find from him that the name of the woman was Serapia. (Compare also Julianus, in Dig. 46. tit. 3. s. 36; Capitolin. *Anton. Pius*, 9; Phlegon, *de Rebus Mirab.* 29.) Indeed, the learned Ant. Augustinus, without sufficient reason, suspects that Gaius was no other than Laelius, designated by his praenomen. Laelius is cited by Paulus in another passage (Dig. 5. tit. 3. s. 43), which also relates to the law of hereditas.

The Laelius of the Digest is, by most writers upon the subject (*e. g.* Guil. Grotius, Heineccius, and Bach), identified with Laelius Felix, who wrote notes upon Q. Mucius Scaevola (*librum ad Q. Mucium*), from which Gellius (xv. 27) makes

some interesting extracts, explaining the distinctions between the different kinds of comitia. In this work Felix cites Labeo. Zimmern (*R. R. G.* i. § 89), after Conradi and Bynkerschoek, moved by the archaic style of the extracts in Gellius, thinks it not improbable that the Laelius Felix of that author was more ancient than the Laelius of the Digest, and that he may even be the same person with the preceptor of Varro. If this be the case, the Labeo he cites must be Q. Antistius Labeo, the father. The preceptor of Varro, however, who is stated by Gellius (xvi. 8) to have written an essay on oratorical introductions (*Commentarium de Proloquiis*), is, according to a different reading, not Laelius, but L. Aelius, and was perhaps the grammarian, L. Aelius Stilo. In Pliny (*H. N.* xiv. 13) it is doubtful whether the name mentioned in connection with Scaevola and Capito should be read Laelius, or L. Aelius. (Dirksen, *Bruchstücke aus den Schriften der Römischen Juristen*, p. 101; Maiansius, *ad XXX. Ictorum Fragm. Comment.* vol. ii. p. 208—217.) [J. T. G.]

FELIX MAGNUS, a fellow-student and correspondent of Sidonius Apollinaris, and consequently lived between A. D. 430—480. Felix was of the family of the Philagrii (Sidon. *Propempt. ad Libell.* 90, *Ep.* ii. 3), and was raised to the rank of patrician (*Ep.* ii. 3). The letters of Sidonius to Felix are curiously illustrative of the distress and dismemberment of the Roman provinces north of the Alps in the fifth century, A. D.

A poem (*Carm.* ix.) and five letters (ii. 3, iii. 4, 7, iv. 5, 10) are addressed by Sidonius to Felix. [W. B. D.]

FELIX, M. MINU'CIUS, a distinguished Roman lawyer, the author of a dialogue entitled *Octavius*, which occupies a conspicuous place among the early Apologies for Christianity. The speakers are Caecilius Natalis, a Pagan, and Octavius Januarius, a true believer, who, while rambling along the shore near Ostia during the holidays of the vintage with their common friend Minucius, are led into a discussion in consequence of an act of homage paid by Caecilius to a statue of Serapis, a proceeding which calls forth severe, although indirect animadversions from Octavius. Irritated by these remarks, Caecilius commences a lengthened discourse, in which he combines a formal defence of his own practice with an attack upon the principles of his companion. His arguments are of a twofold character. On the one hand he assails revealed religion in general, and on the other the Christian religion specially. Octavius replies to all his objections with great force and eloquence; and when he concludes, Caecilius, feeling himself defeated, freely acknowledges his errors, and declares himself a convert to the truth.

The tone of this production is throughout earnest and impressive; the arguments are well selected, and stated with precision; the style is for the most part terse and pregnant, and the diction is extremely pure; but it frequently wears the aspect of a cento in which a number of choice phrases have been culled from various sources. There is, moreover, occasionally a want of simplicity, and some of the sentiments are expressed in language which borders upon declamatory inflation. But these blemishes are not so numerous as to affect seriously our favourable estimate of the work as a whole, which, in the opinion of many, entitles the author to rank not much below Lactantius. Its value in a theological point of view is not very great, since the various topics are touched upon lightly, the end in view being evidently to furnish a ready reply to the most common popular objections. The censure of Dupin, who imagined that he could detect a tendency to materialism, seems to have been founded upon a misapprehension of the real import of the passages whose orthodoxy he impugns.

It is remarkable that the *Octavius* was for a long period believed to belong to Arnobius, and was printed repeatedly as the eighth book of his treatise *Adversus Gentes*, notwithstanding the express testimony of St. Jerome, whose words (*de Viris Ill.* 58) are so clear as to leave no room for hesitation.

The time, however, at which Minucius Felix lived is very uncertain. By some he is placed as early as the reign of M. Aurelius; by some as low as Diocletian; while others have fixed upon various points intermediate between these two extremes. The critics who, with Van Hoven, carry him back as far as the middle of the second century, rest their opinion chiefly on the purity of his diction, upon the indications afforded by allusions to the state of the Church, both as to its internal constitution, and to the attention which it attracted from without, upon the strong resemblance which the piece bears to those Apologies which confessedly belong to the period in question, and upon the probability that the Fronto twice named in the course of the colloquy is the same with the rhetorician, M. Cornelius Fronto, so celebrated under the Antonines. But this position, although defended with great learning, can scarcely be maintained against the positive evidence afforded by St. Jerome, who, in his account of illustrious men, where the individuals mentioned succeed each other in regular chronological order, sets down Minucius Felix after Tertullian and before Cyprian, an arrangement confirmed by a paragraph in the Epistola ad Magnum, and not contradicted by another in the Apologia ad Pammachium, where Tertullian, Cyprian, and Felix, are grouped together in the same clause. The circumstance that certain sentences in the *Octavius* and in the *De Idolorum Vanitate* are word for word the same, although it proves that one writer copied from the other, leads to no inference as to which was the original. We may therefore acquiesce in the conclusion that our author flourished about A. D. 230. That he was a lawyer, and attained to eminence in pleading, is distinctly asserted both by St. Jerome and Lactantius; but beyond this we know nothing of his personal history, except in so far as we are led by his own words to believe that he was by birth a Gentile, and that his conversion did not take place until he had attained to manhood. We are further told (Hieron. *l. c.*) that a book entitled *De Fato*, or *Contra Mathematicos*, was circulated under his name, but that, although evidently the work of an accomplished man, it was so different in style and general character from the *Octavius*, that they could scarcely have proceeded from the same pen.

It has already been remarked that this dialogue was long supposed to form a part of the treatise of Arnobius, *Adversus Gentes*. It was first assigned to its rightful owner, and printed in an independent form, by Balduinus (Heidelberg. 1560), who prefixed a dissertation, in which he proved his

point so indisputably, that we are surprised that such an error should have escaped the keen eyes of Erasmus and other great scholars. Since that time a vast number of editions have been published, a full account of which will be found in Funccius, Schönemann, and Bähr. For general purposes, that of Jac. Gronovius (8vo. Lug. Bat. 1707) forming one of the series of Variorum Classics; that of Lindner (8vo. Longosal. 1760) reprinted, with a preface by Ernesti (ibid. 1773); and that of Muralto, with a preface, by Orelli (8vo. Turic. 1836), will be found the most useful. The German translations by J. G. Russwurm (4to. Hamb. 1824), and by J. H. B. Lübkert (8vo. Leip. 1836), may be consulted with advantage.

In illustration, we may read the essay of Balduinus, which is appended to the edition of Gronovius; J. D. Van Hoven, *Epistola ad Gerh. Meermann*, 4to. Camp. 1766, reprinted in Lindner's edition of 1773; H. Meier, *Comment. de Minucio Felice* (8vo. Turic. 1824); and the remarks prefixed to the translation of Russwurm. (Hieronym. *de Viris Ill.* 58, *Ep. ad Magnum*, *Apolog. ad Pammach.*, *Epitaph. Nepot.*; Lactant. *Div. Instit.* i. 9, v. 1.; Dupin, *Bibl. Eccles.* vol. i. p. 117; Funccius, *de L. L. Vegeta Senectute*, x. § 10—16; Le Nourry, *Apparat. ad Bibl. Patr.* vol. ii. diss. i.; Schröck, *Kirchengescht.* vol. iii. p. 417; Schönemann, *Bibl. Patr. Lat.* iii. § 2; Bähr, *Gesch. der Römisch. Litt.* Suppl. Band ii. Abtheil. § 18—21.) [W. R.]

FELIX, SEXTI'LIUS, was stationed, A.D. 70, on the frontiers of Raetia by Antonius Primus to watch the movements of Porcius Septiminus, procurator of that province under Vitellius. Felix remained in Raetia until the following year, when he assisted in quelling an insurrection of the Treviri. (Tac. *Hist.* iii. 5, iv. 70.) [W. B. D.]

FENESTELLA, a Roman historian, of considerable celebrity, who flourished during the reign of Augustus, and died, according to the Eusebian Chronicle, A. D. 21, in the 70th year of his age. His great work, entitled *Annales*, frequently quoted by Asconius, Pliny, A. Gellius, and others, extended to at least twenty-two books, as appears from a reference in Nonius, and seems to have contained very minute, but not always perfectly accurate, information with regard to the internal affairs of the city. The few fragments preserved relate almost exclusively to events subsequent to the Carthaginian wars; but whether the narrative reached from the foundation of Rome to the downfall of the republic, or comprehended only a portion of that space, we have no means of determining. We are certain, however, that it embraced the greater part of Cicero's career. In addition to the *Annales*, we find a citation in Diomedes from "Fenestellam in libro *Epitomarum* secundo," of which no other record remains; and St. Jerome speaks of *Carmina* as well as histories; but the *Archaica*, ascribed in some editions of Fulgentius to Fenestella, must belong, if such a work ever existed, to some writer of a much later epoch.

A treatise, *De Sacerdotiis et Magistratibus Romanorum Libri II.*, published at Vienna in 1510, under the name of Fenestella, and often reprinted, is, in reality, the production of a certain Andrea Domenico Fiocchi, a Florentine jurist of the fourteenth century. (Plin. *H. N.* viii. 7, ix. 17, 38, xv. 1, xxx. 11; Senec. *Epist.* 108; Suet. *Vit. Terent.*; Gell. xv. 28; Lactant. *de Falsa Rel.* i. 6; Hieron. *in Euseb. Chron.* Ol. cxcix; Diomedes, p. 361. ed. Putsch; Non. Marcell. ii. *s. v. Praesente*, iii. *s. v. Reticulum*, iv. *s. v. Rumor*; Madvig. *de Ascon. Ped.* &c. p. 64.) [W. R.]

FE'NIUS RUFUS. [RUFUS.]

FERE'TRIUS, a surname of Jupiter, which is probably derived from *ferire*, to strike; for persons who took an oath called upon Jupiter, if they swore falsely, to strike them as they struck the victim they sacrificed to him. (Fest. *s. v. Lapidem Silicem.*) Others derived it from *ferre*, because he was the giver of peace, or because people dedicated (*ferebant*) to him spolia opima. (Fest. *s. v. Feretrius*; Liv. i. 10; Propert. iv. 10. 46; comp. JUPITER.) [L. S.]

FERO'NIA, an ancient Italian divinity, who originally belonged to the Sabines and Faliscans, and was introduced by them among the Romans. Greek writers, as usual, describe her as of Greek origin. Dionysius (ii. 49) thus relates, that the Lacedaemonians who emigrated at the time of Lycurgus, after long wanderings (φερόμενοι), at length landed in Italy, where they founded a town Feronia, and built a temple to the goddess Feronia. But, however this may be, it is extremely difficult to form a definite notion of the nature of this goddess. Some consider her to have been the goddess of liberty, because at Terracina slaves were emancipated in her temple (Serv. *ad Aen.* viii. 465), and because on one occasion the freedmen at Rome collected a sum of money for the purpose of offering it to her as a donation. (Liv. xxii. 1.) Others look upon her as the goddess of commerce and traffic, because these things were carried on to a great extent during the festival which was celebrated in honour of her in the town of Feronia, at the foot of mount Soracte. But commerce was carried on at all festivals at which many people met, and must be looked upon as a natural result of such meetings rather than as their cause. (Dionys. iii. 32; Strab. v. p. 226; Liv. xxvi. 11, xxvii. 4; Sil. Ital. xiii. 84.) Others again regard her as a goddess of the earth or the lower world, and as akin to Mania and Tellus, partly because she is said to have given to her son three souls, so that Evander had to kill him thrice before he was dead (Virg. *Aen.* iii. 564), and partly on account of her connection with Soranus, whose worship strongly resembled that of Feronia. [SORANUS.] Besides the sanctuaries at Terracina and near mount Soracte, she had others at Trebula, in the country of the Sabines, and at Luna in Etruria. (Comp. Serv. *ad Aen.* xi. 785; Varro, *de L. L.* v. 74; Müller, *die Etrusker*, vol. i. p. 302, vol. ii. p. 65, &c.) [L. S.]

FEROX, JU'LIUS. [FEROX, URSEIUS.]

FEROX, URSEIUS, a Roman jurist, who probably flourished between the time of Tiberius and Vespasian, and ought not to be confounded (as Panziroli has done, *De claris Interpr. Juris.* 38) with the Julius Ferox who was consul, A. D. 100, in the reign of Trajan (Plin. *Ep.* ii. 11, vii. 13), and who is mentioned in an ancient inscription (Gruter, vol. i. p. 349) as curator alvei et riparum Tiberis et cloacarum. The jurist Ferox was certainly anterior to the jurist Julianus, who, according to the Florentine Index to the Digest, wrote four books upon Urseius. In the *Collatio Legum Mosaicarum et Romanarum* (xi. 7), inserted in the collections of Antejustinian law, is an extract from Ulpian, citing a tenth book of Urseius; but what

was the precise subject of his works has not been recorded, although it might perhaps be collected from an attentive examination of the extracts from Julianus ad Urseium, in the Digest. In Dig. 9. tit. 2. s. 27. § 1, Urseius is quoted by Ulpian as reporting an opinion of Proculus (*et ita Proculum existimasse Urseius refert*), and hence it has been inferred that Urseius was a Proculian. In a fragment of Paulus (Dig. 39. tit. 3. s. 11. § 2) occurs the controverted expression, *apud Ferocem Proculus ait*. Conversely, in Dig. 44. tit. 5. s. 1. § 10, Cassius (*i. e.* C. Cassius Longinus) is quoted by Ulpian as reporting an opinion of Urseius (*et Cassius existimasse Urseium refert*); and, in Dig. 7. tit. 4. s. 10. § 5, again occurs, in a fragment of Ulpian, the controverted expression, *Cassius apud Urseium scribit*. Does the expression, *apud Ferocem Proculus ait*, mean that Proculus is represented by Ferox as saying what follows, or does it mean that Proculus, in his notes upon Ferox, says? Is it parallel to the expression, in the mouth of an English lawyer, *Littleton says, in Coke?* or to the expression, *Coke on Littleton, says?* The former interpretation seems more probable, if we merely consider that in Dig. 9. tit. 2. s. 27. § 1, Urseius is represented as quoting Proculus, for the latter interpretation would require us to suppose that each cited the other, and it is not thought likely that a senior and more distinguished jurist would cite or comment upon a junior contemporary. But this argument is *reversed* in the case of Urseius and Cassius. If we admit that Cassius cites Urseius, according to the present reading in Dig. 7. tit. 4. s. 10. § 5, it seems natural to interpret *Cassius apud Urseium scribit*, as showing that Cassius wrote upon Urseius. There is less improbability that Cassius should have written upon Urseius than that Proculus should have done so, for Cassius was probably younger than Proculus, and, though older than Urseius, he may have thought fit to criticise the writings of a young follower of the opposite school. What are we to conclude? Are the expressions *Cassius apud Urseium scribit*, and *apud Ferocem Proculus ait*, to be understood in different senses, —meaning in the first that Cassius annotated Ferox,—in the second, that Ferox annotated Proculus? Is it not more natural to suppose that Ferox annotated both, especially if there be independent grounds for supposing that he was later than both, and cited both in his writings? To this hypothesis the chief objection seems to be the passage in Dig. 44. tit. 5. s. 1. § 10; but such difficulty, if it were of importance, ought to be got over by altering the reading (in accordance with the more usual Latin order of object and subject) to "*et Cassium existimasse Urseius refert.*" By this simple change, we get rid of any supposition as to two jurists *citing each other*, and are able to suppose Ferox to have been the annotator and citer both of Proculus and Cassius. This is likely on independent grounds. In Dig. 30. s. 104, there is an extract from the work of Julianus upon Urseius Ferox, in which, apparently in the text of Urseius commented upon by Julianus, is given a responsum of Cassius. It is also by Urseius that Cassius seems to be cited in Dig. 23. tit. 3. s. 48. § 1, taken from the same work of Julianus, for the part of this extract which contains the note of Julianus follows the mention of Cassius. Again, in Dig. 23. tit. 3. s. 48. § 1 (from Julianus in libro 2, ad Urseium Ferocem), Proculus is mentioned in that part of the extract which appears to be the text upon which Julianus comments. To this it may be answered, but without much plausibility, that Julianus took *Urseius with the notes of Cassius and Proculus* as the subject of his commentary.

It is singular that the meaning of the word *apud* in such connection, if it be not used in different meanings,—important though it appears to be at first view, for the sake of legal biography and chronology, to determine what that meaning is,—is still a matter of undecided controversy. On the one hand we have in an extract from Paulus (Dig. 17. tit. 2. s. 65. § 8), *Servius apud Alfenum notat;* in another extract from Paulus (Dig. 50. tit. 16. s. 77), *Servius apud Alfenum putat;* and, in an extract from Marcellus (Dig. 46. tit. 3. s. 67), *apud Alfenum Servius respondet*. In these cases Servius, Cicero's contemporary, who was the preceptor of Alfenus Varus (Dig. 1. tit. 2. s. 2. § 44), can scarcely be understood as commenting upon his junior. So we have *Servius apud Melam scribit*, in an extract from Ulpian (Dig. 33. tit. 9. s. 3. § 10). Now Mela, though he may have been born before Servius died, was probably a generation later than Servius. On the other hand, we have (Ulpian in Dig. 7. tit. 1. s. 17. § 1) *Aristo apud Cassium notat*. Now Cassius was an elder contemporary of Aristo, who seems to have been a pupil of Cassius (Dig. 4. tit. 8. s. 40), and to report his *responsa* (Dig. 17. tit. 2. s. 29. § 2), and we have evidence that Aristo wrote notes on Cassius. (Ulpian in Dig. 7. tit. 1. s. 7. § 3.) If the priority of date be allowed to determine the sense of *apud*, the expression *Cassius apud Vitellium notat* (Ulpian in Dig. 33. tit. 9. s. 3. pr.) would indicate that Cassius wrote notes upon Vitellius, for Vitellius was probably rather older than Cassius, having been commented upon by Masurius Sabinus, a contemporary of Tiberius. If it were not for the objection that Africanus was probably a junior contemporary of Julianus, the much controverted passage (Ulpian in Dig. 30. s. 39. pr.) *Africanus, in libro 20. Epistolarum, apud Julianum quaerit, putatque, &c.* might be interpreted to imply that a work of Julian contained an extract from the 20th book of the Epistles of Africanus, in which Africanus proposes a question and gives an opinion upon it. (See, for other interpretations of this passage, the article AFRICANUS). The expressions *Scaevola apud Julianum lib. 22. Digestorum notat* (Dig. 2. tit. 14. s. 54), and *in libro septimo Digestorum Juliani Scaevola notat* (Ulpian in Dig. 18. tit. 6. s. 10), have been generally thought to indicate that Cervidius Scaevola commented upon Julianus, although this interpretation would seem to require *in librum septimum*, instead of *in libro septimo*. With similar ambiguity we read *Scaevola apud Marcellum notat* (Ulpian in Dig. 24. tit. 1. s. 11. § 6). In Dig. 35. tit. 2. s. 56. § 2, is a fragment which purports to be an extract from Marcellus, and contains a note of Scaevola. Is the extract given as it appeared in the original work of Marcellus, or is it taken from an edition of Marcellus, to the original text of which were subsequently appended notes by Scaevola? From § 82 of the *Fragmenta Vaticana*, it is difficult to avoid concluding that the notes of Scaevola were written upon the text of Marcellus, instead of supposing that the text of Marcellus consists of cases with the remarks of Scaevola. What else can we conclude from the expressions *Julianus lib. xxx. Dig. scribit*,

quaesiis Scaevola apud Marcellum dubitans notat, and Marcellus lib. xiii. Dig. scribit, ubi Scaevola notat?

These difficulties have induced some legal biographers (Ménage, *Amoen. Jur.* c. 43; Otto, *Thes. Jur. Rom.* 1614-5; Guil. Grotius, *De Vitis Jurisc.* ii. 4. § 4) to suppose that the word *apud* is used inconstantly, sometimes governing the name of the commentator, and sometimes the name of the writer who is the subject of commentary. In the present case, we believe that Urseius Ferox was junior to Cassius and Proculus, and that he commented upon them *in independent works of his own*, which were not considered as *their works with his commentaries*. We think it unlikely that Cassius, his senior, cited Ferox, and therefore are disposed to adopt the altered reading of Dig. 44. tit. 5. s. 1. § 10, which we have already mentioned, and which was first suggested by Guil. Grotius, although we do not regard the alteration as absolutely necessary. The only general conclusion we are able to arrive at, from a comparison of the passages we have cited, is, that from such an expression as *apud Ferocem Proculus ait*, it is impossible to draw any certain inference as to the relative date of Ferox and Proculus. We think, nevertheless, that the word *apud* in such connection is used constantly in the same sense,—that the writer whose name it governs is in conception *the principal*, and the other the subordinate. Thus *Proculus apud Ferocem ait* means that the saying of Proculus was contained in the work of Ferox;—whether the saying were contained in the text or in the notes;—if in the text,—whether it were in the original text, or in the received text as altered by some subsequent editor;—if contained in the notes,—whether those notes were expressly written upon the text, or were composed of illustrative extracts from prior or subsequent authors appended to the text. In general, *apud* seems to govern the name of a writer whose work has been illustrated by notes. In the majority of cases, as in the case of *Aristo apud Cassium*, the notes seem to have been expressly written upon the work of the author whose name is governed by *apud;* but sometimes, as in the case of *Servius apud Melam*, it seems that extracts from the writings of a preceding author are either contained in the original text, or have been appended as notes by a subsequent editor. While, then, *Servius apud Melam* means Servius *in* Mela, in like manner, *Aristo apud Cassium* is a citation of Aristo from a work, which, though it contain matter in addition to the text of Cassius, would, upon the whole, be thought of as the work of Cassius. Our supposition that *apud* governs the name of the author who is in conception the principal, is confirmed by an instance where it may be doubted which author is the principal, and where, accordingly, a variety of expressions occurs. Julianus composed a treatise which was compiled from certain books of Minicius, with observations of his own, as we learn from the inscription of the extract in Dig. 6. tit. I. s. 59, which is headed Julianus, lib. 6. *ex* Minicio. This may be compared with the fuller expression of Gaius (ii. 188), *in his libris, quos ex Q. Mucio fecimus.* The work so compiled might easily be thought of, either as the work of Julianus, or as the work of Minicius. In the first case it might be cited, as in Dig. 2. tit. 14. s. 56. where we read Julianus lib. 6 *ad* Minicium; in the second case, Julianus might be cited as from Minicius, as in Dig. 19. tit. 1. s. 11. § 15, where we find Julianus lib. 10 *apud Minicium ait.*

The foregoing explanation, which is believed to be new, appears to remove some difficulties which have hitherto perplexed legal biographers. [J. T. G.]

FESTI'VUS, AURELIA'NUS, a freedman of the emperor Aurelian, wrote a history of the emperor Firmus, in which he detailed at great length all the silly and extravagant doings of the latter. (Vopisc. *Firm.* 6.)

FESTUS, a favourite freedman and remembrancer (τῆς βασιλείας μνήμης προεστώς) of Caracalla, by whom he was buried in the Troad, with all the ceremonies observed at the obsequies of Patroclus. According to Herodian, a report was current that he had been poisoned by the Emperor, who, being seized with the fancy of imitating Achilles, and being at a loss for a dead friend whose fate he might mourn, after the fashion of the hero, had recourse to this method of supplying the deficiency. Festus, the chamberlain of Caracalla, must have been a different personage, since he is represented by Dion Cassius as alive under Macrinus, and as taking an active part in the proceedings for setting up Elagabalus. (Herodian. iv. 14; Dion Cass. lxxviii. 33.) [W. R.]

FESTUS, ANI'CIUS, was entrusted by Macrinus with the command of Asia, after the disgrace of Asper. Festus had been, on former occasions, passed over by Severus in the allotment of provinces. (Dion Cass. lxxxviii. 22.) [W. R.]

FESTUS, PESCE'NNIUS, a senator, put to death without trial by the emperor Severus, A. D. 196—7, after his victory over Albinus. (Spartian. *Severus*, 13; comp. Dion Cass. lxxv. 8; Herodian. iii. p. 115.) An historian of this name is mentioned by Lactantius (*Instit.* i. 21), in speaking of the human sacrifices practised at Carthage. Lactantius calls the history of Festus *Satura*, i. e. a miscellany. [W. B. D.]

FESTUS, SEXT. POMPEIUS, a lexicographer of uncertain date. He certainly lived after Martial, whom he quoted (*s. v. Vespae*), and before Macrobius, who refers to him more than once (*Sat.* iii. 3, 5, comp. 8.). From his remarks upon the word *supparus* we conclude that he must have belonged to an epoch when the ceremonies of the Christian religion were familiar to ordinary readers, but Saxe has no authority for fixing him down to the close of the fourth century (*Onomast.* A. D. 398). The name of Festus is attached to a dictionary or glossary of remarkable Latin words and phrases, which is divided into twenty books, and commonly bears the title *Sexti Pompeii Festi de Verborum Significatione.* This is a compilation of the highest value, containing a rich treasure of learning upon many obscure points, connected with antiquities, mythology, and grammar; but before we can make use of it with safety it is necessary that we should understand the history of the work, and be made acquainted with the various constituents of which it is composed.

M. Verrius Flaccus, a celebrated grammarian, in the reign of Augustus [FLACCUS VERRIUS], was the author of a very voluminous treatise, *De Significatu Verborum.* This was compressed into a much smaller compass by Festus, who made a few alterations (e. g. *s. v. monstrum*) and criticisms (e. g. *Pictor Zeuxis*) of his own, inserted numerous extracts from other writings of Verrius, such as the *De Obscuris*

Catonis; De Plauti Calculis; De Jure Sacro et Augurali, and others; but altogether omitted those words which had fallen into disuse (*intermortua et sepulta*), intending to make these the subject of a separate volume *Priscorum Verborum cum Exemplis* (see *s. v. porriciam*). Finally, towards the end of the eighth century, Paul, son of Warnefrid, better known as Paulus Diaconus, from having officiated as a deacon of the church at Aquileia, abridged the abridgment of Festus, dedicating his production to Charlemagne, after that prince had dethroned Desiderius, the last king of the Lombards, whom Paul had served as chancellor.

The original work of Verrius Flaccus has altogether perished with the exception of one or two inconsiderable fragments. Of the abstract by Festus one imperfect MS. only has come down to us. It was brought, we are told, from Illyria, and fell into the hands of Pomponius Laetus, a celebrated scholar of the fifteenth century, who for some reason now unknown kept possession of a few leaves when he transferred the remainder to a certain Manilius Rallus, in whose hands they were seen in 1485 by Politian, who copied the whole together with the pages retained by Pomponius Laetus. This MS. of Rallus found its way eventually into the Farnese library at Parma, whence it was conveyed, in 1736, to Naples, where it still exists. The portion which remained in the custody of Laetus was repeatedly transcribed, but it is known that the archetype was lost before 1581, when Ursinus published his edition. The original codex written upon parchment, probably in the eleventh or twelfth century, appears to have consisted, when entire, of 128 leaves, or 256 pages, each page containing two columns; but at the period when it was first examined by the learned, fifty-eight leaves at the beginning were wanting, comprehending all the letters before M; three gaps, extending in all to ten leaves, occurred in different places, and the last leaf had been torn off, so that only fifty-nine leaves were left, of which eighteen were separated from the rest by Laetus and have disappeared, while forty-one are still found in the Farnese MS. In addition to the deficiencies described above, and to the ravages made by dirt, damp, and vermin, the volume had suffered severely from fire, so that while in each page the inside column was in tolerable preservation, only a few words of the outside column were legible, and in some instances the whole were destroyed. These blanks have been ingeniously filled up by Scaliger and Ursinus, partly from conjecture and partly from the corresponding paragraphs of Paulus, whose performance appears in a complete form in many MSS. This epitomizer, however, notwithstanding his boast that he had passed over what was superfluous and illustrated what was obscure, was evidently ill qualified for his task; for whenever we have an opportunity of comparing him with Festus we perceive that he omitted much that was important, that he slavishly copied clerical blunders, and that when any expression appeared perplexing to his imperfect scholarship he quietly dropped it altogether. He added a little, but very little, of his own, as, for example, the allusion to his namesake, the apostle (*s. v. barbari*), and a few observations under *secus, sacrima, signare, posimerium, porcas*, &c.

It is evident from what has been said that the book, as commonly exhibited, consists of four distinct parts:—

1. The fragments of Festus contained in the Farnese MS. now deposited in the Royal library at Naples.

2. The fragments of Festus retained by Pomponius Laetus, the archetype of which, although lost before the end of the sixteenth century, had previously been frequently transcribed.

These two sets of fragments, as far as they go, are probably a tolerably correct though meagre representation of the commentaries of Verrius Flaccus.

3. The epitome of Paulus Diaconus, consisting of inaccurate excerpts from Festus, a mere shadow of a shade, but even these imperfect outlines are very precious.

4. The interpolations of Scaliger and Ursinus, foisted in for the purpose of filling up the blanks in the outside columns of the MS. of Festus. These are of course almost worthless, since they must be regarded merely as specimens of ingenuity.

Although it is manifest how much the four parts differ from each other in value, yet all are in most editions mixed up into one discordant whole, so that it is impossible, without much labour and research, to analyse the mass and resolve it into its elements. Hence we not unfrequently find in the essays of even distinguished scholars quotations professedly from Festus, which upon examination turn out to be the barbarous blunders of Paulus, or even simply the lucubrations of Ursinus. We have now, however, been happily relieved from all such embarrassments by the labours of Müller, whose admirable edition is described more particularly below.

The principle upon which the words are classified is at first sight by no means obvious or intelligible. The arrangement is so far alphabetical that all words commencing with the same letter are placed together. But the words ranked under each letter are, as it were, divided into two parts. In the first part the words are grouped, according not only to the initial, but also to the second and even the third and fourth letters; the groups, however, succeed each other not as in an ordinary dictionary but irregularly. Thus we find at the beginning of R, not the words in *Ra*, but those in *Ru*, next those in *Ro*, next those in *Rum*, next those in *Rh*, next those in *Re* and *Ri* mixed, next those in *Ra*, and again *Re* and *Ri* mixed. In the second part regard is paid to the initial letter alone without reference to those which follow it, but the words placed together have in most instances some bond of connection. Thus in the second part of P we find the series *Palatualis, Portenta, Postularia, Pestifera, Peremptalia, Pullus*, all of which belong to sacred rites, and especially to auspices. Again, *Propius Sobrino, Possessio, Praefecturae, Parret, Postum, Patrocinia, Posticam lineam*, terms relating to civil law; *Pomptina, Papiria, Pupinnia, Pupillia*, names of tribes, and so on. The same word is frequently explained both in the first and in the second part, and sometimes the two explanations are at variance; thus, *Reus, Ritus, Rustica Vinalia*, occur in both the first and second parts of R, while the remarks on *Obsidium, Obsidionem*, in the first part of O are inconsistent with what is said upon the same words in the second part. The same word is never repeated twice in the first part, but this sometimes happens in the second, when it falls to be interpreted under two heads, as in the case of *Praebia*. The first part in some letters is headed by a few words altogether out of their order, which seem placed in a conspi-

cuous position on account of their importance or from some superstitious feeling. Thus M is ushered in by *Magnos Ludos*, *Meltom*, *Matrem Matutam*, while the first fifteen articles in P are almost all derived from the most ancient memorials of the Latin tongue. These facts, taken in combination with the authorities quoted here and there, would lead us to infer that the words in the first part of each letter were taken directly from the *De Significatu Verborum* of Verrius, while those in the second constitute a sort of supplement, collected by Festus from the other writings of the same author. We might also surmise, from the singular order, or rather want of order, discernible in the first part, that Verrius wrote down his observations upon certain sets of words upon separate sheets, and that these sheets were bound up without regard to any circumstance except the initial letter. An elaborate discussion upon these points will be found in the preface to the edition of Müller.

The edition published at Milan, by Zarotus, on the 3rd of August, 1471, and inscribed, *Sext. Pompeius Festus de Verborum Significatione*, that of Joannes de Colonia and Joannes Manthen de Gherretzen, 4to. Venet. 1784, a very ancient impression, perhaps older than either of the above, and probably printed at Rome by G. Lauer, together with several others, merely reprints of the preceding, and all belonging to the fifteenth century, present us with nothing except Paulus Diaconus. A volume appeared at Milan, in 1510, containing Nonius Marcellus, Festus, Paulus, and Varro. This work was commenced by Jo. Bapt. Pius, who revised the Nonius, and was carried on by a certain Conagus, who was acquainted with both portions of the MS. of Festus, which he incorporated with Paulus, thus giving rise to that confusion which afterwards prevailed so extensively. The above grammarians were reprinted, in the same form, at Paris in 1511 and 1519, at Venice by Aldus Manutius, in 1513, and very frequently afterwards, in different parts of Europe. More valuable than any of those already mentioned is the edition of Antonius Augustinus, archbishop of Tarragona, 8vo. Venet. 1559–1560, in which we find not only a correct collation of the Farnese MS., but a separation of Festus from Paulus. Augustinus was closely followed by Joseph Scaliger, 8vo. 1565, who displayed great skill in his conjectural emendations and supplements, and by Fulvius Ursinus, Rom. 1581, who again collated and gave a faithful representation of the Farnese MS., and, following out the labours of Scaliger, filled up the blanks. The edition of Dacier "In usum Delphini," Paris, 1681, has been often reprinted, but possesses no particular value. Lindemann, in his *Corpus Grammaticorum Latinorum*, vol. ii. Lips. 1832, has placed Paulus and Festus completely apart from each other, has revised the text of each with great care, and added a large body of notes, original and selected; but far superior to all others is the edition of K. O. Müller, Lips. 4to. 1839, in which we find,—

1. A preface, with a critical account of the MSS. of Festus and Paulus, their history, and a most ingenious and laborious investigation of the plan followed in the arrangement of the words.

2. The text of Paulus in its best form, from the most trustworthy MSS.

3. The text of Festus, from the Farnese MS., carefully collated, in 1833, expressly for this edition, by Arndts. The fragments are printed exactly as they occur in the MS., in double columns, and placed face to face with the corresponding portions of Paulus, so as to admit of easy comparison. The most plausible of the conjectural supplements by Scaliger and Ursinus are inserted in a different type.

4. The text of the Pomponian sheets, printed also in double columns, the contents of each page having been determined by accurate calculation.

5. A collection of the most useful commentaries. [W. R.]

FESTUS, PO'RCIUS, succeeded Antonius Felix as procurator of Judaea in A. D. 62, and vigorously repressed the robbers and assassins (sicarii), by whom the province was infested. It was he who bore testimony to the innocence of St. Paul, when he defended himself before him in the same year. Festus died not long after his appointment as procurator, and was succeeded by ALBINUS. (Joseph. *Ant.* xx. 8. §§ 9—11. 9, § 1, *Bell. Jud.* ii. 14. § 1; *Acts*, xxiv. 27, xxv. xxvi.) [E. E.]

FESTUS, VALE'RIUS, legatus in Africa, A. D. 69, and an active, though secret, partisan of Vespasian in his war with Vitellius. He was one of the supplementary consuls for the year A. D. 71. (Tac. *Hist.* ii. 98; *Fasti.*) [W. B. D.]

FIDE'NAS, a surname of the Sergia and Servilia Gentes, derived from Fidenae, a town about five miles from Rome, and which frequently occurs in the early history of the republic. The first Sergius, who bore this surname, was L. Sergius, who is said to have obtained it because he was elected consul in the year (B. C. 437) after the revolt of Fidenae; but as Fidenae was a Roman colony, he may have been a native of the town. This surname was used by his descendants as their family name. [See below.]

The first member of the Servilia gens who received this surname was Q. Servilius Priscus, who took Fidenae in his dictatorship, B. C. 435; and it continued to be used by his descendants as an agnomen, in addition to their regular family name of Priscus. [PRISCUS.]

1. L. SERGIUS C. F. C. N. FIDENAS, held the consulship twice, and the consular tribunate three times; but nothing of importance is recorded of him. He was consul for the first time in B. C. 437 (Liv. iv. 17; Diod. xii. 43); consular tribune for the first time in 433 (Liv. iv. 25; Diod. xii. 58); consul for the second time in 429 (Liv. iv. 30; Diod. xii. 73); consular tribune for the second time in 424 (Liv. iv. 35; Diod. xii. 82); and consular tribune for the third time in 418. (Liv. iv. 45; Diod. xiii. 2.)

2. M'. SERGIUS L. F. L. N. FIDENAS, consular tribune in B. C. 404 (Liv. iv. 61; Diod. xiv. 19), and again in B. C. 402 (Liv. v. 8, &c.; Diod. xiv. 38). His bad conduct in the latter year, in which he allowed himself to be defeated by the enemy, and his punishment, in consequence, by the people, are related under ESQUILINUS, No. 4.

3. L. SERGIUS M'. F. L. N. FIDENAS, son of No. 2, consular tribune in B. C. 397. (Liv. v. 16; Diod. xiv. 85.)

4. C. SERGIUS FIDENAS, consular tribune three times, first in B. C. 387 (Liv. vi. 5), a second time in B. C. 385 (Liv. vi. 11), and a third time in B. C. 380. (Liv. vi. 27.)

FIDES, the personification of fidelity or faith-

fulness (Cic. *de Off.* iii. 29). Numa is said to have built a temple to Fides publica, on the Capitol (Dionys. ii. 75), and another was built there in the consulship of M. Aemilius Scaurus, B. C. 115 (Cic. *de Nat. Deor.* ii. 23, 31; iii. 18; *de Leg.* ii. 8, 11). She was represented as a matron wearing a wreath of olive or laurel leaves, and carrying in her hand corn ears, or a basket with fruit. (Rasche, *Lex Num.* ii. 1, p. 107.) [L. S.]

FIDICULA'NIUS, FA'LCULA. [FALCULA.]

FI'DIUS, an ancient form of *filius*, occurs in the connection of *Dius Fidius*, or *Medius fidius*, that is, *me Dius* (Διός) *filius*, or the son of Zeus, that is, Hercules. Hence the expression *medius fidius* is equivalent to *me Hercules*, scil. *juvet*. (Cic. *ad Fam.* v. 21; Plin. *Epist.* iv. 3.) Sometimes Fidius is used alone in the sense of the son of Zeus, or Hercules. (Ov. *Fast.* vi. 213; comp. Varro, *de L. L.* v. 66; Plaut. *Asin.* i. 1. 8; Varro, *ap. Non.* viii. 93.) Some of the ancients connected *fidius* with *fides*. (Festus *s. v. medius.*) [L. S.]

FI'GULUS, MA'RCIUS. 1. C. MARCIUS C. F. Q. N. FIGULUS, consul in B. C. 162. During the comitia for his election the leader of the centuria praerogativa died, and the haruspices declared the election void. Tib. Sempronius Gracchus, however, the consul who presided at the comitia, maintained their validity, and Figulus departed to his province, Cisalpine Gaul. But afterwards Gracchus wrote to the senate that he had himself committed an error in taking the auspices, and Figulus resigned the consulship. (Cic. *de Nat. Deor.* ii. 4, *de Divin.* ii. 35, *ad Q. Frat.* ii. 2; Val. Max. i. 1. § 3; Plut. *Marcell.* 5; Jul. Obseq. 74; Fast. Cap.) Figulus was again consul in B. C. 156. His province was the war with the Dalmatae in Illyricum. At first he allowed his camp to be forced by the Dalmatae, but afterwards, in a winter campaign, he successively took their smaller towns, and finally their capital, Delminium. (Polyb. xxxii. 24; Appian, *Illyr.* 11; Liv. *Epit.* xlvii.; Florus, iv. 12.)

2. C. MARCIUS FIGULUS, the son of the preceding, a jurist of great reputation, was an unsuccessful candidate for the consulship. (Val. Max. ix. 3. § 2.)

3. C. MARCIUS C. F. C. N. FIGULUS, consul in B. C. 64. In the debate on the sentence of Catiline's accomplices he declared for capital punishment (Cic. *ad Att.* xii. 21), and approved of Cicero's measures generally (*Philipp.* ii. 11.). In his consulship the senate abolished several illegal collegia, as prejudicial to the freedom of the comitia and to the public peace. (Ascon. *in Pison.* p. 7, ed. Orelli.) His tomb was of unusual costliness (Cic. *de Leg.* ii. 25). [W. B. D.]

FI'GULUS, P. NIGI'DIUS, a Pythagorean philosopher of high reputation, who flourished about sixty years B. C. He was so celebrated on account of his knowledge, that Gellius does not hesitate to pronounce him, next to Varro, the most learned of the Romans. Mathematical and physical investigations appear to have occupied a large share of his attention; and such was his fame as an astrologer, that it was generally believed, in later times at least, that he had predicted in the most unambiguous terms the future greatness of Octavianus on hearing the announcement of his birth; and in the Eusebian Chronicle he is styled "Pythagoricus et Magus." He, moreover, possessed considerable influence in political affairs during the last struggles of the republic; was one of the senators selected by Cicero to take down the depositions and examinations of the witnesses who gave evidence with regard to Catiline's conspiracy, B. C. 63; was praetor in B. C. 59; took an active part in the civil war on the side of Pompey; was compelled in consequence by Caesar to live abroad, and died in exile B. C. 44. The letter of consolation addressed to him by Cicero (*ad Fam.* iv. 13), which contains a very warm tribute to his learning and worth, is still extant.

A. Gellius, who entertained the strongest admiration for the talents and acquirements of Figulus, says that his works were little studied, and were of no practical value, in consequence of the subtlety and obscurity by which they were characterised; but the quotations adduced by him (xix. 14) as specimens scarcely bear out the charge, when we consider the nature of the subject. The names of the following pieces have been preserved: *De Sphaera Barbarica et Graecanica*, *De Animalibus*, *De Extis*, *De Auguriis*, *De Ventis*, *Commentarii Grammatici* in at least twenty-four books. The fragments which have survived have been carefully collected and illustrated by Janus Rutgersius in his *Variae Lectiones*, iii. 16. (Cic. *Tim.* i., *pro Sull.* 14, *ad Att.* ii. 2, vii. 24, *ad Fam.* iv. 13; Lucan, i. 640; Suet. *Octav.* 94; Dion Cass. xlv. 1; Gell. iv. 9, x. 11, xi. 11, xiii. 10, 25, xix. 14; Hieron. in *Chron. Euseb.* Ol. clxxxiv.; Augustin, *de Civ. Dei*, v. 3; Brucker, *Histor. Phil.* vol. ii. p. 24; Burigny, *Mém. de l'Académ. Inscrip.*, vol. xxix. p. 190.) [W. R.]

FI'MBRIA. 1. C. FLAVIUS FIMBRIA, a *homo novus*, who, according to Cicero, rose to the highest honours in the republic through his own merit and talent. In B. C. 105 he was a candidate for the consulship, and the people gave him the preference to his competitor, Q. Lutatius Catulus; and accordingly, Fimbria was the colleague of C. Marius in his second consulship, B. C. 104. Fimbria must have acquired his popularity about that time, for we learn from Cicero (*pro Planc.* 21), that previously he had been an unsuccessful candidate for the tribuneship. What province he obtained after his consulship is unknown, but he seems to have been guilty of extortion during his administration, for M. Gratidius brought an action of repetundae against him, and was supported by the evidence of M. Aemilius Scaurus; but Fimbria was nevertheless acquitted. During the revolt of Saturninus, in B. C. 100, Fimbria, with other consulars, took up arms to defend the public good. Cicero describes him as a clever jurist; as an orator he had considerable power, but was bitter and vehement in speaking. Cicero, in his boyhood, read the speeches of Fimbria; but they soon fell into oblivion, for, at a later time, Cicero says that they were scarcely to be found any where. (Cic. *pro Planc.* 5, *in Verr.* v. 70, *Brut.* 34, 45, *pro Font.* 7, *pro Rab. perd.* 7, *de Off.* iii. 19, *de Orat.* ii. 22; Ascon. *in Cornel.* p. 78; Val. Max. vii. 2. § 4, viii. 5. § 2; J. Obsequ. 103, where he is erroneously called L. Flaccus.)

2. C. FLAVIUS FIMBRIA, probably a son of No. 1, was one of the most violent partizans of Marius and Cinna during the civil war with Sulla. Cicero (*pro Sext. Rosc.* 12) calls him a *homo audacissimus et insanissimus*. During the funeral ceremonies of C. Marius, in B. C. 86, C. Fimbria caused an attempt to be made on the life of Q. Mucius Scaevola, and, as the latter escaped with a

severe wound, Fimbria made preparations to bring an accusation against him before the people. When asked what he had to say against so excellent a man, he replied, nothing, except that he had not allowed the deadly weapon to penetrate far enough into his body. After the death of C. Marius, in B. C. 86, Cinna assumed L. Valerius Flaccus as his colleague in the consulship, in the place of Marius, and sent him into Asia to oppose Sulla and bring the war against Mithridates to a close; but as Valerius Flaccus was inexperienced in military affairs, Fimbria accompanied him as his legate or commander of the horse (not as quaestor, as Strabo, xiii. p. 596, states). Flaccus drew upon himself the hatred of the soldiers by his avarice and cruelty, and Fimbria took advantage of it in endeavouring to win the favour of the army. While staying at Byzantium, Fimbria became involved in a quarrel with the quaestor of Valerius Flaccus, and the latter decided the dispute in favour of the quaestor, for which he was assailed by Fimbria in insulting terms. Fimbria was deprived of his office in consequence, and Val. Flaccus sailed to Chalcedon. Fimbria, who remained at Byzantium, created a mutiny among the soldiers who were left there. Flaccus returned to Byzantium, but was obliged to quit the place, and took to flight. Fimbria pursued him to Chalcedon, and thence to Nicomedeia, where he killed him, in B. C. 85. He forthwith undertook the command of the army. He gained several not unimportant victories over the generals of Mithridates, and when the king himself took to flight, Fimbria followed him to Pergamus, and chased him from thence to Pitana. Here he might have made the king his prisoner, if Lucullus, who had the command of the fleet, had condescended to co-operate with the usurper, and not allowed the king to escape. Having thus got rid of one enemy, Fimbria began a most cruel war against the Asiatics who had fought in the ranks of Mithridates, or declared in favour of Sulla. Among the places of the latter class was Ilium, which was treacherously taken, and wantonly and cruelly destroyed. He raged in Asia, without restraint, like an insane person, and succeeded in subduing a great part of the country. But in B. C. 84, Sulla crossed over from Greece into Asia, and, after having concluded peace with Mithridates, he attacked Fimbria in his camp near the town of Thyateira. As Fimbria was unable to make his men fight against Sulla, he tried to get rid of his enemy by assassination, and, as this attempt failed, he endeavoured to negotiate; but when Sulla refused, and demanded absolute submission, Fimbria fled from his camp to Pergamus, and having retired into a temple of Aesculapius, he tried to kill himself with his own sword; but as the wound did not cause his death, he commanded one of his slaves to give him the final blow. Such was the miserable end of a short career, which had begun with treachery. Cicero (*Brut.* 66) describes his public speaking just as we might expect of a man of his temperament: it was of a furious and most vehement kind, and like the raving of a madman. (Liv. *Epit.* 82; Plut. *Sull.* 2, 23, 25; *Lucull.* 3; Appian, *Mithrid.* 51—60; Vell. Pat. ii. 24: Dion Cass. *Fragm. Peiresc.* 127—130, Reimar.; Aur. Vict. *de Vir. Ill.* 70; Oros. vi. 2; Val. Max. ix. 11. § 2; Frontin. *Strat.* iii. 17. § 5; J. Obsequ. 116.)

3. Flavius Fimbria, a brother of No. 2, was legate of C. Norbanus, in the war against Sulla, B. C. 82. He and other officers of the party of Carbo were invited to a banquet by Albinovanus, and then treacherously murdered. (Appian, *B. C.* i. 91.) [L. S.]

FIRMA'NUS, GA'VIUS. [Gavius.]

FIRMA'NUS, TARU'TIUS, a mathematician and astrologer, contemporary with M. Varro and Cicero, and an intimate friend of them both. At Varro's request Firmanus took the horoscope of Romulus, and from the circumstances of the life and death of the founder determined the era of Rome. According to the scheme of Firmanus, Romulus was born on the 23d day of September, in the 2d year of the 2d Olympiad=B. C. 771, and Rome was founded on the 9th of April, between the second and third hour of the day. (Plut. *Rom.* 12; Cic. *de Divin.* ii. 47.) Plutarch does not say in what year Firmanus placed the foundation of Rome, but the day is earlier than the Palilia (April 21st), the usual point from which the years of Rome are reckoned. The name, Firmanus, denotes a native of Firmum, in Picenum, the modern town of Fermo, in the Marca d'Ancona, but Tarutius is an Etruscan appellation (Plut. *Rom.* 5, *Quaest. Rom.* 35; Licinius Macer, *ap. Macrob. Saturn.* i. 10; Augustin. *de Civ. Dei*, vi. 7), and from his Etruscan ancestors he may have inherited his taste for mathematical studies. [W. B. D.]

FIRMIA'NUS SYMPO'SIUS, CAE'LIUS, (also written *Symphosius*, or *Simphosius*, not to mention various evident corruptions,) is the name prefixed in MSS. to a series of a hundred insipid riddles, each comprised in three hexameter lines, collected, as we are told in the prologue, for the purpose of promoting the festivities of the Saturnalia. To the same author apparently belong two short odes; one entitled *De Fortuna*, in fifteen Choriambic Tetrameters, ascribed in some copies to an Asclepias or Asclepadius, a mistake which arose from confounding the poet with the metre which he employed; the other, *De Livore*, in twenty-five Hendecasyllabics, attributed occasionally to a Vomanus or an Euphorbus, while both pieces are frequently included among the Catalecta of Virgil. We know nothing regarding the personal history of this writer, nor the period when he flourished; but from certain peculiarities of expression it has been conjectured that he was an African. His diction and versification, although by no means models of purity and correctness, are far removed from barbarism, and the enigmas contain allusions to various usages which had ceased to prevail long before the downfall of the empire. The only reference, however, in any ancient writer to these compositions is to be found in Aldhelm, who died at the beginning of the eighth century.

The words with which the prologue commences,

"Haec quoque Symposius de carmine lusit inepto,
Sic tu, Sexte, doces, sic te deliro magistro,"

which point distinctly to some former efforts, have been made the basis of an extravagant conjecture by Heumann. Assuming that the reading as it now stands is faulty, he proposes, as an emendation,

"Hoc quoque Symposium lusi de carmine inepto.
Sic me Sicca docet, Sicca deliro magistro,"

and endeavours to prove that the true title of the work is *Symposium*, that no such person as Sym-

posius ever existed, and that the real author of these trifles is no less a personage than the Latin father Caelius Firmianus Lactantius, the pupil of Arnobius, who taught at Sicca; the author, as we learn from Jerome, of a *Symposium*. This hypothesis, although supported by much learning, is so wild as scarcely to deserve confutation. It will be sufficient to remark that all MSS. agree in representing *Symposius* (or something like it) as a proper name,—that there are no grounds for supposing the *Symposium* of Lactantius to have been of a light or trivial character, but that we are rather led to conclude that it was a grave dialogue or disquisition, resembling in plan the Symposia of Xenophon, of Plato, and of Plutarch, or the Saturnalia of Macrobius.

The *Aenigmata* were first printed at Paris, 8vo. 1533, along with the Sayings of the Seven Wise Men of Greece: the most elaborate edition is that of Heumann, Hannov., 8vo. 1722, which was followed by that of Heynatz, Francof. ad Viad., 8vo. 1775; the most useful is that contained in the *Poet. Lat. Min.* of Wernsdorf, vol. vi. part ii. p. 474, with very complete prolegomena (p. 410). The Odes are given in the same collection, vol. iii. pp. 386, 389. See also vol. v. part iii. p. 1464, and vol. iv. part ii. p. 853. [W. R.]

FIR'MICUS MATERNUS, JU'LIUS, or perhaps VI'LLIUS. We possess a treatise, which bears the title *Julii Firmici Materni Junioris Siculi V. C. Matheseos Libri VIII.*, the writer of which, as we gather from his own statement (lib. iv. praef.), during a portion of his life, practised as a forensic pleader, but abandoned the profession in disgust. The production named above is a formal introduction to judicial astrology, according to the discipline of the Egyptians and Babylonians, as expounded by the most renowned masters, among whom we find enumerated Petosiris, Necepso, Abraham, and Orpheus. The first book is chiefly occupied with a defence of the study; the second, third, and fourth contain the definitions and maxims of the science, while in the remainder the powers and natal influences (*apotelesmata*) of the heavenly bodies in their various aspects and combinations are fully developed, the horoscopes of Oedipus, Paris, Homer, Plato, Archimedes, and various other remarkable individuals, being examined, as examples of the propositions enunciated.

It would appear that the task was commenced towards the close of the reign of Constantine the Great, for a solar eclipse, which happened in the consulship of Optatus and Paullinus, A. D. 334, is spoken of (lib. i. 1.) as a recent event. It seems probable, however, that the whole was not published at once; for while each book is formally addressed to Manutius Lollianus, the title of proconsul is added to his name in the dedication to the last four only. If this Lollianus be the Fl. Lollianus who appears in the Fasti along with Fl. Arbitio, in the year 355, the conclusion of the work might be referred to an epoch somewhat later than this date.

Although we can trace in several passages a correspondence with the *Astronomica* of Manilius, we are led to suppose that Firmicus was ignorant of the existence of that poem; for his expressions on two occasions (lib. ii. Praef. viii. 2) imply his belief that scarcely any Roman writers had touched upon these themes except Cicero and Caesar, the translators of Aratus, and Fronto, who had followed the *Antiscia* of Hipparchus, but had erred in presupposing a degree of knowledge on the part of his readers that they were little likely to possess. In the *Libri Matheseos* we find references to other pieces previously composed by the author upon similar topics, especially to a dissertation *De Domino Geniturae et Chronocratore*, and *De Fine Vitae*; the former addressed to a friend, Murinus (iv. 14, vii. 6.), while he promises to publish "twelve books" as a supplement to his present undertaking (v. 1), together with an explanation of the *Myriogenesis* (viii. Praef.), and a translation of Necepso upon health and disease (viii. 3). Of these not one has been preserved.

Firmicus Maternus was first printed at Venice, fol. 1497, by Bivilacqua, from a MS. brought to Italy by Pescennius Franciscus Niger from Constantinople; again by Aldus, fol. 1499, in a volume containing also Manilius, the Phaenomena of Aratus, in Greek, with the translations by Cicero, Caesar Germanicus, and Avienus, the Greek commentaries of Theon on the same work, the Sphere of Proclus, in Greek, and the Latin version by Linacer; a collection reprinted four years afterwards under the inspection of Mazalis (fol. Rheg. Ling. 1503). The last edition noticed by bibliographers is that corrected by Pruckner, fol. Basil. 1551, and published along with the *Quadripartitum*, the *Centiloquium*, and the *Inerrantium Stellarum Significationes*, translated from the Greek of Cl. Ptolomaeus; the *Astronomica* of Manilius; and sundry tracts by Arabian and Oriental astrologers. (Sidon. Apollin. *Carm.* xxii. Praef.)

In the year 1562 Matthias Flaccius published at Strasburg, from a Minden MS., now lost, a tract bearing the title *Julius Firmicus Maternus V.C. de Errore Profanarum Religionum ad Constantium et Constantem Augustos.* No ancient authority makes any mention of this piece, nor does it contain any allusions from which we might draw an inference with regard to the personal history of the composer. The supposition, at one time generally admitted, that he was the same person with the astrologer spoken of above, rests upon no proof whatever except the identity of name, while it is rendered highly improbable by several considerations, and is much shaken by a chronological argument. For, as we have already seen, the *Matheseos Libri* were certainly not commenced until after A. D. 334, and in all likelihood not finished for a considerable period; it being evident, moreover, from the spirit which they breathe, that the writer was not a Christian; while, on the other hand, the attack upon the heathen gods must have been drawn up before A. D. 350, since in that year Constans, one of the emperors, to whom it is inscribed, was slain.

The object of the essay is not so much to enlarge upon the evidences of the true faith as to demonstrate the falsehood of the different forms of pagan belief, to trace the steps by which men fell away from the service of the true God, first by personifying the powers of nature, and then by proceeding to raise mere men to the rank of divinities. In this portion of the argument the theory of Euhemerus [EUHEMERUS], which ever since the days of Ennius had exercised great influence over the Roman mind, is followed out, and the discussion concludes with an exhortation to the heathen to abandon such a system of worship, and with an appeal to the emperors, urging them to take

the sternest measures for the extirpation of idolatry.

The Editio Princeps, as we have remarked above, was printed at Strasburg in 1562; that of Wower, 8vo, Hamburg, 1603, was long held in high estimation, but the best and most recent is that of Münter, 8vo, Havniae, 1826. See also the volume of the Dutch Variorum Classics in 8vo, which contains Minucius Felix, Lug. Bat. 1709, and the *Bibl. Patr.* of Galland, vol. v. p. 23. [W. R.]

FI'RMIUS CATUS. [CATUS.]

M. FIRMUS, one of the "minusculi tyranni" who sprung up during the reign of Aurelian. According to Vopiscus, he was a native of Seleuceia, the friend and ally of Zenobia, and appears to have followed the profession of a merchant, carrying on a most extensive and lucrative trade. When Zenobia took up arms against the Romans, Firmus, in order to make a diversion in her favour, seized upon Alexandria; but the rebellion was promptly crushed by the vigour and good fortune of the emperor. The Augustan historian has chronicled a number of particulars with regard to the personal appearance, bodily strength, athletic and convivial exploits, wealth and magnificence of this petty usurper, some of which are curious in an antiquarian point of view. We are expressly told that he issued a coinage, and a medal is contained in the Pembroke collection bearing the legend

ΑΥΤ. Μ. ΦΙΡΜΙΟΣ ΕΥΤC

which some writers suppose to belong to him. (Vopisc. *Firm.*; Eckhel, vol. vii. p. 496.) [W. R.]

FIRMUS, PLO'TIUS, a contemporary and faithful friend of the emperor Otho. He had risen from the station of a common soldier to the offices of *praepositus vigilibus* and *praefectus praetorii*. During an insurrection of the soldiers he exerted himself in suppressing the revolt, by addressing each maniple separately, and causing large sums of money to be distributed among them. During the last struggle of Otho, Plotius Firmus implored him not to abandon his faithful army, and exhorted him to resume his courage. (Tac. *Hist.* i. 46, 82. ii. 46, 49.) [L. S.]

FISTUS, P. CURIA'TIUS, with the agnomen TRIGE'MINUS, consul B. C. 453, in which year the city was visited with a great pestilence (Liv. iii. 32; *Fasti Capit.*); and one of the first decemvirate in B. C. 451. (Liv. iii. 33; Dionys. x. 54.)

FLACCINA'TOR, M. FO'SLIUS. 1. One of the consular tribunes in B. C. 433, in which year, notwithstanding the opposition of the plebeian tribunes, the consular tribunes were all patricians. (Liv. iv. 25; Diod. xii. 58, where he is called *Falinius*.)

2. Master of the equites to the dictator C. Maenius, for the first time in B. C. 320, according to the Fasti, but according to Livy in B. C. 312 (ix. 26). Both the dictator and Flaccinator resigned on being accused of illegal association against the republic; and both were tried before the consuls and honorably acquitted. Flaccinator was consul in B.C. 318 (Liv. ix. 20), and master of the equites, according to the Fasti, a second time to C. Maenius B. C. 314, but according to Livy (ix. 28) to the dictator C. Poetelius. The cause and circumstances of his trial will be better understood by referring to MAENIUS. [W. B. D.]

FLACCUS, C. AVIA'NUS, was an intimate friend of Cicero's, and had two sons, C. Avianus, and M. Avianus. (Cic. *ad Fam.* xiii. 35, 79.) Both father and sons seem to have been engaged in the farming of the public taxes. In B. C. 52, Cicero recommended Caius, the son, to T. Titius, one of Pompey's legates, who had the management of the corn-market, in accordance with the law which had conferred the superintendence of it upon Pompey (*ad Fam.* xiii. 75), and, in B. C. 47, Cicero recommends both sons to A. Allienus, the proconsul of Sicily (*ad Fam.* xiii. 79).

FLACCUS, CALPU'RNIUS, a rhetorician who was living in the reign of Hadrian, and whose fifty-one declamations frequently accompany those of Quintilian. They were first published by Pithoeus, Lutet. 1580. 8vo.; and subsequently have been edited with Quintilian by Gronovius, Schulting, Almeloveen, &c. Pliny (*Ep.* v. 2.) writes to Flaccus, who, in some editions, is called Calpurnius Flaccus. [W. B. D.]

FLACCUS, FU'LVIUS. 1. M. FULVIUS, Q. F. M. N. FLACCUS, was consul with App. Claudius Caudex, in B. C. 264, the year in which the first Punic war broke out. In his consulship the first gladiatorial games were exhibited at Rome, in the forum boarium. (Vell. Pat. i. 12; Gell. xvii. 21; Val. Max. ii. 4. § 7; Eutrop. ii. 10; Oros. iv. 7, who erroneously calls the colleague of App. Claudius Caudex, Q. Fabius.)

2. Q. FULVIUS M. F. Q. N. FLACCUS, a son of No. 1, was consul in B. C. 237. He and his colleague, L. Cornelius Lentulus, fought against the Ligurians in Italy, and triumphed over them. In B. C. 224 he was consul a second time. The war in the north of Italy was still going on, and Flaccus and his colleague were the first Roman generals that led their armies across the river Po. The Gauls and Insubrians were reduced to submission in that campaign. In B. C. 215, after having been twice consul, Q. Fulvius Flaccus obtained the city praetorship, a circumstance which Livy thinks worth being recorded. The year before his praetorship, 216, he had been elected pontifex in the place of Q. Aelius Paetus, who had fallen in the battle of Cannae. In his praetorship the senate placed twenty-four ships at his command, to protect the coast in the neighbourhood of the city, and soon after the senate decreed that he should raise 5000 foot and 400 horse, and cause this legion to be carried to Sardinia as soon as possible, and that he should appoint whomsoever he pleased as its commander, until Q. Mucius, who was severely ill, recovered. Flaccus accordingly appointed T. Manlius Torquatus commander of the legion. In B. C. 214 he was the only one among his colleagues that was re-elected to the praetorship, and a senatus consultum ordained, that he, *extra ordinem*, should have the city for his province, and that he should have the command there during the absence of the consuls. In B. C. 213 he was appointed magister equitum to the dictator, C. Claudius Centho, and the year after was raised to the consulship for the third time, together with App. Claudius Pulcher. In this year he was also a candidate for the office of pontifex maximus, which, however, he did not obtain. During his third consulship Campania was his province; and he accordingly went thither with his army, took up his position at Beneventum, and thence made an unexpected attack upon the camp of Hanno in the neighbourhood. After some very extraordinary but unsuccessful attempts to take the camp, which was pitched upon an almost inac-

cessible eminence, Flaccus proposed to withdraw until the next day, but the undaunted courage of his soldiers, and their indignation at his proposal, obliged him to continue his attack. Having been joined by his colleague, App. Claudius Pulcher, the enemy's camp was taken by assault. A great massacre then took place, in which upwards of 6000 Carthaginians are said to have been killed, and more than 7000 were taken prisoners, with all that the camp contained. The two consuls then returned to Beneventum, where they sold the booty, and distributed the proceeds among those who had distinguished themselves during the attack upon Hanno's camp. Hanno, who had not been in the camp at the time when it was taken, found it necessary to withdraw into the country of the Bruttians.

Hereupon the two consuls marched against Capua, which was now besieged with the greatest vigour. In the next year, when Cn. Fulvius Centumalus and P. Sulpicius Galba were consuls, the imperium of Fulvius Flaccus and App. Claudius was prolonged: they retained their army, and were ordered not to leave Capua till it was taken. As, however, Hannibal in the meantime marched against Rome, the senate called Fulvius Flaccus back to protect the city, and for this purpose he received the same power as the actual consuls. But after Hannibal's sudden retreat, Flaccus returned to Capua, and continued the siege with the utmost exertion. The inhabitants of Capua were reduced to the last extremity, and resolved to surrender; but before the gates were opened the most distinguished persons put an end to their lives. The fearful catastrophe of this once flourishing town, the cruel punishment of the Campanians, the execution of all the surviving senators, and the other arrangements, such as could be dictated only by the most implacable hatred and hostility, must be set down to the account of Q. Fulvius Flaccus. Towards the end of the year he had to return to Rome, where he conducted, as dictator, the consular elections. He himself received Capua as his province for another year, but his two legions were reduced to one. In 209 he was invested with the consulship for the fourth time, and received Lucania and Bruttium as his province: the Hirpinians, Lucanians, and Volcentians submitted to him, and were mildly treated. For the year following his imperium was again prolonged, with Capua for his province and one legion at his command. In 207 he commanded two legions at Bruttium. This is the last record we have of him in history. He was a very fortunate and successful general during the latter period of the second Punic war, but his memory is branded with the cruelty with which he treated Capua after its fall. (Liv. xxiii. 21—34, xxiv. 9, xxv. 2, &c., 13, &c., 20, xxvi. 1, &c., 8, &c., 22, 28, xxvii. 6, &c., 11, 15, 22, 36; Eutrop. iii. 1, &c.; Zonar. viii. 18, &c.; Polyb. ii. 31; Oros. iv. 13, &c.; Appian, *Annib.* 37, 40, &c.; Val. Max. ii. 3, § 3, 8. § 4, iii. 2. Ext. § 1, 8, § 1, v. 2. § 1; Cic. *de Leg. Agr.* ii. 33.)

3. Cn. Fulvius M. f. Q. n. Flaccus, a son of No. 1, and a brother of No. 2, was praetor in the third consulship of his brother B. C. 212, and had Apulia for his province. In the neighbourhood of Herdonea he was defeated by Hannibal, and was the first that took to flight with about 200 horsemen. The rest of his army was cut to pieces, for out of 22,000 men only 2000 escaped. C. Sempronius Blaesus afterwards charged him before the people with having lost his army through his own want of caution and prudence. Flaccus at first endeavoured to throw the fault upon the soldiers, but further discussion and investigation proved that he had behaved cowardly. He then tried to obtain the assistance of his brother, who was then in the height of his glory and engaged in the siege of Capua. But nothing availed; and, as he had to expect the severest punishment from a trial, he went to Tarquinii into voluntary exile. (Liv. xxv. 3, 21, xxvi. 2, 3.) According to Valerius Maximus (ii. 8. § 3, comp. viii. 4. § 3), he refused the honour of a triumph; but this must be a mistake, at least we do not know on what occasion it could have happened.

4. C. Fulvius M. f. Q. n. Flaccus, a son of No. 1, and a brother of No. 2 and 3, served as legate under his brother Quintus during the siege of Capua. In B. C. 209 he was ordered to conduct a detachment of troops into Etruria, and bring back to Rome the legions which had been stationed there. (Liv. xxvi. 33, xxvii. 8.)

5. Q. Fulvius Q. f. M. n. Flaccus, one of the four sons of Q. Fulvius Flaccus No. 2. In B. C. 185 he was aedilis curulis designatus; and as the city praetor, C. Decimus, had just died, he offered himself as a candidate for his place, but without success, notwithstanding his great exertions, and it was not till B. C. 182, that he received the office of praetor, with Hispania Citerior as his province. On his arrival there, he expelled the Celtiberians, who were in possession of the town of Urbicua, which he took, and soon after he defeated the Celtiberians in a great battle, in which 23,000 of them are said to have been slain and 4000 taken prisoners. After the reduction of the town of Contrebia he gained a second great victory over the Celtiberians, whereupon the greater part of them submitted to the Romans. At the end of the year of his praetorship, when he was returning from his province, he was allowed to take with him to Rome those soldiers who had most distinguished themselves in the great battles he had gained, and public thanksgivings were decreed at Rome for his successful campaign. But when he set out for Italy, the Celtiberians, who probably thought that he was going to carry out some hostile scheme against them, attacked him in a narrow defile. Notwithstanding his disadvantageous position, he again gained a complete victory, the merit of which was chiefly owing to his cavalry. The Celtiberians, after having lost no less than 17,000 of their men, took to flight. Fulvius Flaccus vowed games in honour of Jupiter, and to build a temple to Fortuna equestris, and then returned to Italy. He celebrated his victories with a triumph in B. C. 180, and was elected consul for the year following, together with his brother, L. Manlius Acidinus Fulvianus (this name arose from his being adopted into the family of Manlius Acidinus). The games in honour of Jupiter were sanctioned by the senate and celebrated. He carried on a war against the Ligurians, who were defeated, and whose camp was taken. On his return to Rome, he celebrated a second triumph on the same day on which the year before he had triumphed over the Celtiberians. In B. C. 174 he was made censor, with A. Postumius Albinus. In his censorship, his own brother, Cn. Fulvius Flaccus, was ejected from the senate, and Q. Fulvius Flaccus now set about building the

temple which he had vowed in Spain, and which was to be more magnificent than any other at Rome. For this purpose he took down half the roof of the temple of Juno Lacinia, in Bruttium, in order to use the marble slabs to form the roof of his new structure. The Bruttians suffered the sacrilege from fear; but when the ship containing the marble arrived at Rome, the manner in which the ornament had been obtained became known. The consuls summoned him before the senate, which not only disapproved of his conduct, but ordered the marble slabs to be sent back, and expiatory sacrifices to be offered to Juno. The commands of the senate were obeyed, but as there was no architect in Bruttium able to restore the marble slabs to their place, they were deposited in the area of the temple, and there they remained. After his censorship Q. Fulvius Flaccus became a member of the college of pontiffs; but he began to show symptoms of mental derangement, which was looked upon by the people as a just punishment for the sacrilege he had committed against the temple of Juno. While in this condition, he received intelligence that of his two sons who were serving in Illyricum, one had died, and the other was dangerously ill. This appears to have upset his mind completely, and he hung himself in his own bedchamber, B. C. 173. (Liv. xxxix. 39, 56, xl. 1, 16, 30, &c., 35—44, 53, 59, xli. 27, xlii. 3, 28; Vell. Pat. i. 10, ii. 8; Appian, *Hisp.* 42; Val. Max. i. 1. § 20, ii. 5. § 7; Cic. *in Verr.* i. 41.)

6. M. FULVIUS Q. F. M. N. FLACCUS, a brother of No. 5, served as legate of his brother Quintus in Spain against the Celtiberians, B.C. 182. (Liv. xl. 30.)

7. M. FULVIUS M. F. Q. N. FLACCUS, a son of No. 6, and a friend of the Gracchi, was consul in B. C. 125, and was sent to the assistance of the Massilians, whose territory was invaded by the Sallavians; and he was the first that subdued the transalpine Ligurians, over whom he celebrated a triumph. After the death of Tib. Sempronius Gracchus, in B. C. 129, he, Carbo, and C. Sempronius Gracchus had been appointed triumvirs *agro dividendo*. He was a warm supporter of all that C. Gracchus did, especially of his agrarian law; but he seems to have been wanting in that dignified and quiet, but steady conduct, which characterises the pure and virtuous career of C. Gracchus, who was more injured in public opinion than benefited by his friendship with M. Fulvius Flaccus; for among other charges which were brought against him, it was said that he endeavoured to excite the Italian allies, by bringing forward in his consulship a bill to grant them the Roman franchise. In B. C. 122, he accompanied C. Gracchus into Africa to establish a colony at Carthage, for the senate was anxious to get rid of them, and in their absence to make energetic preparations against them. But both returned to Rome very soon. During the night previous to the murder of C. Gracchus, Flaccus kept a mob ready to fight against the senatorial party, and spent the night in drinking and feasting with his friends. At daybreak he went with his armed band to seize the Aventine hill. C. Gracchus also joined them, though refusing to use violence, and prevailed upon Flaccus to send his younger son to the forum to offer the hand for reconciliation to the senatorial party. Opimius refused, and demanded that his father and Gracchus should surrender before any negotiations were commenced. Flaccus again sent his son; but Opimius, anxious to begin the fight, arrested the boy, put him into prison, and advanced against the band of Flaccus, which was soon dispersed. Flaccus and his elder son took refuge in a public bath, where they were soon discovered and put to death, B. C. 121. It cannot be said that M. Fulvius Flaccus had any bad motive in joining the party of the Gracchi, for all the charges that were brought against him at the time were not established by evidence; but he was of a bolder and more determined character than C. Gracchus. Cicero mentions him among the orators of the time, but states that he did not rise above mediocrity, although his orations were still extant in the time of Cicero. A daughter of his, Fulvia, was married to P. Lentulus, by whom she became the mother of Lentulus Sura. Cicero (*pro Dom.* 43) calls him the father-in-law of a brother of Q. Catulus, whence we may infer that he had a second daughter. A third daughter was married to L. Caesar, consul in B. C. 91; so that M. Fulvius Flaccus was the grandfather of L. Caesar, who was consul in B. C. 64. (Liv. *Epit.* 59, 61; Appian, *B. C.* i. 18, &c.; Plut. *Tib. Gracch.* 18, *C. Gracch.* 10—16; Vell. Pat. ii. 6; Cic. *Brut.* 28, *de Orat.* ii. 70, *in Cat.* i. 2, 12, iv. 6; Schol. Gronov. *ad Catil.* p. 413; Cic. *pro Dom.* 38, *Phil.* viii. 4; Val. Max. v. 3. § 2, vi. 3. § 1, ix. 5. § 1; comp. Meyer, *Frag. Orat. Rom.* p. 219, 2d edit.)

8. M. FULVIUS FLACCUS was one of the *Decemviri Agro Samniti Appuloque metiendo dividendoque*, who were appointed in B. C. 201. He was married to Sulpicia, a daughter of Paterculus. (Liv. xxxi. 4; Solin. 7.)

9. Q. FULVIUS FLACCUS was praetor in Sardinia in B. C. 187; and after having been thrice a candidate for the consulship, he obtained it at length in B. C. 180, in the place of his step-father, C. Piso, who had died, and was said to have been poisoned by his wife Quarta Hostilia, in order to make room for her son. (Liv. xxxviii. 42, xl. 37.)

10. M. FULVIUS FLACCUS, one of the triumvirs who were appointed to conduct the colonies to Pollentia and Pisaurum, in B. C. 184. (Liv. xxxix. 44.)

11. SER. FULVIUS FLACCUS, was consul in B. C. 135, and subdued the Vardaeans in Illyricum. Cicero calls him a literary and eloquent man. He was on one occasion accused of incest, and was defended by C. Curio. (Liv. *Epit.* 56; Appian, *Illyr.* 10; Cic. *Brut.* 21, 32, *de Invent.* i. 43; Schol. Bob. *in Clod.* p. 330, ed. Orelli.)

12. C. FULVIUS FLACCUS was consul in B. C. 134. An unsuccessful war had then been carried on for some time against the revolted slaves under Ennus in Sicily; and he and his colleague undertook the command, though apparently with little success. (Liv. *Epit.* 56; Oros. v. 6.) [L. S.]

FLACCUS, GRA'NIUS, as we learn from Paulus (Dig. 50. tit. 16. s. 144) wrote a book, *De Jure Papiriano*, which was a collection of the laws of the ancient kings of Rome, made by Papirius [PAPIRIUS]. Granius Flaccus was a contemporary of Julius Caesar, and Censorinus (*De Die Nat.* 3) cites his work *De Indigitamentis*, which was dedicated to Caesar. The *Indigitamenta* treated of were probably *invocations* used in certain sacred rites. (Macrob. *Sat.* i. 17), and, according to some etymologists, the word is derived from *indu*, the old form for *in*, and *citare*, signify-

ing to invoke. (Duker, *de Vet. Ict. Latin.* p. 156.) It is not unlikely that Paulus and Censorinus refer to the same work of Granius, under different names, for the religious laws of the kings doubtless remained longest in use; and Papirius, who was himself a pontiff, is said by Dionysius of Halicarnassus (iii. 36) to have collected the *sacred* laws after the expulsion of the kings. Religious ceremonies, in the early period of Roman history, may well be supposed to have constituted a large portion of the technical law, and to have been connected with the principal transactions of life.

Servius (*ad Aen.* xii. 836) cites a *lex Papiria*, and Macrobius (*Sat.* iii. 11) cites a passage of the *Jus Papirianum*, which, from the Latinity, may reasonably be ascribed to Granius Flaccus. The passage points out the distinction between temple furniture and temple ornaments, and shows that to the former class belongs the *consecrated table* ("*mensa*, in qua epulae, libationesque, et stipes reponuntur") which is used as an *altar* ("in templo *arae* usum obtinet"). P. P. Justi, with much probability (*Specim. Observ. Crit.* c. 11, Vindob. 1765), attributes to *Flaccus* (Granius, not the grammarian Verrius Flaccus,) a religious fragment which the ordinary text of Servius (*ad Aen.* xii. 233) ascribes to an unknown *Elaus*. Other fragments of Granius are preserved by Festus (*s. v. Ricae*), Macrobius (*Sat.* i. 18), Arnobius (*Adv. Gentes*, iii. p. 69, 72, ed. Elmenhorst), and Priscian (*Ars Gram.* viii. p. 793, ed. Putsch).

Granius Flaccus is not to be confounded with Granius Licinianus, who is cited by Servius (*ad Aen.* i. 732), and Macrobius (*Sat.* i. 16). (Ludov. Carrio, *Emendat.* i. 4; Maiansius, *ad XXX Ictorum Frag. Comment.* vol. ii. p. 129—141; Dirksen, *Bruchstücke*, &c. p. 61.) [J. T. G.]

FLACCUS, HORA'TIUS. [HORATIUS.]

FLACCUS, HORDEO'NIUS, was consular legate of the army of Upper Germany at the time of Nero's death (A. D. 68). He was despised by his army, for he was old, a cripple, without firmness, and without influence. When his soldiers renounced allegiance to Galba (Jan. 1. 69 A. D.), he had not the courage to oppose them, though he did not share in their treason. He was left in command of the left bank of the Rhine by Vitellius, when the latter marched to Italy; but he delayed the march of the forces which Vitellius sent for from the Germanies, partly through fear of the insurrection of the Batavians, which soon after broke out, and partly because in his heart he favoured Vespasian. He even requested Civilis to assist in retaining the legions, by pretending to raise a rebellion among the Batavians; which Civilis did, not in pretence, but in earnest. [CIVILIS.] Flaccus took no notice of the first movements of the Batavians, but their success soon compelled him to make at least a show of opposition, and he sent against them his legate, Mummius Lupercus, who was defeated. By the proofs he gave of his unwillingness or inability to put down the insurrection, and by receiving a letter from Vespasian, he exasperated his soldiers, who compelled him to give up the command to VOCULA. Shortly afterwards, in a fresh mutiny during the absence of Vocula, he was accused of treachery by HERENNIUS GALLUS, and, as it seems, was bound by the soldiers, but he was released again by Vocula. He still however retained sufficient influence to persuade the army to take the oath to Vespasian, when the news arrived of the battle of Cremona. But the soldiers were still mutinous; and on the arrival of two fresh legions, they demanded a donative out of some money which they knew had been sent by Vespasian. Hordeonius yielded to the demand: the money was spent in feasting and drinking; the soldiers, thus excited, recalled to mind their old quarrel with Hordeonius, and, in the middle of the night, they dragged him from his bed and killed him. (Tac. *Hist.* i. 9, 52, 54. 56, ii. 57, 97, iv. 13, 18, 19, 24, 25, 27, 31, 36, 55, v. 26; Plut. *Galba*, 10, 18, 22.) [P. S.]

FLACCUS, MUNA'TIUS, one of the conspirators against Q. Cassius Longinus, praetor of Hispania Ulterior, B. C. 48. Munatius Flaccus commenced the attack upon Cassius Longinus by killing one of the lictors and wounding the legate, Q. Cassius. Like all the persons involved in that conspiracy, Flaccus was not a Roman, but an Italian. (Hirt. *Bell. Alex.* 52.) [L. S.]

FLACCUS, NORBA'NUS. 1. C. NORBANUS FLACCUS. In B. C. 42 he and Decidius Saxa were sent by Octavian and Antony with eight legions into Macedonia, and thence they proceeded to Philippi to operate against Brutus and Cassius. They encamped in the neighbourhood of Philippi, and occupied a position which prevented the republicans advancing any further. By a stratagem of Brutus and Cassius, Norbanus was led to quit his position, but he discovered his mistake in time to recover his former position. The republicans advancing by another and longer road, Norbanus withdrew with his army towards Amphipolis, and the republicans, without pursuing Norbanus, encamped near Philippi. When Antony arrived, he was glad to find that Amphipolis was secured, and having strengthened its garrison under Norbanus, he proceeded to Philippi. In B. C. 38, C. Norbanus Flaccus was consul with App. Claudius Pulcher. The C. Norbanus Flaccus, who was consul B. C. 24 with Octavian, was probably a son of the one here spoken of. (Appian, *B. C.* iv. 87, 103, &c., 106, &c.; Dion Cass. xxxviii. 43, xlvii. 35, xlix. 23, liii. 28; Plut. *Brut.* 38.)

2. C. NORBANUS FLACCUS, was consul in A. D. 15, the birth year of Vitellius. (Tac. *Ann.* i. 54; Suet. *Vit.* 3.) [L. S.]

FLACCUS, PE'RSIUS. [PERSIUS.]

FLACCUS, POMPO'NIUS. 1. L. POMPONIUS FLACCUS, was consul in A. D. 17, and in A. D. 51 he was legate in Upper Germany, and fought successfully against the Chatti, for which he was honoured with the ensigns of a triumph. Tacitus says that his fame as a general was not very great, and that it was eclipsed by his renown as a poet. (Tac. *Ann.* ii. 41, xii. 27, 28.)

2. POMPONIUS FLACCUS, was appointed in A. D. 19 by Tiberius to undertake the administration of Moesia, and to operate against king Rhascupolis, who had killed Cotys, his brother and colleague in the kingdom. Velleius (ii. 129) gives him very high praise; saying that he was a *vir natus ad omnia quae recte facienda sunt, simplicique virtute merens semper, non captans gloriam*. He was, however, a friend of Tiberius, with whom, on one occasion, he spent one whole night and two days in uninterrupted drinking. (Suet. *Tib.* 42.) He died in A. D. 34, as propraetor of Syria, where he had been for many years. (Tac. *Ann.* ii. 32, vi. 27.) Velleius calls him a consular, whence some

writers are of opinion that he is the same as L. Pomponius Flaccus, but this opinion is irreconcileable with chronology. (Comp. Ov. *ex Pont.* iv. 9. 75; Masson, *Vit. Ovid.* ad ann. 769.) [L. S.]

FLACCUS, L. RUTI'LIUS, known only from a coin, which is given below. The obverse bears the head of Pallas with FLAC.; the reverse, Victory in a biga, with L. RVTILI.



FLACCUS, SI'CULUS, an author of whom some fragments are preserved in the collection of *Agrimensores*. [FRONTINUS.] He was an agrimensor by profession, and probably lived shortly after the reign of Nerva. (Fabric. *Bibl. Lat.* vol. iii. p. 512, ed. Ernesti.) Of the particulars of his life nothing certain is known, and there is no proof that, as Barthius supposed, he was a Christian. In some manuscripts he is named Saeculus Flaccus, but this variation seems to be merely a corrupt spelling.

He wrote a treatise entitled *De Conditionibus Agrorum*, of which the commencement, perhaps curtailed and interpolated, is preserved in the collection of Agrimensores. It displays considerable legal knowledge, and contains much interesting information. It treats of the distinctions between coloniae, municipia, and praefecturae, between ager occupatorius and ager arcifinius, &c.; and of the distinctions in the mode of limitatio corresponding to distinctions in the condition of the land.

It is confined to land in Italy. Goesius thinks that the author also wrote on land out of Italy, and that the fragment we possess ought to be entitled *De Conditionibus Agrorum Italiae*. From the two parts of the work of Siculus Flaccus, and from some similar work of Frontinus, he supposes that the treatise *De Coloniis* (*Rei Agrariae Auctores*, p. 102, Goes.) was chiefly compiled, since that compilation cites a *Liber Conditionum Italiae*, and is ascribed in some manuscripts to the hybrid Julius Frontinus Siculus.

Some fragments of the same, or of a very similar work, have found their way, probably by an accidental transposition of leaves, into the so-called *Liber Simplici* (pp. 76, 86, 87, Goes.), which is supposed by modern critics to be a compilation of Aggenus Urbicus.

A similar transposition has happened in another instance. A treatise *De Controversiis Agrorum*, not unlike (although inferior to) the treatise of Frontinus on the same subject, was first published by Blume in the *Rheinisches Museum für Jurisprudenz*, vol. v. pp. 142—170. In this treatise, in the midst of the *Controversia de Fine*, is a long passage of Siculus Flaccus, interpolated from the fragment *De Conditionibus Agrorum* (from *ergo ut dixi*, p. 4, to *viae saepe necessariae*, p. 9, Goes.). The whole treatise in which this interpolation occurs was attributed by Rudorff to Siculus Flaccus; but Blume, in conformity with the statement of the Codex Arcerianus, assigns it to Hyginus.

The fragment *De Conditionibus Agrorum* is followed (p. 26, Goes.) by two lists of different kinds of agri and limites, entitled respectively *Nomina Agrorum* and *Nomina Limitum*. These are probably the work of some subsequent compiler.

The remains of Siculus Flaccus may be found in the collections of the Agrimensores by Turnebus (4to. Paris, 1554), Rigaltius (4to. Lutet. 1614), Goesius (4to. Amst. 1674), and C. Giraud (8vo. Paris, 1843). A separate edition of the fragment *De Conditionibus Agrorum* was published by J. C. Schwarzius (4to. Coburg, 1711). [J. T. G.]

FLACCUS, STATI'LIUS (Στατύλλιος Φλάκκος), the author of some epigrams in the Greek Anthology, of whom we know nothing, except what his name implies, that he was a Roman. There are eight epigrams under his name, and also one with the superscription Τυλλίου Φλάκκου, and three inscribed simply, Φλάκκου. (Brunck, *Anal.* vol. ii. p. 262; Jacobs, *Anth. Graec.* vol. ii. p. 238, vol. xiii. p. 955; Fabric. *Bibl. Graec.* vol. iv. p. 495.) [P. S.]

FLACCUS, L. TARQUI'TIUS, was magister equitum to the dictator, L. Quintius Cincinnatus, in B. C. 458. Although he belonged to a patrician gens, he was very poor, but was a distinguished warrior. (Liv. iii. 27; Dionys. x. 24.) [L. S.]

FLACCUS, TI'BULUS, a writer of mimes, whose age and history are both unknown. A trochaic tetrameter verse from a mimus entitled *Melaene*, is the only relic of his poems. It is cited under the word "Capularem," by Fulgentius. (*Exposit. ant. Serm.* p. 564, *Nonii Mercer*; Bothe, *Poet. Scen. Lat.* vol. v. p. 273.) [W. B. D.]

FLACCUS, VALE'RIUS. 1. L. VALERIUS FLACCUS, was magister equitum to the dictator, M. Aemilius Papus, in B. C. 321. (Liv. ix. 7.)

2. L. VALERIUS M. F. L. N. FLACCUS, was consul in B. C. 261, with T. Otacilius Crassus, and carried on the war in Sicily against the Carthaginians with little success. (Polyb. i. 20.)

3. P. VALERIUS L. F. M. N. FLACCUS, son of No. 2, was consul in B. C. 227, the year in which the number of praetors was raised to four. (Gell. iv. 3; Liv. *Epit.* 20.)

4. P. VALERIUS FLACCUS, was sent in B. C. 218, with Q. Baebius Tamphilus, as ambassador to Spain to remonstrate with Hannibal for attacking Saguntum, and thence proceeded to Carthage to announce the intention of the Romans, if Hannibal should not be checked in his proceedings. In B. C. 215 he commanded as legate a detachment of troops, under the consul, M. Claudius Marcellus, at Nola, and distinguished himself in the battle fought there against Hannibal. Shortly after we find him commanding a Roman squadron of 25 sail off the coast of Calabria, where he discovered the embassy which Hannibal sent to Philip of Macedonia, and got possession of letters and documents containing the terms of the treaty between Hannibal and the king. His fleet was increased in consequence, and he was ordered not only to protect the coast of Italy, but also to watch the proceedings of Macedonia. During the siege of Capua, when Hannibal marched towards Rome, Flaccus gave the prudent advice not to withdraw all the troops from Capua, and his opinion was adopted. (Liv. xxi. 6, xxiii. 16, 34, 38, xxvi, 8; Cic. *Philipp.* v. 10.)

5. VALERIUS FLACCUS, served as tribune of the soldiers under the consul Q. Fulvius Flaccus, in B. C. 212, and distinguished himself by his bravery and boldness during the attack on the camp of Hanno near Beneventum (Liv. xxv. 14).

6. C. VALERIUS P. F. L. N. FLACCUS, was inaugu-

rated as flamen Dialis, in B. C. 209, against his own will, by the pontifex maximus, P. Licinius. He was a young man of a wanton and dissolute character, and for this reason shunned by his own relatives; but after his appointment to the priesthood, his conduct altered so much for the better, and his watchfulness and care in the performance of his duties were so great, that he was admitted into the senate. In B. C. 199 he was created curule aedile; but being flamen dialis, he could not take the official oath, and his brother, L. Valerius Flaccus (No. 7), who was then praetor designatus, took it for him. (Liv. xxvii. 8, xxxi. 50, xxxii. 7.)

7. L. VALERIUS P. F. L. N. FLACCUS, a brother of No. 6, was curule aedile in B. C. 201, and in the year following he was elected praetor, and received Sicily as his province. In B. C. 195 he was made pontifex, in the place of M. Cornelius Cethegus. In the same year he was invested with the consulship, together with M. Porcius Cato, and received Italy for his province. During the summer he carried on the war against the Boians, and defeated them; 8000 of them were slain, and the rest dispersed in their villages. Flaccus afterwards spent his time on the banks of the Po, at Placentia and Cremona, being occupied in restoring what had been destroyed by war. He remained in the north of Italy also in the year B. C. 194, as proconsul, and in the neighbourhood of Milan he fought with great success against the Gauls, Insubrians, and Boians, who had crossed the Po under their chief, Dorulacus: 10,000 enemies are said to have been killed. In B. C. 191, although a consular, he served as legate under the consul, M'. Acilius Glabrio, in the war against the Aetolians and Macedonians. With 2000 picked foot soldiers, he was ordered to occupy Rhoduntia and Tichius. The Macedonians, by a mistake, approached his camp too closely, and, on discovering the enemy, they took to flight in the greatest disorder. Flaccus pursued them, and made great havoc among them. In B. C. 184 he was the colleague of M. Porcius Cato in the censorship, and in the same year he was made princeps senatus. He died as pontifex in B. C. 180, and was succeeded by Q. Fabius Labeo. (Liv. xxxi. 4, 49, 50, xxxii. 1, xxxiii. 42, 43, xxxiv. 21, 46, xxxvi. 17, 19, xxxix. 40, &c., 52, xl. 42; Polyb. xx. 9, &c.; Plut. *Cat. Maj.* 12; Nep. *Cat.* 2; Oros. iv. 20.)

8. L. VALERIUS FLACCUS, a son of No. 4, one of the triumvirs appointed to conduct 6000 families as colonists to Placentia and Cremona, in B. C. 190, those places having become almost deserted by the late war. (Liv. xxxvii. 46.)

9. L. VALERIUS FLACCUS, was consul in B. C. 152, but died during his magistracy. (J. Obseq. 77.)

10. L. VALERIUS FLACCUS, was flamen Martialis, and received the consulship in B. C. 131, with P. Licinius Crassus, then pontifex maximus. Flaccus wished to undertake the command in the war against Aristonicus in Asia, but his colleague fined him for deserting the sacra entrusted to his care. The people, before whom the question was brought for decision, cancelled the fine, but compelled the flamen Flaccus to obey the pontiff Crassus. (Cic. *Phil.* xi. 8.) He may possibly be the same as the one whose quaestor, M. Aemilius Scaurus, wanted to bring an accusation against him (Cic. *Divin. in Caec.* 19), though it is uncertain whether Scaurus was quaestor in the praetorship or consulship of Flaccus.

11. L. VALERIUS FLACCUS, probably a son of No. 10, and the father of L. Valerius Flaccus, whom Cicero defended. [See No. 15.] When he was curule aedile, the tribune, Decianus, brought an accusation against him. In B. C. 100 he was the colleague of C. Marius, in his sixth consulship. During the disturbances of L. Appuleius Saturninus, the consuls were ordered by the senate to avail themselves of the assistance of the tribunes and praetors, for the purpose of maintaining the dignity of the republic. In consequence of this, Valerius Flaccus put to death Saturninus, Glaucia, and others of the revolutionary party. Four years after these occurrences, B. C. 97, he was censor with M. Antonius, the orator. In B. C. 86, when Marius had died, in his seventh consulship, L. Valerius Flaccus was chosen by Cinna as his colleague, in the place of Marius, and received the commission to go into Asia, to resist Sulla, and to bring the war against Mithridates to a close. He was accompanied on this expedition by C. Flavius Fimbria. Flaccus was avaricious, and very cruel in his punishments, whence he was so unpopular with the soldiers, that many of them deserted to Sulla, and the rest were kept together only by the influence of Fimbria, who, taking advantage of the state of affairs, played the part of an indulgent commander, and won the favour of the soldiers. While yet at Byzantium, Fimbria had a quarrel with the quaestor, and the consul, Flaccus, being chosen as arbiter, decided in favour of the quaestor. Fimbria was so indignant, that he threatened to return to Rome, whereupon Flaccus dismissed him from his service. While the latter was sailing to Chalcedon, Fimbria, who had remained at Byzantium, created a mutiny among the soldiers; Flaccus, on being informed of it, hastily returned to chastise the offender, but was compelled to take to flight. He reached Nicomedeia, and shut the gates against his pursuer, but Fimbria had him dragged forth, and murdered him: his head was thrown into the sea, and his body was left unburied. Most authorities place the murder of Flaccus in the year of his consulship, B. C. 86, but Velleius (ii. 23, 24) places it a year later. At the beginning of his consulship, Flaccus had carried a law, by which it was decreed that debts should be cancelled, and only a quadrans be paid to the creditors, and his violent death was regarded as a just punishment for his iniquitous law. (Liv. *Epit.* 82; Appian, *Mithrid.* 51, &c., *Bell. Civ.* i. 75; Plut. *Sull.* 33; Oros. vi. 2; Cic. *pro Flacc.* 23, 25, 32, *pro Rabir. perd.* 7, 10, *in Cat.* i. 2, *Brut.* 62; Val. Max. ii. 9. § 5; Dion Cass. *Fragm. Peir.* No. 127, p. 51, ed. Reimar.) It was probably this Valerius Flaccus who levied the legions which were called, after him, *Valerianae*, and which are mentioned in the war of Lucullus against Mithridates. (Liv. *Epit.* 98; Dion Cass. xxxv. 14, 15, 16, xxxvi. 29; Sall. *Hist.* v.)

12. L. VALERIUS FLACCUS. When Sulla entered Rome, after the defeat of his enemies, he ordered the senate to appoint an interrex: the choice fell upon L. Valerius Flaccus, who immediately brought forward and carried a law that Sulla should be invested with the supreme power (the dictatorship) for an indefinite number of years, and that all the arrangements he had previously made should be sanctioned, and binding as laws. Sulla, on entering upon the dictatorship, made Flaccus his magister equitum. (Plut. *Sulla*,

33; Appian, *B. C.* i. 97, &c.; Cic. *de Leg. Agr.* iii. 2, *ad Att.* viii. 3; Schol. Gronov. *ad Roscian.* p. 435, ed. Orelli.)

13. C. VALERIUS FLACCUS was praetor urbanus in B. C. 98, and, on the authority of the senate, he brought a bill before the people that Calliphana, of Velia, should receive the Roman franchise. [CALLIPHANA.] In B. C. 93 he was consul, with M. Herennius, and afterwards he succeeded T. Didius as proconsul in Spain. As the Celtiberians, who had been most cruelly treated by his predecessors, revolted in the town of Belgida, and burnt all their senators in the senate-house, because they refused to join the people, Flaccus took possession of the town by surprise, and put to death all those who had taken part in burning the senate-house. (Cic. *pro Balb.* 24; Schol. Bob. *ad Cic. p. Flacc.* p. 233, ed. Orelli; Appian, *Hispan.* 100.)

14. C. VALERIUS FLACCUS is called imperator and propraetor of Gaul in B. C. 83, in the consulship of L. Cornelius Scipio and C. Norbanus. (Cic. *pro Quint.* 7.) He may possibly be the same as No. 13.

15. L. VALERIUS FLACCUS, a son of No. 11, served in Cilicia as tribune of the soldiers, under P. Servilius, in B. C. 78, and afterwards as quaestor, under M. Calpurnius Piso, in Spain. (Cic. *pro Flacc.* 3.) He was praetor in B. C. 63, the year of Cicero's consulship, who through his assistance got possession of the documents which the Allobrogian ambassadors had received from the accomplices of Catiline. In the year after his praetorship he had the administration of Asia, in which he was succeeded by Q. Cicero. (Cic. *pro Flacc.* 13, 14, 21, 40.) In B. C. 59 he was accused by D. Laelius of having been guilty of extortion in his province of Asia; but Flaccus, although he was undoubtedly guilty, was defended by Cicero (in the oration *pro Flacco*, which is still extant) and Q. Hortensius, and was acquitted. (Comp. Cic. *in Cat.* iii. 2, 6; *ad Att.* i. 19, ii. 25, *in Pison*, 23; the oration *pro Flacco*; *pro Planc.* 11; Schol. Bob. *p. Flacc.* p. 228; Sallust, *Cat.* 45.)

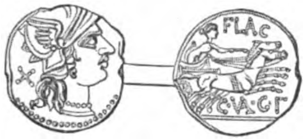
16. C. VALERIUS FLACCUS, a friend of App. Claudius Pulcher, whom Cicero saw in Cilicia B. C. 51. (Cic. *ad Fam.* iii. 4, 11.)

17. L. VALERIUS FLACCUS, a son of No. 15. When Cicero defended his father, Lucius was yet a little boy, and the orator introduced him into the court, for the purpose of exciting the pity of the judges. In the civil war between Caesar and Pompey, Flaccus fought on the side of the latter, and was killed in the battle of Dyrrhachium, B. C. 48. (Cic. *pro Flacc.* 36, *Orat.* 38; Caes. *B. C.* iii. 53.)

18. L. VALERIUS FLACCUS, a flamen of Mars, a contemporary of Cicero, whose brother Quintus had heard him give an account of a marvellous occurrence. (Cic. *de Divin.* i. 46; Varro, *de L. L.* vi. 21.) That he cannot be the same as the one mentioned, No. 10, is evident from the dates. Eckhel (*Doctr. Num.* vol. v. p. 333) believes that he is the same as the Flaccus whom Cicero defended; but the latter is described by Cicero as praetor, whereas our L. Valerius Flaccus is expressly called Flaccus, the flamen of Mars, both by Cicero and Varro.

19. P. VALERIUS FLACCUS, the accuser of Carbo. (Cic. *ad Fam.* ix. 21.) [L. S.]

There are several coins of the Valeria gens belonging to the family of the Flacci. Of these, three specimens are given below. The first has on the obverse the head of Pallas, and on the reverse



Victory in a biga, with C. VA. C. F. FLAC. The second has on the obverse the head of Victory, and on the reverse the military standard of an eagle, between two other military standards, with C. VAL. FLA. IMPERAT. EX. S. C. This C. Valerius Flaccus may be the same as No. 14, whom Cicero calls Imperator. The third coin has on the obverse the head of Victory, and on the reverse



Mars standing between an apex (*Dict. of Ant.* s.v.) and an ear of corn, with L. VALERI FLACCI. The apex shows that this L. Flaccus was a flamen, and he may therefore have been either the L. Flaccus consul in B. C. 131 [No. 10], who was a flamen of Mars, or the L. Flaccus, a contemporary of Cicero [No. 18], who was also a flamen of Mars. (Eckhel, vol. v. p. 333.)



FLACCUS, C. VALE'RIUS. All that is known or that can be conjectured with plausibility in regard to this writer may be comprehended in a very few words. From the expressions of his friend Martial (i. 62, 77), we learn that he was a native of Padua; from the exordium of his piece, we infer that it was addressed to Vespasian, and published while Titus was achieving the subjugation of Judea; from a notice in Quintilian, Dodwell has drawn the conclusion that he must have died about A. D. 88. The lines (v. 5),

> "Phoebe, mone, si Cymaeae mihi conscia vatis
> Stat casta cortina domo,"

whatever may be their import, are not in themselves sufficient to prove, as Pius and Heinsius imagine, that he was a member of the sacred college of the Quindecimviri; and the words *Setinus Balbus*, affixed to his name in certain MSS., are much too doubtful in their origin and signification to serve as the basis of any hypothesis, even if we were certain that they applied to the poet himself, and not to some commentator on the text, or to some individual who may at one time have possessed the codex which formed the archetype of a family.

The only work of Flaccus now extant is an unfinished heroic poem in eight books, on the Argonautic expedition, in which he follows the general

plan and arrangement of Apollonius Rhodius, whose performance he in some passages literally translates, while in others he contracts or expands his original, introduces new characters, and on the whole devotes a larger portion of the action to the adventures of the voyage before the arrival of the heroes at the dominions of Aëtes. The eighth book terminates abruptly, at the point where Medeia is urging Jason to make her the companion of his homeward journey. The death of Absyrtus, and the return of the Greeks, must have occupied at least three or four books more, but whether these have been lost, or whether the author died before the completion of his task, we cannot tell.

The *Argonautica* is one of those productions which are much praised and little read. A kind but vague expression of regret upon the part of Quintilian (x. 1), "Multum in Valerio Flacco nuper amisimus," has induced many of the older critics to ascribe to Flaccus almost every conceivable merit; and, even in modern times, Wagner has not hesitated to rank him next to Virgil among the epic bards of Rome. But it is difficult to discover any thing in his lays beyond decent mediocrity. We may accord to him the praise of moderate talents, improved by industry and learning, but we shall seek in vain for originality, or the higher attributes of genius. He never startles us by any gross offence against taste, but he never warms us by a brilliant thought, or charms us by a lofty flight of fancy. His diction is for the most part pure, although strange words occasionally intrude themselves, and common words are sometimes employed in an uncommon sense; his general style is free from affectation, although there is a constant tendency to harsh conciseness, which frequently renders the meaning obscure; his versification is polished and harmonious, but the rhythm is not judiciously varied; his descriptions are lively and vigorous, but his similes too often farfetched and unnatural. He has attained to somewhat of the outward form, but to nothing of the inward spirit, of his great model, the Aeneid.

Valerius Flaccus seems to have been altogether unknown in the middle ages, and to have been first brought to light by Poggio Bracciolini, who, while attending the council of Constance in 1416, discovered in the monastery of St. Gall [see ASCONIUS] a MS. containing the first three books, and a portion of the fourth. The Editio Princeps was printed very incorrectly, from a good MS., at Bologna, by Ugo Rugerius and Doninus Bertochus, fol. 1472; the second edition, which is much more rare than the first, at Florence, by Sanctus Jacobus de Ripoli, 4to, without date, but about 1431. The text was gradually improved by the collation of various MSS. in the editions of Jo. Bapt. Pius, Bonon. fol. 1519; of Lud. Carrio, Antv. 8vo. 1565—1566; of Nicolaus Heinsius, Amst. 12mo. 1680; and above all in that of Petrus Burmannus, Leid. 4to., 1724, which must be regarded as the most complete which has yet appeared; although those of Harles, Altenb. 8vo. 1781; of Wagner, Gotting. 8vo. 1805; and of Lemaire, Paris, 8vo. 1824, are more convenient for ordinary purposes. The eighth book was published separately, with critical notes and dissertations on some verses supposed to be spurious, by A. Weichert, Misn. 8vo. 1818.

We have metrical translations,—into English by Nicholas Whyte, 1565, under the title "The story of Jason, how he gotte the golden flece, and how he did begyle Media; out of Laten into Englische;"—into French by A. Dureau de Lamalle, Paris, 1811;—into Italian by M. A. Pindemonte, Verona, 1776;—and into German by C. F. Wunderlich, Erfurt, 1805. [W. R.]

FLACCUS, VER'RIUS, a freedman by birth, and a distinguished grammarian, in the latter part of the first century B. C. His reputation as a teacher of grammar, or rather philology, procured him the favour of Augustus, who took him into his household, and entrusted him with the education of his grandsons, Caius and Lucius Caesar. Flaccus lodged in a part of the palace which contained the Atrium Catilinae. This was his lecture-room, where he was allowed to continue his instructions to his former scholars, but not to admit any new pupils, after he became preceptor of the young Caesars. If we receive Ernesti's correction of Suetonius (*Octav.* 86), it was the pure and perspicuous Latinity of Verrius, not Veranius, Flaccus, which Augustus contrasted with the harsh and obsolete diction of Annius Cimber. Flaccus received a yearly salary of more than 800*l.* He died at an advanced age, in the reign of Tiberius.

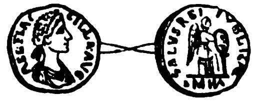
At the lower end of the market-place at Praeneste was a statue of Verrius Flaccus, fronting the Hemicyclium, on the inner curve of which, so as to be visible to all persons in the forum (Vitruv. v. 1), were set up marble tablets, inscribed with the Fasti Verriani. These should be distinguished from the Fasti Praenestini. The latter, like the similar Fasti of Aricium, Tibur, Tusculum, &c. were the town-records. But the Fasti of Flaccus were a calendar of the days and vacations of public business—*dies fasti, nefasti,* and *intercisi*—of religious festivals, triumphs, &c., especially including such as were peculiar to the family of the Caesars. In 1770 the foundations of the Hemicyclium of Praeneste were discovered, and among the ruins were found portions of an ancient calendar, which proved to be fragments of the Fasti Verriani. Further portions were recovered in subsequent excavations, and Foggini, an Italian antiquary, reconstructed from them the entire months of January, March, April, and December, and a small portion of February was afterwards annexed. (Franc. Foggini, *Fastorum Ann. Roman. Reliquiae,* &c. Rom. 1779, fol.; and *Dict. of Antiq. s. v. Fasti.*) They are also given at the end of Wolf's edition of Suetonius, 8vo. Lips. 1802, and in Orelli's *Inscriptiones Latinae,* vol. ii. p. 379.

Flaccus was an antiquary, an historian, a philologer, and perhaps a poet; at least Priscian (viii. p. 792) ascribes to him an hexameter line, "Blanditusque labor molli curabitur arte." It is seldom possible to assign to their proper heads the fragments of his numerous writings. But the following works may be attributed to him:—An historical collection or compendium, entitled *Rerum Memoria Dignarum,* of which A. Gellius (iv. 5) cites the first book for the story of the Etruscan aruspices, who gave perfidious counsel to Rome (Niebuhr, *Hist. Rome,* vol. i. p. 543); a History of the Etruscans—*Rerum Etruscarum*—(Intpp. *ad Aen.* x. 183, 198, ed. Mai; compare also Serv. *ad Aen.* vii. 53, viii. 203, xi. 143); a treatise, *De Orthographia* (Suet. *Ill. Gramm.* 17). This work drew upon Flaccus the anger of a rival teacher of philology, Scribonius Aphrodisius, who wrote a reply, and mixed up with the controversy reflections on the learning and character of Flac-

sus. Flaccus was also the author of a work entitled *Saturnus*, or *Saturnalia* (Macrob. *Saturn.* i. 4. 8), and of another, *De Obscuris Catonis*, on the archaisms used by Cato the Censor: the second book of which is cited by A. Gellius (xvii. 6). Besides the preceding references, Flaccus is quoted by Gellius (v. 17, 18), who refers to the fourth book, *De Significatu Verborum*, of Flaccus, while discussing the difference between history and annals (see also xvi. 14, xviii. 7), and by Macrobius (*Saturn.* i. 10, 12, 16). Flaccus is cited by Pliny in his *Elenchos* (*H. N.* 1), or summary of the materials of his *Historia Naturalis*, generally (Lib. i. iii. vii. viii. xiv. xv. xviii. xxviii. xxix. xxxiii. xxxiv. xxxv.), and specially, but without distinguishing the particular work of Flaccus which he consulted (*H. N.* vii. 53, s. 54, *mortes repentinae*; viii. 6, *elephantos in circo*; ix. 23, s. 39, *praetextatos muraenarum tergore verberatos*; xviii. 7, s. 11, *far P. Rom. victus*; xxviii. 2. § 4, *Deorum evocatio*; xxxiii. 3. § 19, *Tarquinii Prisci aurea tunica*; 16, 7. § 36, *Jovis facies minio illita*). Flaccus is also referred to by Lactantius (*Instit.* i. 20), by Arnobius (*adv. Gent.* i. 59), and by Isidorus (*Orig.* xiv. 8. § 33). But the work which more than any other embodies the fragments of an author, whose loss to classical antiquity is probably second only to that of Varro, is the treatise, *De Verborum Significatione*, of Festus. Festus abridged a work of the same kind, and with probably a similar title, by Verrius Flaccus, from which also some of the extracts in Gellius and Macrobius, and the citations in the later grammarians, Priscianus, Diomedes, Charisius, and Velius Longus, are probably taken. Of this work of Flaccus, a full account is given under FESTUS. (Sueton. *Ill. Gramm.* 17; K. O. Müller, *Praefatio ad Pompeium Festum*, Lips. 1839.) [W. B. D.]

FLACCUS, VESCULA'RIUS, a Roman eques in the confidence of the emperor Tiberius, to whom he betrayed Scribonius Libo in A. D. 16. [DRUSUS, No. 10.] It is uncertain whether the Vescularius condemned by Tiberius in A. D. 32 be the same person, some MSS. reading Atticus, others Flaccus, as the cognomen. (Tac. *Ann.* ii. 28, vi. 10.) [W. B. D.]

FLACILLA, or FLACCILLA, AE'LIA (in Greg. Nyss. Πλάκιλλα, in Chron. Alex. Φλάκκιλλα), first wife of Theodosius the Great. Several moderns infer from an obscure passage in Themistius (*Orat.* xvi. *De Saturnino*), that she was the daughter of Antonius, who was consul A. D. 382, but this is very doubtful. She appears to have been born in Spain (Claudian, *Laus Serenae*, vs. 69), and to have had a sister, the mother of Nebridius, who was married after A. D. 388 to Salvina, daughter of Gildo, the Moor. (Hieron. *Epist. ad Salvin.* vol. iv. p. 663, ed. Benedict.) Flaccilla had at least three children by Theodosius,—namely, Arcadius, born about A. D. 377, Honorius, born A. D. 384, both afterwards emperors; and Pulcheria, who was apparently born before 379, as Claudian (*Laus Seren.* 113, 136) intimates that Theodosius had more than one child when raised to the throne. This Pulcheria died before her mother, and Gregory Nyssen composed a consolatory discourse upon the occasion. Some have supposed that she had another child, Gratian, but without reason. (Ambros. *De Obitu Theodos. Oratio*, where see note of the Benedictine editors.) Flaccilla herself died A. D. 385, at a place called Scotoumin, in Thrace, and Gregory Nyssen, composed a funeral discourse for her. All writers conspire to praise Flaccilla for her piety, and charity, and orthodoxy, and she has been canonized in the Greek Church. (Greg. Nyss. *Orat. Funeb. pro Flaccilla*; Theodoret, *Hist. Eccl.* v. 19; Themist. *De Human. Theodos. Imp.*; Sozom. *Hist. Eccles.* vii. 6; *Chron. Alex.* v. *Paschal.* p. 563, ed. Bonn.; Tillemont, *Hist. des Emp.* vol. v. pp. 143, 192, 252.) [J. C. M.]



COIN OF FLACCILLA.

FLAMEN, Q. CLAU'DIUS, praetor B. C. 209, the eleventh year of the second Punic war. His province was the Sallentine district and Tarentum, and he succeeded M. Marcellus in the command of two legions, forming the third division of the Roman army, then in the field against Hannibal. (Liv. xxvii. 21, 22.) He was propraetor B. C. 207, and his command was prolonged through the next year. (xxvii. 43, xxviii. 10.) In 207, while Flamen was in the neighbourhood of Tarentum, his outposts brought in two Numidians, the bearers of letters from Hasdrubal at Placentia to Hannibal at Metapontum. Flamen wrung from them the secret of their being entrusted with letters and then despatched the Numidians, strongly guarded, with the letters unopened to the consul, Claudius Nero. [NERO.] The discovery of the letters saved Rome; for they were sent to apprise Hannibal of his brother's presence in Italy, and to arrange the junction of their armies. [W. B. D.]

FLAMI'NIA GENS, plebeian. During the first five centuries of Rome no mention is made of any member of the Flaminia Gens. The name is evidently a derivative from *flamen*, and seems to have originally denoted a servant of a flamen. (Paul. Diac. *s. vv. Flaminius Camillus, Flaminius Lictor.*) In former times the Flaminii were believed to be only a family of the Quintia gens; but this opinion arose from a confusion of the Flaminii with the Flaminini, the latter of whom belonged to the ancient patrician Quintia gens. The only family names of the Flaminia gens that we know are CHILO and FLAMMA. There is no evidence for the cognomen Nepos, which Orelli (*Onom. Tull.* ii. p. 254) gives to the Flaminius who fell in the battle at lake Trasimenus. [L. S.]

FLAMINI'NUS, a family-name of the patrician Quintia gens. 1. K. QUINTIUS FLAMININUS, was one of the duumviri, who, in B. C. 216, were ordered to contract for the building of the temple of Concordia, which had been vowed two years before by the praetor, L. Manlius. (Liv. xxii. 33.)

2. L. QUINTIUS FLAMININUS, was created augur in B. C. 212. (Liv. xxv. 2.)

3. L. QUINTIUS FLAMININUS, a brother of the great T. Quintius Flamininus, was curule aedile in B. C. 200, and the year after was invested with the city praetorship. When his brother Titus, in B. C. 198, undertook the war against Philip of Macedonia, Lucius received the command of the Roman fleet, and had to protect the coasts of Italy. He first sailed to Corcyra, and having met his fleet near the island of Zama, and received it from his predecessor, L. Apustius, he slowly proceeded to Malea, and thence to Peiraeeus, to join

the ships which had been stationed there for the protection of Athens. Soon after he was joined by the allied fleets of Attalus and the Rhodians, and the combined fleets now undertook the siege of Eretria, which was occupied by a Macedonian garrison. Its inhabitants dreaded the Romans as much as the Macedonians, and were uncertain what to do; but Lucius took the place at night by assault. The citizens surrendered, and the conquerors' booty consisted chiefly of works of art which had adorned the town. Carystus immediately after surrendered to him without a blow. Having thus, in the space of a few days, gained possession of the two principal towns of Euboea, Flamininus sailed towards Cenchreae, the port of Corinth, where he made preparations for besieging Corinth. By the command of his brother Titus, Lucius and his naval allies sent ambassadors to the Achaeans to win them over to their side. Most of them were persuaded to take up the cause of the Romans, and sent their troops to join Lucius in the siege of Corinth. Lucius had in the mean time taken Cenchreae, and was already engaged in the siege of Corinth. A fierce battle had been fought, in which Lucius and his Romans were beaten. When his forces were strengthened by the arrival of the Achaeans, they equalled in number those of the enemy, and he continued his operations with better hopes of success. But the defence made by the Corinthian garrison was desperate, for there were among the besieged a great number of Italians, who in the war with Hannibal had deserted from the service of the Romans. Hence Lucius at length despaired of success; he gave up the siege, and returned to his fleet, with which he sailed to Corcyra, while Attalus went to Peiraeeus. As his brother's imperium was prolonged for another year, Lucius also retained the command of the fleet in B.C. 197. He accompanied his brother to the congress with the tyrant Nabis at Argos. Just before the battle of Cynoscephalae, Lucius, who was informed of the intention of the Acarnanians to join the Romans, sailed to Leucas, the chief place of the Acarnanians, and began to blockade it for the purpose of trying their intention. But the inhabitants resisted, and the town was taken by storm. The inhabitants were resolved to defend themselves to the last, and a great massacre took place; but when the news of the battle of Cynoscephalae arrived, all the tribes of Acarnania submitted to the Romans. In B.C. 195, when T. Flamininus marched against Nabis, Lucius went out with 40 sail to join him in his operations: he took several maritime towns, some of which were conquered by force, while others submitted voluntarily, and he then proceeded to Gythium, the great arsenal of Sparta. When Titus began besieging the same place by land, Gorgopas, the commander of the garrison, treacherously surrendered the town to the Romans.

In B.C. 193, L. Flamininus sued for the consulship, and, as the remembrance of his exploits in Greece and of his subsequent triumph was yet fresh, he was elected for the year 192, together with Cn. Domitius Ahenobarbus. He received Gaul as his province, and was ordered to hold the comitia. While on his march into his province, he fell in with the Ligurians in the neighbourhood of Pisa, and gained a great battle: 9000 enemies fell, and the rest fled to their camp, which was then besieged. In the night following, however, the Ligurians made their escape, and the next morning the deserted camp fell into the hands of the Romans. Lucius then advanced into the country of the Boians, of which he ravaged the parts through which he passed. Towards the end of the year he went to Rome to conduct the elections for the next year, and when this was done, he returned to the country of the Boians, who submitted to him without taking up arms. Upon his return to Rome, he levied a large army, at the command of the senate, that the new consuls, immediately after entering upon their office, might have forces ready to set out against Antiochus. In B.C. 191 he was appointed legate to the consul M'. Acilius Glabrio, who had to conduct the war in Greece. In B.C. 184, M. Porcius Cato, who was then censor, ejected L. Quintius Flamininus from the senate, and then delivered a most severe speech against him for crimes which he had committed seven years before in his consulship. Among the various charges he brought against Lucius, there is one which exhibits him in a truly diabolical light. It seems that he had become acquainted in Greece with the vice of paederastia, and when in his consulship he went to the north of Italy, he took with him his favourite youth, a young Carthaginian, of the name of Philippus. This youth had often complained that Flamininus had never afforded him an opportunity of seeing a gladiatorial exhibition. Once while Flamininus and his favourite were feasting and drinking in their tent, there came a noble Boian, who, with his children, took refuge in the consul's camp. He was introduced into the tent, and stated through an interpreter what he had to say. Before he had finished Flamininus asked his favourite whether he would not like to see a Gaul die, and scarcely had the youth answered in the affirmative, when Flamininus struck the Boian's head with his sword, and when the man endeavoured to escape, imploring the assistance of the bystanders, the consul ran his sword through his body and killed him for the amusement of the contemptible youth. Valerius Antias related a similar and equally horrible crime of this Flamininus. He died in B.C. 170, holding at the time a priestly office. (Liv. xxxi. 4, 49, xxxii. 1, 16, 39, xxxiii. 16, xxxiv. 29, xxxv. 10, 20, &c., 40, &c. xxxvi. 1, 2, xxxix. 42, 43, xl. 12; Val. Max. ii. 9. § 3, iv. 5, § 1; Cic. *de Senect.* 12; Aurel. Vict. *de Vir. Illustr.* 47; Plut. *Cat.* 17, *Flamin.* 18; Senec. *Controv.* iv. 25.)

4. T. Quintius Flamininus. As he is said to have been about thirty-three years old in B.C. 196, he must have been born about B.C. 230. (Liv. xxxiii. 33.) He is called by Aurelius Victor (*De Vir. Illustr.* 51) a son of C. Flaminius, who fell in the battle on Lake Trasimenus; but this statement arises from a confusion of the Flaminia gens with the family of the Flaminini. [Flaminia gens.] He was the brother of L. Quintius Flamininus [No. 3], and is first mentioned in history in B.C. 201, when he was appointed one of the ten commissioners to measure and distribute the public land in Samnium and Appulia among the veterans who had fought under P. Scipio in Africa, against the Carthaginians, and the year after he was one of the triumvirs appointed to complete the number of colonists at Venusia, which had been greatly reduced during the Hannibalian war. In B.C. 199 he was quaestor, and towards the expiration of his office he sued for the consulship. He was

opposed by two tribunes, who maintained that he ought first to go through the offices of aedile and praetor, before aiming at the consulship; but as he had reached the legitimate age, the senate declared that he was entitled to offer himself as a candidate. The tribunes yielded, and T. Quintius Flamininus was elected consul for B. C. 198, together with Sex. Aelius Paetus. When the two consuls drew lots for their provinces, T. Flamininus obtained Macedonia. According to a resolution of the senate, he levied an army of 3000 foot and 300 horse, as a supplement for the army engaged against Philip of Macedonia, and he selected such men as had already distinguished themselves in Spain and Africa. Some prodigies detained him for a short time in Rome, as the gods had to be propitiated by a supplication; but he then hastened without delay to his province, instead of spending the first months of his consulship at Rome, as had been the custom with his predecessors. He sailed from Brundusium to Corcyra, where he left his troops to follow him, for he himself sailed to Epeirus, and thence hastened to the Roman camp. After having dismissed his predecessor, he waited a few days, till the troops from Corcyra arrived in the camp; he then held a council, to deliberate by what route he should invade Macedonia. He there showed at once that he was animated by a bold and heroic spirit: he did not despair of what appeared impossible to every one else, for he resolved to storm the pass of Antigoneia, which was occupied by the enemy, instead of going a round-about way. He trusted, however, in this undertaking to the assistance of the Roman party in Epeirus, which was headed by Charops; and he further hoped to pave his way into Greece, where he wished to detach one state after another from the cause of Macedonia, and thus to crush Philip more effectually. For forty days he faced the enemy, without a favourable opportunity of attacking the enemy being offered. Philip had from the first conceived the hope of concluding a favourable treaty with the Romans, and, through the mediation of the Epeirota, he began to negotiate, but Flamininus demanded first of all the liberation of Greece and Thessaly. This bold demand of the young hero, before he had gained an inch of ground, was equivalent to a call upon the Greeks to throw off the yoke of Macedonia. An event, however, soon occurred which enabled Flamininus to rise from his inactivity: there was a path across the mountains, by which the pass of Antigoneia could be evaded, as at Thermopylae, and this path was either unknown to Philip, or neglected by him, because he did not fear any danger from that quarter. Charops informed Flamininus of the existence of the path, and sent a man well acquainted with it as his guide. The consul then sent 4300 men, accompanied by the guide, across the mountain, and in a few days they arrived in the rear of the Macedonians. The latter, being thus pressed on both sides, made a short resistance, and then fled in great consternation towards Thessaly: 2000 men were lost, and their camp fell into the hands of the Romans. Epeirus immediately submitted to Flamininus, and was mildly treated, for his ambition was to appear every where as the deliverer from the Macedonians.

The consul and his army now marched through the passes into Thessaly. Here Philip, in order to leave nothing for the enemy to take, had ravaged the country and destroyed the towns. Flamininus laid siege to Phaloria, the first Thessalian town to which he came, and, after a brave resistance of its garrison, it was taken by storm, and reduced to a heap of ashes, as a warning to the other Greeks. But this severity did not produce the desired effect, nor did it facilitate his progress, for the principal towns were strongly garrisoned, and the Macedonian army was encamped in Tempe, whence the king could easily send succours to his allies. Flamininus next besieged Charax, on the Peneius, but in spite of his most extraordinary exertions, and even partial success, the heroic defence of its inhabitants thwarted all his attempts, and in the end he was obliged to raise the siege. He fearfully ravaged the country, and marched into Phocis, where several places and maritime towns, which enabled him to communicate with the fleet under the command of his brother Lucius, opened their gates to him; but Elateia, the principal place, which was strongly fortified, offered a brave resistance, and for a time checked his progress. While he was yet engaged there, his brother Lucius, at his request, contrived to draw the Achaean league into an alliance with the Romans, which was effected the more easily, as Aristaenetus, then strategus of the Achaeans, was well disposed towards Rome. Megalopolis, however, Dyme, and Argos, remained faithful to Macedonia.

After capturing Elateia, Flamininus took up his winter-quarters in Phocis and Locris; but he had not been there long when an insurrection broke out at Opus, in which the Macedonian garrison was compelled to withdraw to the acropolis. Some of the citizens called in the assistance of the Aetolians, and others that of the Romans. The former came, but the gates were not opened till Flamininus arrived, and took possession of the town. This seems to have been the first cause of the ill feeling of the Aetolians towards the Romans. The Macedonian garrison remained in the acropolis, and Flamininus for the present abstained from besieging them, as king Philip had just made proposals of peace. Flamininus accepted the proposals, but only with the view of employing them as a means of satisfying his own ambition; for as he did not yet know whether he was to be left in his province for another year, his object was to give matters such a turn as to have it in his own power to decide upon war or peace. A congress was held at the Malean gulf, in the neighbourhood of Nicaea, which lasted for three days. Flamininus and his allies, among whom the Aetolians distinguished themselves by their invectives against Philip, who was present, drew up a long list of demands, and the conditions of a peace: the principal demand, however, was, that Philip should withdraw his garrisons from all the towns of Greece. The allies of the Romans were of opinion that the negotiations should be broken off at once, unless Philip would consent to this fundamental condition; but the consul, whose object it was to defer giving any decision, acted with very great diplomatic skill. At last a truce of two months was concluded, during which ambassadors of both parties were sent to Rome. The condition, however, on which Philip was permitted to send his ambassadors was, the evacuation of the towns in Phocis and Locris which were still in his possession. When the ambassadors arrived at Rome, those of Flamininus and his allies acted

according to the dictates of the consul: they declared that Greece could not possibly be free, so long as Demetrias, Chalcis, and Corinth were occupied by Macedonian garrisons, and that, unless Philip withdrew his garrisons, the war ought to be continued, and that it would now be an easy matter to compel the king to submit to the terms of the Romans. When Philip's ambassadors were asked whether their king was willing to give up the three fortresses just mentioned, they replied that they had no instructions to answer that question. The senate then dismissed them, and told them that if their sovereign wanted to negotiate further, he must apply to Flamininus, to whom the senate gave full power to act as he thought proper, and whose imperium was now prolonged for an indefinite period. Flamininus, after having thus gained his end, declared to Philip, that if any further negotiations were to be carried on, he must first of all withdraw his garrisons from the Greek towns. The king, on hearing this, resolved to venture any thing rather than yield to such a demand, although his army was in an incomparably inferior condition to that of the Romans. Philip immediately took steps to form an alliance with Nabis, the tyrant of Sparta. When every thing was prepared, and Nabis had treacherously put himself in possession of Argos, he invited Flamininus to a conference at Argos, where a treaty between Flamininus and Sparta was concluded without any difficulty, for the Romans demanded only auxiliaries, and the cessation of hostilities against the Achaeans. Nabis remained in the possession of Argos, but no clause respecting it was inserted in the treaty. When Flamininus had received the auxiliaries of Nabis, he marched against Corinth, hoping that the commander of its garrison, Philocles, a friend of Nabis, would follow the tyrant's example, but in vain. Flamininus then went into Boeotia, which he compelled to renounce the alliance with Philip, and to join the Romans. Most of the Boeotian men, however, capable of bearing arms, were serving in the Macedonian army, and afterwards fought against the Romans. The Acarnanians were the only allies of Macedonia that remained faithful.

In the spring of B. C. 197, Flamininus left his winter-quarters to enter upon his second campaign against Philip. His army, which was already strengthened by the Achaeans and other auxiliaries, was increased at Thermopylae by a considerable number of Aetolians. He advanced slowly into Phthiotis. Philip, at the head of his army, which was about equal in numbers to that of his opponent, advanced more rapidly towards the south, and was determined to seize the first favourable opportunity for fighting a decisive battle. After a skirmish between the Roman and Macedonian cavalry, near Pherae, in which the Romans gained the upper hand, both belligerents moved towards Pharsalus and Scotussa. A battle ensued near a range of hills called Cynoscephalae (Dog's heads), in which the fate of Macedonia was decided in a few hours: 8000 Macedonians were killed in their flight, and 5000 were taken prisoners, while Flamininus lost only 700 men. The result of this battle was, that the towns of Thessaly surrendered to the Romans, and Philip sued for peace. The Aetolians, who had been of great service during the battle, now showed their arrogance and pretensions in a manner which wounded the pride of Flamininus: they boasted that he had to thank them for his victory, and their vaunting was believed by many Greeks. Flamininus in return treated them with haughtiness and contempt, and, without consulting them, he granted to Philip a truce of fifteen days, and permission to begin negotiations for peace, while the Aetolians desired nothing short of the entire destruction of the Macedonian empire. They even went so far as to say that Flamininus was bribed by the king. The consequence was, that they derived less advantages from the victory at Cynoscephalae than they had in reality deserved, and Philip only profited by the disunion thus existing between the Romans and their allies. Flamininus felt inclined to conclude peace with Philip, for his own ambition was satisfied, and Antiochus of Syria was threatening to come over to Europe and assist Philip against the Romans. When, therefore, Philip, at a meeting which he had with Flamininus, declared himself willing to conclude peace on the terms proposed before the opening of the campaign, and to submit all further points to the Roman senate, Flamininus at once concluded a truce for several months, and embassies from both parties were sent to Rome.

After the battle of Cynoscephalae Flamininus had generously restored to freedom all the Boeotians that had served in Philip's army and were taken prisoners. But, instead of thanking him for it, they acted as if they owed their delivery to Philip, and even insulted the Romans by conferring the office of boeotarchus upon the man who had been their commander in the Macedonian army. The Roman party at Thebes, however, soon after secretly caused his assassination, with the knowledge of Flamininus. When this became known, the people conceived a burning hatred of the Romans, whose army was stationed in and about Elateia in Phocis. All the Romans who had to travel through Boeotia, were murdered and their bodies left unburied on the roads. The number of persons who thus lost their lives, is said to have amounted to 500. After Flamininus had in vain demanded reparation for these crimes, he began ravaging Boeotia, and blockaded Coroneia and Acraephia, near which places most of the bodies of the murdered Romans had been found. This frightened the Boeotians, and they now sent envoys to Flamininus, who, however, refused to admit them into his presence; but the mediation of the Achaeans prevailed upon him to treat the Boeotians leniently. He accordingly made peace with them, on condition of their delivering up to him the guilty persons, and paying thirty talents as a reparation, instead of 100 which he had demanded before.

In the spring of B. C. 196, and shortly after the peace with Boeotia, ten Roman commissioners arrived in Greece to arrange, conjointly with Flamininus, the affairs of the country; they also brought with them the terms on which a definite peace was to be concluded with Philip. He had to give up all the Greek towns in Europe and Asia which he had possessed and still possessed. The Aetolians again exerted themselves to excite suspicions among the Greeks as to the sincerity of the Romans in their dealings with them. Flamininus, however, insisted upon immediate compliance with the terms of the peace, and Corinth was at once given over to the Achaeans. In this summer the Isthmian games were celebrated at Corinth, and thousands of people from all parts of Greece flocked

thither. Flamininus accompanied by the ten commissioners entered the assembly, and, at his command, a herald, in the name of the Roman senate, proclaimed the freedom and independence of Greece. The joy and enthusiasm at this unexpected declaration was beyond all description: the throngs of people that crowded around Flamininus to catch a sight of their liberator or touch his garment were so enormous, that even his life was endangered.

When the festive days were over, Flamininus and the ten commissioners set about settling the affairs of Greece, especially of those districts and towns which had till then been occupied by the Macedonians. Thessaly was divided into four separate states, — Magnesia, Perrhaebia, Dolopia, and Thessaliotis: the Aetolians received back Ambracia, Phocis, and Locris; they claimed more, but they were referred to the Roman senate, and the senate again referred them to Flamininus, so that they were obliged to acquiesce in his decision. The Achaeans received all the Macedonian possessions in Peloponnesus, and, as a particular favour towards Athens, Flamininus extended her dominions also.

The peace thus established in Greece by the victory over Macedonia did not last long, for the alliance of the Romans with Nabis was as disagreeable to the Romans as it was disgraceful, and in the spring of B. C. 195 Flamininus was invested with full power by the Roman senate to act towards Nabis as he might think proper. He forthwith convoked a meeting of the Greeks at Corinth. All were delighted at the hope of getting rid of this monster of a tyrant, and it was only the Aetolians who again gave vent to their hostile feelings towards the Romans. But the war against Nabis was decreed, and after receiving reinforcements from the Achaeans, Philip, Eumenes of Pergamus, and the Rhodians, Flamininus marched to Argos, the Lacedaemonian garrison of which was commanded by Pythagoras, the brother-in-law of Nabis. As the people of Argos, being kept down by the strong garrison, did not rise in a body against their oppressors, Flamininus resolved to leave Argos and march into Laconia. Nabis, although his army was inferior to that of his opponents, made preparations for a most vigorous defence. Two battles were fought under the walls of Sparta, in which Nabis was beaten; but Flamininus abstained from besieging the tyrant in his own capital; he ravaged the country and endeavoured to cut off the supplies. With the assistance of his brother Lucius he took the populous and strongly fortified town of Gythium. The unexpected fall of this place convinced Nabis that he could not hold out much longer, and he sued for peace. Flamininus, who feared lest a successor should be sent into his province, was not disinclined to come to some arrangement with Nabis. His allies, on the other hand, urged the necessity of exterminating his tyranny completely; but the Romans looked at the state of things in a different light, and probably thought Nabis an useful check upon the Achaeans; Flamininus, therefore, without openly opposing his allies, brought them round to his views by various considerations. But the terms on which peace was offered to Nabis were rejected, and Flamininus now advanced against Sparta and tried to take the place by assault; and, as he was on the point of making a second attempt, in which Sparta would probably have fallen into his hands, Nabis again began to negotiate for peace, and was glad to obtain it on the terms he had before rejected. The Argives, who had heard of the probable reduction of Sparta, had expelled their Spartan garrison. Flamininus now went to Argos, attended the celebration of the Nemean games, and proclaimed the freedom of Argos, which was made over to the Achaeans.

In the winter following Flamininus exerted himself, as he had done hitherto, in restoring the internal peace and welfare of Greece, for there can be no doubt that he loved the Greeks, and it was his noble ambition to be their benefactor, and wherever his actions appear at variance with this object, he was under the influence of the policy of his country. The wisdom of several of his arrangements is attested by their long duration. In order to refute the malignant insinuations of the Aetolians, Flamininus prevailed upon the Roman senate to withdraw the Roman garrisons from Acrocorinthus, Chalcis, Demetrias, and the other Greek towns, before his departure from the country. When the affairs of Greece were thus satisfactorily settled, he convoked, in the spring of B. C. 194, an assembly of the Greeks at Corinth, to take leave of his beloved people. He parted from them like a father from his children, exhorting them to use their freedom wisely, and to remain faithful to Rome. Before he left he performed another act of humanity which history ought not to pass over. During the Hannibalian war a number of Romans had been taken prisoners, and, as the republic refused to ransom them, they were sold as slaves, and many of them had been bought by the Greeks. Flamininus now prevailed on the Roman senate to grant him a sum of money for the purpose of purchasing the liberty of those men. On his return to Rome, he celebrated a magnificent triumph which lasted for three days.

Soon after the Romans had quitted Greece, Antiochus of Syria, and Nabis of Sparta, were instigated by the Aetolians to take up arms against Rome. Nabis did not require much persuasion. He besieged Gythium, which was occupied by the Achaeans. The Roman senate, which was informed of every thing that was going on in Greece, sent a fleet under C. Atilius, B. C. 192, and an embassy, headed by Flamininus, who had more influence there than any one else, and who was to exercise it, partly to keep up the good understanding with the allies of Rome, and partly to make new friends. He arrived in Greece before Atilius, and advised the Greeks not to undertake any thing before the arrival of the Roman fleet. But as the danger which threatened Gythium required quick action, the war against Nabis was decreed. The tyrant was reduced to the last extremity, and Philopoemen had it in his power to decide his downfall by one more blow, but it was prevented by Flamininus, partly from the same political motives which had before induced him to spare Nabis, and partly because his ambition was wounded by the dislike with which the Greeks had regarded and still regarded the peace which he had concluded with Nabis. Flamininus was invested with full power; and he might have destroyed the evil at once at its root, but he preferred carrying out the scheme of the Roman policy: Philopoemen was checked in his progress, and obliged to conclude a truce with Nabis. Antiochus was now making serious preparations to cross over into Greece; and Flamininus, by various favourable promises, induced Philip of Mace-

donia to join the Romans in the impending war. The intrigues of the Aetolians, on the other hand, alienated several important places from the cause of Rome. The arrival of Antiochus in Greece increased their number. Flamininus attended the congress at Aegium, at which Syrian and Aetolian deputies likewise appeared. The Aetolians, as usual, indulged in bitter invectives against the Romans, and in personal attacks on Flamininus, and they demanded that the Achaeans should remain neutral; but Flamininus, now joined by Philopoemen, opposed this advice, and the Achaeans themselves, who had too much to win or to lose, could not have looked with indifference at what was going on. Most of the allies remained faithful to Rome; and, at the request of Flamininus, troops were immediately sent to Peiraeeus and Chalcis to suppress the Syrian party in those places. In the mean time, the war with Antiochus ended in Europe, in the battle of Thermopylae, B. C. 191. Flamininus still remained in Greece, in the capacity of ambassador plenipotentiary, and exercising a sort of protectorate over Greece.

After the departure of Antiochus, the consul, Acilius Glabrio, wanted to chastise Chalcis for the homage it had paid to the foreign invader, but Flamininus interfered: he soothed the anger of the consul, and saved the place. The war against the Aetolians now commenced; and there again Flamininus used his influence in protecting the weaker party, although it is more than doubtful whether, on that occasion, he acted from a pure feeling of humanity or from ostentation. While the consul was besieging Naupactus, Flamininus came from Peloponnesus into the Roman camp; and as soon as the Aetolians saw him, they implored his protection. He shed tears of compassion, and induced the consul to raise the siege. Anxious not to share his protectorate in Greece with any one else, he directed the consul's attention to the increasing power of Macedonia. About this time insurrections broke out in several parts of Peloponnesus; and Flamininus agreed with the strategus of the Achaeans to march against Sparta: he himself accompanied the Achaeans into Laconia. But Philopoemen succeeded in restoring peace without any severe measures. The Messenians refused to join the Achaean league; and when the strategus advanced with an army against Messene, Flamininus, who was then staying at Chalcis, hastened into Messenia, whither he was invited by the people. He again acted as mediator; he made the Messenians join the Achaeans, but left them the means of defying their decrees. At the same time, he obliged the Achaeans to give up to Rome the island of Zacynthus, which they had purchased, saying, that it was best for the Achaean state to be compact, and limited to Peloponnesus. This opinion was true enough, but the Romans took care to sow the seeds of discord in Peloponnesus, or at least to keep them alive where they existed.

In B. C. 190 Flamininus returned to Rome, and was appointed censor for the year following with M. Claudius Marcellus. In B. C. 183 he was sent as ambassador to Prusias of Bithynia, who, afraid of what he had done to offend the Romans, offered to deliver up Hannibal, who had taken refuge with him. But Hannibal prevented the treachery by taking poison. The fact of Flamininus allowing himself to be made an accomplice in this attempt upon Hannibal is a stain on his character, and was severely censured by many of his contemporaries. He seems to have died either during or shortly before B. C. 174, for in that year his son celebrated funeral games in his honour. (Plutarch, *Flamininus*; Liv. xxxi. 4, 49, xxxii. 7, &c., xxxiii., xxxiv. 22, &c., xxxv. 23, &c., xxxvi. 31, &c., xxxvii. 58, xxxviii. 28, xxxix. 51, 56; Polyb. xvii. 1, &c., xviii. 1, &c., xxii. 15, xxiii. 2, xxiv. 3, &c.; Diod. *Excerpt. de Legat.* iii. p. 619; Eutrop. iv. 1, &c.; Flor. ii. 7; Paus. vii. 8; Appian, *Mac.* iv. 2, vi. vii. *Syr.* 2, 11; Cic. *Phil.* v. 17, *De Senect.* 1, 12, *in Verr.* iv. 58, i. 21, *pro Muren.* 14, *in Pison.* 25, *de Leg. Agr.* i. 2; Schorn, *Gesch. Griechenlands*, p. 237, &c.; Thirlwall, *Hist. of Greece*, vol. viii.; Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 232, &c., ed. L. Schmitz; Brandstäter, *Die Gesch. des Aetol. Landes*, p. 413, &c.)

5. C. QUINTIUS FLAMININUS, praetor peregrinus in B. C. 177. (Liv. xli. 12.)

6. T. QUINTIUS FLAMININUS, a son of No. 4, exhibited, in B. C. 174, splendid gladiatorial games, and feasted the people for four days, in honour of his father, who had died shortly before. In B. C. 167, he was one of the three ambassadors who led back the Thracian hostages, which Cotys, the Thracian king, had offered to ransom. In the same year he was elected augur, in the place of C. Claudius, who had died. (Liv. xli. 43, xlv. 42, 44.)

7. T. QUINTIUS FLAMININUS was consul in B. C. 150, with M'. Acilius Balbus. Cicero places his dialogue "Cato," or "De Senectute," in this year, when Cato was 84 years old. In the consulship of T. Flamininus a temple of Pietas was erected, on the spot of a prison in which a daughter had given a remarkable example of piety towards her mother. The same site was subsequently occupied by the theatre of Marcellus. (Cic. *de Senect.* 5, *ad Att.* xii. 5; Plin. *H. N.* vii. 36.)

8. T. QUINTIUS FLAMININUS was consul in B. C. 123, with Q. Metellus Balearicus. Cicero, who had seen and heard him in his early youth, says that he spoke Latin with elegance, but that he was an illiterate man. In his consulship Carthage became a Roman colony; though Livy and Plutarch place this restoration of Carthage in the year following, that is, in the second tribuneship of C. Gracchus. (Cic. *Brut.* 28, 74, *pro Dom.* 53; Eutrop. iv. 20; Oros. v. 12.) [L. S.]

FLAMI'NIUS. 1. C. FLAMINIUS, according to the Capitoline fasti, the son of one C. Flaminius, who is otherwise unknown, was tribune of the people in B. C. 232; and, notwithstanding the most violent opposition of the senate and the optimates, he carried an agrarian law, ordaining that the *Ager Gallicus Picenus*, which had recently been conquered, should be distributed *viritim* among all the plebeians. According to Cicero (*de Senect.* 4) the tribuneship of Flaminius and his agrarian law belong to the consulship of Sp. Carvilius and Q. Fabius Maximus, i. e. B. C. 228, or four years later than the time stated by Polybius. (ii. 21.) But Cicero's statement is improbable, for we know that in B. C. 227 C. Flaminius was praetor; and the aristocratic party, which he had irreconcilably offended by his agrarian law, would surely never have suffered him to be elected praetor the very year after his tribuneship. Cicero therefore is either mistaken, or we must have recourse to the

supposition that Flaminius brought forward his bill in 232, and that it was not carried till four years later; but even this supposition does not remove the difficulties. There is an anecdote relating to the proceedings about his agrarian law which is worthy of remark, as it shows that, although Flaminius may have been rather violent and sanguine, he was yet of a very amiable disposition. The senatorial party not only abused him in every possible way, but threatened to declare him a public enemy, and to march an army against him, if he continued agitating the people; but he persevered. On one occasion, however, while he was haranguing the people, his father called him from the rostra, begging him to desist, and the son yielded to his father. (Val. Max. v. 4. § 5.) In B. C. 227, the year in which, for the first time, four praetors were appointed, C. Flaminius was one of them, and received Sicily for his province. He performed the duties of his administration to the greatest satisfaction of the provincials; and upwards of thirty years later, when his son was curule aedile, the Sicilians attested their gratitude towards him by sending an ample supply of corn to Rome. (Liv. xxxiii. 42.)

In B. C. 225, the war with the Cisalpine Gauls broke out, of which, in the opinion of Polybius (*l. c.*), the agrarian law of Flaminius was the cause and origin; for the Gauls in the north of Italy, he says, had become convinced that it was the object of the Romans to expel them from their seats, or to annihilate them. In the third year of this war, B. C. 223, C. Flaminius was consul with P. Furius Philus, and both consuls marched to the north of Italy. No sooner had they set out than the aristocratic party at Rome devised a means for depriving Flaminius of his office: they declared that the consular election was not valid on account of some fault in the auspices; and a letter was forthwith sent to the camp of the consuls, with orders to return to Rome. But as all preparations had been made for a great battle against the Insubrians on the Addua, the letter was left unopened until the battle was gained. Furius obeyed the command of the senate; but C. Flaminius, elated by his victory, continued the campaign. When he afterwards returned to Rome, the senate called him to account for his disobedience; but the people granted him a triumph for his victory; and after its celebration, he laid down his office, either because the time had expired, or, as Plutarch (*Marcell.* 4) says, being compelled by the people to abdicate.

It seems to have been in B. C. 221 that C. Flaminius was magister equitum to the dictator M. Minucius Rufus; but both were obliged to resign immediately after their appointment, on account of the squeaking of a mouse, which had been heard immediately after the election. (Plut. *Marcell.* 5; Val. Max. i. 1. § 5, who erroneously calls the dictator Fabius Maximus.) The year after this event, 220, Flaminius and L. Aemilius Papus were invested with the censorship, which is renowned in history for two great works, which were executed by Flaminius, and bore his name, viz. the *Circus Flaminius* and the *Via Flaminia*, a road which ran from Rome through Etruria and Umbria, as far as Ariminum. From a strange story in Plutarch (*Quaest. Rom.* 63), we may perhaps infer that Flaminius raised the money required for these undertakings by the sale of newly-conquered lands.

In B. C. 218, the tribune, Q. Claudius, brought forward a bill to prevent Roman senators from engaging in mercantile pursuits; and C. Flaminius, although himself a member of the senate, supported the bill. The optimates, who had before hated him, now abominated him; but his popularity with the people increased in the same proportion, in consequence of which he was elected consul a second time for B. C. 217, with Cn. Carvilius Geminus. Now it is said, that instead of undergoing the solemn installation in the Capitol, Flaminius, with his reinforcements, set out forthwith to Ariminum, to undertake the command of the army of his predecessor, Tib. Sempronius Longus, and there entered upon his office in the usual form, with vows and sacrifices. This act was, of course, interpreted by his enemies as a contempt for religious observances; in addition to which they said he ought to have remained at Rome for the purpose of celebrating the *feriae Latinae*. But there are two reasons, either of which would be sufficient to justify his conduct: in the first place, he had reason to fear, that, unless he set out at once, his enemies would act as they had done in his first consulship; and in the second place, he may have seen that no time was to be lost, for as it was it seems that Hannibal, who surely would not have waited for the Latin holidays, had already commenced his march towards Etruria, before Flaminius undertook the command of the army of his predecessor, so that no time was to be lost. Our accounts, however, of the movements of Hannibal and Flaminius differ. According to Zonaras (viii. 25), Flaminius had reached Ariminum, when Hannibal began his march, whereas Livy (xxii. 2) makes Flaminius proceed from Ariminum to Arretium, before Hannibal had begun to move; and Polybius (iii. 77) says that Flaminius marched from Rome directly to Arretium, and makes no mention of his going to Ariminum. But however this may be, Hannibal had advanced further south than Flaminius, who was at Arretium, and thence set out in pursuit of the enemy, perhaps more rashly than wisely. On the border of lake Trasimenus Hannibal compelled him to fight the fatal battle, on the 23d of June, 217, in which he perished, with the greater part of his army. (Ov. *Fast.* vi. 765, &c.) This catastrophe of a man like Flaminius was easily accounted for by his hypocritical enemies: he had at all times disregarded the warnings of religion, and he had broken up from Arretium, they said, although the signs had been against him. That Livy judges unfavourably of Flaminius cannot be a matter of surprise, on account of the spirit which runs through his whole history; but from Polybius we might have expected a more impartial judgment. There is, however, little doubt that Polybius was biassed by his friend Scipio, who abhorred Flaminius, and probably saw in him only a precursor of the Gracchi. (Liv. xxi. 57, 15, 63, xxii. 1, &c.; Polyb. ii. 32, &c., iii. 75, 77, &c., 80, &c.; Dionys. ii. 26; Solin. 11; Oros. iv. 13; Flor. ii. 4; Sil. Ital. iv. 704, &c.; v. 107, &c., 653, &c.; Zonar. viii. 24, &c., Appian, *Hannib.* 8, &c.; Plut. *Fab. Max.* 2, 3; Nep. *Hannib.* 4; Eutrop. iii. 9; Plut. *Tib. Gracch.* 21; Cic. *Brut.* 14, 19, *Acad.* ii. 5, *de Invent.* ii. 17, *de Divin.* i. 35, ii. 8, 31, *de Nat. Deor.* ii. 3, *de Leg.* iii. 9; Val. Max. i. 6. § 7; Niebuhr, *Lectur. on the Hist. of Rome*, vol. i. p. 180, &c., ed. L. Schmitz.)

2. C. Flaminius, a son of No. 1, was quaestor of P. Scipio Africanus the Elder in Spain, B. C. 210. Fourteen years later, B. C. 196, he was curule aedile, and distributed among the people a large quantity of grain at a low price, which was furnished to him by the Sicilians as a mark of gratitude and distinction towards his father and himself. In B. C. 193 he was elected praetor, and obtained Hispania Citerior as his province. He took a fresh army with him, and was ordered by the senate to send the veterans back from Spain; he was further authorised to raise soldiers in Spain, and Valerius Antias even related that he went to Sicily to enlist troops, and that on his way back he was thrown by a storm on the coast of Africa. Whether this is true or not cannot be ascertained; but when he had properly reinforced himself, he carried on a successful war in Spain: he besieged and took the wealthy and fortified town of Litabrum, and made Corribilo, a Spanish chief, his prisoner. In B. C. 185 he obtained the consulship, together with M. Aemilius Lepidus, in opposition to whom he defended, at the beginning of the year, M. Fulvius; for the senate assigned the Ligurians as the province of the two consuls, and Lepidus, dissatisfied, wanted to have the province, of which M. Fulvius had had the administration for the last two years. At last, however, C. Flaminius and Aemilius Lepidus marched into their province against the Ligurians, and Flaminius, after having gained several battles against the Triniates, a Ligurian tribe, reduced them to submission, and deprived them of their arms. Hereupon he proceeded against the Apuani, another Ligurian tribe, who had invaded the territories of Pisa and Bononia. They also were subdued, and peace was thus restored in the north of Italy. But to prevent his troops from remaining idle in their camp, he made them construct a road from Bononia to Arretium, while his colleague made another from Placentia to Ariminum, to join the Flaminian road. Strabo (v. p. 217), who confounds C. Flaminius, the father, with his son, states that the latter made the Flaminian road from Rome to Ariminum, and Lepidus from thence to Bononia and Aquileia. But it is highly improbable that the road was continued to Aquileia, before this place became a Latin colony, i. e. before B. C. 181, on which occasion C. Flaminius was one of the triumvirs who conducted the colony thither. (Liv. xxvi. 47, 49, xxxiii. 42, xxxiv. 54, &c., xxxv. 2, 22, xxxviii. 42, &c., xxxix. 2, 55, xl. 34; Oros. iv. 20; Zonar. ix. 21; Val. Max. vi. 6. § 3.)

3. C. Flaminius, was praetor in B. C. 66, the year in which Cicero was invested with the same office. Some years before C. Flaminius had been curule aedile, and Cicero had defended D. Matrinius before the tribunal of C. Flaminius. (Cic. *pro Cluent.* 45, 53.)

4. C. Flaminius, a man of Arretium, whither he had probably gone with the colonists whom Sulla had established there. He is mentioned as one of the accomplices of Catiline. (Sallust, *Cat.* 28 and 36, where in one MS. he bears the cognomen Flamma.) [L. S.]

FLAMMA, prefect of the Caesarian fleet in C. Curio's expedition to Africa, B. C. 47. On the news of the defeat on the Bagrada (Caes. *B. C.* ii. 42), Flamma fled from the camp at Utica with his division of the fleet without attempting to aid the fugitives from Curio's army. (Appian, *B. C.* ii. 46.) [W. B. D.]

FLAMMA, ANTO'NIUS, was banished at the beginning of Vespasian's reign, A. D. 71, for extortion and cruelty in his government of Cyrene under Nero. (Tac. *Hist.* iv. 45.) [W. B. D.]

FLAMMA, CALPU'RNIUS, a tribune of the soldiers, who, in the first Punic war, with 300 men, extricated a Roman consular army on its march to Camarina, in Sicily, from a defile similar to the Furcae Caudinae. After the legions were rescued, the body of Flamma was found under a heap of dead, and although covered with wounds, none of them were mortal, and he survived and served the republic afterwards. The act is often mentioned by Roman writers, but there is great discrepancy as to its author. Cato (*ap. Gell.* iii. 7) calls him Q. Caedicius; Claudius Quadrigarius (*ib.*) Laberius or Valerius; but Frontinus (*Strateg.* iv. 5.) says most named him Calpurnius Flamma. (Liv. *Epit.* xvii, xxii. 60; Plin. *H. N.* xxii. 6; Oros. iv. 8; Florus, ii. 2; Aur. Vict. *de Vir. Ill.* xxxix.; Senec. *Epist.* 82.) [W. B. D.]

FLAMMA, T. FLAMI'NIUS, a debtor of L. Tullius Montanus, who had become surety for him to L. Munatius Plancus. The brother-in-law of Montanus had written to Cicero to beg Plancus to grant indulgence or delay (*ad Att.* xii. 52), and Cicero frequently requests Atticus (xii. 52; xiv. 16, 17; xv. 2) to bring Flamma to a settlement. Writing to his freedman Tiro, Cicero hints at stronger measures, and desires him to get part of the debt by the first day of January, B. C. 44. Flamma may have been a freedman of the Flaminia gens. [W. B. D.]

FLAMMA, L. VOLU'MNIUS, with the agnomen VIOLENS, was consul with App. Claudius Caecus for the first time B. C. 307. He was sent with a consular army against the Sallentines, an Apulian or Japygian people, who dwelt in the heel of Italy, and whom the progress of the Samnite war had now drawn within the enmity of Rome. According to Livy (ix. 42), Flamma was prosperous in the field, took several towns by storm, and made himself very popular with the soldiers by his liberal distribution of the booty. These successes are, however, very problematical; since the name of Flamma does not appear in the Fasti Triumphales, and one of the annalists, Piso, omitted this consulship altogether (Liv. ix. 44). But there is no reason to doubt that Flamma was consul with App. Claudius in B. C. 296. It was the most critical period of the second Samnite war. Flamma was at first stationed on the frontiers of Samnium, but on the appearance of a Samnite army in the heart of Etruria, he was ordered to the relief of his colleague. Claudius at first resented, but on the representation of his principal officers, finally accepted the aid of Flamma. There was, however, no harmony between them; and as soon as their joint armies had repelled the enemy, Flamma returned by forced marches into Campania. The Samnites had plundered the Falernian plain, and were returning with their spoils and captives, when Flamma intercepted them on the banks of the Liris, and rendered their expedition fruitless. For the relief thus afforded to Rome a thanksgiving was ordered in the name of the consul. Flamma presided at the next consular comitia, and at his recommendation the people chose Q. Fabius Maximus Rullianus consul for the ensuing year. Flamma retained his own command as proconsul for the same period, the senate and the people both concurring in

his re-appointment. Flamma, with the second and fourth legions, invaded Samnium; but there is great likelihood in Niebuhr's conjecture (*Hist. of Rome*, vol. iii. p. 379), that he was again called into Etruria, where the brunt of the war was, and that he took part in the battle of Sentinum, B. C. 295. He married Virginia, daughter of A. Virginius, who consecrated a chapel and altar to Plebeian Chastity. [VIRGINIA.] (Liv. x. 15, &c.) [W. B. D.]

FLA'VIA CONSTA'NTIA. [CONSTANTIA.]

FLA'VIA CONSTANTI'NA. [CONSTANTINA.]

FLA'VIA GENS, plebeian. Members of it are mentioned in Roman history only during the last three centuries before the Christian era. It seems to have been of Sabine origin, and may have been connected with the Flavii that occur at Reate in the first century after Christ, and to whom the emperor Vespasian belonged. But the name Flavius occurs also in other countries of Italy, as Etruria and Lucania. During the later period of the Roman empire, the name Flavius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series. The cognomens that occur in the Flavia gens during the republic are FIMBRIA, GALLUS, LUCANUS, and PUSIO. [L. S.]



COIN OF FLAVIA GENS.

FLA'VIA DOMITILLA. [DOMITILLA.]

FLA'VIA TITIA'NA. [TITIANA.]

FLAVIA'NUS. This name, of comparatively rare occurrence in the early imperial period, became more common in the later period of the empire, after the accession to the throne of the Flavian house in the person of Constantius Chlorus, father of Constantine the Great, and the assumption of the name Flavius by the successive dynasties that occupied the Byzantine throne. A considerable number of officers of high rank during and between the reigns of Constantine the Great and Valentinian III. are enumerated in the *Prosopographia* subjoined to the edition of the *Codex Theodosianus* by Gothofredus (vol. vi. part ii. pp. 54, 55, ed. Leipzig, 1736–45). The following persons of the name require distinct notice:—

1. T. AMPIUS FLAVIANUS, consular legate or governor of Pannonia during the civil wars which followed the death of Galba, A. D. 69, at which time he was old and wealthy, and reluctant to take part in the contest; and when the legions of his province (the Thirteenth and the Seventh or Galbian legions) embraced the party of Vespasian, he fled into Italy. He returned, however, into Pannonia, and joined the party of Vespasian at the instigation of Cornelius Fuscus, procurator of the province, who was anxious to obtain for the insurgents the influence which the rank of Flavianus would give. His previous reluctance and a connection by marriage with Vitellius had however rendered the soldiers mistrustful, and they suspected that his return to the province had some treacherous object. He appears to have accompanied the Pannonian legions on their march into Italy; and during the siege or blockade of Verona, a false alarm having caused the smothered suspicions of the soldiery to break out, a tumultuous body of them demanded his death. His abject entreaties for life they interpreted as the mark of conscious treachery; but he was rescued by the intervention of Antonius Primus, the most influential general of the troops of Vespasian, and was sent off in custody the same evening to meet Vespasian, but before he reached him received letters from him relieving him from all danger of punishment. (Tac. *Hist.* ii. 86, iii. 4, 10.)

2. FLAVIANUS, one of the praefects of the praetorium under Alexander Severus. He was appointed to the office on the accession of Alexander, in conjunction with Chrestus (A. D. 222). They were both men of military and administrative ability; but the appointment of Ulpian nominally as their colleague, but really as their superior, having led to conspiracies on the part of the praetorian soldiers against Ulpian, Flavian and Chrestus were deposed and executed, and Ulpian made sole praefect. The year of their death is not ascertained, but it was not long before that of Ulpian himself, which took place at latest A. D. 228. (Dion Cass. lxxx. 2; Zosim. i. 11; Zonar. xii. 15.)

3. ULPIUS FLAVIANUS, consular of the provinces of Aemilia and Liguria, in Italy, under Constantine the Great, A. D. 323. (Cod. Theodos. 11. tit. 16. s. 2; Gothofred. *Prosop. Cod. Theod.*)

4. Proconsul of Africa, apparently under Constantius, son of Constantine the Great, A. D. 357–61. It is probable that this is the proconsul Flavian, to whom some of the rhetorical exercises of the sophist Himerius are addressed; though Fabricius supposes the Flavian of Himerius to be No. 7. (Cod. Theod. 8. tit. 5. s. 10, 11. tit. 36. s. 14, 15. tit. 1. s. 1; Gothofred. *Prosop. Cod. Theod.*; Himerius, ap. Phot. *Bibl. Cod.* 165, 243, pp. 108, 376, ed. Bekker; Fabric. *Bibl. Graec.* vol. vi. p. 57.)

5. Vicarius of Africa, under Gratian, A. D. 377. He was one of those commissioned to inquire into the malpractices of Count Romanus and his confederates; and Ammianus Marcellinus records the uprightness of his conduct in the business. It is probable that he is the Flavian mentioned by Augustin as an adherent of the sect of the Donatists, by whom, however, he was excommunicated, because, in the discharge of his office, he had punished some criminals capitally. An inscription, belonging to a statue at Rome, "Virius Nicomachus, Consularis Siciliae, Vicarius Africae, Quaestor intra Palatium; Praef. Praetor iterum et Cos.," is by Gothofredus referred to this Flavian, but we rather refer it to No. 6. Gothofredus also regards this Flavian as the person mentioned by Himerius; but the mention of his administration of Africa equally well suits No. 4, to whom the title *ἀνθύπατος* determines the reference. (Amm. Marc. xxviii. 6; Augustin. *ad Emeritum, Epist.* 164 (or 87, ed. Paris, 1836); Cod. Theod. 16. tit. 6. s. 2; Gothofred. *Prosop. Cod. Theod.*)

6. Praetorian praefect of Italy and Illyricum A. D. 382-3. He was the intimate friend of Q. Aurelius Symmachus, many of whose letters (nearly the whole of the second book) are addressed to him. Symmachus continually addresses him as his "brother Flavian," which moderns (we know not for what reason) understand as expressive of close in-

timacy, but not of actual relationship. Gothofredus appears to distinguish between this Flavian and one who was praetorian praefect in 391 and 392; but we concur with Tillemont in identifying the two. Tillemont also (and we think justly) refers to this Flavian the inscription given above [No. 5], in which his second praefecture and consulship are recorded. He was, like Symmachus, a zealous pagan, and a supporter of the usurper Eugenius, from whom he and Arbogastes the Frank solicited and obtained the restoration of the Altar of Victory at Milan. It is probable that he was the person mentioned by Paullinus of Milan, as having threatened that, if they were successful in the war with Theodosius, they would turn the church of Milan into a stable. The text of Paullinus has, in the notice of this incident, the name Fabianus, which is probably a corruption of Flavianus. He was eminent for his political sagacity, and his skill in the pagan methods of divination, in the exercise of which he assured Eugenius of victory; and when Theodosius had falsified his predictions, by forcing the passes of the Alps, he, according to Rufinus, "judged himself worthy of death," rather for his mistake as a soothsayer than his crime as a rebel. Eugenius had appointed him consul (A. D. 394), though his name does not appear in the Fasti; and Tillemont infers from the passage in Rufinus that he commanded the troops defeated by Theodosius in the Alps, and that he chose to die on the field rather than survive his defeats; but this inference is scarcely authorized. It is more likely that, as Gothofredus gathers from the letters of Symmachus, he survived the war, and that his life was spared, though he was deprived of his praefecture and his property. It is difficult, however, to distinguish from each other the Flaviani mentioned by Symmachus, whose letters are very obscure; and possibly this Flavian has been confounded with No. 7. (Symmach. *Epist.* passim; Sozom. *Hist. Ecc.* vii. 22; Rufin. *Hist. Ecc.* ii. 33; Paullin. Mediol. *Vita Ambros.* c. 26, 31, in Galland. *Bibl. Patr.* vol. ix.; Cod. Theod. 1. tit. 1. s. 2; 3. tit. 1. s. 6; 7. tit. 18. s. 8; 9. tit. 28. s. 2; and tit. 40. s. 13; 10. tit. 10. s. 20; 11. tit. 39. s. 11; 16. tit. 7. s. 4, 5; Gothofred. *Prosop. Cod. Theod.*; Tillemont, *Hist. des Emp.* vol. v.)

7. Proconsul of Asia, A. D. 383, one of the Flaviani of Symmachus, and apparently the son of No. 6. Either he or his father was praefect of the city (Rome) A. D. 399, and was sent by Honorius (A. D. 414) into Africa to hear the complaints of the Provincials, and examine how far they were well-founded. Fabricius regards this proconsul of Asia as the Flavian of Himerius; but see Nos. 4 and 5. (Cod. Theod. 12. tit. 6. s. 18; Gothofred and Tillemont, as above.)

An inscription in Gruter, clxx. 5, speaks of "Vir inlustris Flavianus" as the founder of a secretarium for the senate, which was destroyed by fire, and restored in the time of Honorius and Theodosius II. The inscription possibly refers to No. 6, or No. 7.

8. Praefect of the praetorium under Valentinian III., A. D. 431 and 432. (Cod. Theod. 10. tit. 1. s. 36; 6. tit. 23. s. 3; Gothofred. *Prosop. Cod. Theod.*) [J. C. M.]

FLAVIA'NUS, an advocatus fisci in the time of Justinian, by whom he was nominated one of the general judges (κοινοὶ πάντων δικασταί), who were appointed in lieu of the special judges, formerly attached by a constitution of Zeno to particular tribunals. The names of the general judges so appointed by Justinian in A. D. 539 are Anatolius, Flavianus, Alexander, Stephanus, Menas, a second Alexander, Victor, and Theodorus, of Cyzicum. At the same time the following persons were appointed superior judges, with high rank: Plato, Victor (different from the former Victor), Phocas, and Marcellus. To these the administration of justice at Constantinople was confided, in subordination to the emperor's ministers of state (ἄρχοντες). Their powers, duties, and emoluments, are prescribed by the 82nd Novell. [J. T. G.]

FLAVIA'NUS, ecclesiastics. 1. Of ANTIOCH, was born, probably, in that city, and in the earlier part of the fourth century. His parents died when he was young; but he resisted the temptations arising from rank, wealth, and early freedom from parental control, and devoted himself to study and ascetic exercises, not carrying the latter, however, to such excess as to injure his constitution. He was remarkable for the early sedateness of his character, so that Chrysostom doubts if he could ever be said to have been a young man. On the deposition of Eustathius, bishop of Antioch, A. D. 329 or 330, or perhaps 331, by the Arian party [EUSTATHIUS, No. 1], Flavian is said to have followed him into exile. But this is somewhat doubtful, from the silence of Chrysostom, and from the fact that, though the bishops who succeeded Eustathius were of Arian or Eusebian sentiments, Flavian did not secede from the communion of the church, as the more zealous supporters of Eustathius did. Yet Flavian was a strenuous supporter of orthodoxy, and his opposition, with that of his coadjutor Diodorus, though they were both yet laymen, compelled the bishop Leontius to prohibit Aëtius, who was preaching his heterodox doctrines at Antioch, under the bishop's protection [AETIUS], from the exercise of the functions of the deaconship to which he had just been raised. The date of this transaction is not fixed; but the episcopate of Leontius commenced in A. D. 348, and lasted about ten years. Whether Flavian and Diodorus were at this time deacons is not clear. Philostorgius states that they were deposed by Leontius for their opposition to him, but does not say from what office. They first introduced the practice of the alternate singing or chanting of the psalms, and the division of the choir into parts, which afterwards became universal in the church.

Flavian was ordained priest by Meletius, who was elected bishop of Antioch, A. D. 361, and held the see, with three intervals of exile, chiefly occasioned by his opposition to Arianism, till A. D. 381. His first expulsion, which was soon after his election, induced Flavian and others to withdraw from the communion of the church, over which Euzoius, an Arian, had been appointed. The seceders still recognised the deposed prelate; and the church formed by them was, during the third and longest banishment of Meletius, under the care of Flavian and Diodorus, both now in the priesthood. Flavian himself did not preach, but he supplied materials to Diodorus and others who did. On the death of Valens, A. D. 378, and the consequent downfal of Arianism, Meletius was restored, and the orthodox party recovered possession of the churches, the Arians, or the more staunch of them, becoming in turn seceders. But the orthodox were divided among themselves; for the older seceders at the deposition of Eustathius had remained sepa-

rate under their own bishop, and had not united with the second secession under Meletius. Paulinus was, at the death of Valens, the Eustathian bishop, and contested with Meletius the rightful occupation of the see. The orthodox church throughout the Roman empire was divided on the question, the Western and Egyptian churches acknowledging Paulinus, and the Asiatic, and apparently the Greek churches, recognising Meletius. To terminate the schism it was agreed upon oath, by those of the clergy of Antioch who were most likely to be appointed to succeed in the event of a vacancy, that they would decline accepting such appointment, and agree to recognise the survivor of the present claimants. Flavian was one of the parties to this agreement: but many of the Eustathians refused to sanction it; so that when Meletius died, while attending the Council of Constantinople, A. D. 381, Flavian, who was also attending the Council, and was elected to succeed him, with the general approval of the Asiatic churches, felt himself at liberty to accept the appointment.

The imputation of perjury, to which Flavian thus subjected himself, apparently aggravated the schism; and when Paulinus died, A. D. 388 or 389, his party elected Evagrius to succeed him; but on his death after a short episcopate [EVAGRIUS, No. 1], no successor was chosen; and the schism was healed, though not immediately. Flavian managed to conciliate Theophilus, bishop of Alexandria, and by his intervention, and that of Chrysostom, now bishop of Constantinople, A. D. 397—403, he was acknowledged by the Roman and other Western churches.

On occasion of the great sedition at Antioch, A. D. 387, Flavian was one of those who interceded with the emperor, Theodosius the Great, for the pardon of the citizens. He set out on this mission in spite of the infirmities of age, the inclemency of the weather, and the illness of his only sister, who was at the point of death; and used such diligence as to reach Constantinople before the authentic tidings of the disturbance. Ecclesiastical writers ascribe the pardon of the citizens very much to his intercession, but Zosimus, in his brief notice of the affair, does not mention him.

Flavian was held in much respect, both during and after his life. Chrysostom, his pupil and friend, speaks of him in the highest terms. Theodore of Mopsuestia was also his pupil. Flavian died, A. D. 404, not long after the deposition of Chrysostom, to which he was much opposed, but which was sanctioned by his successor in the see of Antioch.

Of his writings only some quotations remain; they are apparently from his sermons, and are preserved in the *Eranistes* of Theodoret. Photius mentions his *Letters to the Bishops of Osroëne* and *to a certain Armenian Bishop*, respecting the rejection, by a synod over which Flavian presided, of Adelphius, a heretic, who desired to be reconciled to the church; Photius speaks also of a *Confession of Faith*, and a *Letter to the Emperor Theodosius*, written by him. (Chrysostom, *Homil. cum ordinatus esset Presbyt.*, *Homil. III. ad Pop. Antioch.*, &c.; Facund. *Def. Trium Cap.* ii. 2; Socrat. *Hist. Eccles.* v. 5, 10, 15; Sozom. *Hist. Eccl.* vii. 11, 15, 23, viii. 3, 24; Theodoret, *Hist. Eccl.* ii. 24, iv. 25, v. 2, 9, 23, *Eranist. Dial.* i. ii. iii. *Opera*, vol. iv. pp. 46, 66, 160, 250, 251, ed. Schulze, Halae, 1769-74; Philostorg. *Hist. Eccl.* iii. 18; Photius, *Bibl.* cod. 52, 96, pp. 12, 80, 81, ed. Bekker; Fabric. *Bibl. Graec.* vol. viii. p. 291, x. pp. 347, 695; Cave, *Hist. Lit.* vol. i. p. 277, ed. Oxford, 1740-43.)

2. Of ANTIOCH. According to Evagrius he was originally a monk of Tilmognon, in Coele-Syria; and, as appears from Theophanes, afterwards became a presbyter and apocrisiarius of the church at Antioch. He was promoted to the see of Antioch by the emperor Anastasius I. on the death of Palladius, in the year 496, or 497, or 498, according to calculations or statements of Baronius, Victor Tununensis, and Pagi respectively: the last date, which is also given by Tillemont, is probably correct. The church throughout the whole Byzantine empire was divided by the Nestorian and Eutychian controversies and the dispute as to the authority of the Council of Chalcedon: and the impression that Flavian rejected the authority of that council may perhaps have conduced to his elevation, as the emperor countenanced the Eutychian party in rejecting it. But if Flavian was ever opposed to the council, he gave up his former views after his elevation to the bishopric.

His period of office was a scene of trouble, through the dissensions of the church, aggravated by the personal enmity of Xenaïas or Philoxenus, bishop of Hierapolis, in Syria, who raised the cry against him of favouring Nestorianism. Flavian endeavoured to refute this charge by anathematizing Nestorius and his doctrine; but Xenaïas, not satisfied, required him to anathematize a number of persons now dead (including Diodorus of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrus, and others), who were suspected, justly or not, of Nestorianism, declaring that if he refused to anathematize them, he must remain subject to the imputation of being a Nestorian himself. Flavian refused for a time to comply; but pressed by the enmity of Xenaïas and his supporters, and anxious to satisfy the emperor, who supported his opponents, he subscribed the Henoticon or Edict of Union of the late emperor Zeno; and having assembled the bishops of his province, he drew up a synodal letter, and sent it to the emperor, owning the authority of the three councils of Nice, Constantinople, and Ephesus, and silently passing over that of Chalcedon, and pronouncing the required anathema against the prelates enumerated by Xenaïas. He also sent to the emperor a private assurance of his readiness to comply with his wishes. (A. D. 508 or 509.) Victor Tununensis states that Flavian and Xenaïas presided over a council at Constantinople A. D. 499, when the obnoxious prelates and the Council of Chalcedon itself were anathematized: but his account seems hardly trustworthy.

The enemies of Flavian were not, however, satisfied. They required him distinctly to anathematize the Council of Chalcedon, and all who held the doctrine of the two natures. [EUTYCHES.] This he refused to do, and in a confession of faith which he drew up, supported the authority of the council in the repudiation both of Nestorius and Eutyches, but not in its definition of the true faith. The cry of Nestorianism was again raised against him; and new disturbances were excited; and the Isaurian, and apparently some other Asiatic churches, broke off from communion with Flavian. A synod was held A. D. 510 at Sidon, to condemn the Council of Chal-

cedon and depose its leading supporters; but Flavian and Elias of Jerusalem managed to prevent its effecting anything. Flavian still hoped to appease his opponents, and wrote to the emperor, expressing his readiness to acknowledge the first three councils, and pass over that of Chalcedon in silence; but his efforts were in vain; a tumultuous body of monks of the province of Syria Prima assembled at Antioch, and frightened Flavian into pronouncing an open anathema against the Council of Chalcedon, and against Theodore of Mopsuestia and the other bishops whom Xenaïas had already obliged him to condemn. The citizens were not equally compliant; they rose against the monks, and killed many of them: and the confusion was renewed by the monks of Coele-Syria, who embraced the side of Flavian, and hasted to Antioch to defend him. These disturbances, or some transactions connected with the Council of Sidon, gave the emperor a ground or pretext for deposing Flavian (A. D. 511) and putting Severus in his place. Victor Tununensis places the deposition of Flavian as early as the consulship of Cethegus, A. D. 504. Flavian was banished to Petra in Arabia, where he died. His death is assigned by Tillemont, on the authority of Joannes Moschus, to A. D. 518. In Vitalian's rebellion (A. D. 513 or 514) his restoration to his see was one of the demands of that rebel. [ANASTASIUS.] Flavian is (at least was) honoured in the Greek Church as a confessor, and was recognised as such by the Romish Church, after long opposition. (Evagr. *Hist. Ecc.* iii. 23, 30, 31, 32; Theophan. *Chronog.* pp. 220—247, ed. Bonn; *Marcellin, Chron.* (*Paul. et Musc. Coss.*); Vict. Tun. *Chron.* (ab *Anast. Aug. Cos.* ad *Cetheg. Cos.*); Baron. *Annal. Eccles.* ad Ann. 496 et 512; Pagi, *Critice in Baron.*; Tillemont, *Mém.* vol. xvi. p. 675, &c.)

3. Of CONSTANTINOPLE. He was chosen successor to Proclus, bishop of Constantinople, who died anno 439 Alex. era, or 446 A. D. At the time of his election he was a presbyter and keeper of the sacred vessels in the great church at Constantinople. Chrysaphius, the eunuch, a friend and supporter of the monk Eutyches [EUTYCHES], was at this time an influential person at court; and he having a dislike to Flavian, managed to set the emperor Theodosius II. against him, from the very commencement of his episcopate. Dioscorus, who had just ascended the episcopal chair of Alexandria, and was persecuting the kinsmen of his predecessor, Cyril [CYRILLUS], was also irritated against Flavian, who had befriended the persecuted parties. Flavian was indeed befriended by Pulcheria, the emperor's sister; but her aid was more than counterbalanced by the enmity of the empress Eudocia [EUDOCIA AUGUSTA], who was influenced by Chrysaphius, and was, moreover, irritated by Flavian's defeating a plan to remove Pulcheria altogether from the state and the court by having her ordained a deaconess. Flavian was not, however, daunted. He assembled a synod of forty bishops, and deposed Eutyches from his office of archimandrite or abbot, and excommunicated him, on the ground of his heretical opinions. [EUTYCHES.] This bold step irritated the opponents of Flavian, and they prevailed on the emperor to summon a synod at Constantinople to try Flavian on a charge of falsifying the acts of the synod at which Eutyches was condemned. Flavian was acquitted, but his enemies persuaded Theodosius to summon a general council at Ephesus. At this council, over which Dioscorus presided, and which is known in history as the Council of Robbers (ἡ λῃστρική), Flavian and the other members of the synod which had condemned Eutyches were present, but were not allowed to vote, since their conduct was called in question. Their friends were overborne in an irregular manner, Eutyches was restored, and Flavian not only deposed and sentenced to banishment, but so roughly beaten and kicked by the Egyptian and other attendants of Dioscorus, that he died three days afterwards (A. D. 449). This violence probably tended to the reaction which took place in the mind of the emperor. Pulcheria regained her ascendancy; the body of Flavian was, by her order, honourably conveyed to Constantinople, and buried in the Church of the Holy Apostles. Pope Leo the Great honoured him as a confessor, and the Council of Chalcedon as a martyr; and since the time of Baronius he has been commemorated in the Martyrology of the Romish Church. A letter of Flavian to Pope Leo was published by Cotelerus (*Monum. Eccles. Graec.* vol. i. p. 50); and a confession of his faith presented to the emperor Theodosius, and some other pieces, are given with the acts of the Council of Chalcedon in the *Concilia* of Labbe and Harduin; and are also inserted in the *Concilia* of Mansi, vol. viii. p. 833. (Evagr. *Hist. Ecc.* i. 8, 9, 10; Theophanes, *Chronog.* pp. 150—158, ed Bonn; Marcellin, *Chron.* (*Protog. et Astur. Coss.*); Vict. Tun. *Chron.* (*Callip. et Ardab. Coss. Post. et Zen. Coss.*); *Synod. Vetus*, apud Fabric.; Fabr. *Bibl. Gr.* vol. ix. p. 290, and vol. xii. pp. 393, 394, and 672; Tillemont, *Mém.* vol. xv. pp. 446, &c.) [J. C. M.]

FLA'VIUS. 1. M. FLAVIUS, a Roman, who in B. C. 328, during the funeral solemnity of his mother, distributed meat (*visceratio*) among the people. It was said that this gift was made as much to honour his mother as to show his gratitude towards the people for having acquitted him some time before, when he had been accused by the aediles of adultery. The people evinced their gratitude in return by electing him at the next comitia tribune of the people, although he was absent at the time, and others had offered themselves as candidates. In B. C. 323 he was invested with the same office a second time, and brought forward a rogation to chastise the Tusculans for having incited the Veliternians and Privernatans to make war against Rome. But the Tusculans came to Rome and averted the punishment by their prayers and entreaties. (Liv. viii. 22, 27; Val. Max. ix. 10. § 1.)

2. FLAVIUS, a Lucanian, who lived during the second Punic war, and for a time was at the head of the Roman party among the Lucanians. But in B. C. 213 he suddenly turned traitor; and not satisfied with going over to the enemy himself, and making his countrymen follow his example, he resolved to deliver the Roman general, with whom he was connected by hospitality, into the hands of the Carthaginians. He accordingly had an interview with Mago, who commanded the Punic forces in Bruttium, and promised to deliver up to him the proconsul Tib. Sempronius Gracchus, on condition that the Lucanians should be free, and retain their own constitution. A place was then fixed upon where Mago might lay in ambush with an armed force, and whither Flavius promised to

had the proconsul. Flavius now went to Gracchus, and promising to bring about a reconciliation between him and those who had recently deserted the cause of the Romans, he prevailed upon him to accompany him to the spot where Mago was concealed. When he arrived there Mago rushed forth from his ambuscade, and Flavius immediately went over to the Carthaginians. A fierce contest then ensued, near a place called Campi Veteres, in which Tib. Sempronius Gracchus was killed. (Liv. xxv. 16; Appian, *Annib.* 35; Val. Max. v. 1. Ext. § 6.)

3. Q. FLAVIUS, an augur who, according to Valerius Maximus (viii. 1. § 7), was accused before the people by the aedile, C. Valerius, perhaps the same who was curule aedile in B.C. 199. (Liv. xxxi. 50, xxxii. 50.) When fourteen tribes had already voted against Flavius, and the latter again asserted his innocence, Valerius declared that he did not care whether the man was guilty or innocent provided he secured his punishment; and the people, indignant at such conduct, acquitted Flavius.

4. Q. FLAVIUS, of Tarquinii, in Etruria, was the murderer of the slave Panurgus (previous to B.C. 77), who belonged to C. Fannius Chaereas, and was to be trained as an actor, according to a contract entered into between Fannius Chaereas and Q. Roscius, the celebrated comedian. (Cic. *pro Rosc. Com.* 11.)

5. L. FLAVIUS, a Roman eques, who gave his evidence against Verres in B.C. 70. He probably lived in Sicily, and was engaged in mercantile pursuits. (Cic. *in Verr.* i. 5, v. 59.) He appears to be the same as the L. Flavius who is mentioned as the *procurator*, that is, the agent or steward of C. Matrinius in Sicily. (Cic. *in Verr.* v. 7.)

6. C. FLAVIUS, a brother of L. Flavius [No. 5], and likewise a Roman eques, was recommended by Cicero, in B.C. 46, to M'. Acilius, praetor of Sicily, as an intimate friend of C. Calpurnius Piso, the late son-in-law of Cicero. (*Ad Fam.* xiii. 31.) In some editions of Cicero's oration for Plancius (c. 42), we read the name of C. Flavius; but Garatoni and Wunder have shown that this is only an incorrect reading for C. (Alfius) Flavus.

7. L. FLAVIUS was tribune of the people in B.C. 60; and on the suggestion of Pompey, he brought forward an agrarian law, which was chiefly intended to benefit the veterans of Pompey, who at the same time very warmly supported the law. It was owing to the favour of Pompey, which he thus acquired, that in B.C. 59 he was elected praetor for the year following. His friendship with Cicero seems likewise to have arisen from his connection with Pompey; and Cicero strongly recommended him to his brother Quintus, who was praetor in Asia, where some bequest had been left to Flavius. Pompey had entrusted to his care young Tigranes of Armenia, but P. Clodius afterwards got possession of him, and Flavius tried in vain to recover the young prince. Cicero expressly mentions that Flavius was also a friend of Caesar, and hence it is not improbable that he may be the same as the Flavius whom Caesar, in B.C. 49, entrusted with one legion and the province of Sicily. (Cic. *ad Att.* i. 18, 19, ii. 1, x. 1; *ad Q. Frat.* i. 2; Ascon. *in Cic. Milon.* p. 47, ed. Orelli; Dion Cass. xxxvii. 50, xxxviii. 50.)

8. C. FLAVIUS, a friend of M. Junius Brutus, whom he accompanied to Philippi in the capacity of *praefectus fabrum*. Flavius fell in the battle of Philippi, and Brutus lamented over his death. (C. Nep. *Att.* 8; Cic. *ad Att.* xii. 17; Pseudo-Brut. *ad Cic.* i. 6, 17; Plut. *Brut.* 51.)

9. C. FLAVIUS, a Roman eques of Asta, a Roman colony in Spain. He and other equites who had before belonged to the party of Pompey, went over to Caesar in B.C. 45. (*Bell. Hispan.* 26.) Whether he is the same as the C. Flavius who is mentioned among the enemies of Caesar Octavianus, and was put to death in B.C. 40, after the taking of Perusia, is uncertain. (Appian, *B. C.* v. 49.) [L. S.]

CN. FLA'VIUS, the son of a freedman, who is called by Livy Cneius, by Gellius and Pliny Annius, was born in humble circumstances, but became secretary to App. Claudius Caecus [CLAUDIUS, No. 10], and, in consequence of this connection, together with his own shrewdness and eloquence, attained distinguished honours in the commonwealth. He is celebrated in the annals of Roman law for having been the first to divulge certain technicalities of procedure, which previously had been kept secret as the exclusive patrimony of the pontiffs and the patricians. The relative share which the pontiffs, as such, and the patricians, who were not pontiffs, possessed in the administration and interpretation of early Roman law, cannot now be accurately determined. Among the portions of law which were kept in the knowledge of a few, were the greater part of the *actus legitimi* and the *actiones legis*. These appear to have included the whole of legal practice, the *actus legitimi* ordinarily designating the technicalities of private legal transactions, and the *actiones legis* the ceremonies of judicial procedure, although this distinction is not always observed. To the hidden law of practice belonged the rules of the Kalendar (*Fasti*), and the greater part of the *Formulae*. The rules of the Kalendar determined what legal acts were to be done, and what omitted, on particular days. The *Formulae* related chiefly to technical *pleading*, or, in other words, to that part of forensic practice which determined the mode of stating a claim and making a defence; but there were also *formulae* for acts not connected with litigation, as mancipatio, sponsio, adoptio, and formulae of this latter kind cannot be supposed to have been so little known to the people at large as forms of pleading, whether oral or written, may have been. Flavius made himself master of the rules of the Kalendar and the *formulae*, either by stealing a book in which they had been laid down and reduced to order by App. Claudius (Dig. 1. tit. 2. s. 2. § 7), or by frequently consulting those who were able to give advice upon the subject, by noting down their answers, and by applying his sagacious intellect to discover the system from which such detached answers proceeded. Pliny (*H. N.* xxxiii. 1) says that Flavius pursued the latter course, at the recommendation of App. Claudius (*ejus hortatu exceperat eos dies, consultando assidue sagaci ingenio*). He thus picked the brains of the jurists he consulted (*ab ipsis cautis jurisconsultis eorum sapientiam compilavit*, Cic. *pro Mur.* 11). The expressions of some writers who mention the publication of Flavius seem to confine his discoveries to the rules of the Kalendar; but there are other passages which make it likely that he published other rules connected with the *legis actiones*, especially the *formulae* of pleading. (Compare Liv. ix. 46; Macrob. *Sat.* i. 15; Cic. *de Fin.* iv. 27,

ad Att. vi. 1, *de Orat.* i. 41.) The collection of legal rules thus published by Flavius was called the *Jus Flavianum;* and, next to the *Jus Civile Papirianum,* it was the earliest private work in Roman law. The patrician jurists were grieved and indignant when they saw that their advice and intervention were rendered unnecessary by this publication. In order to regain their lost powers, they framed new rules relating to the *legis actiones*, and, in order to keep the new rules secret, invented a cypher (*notae*) to preserve them in. (Cic. *pro Mur.* 11, where by *notae* some commentators understand, not a secret notation or cypher, but the new formulae invented by the jurists). These new rules in another century underwent the same fate with their predecessors, for in the year B. C. 200 they were made known to the people at large by Sex. Aelius Catus, in a publication termed *Jus Aelianum.* Flavius was not content with divulging the legal mysteries through the medium of a book, but, according to Livy, he exposed the Fasti to view on a whited tablet in the Forum. (*Fastos circa Forum in albo proposuit*, ix. 46.) It is not unlikely, from a comparison of the narrative of Livy with the accounts of other writers, that the latter exposure took place after he had been promoted to the office of curule aedile, in consequence of the popularity he had acquired by the previous publication of his book. The first fruits of his popularity were his appointments to the offices of triumvir nocturnus and triumvir coloniae deducendae; and, in order to qualify himself for the acceptance of such honours, he ceased to practise his former business of scribe. He was afterwards made a senator by App. Claudius, in spite of his ignominious birth, and was elected curule aedile in the year B. C. 303. His election was carried by the *forensis factio*, which had been created and had gained strength during the censorship of App. Claudius, and now became a distinct party in the state, in opposition to those who called themselves the *fautores bonorum.* From Licinius Macer, quoted by Livy, it would appear that he had been *previously* tribune, whereas Pliny (*H. N.* xxxiii. 1) states that the tribunate of the plebs was conferred upon him in addition to the aedileship. The circumstance of his election so disgusted the greater part of the senate and the nobles, that they laid aside their golden rings and other ornaments (*phalerae*). Flavius met the contemptuous treatment of the nobles with equal hauteur. He consecrated the Temple of Concordia, on which occasion the Pontifex Maximus, Cornelius Barbatus, was obliged by the populace to take a leading part in the ceremony, notwithstanding his previous declaration that none but a consul or an imperator ought, according to ancient custom, to dedicate a temple. When Flavius went to visit his colleague, who was unwell, a party of young nobles, who were present, refused to rise on his entrance, whereupon he sent for his curule chair, and, from his seat of rank, looked down with triumph upon his jealous enemies. (Liv. ix. 46; Gell. vi. 9.) Valerius Maximus (ix. 3) says that he was made praetor. (Puchta, *Cursus der Institutionen*, vol. i. p. 677.) [J. T. G.]

FLA'VIUS, a brother of Arminius, chief of the Cheruscans. In the summer of A. D. 16, the Romans and the Cheruscans were drawn up on the opposite banks of the Weser (Visurgis), when Arminius, prince of the Cheruscans, stepped forth from a group of chieftains, and demanded to speak with his brother, a distinguished officer in the Roman army. Flavius had lost an eye in the service of Rome. The brothers, after their followers had fallen back, conversed across the stream. On learning the cause of his brother's disfigurement, Arminius asked what had been its compensation. Flavius replied, increased pay, and the usual rewards of valour. Arminius derided his chains and chaplet, as the gear of a slave; and now began between them an angry colloquy, which, but for the stream between, would have passed into blows. (Tac. *Ann.* ii. 9.) A descendant of Flavius, named Italicus, became in A. D. 47 chieftain of the Cheruscans. (*Ibid.* xi. 16.) [W. B. D.]

FLA'VIUS AVIA'NUS. [AVIANUS.]

FLA'VIUS CALVI'SIUS. [CALVISIUS.]

FLA'VIUS CAPER. [CAPER.]

FLA'VIUS CLEMENS. [CLEMENS.]

FLA'VIUS DEXTER, a Spaniard, the son of Pacian. He was praetorian praefect, and a devoted advocate of Christianity. He was a contemporary of St. Jerom, who dedicated to him his book *De Viris Illustribus.* He was said, according to Jerom, to have written a book entitled *Omnimoda Historia*, but Jerom had not seen it. This book had been long considered as lost; when, in the end of the sixteenth century, a rumour was spread of its discovery, and a work under that title was published, first at Saragossa, A. D. 1619, and has been since repeatedly reprinted, but it is now generally regarded as a forgery. (Hieron. *De Viris Illus., Praef.* and c. 132, apud Fabric. *Bibl. Eccles.*, with the notes of the editor; Cave, *Hist. Lit.* vol. i. p. 283, ed. Ox. 1740–43.) [J. C. M.]

FLA'VIUS FELIX. [FELIX.]

FLA'VIUS HERA'CLEO. [HERACLEO.]

FLA'VIUS JOSE'PHUS. [JOSEPHUS.]

FLA'VIUS MA'LLIUS THEODO'RUS. [THEODORUS.]

FLA'VIUS MATERNIA'NUS. [MATERNIANUS.]

FLA'VIUS PHILO'STRATUS. [PHILOSTRATUS.]

FLA'VIUS PRISCUS. [PRISCUS.]

FLA'VIUS SABI'NUS. [SABINUS.]

FLA'VIUS SCEVI'NUS. [SCEVINUS.]

FLA'VIUS SU'BRIUS. [FLAVUS.]

FLA'VIUS SULPICIA'NUS. [SULPICIANUS.]

FLA'VIUS VOPISCUS. [VOPISCUS.]

FLAVUS, C. AL'FIUS, tribune of the plebs, B. C. 59. During Cicero's consulship Flavus seconded him in his measures against Catiline (Cic. *pro Planc.* 42), but in his tribunate he was a zealous supporter of all Caesar's acts and laws. (Cic. *pro Sest.* 53; Schol. Bob. *in Sestian.* p. 304, *in Vatinian.* p. 324, ed. Orelli.) This seems to have cost Flavus the aedileship. He was, however, praetor, B. C. 54, after at least one repulse. Flavus afterwards appears as quaestor, or special commissioner, at the trial of A. Gabinius (Cic. *ad Q. Fr.* iii. 1. § 7), and at that of Cn. Plancius (Cic. *pro Planc.* 17). Cicero always speaks of Flavus as an honest and well-meaning, but mistaken man. [W. B. D.]

FLAVUS, A'LFIUS, a rhetorician who flourished in the reigns of Augustus and Tiberius. His reputation attracted to his school the elder Seneca [SENECA], then recently come to Rome from Corduba. Flavus himself was a pupil of Cestius Pius [CESTIUS], whom he eclipsed both in practice

and fame as a teacher of rhetoric. He was regarded at Rome as a youthful prodigy, and lectured before he had assumed the dress of manhood. His master, Cestius, said that his talents were too precocious to be permanent; and Seneca (*Controv.* i. p. 79. Bip.) remarks that Flavus always owed his renown in part to something beside his eloquence. At first his youth attracted wonder; afterwards his ease and carelessness. Yet he long retained a numerous school of hearers, although his talents were latterly spoiled by self-indulgence. Flavus united poetry and history or natural philosophy (Plin. *N. H.* ix. 8. § 25, and *Elench.* ix. xii. xiv. xv.) to rhetoric. (Senec. *Controv.* i. vii. x. xiv; Schott, *de Clar. ap. Senec. Rhet.* i. p. 374.) [W.B.D.]

FLAVUS, L. CAESE'TIUS, tribune of the Plebs in B. C. 44, and deposed from his office by C. Julius Caesar, because, in concert with C. Epidius Marullus, one of his colleagues in the tribunate, he had removed the crowns from the statues of the dictator, and imprisoned a person who had saluted Caesar as "king." After expelling him from the senate, Caesar was urgent with the father of Flavus to disinherit him. But the elder Caesetius replied, that he would rather be deprived of his three sons than brand one of them with infamy. At the next consular comitia, many votes were given for Flavus, who, by his bold bearing towards the dictator, had become highly popular at Rome. (Appian, *B. C.* ii. 108, 122, iv. 93; Suet. *Caes.* 79, 80; Dion Cass. xliv. 9, 10, xlvi. 49; Plut. *Caes.* 61, *Anton.* 12; Vell. Pat. ii. 68; Liv. *Epit.* cxvi.; Cic. *Philipp.* xiii. 15; Val. Max. v. 7, § 2.) [W. B. D.]

FLAVUS, C. DECI'MIUS, a tribune of the soldiers, B. C. 209. He rescued M. Claudius Marcellus from defeat by repulsing a charge of Hannibal's elephants. (Liv. xxvii. 14.) Flavus was praetor urbanus, B. C. 184, and died in his year of office. (Liv. xxxix. 32, 38, 39.) [W. B. D.]

FLAVUS, LA'RTIUS. 1. SP. LARTIUS FLAVUS, consul B. C. 506. Dionysius (v. 36) says that nothing was recorded of this consulship, and Livy omits it altogether. Niebuhr (*Hist. of Rome*, vol. i. p. 536) considers the consulship of Lartius Flavus and his colleague T. Herminius Aquilinus to have been inserted to fill up the gap of a year. Lartius Flavus belongs to the heroic period of Roman history. His name is generally coupled with that of Herminius (Dionys. v. 22, 23, 24, 36; Liv. ii. 10, 11), and in the original lays they were the two warriors who stood beside Horatius Cocles in his defence of the bridge. [COCLES.] Mr. Macaulay (*Lays of Anc. Rome*, "Horatius," st. 30) preserves this feature of the story, and adopts Niebuhr's reason for it (*Hist. Rome*, i. p. 542), that one represented the tribe of the Ramnes, and the other that of the Titienses. It is worth notice, however, that at the battle of the Lake Regillus, where all the heroes meet together for the last time, the name of Herminius appears, but not that of Lartius. (Dionys. v. 3, &c.; Liv. ii. 19, &c.) Lartius Flavus was consul a second time in B. C. 490 (Dionys. vii. 68); warden of the city (v. 75, viii. 64); one of the five envoys sent to the Volscian camp when Coriolanus besieged Rome (viii. 72); and interrex for holding the consular comitia B. C. 480 (viii. 90), in which year he counselled war with Veii (ib. 91).

2. T. LARTIUS FLAVUS, brother of No. 1, consul B. C. 501, and again B. C. 498. In this second consulship he took the town of Fidenae. (Dionys. v. 50, 59, 60; Liv. ii. 21.) His deference to the senate is contrasted by Dionysius with the military arrogance of the Roman generals of his own age. In B. C. 498, ten years after the expulsion of the Tarquins, the curiae found it necessary to create a new magistracy, the dictatorship, limited indeed to six months, but within that period more absolute than the ancient monarchy, since there was no appeal from its authority. (*Dict. of Ant. s. v. Dictator.*) T. Lartius Flavus was the first dictator (Dionys. v. 71; Liv. ii. 18): he received the imperium from his colleague, appointed his master of the equites, held a census of the citizens, adjusted the differences of Rome with the Latins, and after presiding at the next consular comitia, laid down his office long before its term had expired. (Dionys. v. 76, 77.) According to one account (id. vi. 1; comp. Liv. ii. 8), Lartius Flavus dedicated the temple of Saturn, or the Capitol on the Capitoline hill. He was one of the envoys sent by the senate, B. C. 493, to treat with the plebs in their secession to the Sacred Hill (Dionys. vi. 81), and in the same year he served as legatus to the consul, Postumus Cominius, at the siege of Corioli. (Id. 92; Plut. *Coriolan.* 8.) In a tumult of the plebs, arising from the pressure of debt, B. C. 494, Lartius recommended conciliatory measures (Liv. ii. 29), and this agrees with the character of him by Dionysius (*ll. cc.*) as a mild and just man. [W. B. D.]

FLAVUS or FLA'VIUS, SU'BRIUS, tribune in the Praetorian guards, and most active agent in the conspiracy against Nero, A. D. 66, which, from its most distinguished member, was called Piso's conspiracy. Flavus proposed to kill Nero while singing on the stage, or amidst the flames of his palace. He was said to have intended to make away with Piso also, and to offer the empire to Seneca, the philosopher, since such a choice would justify the conspirators, and it would be to little purpose to get rid of a piper, if a player—for Piso, too, had appeared on the stage—were to succeed him. The plot was detected. Flavus was betrayed by an accomplice and arrested, and, after some attempts at excuse, gloried in the charge. He was beheaded, and died with firmness. Dion Cassius calls him Σούβιος Φλάβιος, and in some MSS. of Tacitus the name is written Flavius. (Tac. *Ann.* xv. 49, 50, 58, 67; Dion Cass. lxii. 24.) [W. B. D.]

FLAVUS, SULPI'CIUS, a companion of the emperor Claudius I., who assisted the imperial student in the composition of his historical works. (Suet. *Claud.* 4, 41.) [CLAUDIUS, I.] [W.B.D.]

FLAVUS TRICIPTI'NUS, LUCRE'TIUS. [TRICIPTINUS.]

FLAVUS, VIRGI'NIUS, a rhetorician, who lived in the first century A. D., and was one of the preceptors of A. PERSIUS FLACCUS, the poet. (Suet. *Persii Vita*; Burmann, *Praefat. ad Cic. Herennium*, ed. Schütz. p. xiv.) [W. B. D.]

FLORA, the Roman goddess of flowers and spring. The writers, whose object it was to bring the Roman religion into contempt, relate that Flora had been, like Acca Laurentia, a courtezan, who accumulated a large property, and bequeathed it to the Roman people, in return for which she was honoured with the annual festival of the Floralia. (Lactant. i. 20.) But her worship was established at Rome in the very earliest times, for a temple is said to have been vowed to her by king

Tatius (Varro, *de L. L.* v. 74), and Numa appointed a flamen to her. The resemblance between the names Flora and Chloris led the later Romans to identify the two divinities. Her temple at Rome was situated near the Circus Maximus (Tac. *Ann.* ii. 49), and her festival was celebrated from the 28th of April till the first of May, with extravagant merriment and lasciviousness. (*Dict. of Ant. s. v. Floralia.*) [L. S.]

FLORENTI'NUS, a jurist, who is named by Lampridius (*Alexand.* 68.) as one of the council of the emperor Severus Alexander; and, though this authority would otherwise be entitled to little weight, it is supported by a rescript of the emperor Alexander to A. Florentinus, which is preserved in Cod. 3. tit. 28. s. 8. He wrote *Institutiones* in 12 books; and his work, which was composed with much elegance, acuteness, and learning, was not neglected by the compilers of Justinian's Institutes. This is the only work by which he is known; and there are 43 pure extracts from it preserved in the Corpus Juris. These have been separately commented upon by M. Schmalz, in a dissertation entitled *Florentini Institutionum Fragmenta Comment. illustrata*, 8vo. Regiom. 1801. The other dissertations upon Florentinus and his remains bear the following titles:—A. F. Rivinus, *Florentini Jurisprudentiae Testamentariae Reliquiae in Institut. imp. Justin. repertae et Notis illustratae*, 4to. Vitemb. 1752; Chr. G. Jaspis, *De Florentino ejusque eleganti Doctrina*, 4to. Chemnic. 1753; C. F. Walchius, *De Philosophia Florentini*, 4to Jena. 1754, et in Opusculis, vol. i. p. 337–346; Jos. Th. Mathews, *De Florentino Icto, ejusque sex libris prioribus Institutionum*, 4to. Lug. Bat. 1801. Like the more celebrated writer of Institutes, Gaius, he is not cited by any subsequent jurist, or, at least, no such citation has reached us. [J. T. G.]

FLORENTI'NUS, the author of a panegyric in thirty-nine hexameters, on the glories of the Vandal king Thrasimund and the splendour of Carthage under his sway, must have flourished about the close of the fifth century. These verses, which are expressed in harsh and almost barbarous phraseology, present nothing except a cumbrous tissue of coarse flattery. [FELIX FLAVIUS; LUXORIUS.] (*Antholog. Lat.* vi. 85, ed. Burmann, or n. 290, ed. Meyer.) [W. R.]

FLORENTI'NUS, a Byzantine writer of uncertain age, but who lived in or before the tenth century of the Christian era, is said to be the author of the *Geoponica*, which are generally ascribed to BASSUS CASSIANUS. [W. P.]

FLORE'NTIUS, praetorian prefect of Gaul in the reign of Constantius II., by the unscrupulous tyranny of his financial administration, excited the indignation of Julian, who refused to ratify his ordinances. When the embarrassing order arrived for the legions to march to the east [JULIANUS], Florentius, that he might escape the responsibility of compliance or disobedience, remained obstinately at Vienna, busily engaged, as he pretended, in the discharge of official duties; but upon receiving intelligence of the open revolt of the troops and their choice of an Augustus, he immediately repaired to the court of Constantius, that he might both display his own fidelity, and at the same time magnify the guilt of the rebel prince. In recompense of this devotion, he was forthwith nominated consul for A. D. 361, and appointed praetorian prefect of Illyricum, in the room of Anatolius, recently deceased; but on the death of his patron in the same year (361), he fled, along with his colleague Taurus, from the wrath of the new emperor, during the whole of whose reign he remained in close concealment, having, while absent, been impeached and capitally condemned. Julian is said to have generously refused to be informed of the place where his former enemy had sought shelter. (Julian, *Epist.* 15; Amm. Marc. xvi. 12, 14, xvii. 3, 2, xx. 4, 2. 8, 20, xxi. 6, 5, xxii. 3, 6. 7, 5; Zosim. iii. 10.) [W. R.]

FLORIA'NUS, M. AN'NIUS, the brother, by a different father, of the emperor Tacitus, upon whose decease he at once assumed the supreme power, as if it had been a lawful inheritance. This boldness was to a certain extent successful, for his authority, although not formally acknowledged, was tolerated by the senate and the armies of the west. The legions in Syria, however, were not so submissive, but invested their own general, Probus, with the purple, and proclaimed him Augustus. A civil war ensued [PROBUS], which was abruptly terminated by the death of Florianus, who perished at Tarsus, either by the swords of his soldiers or by his own hands, after he had enjoyed the imperial dignity for about two months, from April to June or July, A. D. 276. (Zonar. xii. 29; Zosim. i. 64; Aur. Vict. *Caes.* 36, 37, *Epit.* 36; Eutrop. ix. 10; Vopisc. *Florian.*) [W. R.]



COIN OF FLORIANUS.

FLORUS, ANNAEUS (?). We possess a summary of Roman history, divided into four books, extending from the foundation of the city to the establishment of the empire under Augustus (A. D. 20), entitled *Rerum Romanarum Libri IV.*, or *Epitome de Gestis Romanorum*, and composed, as we learn from the prooemium, in the reign of Trajan or of Hadrian. This compendium, which must by no means be regarded as an abridgment of Livy, but as a compilation from various authorities, presents within a very moderate compass a striking view of all the leading events comprehended by the above limits. A few mistakes in chronology and geography have been detected here and there; but the narrative is, for the most part, philosophic in arrangement and accurate in detail, although it has too much the air of a panegyric upon the Roman people. The style is by no means worthy of commendation. The general tone is far too poetical and declamatory, while the sentiments frequently assume the form of tumid conceits expressed in violent metaphors.

With regard to the author all is doubt and uncertainty. In many MSS. he is designated as *L. Annaeus Florus*, in others as *L. Julius Florus*, in others as *L. Annaeus Seneca*, and in one, perhaps the oldest of all, simply as *L. Annaeus*. Hence some critics have sought to identify him with Julius Florus Secundus, whose eloquence is praised

by Quintilian (x. 13); Vossius and Salmasius, with a greater show of probability, recognize him as the poet Florus (see below), the composer of certain verses to Hadrian, preserved by Spartianus, while Vinetus and Schottus believe him to be no other than Seneca, the preceptor of Nero, resting their opinion chiefly upon a passage in Lactantius (*Instit.* vii. 15), where we are told that the philosopher in question divided the history of Rome into a succession of ages,—infancy under Romulus, boyhood under the kings immediately following, youth from the sway of Tarquin to the downfal of the Carthaginian power, manly vigour up to the commencement of the civil wars, which undermined its strength, until, as if in second childhood, it was forced to submit to the control of a single ruler;—a fancy which has been adopted by the author of the Epitome, who, however, arranges the epochs differently, and might evidently have borrowed the general idea. Moreover, if we were to adopt this last hypothesis, we should be compelled arbitrarily to reject the prooemium as spurious. Finally, Titze imagines that he can detect the work of two hands,—one a writer of the purest epoch, whom he supposes to have been the Julius Florus twice addressed by Horace (*Ep.* i. 3, ii. 2), the other an unknown and inferior interpolator, belonging to the decline of literature. To the former, according to this theory, all that is praiseworthy, both in matter and manner, must be ascribed, while to the share of the latter fall all the blunders, both in facts and taste, which disfigure the production as it now exists. But all these opinions rest upon nothing but mere conjectures. It would be a waste of time to discuss the native country and personal history of a person whose very name we cannot ascertain with certainty, and therefore we shall refrain from examining the arguments by which scholars have sought to demonstrate that he was an Italian, or a Gaul, or a Spaniard.

What is usually esteemed the Editio Princeps of Florus was printed at the Sorbonne about 1471, in 4to., by Gering, Friburg, and Crantz, under the inspection of Gaguinus, with the title "Lucii Annaei Flori de tota Hystoria Titi Livii Epithoma;" but two others, without date and without the name of place or printer, one in Gothic and one in Roman characters, are believed by many bibliographers to be entitled to take precedence. In addition to these, at least six impressions were published before the close of the fifteenth century, revised by the elder Beroaldus, Antonius Sabellicus, Thamerus, and Barynthus (or Barynus). Since that period numberless editions have appeared; but those who desire to study the gradual progress of the text, which, as might be expected in a work which was extensively employed in the middle ages as a school-book, is found in most MSS. under a very corrupt form, will be able to trace its gradual development in the labours of the following scholars:—Jo. Camers, 4to. Vienn. Pannon. 1518, fol. Basil. 1532, accompanied by elaborate historical notes; El. Vinetus, 4to. Pictav. 1553. 1563. Paris, 1576; J. Stadius, 8vo. Antv. 1567. 1584. 1594; Gruterus, 8vo. Heidel. 1597; Gruterus and Salmasius, Heidel. 8vo. 1609; Freinshemius, 8vo. Argentorat. 1632. 1636. 1655; Graevius, 8vo. Traj. ad Rhen. 1680, with numerous illustrations from coins and ancient monuments; Dukerus, 8vo. Lug. Bat. 1722. 1744. Lips. 1832. This last must be considered as the standard, since it exhibits a very pure text and a copious selection of the best commentaries. We may also consult with advantage the recent editions by Titze, 8vo. Prag. 1819, and Seebode, 8vo. Lips. 1821.

The work has been frequently translated into almost all European languages. [W. R.]

FLORUS, ANNAEUS, the author of three sportive Trochaic dimeters addressed to Hadrian, which, with the emperor's reply in the same strain, have been preserved by Spartianus (*Had.* 16). We cannot doubt that he is the same person with the Annaeus (Cod. Neap. *Annius*) Florus twice quoted by Charisius (pp. 38, 113) as an authority for the ablative *poematis* — "Annaeus Florus ad divum Hadrianum *poematis delector*." (*Anthol. Lat.* ii. 97, ed. Burmann, or n. 212, ed. Meyer.)

A series of eight short epigrams in trochaic tetrameters catalectic are found in many MSS. under the name of *Florus*, or, as in the Codex Thuaneus, *Floridus*, to which Salmasius (*ad Spart. Had.* 16) added a ninth, in five hexameters, ascribing the whole to Florus the historian, who was at one time believed by Wernsdorf to be the author not only of these and of the lines to Hadrian, but of the well-known *Pervigilium Veneris* also—an opinion which, however, he afterwards retracted. (*Anthol. Lat.* i. 17, 20. iii. 111, 112, 113, 114, 115, 265, 291, ed. Burmann, or n. 213—221, ed. Meyer; Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 425, vol. iv. pt. ii. p. 854.)

A curious fragment has been recently published from a Brussels MS. headed "PANNII FLORI (a corruption probably of P. ANNII) *Virgilius Orator an Poeta, Incipit.*" The introduction only, which is in the form of a dialogue supposed to have been held about A. D. 101, has been preserved, and from this we learn that the author was a native of Africa, that he had repaired, when still almost a boy, to Rome, and had become a competitor, at the Ludi Capitolini celebrated by Domitian (A. D. 90 apparently), for the poetical prize, which had been awarded to him by the applauding shouts of the audience, but unfairly withheld by the emperor. We are farther informed that, disgusted by this disappointment, he had refused to return to his country and his kindred, had become a wanderer upon the earth, visiting in succession Sicily, Crete, Rhodes, and Egypt,—that he then returned to Italy, crossed the Alps into Gaul, proceeded onwards to the Pyrenees, finding at last repose in the city of Tarragona, and contentment in the peaceful occupation of superintending the instruction of youth. Ritschl endeavours to identify this personage with Florus the poet under Hadrian; but there seems little to support this view except the name and the fact that there is no chronological difficulty. (*Rheinisches Museum*, for 1841, p. 302, &c.) [W. R.]

FLORUS, C. AQUI'LLIUS, M. F. C. N., consul B. C. 259, the sixth year of the first Punic war. The province assigned to Florus was Sicily, where he watched the movements of Hamilcar during the autumn and winter months, and remained in the island as proconsul until late in the summer of B. C. 258. He was employed in that year in blockading Mytistratum, a strong hill-fort, which, after a stubborn resistance and severe loss to the Romans, submitted at length to the united legions of Florus and his successor in the consulship, A. Atilius Calatinus [CALATINUS]. Florus triumphed "De Poeneis" on the 5th of October, 258. (Liv.

Epit. xvii. ; Zonar. viii. 11 ; Polyb. i. 24 ; Oros. 1, 24 ; Fast. Triumph.) [W. B. D.]

FLORUS, L. AQUI'LLIUS, a triumvir of the mint under Augustus, whose name occurs on several coins, which are figured below. The obverse of the first represents the head of Augustus,



and the reverse a flower. The second and third refer to the conquest of Armenia and the recovery of the Roman standards from the Parthians in B. C. 20. The obverse of the second has on it a helmeted head of a female, and the reverse Armenia as a suppliant, kneeling down with outstretched hands, with the legend CAESAR DIVI F. ARME. CAPT.



The obverse of the third has a head of the sun, and the reverse a Parthian on his knees, presenting a standard, with the legend CAESAR AVGVSTVS SIGN. RECE. The obverse of the fourth coin is



the same as the second ; the reverse, from the elephants, seems to refer to the same conquests in the East. (Eckhel, vol. v. pp. 142, 143, vol. vi. pp. 94—99.)



FLORUS, DOMI'TIUS, who had been ejected from the senate through the influence of Plautianus, was restored in the reign of Macrinus, and created tribune of the people. (Dion Cass. lxxviii. 22.)

FLORUS, GE'SSIUS, a native of Clazomenae, succeeded Albinus as procurator of Judaea, A. D. 64—65. He owed his appointment to the influence of his wife Cleopatra with the empress Poppaea. The government of Albinus had been oppressive, but the conduct of Florus caused the Jews to regard it with comparative regret. Without pity or shame, equally crafty and cruel, Florus was a systematic plunderer of his province. No gains were too petty, no extortion was too enormous for him. His ravages extended to whole districts, as well as to particular cities and persons: exile was preferable to his government ; and the banditti who infested Judaea purchased impunity by sharing their booty with the procurator. Josephus (*Antiq* xviii. 1, § 6, xx. 11, § 1, *B. J.* ii. 14), whom Tacitus confirms (*Hist.* v. 10), expressly attributes the last war of the Jews with Rome to Florus, and says that he purposely kindled the rebellion in order to cover the enormities of his government. At Caesareia, where in A. D. 65—66, in the second year of Florus' administration, the insurrection broke out, the Jewish citizens bribed him with eight talents, to secure them ingress into their own synagogue. Florus took the money, and immediately quitted Caesareia, abandoning the Jews to the insults and fury of the Greek population. Jewish deputies sent from Caesareia to Sebaste, to claim their purchased protection, were thrown into prison by Florus. He abstained from nothing which even the worst of his predecessors had respected. At one time he demanded 17 talents from the temple-treasury in "Caesar's name ;" and twice within a few days he excited a tumult, and ordered a massacre at Jerusalem, in which 3600 persons perished, merely to afford him, amidst the confusion, an opportunity of plundering the Temple. The attempt failed, but on this occasion he publicly scourged and impaled Roman citizens of equestrian rank, but Jewish birth, although Berenice, of the Asmonaean race, and sister of Agrippa II. [BERENICE, 2 ; AGRIPPA HERODES, 2], stood barefooted and in mourning beside his tribunal, supplicating for her countrymen. At the feast of the Passover, April, A. D. 65, three millions of Jews petitioned Cestius Gallus [GALLUS], the proconsul of Syria, against the tyranny of Festus. But the only redress they obtained was a faint promise of milder treatment, while Florus stood at the proconsul's side, deriding the suppliants, and on his departure ostentatiously escorted him from Jerusalem to Antioch. Hatred to Florus, rather than to Rome, rendered all Agrippa's efforts in A. D. 66, to prevent the rebellion of the Jews ineffectual, and, after it broke out, all parties represented Florus as its principal cause. It is doubtful whether Florus perished in the insurrection or escaped. His death is recorded by Suetonius (*Vespas.* 4 ; Oros. vii. 9), but not implied by Josephus (*Vita*, 6). (Tacit., Joseph. *ll. cc.*, and *Antiq.* xiv. 9, § 2, xx. 9, § 5, *B. J.* ii. 15, § 1, *ib.* 16, § 1 ; Sulpic. Sev. *Sacr. Hist.* ii. 42 ; Eusebius, *Chronicon.* LXVI.) He is sometimes called Festus and Cestius Florus. [W. B. D.]

FLORUS, JU'LIUS, addressed by Horace in two epistles (i. 3, ii. 2), was, as we learn from the poet, attached to the suite of Claudius Tiberius Nero, when that prince was despatched by Augustus to place Tigranes upon the throne of Armenia. He was, moreover, according to Porphyrion, the author of satires, or rather, it would seem, the editor of extracts from the satirical works of Ennius, Lucilius, and Varro. It is not improbable that he is the Florus, mentioned as a pupil of M. Porcius Latro by Seneca (*Controv.* iv. 25), who quotes a passage from one of his pieces, apparently a declamation, entitled *Flamininus.* We may perhaps identify both with the Julius Florus whom Quintilian (x. 3. § 13) places in the foremost rank among the orators of Gaul, since he eventually practised his profession in that country (*quoniam ibi demum eam* (sc. eloquentiam) *exercuit*), and it is not impossible that all three are one and the

same with Julius Florus who in the eighth year of Tiberius headed an insurrection among the Treviri. (Tac. *Ann.* iii. 40, 42). See Weichert, *Poet. Lat. Reliq.* p. 365, &c. [W. R.]

FLORUS, JU'LIUS SECUNDUS, a distinguished orator, the contemporary and dear friend of Quintilian. Julius Florus, named above as famed for his eloquence in Gaul, was the paternal uncle of Julius Florus Secundus. (Quintil. x. 3, § 13; Senec. *Controv.* iv. 25.) [W. R.]

FOCA or PHOCAS, a Latin grammarian, author of a dull, foolish life of Virgil in hexameter verse, of which one hundred and nineteen lines and a half have been preserved in two fragments, together with a short Sapphic ode, by way of exordium, on the progress of history, addressed to the Muse Clio. The title of the piece, as found in MSS., is *Vita Virgilii a Foca Grammatico Urbis Romae Versibus edita*, or with the complimentary addition *Grammatico Urbis Romae perspicacissimo et clarissimo*, from which we may conjecture that he was one of the public salaried teachers who gave lectures at Rome under the later emperors, while his name indicates that he was a Greek by extraction at least, if indeed we are not to understand that Rome here denotes New Rome or Constantinople. We know nothing regarding the history of Foca, nor the precise period when he flourished, except that he lived before Priscian and Cassiodorus, by both of whom he is quoted. In addition to the life of Virgil, we have three couplets, *In Aeneidem Virgilii*, and two tracts in prose, one *De Aspiratione*, and the other *Ars de Nomine et Verbo*, with a preface in elegiac verse.

The metrical productions of this writer will be found in the *Anthol. Lat.* ii. 175, 185, 186, 256, ed. Burmann, or No. 286—289, ed. Meyer; the prose treatises in Putschius, *Grammaticae Latinae Auctores Antiqui*, p. 1687 and p. 1722. See also Wernsdorf, *Poet. Latini Min.*, vol. iii. pp. 347, 418. [W. R.]

FOCAS, emperor. [PHOCAS.]

FONTA'NUS, a Roman poet of the Augustan age, who sang the loves of the nymphs and satyrs. (Ov. *ex Pont.* iv. 16. 35.) [W. R.]

FONTEIA, one of the vestal virgins in B. C. 69, daughter of C. Fonteius [No. 4], and sister of M. Fonteius [No. 5], at whose trial she was produced by Cicero, to move the compassion of the judices in behalf of her brother. (Cic. *pro Font.* 17.) [W. B. D.]

FONTEIA GENS came originally from Tusculum (Cic. *pro Font.* 14), of which municipium it was one of the most distinguished families. The Fonteii were plebeian (Cic. *pro Dom.* 44), and bore the cognomens AGRIPPA, BALBUS (omitted under BALBUS, but given under FONTEIUS), and CAPITO. The cognomen Crassus (Frontin. *Strateg.* i. 5. § 12, iv. 5. § 8) is an error of the MSS., since there were no Fonteii Crassi. The first member of this gens, whose name appears on the consular Fasti, is C. Fonteius Capito, one of the consuls suffecti in B. C. 33. [W. B. D.]

There are several coins of this gens; but Capito is the only cognomen which occurs upon them: those which have no cognomen upon them are given below. The obverse of the first represents a double-faced head, which is supposed by Vaillant and others to be the head of Janus, and to indicate that the race was descended from Fontus, who, we learn from Arnobius (*adv. Gentes*, iii. 29), was regarded as the son of Janus: but, as Janus is always represented in later times with a beard.



Eckhel (vol. v. p. 214, &c.) maintains that the two heads refer to the Dioscuri, who were worshipped at Tusculum with especial honours, and who may be regarded as the Dii Penates of the gens. The heads of the Dioscuri also occur on other coins of the Fonteia gens, as we see in the second specimen figured below. The head on the obverse of the



third coin, with a thunderbolt beneath it, is probably that of Apollo Veiovis; the reverse represents a winged boy riding on a goat, with the two caps of the Dioscuri suspended above him, and a thyrsus below.



FONTEIUS. 1. T. FONTEIUS, legatus of P. Cornelius Scipio, in Spain, B. C. 212. (Liv. xxv. 32.) After the defeat and death of P. and Cn. Scipio, Fonteius, as prefect of the camp, would have succeeded to the temporary command at least of the legions. But the soldiers, deeming him unequal to conduct a defeated army in the midst of a hostile country, chose instead an inferior officer, L. Marcius, for their leader. (Liv. xxv. 34, 38.) Fonteius, however, seems to have been second in command (xxvi. 17); and if he were the same with T. Fonteius mentioned by Frontinus (*Stratag.* i. 5. § 12, iv. 5. § 8), he was a brave, if not an able, officer.

2. P. FONTEIUS BALBUS, praetor in Spain, B. C. 169. (Liv. xliv. 17.)

3. M. FONTEIUS, praetor of Sardinia, B. C. 167. (Liv. xlv. 44.)

4. C. FONTEIUS, legatus of the praetor Cn. Servilius Caepio, with whom he was slain in a popular tumult at Asculum in Picenum, on the breaking out of the Marsic or Social War, B. C. 90. (Cic. *pro Font.* 14; Liv. *Epit.* 72; Vell. Pat. ii. 15; Appian, *B. C.* i. 38; Oros. v. 18.) He was the father of Fonteia (Cic. *pro Font.* 17), and of No. 5.

5. M. FONTEIUS, son of the preceding. The praenomens of both these Fonteii are very doubtful. (Orelli, *Onom. Tull. s. v. Fonteius.*) Cicero enumerates the offices borne by M. or M'. Fonteius in the following order. He was a triumvir, but

whether for apportioning land, conducting a colony, or of the public treasury, is unknown. He was quaestor between B. C. 86—83. In B. C. 83 he was legatus, with the title of Pro-quaestor in Further Spain, and afterwards legatus in Macedonia, when he repressed the incursions of the Thracian tribes into the Roman province. The date of his praetorship is uncertain, but he governed, as his praetorian province, Narbonnese Gaul, between B. C. 76—73, since he remained three years in his government, and in 75 sent provisions, military stores, and recruits to Metellus Pius and Cn. Pompey, who were then occupied with the Sertorian war in Spain. His exactions for this purpose formed one of the charges brought against him by the provincials. He returned to Rome in B. C. 73–2, but he was not prosecuted for extortion and misgovernment until B. C. 69. M. Plaetorius was the conductor, M. Fabius subscriptor of the prosecution. With few exceptions, the principal inhabitants of Narbonne appeared at Rome as witnesses against Fonteius, but the most distinguished among them was Induciomarus, a chief of the Allobroges. The trial was in many respects important; but our knowledge of the cause, as well as of the history of M. Fonteius himself, is limited to the partial and fragmentary speech of his advocate, Cicero. The prosecution was an experiment of the new law—Lex Aurelia de Judiciis—which had been passed at the close of B. C. 70, and which took away the judicia from the senate alone, and enacted that the judices be chosen equally from the senators, the equites, and the tribuni aerarii. It was also the year of Cicero's aedileship, and the prosecutor of Verres now came forward to defend a humbler but a similar criminal. Fonteius procured from every province which he had governed witnesses to his official character — from Spain and Masedonia, from Narbo Martius and Marseille, from the camp of Pompey, and from the companies of revenue-farmers and merchants whom he had protected or connived at during his administration. He was charged, as far as we can infer from Cicero's speech (*Pro Fonteio*), with defrauding his creditors while quaestor; with imposing an exorbitant tax on the wines of Narbonne; and with selling exemptions from the repair of the roads of the province, so that both were the roads impassable, and those who could not afford to buy exemptions were burdened with the duty of the exempted. Cicero denies the charge of fraud, but of the complaints respecting the wine-tax and the roads, he says that they were grave, if true; and that they were true, and that Fonteius was really guilty, are probable from the vague declamation in which his advocate indulges throughout his defence. Whether Fonteius were acquitted is not known; but, as he would have been fined or exiled if pronounced guilty, and as we read of his purchasing, after his trial, a sumptuous house—the *domus Rabiriana* (Cic. *ad Att.* i. 6.), at Naples, B. C. 68, it is more probable that the sentence of the judices was favorable. (Cic. *pro Font.*; Julius Victor, *in Font. Fragm.*; Drumann, *Gesch. Rom.* vol. v. pp. 329—334, by whom an analysis of Cicero's speech is given. The fragments we possess belong to the second speech for the defence. Each party spoke twice, and Cicero each time in reply. (Cic. *pro Font.* 13.) Quintilian (vi. 3 § 51) cites *pro Font.* 3. § 7, as an example of enigmatic allusion.)

6. P. FONTEIUS, a youth of obscure family, whom P. Clodius Pulcher [CLAUDIUS, No. 40.] chose for his adopted father, when, in order to qualify himself for the tribunate of the plebs, he passed at the end of B. C. 60, from the patrician house of the Claudii to the plebeian Fonteii. The whole proceeding was illegal and absurd. Fonteius was married and had three children, therefore there was no plea for adoption; he was scarcely twenty years old, while Clodius was thirty-five; the rogation was hurried through, and the auspices were slighted. After the ceremony was completed, the first paternal act of Fonteius was to emancipate his adopted son. (Cic. *pro Dom.* 13, *Harusp. Respons.* 27.)

FONTEIUS MAGNUS, a pleader of causes, and probably a native of Bithynia, who was one of the accusers of Rufus Varenus for extortion while proconsul of Bithynia. Pliny the younger defended Varenus, and Fonteius spoke in reply to him. (Plin. *Ep.* v. 20, vii. 6.) [W. B. D.]

FONTINA'LIS, an agnomen of A. Aternius, consul in B. C. 454. [ATERNIUS.]

FONTUS, a Roman divinity, and believed to be a son of Janus. He had an altar on the Janiculus, which derived its name from his father, and on which Numa was believed to be buried. He was a brother of Volturnus. (Cic. *de Leg.* ii. 22; Arnob. iii. 29.) The name of this divinity is connected with *fons*, a well; and he was the personification of the flowing waters. On the 13th of October the Romans celebrated the festival of the wells, called Fontinalia, at which the wells were adorned with garlands, and flowers thrown into them. (Varro, *de L. L.* vi. 22; Festus, *s. v. Fontinalia.*) [L. S.]

FORNAX, a Roman goddess, who is said to have been worshipped that she might ripen the corn, and prevent its being burnt in baking in the oven. (*Fornax.*) Her festival, the Fornacalia, was announced by the curio maximus. (Ov. *Fast.* ii. 525, &c.; Festus, *s. v. Fornacalia.*) Hartung (*die Relig. d. Röm.* vol. ii. p. 107) considers her to be identical with Vesta. (*Dict. of Ant. s. v. Fornacalia.*) [L. S.]

FORTU'NA, the goddess of chance or good luck, was worshipped both in Greece and Italy, and more particularly at Rome, where she was considered as the steady goddess of good luck, success, and every kind of prosperity. The great confidence which the Romans placed in her is expressed in the story related by Plutarch (*de Fortitud. Rom.* 4), that on entering Rome she put off her wings and shoes, and threw away the globe, as she intended to take up her permanent abode among the Romans. Her worship is traced to the reign of Ancus Martius and Servius Tullius, and the latter is said to have built two temples to her, the one in the forum boarium, and the other on the banks of the Tiber. (Plut. *l. c.* 5, 10; Dionys. iv. 27; Liv. x. 46; Ov. *Fast.* vi. 570.) The Romans mention her with a variety of surnames and epithets, as *publica*, *privata*, *muliebris* (said to have originated at the time when Coriolanus was prevented by the entreaties of the women from destroying Rome, Plut. *l. c.*), *regina*, *conservatrix*, *primigenia*, *virilis*, &c. Fortuna Virginensis was worshipped by newly-married women, who dedicated their maiden garments and girdle in her temple. (Arnob. ii. 67; Augustin. *de Civ. Dei*, iv. 11.) Ovid (*Fast.* iv.

145) tells us that Fortuna Virilis was worshipped by women, who prayed to her that she might preserve their charms, and thus enable them to please their husbands. Her surnames, in general, express either particular kinds of good luck or the persons or classes of persons to whom she granted it. Her worship was of great importance also at Antium and Praeneste, where her *sortes* or oracles were very celebrated. (*Dict. of Ant. s. v. Oraculum*; Hartung, *die Relig. d. Röm.* vol. ii. p. 233, &c. Comp. TYCHE.) [L. S.]

FORTUNATIA'NUS, ATI'LIUS, a Latin grammarian, author of a treatise (*Ars*) upon prosody, and the metres of Horace, which will be found in the collection of Putschius. The work is extremely defective and in great confusion, the different parts being in many places jumbled together in defiance of all order or arrangement. Fortunatianus cannot be later than the fifth century, since he is quoted by Cassiodorus, and his diction, as exhibited in an epistle dedicatory addressed to a young senator (p. 2685, ed. Putsch.), is very pure and graceful. [W. R.]

FORTUNATIA'NUS, CU'RIUS or CHI'RIUS, a Roman lawyer, flourished about the middle of the fifth century after Christ, a short time before Cassiodorus, by whom he is quoted. He drew up a compendium of technical rhetoric, by way of question and answer, in three books, compiled from the chief ancient authorities both Greek and Latin, under the title *Curii Fortunatiani Consulti Artis Rhetoricae Scholicae Libri tres*, a production which at one period was held in high esteem as a manual, from being at once comprehensive and concise.

This writer must not be confounded with the Curius Fortunatianus who, as we are told by Capitolinus (*Max. et Balb.* 4), composed a history of the reign of Maximus and Balbinus, nor with Fortunatianus, an African, bishop of Aquileia, mentioned by St. Jerome (*de Viris Ill.* 97) as a commentator on the Gospels.

The Editio Princeps of the *Ars Rhetorica* was printed at Venice, fol. 1523, in a volume containing Rufinianus and other authors upon the same subject; a second edition, revised by P. Nannius, appeared at Louvain, 8vo. 1550; a third, by Erythraeus, at Strasburg, 8vo. 1568. The piece will be found also in the "Rhetores Latini Antiqui," of Pithou, Paris, 4to. 1599, p. 38—78. [W. R.]

FO'SLIA GENS, patrician, of which only one family name, FLACCINATOR, appears in history. The family was early extinct. [W. B. D.]

FRANGO. [FANGO.]

FRONTI'NUS, SEX. JULIUS, of whose origin and early career we know nothing, first appears in history under Vespasian, at the beginning of A. D. 70, as praetor urbanus, an office which he speedily resigned in order to make way for Domitian, and it is probable that he was one of the consules suffecti in A. D. 74. In the course of the following year he succeeded Cerealis as governor of Britain, where he distinguished himself by the conquest of the Silures, and maintained the Roman power unbroken until superseded by Agricola in A. D. 78. In the third consulship of Nerva (A. D. 97) Frontinus was nominated *curator aquarum*, an appointment never conferred, as he himself informs us, except upon the leading men of the state (*de Aq.* 1; comp. 102); he also enjoyed the high dignity of augur, and his death must have happened about A. D. 106, since his seat in the college was bestowed upon the younger Pliny soon after that period. From an epigram in Martial we might conclude that he was twice elevated to the consulship; but since his name does not appear in the Fasti, we are unable to determine the dates, although, as stated above, we may infer that this honour was bestowed upon him, for the first time at least, before his journey to Britain, since the generals despatched to command that province were generally consulars.

Two works undoubtedly by this author are still extant:—1. *Strategematicon Libri IV.* or, if we observe the distinction drawn by the author, *Strategematicon Libri III.* and *Strategicon Liber unus*, forming a sort of treatise on the art of war, developed in a collection of the sayings and doings of the most renowned leaders of antiquity. The anecdotes in the first book relate to the various contingencies which may precede a battle, those in the second to the battle itself and its results, those in the third to the forming and raising of sieges, while those in the fourth, or the *Strategica*, comprehend various topics connected with the internal discipline of an army and the duties of the commander. This compilation, which presents no particular attractions in style, and seems to have been formed without any very critical investigation of the authorities from which some of the stories are derived, must have been published about A. D. 84, soon after the return of Frontinus from Britain, for we find Domitian named more than once with the title of Germanicus, together with frequent allusions to the German war, but no notice whatsoever of the Dacian or other subsequent campaigns.

II. *De Aquaeductibus Urbis Romae Libri II.*, a treatise, composed, as we have already pointed out, after the year 97. The language is plain and unpretending, while the matter forms a valuable contribution to the history of architecture.

We learn from the preface to the *Strategematica*, that Frontinus had previously written an essay *De Scientia Militari*, and Aelian speaks of a disquisition on the tactics employed in the age of Homer, both of which are lost.

The Editio Princeps of the *Strategematica* was printed by Euch. Silber, 4to. Rom. 1487. The best editions are that of F. Oudendorp, 8vo. Lug. Bat. 1731, reprinted, with additions and corrections, by Con. Oudendorp, 8vo. Lug. Bat. 1779, and that of Schwebel, 8vo. Lips. 1772.

There is an early translation into our own language dedicated to Henry VIII., entitled "The Stratagems, Sleyghtes, and Policies of Warre, gathered together by S. Julius Frontinus, and translated into English by Rycharde Morysine," 8vo. Lond. 1539; and another by M.D. A.B.D, 12mo. Lond. 1686, to which is added "a new collection of the most noted stratagems and brave exploits of modern generals; with a short account of the weapons offensive and defensive, and engines commonly used in war." There are also translations into German by Schöffer, fol. Meyntz, 1582, by Motschidler, 8vo. Wittemberg, 1540; by Tacius, fol. Ingolst. 1542, including Vegetius, reprinted fol. Frank. 1578; and by Kind, 8vo. Leips. 1750, along with Polyaenus: into French by Remy Rousseau, about 1514; by Wolkir, fol. Paris, 1536, along with Vegetius; by Perrot, 4to. Paris, 1664; and anonymous, 8vo. Paris, 1772: into Italian by Fr. Lucio Durantino, 8vo. Vineg.

1537; by Com. de Trino, 8vo. Venet. 1541; by Alov. de Tortis, 8vo. Venet. 1543; by Ant. Gandino, 4to. Venet. 1574: into Spanish by Didac. Guillen. de Avila, 4to. Salamanca, 1516; a list which forcibly indicates the interest excited by such topics in the sixteenth century.

The Editio Princeps of the *De Aquaeductibus*, in folio, is without date, but is known to have been printed at Rome, by Herolt, about 1490. The best edition is that of Polenus, 4to. Patav. 1722, to which we may add the translation by Rondelet, 4to. Paris, 1820.

The collected works were edited with the notes of the earlier commentators, by Keuchen, 8vo. Amst. 1661.

The Strategematica will be found in the various collections of the "Veteres de Re Militari Scriptores," of which the most complete is that published by Scriverius, 4to. Lug. Bat. 1607.

The De Aquaeductibus is included in the "Thesaurus Antiquitatum Romanarum" of Graevius, where it is accompanied by the voluminous dissertations of Fabretti.

(Tac. *Hist.* iv. 38, *Agric.* 17; Plin. *Epist.* iv. 8; x. 8; Mart. *Epigr.* x. 4, 8, but we cannot be certain that he alludes to our Frontinus; Aelian, *Tact.* 1; Veget. ii. 3.) [W. R.]

In the collection of the *Agrimensores* or *Rei Agrariae Auctores* are preserved some treatises usually ascribed to Sex. Julius Frontinus. The collection consists of fragments connected with the art of measuring land and ascertaining boundaries. It was put together without skill, pages of different works being mixed up together, and the writings of one author being sometimes attributed to another. For an account of the collection we must refer to Niebuhr (*Hist. of Rome*, vol. ii. p. 634—644), and to Blume (*Rheinisches Museum für Jurisprudenz*, vol. vii. p. 173—248). 1. In the edition of this collection by Goesius (Amst. 1674) there is a fragment (p. 28—37) attributed to Frontinus, which gives an account of measures of length and geometric forms. In Goesius it is erroneously headed, *De Agrorum Qualitate*—a title which properly belongs to the following fragment. The writer states that, after having been diverted from his studies, by entering on a military life, his attention was again turned to the measurement of distances (as the height of mountains and the breadth of rivers), from the connection of the subject with his profession. Mention is made in this fragment of the Dacian victory, by which is probably meant the conquest of Dacia under Trajan, in A. D. 104. This fragment is wrongly attributed to Frontinus. Although some of the circumstances of the author's history seem to fit Hyginus (compare Hygin. *De Limit. Constit.* p. 209, ed. Goes.), it is more likely that the author was Balbus, who wrote a treatise, *De Asse*, which is inserted in the collections of Antejustinian Law. In the principal manuscript (codex Arcerianus) of the *Agrimensores*, the fragment is entitled *Balbi Liber ad Celsum*.

2. In p. 38—39, Goes. is an interesting fragment of Frontinus *De Agrorum Qualitate*, in which are explained the distinctions between *ager assignatus*, *ager mensura comprehensus*, and *ager arcifinius*. These are the three principal distinctions as to *quality*, but there is also an explanation of other terms, as *ager subsecivus*, *ager extraclusus* (Niebuhr, *Hist. of Rome*, vol. ii. app. i.). Professor C. Giraud, in his *Rei Agrariae Scriptorum nobiliores Reliquiae*, Paris, 1843, p. 7, n. 2, doubts whether the fragment *De Agrorum Qualitate* is properly attributed to Frontinus, and seems inclined to refer it to Balbus. In support of this doubt he cites the *Prolegomena* of Polenus, p. 16, prefixed to the edition by Polenus of Frontinus. *De Aquaeduct.* 4to. Patav. 1722. It should be observed that the fragment to which these doubts apply is not (as Giraud seems to suppose) the fragment *De Agrorum Qualitate* (p. 38, Goes., p. 12, Giraud), but the fragment which we have already treated of in the preceding paragraph, addressed to Celsus, and wrongly headed in Goesius, p. 28.

3. Next follows (p. 39) the fragment headed *De Controversiis*, which consists of short and mutilated extracts from the beginnings of chapters in the work of Frontinus on the same subject. The *Controversiae Agrorum*, which were fifteen in number, were disputes connected with land, most of which were decided not *jure ordinario*, but by *agrimensores*, who gave judgment according to the rules of their art. In other cases, or, perhaps, in earlier times three *arbitri*, appointed under a law of the Twelve Tables, or a single arbiter, appointed under the Lex Mamilia (Cic. *de Leg.* i. 21), pronounced a decision, after having received a report from agrimensores. Some account of these controversiae may be found in Walter, *Gesch. des Röm. Rechts.* p. 784—8, ed. 1840. In natural arrangement, the treatise *De Controversiis* follows the treatise *De Qualitate*, because upon the quality of the land depend the rules for deciding disputes. The fragments *De Controversiis* are followed by commentaries (p. 44—89, Goes.) bearing the names of Aggenus Urbicus and Simplicius. The former seems to have been a Christian, who lived about the middle of the fifth century, and the so-called *Liber Simplici* owes its name to the absurd mistake of some hasty reader, who met with the following remark at the end of the first part of the commentary of Aggenus:—"Satis, ut puto, dilucide genera controversiarum exposui: nam et *simplicius* enarrare conditiones earum existimavi, quo facilius ad intellectum pertinerent."—(p. 62, 63, Goes.) The Liber Simplici, then, as some of the manuscripts import, is probably a work of Aggenus, and, from some expressions which it contains, seems to have been delivered orally as a lecture. A portion of it, never before published, was given to the world by Blume, in *Rhein. Museum für Jurisp.* vol. v. p. 369—73. These commentaries upon Frontinus are exceedingly confused and ill-written, the author having been a mere compiler, without any practical knowledge of the subject he was writing upon. Their chief value consists in the original passages of Frontinus and Hyginus which they preserve, for Hyginus, like Frontinus, wrote a treatise *De Controversiis* (which was first published by Blume, in *Rhein. Museum. für Jurisp.* vol. vii. 138—172), and Aggenus, in making up his commentary on Frontinus, plagiarises the text of Hyginus. It is exceedingly difficult to determine precisely all the passages which belong textually to Frontinus in the commentary of Aggenus. The chief clue is the superiority of sense and diction in the original writer; and there can be no doubt that the epithet *praestantissimus* applied to such a monster as Domitian (p. 68, Goes.), must have proceeded from a contemporary of the emperor. The *Liber Simplici* contains remarks on the *status* and *transcendentia* of *Controversiae*, which probably belong to Frontinus;

but it also contains a long passage (p. 87—89, Goes.), which does not relate to the subject of *Controversiae*, and may have been introduced by an accidental transposition of leaves from a treatise *De Conditionibus Agrorum* of Siculus Flaccus. Walter (*Gesch. des Röm. Rechts*, p. 784, n. 64) attempts to restore to order the confused commentary of Aggenus. The *Liber Diazographus*, in Goesius, p. 90 bears the following title, "Aggeni Urbici in Julium Frontinum Commentariorum liber secundus, qui Diazographus dicitur." It consists of a set of plates or drawings, which seem intended to illustrate the writings of Frontinus *De Limitibus* and *De Controversiis*.

4. Next follows (p. 102—147, Goes.) a treatise, *De Coloniis*, which has been generally published under the name of Frontinus, but it is doubtful whether any part of it really belongs to our author. It is compiled from various sources, as the *Commentarius Claudii Caesaris*, the *Liber Balbi*, the *Mappa Albensium*, and contains much curious information, topographical and historical. That, in its present state, it cannot have been compiled by Frontinus is evident from the mention which it makes of later emperors, as Antoninus and Commodus. Some notes on this work by Andreas Scottus were printed by P. Burmann in his edition of Velleius Paterculus, p. 632—640. (Lug. Bat. 1719.) The chaotic fragment, called in Goesius, p. 128, *Julii Frontini Siculi Praefatio*, is quite out of place, and resembles the end of the first part of the Commentary of Aggenus Urbicus (p. 64, Goes.). The name Siculus joined to Frontinus appears to have been given from an ignorant confusion of Frontinus with Siculus Flaccus. In consequence of works having been wrongly attributed to Frontinus, which clearly could not have been written by the author of the treatises on Stratagems and on Aqueducts, some scholars, following Polenus, have supposed the existence of two writers of the same name, and have maintained that the writer on Stratagems and the Frontinus, of whom we possess some genuine remains in the collection of *Agrimensores*, were different persons. (Fabric. *Biblioth. Lat.* vol. iii. p. 311, ed. Ernesti.)

5. In Goesius, p. 215—219, is a fragment given without the name of any author, under the title *Fragmentum Agrarium de Limitibus*. In one manuscript it is ascribed to Hyginus, and in another to Julius Frontinus Siculus. Niebuhr attributes it to Frontinus. (*Hist. of Rome*, vol. ii. p. 623. n. 3, and p. 626. n. 22.)

For detailed information relating to the *Agrimensores* generally, and to the difficult subjects treated of by Frontinus, the reader is referred (in addition to the authors already cited) to Böcking's *Institutionen*, vol. i. p. 325—331; Rudorff, in Savigny's *Zeitschrift*, vol. x. p. 344—437; the Memoirs of Zeiss, in *Zeitsch. für die Alterth. Wissensch.* Darmstadt, 1840; Schoell, *Histoire de la Littérature Romaine*, vol. ii. p. 454, vol. iii. p. 227; Giraud, *Recherches sur le Droit de Propriété*, vol. i. p. 97; Dureau de la Malle, *E'conomie Politique des Romains*, vol. i. pp. 66, 179.

The fragments of Frontinus connected with the *Res Agraria* are appended to Sichard's edition of the *Codex Theodosianus*, as it appears in the Breviarium Aniani, fol. Basil. 1528. They are given in the complete editions of the works of Frontinus, by P. Scriver, 4to. Lug. Bat. 1607, and R. Keuchen. 8vo. Amst. 1661. They are also contained in the following collections of Agrimensores:— 1. *De Agrorum Conditionibus*, &c., apud Turnebum. 4to. Paris. 1555. 2. *Auctores Finium Regundorum cum Nic. Rigaltii Observ.* 4to. Lutet. 1614. 3. *Rei Agrariae Auctores, cura Wilh. Goesii.* 4to. Amst. 1674. Some of the remains are to be found in C. Giraud's *Rei Agrariae Scriptorum nobiliores Reliquiae*, Paris, 1843. The fragment *De Controversiis*, with the commentaries of Aggenus Urbicus, and of the Pseudo-Simplicius, were edited by Blume in the *Rhein. Museum für Jurisp.* vol. v. p. 329—384. Niebuhr considers the fragments of Frontinus as the only work among the Agrimensores which can be counted a part of classical literature, or which was composed with any real legal knowledge. This opinion comes with authority from the great historian who, in his investigations concerning the Agrarian institutions, made frequent use of the Agrimensores, and was thence led on to a critical examination of the entire circuit of Roman history. In compliance with the recommendation of Niebuhr (to whom the writings of the Agrimensores had always a peculiar charm), several scholars of eminence have recently devoted their attention to this obscure subject, and a new edition of the whole collection has been undertaken by Blume, Lachmann, and Rudorff, the appearance of which is anxiously desired. [J. T. G.]

FRONTI'NUS, JU'LIUS, a Latin rhetorician, who gave instructions in his art to Alexander Severus. (Lamprid. *Alex. Sev.* 3.) [W. R.]

FRONTO, M. AUFI'DIUS, was the grandson of Cornelius Fronto, the orator, by his only daughter, who married Aufidius Victorinus. Aufidius Fronto was consul A. D. 199, and in 217 was nominated governor of Africa, but at the solicitation of the provincials was removed by Macrinus to Asia. This appointment also was cancelled by the emperor, who offered the usual pecuniary compensation, which was refused. A monument discovered at Pesaro, erected by this individual in memory of his son, bears the following inscription:—M. AUFIDIO FRONTONI PRONEPOTI M. CORNELI FRONTONIS ORATORIS CONSULIS MAGISTRI IMPERATORUM LUCI ET ANTONINI NEPOTIS AUFIDI VICTORINI PRAEFECTI URBI BIS CONSULIS FRONTO CONSUL FILIO DULCISSIMO. (Dion Cass. lxxviii. 22; Orelli, *Inscrip.* n. 1176.) [W. R.]

FRONTO, CA'TIUS, a contemporary of Vespasian, who defended Bassus, and afterwards Varenus. He seems to have been an orator of some eminence at the time. (Plin. *Epist.* iv. 9, vi. 13.) Niebuhr, in his life of Corn. Fronto (p. 37) is inclined to believe that he is the same as the Fronto spoken of by Juvenal, and who owned the house of the poet Horace. [L. S.]

FRONTO, M. CORNE'LIUS, who is generally styled *The Orator* by the writers of the third and fourth centuries, and whom his contemporaries regarded as inferior in eloquence only to Cicero himself, was by descent an Italian, but a native of Cirta, a Roman colony in Numidia, where, during the dictatorship of Caesar, a large body of the followers of P. Sittius had received allotments of land. He was in all probability born under Domitian, and in early life devoted but little attention to literature, since, although a pupil of Dionysius, surnamed *the subtle* (ὁ λεπτός), and of Athenodotus, he had scarcely commenced the study of the ancient authors at the age of twenty-two. Upon

repairing, however, to Rome, in the reign of Hadrian, he soon attained to such celebrity as a pleader and a teacher of rhetoric, that not only were his instructions and society eagerly sought by youths of the highest rank, but he attracted the attention of the court, and gradually assumed much the same position as that occupied by the younger Pliny in the time of Trajan. To his charge was committed the child, M. Annius Verus, known in history as the emperor M. Aurelius; subsequently he was selected as the preceptor of L. Commodus, who, when he assumed the purple, took the name of L. Verus, and he discharged his duties towards both pupils so much to the satisfaction of all concerned, that he was admitted into the senate, was nominated consul for the months of July and August A. D. 143, and five years afterwards was appointed proconsul of Asia, a distinction which he declined, on the plea of infirm health. Nor were his rewards confined to mere unsubstantial honours. From the gains of a lucrative profession, and the liberality of his royal patrons, he amassed considerable wealth, became proprietor of the celebrated gardens of Maecenas, acquired villas in different parts of Italy, and expended a large sum upon the erection of splendid baths. It is true that he speaks of himself as poor, but this must be regarded as the mock humility of one who compared his own ample means with the overgrown fortunes of the great nobility. In old age he was severely afflicted with gout, and during the frequent attacks of the malady his house was the resort of the most eminent men of the metropolis, who were in the habit of assembling round his couch, and listening with delight to his conversation. So great was his fame as a speaker, that a sect of rhetoricians arose who were denominated *Frontoniani*. Following the example of their founder, they scrupulously avoided the poetical diction and pompous exaggeration of the Greek school; and while they made it their aim to adhere in all things to the severe simplicity of nature, bestowed especial care on the purity of their language, rejecting all words and expressions not stamped with the authority of the most approved ancient models.

Fronto, whose disposition, as far as we can judge from his correspondence, must have been singularly gentle and amiable, was throughout life regarded with the warmest esteem by his imperial disciples, and the letters of Marcus in particular, who sought permission from the senate to raise a statue to his master, breathe a spirit of the strongest affection. Of his parents and ancestors we know nothing whatsoever, for the story that he was descended by the mother's side from Plutarch is a mere modern fabrication; but we read of a brother with whom he lived on the most cordial terms, and who rose to high office under Antoninus Pius. By his wife, Gratia or Cratia, who died when he was far advanced in life, he had an only daughter, who married Aufidius Victorinus, by whom she had three sons, one of whom was M. Aufidius Fronto, consul A.D. 199, the individual who erected a monument at Pesaro, the inscription on which is given in the article below. The precise date of Fronto's death is not recorded, but the latest of his epistles belongs to the year A. D. 166.

Up to a recent period no work of Fronto was known to be in existence, with the exception of a corrupt and worthless tract entitled *De Differentiis Vocabulorum*, and a few very short fragments scattered over the pages of Aulus Gellius and other Latin grammarians. But about the year 1814 Angelo Mai found that the sheets of a palimpsest, in the Ambrosian library, which had formerly belonged to the famous monastery of St. Columba at Bobbio, containing a translation of a portion of the acts of the first council of Chalcedon, had been made up from ancient MSS. of Symmachus, of an old commentator on Cicero, of Pliny the younger, and especially of Fronto; and that the original writing was still partially legible. In this manner a considerable number of letters which had passed between the orator, Antoninus Pius, M. Aurelius, L. Verus, and various friends, together with some short essays, were recovered and published at Milan in 1815, in a disordered and mutilated condition indeed, as was to be expected under the circumstances of the case [see CICERO, p. 728]; but still sufficiently perfect to convey a very clear idea of the nature and value of the pieces when entire. But the discovery did not end here, for upon the removal of Mai to Rome, he detected in the Vatican another portion of the acts of the same council of Chalcedon; also a palimpsest, breaking off very nearly at the point where the codex mentioned above commenced, evidently written at the same period by the same hand, and proved to have been once the property of the same monastery, thus unquestionably forming the first part or volume of that very MS. of which the Ambrosian library possessed the second, and in part consisting of leaves of parchment which had, in the first instance, exhibited the epistles of Fronto. From this source upwards of a hundred new letters were obtained, and these too in better order than the first. An improved edition, containing these important additions and alterations, appeared at Rome in 1823.

The announcement that a lost treasure, such as the works of Fronto were supposed to be, had been regained, excited intense interest among scholars; but their anticipations were miserably disappointed. The compositions in question are so inconceivably tame and vapid in style, and relate to matters so trivial (we may almost say childish), that it would be impossible to point out any production of classical antiquity, of equal extent, from which so little that is agreeable or instructive can be gleaned. We find a series of short communications pleasing indeed, in so far as they show the kindly connection which subsisted throughout life between an amiable preceptor and his imperial pupils, but relating almost exclusively to the most ordinary domestic occurrences, totally destitute of attraction either in form or substance.

The contents of the Roman edition of 1823 are as follows: —

I. *Epistolarum ad Marcum Caesarem Libri V.*, addressed to M. Aurelius before his accession, comprising in all 122 letters, of which 65 are from the Caesar to Fronto, 54 from Fronto to the Caesar, two in Greek from Fronto to Domitia Calvilla, mother of the Caesar, one (a fragment) in Greek to some unknown personage, and one piece in Greek which must be considered rather in the light of an essay in imitation of Lysias and Plato than as a letter, properly speaking. The fifth book consists of mere notes, 59 in number, many of them not exceeding one or two lines, such as, "To my Lord,—If you love me at all, sleep during these nights, that you may come into the senate

with a good colour, and read with energy." Reply: "To my Master,—I shall never love you enough. I will sleep."

II. *Epistolarum ad Antoninum Imperatorem Libri II.*, addressed to M. Aurelius, now emperor, comprising in all eighteen letters, eight from the emperor to Fronto, ten from Fronto to the emperor.

III. *Epistolae ad Verum.* Two letters to Verus, the person addressed being probably M. Aurelius, who, at the period of his adoption, was known as *M. Annius Verus.* [M. AURELIUS.]

IV. *Epistolarum ad Verum Imperatorem Liber*, comprising in all thirteen letters, six from Verus to Fronto, seven from Fronto to Verus.

V. *De Bello Parthico*, a short fragment of a history of this disastrous campaign, drawn up at the earnest request of Verus.

VI. *De Feriis Alsiensibus.* Four epistles, two from M. Aurelius, now emperor, to Fronto; two from Fronto to M. Aurelius, containing some allusions to certain festivities at Alsium.

VII. *De Nepote Amisso.* A short note of condolence from M. Aurelius to Fronto on the loss of a grandson, the child of his daughter and Aufidius Victorinus, with a reply at some length by Fronto.

VIII. *Arion.* Apparently a brief rhetorical exercise upon this legend.

IX. *De Eloquentia.* A fragment addressed to M. Caesar.

X. *De Orationibus*, in two letters, addressed "Antonino Augusto."

XI. *Epistolae ad Antoninum Pium*, comprising in all nine letters, one from Pius to Fronto, four from Fronto to Pius, one from Fronto to M. Caesar, one from M. Caesar to Fronto; together with two of which the addresses are doubtful.

XII. *Epistolarum ad Amicos Libri II.*, comprising in all thirty-seven letters, the whole written by Fronto, with the exception of one from Appian the historian, which, as well as the reply of Fronto, is in Greek.

XIII. *Principia Historiae.* A mutilated fragment.

XIV. *Laudes Fumi et Pulveris*, and XV. *Laudes Negligentiae.* Two dull scraps of paradoxical pleasantry, on the former of which at least the author seems to have prided himself (*De Feriis Als.* 3.)

XVI. *Fragmenta*, collected from various sources.

XVII. *De Differentiis Vocabulorum.*

Allusions are contained in the above and in the Latin grammarians to several works by Fronto, of which no trace remains. A catalogue of these, as well as of the works erroneously ascribed to this Fronto, will be found in the edition of Niebuhr noticed below.

The Editio Princeps of the newly found remains was printed at Milan in two volumes, 8vo. 1815; was reprinted verbatim at Frankfort in 1816; and with important improvements and commentaries by Niebuhr, Ph. Buttmann, and Heindorf, 8vo. Berol. 1816. Of the Roman edition of 1823 we have spoken above; the new pieces that appeared in that edition were republished (Cellis, 1832,) as a supplemental volume to the Milan, Frankfort, and Berlin editions. A translation of the latter, by Armand Cassan, with the Latin text "en regard" appeared at Paris, 2 vols. 8vo., 1830.

The *De Differentiis Vocabulorum* was first printed in the "Grammatici Illustres XII." fol. Paris, 1516; and will be found in the "Auctores Linguae Latinae" of Dionysius Gothofredus, 4to. Genev. 1595, 1602, 1622; and in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to. Hanov. 1605, p. 2191.

The ancient authorities with regard to Fronto have been carefully collected in the dissertations prefixed to the editions by Mai and Niebuhr. In the Roman edition of 1823 is given for the first time a distinct account of the palimpsests of Milan and the Vatican. [W. R.]

FRONTO, of EMISA, the uncle of Longinus, taught rhetoric at Athens, and wrote many orations, in the reign of Alexander Severus. There are two epigrams by him on points of grammar in the Greek Anthology. (Suid. *s. v.* Φρόντων Εμισηνός; Brunck, *Analect.* vol. ii. p. 347; Jacobs, *Anthol. Graec.* vol. iii. p. 56, vol. xiii. p. 938.) [L. S.]

FRONTO, JU'LIUS, is mentioned as the praefectus vigilum at the accession of Galba, A. D. 68, who deprived him of this office. He was probably restored to his office by Otho, when the latter obtained the supreme power, A. D. 69, for we find him serving as tribune in Otho's army in the campaign against Caecina, the general of Vitellius. His brother, Julius Gratus, was praefect of the camp in Caecina's army, and Galba's soldiers, suspecting that Julius Fronto meditated treachery, put him in chains. His brother Gratus met with the same treatment from Caecina's soldiers, and for the same reason. (Tac. *Hist.* i. 20, ii. 26.)

FRONTO, OCTA'VIUS, a contemporary of the emperor Tiberius, had once been invested with the praetorship, and in A. D. 16 spoke in the senate against the great luxury then prevailing. (Tac. *Ann.* ii. 33.) [L. S.]

FRONTO, PAPI'RIUS, a jurist, who probably lived about the time of Antoninus Pius, or rather earlier, for he is cited by Marcianus (who lived under Antoninus and several succeeding emperors), as if he were an elder contemporary: "Peculium nascitur, crescit, decrescit, moritur, et ideo eleganter Papirius Fronto *dicebat*, peculium simile esse homini." (Dig. 15. tit. 1. s. 40. pr.) He published *Responsa* (Dig. 14. tit. 2. s. 4. § 2. fin.); and a third book of this work is cited by Callistratus. (Dig. 50. tit. 16. s. 220. § 1.) In Dig. 30. s. 114. § 7, an opinion in which Fronto agrees with Scaevola is approved of by Marcianus. It is not likely that the *Decreta Frontiana* upon which Aristo wrote, or on which Aristo was cited (Dig. 29. tit. 2. s. ult.), had any connection with the jurist Fronto; nor are there sufficient grounds for the identification of the jurist, or the establishment of his relationship, with any of the Frontones who are known to have lived about the age of the Antonines. (Maiansius, *ad XXX. Ictorum Frag. Com.* vol. ii. p. 256—263.) [J. T. G.]

FRONTO, VI'BIUS, served as commander of the cavalry under Pomponius Flaccus in B. C. 19, and conquered king Vonones on the river Pyramus. (Tac. *Ann.* ii. 68.) [L. S.]

FRUGI, a surname of L. Calpurnius Piso, consul in B. C. 133, and also borne by some of his descendants. [PISO.]

FU'FIA GENS, plebeian, has been frequently confounded, both in MSS. and by the earlier scholars, with a Fusia gens, which did not exist, at least during the latter period of the republic, and is only the ancient form of the name of the Furia gens. The Fufii do not occur in history

until the seventh century of the city; and their only cognomens are CALENUS and GEMINUS, the former of which is probably derived from the town of Cales in Campania. It is not improbable that the whole Fufia gens originally came from Campania. [L. S.]

FUFI'CIUS FANGO. [FANGO.]

FUFI'DIUS. 1. L. FUFIDIUS, a pleader of causes in some repute at Rome, about B. C. 115—105. M. Aemilius Scaurus the elder addressed to him an autobiography in three books. (Cic. *Brut.* 30; Plin. *H. N.* xxiii. 1. s. 6.)

2. FUFIDIUS, propraetor of Baetica in the first year of the Sertorian war. Sertorius defeated him in B. C. 83 or 82. (Sall. *Fragm.* i. 15, 52, ed. Gerlach, vol. i.) In the speech which Sallust ascribes to M. Aemilius Lepidus against Sulla, Fufidius is called "a base slave-girl, the dishonour of the honours" which Sulla conferred on him. (*Fragm.* xv. p. 218.) In Florus (iii. 21) Furfidius, who admonished Sulla, during the proscription, "to spare some that he might have some to rule," was probably Fufidius, and in Plutarch (*Sull.* 31, comp. id. *Sert.* 25, 27), for Aufidius, a flatterer of Sulla, to whom somewhat similar advice is attributed, should be read, according to Sintenis, the last editor of Plutarch, Fufidius.

3. FUFIDIUS, a Roman Eques, whom L. Piso, when proconsul of Macedonia, assigned to his creditors at Apollonia. (Cic. *in Pison.* 35.) According to Cicero, this assignment was the more shameful, because these very Apolloniates had procured by a bribe of 200 talents to Piso remission or delay of their own debts. Cicero (*ad Att.* xi. 13.) speaks of co-heirs of Fufidius, and of a Fufidian estate (*ib.* 14 and 15); and a farm was purchased by one Fufidius for Q. Cicero. (Cic. *ad Q. Fr.* iii. 1.) But in the absence of their praenomina it is impossible to identify these Fufidii.

4. Q. FUFIDIUS, was a native of Arpinum, and of equestrian rank at Rome. He was one of three commissioners sent, A. D. 46, by the municipality of Arpinum to collect their rents in Cisalpine Gaul. [FAUCIUS.] Fufidius married a daughter of M. Caesius, and was tribune of a legion stationed in Cilicia during Cicero's proconsulship. Cicero recommends Fufidius to M. Brutus. (Cic. *ad Fam.* xiii. 11.)

A wealthy man of this name is mentioned by Horace. (*Sat.* i. 2. 12.) [W. B. D.]

FUFI'DIUS, a jurist, who probably lived between the time of Vespasian and Hadrian. We do not subscribe to the conjecture of Maiansius, who believes that he may have been the same person with the L. Fufidius Pollio, who was consul in A. D. 166. He was not later than Africanus, and appears not to have been earlier than Atilicinus, a contemporary of Proculus, for, in Dig. 34. tit. 2. s. 5, Africanus seems to quote an opinion of Atilicinus from the second book of *Quaestiones* of Fufidius. Zimmern, however, must have understood this passage differently, for he draws from it the inference that Fufidius was *earlier* than Atilicinus. In Dig. 40. tit. 2. s. 25, Gaius quotes an opinion of Fufidius (for such is the true reading, not Aufidius, as some editions read, following Haloander in his departure from the Florentine manuscript of the Pandects). To the opinion of Fufidius Gaius opposes that of Nerva, the son, and adopts the latter. Hence Nerva, the son, is thought by Zimmern to have written after Fufidius, but the inference is not conclusive, for the question on which Nerva differed from Fufidius may have been disputed in the schools, and the opinion subsequently selected by Fufidius may have been controverted by Nerva before Fufidius wrote. In the passage in question, which relates to manumissions, Fufidius speaks of a *causa probationis*, and therefore Maiansius concludes that he wrote after the date of the *Lex Aelia Sentia*, which was passed in the beginning of the reign of Augustus. (Compare Gaius, i. 18, 38, 39, 40.) In the Institutes of Gaius (ii. 154), occurs the ambiguous expression, "*Quamquam* apud Fufidium *Sabino placeat.*" Under Ferox [FEROX] we have endeavoured to explain the meaning of this expression. It seems to imply that a work passing under the name of Fufidius, contains an opinion of Sabinus, but it does not enable us to determine whether the work exhibited Fufidius as commenting upon or citing Sabinus, or whether it was an original treatise of Fufidius, with notes by Sabinus. In Dig. 42. tit. 5. s. 29, Fufidius is quoted by Paulus on a nice question:—When a man in whose honour a public statue has been erected becomes insolvent, does the ownership of the statue pass under a sale of his goods for the benefit of his creditors?

Cujas (*Observ.* i. 9) claims the honour of having been the first to rescue the name of this jurist from obscurity, and is inclined to identify him with the L. Fufidius mentioned above [No. 1], but this L. Fufidius was certainly earlier than our jurist. (Maiansius, *ad XXX Ictorum Frag. Comment.* vol. ii. p. 273—287.) [J. T. G.]

FUFI'TIUS, an architect, was the first Roman writer on architecture. (Vitruv. vii. Praef. § 14, where, however, the reading of the name is very doubtful: see Schneider's note.) [P. S.]

FU'FIUS, a Roman modeller, whose name is known by a statue in burnt clay, discovered near Perugia, in 1773. It is two feet high, representing a household god, covered with a dog-skin, and has on its base the inscription, C. FUFIUS FINXIT. (Winckelmann, *Briefe üb. d. neuest. Herculan. entdeck.* § 29, Fea's note.) [P. S.]

FU'FIUS. 1. C. and M. FUFIUS, two Roman equites mentioned by Cicero (*pro Flacc.* 20); but otherwise unknown.

2. Q. FUFIUS, an intimate friend of Cicero, who recommended him in B. C. 50 to C. Mummius. (Cic. *ad Fam.* xiii. 3.)

3. L. FUFIUS, a Roman orator, who was an elder contemporary of Cicero. About B. C. 98 he accused M'. Aquillius of extortion, which he had committed in his consulship in Sicily B. C. 101. On that occasion L. Fufius evinced great zeal and industry; but the accused, who was defended by M. Antonius, was acquitted. The oratory of Fufius seems to have been of a very vehement and passionate character, and the man himself of a very quarrelsome nature; and this he retained even in his advanced age, when he had nearly lost his voice. (Cic. *de Orat.* i. 39, ii. 22, iii. 13; *de Off.* ii. 14; *Brut.* 62.)

4. M. FUFIUS, a friend of Milo, who was accompanied by him at the time when he murdered P. Clodius. (Ascon. *in Cic. Milon.* p. 33. ed. Orelli.)

5. Q. FUFIUS, a Roman eques, mentioned by Cicero (*Phil.* ii. 16), but otherwise unknown. [L. S.]

FULCI'NIUS, a name which is borne by several persons in Roman history, belonging to

different periods as well as places, so that we cannot say whether they belonged to one gens or family or not.

1. C. FULCINIUS. When, in B. C. 438, the Fidenates had revolted against Rome, and joined Lars Tolumnius of Veii, the Romans sent C. Fulcinius and three others as ambassadors to inquire into the cause of the revolt. But the Fidenates, on the advice of Tolumnius, put the Roman ambassadors to death; and the Romans afterwards honoured the ambassadors with statues on the Rostra. (Liv. iv. 17; Cic. *Phil.* ix. 2.)

2. M. FULCINIUS, of Tarquinii, in Etruria, a man of high respectability, who carried on a considerable banking business at Rome. He had a son of the same name, who died young; and a freedman of his likewise bore the name of M. Fulcinius. (Cic. *pro Caec.* 4, 6.)

3. L. FULCINIUS, C. F., brought the charge of murder against M. Saufeius in B. C. 52. (Ascon. *in Milon.* p. 54.) The name of one L. Fulcinius occurs on Macedonian coins; but as he is called quaestor, it is impossible to identify him with any of the Fulcinii that are known to us. (Eckhel, vol. v. p. 221.) [L. S.]

FULCI'NIUS PRISCUS, a jurist of whom little is known. In Dig. 25. tit. 2. s. 3. § 4, his opinion is cited by Paulus along with that of Proculus and that of Mela. In Dig. 25. tit. 2. s. 6, he is cited by Paulus along with Atilicinus. In Dig. 39. tit. 6. s. 43, he is cited by Neratius. From Dig. 31. s. 49. § 2, it may be inferred that he was not earlier than Labeo; and it may be conjectured, with probability, that he was a contemporary of Proculus. Guil. Grotius (*De Vitis Juris.* ii. 5. § 5), places his date between the reign of Tiberius and that of Trajan. He is cited by Gaius, Pomponius, and Ulpian. Though he lived before Hadrian, he appears to have written upon the praetor's edict, the form of which had already acquired permanence, for in Dig. 11. tit. 7. s. 29, Dig. 13. tit 1. § 13, Dig. 42. tit. 4. s. 7, pr. his opinion is cited by authors writing upon the edict. [J. T. G.]

FULCI'NIUS TRIO. [TRIO.]

FULGE'NTIUS, FA'BIUS PLANCI'ADES (not PLACIADES), a Latin grammarian of uncertain date, probably not earlier than the sixth century after Christ. His barbarous and inflated style yields strong indications of African origin, but he must by no means be confounded with Fulgentius, who was bishop of Ruspe about the year A. D. 508, nor with Fulgentius Ferrandus, a pupil of that prelate. Three works which bear evident marks of the same hand are ascribed to Fabius Planciades Fulgentius.

I. *Mythologiarum Libri III. ad Catum Presbyterum.* A collection of the most remarkable tales connected with the history and exploits of gods and heroes. A few incidents derived from sources now no longer accessible may be gathered here and there from this generally worthless compilation; but the attempts to rationalise the legends are characterised by the wildest extravagance, while the Greek etymologies of proper names are perfect portents of folly or ignorance.

II. *Expositio Sermonum Antiquorum cum Testimoniis ad Chalcidicum Grammaticum.* A glossary, as the name imports, of obsolete words and phrases. It is very short, and almost entirely without value, for many of the passages which profess to be quotations from ancient authorities are ascribed to writers and works which no one ever heard of, and are universally regarded as impudent fabrications.

III. *Liber de Expositione Virgilianae Continentiae ad Chalcidicum Grammaticum*, a title which means, *an explanation of what is contained in Virgil*, that is to say, of the esoteric truths allegorically conveyed in the Virgilian poems. The absurdity of this piece is so glaring, that, had it been composed in a different age, we should have at once pronounced it to be a tedious and exaggerated burlesque. To take a single example. The Aeneid is supposed to shadow forth the career of man, as he passes upwards through the weakness of infancy and the waywardness of youth to wisdom and happiness. Now we are told that Anchises died and was buried at Drepanum. But δρέπανον or δρέπανος is quasi δριμύπαιδος: δριμὺς means *harsh*, παῖς means *a boy*, therefore the interment of Anchises by his son covertly expresses that the harshness of youth casts aside paternal restraint.

The Editio Princeps of the *Mythologiae* was published at Milan, with the commentaries of Bapt. Pius, in 1487, or according to other bibliographical authorities, in 1498. The best edition of the collected works of Fulgentius is included in the "Mythographi Latini" of Muncker, Auct. 1681, 8vo., reprinted, with large additions, by Van Staveren, Lug. Bat. 1742, 4to. The *Expositio Sermonum* is generally appended to Nonius Marcellus. [MARCELLUS, NONIUS.] [W. R.]

FULLO, a cognomen of the Apustia Gens at Rome. [APUSTIA GENS.] It was probably derived from the occupation of one of the Apustii, a cleaner of woollen cloths.

1. L. APUSTIUS, L. F. C. N. FULLO, consul in B. C. 226. There prevailed at Rome in his consulship a panic of Gaulish invasion. The Sibylline books foretold that the Gauls and Greeks should possess the city. At once to fulfil and avert the prophecy, the pontiffs directed a Gaulish man and woman and a Greek man and woman to be buried alive in the ox-market at Rome. The whole of Fullo's consulship was employed in preparations for a Gaulish war and a general levy of the Italian people. (Polyb. ii. 22; Liv. *Epit.* xx., xxii. 17; Plut. *Marcell.* 3; Oros. iv. 13; Zonar. viii. p. 403. c.; Plin. *H. N.* iii. 20.)

2. L. APUSTIUS FULLO, son probably of the preceding. He was aedile of the plebs in B. C. 202, when the plebeian games in the Flaminian Circus were thrice repeated. Fullo was Praetor Urbanus in B. C. 196, and afterwards commissioner under a plebiscite of Q. Aelius Tubero, for establishing a Latin colony in the district of Thurii, B. C. 194. (Liv. xxxi. 4, xxxiii. 24, 26, xxxiv. 53, xxxv. 9.) [W. B. D.]

FULLO'NIUS SATURNI'NUS. [SATURNINUS.]

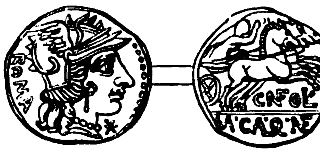
FU'LVIA. 1. A Roman lady of rank, but of loose morality. She lived on terms of intimacy with Q. Curius, an accomplice of the Catilinarian conspiracy, who told her of the scheme that was afloat. As Curius had not the means of satisfying her extravagant demands upon him, she took vengeance by divulging his secret: she communicated it, among others also, to Cicero, and thus became the means of suppressing the conspiracy. (Sall. *Cat.* 23, 26, 28.)

2. A daughter of M. Fulvius Bambalio of Tusculum, by Sempronia, a grand-daughter of Tudi-

tanus. She was first married to P. Clodius, by whom she had a daughter, Claudia, afterwards the wife of Caesar Octavianus. When Clodius was murdered, and his body was carried to Rome, and there exposed in the atrium of his house, Fulvia, with great lamentations, showed her husband's wounds to the multitude that came to see the body; and she thus inflamed their desire of taking vengeance on the murderer. She afterwards married C. Scribonius Curio; and after his fall in Africa, in B. C. 49, she lived for some years as a widow, until about B. C. 44, she married M. Antony, by whom she became the mother of two sons. Up to the time of her marrying Antony, she had been a woman of most dissolute conduct, but henceforth she clung to Antony with the most passionate attachment, and her only ambition was to see her husband occupy the first place in the republic, at whatever cost that position might be purchased. When Antony was declared a public enemy, she addressed the most humble entreaties to the senate, praying that they might alter their resolution. Her brutal conduct during the fearful proscriptions of B. C. 43 is well known; she gazed with delight upon the heads of Cicero and Rufus, the victims of her husband. In those same days of terror a number of wealthy Roman ladies were ordered to deliver up their treasures to the triumvirs, whereupon they called upon the female relatives of the triumvirs, and petitioned them to interfere with the triumvirs, and endeavour to mitigate the order. When the ladies came to the house of Fulvia, they were treated most haughtily and ignominiously. In B. C. 40, while Antony was revelling with Cleopatra in all the luxuries of the East, and Octavianus was rewarding his soldiers with lands in Italy, Fulvia, stimulated partly by jealousy and the desire of drawing Antony back to Italy, and partly by her hostility towards Octavianus, resolved upon raising a commotion in Italy. She induced L. Antonius, her husband's brother, to come forwards as the protector of those who were oppressed and reduced to poverty by the colonies of Octavianus. He was soon joined by others, who were more sincere than himself. He took his post at Praeneste whither he was followed by Fulvia, who pretended that the lives of her children were threatened by Lepidus. She afterwards followed L. Antonius to Perusia, and endeavoured to rouse the inhabitants of the north of Italy to assist him, while he was besieged at Perusia by Octavianus. When Perusia fell into the hands of Octavianus, by the treachery of L. Antonius, Fulvia was permitted to escape, and went to Brundusium, where she embarked for Greece. Her husband, who had in the meantime been informed of the war of Perusia and its result, was on his way to Italy. He met Fulvia at Athens, and censured her severely for having caused the disturbance. It is said that, from grief at his rough treatment, she was taken ill, and in this state he left her at Sicyon while he went to Brundusium. Her feelings were so deeply wounded by her husband's conduct, that she took no care of herself, and soon after died at Sicyon, B. C. 40. The news of her death came very opportunely for the triumvirs, who now formed a reconciliation, which was cemented by Antony marrying the noble-minded Octavia. (Plut. *Anton.* 9, &c.; Appian, *B. C.* iii. 51, iv. 29, 32, v. 14, 19, 21, 33, 43, 50, 52, 55, 59, 62; Dion. Cass. xlvi. 56, xlvii. 8, &c.; xlviii. 3—28; Vell. Pat. ii. 74; Cic. *Phil.* ii. 5, 31, iii. 6, *ad Att.* xiv. 12; Val. Max. ix. 1. § 8; Niebuhr, *Lectures on Rom. Hist.* vol. ii. p. 121, &c.) [L. S.]

FULVIA PLAUTILLA. [PLAUTILLA.]

FU'LVIA GENS (of which the older term was *Foulvia*), plebeian, but one of the most illustrious Roman gentes. According to Cicero (*pro Planc.* 8, comp. *Phil.* iii. 6) and Pliny (*H. N.* vii. 44), this gens had come to Rome from Tusculum, although some members must have remained in their native place, since Fulvii occur at Tusculum as late as the time of Cicero. The gens Fulvia was believed to have received its sacra from Hercules after he had accomplished his twelve labours. The cognomens which occur in this gens in the time of the republic are BAMBALIO, CENTUMALUS, CURVUS (omitted under CURVUS, but given under FULVIUS), FLACCUS, GILLO, NACCA, NOBILIOR, PAETINUS, and VERATIUS, or NERATIUS. The annexed coin, belonging to this gens, bears on the obverse a head of Pallas, with ROMA, and on the reverse Victory in a biga, with CN. FOUL. M. CAL. Q. MET., that is, Cn. Fulvius, M. Calidius, Q. Metellus. [L. S.]



FULVIA'NUS, L. MA'NLIUS ACIDI'NUS. [ACIDINUS, No. 2.]

FU'LVIUS. 1. L. FULVIUS CURIUS, was consul in B. C. 322, with Q. Fabius Maximus Rullianus. He is the first Fulvius that we meet with in the history of Rome, and is said to have been consul at Tusculum in the year in which that town revolted against Rome; and on going over to the Romans to have been invested there with the same office, and to have triumphed over his own countrymen. He and his colleague were further said, in some annals, to have conquered the Samnites, and to have triumphed over them. In B. C. 313 he was magister equitum to the dictator, L. Aemilius, whom he accompanied to besiege Saticula. (Plin. *H. N.* vii. 44; Liv. viii. 38, ix. 21.)

2. M. FULVIUS CURIUS PAETINUS, consul in B. C. 305, in the place of T. Minucius, who had fallen in the war against the Samnites. According to some annalists, M. Fulvius took the town of Bovianum, and celebrated a triumph over the Samnites. (Liv. ix. 44.)

3. C. FULVIUS CURVUS, one of the plebeian aediles in B. C. 298. (Liv. x. 23.)

4. A. FULVIUS, the son of a Roman, and an accomplice of the Catilinarian conspiracy; but when he was on his way to Catiline, his father, who was informed of his son's design, overtook him, and ordered him to be put to death. (Sall. *Cat.* 39; Dion Cass. xxxvii. 36; Val. Max. v. 8. § 5.) [L. S.]

FU'LVIUS, praefectus urbi in A. D. 222, was torn to pieces, along with Aurelius Eubulus [EUBULUS], by the soldiers and people, in the massacre which followed the death of Elagabalus, and was succeeded in office by the notorious Eutychianus Comazon. He is perhaps the same person with the consular, Fulvius Diogenianus [DIOGENIANUS], whose rash exclamation, on hearing the

letter addressed by Macrinus to the senate, has been commemorated by Dion Cassius. (Dion Cass. lxxviii. 36, lxxix. 21.) [W. R.]

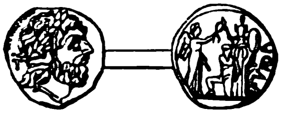
FULVIUS ASPRIA'NUS, an historian, who detailed at great length the doings of the emperor Carinus. (Vopisc. *Carin.* 16.)

FULVUS, the name of a family of the Aurelii, under the empire, from which the emperor Antoninus was descended, whose name was originally T. Aelius Fulvus. (See the genealogical table in Vol. I. pp. 210, 211.)

FUNDA'NIA, the daughter of C. Fundanius [No. 2], and wife of M. Terentius Varro. [VARRO]. Fundania had purchased an estate, and Varro composed his three books, *De Re Rustica*, as a manual for her instruction in the management of it. The first of these books, entitled *De Agricultura*, is dedicated to her. (Varr. *R. R.* i. 1.) [W. B. D.]

FUNDA'NIA GENS, plebeian, first came into notice in the middle of the third century B.C.; but though one of its members obtained the consulship (B.C. 243), the Fundanii never attained such importance in the state. FUNDULUS is the only cognomen that occurs in this gens. [W. B. D.]

It is uncertain to whom the two following coins of this gens, both of which bear the name C. Fundanius, are to be referred. The first has on the obverse the head of Jupiter, and on the reverse Victory placing a crown upon a trophy, with a



captive kneeling by the side: the second has on the obverse the head of Pallas, and on the reverse Jupiter in a quadriga, the horses of which are driven by a person sitting upon one of them; the Q at the top indicates that the coin was a Quinarius.



FUNDA'NIUS. 1. M. FUNDANIUS, one of the tribunes of the plebs in B.C. 195. In conjunction with another tribune, L. Valerius, Fundanius proposed the abolition of the Oppian sumptuary law, which laid some restrictions on the dress and manners of the Roman women. Valerius and Fundanius were opposed by two members of their own collegium, M. Brutus and T. Brutus, and by one of the consuls of the year, M. Porcius Cato. But the matrons supported the proposed abrogation so strenuously and pertinaciously, that the law was rescinded. (See vol. i. p. 638; Liv. xxxiv. 1.)

2. C. FUNDANIUS was the father of Fundania, the wife of M. Terentius Varro. Fundanius is one of the speakers in Varro's first dialogue, *De Re Rustica*; and from the speech there assigned him, he seems to have been a scholar, and acquainted with at least the statistics of agriculture. His account of the increasing luxury of the Roman country-houses may be compared with that of Seneca. (*Ep.* 86.) Fundanius was cited also by Varro in one of his philological treatises. (Varr. *R. R.* i. 2. § 13, *Frag.* p. 349, ed. Bipont.)

3. M. FUNDANIUS, defended by Cicero, B.C. 65. The scanty fragments of the "Oratio pro M. Fundanio" do not enable us to understand either the nature of the charge or the result of the trial. (Cic. *Fragm.* ed. Orelli, p. 445.) Q. Cicero (*de Petit. Cons.* 5) says that Fundanius possessed great interest in the comitia and would be very serviceable to M. Cicero at his approaching consular election. Cicero held up to ridicule one of the witnesses for the prosecution on this trial, who could not enunciate properly the first letter in the name Fundanius. (Quintil. *Instit.* i. 4. § 14.) While proconsul of Asia Minor, B.C. 59, Q. Cicero favoured one C. Fundanius in his demands on the property of Octavius Naso; and as it is doubtful whether the nomen of this Fundanius were Marcus or Caius, it is not unlikely that Naso's creditor and the defendant, B.C. 65, were the same person. (Cic. *ad Q. Frat.* i. 3. § 10.)

4. C. FUNDANIUS, perhaps a son of No. 2, is spoken of by Cicero (*ad Q. Fr.* i. 2. § 3) as a friend of his. He may be the same as the C. Fundanius, a Roman eques, who, in the Spanish war, B.C. 45, deserted Cn. Pompeius the Younger, and came over to Caesar a few days previous to the capture of Ategua (*Tebala Veja* or *Tequa*) in Baetica by the Caesarians, on the 19th of February in that year. (*Bell. Hisp.* 11.)

5. C. FUNDA'NIUS, a writer of comedies in the age of Augustus. Horace (*Sat.* i. 10. 41, 42) praises his management of the slaves and intrigantes of the comic drama. He puts into the mouth of Fundanius (*Sat.* ii. 8. 19) a description of the rich but vulgar supper of Nasidienus, that is, of Salvidienus Rufus. (Suet. *Octav.* 66; Vet. Schol. *ad Hor. Sat.* i. 10. 41.) [W. B. D.]

FU'NDULUS. 1. C. FUNDANIUS C. F. Q. N. FUNDULUS was one of the plebeian aediles in B.C. 246. He united with his colleague, Ti. Sempronius Gracchus, in the impeachment of Claudia, one of the daughters of App. Claudius Caecus. [CLAUDIA, 1.] After encountering a strenuous opposition from the numerous members and connections of the Claudian gens, the aediles at length imposed a heavy fine on Claudia; and they employed the money in building on the Aventine hill a temple to Liberty. (Liv. xxiv. 16.) Fundanius was consul in B.C. 243, and was sent into Sicily to oppose Hamilcar Barcas, who then occupied the town of Eryx. The Carthaginian commander sent to the Roman camp to demand a truce for the interment of the slain. Fundanius replied that Hamilcar should rather propose a truce for the living, and rejected his demand. But afterwards, when Fundanius made a similar proposal, Hamilcar at once granted it, observing that *he* warred not with the dead. (Gell. x. 6; Diod. *Fragm. Vatican.* p. 53.) The scholiast on Cicero's speech against Clodius and Curio, gives, however, a different version of the history of Fundanius. He impeached, not Claudia, the daughter, but P. Claudius Pulcher, the son of Appius Caecus, for his impiety in giving battle contrary to the auspices, and for his defeat at Drepana. [CLAUDIUS No. 13.] When the centuries were preparing to vote, a thunder-storm interrupted the proceedings. Other tribunes then interposed, and prohibited the same impeachment being brought forward by the same accusers

twice in one year. Fundanius and his colleague, Junius Pullus, therefore changed the form of their action, and then succeeded. This account would make the tribuneship of Fundanius to fall earlier than the common story implies; since Claudia was not impeached until after her brother's death. (Schol. Bob. *in Cic.* p. 337. ed. Orelli.)

2. M. FUNDANIUS FUNDULUS, one of the plebeian aediles in B. C. 213. With his colleague, L. Villius Tappulus, he accused before the tribes, and procured the banishment of, certain Roman matrons, on a charge of disorderly life. (Liv. xxv. 2.) [W. B. D.]

FUNISULA'NUS, a person mentioned by Cicero in B. C. 51, and again in B. C. 49. He owed Cicero a considerable sum of money, and was not reckoned rich. (Cic. *ad Att.* v. 4, x. 15.)

FURFA'NIUS PO'STUMUS. [POSTUMUS.]

FU'RIAE. [EUMENIDES.]

FURINA, or FURRINA, an ancient Roman divinity, who had a sacred grove at Rome. (Cic. *de Nat. Deor.* iii. 18.) Her worship seems to have become extinct at an early time, for Varro (*de L. L.* vi. 19) states that in his day her name was almost forgotten. An annual festival (*Furinalia* or *Furinales feriae*) had been celebrated in honour of her, and a flamen (*flamen Furinalis*) conducted her worship. (Varro *de L. L.* v. 84, vii. 45.) She had also a temple in the neighbourhood of Satricum. (Cic. *ad Q. Frat.* iii. 1.) [L. S.]

FU'RIA GENS, patrician. This was a very ancient gens, and in early times its name was written Fusia, according to the common interchange of the letters *r* and *s* (Liv. iii. 4), as in the name Valerius and Valesius. History leaves us in darkness as to the origin of the Furia gens; but, from sepulchral inscriptions found at Tusculum (Gronov. *Thesaur.* vol. xii. p. 24), we see that the name Furius was very common in that place, and hence it is generally inferred that the Furia gens, like the Fulvia, had come to Rome from Tusculum. As the first member of the gens that occurs in history, Sex. Furius Medullinus, B. C. 488, is only five years later than the treaty of isopolity which Sp. Cassius concluded with the Latins, to whom the Tusculans belonged, the supposition of the Tusculan origin of the Furia gens does not appear at all improbable. The cognomens of this gens are ACULEO, BIBACULUS, BROCCHUS, CAMILLUS, CRASSIPES, FUSUS, LUSCUS, MEDULLINUS, PACILUS, PHILUS and PURPUREO. The only cognomens that occur on coins are *Brocchus*, *Crassipes*, *Philus*, *Purpureo*. There are some persons bearing the gentile name Furius, who were plebeians, since they are mentioned as tribunes of the plebs; and those persons either had gone over from the patricians to the plebeians, or they were descended from freedmen of some family of the Furii, as is expressly stated in the case of one of them. [L. S.]

FU'RIUS. 1. P. FURIUS, one of the *triumviri agro dando* who were appointed after the taking of Antium, in B. C. 467. (Liv. iii. 1.)

2. Q. FURIUS was pontifex maximus in B. C. 449: when the plebs returned from its secession to the Aventine, Q. Furius held the comitia at which the first tribunes of the plebs were appointed. (Liv. iii. 54.)

3. L. FURIUS was, according to some annalists, tribune of the plebs in B. C. 307, and prevented the comitia from electing App. Claudius, who was then censor, to the consulship, unless he consented to lay down his censorship, in accordance with the law. (Liv. ix. 42.)

4. M. FURIUS, defended M. Valerius in the senate from the charges which the Macedonian ambassadors brought against him, B. C. 201. (Liv. xxx. 42.) He seems to be the same as the M. Furius who in B. C. 200 served as legate under L. Furius [No. 5] in the war against the Gauls. (Liv. xxxi. 21.)

5. L. FURIUS, was praetor in the Gallic war, which ensued immediately after the close of the Hannibalian war, B. C. 200. He was stationed at Ariminum, and as the Gauls laid siege to Cremona he hastened thither with his army, and fought a great battle, in which the Gauls, after having sustained enormous losses, were routed and put to flight. This victory created great joy at Rome; and, on his return, L. Furius claimed the honour of a triumph, which, after some opposition on the part of the elder senators, was granted to him. (Liv. xxxi. 21, 47—49.)

6. C. FURIUS, was *duumvir navalis* in B. C. 178, during the war against the Istrians. He had ten ships at his command, to protect the coast as far as Aquileia. In B. C. 170 he served as legate, and was stationed in the island of Issa, with only two ships belonging to the islanders. But as the Roman senate feared lest Gentius, king of the Illyrians, should commence hostilities, eight ships were sent to him from Brundusium. (Liv. xli. 5, xliii. 11.)

7. P. FURIUS, the son of a freedman, was a partisan of Saturninus and Glaucia, and tribune in B. C. 100. After the murder of Saturninus, when the senate wanted to recal Metellus from exile, P. Furius opposed the senate, and refused to listen to the entreaties of the son of Metellus, who implored that tribune's mercy on his knees. After the expiration of his tribuneship, he was accused before the people for his actions during his tribuneship, and the infuriated multitude tore him to pieces in the forum. (Appian, *B. C.* i. 33; Dion Cass. *Fragm. Peiresc.* Nos. 105, 109, pp. 43, 45, ed. Reimarus.)

8. FURIUS, a navarchus of Heracleia, was, though innocent, put to death by Verres. He had written his defence, from which some passages are quoted by Cicero. (*In Verr.* v. 43.)

9. NUMERIUS FURIUS, a Roman eques of the time of Cicero, but otherwise unknown. (Cic. *de Orat.* iii. 23.)

10. P. FURIUS, an accomplice in the Catilinarian conspiracy. He was one of the military colonists to whom Sulla had assigned lands at Faesulae. (Cic. *in Cat.* iii. 6; Sall. *Cat.* 50.) [L. S.]

FU'RIUS, a Roman jurist, who was peculiarly skilful in the *jus praediatorium* (*Dict of Ant. s. v. Praes*), for being himself a praediator, he took a personal interest in the law relating to the subject. It was for this reason that Q. Mucius Scaevola, the augur, though learned himself in every department of the law, used to refer to Furius and Cascellius (who was also a praediator) the clients who came to consult him on praediatorian law. (Cic. *pro Balb.* 20; Val. Max. viii. 12. § 1.) This Furius is probably identical with C. CAMILLUS. [See Vol. I. p. 592, b.] [J. T. G.]

FU'RIUS ANTHIA'NUS. [ANTHIANUS.]

C. FUR'NIUS. 1. Tribune of the plebs, B. C. 445, who, as one of the tribunitian college, opposed the rogation, which was brought forward in that year for opening the consulship to the plebeians

(Dionys. xi. 52.) Livy (iv. 1) mentions the rogation, but not Furnius.

2. Tribune of the plebs B. C. 50 (Cic. *ad Att.* v. 2, 18), and a friend and correspondent of Cicero. (*Ad Fam.* x. 25, 26.) Cicero trusted to the exertions of Furnius, while tribune, to obtain for him his recal at the end of his first year as proconsul of Cilicia, and, after his return, a supplicatio or thanksgiving. (*Ad Fam.* viii. 10, ix. 24, xv. 14.) A clause, however, which Furnius inserted in his plebiscite, making the recal dependent on the Parthians remaining quiet until the month of August, B. C. 50, was unsatisfactory to Cicero, since July was the usual season of their inroads. (Cic. *ad Att.* vi. 1.) Furnius, as tribune, was opposed to the unreasonable demands of the oligarchical party at Rome, that Caesar should immediately and unconditionally resign his proconsulship of Gaul. (Cic. *ad Fam.* viii. 10.) After the breaking out of the civil war, he was sent by Caesar with letters to Cicero in March, B. C. 49. (Cic. *ad Att.* ix. 6, 11, vii. 19.) Cicero recommended Furnius to L. Munatius Plancus [PLANCUS], at that time, B. C. 43, proconsul in Transalpine Gaul (*ad Fam.* x. 1, 3, 4, 6, 8, 11, 12), and he was legatus to Plancus during the first war between Antony and Augustus, and until after the battle of Philippi, B. C. 42. During the war between Antony and the senate, Furnius apprised Cicero of the movements and sentiments of the Roman legions and commanders in Gaul and Spain, but his letters have not been preserved. (*Ad Fam.* x.) In the Perusine war, B. C. 41-2, Furnius took part with L. Antonius. [ANTONIUS, No. 14.] He defended Sentinum in Umbria against Augustus, and shared the sufferings of the "Perusina Fames." Furnius was one of three officers commissioned by L. Antonius to negotiate the surrender of Perusia, and his reception by Augustus was such as to awaken in the Antonian party suspicions of his fidelity. (Appian, *B. C.* v. 30, 40, 41; Dion Cass. xlviii. 13, 14.) In B. C. 35 he was prefect of Asia Minor, under M. Antony, where he took prisoner Sex. Pompeius, who had fled thither after his defeat by Agrippa, B. C. 36. (Appian, *B. C.* v. 137—142.) After the battle of Actium, B. C. 31, Furnius, through the mediation of his son C. Furnius, was reconciled to Augustus (Senec. *De Benef.* ii. 25), and received from him the rank of a consular senator (Dion Cass. lii. 42), and was afterwards appointed one of the supplementary consuls, in B. C. 29, which is the first time the name of Furnius appears on the consular Fasti. He was prefect of Hither Spain in B. C. 21. (Dion Cass. liv. 5; Flor. iv. 12.) Furnius is probably mentioned by the author, *De Oratoribus* (c. 21) among the speakers whose meagre and obsolete diction rendered their works impossible to read without an inclination to sleep or smile.

3. Son of the preceding, consul B. C. 17. He reconciled Augustus to his father, C. Furnius, who had been up to B. C. 31 a staunch adherent of M. Antonius. (Senec. *Benefic.* ii. 25.) It is doubtful whether the Furnius put to death by the senate in the reign of Tiberius, A. D. 26, for adultery with Claudia Pulchra, be the same person. (Tac. *Ann.* iv. 52.) [W. B. D.]

FUSCIA'NUS. [TUSCIANUS.]

FUSCUS, ARE'LLIUS, a rhetorician who flourished at Rome in the latter years of Augustus. He was of equestrian rank, but was degraded from it on account of some remarkable scandal attached to his life. (Plin. *H. N.* xxxiii. 12. § 152.) He instructed in rhetoric the poet Ovid (Senec. *Controv.* x. p. 157. Bip.), the philosopher Fabianus (Id. *Controv.* proem. ii.), and others. He declaimed more frequently in Greek than in Latin (*Suasor.* iv. p. 29), and his style of declamation is described by Seneca (*Controv.* proem. ii. p. 134), as more brilliant than solid, antithetical rather than eloquent. Seneca, however, highly commends his statement (*explicatio*) of an argument. (*Suasor.* iv.) His eulogy of Cicero (*Suasor.* vii. p. 50) is the most interesting specimen of his manner. The Suasoriae and Controversiae both abound in citations from the rhetorical exercises of Fuscus. His rival in teaching and declaiming was Porcius Latro [LATRO], and their styles seem to have been exact opposites. (Comp. *Controv.* ii. proem. and x. p. 157.) Pliny (*H. N.* xxxiii. 12. § 152) reproaches Fuscus with wearing silver rings. There were two rhetoricians of this name, a father and son, since Seneca generally affixes "pater" to his mention of Arellius Fuscus. The praenomen of one of them was Quintus. [W. B. D.]

FUSCUS, ARI'STIUS, a friend of the poet Horace. (*Sat.* i. 9. 61, *Ep.* i. 10.) Acro (*ad loc.*) calls Fuscus a writer of tragedies; Porphyrion (*ib.*) of comedies; while other scholiasts describe him as a grammarian. Since the names Viscus and Tuscus are easily convertible into Fuscus, Heinsius (*ad Ov. ex Pont.* iv. 16. 20) contends that Viscus (Hor. *Sat.* i. 9. 22) and Tuscus (Ov. *l. c.*), the author of a poem entitled *Phyllis*, should be read Fuscus. (See Jahn's *Jahrbuch d. Phil.* ii 4, p. 420, for the year 1829.) Horace addressed an ode (*Carm.* i. 22) and an epistle (*Ep.* i. 10) to Fuscus Aristius, whom he also introduces elsewhere (*Sat.* i. 9. 61; 10. 83). [W. B. D.]

FUSCUS, TI. CLAU'DIUS SALINA'TOR, a correspondent of the younger Pliny. (*Ep.* ix. 36, 40.) Fuscus was of a senatorian family, possessed of great eloquence and learning (Plin. *Ep.* vi. 11), and remarkable for his simplicity and sobriety of character. (vi. 26.) He was Hadrian's colleague in the consulship of A. D. 118. He married a daughter of Julius Servianus. (Plin. *Ep.* vi. 26; Dion Cass. lxix. 17; Westermann, *Römisch. Beredsamk.* § 84, 35.)

FUSCUS, son of the preceding, was put to death in his nineteenth year, with his father-in-law, Servianus, by Hadrian, who charged Fuscus with aspiring to the empire. (Spartian. *Hadrian.* 23.) Dion Cassius (lxix. 17) says that Fuscus and Servianus owed their death to imprudently expressing displeasure at Hadrian's choice of L. Commodus Verus for his successor. [W. B. D.]

FUSCUS, CORNE'LIUS, one of the most active adherents of Vespasian in his contest with Vitellius for the empire A. D. 69. In decision, zeal, and popularity with the soldiers, Tacitus ranks Fuscus second to Antonius Primus alone. [PRIMUS, ANTONIUS.] During Nero's reign, Fuscus lived in retirement on an estate inherited from noble ancestors; but he served under Galba, and was made by him procurator of Pannonia. In the war with Vitellius, the fleet at Ravenna elected Fuscus their leader, and under his command moved along the eastern coast of Italy, in concert with the troops of Vespasian. For his services at this time Vespasian rewarded Fuscus with the insignia and rank of praetor. Under Domitian Fuscus was

captain of the body-guard, and gave himself up to the luxurious profusion of the time. Juvenal describes him (iv. 112) as dreaming of battles in his marble house —

"Fuscus marmorea meditatus praelia villa."

Domitian, however, converted his dreams into reality, by sending him against the Dacians, who, under their king Decebalus, had recently defeated a Roman army, and were ravaging the province of Maesia. Fuscus passed the Danube, but suffered himself to be surprised by the Dacians, who destroyed his army, and captured his baggage and standards. Martial wrote an epitaph on Fuscus (*Ep.* vi. 76), in which he refers to the Dacian campaign. (Tac. *Hist.* ii. 86, iii. 4, 12, 42, 66, iv. 44; Suet. *Domit.* 6; Dion Cass. lxviii. 9; Oros. vii. 10; Tillemont, *Hist. des Empereurs*, vol. iii. p. 172; Francke, *Gesch. Trajan's*, p. 80.) Pliny (*Ep.* vii. 9) addressed a letter to Cornelius Fuscus, recommending translation as one of the best methods of attaining a pure, impressive, and copious style. But as his correspondent was preparing himself for the business of the forum, he can scarcely have been the Fuscus of Vespasian's time. He was probably the son. [W. B. D.]

FUSCUS, GELL'IUS, wrote some account of the life of Tetricus Junior, and is quoted by Trebellius Pollio. (*Tetric. Jun.* 25.)

FUSUS, a surname of the two families, MEDULLINUS and PACILUS, of the Furia Gens. Besides these, there are two members of the Furia Gens who occur in the Fasti, without any other surname than that of Fusus, but these probably belonged either to the Medullini or the Pacili, and must not be regarded as forming a separate family. They are:—

1. M. FURIUS FUSUS, consular tribune in B. C. 403. (Fasti Capitol.; Diod. xiv. 35.) Instead of him, Livy (v. 1) gives M. Postumius. This M. Furius Fusus must not be confounded with the great M. Furius Camillus, whose first consular tribunate Livy (*l. c.*) erroneously places in this year, but which in all probability belongs to B. C. 401. [CAMILLUS, No. 1.]

2. AGRIPPA FURIUS FUSUS, consular tribune in B. C. 391, the year before the taking of Rome by the Gauls. (Liv. v. 32; Fasti Capitol.)

G.

GABAEUS (Γαβαῖος), ruler of the Lesser or Hellespontine Phrygia, is mentioned by Xenophon (*Cyrop.* ii. 1. § 5) as one of the allies of the Assyrians against Cyrus and (the supposed) Cyaxares II. [CYRUS.] On the defeat of the Assyrians, Gabaeus made the best of his way back to his own country. (*Cyrop.* iv. 2. § 30.) [E. E.]

GABI'NIA GENS, plebeian. The name does not occur earlier than the second century B. C. There were no real family names in this gens, but only a few surnames, namely, CAPITO (CIMBER), SISENNA, which are accordingly given under GABINIUS. [J. T. G.]

GABINIA'NUS, SEX. JU'LIUS, a celebrated Roman rhetorician, who taught rhetoric in Gaul in the time of Vespasian. All further information concerning him is lost, but we know that he was spoken of by Suetonius, in his work *de Claris Rhetoribus*. (Tac. *de Orat.* 26; Euseb. *Chron. ad Vespas. ann.* 8.) [L. S.]

GABI'NIUS. 1. A.? GABINIUS, in B. C. 167, was placed by L. Anicius in the command of a garrison at Scodra in Illyricum, after the subjugation of king Gentius. (Liv. xlv. 26.)

2. A. GABINIUS, was tribune of the plebs, in B. C. 139, and introduced the first *Lex Tabellaria*, which substituted the ballot for open voting (*Dict. of Ant. s. v. Tabellariae Leges.*) Porcius Latro (*Declamat. c. Catilinam*, c. 19) mentions a Lex Gabinia, by which clandestine assemblies in the city were punishable with death, but it is not known to what age this law belongs, and even its existence has been doubted. (Heinec. *Antiq. Rom.* iv. tit. 17. § 47; Dieck, *Versuche über das Criminalrecht der Römer*, Halle, 1822, pp. 73, 74.)

3. A.? GABINIUS, was legatus in the Social War, and, in B. C. 89, after a successful campaign against the Marsi and Lucani, lost his life in a blockade of the enemy's camp. (Liv. *Epit.* 76; Flor. iii. 18. § 13; Oros. v. 18, calls him Caius.)

4. A. GABINIUS, fought at Chaeroneia in the army of Sulla as military tribune, and in the beginning of B. C. 81, was despatched by Sulla to Asia with instructions to Murena to end the war with Mithridates. He was a moderate and honourable man. (Plut. *Sull.* 16, 17; Appian, *Mithr.* 66; Cic. *pro Leg. Manil.* 3.)

5. A. GABINIUS, of uncertain parentage, was addicted in youth to expensive pleasures, and gave way to the seductions of dice, wine, and women. His carefully curled hair was fragrant with unguents, and his cheeks were coloured with rouge. He was a proficient in the dance, and his house resounded with music and song. If we may trust the angry invective of Cicero (*pro Sest.* 8, 9, *post Red. in Sen.* 4—8, *in Pison.* 11, *pro Domo* 24, 48), he kept the most vicious company, and led the most impure and profligate life. Having dissipated his fortune by such a course of conduct, he looked to official station as the means of repairing his shattered finances. In B. C. 66 he was made tribune of the plebs, and moved that the command of the war against the pirates should be given to Pompey. The proposed law did not name Pompey, but it plainly pointed to him, and was calculated to make him almost an absolute monarch. Among other provisions, it directed that the people should elect a commander whose imperium should extend over the whole of the Mediterranean, and to a distance of fifty miles inland from its coasts,—who should take such sums of money as he might think fit out of the public treasures, and should have a fleet of 200 sail, with unlimited powers of raising soldiers and seamen. This proposition was very pleasing to the people, on account of the scarcity of provisions, which the interruption of commerce by the pirates had occasioned; but it was equally displeasing to the senators, who distrusted the ambition of Pompey. Party-spirit was carried to such a height that serious riots ensued. Gabinius was in danger of his life from an attack of the senators. The senators, in turn, were assailed by the populace, who would perhaps have sacrificed the consul, Calpurnius Piso, to their fury, had not Gabinius effected his rescue, dreading the odium and severe re-action which such a catastrophe would have occasioned. When the day of the comitia for putting the rogatio to the vote arrived, Gabinius made himself remarkable by his answers to the affected

reasons of Pompey for declining the proposed command: "You were not born for yourself alone," he told Pompey, "but for your country." Trebellius attempted to stop the proceedings by his veto, whereupon Gabinius proposed that he should be deprived of his tribuneship. It was not until seventeen out of the thirty-five tribes had voted against his continuance in office, that Trebellius withdrew his opposition to the measure of his colleague. (Ascon. *in Cic. pro Cornel.*) If Gabinius had not carried his law, says Cicero (*post Red. in Sen.* 51), such were his embarrassments, that he must have turned pirate himself. He may have been privately rewarded by Pompey for his useful services, but the senate baffled him in his favourite project, by successfully opposing, or, at least, delaying, his election as one of the legates of Pompey, whom he hoped to follow into Asia. As Pompey expected to supersede L. Lucullus in the war against Mithridates, Gabinius endeavoured to excite obloquy against the pride and grandeur of Lucullus, by exhibiting in public a plan of his magnificent villa at Tusculum. Yet Gabinius himself afterwards, out of the profits of his office, built in the same neighbourhood so splendid and costly a mansion, that the villa of Lucullus was a mere hut in comparison.

Gabinius was the proposer of a law regulating loans of money made at Rome to the provincials. If more than twelve per cent. were agreed to be paid as annual interest, the law of Gabinius prevented *any action at all* from being brought on such an agreement. When M. Brutus lent the Salaminii a sum of money, at interest of four per cent. monthly, or forty-eight per cent. yearly, and obtained a decree of the senate, dispensing with the law of Gabinius in his case, and directing "ut jus diceretur ex ista syngrapha," Cicero held that the decree of the senate did not give such force to the agreement as to render valid the excess of interest above the legal rate. (*Ad Att.* vi. 2. § 5.)

We read of another Lex Gabinia, by which the senate was directed to give audience to ambassadors from the 1st of February to the 1st of March. By a previous Lex Pupia the senate was prohibited in general terms from assembling on comitial days. Under these laws arose the question whether the senate might be legally assembled on a comitial day, occurring in February, or whether such days were not tacitly excepted from the Lex Gabinia. (*Ad Qu. Fr.* ii. 13.)

In B. C. 61 Gabinius was praetor, and in B. C. 59 he and L. Piso were chosen consuls for the ensuing year. In the interval between his tribunate and his praetorship he appears to have been engaged in military service in the East, and to have accompanied M. Scaurus to Judea, where, in the contest between the Maccabees, he received a bribe of 300 talents from Aristobulus. (Joseph. *Ant.* xiv. 2, 3, 4.)

The consuls, Gabinius and Piso, had previously been gained over to the party of Clodius, who promised to use his influence in procuring for them lucrative governments. Piso was to get Macedonia, with Greece and Thessaly, and Gabinius was to get Cilicia; but, upon the remonstrance of Gabinius, Cilicia was exchanged for the richer government of Syria, which was erected into a proconsular province, on the ground of the incursions of the Arabs.

It was during the consulship of Gabinius that the exile of Cicero occurred; and the conduct of Gabinius in promoting the views of Clodius produced that extreme resentment in the mind of Cicero, which afterwards found vent on many occasions. The consuls, by an edict, prohibited the senate from wearing mourning for the banished orator, and some of the spoils of Cicero's Tusculan villa were transferred to the neighbouring mansion of Gabinius. However, when Clodius quarrelled with Pompey, Gabinius remained true to his original patron, and thus exposed himself to the violence of Clodius, who broke his fasces, and, by a *lex sacrata*, dedicated his property to the gods.

It is not easy to trace with chronological accuracy the proceedings of Gabinius in his proconsular government of Syria. When he arrived in Judea, he found the country in a state of agitation. The dispute between the two brothers, Hyrcanus and Aristobulus, had been decided in favour of the former. Pompey had given to Hyrcanus the office of high-priest, and had carried away as prisoners Aristobulus, with two of his daughters, and his two sons, Alexander and Antigonus; but Alexander, on his way to Italy, escaped from custody, returned to Judea, and dispossessed Hyrcanus. Gabinius soon compelled Alexander to sue for favour, and effected the restoration of Hyrcanus to the high priesthood. He next made an important change in the constitution of the government of Judea, by dividing the country into five districts, in each of which he created a supreme council. (Joseph. *Ant.* iv. 10, *de Bell. Jud.* i. 6.) It was perhaps on account of some of his successes in Judea that Gabinius made application to the senate to be honoured with a *supplicatio*; but the senate, in order to evince their hostility to him and his patron Pompey, slighted his letter, and rejected his suit—an affront which had never before been offered, under similar circumstances, to any proconsul. (*Ad Qu. Fr.* ii. 8.) As the refusal of the senate occurred in the early part of the year B. C. 56, Drumann (*Gesch. Roms.* vol. iii. p. 47, n. 35) thinks that it referred to some successes of Gabinius over the Arabs, previous to his campaigns in Judea.

Gabinius now sought for other enemies, against whom he might profitably turn his arms. Phraates, king of Parthia, had been murdered by his two sons, Orodes and Mithridates, who afterwards contended between themselves for the crown. Mithridates, feeling himself the weaker of the two, by presents and promises engaged Gabinius to undertake his cause, and the Roman general had already crossed the Euphrates with his army, when he was invited to return by the prospect of a richer and an easier prey.

Ptolemy the Piper (Auletes), having offended the Alexandrians by his exactions and pusillanimity, had been driven from his kingdom. While he was absent, soliciting the senate of Rome to assist in his restoration, the Alexandrians made his daughter Berenice queen, and invited Seleucus Cibiosactes to marry her, and share her throne. He accepted the proposal, notwithstanding the opposition of Gabinius, but was shortly afterwards strangled by order of his wife, who thought him a mean-spirited man, and soon grew tired of his society. After the death of Cibiosactes, Archelaus (the son of that Archelaus who had commanded the army of Pontus against Sulla in the Mithridatic war) became ambitious to supply his place. Ar-

chelaus pretended to be a son of Mithridates the Great, and had joined the Roman army with the intention of accompanying Gabinius into Parthia. Gabinius opposed the ambitious design of Archelaus, who, nevertheless, made his escape from the Roman army, reached Alexandria, married Berenice, and was declared king. Dion Cassius thinks (xxxix. 57) that Gabinius, wishing to enhance the value of his own services by having a general of some ability to contend against, connived at the escape of Archelaus.

Such was the state of affairs in Egypt when Ptolemy came to Gabinius with recommendatory letters from Pompey. Moreover, he promised to pay Gabinius a large sum of money (10,000 talents) if he were restored to his kingdom by the assistance of the proconsul. The enterprise was displeasing to the greater part of the Roman officers, since it was forbidden by a decree of the senate, and by an oracle of the Sibyl; but Gabinius was encouraged in his plan of assisting Auletes by M. Antony, the future triumvir, who commanded the Roman cavalry; and he was supplied with money, arms, and provisions, by Antipater of Idumea, who required the friendship of the Romans to assist him in the subjugation of the Maccabees. M. Antony, who was sent forward with the cavalry to seize the passes of Egypt, was put in possession of Pelusium, the key of the kingdom. Archelaus was killed in action, and Gabinius remained master of Alexandria. He now found the whole of Egypt at his disposal, and resigned the kingdom to Ptolemy, who not only put his daughter Berenice to death, but ordered the execution of the richest of the Alexandrians, that with their spoils he might the better satisfy the engagements he had entered into with Gabinius.

Upon the return of Gabinius to Judea, he found Alexander, the son of Aristobulus, again in arms, and, after defeating him at Tabor, administered the government of the country, in conformity with the counsels of Antipater. (Joseph. *Ant.* xiv. 6.)

Meanwhile a storm had been brewing at Rome, where Gabinius knew that he would have to encounter not only the hostility of the optimates, but all the unpopularity which his personal enemies could excite against him. He had given umbrage to the Romans in Syria, especially to the publicani of the equestrian order, whose profits were diminished by the depredations of the pirates along the Syrian coast, which Gabinius had left unguarded during his expedition to Egypt.

The recal of Gabinius from his province had been decreed in B. C. 55, but he did not depart until his successor, M. Crassus, had actually made his appearance, in B. C. 54. He lingered on the road, and his gold travelled before him, to purchase favour or silence. To cover his disgrace, he gave out that he intended to demand a triumph, and he remained some time without the city gates, but, finding delay useless, on the 28th of September, B. C. 54, he stole into the city by night, to avoid the insults of the populace. For ten days he did not dare to present himself before the senate. When at length he came, and had made the usual report as to the state of the Roman forces, and as to the troops of the enemy, he was about to go away, when he was detained by the consuls, L. Domitius Ahenobarbus and App. Claudius, to answer the accusation of the publicani, who had been in attendance at the doors, and were called in to sustain their charge. He was now attacked on all sides. Cicero, especially, goaded him so sharply, that he was unable to contain himself, and, with a voice almost choked with passion, called Cicero *an exile*. An *émeute* succeeded. The senate to a man rose from their seats, pressed round Gabinius, and manifested their indignation as clamorously as the warmest friend of Cicero could desire. (*Ad Qu. Fr.* iii. 2.)

Three accusations were brought against Gabinius. The first of these was for *majestas*, in leaving his province, and making war in favour of Ptolemy Auletes, in defiance of the Sibyl, and the authority of the senate. In this accusation Cicero gave evidence, but, at the instance of Pompey, did not press severely upon Gabinius. Pompey prevailed upon him not to be the prosecutor, but could not, with the most urgent solicitation, induce him to undertake the defence. The prosecutor was L. Lentulus, who was slow and backward. The judges, by a majority of 38 to 32, acquitted Gabinius, on the ground that the words of the Sibyl applied to other times and another king. (Dion Cass. xxxix. 55.) The majority who voted for his acquittal were suspected of corruption, as was Lentulus of prevarication. An inundation of the Tiber, which occurred about this time, was attributed to the anger of the gods at the escape of Gabinius. (*Ad Qu. Fr.* iii. 7.)

The second prosecution was *de repetundis ex lege Julia*, for the illegal receipt of 10,000 talents from Ptolemy Auletes. Out of several candidates for the honour of conducting the accusation, M. Cato, the praetor, selected C. Memmius. Cicero now could no longer resist the importunity of Pompey, and undertook the defence, though he felt that the part was sorely derogatory to his self-respect, and to his reputation for consistency; for no one had laboured with greater assiduity than he had, ever since his return from exile, to blacken the character of Gabinius. A fragment from the notes of Cicero's speech for Gabinius has been preserved by Hieronymus (*Adv. Rufin.*, ed. Paris, vol. iv. p. 351), but his advocacy was unsuccessful, notwithstanding the favourable testimony of the Alexandrine deputies and of Pompey, backed by a letter from Caesar. Dion Cassius indeed (xlvi. 8) makes Q. Fufius Calenus hint that the success of the prosecution was due to the mode of conducting the defence. Gabinius went into exile, and his goods were sold, to discharge the amount at which the damages were estimated. As the produce of the sale was not sufficient to cover the estimated sum, a suit was instituted, under the same *Lex Julia de repetundis*, against C. Rabirius Postumus, who was liable to make up the deficiency, if it could be proved that the money illegally received by Gabinius had come to his hands. Thus the cause of C. Rabirius Postumus (who was also defended by Cicero) was a supplementary appendage to the cause of Gabinius. [RABIRIUS POSTUMUS.]

Upon the exile of Gabinius the third accusation dropped, which charged him with *ambitus*, or illegal canvassing, and was entrusted to P. Sulla, as prosecutor, with the assistance of Caecilius and Memmius.

In B. C. 49 he returned from exile, upon the call of Caesar, but he took no part in direct hostilities against Pompey. After the battle of Pharsalia, he was despatched to Illyricum with the newly

levied troops, in order to reinforce Q. Cornificius. Fearing the fleet of the Pompeiani, he went by land, and, on his march, was much harassed by the Dalmatians. In the neighbourhood of Salonae, after having lost more than 2000 men in an engagement with the natives, he threw himself into the town with the remainder of his forces, and for some time defended himself bravely against M. Octavius, but, in a few months, he was seized with a mortal illness, and died about the end of the year B. C. 48, or the beginning of the following year. (Appian, *Illyr.* 12 and 27, *Bell. Civ.* ii. 59; Dion Cass. xlii. 11, 12.)

(A. Rachenstein, *Ueber A. Gabinius ein Programm.* 8vo. Aarau. 1826; Drumann, *Gesch. Roms.* vol. iv. pp. 40—62, where all the authorities are collected.)

6. A. GABINIUS SISENNA, the son of No. 5, by his wife Lollia, accompanied his father to Syria, and remained in that province, with a few troops, while his father was engaged in restoring Ptolemy Auletes to the throne of Egypt. When Memmius was exciting the people against his father, he flung himself at the feet of Memmius, who treated him with indignity, and was not softened by his supplicating posture. In classical writers he is never spoken of by any other name than Sisenna. (Val. Max. viii. 1. § 3; Dion Cass. xxxix. 56.)

7. P. GABINIUS CAPITO was praetor in B. C. 89, and afterwards propraetor in Achaia, where he was guilty of extortion, for which, upon his return to Rome, he was accused by L. Piso (whom the Achaei had selected as their patronus), and condemned. (Cic. *pro Arch.* 5, *Div. in Caecil.* 20.) Lactantius (i. 6) mentions him as one of the three deputies who were sent in B. C. 76 to Erythrae to collect Sibylline prophecies.

8. P. GABINIUS CAPITO (perhaps a son of No. 7) was one of the most active of Catiline's accomplices. When questioned by Cicero, who sent for him after the arrest of the Allobrogian deputies, he at first boldly denied having had any communication with them. He was afterwards consigned to the custody of M. Crassus, and executed. He seems to be the same as C. Gabinius Cimber. (Sall. *Bell. Cat.* 17, 40, 44, 47, 55; Cic. *in Cat.* iii. 3, 5, 6, iv. 6.) [J. T. G.]

GA'BIUS API'CIUS. [APICIUS, No. 2.]

GA'BIUS BASSUS. [BASSUS.]

GA'BRIAS. [BABRIAS.]

GABRIE'LIUS (Γαβριήλιος), prefect of Byzantium, under the emperor Justinian. The Greek Anthology contains an inscription for his statue, by Leontius (Brunck, *Anal*, vol. iii, p. 103; Jacobs, *Anth. Graec.* vol. iv. p. 74), and one epigram by Gabriel himself. (Brunck, *Anal.* vol. iii. p. 7; Jacobs, *Anth. Graec.* vol. iii. p. 228.) The astrological writer, Johannes Laurentius Lydus, inscribed three of his books to Gabriel. There are several ecclesiastical writers of this name, but they are of no importance. (Fabric. *Bibl. Graec.* vol. iv. pp. 156, 475; Jacobs, *Anth. Graec.* vol. xiii. pp. 895-6.) [P. S.]

GA'DATAS (Γαδάτας), an Assyrian satrap, revolted to Cyrus, according to Xenophon in the Cyropaedeia, to revenge himself on the king of Assyria, who had had him made an eunuch because, being a handsome man, one of the royal concubines had cast on him an eye of favour. Having found means to betray to Cyrus an important fortress, his province was invaded by the Assyrian king; but Cyrus hastened to his relief, and saved him and his forces at a very critical moment. After this Gadatas, through fear of the Assyrians, left his satrapy and joined the army of Cyrus, to whom he proved of great use, through his knowledge of the country. On the capture of Babylon, the king was slain by Gadatas and GOBRYAS. (Xen. *Cyrop.* v. 2. § 28, 3. §§ 8—29, 4. §§ 1—14, 29—40, vii. 5. §§ 24—32.) [E. E.]

GAEA or GE (Γαῖα or Γῆ), the personification of the earth. She appears in the character of a divine being as early as the Homeric poems, for we read in the Iliad (iii. 104) that black sheep were sacrificed to her, and that she was invoked by persons taking oaths. (iii. 278, xv. 36, xix. 259, *Od.* v. 124.) She is further called, in the Homeric poems, the mother of Erechtheus and Tithyus. (*Il.* ii. 548, *Od.* vii. 324, xi. 576; comp. Apollon. Rhod. i. 762, iii. 716.) According to the Theogony of Hesiod (117, 125, &c.), she was the first being that sprang from Chaos, and gave birth to Uranus and Pontus. By Uranus she then became the mother of a series of beings, — Oceanus, Coeus, Creius, Hyperion, Iapetus, Theia, Rheia, Themis, Mnemosyne, Phoebe, Thetys, Cronos, the Cyclopes, Brontes, Steropes, Arges, Cottus, Briareus, and Gyges. These children of Ge and Uranus were hated by their father, and Ge therefore concealed them in the bosom of the earth; but she made a large iron sickle, gave it to her sons, and requested them to take vengeance upon their father. Cronos undertook the task, and mutilated Uranus. The drops of blood which fell from him upon the earth (Ge), became the seeds of the Erinnyes, the Gigantes, and the Melian nymphs. Subsequently Ge became, by Pontus, the mother of Nereus, Thaumas, Phorcys, Ceto, and Eurybia. (Hes. *Theog.* 232, &c.; Apollod. i. 1. § 1, &c.) Besides these, however, various other divinities and monsters sprang from her. As Ge was the source from which arose the vapours producing divine inspiration, she herself also was regarded as an oracular divinity, and it is well known that the oracle of Delphi was believed to have at first been in her possession (Aeschyl. *Eum.* 2; Paus. x. 5. § 3), and at Olympia, too, she had an oracle in early times. (Paus. v. 14. § 8.) That Ge belonged to the θεοὶ χθόνιοι, requires no explanation, and hence she is frequently mentioned where they are invoked. (Philostr. *Vit. Apoll.* vi. 39; Ov. *Met.* vii. 196.) The surnames and epithets given to Ge have more or less reference to her character as the all-producing and all-nourishing mother (*mater omniparens et alma*), and hence Servius (*ad Aen.* iv. 166) classes her together with the divinities presiding over marriage. Her worship appears to have been universal among the Greeks, and she had temples or altars at Athens, Sparta, Delphi, Olympia, Bura, Tegea, Phlyus, and other places. (Thuc. ii. 15; Paus. i. 22. § 3, 24. § 3, 31. § 2, iii. 11. § 8, 12. § 7, v. 14. § 8, vii. 25. § 8, viii. 48. § 6.) We have express statements attesting the existence of statues of Ge in Greece, but none have come down to us. At Patrae she was represented in a sitting attitude, in the temple of Demeter (Paus. vii. 21. § 4), and at Athens, too, there was a statue of her. (i. 24. § 3.) Servius (*ad Aen.* x. 252) remarks that she was represented with a key.

At Rome the earth was worshipped under the name of *Tellus* (which is only a variation of *Terra*). There, too, she was regarded as an infernal divinity

(θέα χθόνια), being mentioned in connection with Dis and the Manes, and when persons invoked them or Tellus they sank their arms downwards, while in invoking Jupiter they raised them to heaven. (Varro, *de Re Rust.* i. 1. 15; Macrob. *Sat.* iii. 9; Liv. viii. 9, x. 29.) The consul P. Sempronius Sophus, in B. C. 304, built a temple to Tellus in consequence of an earthquake which had occurred during the war with the Picentians. This temple stood on the spot which had formerly been occupied by the house of Sp. Cassius, in the street leading to the Carinae. (Flor. i. 19. § 2; Liv. ii. 41; Val. Max. vi. 3. § 1; Plin. *H. N.* xxxiv. 6, 14; Dionys. viii. 79.) Her festival was celebrated on the 15th of April, immediately after that of Ceres, and was called Fordicidia or Hordicidia. The sacrifice, consisting of cows, was offered up in the Capitol in the presence of the Vestals. A male divinity, to whom the pontiff prayed on that occasion, was called Tellumo. (Hartung, *Die Relig. der Röm.* vol. ii. p. 84, &c.)

GAEE'OCHUS (Γαιήοχος), that is, "the holder of the earth," is a common epithet of Poseidon (Hom. *Od.* xi. 240), and near Therapne, in Laconia, he had a temple under the name of Gaeëochus. (Paus. iii. 20. § 2.) But the name is also given to other divinities to describe them as the protectors and patrons of certain districts, *e. g.* Artemis Gaeëochus at Thebes. (Soph. *Oed. Tyr.* 160.) [L. S.]

GAETU'LICUS, a poet of the Greek Anthology, whose epigrams are variously inscribed in the Palatine MS., Γαιτουλίου, Γαιτουλίκου, Γαιτουλίχου, Γαιτούλλου, Γαιτουλικίου, and in the Planudean Anthology, Γετουλίου. The Anthology contains nine pleasing epigrams by him on various subjects (Brunck, *Anal.* vol. ii. p. 166; Jacobs, *Anth. Graec.* vol. ii. p. 151.) Several scholars have identified him with Cn. Lentulus Gaetulicus, the Roman historical writer and poet, under Tiberius [LENTULUS]. For this there is no authority except the name, and an objection arises from the fact that the Greek epigrams of Gaetulicus are quite free from the licentious character which Martial (i. Praef.; Plin. *Epist.* v. 3. § 5) and Sidonius Apollinaris (*Epist.* ii. 10, p. 148; *Carm.* ix. p. 256) agree in attributing to the verses of the Roman poet. (Jacobs, *Anth. Graec.* vol. xiii. p. 896; Fabric. *Bibl. Graec.* vol. iv. pp. 475, 476.) [P. S.]

GAINAS. [ARCADIUS.]

GAIUS. [CAIUS.]

GAIUS. Of the personal history of this famous jurist scarcely any thing is known. Even the spelling of his name has been as fruitful a subject of controversy as the orthography of our own Shakespeare or Shakspere. Some have chosen to write Caius instead of Gaius, and, in favour of this spelling, quote Quintilian (i. 7. § 28). "Quid? quae scribuntur aliter quam enuntiantur? Nam et Gaius C litera notatur, quae inversa (Ɔ) mulierem significat." They understand this passage to mean that the word which is spelt with a C is pronounced with a G; but Quintilian is here speaking of *notae*, and the true meaning may be, that the word which, when written at length, is written Gaius, and is pronounced as it is written, is yet designated shortly by the *nota* C, which is different from its initial letter. Caius was undoubtedly the original spelling, used at a time when the letter C, which occupies in the Roman alphabet the place of Gamma in the Greek, had, in some cases, the power of Gamma. Caius was always pronounced Gaius, and was written in Greek Γάιος, while in other words, as Cicero, which was written in Greek Κικέρων, the initial C had a power distinct from Gamma. It was in the beginning of the sixth century of the city that the letter G was introduced into the Roman alphabet, by Spurius Carvilius (Plut. *Prob. Rom.* 54), and thenceforward the difference of pronunciation began to be indicated by a difference of notation; but in some cases, as Caius and Cneus, the change was slowly introduced. Probably at the time when Gaius lived, and certainly in the time of Justinian, his name was generally spelt, as it was pronounced, with a G, although the initial *nota* C still continued in use. This appears from inscriptions, and from the best manuscripts. In the Florentine manuscript of the Digest, the praenomen Gaius is always spelt with a G, there being no difference whether the word is used by itself, or as a praenomen, followed by other names. (Dausquius, *Orthographia Latini Sermonis Vetus et Nova*, vol. ii. p. 70, fol. Paris, 1677; Grotefend, in Ersch and Gruber's *Alg. Encyc.*, under the letter C; Schneider, *Elementarlehre der Lateinischen Sprache*, i. 1, p. 233.)

In early times the name was trisyllabic, like the Greek Γάϊος (Catull. x. 30; Mart. ix. 94, xi. 37; Stat. *Sylv.* iv. 9, 22), but, in times of less pure Latinity, it was pronounced as a dissyllable. (Auson. *Epig.* 75.) It had a meaning in ancient Latin, as in modern Tuscan, equivalent to the English *Gay*, and was connected by etymologists with the Greek γαίω, whence the names Caius and Caia were thought peculiarly appropriate to the marriage ceremony. "Caii dicti a gaudio parentum," says C. Titius Probus in his treatise *De Nominibus*, &c.

As Gaius is known by no other appellation, some have supposed that he had no other, but was either a freedman or a foreigner. Then as to his birthplace: some have fancied that he was a Greek, because he understood Greek; and some that, like Justinian, he was a native of Illyricum, because Justinian thrice calls him Gaius *noster*. (Prooem. Inst. § 6, Inst. 4. tit. 18. § 5; Const. *Omnem.* § 1.) Some have thought that Gaius was his gentile or family name, and, relying on the supposed authority of a manuscript of the *Breviarium Alaricianum*, or Westgothic *Lex Romana*, have given him the praenomen Titus. The origin of this supposition is probably due to some passages in the *Corpus Juris* (e. g. Cod. 6. tit. 3. s. 9), where Gaius is employed as a fictitious name, and is found in connection with other fictitious names, as Titus, Titius, Lucius. Others, believing that Gaius was a praenomen, have attributed to him the cognomen Noster, because not only does Justinian in the passages we have cited so call him, but the phrase Gaius Noster is used by Pomponius in Dig. 45. tit. 3. s. 39. It is scarcely necessary to say, that Noster in this form of expression usually refers to that literary intimacy with which we regard a favourite author. Yet, partly because Gaius is called by Justinian Noster, and partly on account of some passages in the mutilated and corrupted Westgothic compendium of the Institutes of Gaius, Vacca and other learned civilians inferred that Gaius was a Christian! Some, not content with Noster, and misled by a false reading in Gellius (ii. 4), have given him the cognomen

Bassus, thus confounding him with Gabius Bassus the grammarian.

To proceed to less futile or more plausible conjectures, some have tried to identify Gaius with Laelius, or Laelius Felix, for both Gaius and Laelius Felix wrote notes on Q. Mucius Scaevola. (Gaius, i. 188; Gell. xv. 27.) In favour of the compound Gaius Laelius Felix are quoted two passages from the Digest, in one of which (Dig. 5. tit. 3. s. 43) Gaius says, "Et *nostra quidem aetate* Serapias, Alexandrina mulier, ad Divum Hadrianum perducta est cum quinque liberis, quos uno fetu enixa est;" and in the other (Dig. 5. tit. 4. s. 3), Paulus reports, "Sed et Laelius scribit *se vidisse* in Palatio mulierem liberam, quae ab Alexandria perducta est ut Hadriano ostenderetur, cum quinque liberis, ex quibus quatuor eodem tempore enixa (inquit) dicebatur, quintum post diem quadragesimum." A comparison of these passages is against the identity of Gaius and Laelius, for, not to mention the variation between their accounts, Laelius speaks more circumstantially, as an eye-witness, while Gaius writes as if mentioning a fact which he knew only from rumour. By the phrase *nostra aetate*, he probably intends to denote that the extraordinary birth took place after he himself was born, but the words may have a wider acceptation, and refer to living memory generally.

It has been guessed that Gaius was closely connected by relationship with Pomponius, for, on the one hand, Pomponius calls Gaius "Gaius noster" (*l. c.*), and, on the other hand, Gaius calls Pomponius simply Sextus (Gaius, ii. 218), but it is not certain that, in this last-cited passage, Pomponius is meant, and, if he be, Gaius is not singular in alluding to him by his praenomen simply, for Ulpian does the same. (Dig. 29. tit. 5. s. 1. § 27.)

Two passages, which closely agree with fragments attributed in the Digest to the *Enchiridion* of Pomponius (Dig. 2. tit. 2. s. 2. § 22 and § 24), are cited by Joannes Lydus (*De Magistrat.* i. 26 and 34), as from the commentary of Gaius on the Twelve Tables. From the contents of these passages, it is not unlikely that something of similar import would be inserted in an introduction to a commentary on the Twelve Tables, and that the agreement between Gaius and Pomponius may have been produced, not by the latter borrowing from the former, but by both borrowing from the same source, namely, M. Junius Gracchanus, who wrote upon the ancient magistracies of Rome. [GRACCHANUS.] But it is also not impossible, that in compiling from the title *De Origine Juris* (Dig. 1. tit. 2), Lydus may have seen the heading of the first fragment, which is taken from Gaius, and have overlooked the heading of the second, which is taken from Pomponius. Yet it must be admitted that he afterwards (i. 48) cites as from Pomponius another passage taken from the same second fragment. (Dig. 1. tit. 2. s. 2. § 34.) The first fragment from Gaius, and the second from Pomponius, run together in sense, reading as if the former were the preface to the latter; and in this way, with the simple heading "Gaius li°. i°." they are introduced by Magister Vacarius* into his elementary work on Roman law. (Wenck, *Magister Vacarius*, p. 91.)

One of the conjectures, which has found numerous supporters, is, that the full designation of Gaius is C. Cassius Longinus, and that he is referred to by his praenomen simply, in order to distinguish him from an elder C. Cassius, the eminent follower of Capito and Masurius Sabinus, and the head of the Cassiani, a sect to which Gaius adheres with strict devotion. C. Cassius is thrice cited in the Digest by his praenomen Gaius, —twice by Javolenus, *libro* ii. *ex Cassio*, in Dig. 35. tit. 1. s. 54, and *libro* xi. *ex Cassio*, in Dig. 46. tit. 3. § 78,—and once by Julianus, in a passage where Sabinus and Gaius are coupled. (Dig. 24. tit. 3. s. 59.) Where Pomponius uses the expression "Gaius noster" (Dig. 45. tit. 3. s. 39), it is not certain that C. Cassius was not meant, for Pomponius was one of the Cassiani. There is, however, strong reason for supposing that Pomponius refers to our Gaius, inasmuch as the fragment in which the expression occurs is taken from the 22nd book of Pomponius *ad Q. Mucium*, and we know that Gaius speaks of a similar work of his own, "*In his libris, quos ex Q. Mucio fecimus*" (ii. 188). Gaius himself always quotes C. Cassius simply as Cassius, not as C. Cassius. Servius (*ad Virg. Georg.* ii. v. 306, 307) says, "Apud majores omne mercimonium in permutatione constabat, quod et Gaius Homerico confirmat exemplo." Now, we find from Inst. 3. tit. 23. § 2, and from Dig. 18. tit. 1. § 1, that C. Cassius and Proculus quoted Homer (*Il.* vii. 472—475) to prove that barter was a case of *emtio et venditio*. But the very same lines are cited by Gaius (iii. 141), and they seem to have been a trite quotation among the earlier jurists of his school, so that it is doubtful whether our jurist or C. Cassius is referred to by Servius, the commentator on Virgil.

It would be useless to mention all the *niaiseries* of those who have written on the age of Gaius. Some divide Gaius Juventius (Dig. 1. tit. 2. s. 2. § 42) into two persons, and so make Gaius a disciple of L. Mucius; others perform the same division on Gaius Aulus Ofilius or Gaius Ateius Pacuvius (Dig. 1. tit. 2. s. 2. § 44), and so make Gaius one of the disciples of Servius Sulpicius. But the most common error has consisted in the assignation of too late rather than too early a date; and Hugo's authority (*Civilist. Mag.* vol. ii. p. 358—378) for some time gave currency to the opinion which had previously been maintained by Raevardus and Conradi, that Gaius was a contemporary of Caracalla, who is designated in the Digest by the name of Antoninus. There are certainly some circumstances difficult to account for, which might naturally have led to this belief. The *Institutiones* of Gaius were an ordinary text book of instruction before the time when Justinian reformed the legal course appointed for students. Four *libri singulares* of the same author (1. *De Re Uxoria*, 2. *De Tutelis*, 3 and 4. *De Testamentis et Legatis*) were similarly honoured as text books. Such parts of the *Institutiones* and the *Libri Singulares* as were thought to be of practical use were taught in the lectures of the professors, while other parts were passed over as antiquated. Why was it that Gaius should be

* Magister Vacarius taught the civil law in this country about the middle of the twelfth century, and, after being silenced by king Stephen, seems to have retired to the abbey *De Fontibus*, by which we understand *Fountains* Abbey, near Ripon, not, as Wenck imagines (p. 46. n. 6), an abbey at *Wells*, in Somersetshire.

preferred for instruction to Papinian, Paulus, and Ulpian, unless he were a more modern and therefore, for some purposes, a more useful writer than those celebrated jurists? Why also, it has been asked, was Gaius, in preference to names as eminent as his, introduced into the Westgothic *Lex Romana?* Why were the Institutes of Gaius made to serve as a basis for those of Justinian, if it were not that nothing more applicable to the state of the law then in force were extant? The only answer that can be given to such inquiries is that good elementary works, when they take ground unoccupied before, are not easily dispossessed. Are not *Blackstone's Commentaries*, and even *Coke on Littleton*, still in the hands of English law students, notwithstanding the legislative changes which have superseded great parts of their contents? Later compilers content themselves with the path of those who have gone before; and we find in the fragments of an elementary work of Ulpian (the *Tituli ex Corpore Ulpiani*), who is now known to have been posterior to Gaius, clear proof of the influence which the earlier jurist exercised over the writings of his successor.

A fact which has occasioned much surprise is, that Gaius is not once quoted in the Digest by any other jurist, unless we except the mention of his name in a passage of Pomponius (Dig. 45. tit. 3. § 39), which, as we have seen, may possibly refer to C. Cassius. The only probable explanation of this fact is that Gaius was rather a teacher of law than a practical jurist, whose opinions derived authority from imperial sanction. He was not one of the *prudentes quibus permissum est jura condere* (Gaius, i. 7). The jurists who were armed with that *jus respondendi*, which was first bestowed by Augustus, partook of the emperor's prerogative, and their *responsa* had a force independent of their intrinsic reasonableness, and superior to the best considered opinion of an unprivileged lawyer. Except in the case of a very few writers of the highest eminence in their profession, it would at this day be considered a breach of etiquette to cite the opinion of a modern legal author in an English court. For a privileged Roman jurist to refer to a mere teacher of law, however learned, or to an unauthorised, or rather, unprivileged practitioner, however experienced, would probably have been deemed as unprofessional as for an English barrister to cite in court a clever treatise written by a contemporary below the bar, instead of seeking his authorities in the decisions of judges, and in the dicta of the recognised sages of the law.

That this is the true explanation of the silence of other jurists with respect to Gaius may be inferred from a constitution of Theodosius II. and Valentinian III., despatched from Ravenna to the senate of Rome in A. D. 436. (Cod. Theod. 1. tit. 4. s. 3.) By that rescript the same authority is given to the writings of Gaius as to the writings of Papinian, Paulus, Ulpian, and Modestinus. Hence it may be inferred that Gaius was previously in a different and inferior position with respect to authority. *All* the writings of these five jurists (with the exception, subsequently specified, of the *Notae* of Paulus and Ulpian on Papinian) are invested with authority, as if to obviate the question as to the date when they were written, for a treatise written by a jurist before he received the *jus respondendi* probably derived no legal force from the subsequent gift of that privilege to the author. This constitution proves the great importance that was attached to the citation of a legal writer by name in the work of another jurist, for it proceeds to make the citation of other writers by the five great jurists we have mentioned a test of the authority of the writers cited. If, for example, Gaius any where cites Julianus, the citation is to be taken as proof that Julianus is a writer of authority; and legal force is given, not only to the passage or opinion of Julianus so cited, but to all the legal remains which can be proved to belong to Julianus, and which, upon a collation of manuscripts, present a certain text. The works of Papinian, Paulus, Gaius, Ulpian, and Modestinus (for such is the unchronological order in which these names are mentioned), together with the works of all the other jurists who are cited by any one of them, are made the criteria of legal science. If, in the works of ten jurists, passages can be found in favour of one opinion, and nine jurists only can be cited against the ten, the majority is to prevail. In case of an equality of opposite opinions, the opinion of Papinian is to prevail, if Papinian have expressed any opinion upon the subject. If not, the matter is left to the decision of the judge. There is no pre-eminence conferred on any other of the first-named five jurists over a jurist, as, for example, Julianus, who may have been cited by one of the five. Such appears to be the true interpretation of this celebrated citation-law, upon which the researches of Puchta (*Rhein. Mus. für Jurisp.* vol. v. p. 141, and vol. vi. p. 87) have thrown important light.

Among the writings of Gaius are no *Quaestiones* or *Responsa*, which were the titles given by other jurists to treatises relating to cases that arose in their own practice. The *Liber de Casibus* of Gaius did not relate to cases within his own practice, and the cases it treated of were sometimes wholly fictitious. There is a passage in the Digest where Gaius speaks as if he did not himself belong to the authoritative body of those whose opinion he criticises, "Miror unde constare videatur, etc., nam ut apparet, etc. (Dig. 11. tit. 7. s. 9).

Gaius was probably born before Serapias was introduced to Hadrian (*aetate nostra*), and he wrote, or at least completed, his *Institutiones* in the reign of M. Aurelius. The proof of this is that Antoninus Pius is mentioned by him with the addition *Divus* (ii. 195), and that he speaks of the law of *cretio*, as it stood in the reign of Marcus, before it was altered by a constitution of that emperor. (Compare Gaius, ii. 177 with Ulpian, *Frag.* xxii. 34.) In like manner, the statements made by Gaius in iii. 23, 24, as to hardships in the law of succession which required the correction of the praetor's edict, could scarcely have been written after the senatus consultum Tertullianum, made in the reign of M. Aurelius and Verus, A. D. 158, and still less after the senatus consultum Orphitianum, made in the reign of Marcus and Commodus, A. D. 178. (Compare Inst. 3. tit. 4. pr., and Capitolinus, in Marco. 11).

Some critics have been so nice as to infer that the beginning of the Institutes of Gaius was written under Antoninus Pius, and the remainder under M. Aurelius. In i. 53. the former emperor is termed *Sacratissimus Imperator Antoninus*. So, in i. 102, we have "*Nunc ex epistola optimi Imperatoris Antonini*," and, in ii. 126, "*Sed nuper imperator Antoninus significavit rescripto.*" The

"Imperator Antoninus" mentioned in ii. 126 is not Caracalla, although the same rescript is erroneously cited by Justinian (Cod. 6. tit. 28. s. 4) as one of "*Magnus Antoninus*," which is the peculiar designation of Caracalla. In Nov. 78. c. 5, Justinian falls into an opposite error, in ascribing to Antoninus Pius an act of legislation which belongs to Caracalla. (Dion Cass. lxxvii. 9.) It is not until after the middle of the second book of the Institutes of Gaius that Antoninus Pius is called Divus — *Hodie ex Divi Pii constitutione*, ii. 195. It appears to us that the inference founded on these *minutiae*, though probable, is not free from doubt. In i. 7, and i. 30, Hadrian is called Divus Hadrianus. In i. 47, we have Hadrianus without the Divus. Again in i. 55, we have Divus Hadrianus, and the same epithet is applied to Hadrian in every other subsequent passage where his name occurs, except in ii. 57. The mention of Antoninus without the epithet Divus in six passages may possibly have no deeper meaning than the similar mention of Hadrianus in i. 47 and ii. 57. It would be rash to assert that we possess the Institutes of Gaius precisely as they proceeded from his hand in the first edition. The very passage in i. 53, where Antoninus appears to be spoken of as a living emperor with the epithet *sacratissimus* is cited in the Digest (Dig. 1. tit. 6. s. 1), and there we read "*ex constitutione* Divi *Antonini*. A comparison of this fragment, as it appears in the Digest, with the same passage as it stands in the text of Gaius, affords an instructive example of those slight interpolations (*emblemata*) and alterations, in which the compilers employed by Justinian indulged, and by means of which serious obstacles are opposed to the discovery of historical truth by means of minute verbal criticism. The hypothesis that the Institutes of Gaius, up to ii. 151 (where we have for the last time Imperator Antoninus, without Divus), were written in the lifetime of the emperor Pius, is at variance with the probable conjecture of Göschen, who thinks that Gaius, in the lacuna preceding i. 197, treated of a constitution of Marcus.

There are other indications from which the age of Gaius may be closely inferred. The latest jurist whom he cites is Salvius Julianus, the composer of the *Edictum Perpetuum* under Hadrian; and though there are no fewer than 535 extracts from his works in the Digest, he refers only to thirteen constitutions of emperors, and none of the constitutions he refers to can be proved to be later than Antoninus Pius. It would appear from the inscriptions of the fragments s. 8 and s. 9, in Dig. 38. tit. 17, that he wrote a *liber singularis ad senatus consultum Tertullianum*, and another *ad S.C. Orphitianum*. This would bring his life to the last years of M. Aurelius; but as there is no mention of these treatises in the Florentine Index, and as treatises on the same subject were written by Paulus, it is not at all unlikely that, in the inscriptions we have mentioned, the name Gaius is put by mistake for Paulus. The Divus Antoninus mentioned by Gaius in the fragments Dig. 35. tit. 1. s. 90, Dig. 32. s. 96, Dig. 36. tit. 1. s. 63. § 5, and Dig. 31. s. 56, is, undoubtedly, not Caracalla, but Antoninus Pius. There is not a single passage in which it can be proved that Gaius refers to Caracalla. From a comparison of Dig. 24. tit. 1. s. 42 with Dig. 24. tit. 1. s. 32. pr., an attempt indeed has been made to identify the Princeps Antoninus mentioned by Gaius in the former passage, with the Antoninus Augustus, Divi Severi filius, mentioned by Ulpian in the latter; but though Caracalla, who is referred to by Ulpian, mitigated the law against donations between husband and wife, it does not follow that Antoninus Pius may not previously have introduced the partial relaxation of which Gaius treats. In the time of Ulpian, there were already several constitutions upon the subject. (Ulpian. *Fragm.* vii. 1.)

We have said that Gaius was a devoted adherent of the school of Sabinus and Cassius. This is now clear beyond dispute from a great number of passages in his Institutes (i. 196, ii. 15, 37, 79, 123, 195, 200, 217, 219—223, 231, 244, iii. 87, 98, 103, 141, 167, 168, 177, 178, iv. 78, 79, 114). It had formerly been supposed by some that he belonged to the opposite school of Proculus — a mistake occasioned chiefly by an erroneous interpretation of Dig. 40. tit. 4. s. 57. Mascovius and others were induced to rank him among the *Herciscundi* [CAPITO], on account of the phrase "*sententia media recte existimantium*" (Dig. 41. tit. 1. s. 7. § 7), coupled with a few passages in the Digest (Dig. 17. tit. 1. s. 4, Dig. 22. tit. 1. s. 19), where, notwithstanding his general leaning to Cassius, he seems to follow the opinion of Proculus, or to quote Proculus with approbation.

Gaius was the author of numerous works. The following list is given in the Florentine Index:—

1. *Ad Edictum Provinciale*, βιβλία λβ [libri 32]. Number of extracts from this work in the Digest, 340. It appears to have been completed in the lifetime of Antoninus Pius. (Dig. 24. tit. 1. s. 42, Dig. 2. tit. 1. s. 11.)

2. *Ad Leges* [Juliam et Papiam Poppaeam], βιβλία δεκαπέντε. (The names added between brackets are the names as they appear in inscriptions of fragments in the Digest.) Number of extracts, 28. Gaius refers to this work in his Institutes (iii. 54). It seems to have been published after the death of Antoninus Pius. (Dig. 31. s. 56.)

3. *Ad Edictum Urbicum* [praetoris urbani], τὰ μόνα εὑρεθέντα βιβλία δέκα. Extracts, 47. The *Edicti Interpretatio*, which may have designated the work on the Provincial Edict, together with the work on the City Edict, is mentioned by Gaius in his Institutes (i. 188), and was probably written in the reign of Antoninus Pius (Dig. 30. s. 73. § 1). The work on the City Edict was divided into tituli, and the subjects of the books and tituli are occasionally cited in the inscriptions of fragments. Some of the tituli seem to have formed books by themselves (compare the inscriptions of Dig. 7. tit. 7. s. 4, Dig. 10. tit. 4. s. 13, Dig. 38. tit. 2. s. 30); others seem to have comprehended several books. There were at least two books *De Testamentis*, and three *De Legatis* (Dig. 28. tit. 5. s. 32 and s. 33, Dig. 30. s. 65, Dig. 30. s. 69, Dig. 30. s. 73).

4. *Aureon* [Aureorum seu Rerum Quotidianarum], βιβλία ἑπτά. Extracts, 26. This work, treating of legal doctrines of general application and utility in every-day life, seems to have formed a compendium of practical law. The name *Aurea* was probably a subsequent title, not proceeding from the author, but given to the work on account of its value. Though, according to the Index Florentinus, it consisted of seven books, only three are cited in the Digest, whence some have conjectured that the last four books are identical with the In-

stitutes of Gaius. The preferable opinion, however, is, that the *Res Quotidianae* and the *Institutiones*, though they had much in common, were distinct works. (Savigny's *Zeitschrift*, vol. i. p. 54—77; Hugo, *Civilist. Mag.* vol. vi. p. 228—264.) Justinian, in his Institutes, made considerable use of this *Golden Work* (*Prooem. Inst.* § 6).

5. Δοδεκαδέλτου (sic, sed qu. Δυοδεκαδέλτου vel Δωδεκαδέλτου) βιβλία ἕξ. Extracts, 20. This is the work, the beginning of which has been supposed, on account of the citations in Lydus, to resemble part of the *Enchiridion* of Pomponius, and to have borrowed some of its historical details from Gracchanus.

6. *Institutom* (Institutionum), βιβλία τέσσαρα. Extracts, 14. An account of this famous work is given below.

7. *De Verborum Obligationibus*, βιβλία γ. Extracts, 12.

8. *De Manumissionibus*, βιβλία τρία. Extracts, 5.

9. *Fideicommissom* [Fideicommissorum], βιβλία δύο. Extracts, 12. This work was published after the death of Antoninus Pius. (Dig. 35. tit. 1. s. 90, Dig. 32. s. 96, Dig. 36. tit. 1. s. 63. § 5.) A *Liber singularis de tacitis Fideicommissis*, not mentioned in the Index, is cited, Dig. 34. tit. 9. s. 23.

10. *De Casibus*, βιβλίον ἕν. Extracts, 7. We have already explained the purport of this work.

11. *Regularion* [Regularum], βιβλίον ἕν. There is but one extract from this work in the Digest (Dig. 1. tit. 7. s. 21), unless there is some error in the Index or in the inscriptions. Gaius appears to have written *another* treatise in *three* books on *Regulae*, or rules of law. (Dig. 50. tit. 17. s. 100; Dig. 47. tit. 10. s. 43.)

12. *Dotalicion* [Dotaliciorum]. Though this work is mentioned in the Index, there is not a single extract from it in the Digest. It is probably the same with the *Liber singularis de Re Uxoria*, which was one of the four *libri singulares* of Gaius, that were used for instruction in the law schools. (Const. *Omnem*, § 1.) Of the other three libri singulares, unless they were extracted from the larger work on the edict, nothing is known.

13. Ὑποθηκαρίας [Ad formulam hypothecariam], βιβλίον ἕν. Extracts, 6.

Besides other titles of works, which have been already incidentally mentioned as not inserted in the Florentine Index, we read Gaius, *ad Edictum Aedilium Curulium Libri duo*, in the inscriptions of eleven fragments, and Gaius, *ad Legem Gliciam*, in the inscription of Dig. 5. tit. 2. s. 4. Of the Lex Glicia no mention occurs elsewhere, and consequently the genuineness of the inscription has been doubted. (Bynkerschoeck. *Obs.* ii. 12.)

Great as are the intrinsic merits of Gaius as a jurist, he yet owes some of his celebrity to the recent discovery of his genuine Institutes, in a state so nearly perfect, that the resuscitated treatise forms by far the most complete specimen in existence, of an original unmutilated work, which has survived the wreck of classical Roman jurisprudence.

It was a common practice in the middle ages to wash out the relics of antiquity, in order to economise the parchment on which they were written. When washing alone would not expunge the writing—as often happened in the case of manuscripts written on the once hairy side of the parchment—the characters were further scratched out with a knife. A father of the Church sometimes covered the pages which had before contained the works of some profane dramatist. Not unfrequently the parchment was a second time submitted to the same treatment. The father who had supplanted the dramatist was himself washed and rubbed out in order, peradventure, to give place to some scholastic doctor.

In the library of the Chapter at Verona is a codex formerly numbered xv., but now xiii., containing a manuscript of the *Letters* of St. Jerome (Hieronymus), written over an older manuscript. Nearly one fourth part of the codex was *bis rescriptus*, and where this was the case, it seems that St. Jerome had also been the second occupant. The manuscript first written on the parchment consisted of 251 pages, and each page of 24 lines. One leaf or two pages, 235 and 236, concerning Prescriptions and Interdicts, had been detached from the rest of the manuscript, and escaped being overlaid by St. Jerome. These two detached pages, together with four other pages detached from some other codex, and containing the fragment of an uncertain author *De Jure Fisci*, had been found in the library of Verona before the year 1732, by the celebrated Scipio Maffei. He describes them in his *Verona Illustrata, Parte Terza*, c. 7. p. 464 (8vo. Verona, 1732). In his *Istoria Teologica* (fol. Trento, 1742,) the greater part of both fragments was first published, and in plate x. a facsimile was given of part of the writing of the fragment *De Interdictis*. From the *Istoria Teologica*, part of this facsimile was copied and republished, not very accurately, in the *Nouveau Traité de Diplomatique*, vol. iii. p. 208. tab. 46 (Paris, 1757). Maffei had observed a correspondence between the fragment *De Interdictis* and the 15th title of the 4th book of Justinian's Institutes; but, instead of recognizing Gaius, whose text was the basis of Justinian's work, he supposed that the leaf he had found was part of an interpretation or compendium of Justinian's Institutes, made by some later jurist. To Maffei, however, belongs the credit of having first given to the world two pages of the manuscript of the genuine Gaius.

It had not escaped the notice of Maffei that the manuscript of the letters of St. Jerome was a *codex rescriptus*. This appears by his unpublished remarks in the Catalogue of the Library; but he did not know what the subject of the obliterated writing was, and was not aware of the connection between that manuscript and the detached leaf which had drawn his attention.

The fragment concerning Interdicts, published by Maffei, had not been unobserved by Haubold. He determined to recal it to the memory of German jurists, and prepared an essay for that purpose, which was published at Leipzig in 1816, under the title of *Notitia Fragmenti Veronensis de Interdictis*, and is to be found in his collected *Opuscula*, vol. ii. p. 327—346.

By chance, while the essay of Haubold was in preparation, but not yet published, in the year 1816, Niebuhr was despatched to Rome by the king of Prussia, as minister to the Apostolic See. On his way, he spent the greater part of two days in examining the cathedral library of Verona, and made wonderfully good use of his limited time. Beside copying the manuscript of the fragment *De Jure Fisci*, he copied, fully and accurately, the fragment concerning Interdicts and Prescriptions. and did not hesitate to ascribe the latter fragment to its real author, Gaius. He proceeded to examine

Codex xiii., and by means of the infusion of nutgalls, was able to decipher the 97th leaf of the obliterated writing, which he at once recognised as an important work of a most ancient jurist, whom he at first supposed to be Ulpian. The fruits of his researches he communicated by letter to Savigny, by whom they were printed in the third volume of the *Zeitschrift*. Savigny added a learned and acute commentary of his own, and put forward the felicitous conjecture, amply verified in the sequel, that the ancient text of codex xiii. contained the genuine Institutes of Gaius, and that the fragment concerning Prescriptions and Interdicts had formerly been a part of that codex.

The fame of this discovery was soon diffused among the jurists of the continent. In May, 1817, the Royal Academy of Berlin despatched to Verona Göschen and Bekker, charged with the task of transcribing the manuscript, and the place of Bekker was shortly afterwards supplied by Bethmann Hollweg. With scrupulous accuracy did Göschen, assisted by Hollweg, fulfil his difficult commission. The original manuscript, in the opinion of the palaeographer Kopp (Savigny's *Zeitschrift*, vol. iv. p. 475), was anterior to Justinian's legal reforms. The scribe, like the majority of legal writers in our own country at the present day, employed a great variety of contractions, and whole words were often expressed by initial letters. The old order of the leaves was much deranged. There were very few pages where the parchment had not been entirely written over, and, in more than 60 pages, it was *bis rescriptus*. The new writing was in general directly over the old. In order to prepare the parchment, it had been washed, apparently bleached in the sun, and in some places scraped by a knife. Notwithstanding these difficulties, by far the greater portion of the Institutes of Gaius has been preserved to us. Probably not one tenth of the whole work is wanting. It is true that certain parts of the extant leaves resisted all attempts at decyphering, and that three leaves, namely, the leaf following p. 80, the leaf following p. 126, and the leaf following p. 194, are missing. The argument of the first missing leaf may be collected from the West Gothic *Epitome*, and the whole contents of the second missing leaf have been luckily preserved in an ancient extract, made by the author of the *Collatio Legum Rom. et Mos.*, but the loss of the third missing leaf is very tantalizing, for it doubtless contained some particulars relative to the old *legis actiones*, which we are left without any means of supplying. A few of the gaps which are occasioned by the impossibility of decyphering are also very lamentable, for they occur in the most obscure parts of the work,—in parts where the curiosity of the antiquary is raised highest, and all the ingenuity of conjecture possessed by the ablest critics has been unable satisfactorily to fill them up.

The decyphered volume was anxiously looked for. In 1819, the first printed sheet of it appeared, but not until 1821 was the first complete edition of the work brought out by Göschen. Its publication excited an unusual sensation among the jurists of the continent. It was considered to form an era in the study of Roman Law. It was found to elucidate doubts, and clear up difficulties, before regarded as hopeless. By the true explanation it afforded, many an ingeniously constructed theory was demolished. Modern jurists were thus suddenly placed upon a vantage ground, from which they looked down upon their less fortunate predecessors. The authenticity of the discovered Institutes was beyond dispute. This was clear from internal evidence, which would prove a forger to have possessed miraculous knowledge and sagacity. The work was found to agree with the Institutes of Justinian, which were derived from it. It was the manifest source of the Gothic Epitome. It contained all the passages cited from the Institutes of Gaius in the Digest, in the *Collatio*, by Böethius (Ad Cic. *Topica*, iii. 5. sub fin.), and by Priscian (*Ars Gram.* vi. sub fin.).

The Institutes of Gaius are thought to have been the first work of the kind, not a compilation from previous sources. As they became a popular manual at Rome, so are they perhaps to the modern student the best initiation into the Roman law, especially if they are read along with the Institutes of Justinian and the *Paraphrasis* of Theophilus. They are composed in a clear and terse style, which is well suited to a technical treatise, and does not often fail to satisfy the requisitions of pure Latinity. The author always has a meaning, and seldom expresses his meaning badly. The difficulties which occur in his Institutes usually depend either on our ignorance of collateral facts and legal rules, or upon a train of reasoning which demands attention, or upon distinctions which the intellect cannot comprehend without effort. Gaius is not a learned historian; he seeks not the merit of a critical philologer, and does not push his logic so inconveniently as to assail the latent flaws of established law; but his history, his etymologies, and his logic bear a certain stamp of technical propriety They are good *enough* for their purpose of assisting the memory, and facilitating the understanding of legal doctrine. He does not exhibit the details of refined philosophical analysis, and pursue with lucid order the prescriptions of scientific method; but yet the basis of his arrangement will appear, upon examination, to be solid and profound; and the sequence in which his subjects are treated has been found so practically satisfactory, that it has been received, with little alteration and improvement, by the majority of those who have followed in his track. "Omne jus quo utimur, vel ad personas pertinet, vel ad res, vel ad actiones." This celebrated division rests on the notion of a *subject*, an *object*, and a *copula*, connecting the subject with the object. Thinkers had not failed to dwell on the elementary distinction between a man and all that was not himself. They had seen that the relations between a man and the rest of the universe were changed and modified by his own acts and by external events. In the schools of philosophy, these considerations had led to divisions of human knowledge, analogous to the threefold division of law laid down by Gaius. Our author, however, seems to have contented himself with general notions, and not to have formed in his own mind any precise definition of the boundaries between the law relating to persons, the law relating to things and the law relating to actions. The order of his Institutes may be accounted for by some such analysis as the following:—Law treats of rights. Differences of rights result from permanent differences in those who possess rights—the subject of right—*persons;* and also from differences in that over which rights are exercised—the objects of right—*things*. Besides the varieties of rights attri-

butable to permanent differences in persons, and natural or conventional differences in things, there are new and altered rights, which arise from external events and from voluntary acts. Of external events, death, which necessitates the devolution of property by *succession*, is in law of the utmost importance. From the voluntary legal dealings of men, and other changes of the circumstances in which they are placed, result transitory and particular rights of various kinds, with their corresponding *obligations*. Further, in order to redress any violation of those earlier rights, which alone would have to be considered, if men acted legally, the law establishes secondary rights—remedies for violation of right, and rights of action. The first book of the Institutes of Gaius treats of the distinctions of persons. In this it follows the genius of the Roman law, which owes much of its distinctive character to the great legal differences that originally subsisted between different classes of men. There are systems of jurisprudence in which it might perhaps be better to begin with an *average* law, not resting on peculiarities of class or *status*. Rights commonly rest, in modern systems, on an average level, from which the student may rise or sink to those inequalities of surface which depend on anomalous distinctions; but the law of Rome may rather be compared to a country which has its surface disposed in separate platforms or terraces of considerable extent. Gaius first considers men as free (*liberi*) or slaves (*servi*); freemen he subdivides into *ingenui* and *libertini*; and *libertini* he distinguishes as they are *cives Romani*, aut *Latini*, aut *Dediticiorum numero*. Here naturally he speaks of manumissions. Next, following a division which crosses the former, he divides *personae* into those who are *sui juris*, and those who are *alieno juri subjectae*. Under the latter head he speaks of the child *in potestate parentis*, of the wife *in manu mariti*, of the slave *in mancipio domini*. Persons who are *sui juris* are divided into those who are under *tutela*, those who are under *cura*, and those who are under neither *tutela* nor *cura*. With the second book begins the law, *quod ad res pertinet*. Some things are *divini juris*, others *humani juris*; some, again, are *corporales*, some *incorporales*. After explaining these distinctions, Gaius proceeds to the distinction of things into *res mancipi* and *res nec mancipi*. From the latter distinction (which depends upon technical rules relating to the mode of transferring property), he goes on to investigate the various modes of acquiring and transferring *singulae res*, as opposed to the acquisition and devolution of property *in a lump*. He is then naturally led to consider *quibus modis per universitatem res nobis acquiruntur*, and herein, to treat of *hereditas*. He treats of testate succession before intestacy, and arranges under the former head, as a kind of appendix, the law of legacies (*legata*) and *fideicommissa*; for though these are not proper examples of *acquisitio per universitatem*, they cannot be conveniently separated from the law of *hereditas*. The third book begins with the law of intestate succession, and proceeds (iii. 88) to the doctrine of *obligationes*. There has been great controversy among modern jurists whether *the law relating to actions* does not begin where *obligationes* are first introduced to our notice. The great modern maintainer of the proposition that the law of actions commences with *obligationes* was the late Hugo, who discussed the subject at large in his *Civilist. Mag.* (vol. iv. p. 1, and vol. v. p. 385), and returned to his favourite proposition in one of his latest essays. (*Gotting. Gelehrte Anzeigen*, 1840, p. 1033—1039.) He has undoubtedly in his favour the express declaration of Theophilus (iii. 14. pr., and iv. 6, init.), but the opposite view (adopted by Vinnius, Thibaut, and others), which ranks *obligationes* with *res*, appears to be more in accordance with the form of the Institutes of Gaius. After treating of corporeal things—things which entitle their owner to the name of *dominus*—Gaius passes easily to *obligationes*, which are *res incorporales*, and give name to a kind of ownership distinct from *dominium*. The word *obligatio* properly expresses the *connection* between the person who has a right and the person who owes the corresponding duty; hence, in ordinary language, its meaning has been transferred to denote the *duty*, whereas in legal phraseology it is often employed to signify the *right*. It is not unlikely that, from the close relationship between the law of *obligationes* and the law of actions, and from the ambiguity of the word *actio*, which may apply to acts unconnected with judicial procedure, Gaius, and other jurists who succeeded him, may have avoided any precise definition of their grand division of law, and have placed *obligationes* in an intermediate situation, where they might be held to occupy an independent territory, or whence they might be transferred to the territory either of *res* or of *actiones*, as convenience might dictate. If we class them with *res*, we must admit that they require special and separate attention, seeing that they are differently created, transferred, and ended from other *res*. The *summa divisio* of *obligationes* is into two species—*obligatio ex contractu*, and *obligatio ex delicto* (iii. 88). In this Gaius differed from the Institutes of Justinian, which, out of the anomalous *obligationes* that remain, make two other general species, namely, *obligationes quasi ex contractu* and *obligationes quasi ex delicto*. Of *obligationes ex contractu* there are four kinds: *re contrahuntur, aut verbis, aut literis, aut consensu* (iii. 89). Of *obligationes ex delicto*, Gaius also instances four kinds: *veluti si quis furtum fecerit, bona rapuerit, damnum dederit, injuriam commiserit* (iii. 182). With the fourth and last book Gaius begins the law of actions, as connected with judicial procedure. After the general division of *actiones* into *actiones in rem* and *actiones in personam*, he treats of the ancient *legis actiones* and of *formulae, exceptiones*, and *praescriptiones*, and he gives an account of the several kinds of *interdicta*. With these topics are mingled various rules of law relating to different branches of judicial procedure.

The above is an imperfect sketch of the topics handled in the Institutes of Gaius. As to his mode of handling them, it is to be observed, that he treats rather of the *dynamics* than of the *statics* of law,—rather of those events or *forces* by which classes of rights begin, are modified or terminate, than of those rights and duties which accompany a given *stationary* legal relation. Thus, in treating of the *jus quod ad personas pertinet*, when he comes to the *patria potestas*, it is not his object to explain the mutual rights and duties of parents and children, but to point out the cases and events in which those rights and duties arise or cease.

A new edition of this work was loudly called for when the first edition of 1821 was exhausted, and in 1824 Blume made a fresh collation of codex

xiii., and the result of his renewed examination was given to the world by Göschen, in the celebrated edition of 1824. An improved reprint of this edition, by Lachmann, was published in 1842, the editor having completed a critical revision, which had been interrupted by the death of Göschen. This third *editio Goescheniana* is at present the *editio optima*.

The civilians of the continent have, from the first publication of Gaius, laboured assiduously in interpreting the text, in composing dissertations on the doctrines contained in it, and in conjectural supply of the *lacunae*, but no edition of the whole work with a good commentary has yet appeared. The commentary of Van Assen (Ed. 2d. Lug. Bat. 1838) extends only to the first book. Heffter's edition of the fourth book, with commentary (4to. Berlin, 1827), is valuable. Heffter's edition of the entire work, without commentary, was originally intended to form the first part of the Bonn *Corp. Jur. Antejust.*, but all the copies of this edition have been long since exhausted, and its place has been supplied by an edition superintended by Lachmann. In Klenze and Böcking's *Gaii et Justiniani Institutiones* (4to. Berlin, 1829), the texts of the two elementary works are placed side by side, but Gaius is made to yield to the order adopted by Justinian. Böcking's latest edition of the Institutes of Gaius (12mo. Bonn, 1841) is convenient and useful. The editor in the preface gives a list of dissertations and other publications which illustrate his author. The most valuable of these is the learned and imaginative Huschke's essay, *Zur Kritik und Interpretation von Gaius Institutionen*, in his *Studien des Röm. Rechts* (8vo. Breslau. 1830). Further information on the literature connected with Gaius may be found in Haubold's *Instit. Jur. Rom Priv. Lineam.* p. 151. n. (oo), p. 505 (8vo. Lips. 1826), and in Mackeldey's *Lehrbuch des Röm. Rechts*, p. 52, n. (*b*) (12th ed. Gessen. 1842). There is a German translation of the first book, with copious notes of little merit, by Von Brockdorff (8vo. Schles. 1824). There are French translations of the whole work by Boulet (Paris, 1826), Domenget (1843), and Pellat (1844). From the forthcoming volume of notes and commentary, by the last-mentioned eminent professor, much is expected.

In the *Lex Romana Wisigothorum*, published under Alaric II. in A. D. 506, for the use of the Roman subjects of the Westgothic kingdom, the Institutes of Gaius appear, remodelled in barbarous fashion. They have been worse treated than the Theodosian Code and other legal works introduced into the same collection; for while a barbarous interpretation (*scintilla*) was subjoined to the text of the other works, Gaius was found to be so full of antiquated law, that his text, in its original state, would have been unsuitable to the character of the times. Accordingly, it was so altered and mutilated as not to want an *interpretatio*. The Gothic Epitome of Gaius, disfigured and imperfect as it is, is now of little use, since the discovery of the genuine Institutes, except for the purpose of understanding ancient quotations made from it, and of assisting in the restoration of the valuable original. It consists, according to the ordinary division (for the manuscripts vary in this point), of two books, and contains no abstract of the fourth book of the genuine Gaius, concerning actions. It has been ably commented upon by Schulting, who gives a selection from the notes of preceding commentators (*Jurisp. Antejust.* p. 1—186), and by Meerman (*Thesaurus*, vol. vii. p. 669—686). It is edited by Haubold in the Berlin *Jus. Civ. Ante-Just.* and by Böcking in the Bonn *Corp. Jur. Ante-J.*

The *Breviarium*, or *Lex Rom. Wisig.*, has been itself the theme of a corrupt abridgment of the second order, in base Italian Latin, interesting, perhaps, to a philological student. Those who are anxious to see to what extent an ancient monument may be defaced and deformed, may consult the *Lex Romana Utinensis*, at the end of the fourth volume of Canciani's *Leges Barbarorum*. The following may be taken as a favourable specimen:—"Incipit liber Gagii i. Interpr. Ingenuorum statum unum est. Nam libertorum vero trea genera sunt. Injenui vero sunt, qui de injenuos parentes nascuntur. Liberti sunt, sicut jam diximus, trea genera: hoc est, cive Romanum, et Latine, et Divicicii." [J. T. G.]

GALA, a Numidian, father of Masinissa, and king of the Massyli. In B. C. 213, when Syphax, king of the Masaesyli, had joined the Roman alliance, Gala, at the instigation of his son, and to counterbalance the additional power which Syphax had thus gained, listened to the overtures of the Carthaginians, and became their ally. Soon after this, while Masinissa was aiding the Carthaginians in Spain, Gala died, and was succeeded, according to the Numidian custom, by his brother Oesalces. (Liv. xxiv. 48, 49, xxix. 29; App. *Pun.* 10.) [E. E.]

GALATEIA (Γαλάτεια). 1. A daughter of Nereus and Doris. (Hom. *Il.* xviii. 45; Hes. *Theog.* 251.) Respecting the story of her love of Acis, see ACIS.

2. A daughter of Eurytius, and the wife of Lamprus, the son of Pandion, at Phaestus in Crete. Her husband, desirous of having a son, ordered her, if she should give birth to a daughter, to kill the infant. Galateia gave birth to a daughter, but, unable to comply with the cruel command of Lamprus, she was induced by dreams and soothsayers to bring up the child in the disguise of a boy, and under the name of Leucippus. When the maiden had thus grown up, Galateia, dreading the discovery of the secret and the anger of her husband, took refuge with her daughter in a temple of Leto, and prayed the goddess to change the girl into a youth. Leto granted the request, and hence the Phaestians offered up sacrifices to Leto Phytia (*i. e.* the creator), and celebrated a festival called ἐκδύσια, in commemoration of the maiden having put off her female attire. (Anton. Lib. 17.) [L. S.]

GA'LATON (Γαλάτων), a Greek painter, whose picture, representing Homer vomiting, and other poets gathering up what fell from him, is mentioned by Aelian (*V. H.* xiii. 22), and by a scholiast to Lucian (i. p. 499, ed. Wetstein), who calls the painter Gelato. He probably lived under the earlier Ptolemies, and his picture was no doubt intended to ridicule the Alexandrian epic poets. (Meyer, *Kunstgeschichte*, vol. ii. p. 193; Müller, *Archäol. d. Kunst*, § 163, n. 3.) [P. S.]

GALA'XIUS (Γαλάξιος), a surname of Apollo in Boeotia, derived from the stream Galaxius. (Procl. *ap. Phot.* p. 989; Müller, *Orchom.* p. 42, 2d edit.) [L. S.]

GALBA, the name of a patrician family of the Sulpicia gens.

1. P. SULPICIUS, SER. F. P. N. GALBA MAXIMUS, was elected consul for the year B. C. 211, al-

though he had never before held any curule magistracy. He entered upon his office on the ides of March, and both the consuls of that year had Appulia as their province; but as the senate no longer apprehended much from Hannibal and the Carthaginians, it was decreed that one of the consuls only should remain in Appulia, and that the other should have Macedonia for his province. When lots where drawn as to which was to leave Appulia, P. Sulpicius Galba obtained Macedonia, in the operations against which he succeeded M. Valerius Laevinus. At the close of his consulship his imperium was prolonged for another year, but owing to the boasting report which Laevinus had made of his own achievements, Sulpicius Galba was ordered to disband his army, and retained the command of only one legion and of the *socii navales*, *i. e.* of the fleet, and a sum of money was placed at his disposal to supply the wants of his forces. During this year, B. C. 210, Sulpicius Galba naturally could do but little, and all we know is, that he took the island of Aegina, which was plundered and given to the Aetolians, who were allied with the Romans, and that he in vain tried to relieve Echinus, which was besieged by Philip of Macedonia. For the year B. C. 209, his imperium was again prolonged, with Macedonia and Greece as his province. Besides the Aetolians the Romans had contrived to ally themselves also with Attalus against Philip. The Aetolians in the battle of Lamia were assisted by 1000 Romans, whom Galba had sent to them, while he himself was stationed at Naupactus. When Philip appeared at Dyme, on his march against Elis, Galba had landed with fifteen of his ships on the northern coast of Peloponnesus, and his soldiers were ravaging and plundering the country; but Philip's sudden arrival compelled them to return to their station at Naupactus. As Philip, however, was obliged to go back to Macedonia, which was threatened with an invasion by some of the neighbouring barbarians, Galba sailed to Aegina, where he joined the fleet of Attalus, and where both took up their winter-quarters.

In the spring of B. C. 208, Galba and Attalus, with their united fleets, amounting to sixty ships, sailed to Lemnos, and, while Philip exerted all his resources to prepare himself for any emergency, Attalus made an attack upon Peparethus, and then crossed with Galba over to Nicaea. From thence they proceeded to Euboea, to attack the town of Oreus, which was occupied by a Macedonian garrison, but was treacherously delivered up to Galba. Elated by this easy conquest he made also an attempt upon Chalcis; but he soon found that he would have to contend with insurmountable difficulties, and sailed to Cynus, a port-town of Locris. In the meantime Attalus was driven by Philip out of Phocis, and, on the report that Prusias had invaded his kingdom, he went to Asia. Galba then returned to Aegina, and remained in Greece for several years, without doing any thing worth noticing. The Romans afforded no efficient assistance to the Aetolians, not even after the fall of Hasdrubal, which considerably lessened their care about the safety of Italy. The Aetolians had to act for themselves as well as they could.

In B. C. 204 Galba was recalled from Greece, and succeeded by the proconsul, P. Sempronius. In the year following he was appointed dictator for the purpose of holding the comitia, and summoning Cn. Servilius from Sicily. In B. C. 200, the year in which war again broke out, Galba was made consul a second time, and obtained Macedonia as his province. The people at Rome were highly dissatisfied with a fresh war being undertaken, before they had been able to recover from the sufferings of the Carthaginian one; but the senate and Galba carried their plan, and the war against Philip was decreed. Galba was permitted to select from the army which Scipio had brought back from Africa all those that were willing to serve again, but none of those veterans were to be compelled. After having selected his men and his ships, he sailed from Brundusium to the opposite coast. On his arrival he met Athenian ambassadors, who implored his protection against the Macedonians, and he at once sent C. Claudius Centho with 20 ships and 1000 men to their assistance. But as the autumn was approaching when Galba arrived in his province, he took up his winter-quarters in the neighbourhood of Apollonia. In the spring of B. C. 199, he advanced with his army through the country of the Dassaretii, and all the towns and villages on his road surrendered to him, some few only being taken by force. The Romans, as well as Philip, were ignorant of the movements which each was making, until the outposts of the two armies met by accident, and a skirmish took place between them. The hostile armies then encamped at some distance from each other, and several minor engagements took place, in one of which the Romans sustained considerable loss. Hereupon a regular battle of the cavalry followed, in which the Romans were again beaten, but the Macedonians, who were hasty in their pursuit of the enemy, suddenly found themselves attacked on their flanks, and were put to flight, during which Philip nearly lost his life. These engagements occurred near the passes of Eordea. Immediately after this defeat Philip sent a messenger to Galba to sue for a truce; the Roman deferred his decision till the next day, but in the night following Philip and his army secretly left the camp, without the Romans knowing in what direction the king had gone. After having stayed for a few days longer, Galba marched towards Pluvina, and then encamped on the banks of the river Osphagus, not far from the place where the king had taken up his post. Here again the Romans spent their time in petty conquests, and nothing decisive was done, and in the autumn Galba went back with his army to Apollonia.

For the year following T. Villius Tappulus was elected consul, with Macedonia as his province, and Galba returned to Rome. In B. C. 197, he and Villius Tappulus were appointed legates to T. Quintius Flamininus in Macedonia, and in the next year, when it was decreed at Rome that ten commissioners should be sent to arrange with Flamininus the affairs between Rome and Macedonia, Galba and Tappulus were ordered to act as two of those commissioners. In B. C. 193, Galba and Tappulus were sent as ambassadors to Antiochus; they first went to Eumenes at Pergamus, as they had been ordered, who urged the Romans to begin the war against Antiochus at once. For a short time Galba was detained at Pergamus by illness, but he was soon restored and went to Ephesus, where, instead of Antiochus, they found Minion, whom the king had deputed with full power. The result of the transactions was the war with Antiochus.

This is the last event recorded of Galba, in whose praise we have very little to say, and whose conduct in Greece, in connection with the Aetolians, greatly contributed to the demoralisation of the Greeks. (Liv. xxv. 41, xxvi. 1, 28, xxvii. 7, 10, 22, 31—33, xxviii. 5—7, xxix. 12, xxx. 24, xxxi. 4—8, 14, 22, 27, 33—40, xxxii. 28, xxxiii. 24, xxxiv. 59, xxxv. 13, 14, 16; Polyb. viii. 3, ix. 6, &c., 42, x. 41, xvi. 24, xviii. 6, xxiii. 8; Appian, *Maced.* 2, &c.; Eutrop. iii. 14; Oros. iv. 17.)

2. SER. SULPICIUS GALBA, was elected curule aedile in B. C. 208, and three years later he was one of the ambassadors that were sent to Asia to solicit the friendship of Attalus in the impending war between the Romans and Philip of Macedonia. In 203, he was elected pontiff in the place of Q. Fabius Maximus, and in this capacity he died in B. C. 198. (Liv. xxvii. 21, xxix. 11, xxx. 26, xxxii. 7.)

3. C. SULPICIUS GALBA was elected pontifex in B. C. 201, in the place of T. Manlius Torquatus, but died as early as B. C. 198. (Liv. xxx. 39, xxxii. 7.)

4. SER. SULPICIUS GALBA was curule aedile in B. C. 188, in which year he dedicated twelve gilt shields in the temple of Hercules, out of the fines which he and his colleague had exacted. In the year following he was appointed praetor urbanus, and supported M. Fulvius in his demand of a triumph. In B. C. 185, he was a candidate for the consulship, but without success. (Liv. xxxviii. 35, 42, xxxix. 5, 32.)

5. C. SULPICIUS GALBA was praetor urbanus in B. C. 171. (Liv. xlii. 28, 31.)

6. SER. SULPICIUS, SER. F. GALBA was tribune of the soldiers, and belonged to the second legion in Macedonia, under Aemilius Paullus, to whom he was personally hostile. After the conquest of Perseus, B. C. 167, when Aemilius had returned to Rome, Galba endeavoured to prevent a triumph being conferred upon the former; but he did not succeed, although his efforts created considerable sensation. He was praetor in B. C. 151, and received Spain as his province, where a war was carried on against the Celtiberians. On his arrival there he hastened to the relief of some Roman subjects who were hard pressed by the Lusitanians. Galba succeeded so far as to put the enemy to flight; but as, with his exhausted and undisciplined army, he was incautious in their pursuit, the Lusitanians turned round, and a fierce contest ensued, in which 7000 Romans fell. Galba then collected the remnants of his army and his allies, and took up his winter-quarters at Conistorgis. In the spring of B. C. 150, he again marched into Lusitania, and ravaged the country. The Lusitanians sent an embassy to him, declaring that they repented of having violated the treaty which they had concluded with Atilius, and promised henceforth to observe it faithfully. The mode in which Galba acted on that occasion is one of the most infamous and atrocious acts of treachery and cruelty that occur in history. He received the ambassadors kindly, and lamented that circumstances, especially the poverty of their country, should have induced them to revolt against the Romans. He promised them fertile lands if they would remain faithful allies of Rome. He induced them, for this purpose, to leave their homes, and assemble in three hosts, with their women and children, in the three places which he fixed upon, and in which he himself would inform each host what territory they were to occupy. When they were assembled in the manner he had prescribed, he went to the first body, commanded them to surrender their arms, surrounded them with a ditch, and then sent his armed soldiers into the place, who forthwith massacred them all. In the same manner he treated the second and third hosts. Very few of the Lusitanians escaped from the bloody scene; but among the survivors was Viriathus, destined one day to be the avenger of the wrong done to his countrymen. Appian states that Galba, although he was very wealthy, was extremely niggardly, and that he did not even scruple to lie or perjure himself, provided he could thereby gain pecuniary advantages. In the year following, when he had returned to Rome, the tribune, T. Scribonius Libo, brought a charge against him for the outrage he had committed on the Lusitanians; and Cato, then 85 years old, attacked him most unsparingly in the assembly of the people. Galba, although a man of great oratorical power himself, had nothing to say in his own justification; but bribery, and the fact of his bringing his own children and the orphan child of a relative before the people, and imploring mercy, procured his acquittal. Notwithstanding this occurrence, however, he was afterwards made consul for the year B. C. 144, with L. Aurelius Cotta. The two consuls disputed in the senate as to which of them was to undertake the command against Viriathus in Spain: great dissension prevailed also in the senate; but it was resolved in the end, that neither should be sent to Spain, and that Q. Fabius Maximus Aemilianus, the consul of the year before, should continue to command the army in Spain. He must have survived the year B. C. 138, for in that year he spoke for the publicani. (Cic. *Brut.* 22.) Cicero speaks of his talent as an orator in terms of high praise, and calls him the first among the Romans whose oratory was what it should be. He seems to have been a man of learning; his oratory had great power, which was increased by his passionate gesticulation during delivery. Cicero found his orations more old-fashioned than those of Laelius and Scipio, and says, that for this reason they were seldom mentioned in his time. (Appian, *Hispan.* 58, 59, 60; Liv. xlv. 35, 36, *Epit.* 49; Suet. *Galb.* 3; Oros. iv. 20; Val. Max. viii. 1. § 2, 7. § 1; Plut. *Cat. Maj.* 15; Nepos, *Cat.* 3; Gell. i. 12, 23, xiii. 24; Cic. *de Orat.* i. 10, 13, 53, 60, ii. 2, 65, iii. 7, *Brut.* 22, 23, 24, 33, 86, 97, *Orat.* 30, *ad Att.* xii. 5, *pro Muren.* 28, *Tuscul.* i. 3, *Acad.* ii. 16, *de Re Publ.* iii. 30, *ad Herenn.* iv. 5; Fronto, *Epist.* p. 85, ed. Rom.; Meyer, *Fragm. Orat. Rom.* pp. 120, &c., 164, &c.)

7. SER. SULPICIUS, SER. F. SER. N. GALBA, a son of No. 6, succeeded Calpurnius Piso as praetor in Spain, and was consul in B. C. 108; and in 100, during the disturbances of Appuleius Saturninus, he took up arms to defend the republic against the revolutionists. (Appian, *Hispan.* 99; J. Obseq. 100; Cic. *pro Rab. perd.* 7.)

8. C. SULPICIUS, SER. F. GALBA, apparently a son of No. 6, and son-in-law of P. Crassus Mucianus, was quaestor in B. C. 120. During the transactions with Jugurtha he was accused of having been bribed by the Numidian, and was condemned in B. C. 110 by a lex Mamilia. Cicero states that C. Sulpicius Galba enjoyed great favour with his contemporaries for his father's sake. His

defence against the charge of being bribed by Jugurtha was read by Cicero when yet a boy, and delighted him so much that he learned it by heart. At the time of his condemnation he belonged to the college of pontiffs, and was the first priest that was ever condemned at Rome by a *judicium publicum*. (Cic. *Brut.* 26, 33, 34, *de Orat.* i. 56.)

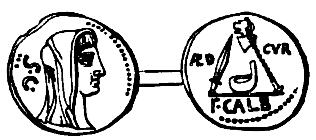
9. P. (SULPICIUS) GALBA was appointed one of the judices in the case of Verres B. C. 70, but was rejected by Verres. Cicero calls him an honest, but severe judge, and says that he was to enter on some magistracy that same year. He seems to be the same as the Galba who was one of the competitors of Cicero for the consulship. In B. C. 57 he is mentioned as pontifex, and in 49 as augur. Whether he is the same as the Galba who served as legate under Sulla in the war against Mithridates must remain uncertain. (Cic. *in Verr.* i. 7, 10, *de Petit. Cons.* 2, *ad Att.* i. 1, ix. 9, *de Harusp. Resp.* 6; Ascon. *in Cic. in Tog. cand.* p. 82; Appian, *Mithrid.* 43.)

10. SER. SULPICIUS GALBA, a grandson of No. 6, and great-grandfather of the emperor Galba. He was sent by Caesar at the beginning of his Gallic campaign, in B. C. 58, against the Nantuates, Veragri and Seduni, and defeated them; but he, nevertheless, led his army back into the country of the Allobrogians. In B. C. 54 he was praetor urbanus. In B.C. 49 he was a candidate for the consulship; but, to the annoyance of his friend J. Caesar, he was not elected. He was a friend of Decimus Brutus and Cicero; and in the war of Mutina, of which he himself gives an account in a letter to Cicero still extant (*ad Fam.* x. 30), he commanded the legio Martia. (Caes. *B. G.* iii. 1, 6, viii. 50; Dion Cass. xxxvii. 48, xxxix. 5, 65; Cic. *ad Fam.* vi. 18, xi. 18, *Philip.* xiii. 16; Val. Max. vi. 2. § 11.) According to Suetonius (*Galba*, 3; comp. Appian, *B. C.* ii. 113), he was one of the conspirators against the life of J. Caesar.

11. SULPICIUS GALBA, a son of No. 10, and grandfather of the emperor Galba, was a man devoted to literary pursuits, and never rose to a higher office in the state than the praetorship. He was the author of an historical work which Suetonius calls *multiplex nec incuriosa historia*. The nature of this work is unknown. (Suet. *Galb.* 3.)

12. C. SULPICIUS GALBA, a son of No. 11, and father of the emperor Galba. He was consul in A. D. 22, with D. Haterius Agrippa. He was humpbacked, and an orator of moderate power. He was married to Mummia Achaica, a great granddaughter of Mummius, the destroyer of Corinth. After her death he married Livia Ocellina, a wealthy and beautiful woman. By his former wife he had two sons, Caius and Servius. The former of them is said by Suetonius (*Galb.* 3) to have made away with himself, because Tiberius would not allow him to enter on his proconsulship; but as it is not known that he ever was consul, it is more probable that Suetonius is mistaken, and that what he relates of the son Caius applies to his father, C. Sulpicius Galba, who, according to Tacitus (*Ann.* vi. 40), put an end to himself in A. D. 36. [L. S.]

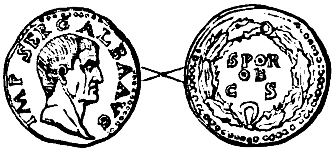
To which of the preceding P. Galbae the following coin belongs is doubtful. It has on the obverse a female head, and on the reverse a culter, a simpuvium, and a secespita, with P. GALB. AED. CUR.



GALBA, SER. SULPI'CIUS, a Roman emperor, who reigned from June, A. D. 68 to January, A. D. 69. He was descended from the family of the Galbae, a branch of the patrician Sulpicia Gens, but had no connection with the family of Augustus, which became extinct by the death of Nero. He was a son of Sulpicius Galba [GALBA, No. 12] and Mummia Achaica, and was born in a villa near Terracina, on the 24th of December, B. C. 3. Livia Ocellina, a relative of Livia, the wife of Augustus, and the second wife of Galba's father, adopted young Ser. Sulpicius Galba, who on this account altered his name into L. Livius Ocella, which he bore down to the time of his elevation. Both Augustus and Tiberius are said to have told him, that one day he would be at the head of the Roman world, from which we must infer that he was a young man of more than ordinary talents. His education appears to have been the same as that of other young nobles of the time, and we know that he paid some attention to the study of the law. He married Lepida, who bore him two sons, but both Lepida and her children died, and Galba never married again, although Agrippina, afterwards the wife of Claudius, did all she could to win his attachment. He was a man of great wealth, and a favourite of Livia, the wife of Augustus, through whose influence he obtained the consulship. She also left him a considerable legacy, of which, however, he was deprived by Tiberius. He was invested with the curule offices before attaining the legitimate age. After his praetorship, in A. D. 20, he had the administration of the province of Aquitania. In A. D. 33 he was raised to the consulship on the recommendation of Livia Drusilla, and after this he distinguished himself in the administration of the province of Gaul, A. D. 39, where he carried on a successful war against the Germans, and restored discipline among the troops. The Germans had invaded Gaul, but after severe losses they were compelled by Galba to return to their own country. On the death of Caligula many of his friends urged him on to take possession of the imperial throne, but he preferred living in a private station, and Claudius, the successor of Caligula, felt so grateful to him for this moderation, that he received him into his suite, and showed him very great kindness and attention. In A. D. 45 and 46, Galba was entrusted with the administration of the province of Africa, which was at the time disturbed by the licentiousness of the Roman soldiers and by the incursions of the neighbouring barbarians. He restored peace, and managed the affairs of the province with great strictness and care, and on his return he was honoured with the *ornamenta triumphalia*, and with the dignity of three priesthoods; he became a member of the college of the Quindecimviri, of the sodales Titii, and of the Augustales. In the reign of Nero he lived for several years in private retirement, for fear of becoming, like many others, the victim of the tyrant's suspicion, until, in B. C. 61, Nero gave him Hispania Tarraconensis as his province, where he remained for a period of

eight years. In maintaining discipline among his troops, his strictness at first bordered upon cruelty, for the severest punishments were inflicted for slight offences, but during the latter period of his administration he became indolent, for fear, it is said, of attracting the attention of Nero, but more probably as a natural consequence of old age. In A. D. 68, when the insurrection of C. Julius Vindex broke out in Gaul, and Vindex called upon the most distinguished men in the other provinces to join him, he also sent messengers to Galba, whom he looked upon as the most eminent among the generals of the time, and whom he had destined in his mind as the successor of Nero. Vindex accordingly exhorted him to vindicate the rights of oppressed humanity. Galba, who was at the same time informed that some officers in Spain had received secret orders from Nero to murder him, resolved at once to take the perilous step, and place himself at the head of the Roman world, although he was already upwards of seventy years old. He assembled his troops, excited their sympathy for those who had been murdered by Nero, and was at once proclaimed imperator by the soldiers. He himself, however, at first professed to act only as the legate of the Roman senate and people. He began to organise his army in Spain, instituted a kind of senate which was to act as his council, and made all preparations for a war against Nero. Some of his soldiers, however, soon began to repent, and as he was engaged in suppressing this spirit among his own men, he received the intelligence of the fall of Vindex, who in despair had put an end to himself. Being thus deprived of his principal supporter, Galba withdrew to Clunia, a small town of his province, and was on the point of following the example of Vindex. But things suddenly took a different turn. Nymphidius Sabinus, praefect of the praetorians at Rome, created an insurrection there, and some of the friends of Galba, by making munificent promises in his name, succeeded in winning the troops for him. Nero was murdered. Galba now took the title of Caesar, and, accompanied by Salvius Otho, the governor of Lusitania, he went to Rome, where ambassadors soon arrived from all parts of the empire to do homage to Galba as the lawful sovereign.

Galba by this time seems to have lost the good qualities that distinguished his earlier years: a report of his severity and avarice had preceded him to Rome; and it soon became manifest that the accounts of his avarice were not exaggerated. Instead of doing all he could to win the favour of the soldiers, who had only just become aware of the fact that they had it in their power to dispose of the sovereignty, and that they might depose him just as they had raised him, he made several unpopular changes in the army at Rome, and punished with severity those who opposed his measures. The large donatives which his friends had promised in his name were not given, and various rumours about his niggardly and miserly character were sedulously spread at Rome, and increased the discontent. Some of his arrangements were wise enough; and had he not been the victim of avarice, the common foible of old age, and been able to part with some of his treasures, he might have maintained himself on the throne, and the Roman world would probably not have had much reason to complain. In addition to this, he was completely under the sway of three favourites, T. Vinius, Cornelius Laco, and Icelus; and the arbitrary manner in which he acted under their influence showed that the times were little better than they had been under Nero. His unpopularity with all classes daily increased, and more especially among the soldiers. The first open outbreak of discontent was among the legions of Germany, which sent word to the Praetorians at Rome, that they disliked the emperor created in Spain, and that one should be elected who was approved of by all the legions. Similar outbreaks occurred in Africa. Galba, apparently blind to the real cause of the discontent, and attributing it to his old age and his having no heir, adopted Piso Licinianus, a noble young Roman, who was to be his coadjutor and successor. But even this act only increased his unpopularity; for he presented his adopted son to the senate and the soldiers, without giving to the latter the donatives customary on such occasions. Salvius Otho, who had hoped to be adopted by Galba, and had been strongly recommended by T. Vinius, now secretly formed a conspiracy among the troops. The insurrection broke out six days after the adoption of Piso Licinianus. Galba at first despaired, and did not know what to do, but at last he took courage, and went out to meet the rebels; but as he was carried across the forum in a sedan-chair, a troop of horsemen, who had been waiting for his arrival, rushed forward and cut him down, near the Lacus Curtius, where his body was left, until a common soldier, who passed by, cut off his head, and carried it to Otho, who had in the mean time been proclaimed emperor by the praetorians and legions. His remains were afterwards buried by one Argius in his own garden. A statue of his, which the senate erected on the spot where he had been murdered, was afterwards destroyed by Vespasian, who believed that Galba had sent assassins into Judaea to murder him. (Tac. *Hist.* i. 1—42; Dion Cass. lxiv. 1—6; Suet. *Galba;* Plut. *Galba;* Aurel. Vict. *De Caes.* 6; Eutrop. vii. 10; Niebuhr, *Lect. on the Hist. of Rome*, vol. ii. p. 226, ed. L. Schmitz.) [L. S.]



Coin of Galba. The reverse represents a Corona Civica, and is therefore accompanied with the inscription OB C. S., that is, *ob cives servatos.*

GALE'NE (Γαλήνη), a personification of the calm sea, and perhaps identical with Galateia, one of the Nereides, is called by Hesiod (*Theog.* 244) a daughter of Nereus and Doris. [L. S.]

GALE'NUS, CLAU'DIUS (Κλαύδιος Γαληνός), commonly called *Galen*, a very celebrated physician, whose works have had a longer and more extensive influence on the different branches of medical science than those of any other individual either in ancient or modern times.

I. Personal History of Galen.

Little is told us of the personal history of Galen by any ancient author, but this deficiency is abundantly supplied by his own writings, in which are to be found such numerous anecdotes of himself and

his contemporaries as to form altogether a tolerably circumstantial account of his life. He was a native of Pergamus in Mysia (Gal. *De Simpl. Medic. Temper. ac Facult.* x. 2. § 9. vol. xii. p. 272), and it can be proved from various passages in his works that he was born about the autumn of A. D. 130. His father's name was Nicon (Suid. *s. v.* Γαληνός), who was, as Suidas tells us, an architect and geometrician, and whom Galen praises several times, not only for his knowledge of astronomy, grammar, arithmetic, and various other branches of philosophy, but also for his patience, justice, benevolence, and other virtues. (*De Dignos. et Cur. An. Morb.* c. 8. vol. v. p. 41, &c.; *De Prob. et Prav. Alim. Succ.* c. i. vol. vi. p. 755, &c.; *De Ord. Libr. suor.* vol. xix. p. 59.) His mother, on the other hand, was a passionate and scolding woman, who would sometimes even bite her maids, and used to quarrel with her husband "more than Xantippe with Socrates." He received his first instruction from his father, and in his fifteenth year, A. D. 144–5, began to learn logic and to study philosophy under a pupil of Philopator the Stoic, under Caius the Platonist, (or, more probably, one of his pupils,) under a pupil of Aspasius the Peripatetic, and also under an Epicurean. (*De Dignos. et Cur. An. Morb.* c. 8. vol. v. p. 41.) In his seventeenth year, A. D. 146–7, his father, who had hitherto destined him to be a philosopher, altered his intentions, and, in consequence of a dream, chose for him the profession of Medicine. (*De Meth. Med.* ix. 4. vol. x. p. 609; *Comment. in Hippocr.* "*De Humor.*" ii. 2. vol. xvi. p. 223; *De Ord. Libr. suor.* vol. xix. p. 59.) No expense was spared in his education, and the names of several of his medical tutors have been preserved. His first tutors were probably Aeschrion (*De Simpl. Medic. Temper. ac Facult.* xi. 1. § 34. vol. xii. p. 356), Satyrus (*Comment. in Hippocr.* "*Praedict. I.*" i. 5. vol. xvi. p. 524; *De Ord. Libr. suor.* vol. xix. p. 57), and Stratonicus, in his own country (*De Atra Bile*, c. 4. vol. v. p. 119). In his twentieth year, A. D. 149–50, he lost his father (*De Prob. et Prav. Alim. Succ.* c. 1. vol. vi. p. 756), and it was probably about the same time that he went to Smyrna for the purpose of studying under Pelops the physician, and Albinus the Platonic philosopher, as he says he was still a youth (μειράκιον). (*De Anat. Admin.* i. 1. vol. ii. p. 217; *De Libris Propr.* c. ii. vol. xix. p. 16.) He also went to Corinth to attend the lectures of Numesianus (*De Anat. Admin.* l. c.), and to Alexandria for those of Heraclianus (*Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6. vol. xvi. 136.); and studied under Aelianus Meccius (*De Ther. ad Pamph.* vol. xiv. p. 298–9), and Iphicianus (*Comment. in Hippocr.* "*De Humor.*" iii. 34. vol. xvi. p. 484, where the name is corruptly called Φηκιανός). It was perhaps at this time that he visited various other countries, of which mention is made in his works, as e. g. Cilicia, Phoenicia, Palestine, Scyros, Crete (*Comment. in Hippocr.* "*De Victu Acut.*" iii. 8. vol. xv. p. 648), and Cyprus (*De Simpl. Medic. Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 171). He returned to Pergamus from Alexandria, when he had just entered on his twenty-ninth year, A. D. 158 (*De Compos. Medic. sec. Gen.* iii. 2. vol. xiii. p. 599), and was immediately appointed by the high-priest of the city physician to the school of gladiators, an office which he filled with great reputation and success. (*Comment. in Hippocr.* "*De Fract.*" iii. 21. vol. xviii. pt. 2. p. 567, &c.; *De Compos. Medic. sec. Gen.* iii. 2. vol. xiii. p. 574.)

In his thirty-fourth year, A. D. 163–4, Galen quitted his native country on account of some popular commotions, and went to Rome for the first time. (*De Libris Propr.* c. i. vol. xix. p. 15.) Here he stayed about four years, and gained such reputation from his skill in anatomy and medicine that he got acquainted with some of the principal persons at Rome, and was to have been recommended to the emperor, but that he declined that honour. (*De Praenot. ad Epig.* c. 8. vol. xiv. p. 647.) It was during his first visit to Rome that he wrote his work *De Hippocratis et Platonis Decretis*, the first edition of his work *De Anatomicis Administrationibus*, and some of his other treatises (*De Anat. Admin.* i. 1. vol. ii. p. 215); and excited so much envy and ill-will among the physicians there by his constant and successful disputing, lecturing, writing, and practising, that he was actually afraid of being poisoned by them. (*De Praenot. ad Epig.* c. 4. vol. xiv. p. 623, &c.) A full account of his first visit to Rome*, and of some of his most remarkable cures, is given in the early chapters of his work *De Praenotione ad Epigenem*, where he mentions that he was at last called, not only παραδοξολόγος, "the wonder-speaker," but also παραδοξοποιός, "the wonder-worker." (c. 8. p. 641.) It is often stated that Galen fled from Rome in order to avoid the danger of a very severe pestilence, which had first broken out in the parts about Antioch, A. D. 166, and, after ravaging various parts of the empire, at last reached the capital (see Greswell's *Dissertations, &c.*, vol. iv. p. 552); but he does not appear to be justly open to this charge, which the whole of his life and character would incline us to disbelieve. He had been for some time wishing to leave Rome as soon as the tumults at Pergamus should be at an end (*De Praenot. ad Epig.* c. 4. vol. xiv. p. 622), and evaded the proposed introduction to the emperor M. Aurelius for fear lest his return to Asia should be thereby hindered (*ibid.* pp. 647, 648). This resolution may have been somewhat hastened by the breaking out of the pestilence at Rome, A. D. 167 (*De Libr. Propr.* c. 1. vol. xix. p. 15), and accordingly he left the city privately, and set sail at Brundusium. (*De Praenot. ad Epig.* c. 9. vol. xiv. p. 648.) He reached his native country in his thirty-eighth year, A. D 167–8 (*De Libr. Propr.* c. 2. vol. xix. p. 16), and resumed his ordinary course of life; but had scarcely done so, when there arrived a summons from the emperors M. Aurelius and L. Verus to attend them at Aquileia in Venetia, the chief bulwark of Italy on its north-eastern frontier, whither they had both gone in person to make preparations for the war with the northern tribes (*De Libr. Propr.* l. c. p. 17, 18; *De Praenot. ad Epig.* c. 9. vol. xiv. p. 649, 650), and where they intended to pass the winter. He travelled through Thrace and Macedonia, performing part of the journey on foot (*De Simplic. Medi-*

* Some persons think that Galen's first visit to Rome took place A. D. 161–2, and that therefore he was there *twice* before his visit A. D. 170; but Galen himself never speaks of this as his *third* visit, and the writer is inclined to think that all the passages in his works that seem to imply that he was at Rome A. D. 161–2, may be easily reconciled with the other hypothesis.

cam. *Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 171), and reached Aquileia towards the end of the year 169, shortly before the pestilence broke out in the camp with redoubled violence. (*De Libr. Propr.* and *De Praenot. ad Epig.* l. c.) The two emperors, with their court and a few of the soldiers, set off precipitately towards Rome, and while they were on their way Verus died of apoplexy, between Concordia and Altinum in the Venetian territory, in the month of December. (See Greswell's *Dissertations, &c.*, vol. iv. p. 595, 596.) Galen followed M. Aurelius to Rome, and, upon the emperor's return, after the apotheosis of L. Verus, to conduct the war on the Danube, with difficulty obtained permission to be left behind at Rome, alleging that such was the will of Aesculapius. (*De Libr. Propr.* l. c.) Whether he really had a dream to this effect, which he believed to have come from Aesculapius, or whether he merely invented such a story as an excuse for not sharing in the dangers and hardships of the campaign, it is impossible to determine; it is, however, certain that he more than once mentions his receiving (what he conceived to be) divine communications during sleep, in cases where no self-interested motive can be discovered. The emperor about this time lost his son, Annius Verus Caesar, and accordingly on his departure from Rome, he committed to the medical care of Galen his son L. Aurelius Commodus, who was then nine years of age, and who afterwards succeeded his father as emperor. (*De Libr. Propr.* and *De Praenot. ad Epig.* l. c.) It was probably in the same year, A. D. 170, that Galen, on the death of Demetrius, was commissioned by M. Aurelius to prepare for him the celebrated compound medicine called *Theriaca*, of which the emperor was accustomed to take a small quantity daily (*De Antid.* i. 1. vol. xiv. p. 3, &c.); and about thirty years afterwards he was employed to make up the same medicine for the emperor Septimus Severus (*ibid.* i. 13. p. 63, 65).

How long Galen stayed at Rome is not known, but it was probably for some years, during which time he employed himself, as before, in lecturing, writing, and practising, with great success. He finished during this visit at Rome two of his principal treatises, which he had begun when he was at Rome before, viz. that *De Usu Partium Corporis Humani*, and that *De Hippocratis et Platonis Decretis* (*De Libr. Propr.* c. 2. vol. xix. p. 19, 20); and among other instances which he records of his medical skill, he gives an account of his attending the emperor M. Aurelius (*De Praenot. ad Epig.* c. 11. vol. xiv. p. 657, &c.), and his two sons, Commodus (*ibid.* c. 12. p. 661, &c.) and Sextus (*ibid.* c. 10. p. 651, &c.). Of the events of the rest of his life few particulars are known. On his way back to Pergamus, he visited the island of Lemnos for the second time (having been disappointed on a former occasion), for the purpose of learning the mode of preparing a celebrated medicine called "Terra Lemnia," or "Terra Sigillata;" of which he gives a full account. (*De Simplic. Medicam. Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 172.) It does not appear certain that he visited Rome again, and one of his Arabic biographers expressly says he was there only twice (Anon. *Arab. Philosoph. Biblioth.* apud Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 253); but it certainly seems more natural to suppose that he was at Rome about the end of the second century, when he was employed to compound Theriaca for the emperor Severus. The place of his death is not mentioned by any Greek author, but Abú-l-faraj states that he died in Sicily. (*Hist. Dynast.* p. 78.) The age at which he died and the date is also somewhat uncertain. Suidas says he died at the age of seventy, which statement is generally followed, and, as he was born in the autumn of the year 130, places his death in the year 200 or 201. He certainly was alive about the year 199, as he mentions his preparing Theriaca for the emperor Severus about that date, and his work *De Antidotis*, in which the account is given (i. 13. vol. xiv. p. 65), was probably written in or before that year, when Caracalla was associated with his father in the empire, as Galen speaks of only *one* emperor as reigning at the time it was composed. If, however, the work *De Theriaca ad Pisonem* be genuine, which seems to be at least as probable as the contrary supposition (see below, Sect. VII. § 75.), he must have lived some years later; which would agree with the statements of his Arabic biographers, one of whom says he lived more than eighty years (apud Casiri, *l. c.*), while Abú-l-faraj says that he died at the age of eighty-eight. Some European authorities place his death at about the same age (Ackermann, *Hist. Liter.*, in vol. i. of Kühn's edition of Galen, p. xli.), and John Tzetzes says that he lived under the emperor Caracalla (*Chiliad.* xii. hist. 397); so that, upon the whole, there seems to be quite sufficient reason for not implicitly receiving the statement of Suidas.

Galen's personal character, as it appears in his works, places him among the brightest ornaments of the heathen world. Perhaps his chief faults were too high an opinion of his own merits, and too much bitterness and contempt for some of his adversaries,—for each of which failings the circumstances of the times afforded great, if not sufficient, excuse. He was also one of the most learned and accomplished men of his age, as is proved not only by his extant writings, but also by the long list of his works on various branches of philosophy which are now lost. All this may make us the more regret that he was so little brought into contact with Christianity, of which he appears to have known nothing more than might be learned from the popular conversation of the day during a time of persecution: yet in one of his lost works, of which a fragment is quoted by his Arabian biographers (Abú-l-faraj, Casiri, *l. c.*), he speaks of the Christians in higher terms, and praises their temperance and chastity, their blameless lives, and love of virtue, in which they equalled or surpassed the philosophers of the age. A few absurd errors and fables are connected with his name, which may be seen in Ackermann's *Hist. Liter.* (pp. xxxix. xlii.), but which, as they are neither so amusing in themselves, nor so interesting in a literary point of view as those which concern Hippocrates, need not be here mentioned. If Galen suffered during his lifetime from the jealousy and misrepresentation of his medical contemporaries, his worth seems to have been soon acknowledged after his death; medals were struck in his honour by his native city, Pergamus (Montfaucon, *L'Antiquité Expliquée*, &c., vol. iii. p. 1. pl. xv. and Suppl. vol. i. pl. lxviii.), and in the course of a few centuries he began to be called θαυμάσιος (Simplic. *Comment. in Aristot.*

"*Phys. Auscult.*" iv. 3. p.167. ed. Ald.), "Medicorum dissertissimus atque doctissimus," (S. Hieron. *Comment. in Aoms*, c. 5. vol. vi. p. 283), and even θειότατος. (Alex. Trall. *De Med.* v. 4. p. 77. ed. Lutet. Par.)

II. General History of Galen's Writings, Commentators, Bibliography, &c.

The works that are still extant under the name of Galen, as enumerated by Choulant, in the second edition of his *Handbuch der Bücherkunde für die Aeltere Medicin*, consist of eighty-three treatises acknowledged to be genuine; nineteen whose genuineness has, with more or less reason, been doubted; forty-five undoubtedly spurious; nineteen fragments; and fifteen commentaries on different works of Hippocrates: and more than fifty short pieces and fragments (many or most of which are probably spurious) are enumerated as still lying unpublished in different European libraries. (Ackermann, *Histor. Liter.* pp. clxxxvi. &c.) Almost all these treat of some branch of medical science, and many of them were composed at the request of his friends, and without any view to publication. Besides these, however, Galen wrote a great number of works, of which nothing but the titles have been preserved; so that altogether the number of his distinct treatises cannot have been less than five hundred. Some of these are very short, and he frequently repeats whole passages, with hardly any variation, in different works; but still, when the number of his writings is considered, their intrinsic excellence, and the variety of the subjects of which he treated (extending not only to every branch of medical science, but also to ethics, logic, grammar, and other departments of philosophy), he has always been justly ranked among the greatest authors that have ever lived. (See Cardan, *De Subtil.* lib. xvi. p. 597, ed. 1554. His style is elegant, but diffuse and prolix, and he abounds in allusions and quotations from the ancient Greek poets, philosophers, and historians.

At the time when Galen began to devote himself to the study of medicine, the profession was divided into several sects, which were constantly disputing with each other. The Dogmatici and Empirici had for several centuries been opposed to each other; in the first century B. C. had arisen the sect of the Methodici; and shortly before Galen's own time had been founded those of the Eclectici, Pneumatici, and Episynthetici. Galen himself, "nullius addictus jurare in verba magistri," attached himself exclusively to none of these sects, but chose from the tenets of each what he believed to be good and true, and called those persons *slaves* who designated themselves as followers of Hippocrates, Praxagoras, or any other man. (*De Libr. Propr.* c. 1. vol. xiv. p. 13.) However, "in his general principles," says Dr. Bostock, "he may be considered as belonging to the Dogmatic sect, for his method was to reduce all his knowledge, as acquired by the observation of facts, to general theoretical principles. These principles he indeed professed to deduce from experience and observation, and we have abundant proofs of his diligence in collecting experience, and his accuracy in making observations; but still, in a certain sense at least, he regards individual facts and the detail of experience as of little value, unconnected with the principles which he laid down as the basis of all medical reasoning. In this fundamental point, therefore, the method pursued by Galen appears to have been directly the reverse of that which we now consider as the correct method of scientific investigation; and yet, such is the force of natural genius, that in most instances he attained the ultimate object in view, although by an indirect path. He was an admirer of Hippocrates, and always speaks of him with the most profound respect, professing to act upon his principles, and to do little more than to expound his doctrines, and support them by new facts and observations. Yet, in reality, we have few writers whose works, both as to substance and manner, are more different from each other than those of Hippocrates and Galen, the simplicity of the former being strongly contrasted with the abstruseness and refinement of the latter." (*Hist. of Med.*)

After Galen's time we hear but little of the old medical sects, which in fact seem to have been all merged in his followers and imitators. To the compilers among the Greeks and Romans of large medical works, like Aëtius and Oribasius, his writings formed the basis of their labours; while, as soon as they had been translated into Arabic, in the ninth century after Christ, chiefly by Honain Ben Ishak, they were at once adopted throughout the East as the standard of medical perfection. It was probably in a great measure from the influence exercised even in Europe by the Arabic medical writers during the middle ages that Galen's popularity was derived; for, though his opinions were universally adopted, yet his writings appear to have been but little read, when compared with those of Avicenna and Mesue. Of the value of what was done by the Arabic writers towards the explanation and illustration of Galen's works, it is impossible to judge; as, though numerous translations, commentaries, and abridgements are still extant in different European libraries, none of them have ever been published. If, however, a new and critical edition of Galen's works should ever be undertaken, these ought certainly to be examined, and would probably be found to be of much value; especially as some of his writings (as is specified below), of which the Greek text is lost, are still extant in an Arabic translation. Of the immense number of European writers who have employed themselves in editing, translating, or illustrating Galen's works, a complete list, up to about the middle of the sixteenth century, was made by Conrad Gesner, and prefixed to the edition of Basil. 1561, fol.: of those enumerated by him, and of those who have lived since, perhaps the following may be most deserving of mention: — Jo. Bapt. Opizo, Andr. Lacuna, Ant. Musa Brassavolus, Aug. Gadaldinus, Conr. Gesner, Hier. Gemusaeus, Jac. Sylvius, Janus Cornarius, Nic. Rheginus, Jo. Bapt. Montanus, John Caius, Jo. Guinterius (Andernacus), Thomas Linacre, Theod. Goulston, Casp. Hofmann, Ren. Chartier, Alb. Haller, and C. G. Kühn. Galen's works were first published in a Latin translation, Venet. 1490, fol. 2 vols. ap. Philipp. Pintium de Caneto; it is printed in black letter, and is said to be scarce. The next Latin edition that deserves to be noticed is that published by the Juntas, Venet. 1541, fol., which was reprinted, with additions and improvements, eight (or nine) times within one hundred years. Of these editions, the most valuable are said to be those of the years 1586 (or 1597), 1600, 1609,

and 1625, in five vols., with the works divided by I. Bapt. Montanus into classes, according to their subject-matter, and with the copious Index Rerum of Ant. Musa Brassavolus. Another excellent Latin edition was published by Froben, Basil. 1542, fol., and reprinted in 1549 and 1561. It contains all Galen's works, in eight vols., divided into eight classes, and a ninth vol., consisting of the Indices. The reprint of 1561 is considered the most valuable, on account of Conrad Gesner's Prolegomena. The last Latin edition is that published by Vinc. Valgrisius, Venet. 1562, fol. in five vols., edited by Jo. Bapt. Rasarius. Altogether (according to Choulant), a Latin version of all Galen's works was published once in the fifteenth century, twenty (or twenty-two) times in the sixteenth, and not once since.

The Greek text has been published four times; twice alone, and twice with a Latin translation. The first edition was the Aldine, published Venet. 1525, fol., in five vols., edited by Jo. Bapt. Opizo with great care, though containing numerous errors and omissions, as might be expected in so large a work. It is a handsome book, rather scarce, and much valued; and contains the Greek text, without translation, notes, or indices. The next Greek edition was published in 1538, Basil. ap. Andr. Cratandrum, fol., in five vols., edited by L. Camerarius, L. Fuchs, and H. Gemusaeus. The text in this edition (which, like the preceding, contains neither Latin translation, notes, nor indices) is improved by the collation of Greek MSS. and the examination of the Latin versions: the only additional work of Galen's published in this edition is a Latin translation of the treatise *De Ossibus*. It is a handsome book, and frequently to be met with.

A very useful and neat edition, in thirteen vols. fol., was printed at Paris, and bears the date of 1679. It contains the whole of the works of Hippocrates and Galen, mixed up together, and divided into thirteen classes, according to the subject-matter. This vast work was undertaken by René Chartier (*Renatus Charterius*), a French physician, who published in 1633 (when he had already passed his *sixtieth* year) a programme, entitled, *Index Operum Galeni quae Latinis duntaxat Typis in Lucem edita sunt*, &c., begging the loan of such Greek MSS. as he had not an opportunity of examining in the public libraries of Paris. The first volume appeared in 1639; but Chartier, after impoverishing himself, died in 1654, before the work was completed: the last four volumes were published after his death, at the expense of his son-in-law, and the whole work was at length finished in 1679, forty years after it had been commenced. This edition is in every respect superior to those that had preceded it, and in some points to that which has followed it. It contains a Latin translation, and a few notes, and various readings: the text is divided into chapters, and is much improved by the collation of MSS.; it contains several treatises in Greek and Latin not included in the preceding editions (especially *De Humoribus*, *De Ossibus*, *De Septimestri Partu*, *De Facis*, *De Clysteribus*), several others, much enlarged by the insertion of omitted passages (especially *De Usu Partium*, *Definitiones Medicae*, *De Comate secundum Hippocratem*, *De Praenotione*), and a large collection of fragments of Galen's lost works, extracted from various Greek and Latin writers. It is, however, very far from what it might and ought to have been, and its critical merits are very lightly esteemed. M. Villiers published a criticism on this edition, entitled, "Lettre sur l'Edition Grecque et Latine des Oeuvres d'Hippocrate et de Galene," Paris, 1776, 4to.

The latest and most commodious edition is that of C. G. Kühn, who with extraordinary boldness, at the age of *sixty-four*, and at a time when the old medical authors were more neglected than they are at present, ventured to put forth a specimen and a prospectus of a work so vast, that any one in the prime of life, and strength, and leisure, might well shrink from the undertaking. As this seems to be the most proper place for giving an account of Kühn's collection, it may be stated that he designed to publish no less than a complete edition of all the Greek medical authors whose writings are still extant; a work far too extensive for any single man to have undertaken, and which (as might have been expected) still remains unfinished. Kühn, however, not only found a publisher rich and liberal enough to undertake the risk and expense of such a work, but actually lived to see his collection comprehend the entire works of Galen, Hippocrates, Aretaeus, and Dioscorides, in twenty-eight thick 8vo. volumes, consisting each of about eight hundred pages, and of which all but three were edited by himself. But while it is thankfully acknowledged that Kühn did good service to the ancient medical writers by republishing their works in a commodious form, yet at the same time it must be confessed that the real critical merits of his Collection as a whole are very small. In 1818 he published Galen's little work *De Optimo Docendi Genere*, Lips. 8vo., Greek and Latin, as a specimen of his projected design, and in 1821 the first volume of his works appeared. The edition consists of twenty 8vo. volumes (divided into twenty-two parts), of which the last contains an Index, made by F. W. Assmann, and was published in 1833. The first volume contains Ackermann's *Notitia Literaria Galeni*, extracted from the fifth volume of the new edition of Fabricius's *Bibliotheca Graeca*, and somewhat improved and enlarged by Kühn. For the correction of the Greek text little or nothing has been done except in the case of a few particular treatises, and all Chartier's notes and various readings are omitted. Kühn has likewise left out many of the spurious works contained in Chartier's edition, as also the Fragments, and those books which are extant only in Latin; but, on the other hand, he has published for the first time the Greek text of the treatise *De Musculorum Dissectione*, the *Synopsis Librorum de Pulsibus*, and the commentary on Hippocrates *De Humoribus*. Upon the whole, the writings of Galen are still in a very corrupt and unsatisfactory state, and it is universally acknowledged that a new and critical edition is much wanted.

The project of a new edition of Galen's works has been entertained by several persons, particularly by Caspar Hofmann and Theodore Goulstone in the seventeenth century. The latter prepared several of Galen's smaller works for the press, which were published in one volume 4to. Lond. 1640, after his death, by Thom. Gataker. Hofmann made very extensive preparations for his task, and published a copious and valuable commentary on the treatise *De Usu Partium*. His MS. notes, amounting to twenty-seven volumes in

folio, are said to have come into the possession of Dr. Askew; they do not, however, appear in the catalogue of his sale, nor has the writer been able to discover whether they are still in existence; for while the continental physicians universally believe them to be still somewhere in England, no one in this country to whom he has applied knows any thing about them.

Galen's extant works have been classified in various ways. In the old edition of his *Bibliotheca Graeca*, Fabricius enumerated them in alphabetical order, which perhaps for convenience of reference is as useful a mode as any. Ackermann in the new edition of Fabricius has mentioned them, as far as possible, in chronological order; which is much less practically useful than the alphabetical arrangement (inasmuch as the difficulty of finding the account of any particular treatise is very much increased), but which, if it could be ascertained completely and certainly, would be a far more natural and interesting one. In most of the editions of his works, the treatises are arranged in classes according to the subject-matter, which, upon the whole, seems to be the mode most suitable for the present work. The number and contents of the different classes vary (as might be expected) according to the judgment of different editors, and the classification which the writer has adopted does not exactly agree with any of the preceding ones. The treatises in each class will, as far as possible, be arranged chronologically, thus combining, in some degree, the advantage of Ackermann's arrangement; while the number of works contained in each class will not generally be so great as to occasion much inconvenience from their not being enumerated alphabetically. As Kühn's edition of Galen (which is likely to be the one most in use for many years to come) extends to twenty-one volumes, it has been thought useful to mention in which of these each treatise is to be found.

III. Works on Anatomy and Physiology.

1. Περὶ Κράσεων, *De Temperamentis*, in three books (vol. i. ed. Kühn). For the editions of each separate treatise, and the commentaries that have been published, see Choulant's *Handbuch der Bücherkunde für die Aeltere Medicin*, Haller's *Bibliothecae*, and Ackermann's *Historia Literaria*, prefixed to Kühn's edition. The best account of the Arabic, Syriac, Armenian, and Persian translations, will be found in J. G. Wenrich's treatise *De Auctorum Graecorum Versionibus et Commentariis Syriacis, Arabicis*, &c. Lips. 1842. 8vo. 2. Περὶ Μελαίνης Χολῆς, *De Atra Bile* (vol. v.). 3. Περὶ Δυνάμεων Φυσικῶν, *De Facultatibus Naturalibus*, in three books (vol. ii.). 4. Περὶ Ἀνατομικῶν Ἐγχειρήσεων, *De Anatomicis Administrationibus* (vol. ii.). This is Galen's principal anatomical work, and consisted originally of fifteen books, the subject of each of which is mentioned by himself. (*De Libr. Propr.* c. 3, vol. xix. p. 24, 25.) The six last books, and about two-thirds of the ninth, which are not extant either in the original Greek or in any Latin translation (as far as the writer is aware), are preserved in an Arabic version, of which there are two copies in the Bodleian library at Oxford (Uri, *Catal. MSS. Orient. Bibl. Bodl.* p. 135, codd. 567, 570), and apparently in no other European library. The latter of these MSS. seems to have been copied from the former by Jac. Golius, and contains only the six last books; the other contains the whole work. (See *London Medical Gazette* for 1844, 1845, p. 329.) There were more than one edition of this treatise; the first was written during Galen's first visit to Rome, soon after the beginning of the reign of M. Aurelius, about A. D. 164; the last some time before the same emperor's death, A. D. 180. (Galen, *De Administr. Anat.* i. 1, vol. ii. p. 215, &c.) 5. Περὶ Ὀστῶν τοῖς Εἰσαγομένοις, *De Ossibus ad Tirones* (vol. ii.). The work contains a tolerably accurate account of the bones, though in some parts it appears clearly that he was describing the skeleton of the *ape*. 6. Περὶ Φλεβῶν καὶ Ἀρτηριῶν Ἀνατομῆς, *De Venarum et Arteriarum Dissectione* (vol. ii.). 7. Περὶ Νεύρων Ἀνατομῆς, *De Nervorum Dissectione* (vol. ii.). 8. Περὶ Μυῶν Ἀνατομῆς, *De Musculorum Dissectione* (vol. xviii. pt. 2.). 9. Περὶ Μήτρας Ἀνατομῆς, *De Uteri Dissectione* (vol. ii.). 10. Εἰ κατὰ Φύσιν ἐν Ἀρτηρίαις Αἷμα περιέχεται, *An in Arteriis secundum Naturam Sanguis contineatur* (vol. iv.). 11. Περὶ Μυῶν Κινήσεως, *De Musculorum Motu* (vol. iv.). 12. Περὶ Σπέρματος, *De Semine* (vol. iv.). 13. Περὶ Χρείας τῶν ἐν Ἀνθρώπου Σώματι Μορίων, *De Usu Partium Corporis Humani*, in seventeen books (vols. iii. and iv.). This is Galen's principal physiological work, and was probably begun about A. D. 165 (Gal. *De Libr Propr.* c. 2. vol. xix. p. 15, 16), and finished after the year 170. (*Ibid.* p. 20.) It is no less admirable for the deep religious feeling with which it is written, than for the scientific knowledge and acuteness displayed in it; and is altogether a noble work. Theophilus Protospatharius published a sort of abridgment of the work under the title Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Corporis Humani Fabrica*. [Theophilus Protospatharius.] 14. Περὶ Ὀσφρήσεως Ὀργάνου, *De Odoratus Instrumento* (vol. ii.). 15. Περὶ Χρείας Ἀναπνοῆς, *De Usu Respirationis* (vol. iv.). 16. Περὶ Χρείας Σφυγμῶν, *De Usu Pulsuum* (vol. v.). His other works on the pulse, which treat rather of its use in diagnosis, are mentioned in Class VI. 17. Ὅτι τὰ τῆς Ψυχῆς Ἤθη ταῖς τοῦ Σώματος Κράσεσιν ἕπεται, *Quod Animi Mores Corporis Temperamenta sequantur* (vol. iv.). 18. Περὶ Κυουμένων Διαπλάσεως, *De Foetuum Formatione* (vol. iv.). 19. Εἰ Ζῶον τὸ κατὰ Γαστρός, *An Animal sit, quod est in Utero* (vol. xix.); generally considered to be spurious. 20. *De Anatomia Vivorum* (vol. iv. ed. Chart.); spurious. 21. *De Compagine Membrorum, sive De Natura Humana* (vol. v. ed. Chart.); spurious. 22. *De Natura et Ordine cujuslibet Corporis* (vol. v. ed. Chart.); spurious. 23. *De Motibus Manifestis et Obscuris* (vol. v. ed. Chart.), not written by Galen, but compiled from his writings. 24. Περὶ Χυμῶν, *De Humoribus* (vol. xix.); spurious.

Though Galen's celebrity is by no means founded entirely on his anatomical and physiological works, yet it was to these branches of medical science that he did most real service, and it is this class of his writings that is most truly valuable. A very interesting and accurate "Cursory Analysis of the Works of Galen, so far as they relate to Anatomy and Physiology," by Dr. Kidd, is inserted in the sixth volume of the "Transactions of the Provincial Medical and Surgical Association" (Lond. 1838), to which we must refer our readers

for an account of Galen's views on anatomy and physiology.

Galen's familiarity with practical anatomy is attested by numerous passages in his writings. In the examination, for instance, of the blood-vessels of the liver, he directs you to insert a probe into the vena portae, and from thence into any of its several larger ramifications; then gently advancing the probe further and further, to dissect down to it. And thus, he says, you may trace the minutest branches; removing with the knife the intermediate substance, called by Erasistratus the *parenchyma* (*De Anatom. Administr.* vi. 11, vol. ii. p. 575). Again, he notices what every one has often experienced in dissection, the occasional convenience of dividing the cellular membrane, either by the finger or the handle of the scalpel (*ibid.* p. 476.): and in describing the use of the blowpipe and various other instruments and contrivances employed in anatomical examinations, he continually introduces you, as it were, into the dissecting room itself (*ibid.* p. 476, 668, 716) As an instance of the boldness and extent of his experimental anatomy, it may be mentioned, that, after observing that although a ligature on the inguinal or axillary artery causes the pulse to cease in the leg or in the arm, yet the experiment is not seriously injurious to the animal on which it is made, he adds that even the carotid arteries may be tied with impunity. (*De Usu Puls.* c. 1. vol. v. p. 150.) And the habitual accuracy of his observation is evinced when he corrects the error of those experimentalists, who, omitting to separate the contiguous nerves in tying the carotids, supposed that the consequent loss of voice depended on the compression of those arteries, and not on that of the accompanying nerves. (*De Hippocr. et Plat. Decr.* ii. 6. vol. v. p. 266; Dr. Kidd's *Cursory Analysis, &c.*)

The question has often been discussed, whether Galen derived his anatomical knowledge from dissecting a human body, or that of some other animal. The writer is not aware of any passage in his writings in which it is distinctly stated that he dissected human bodies; while the numerous passages in which he recommends the dissection of apes, bears, goats, and other animals, would seem indirectly to prove that human bodies were seldom or never used for that purpose. (See particularly *De Anat. Administr.* iii. 5. vol. ii. 384; *De Musc. Dissect.* c. 1. vol. xviii. pt. ii. p. 930. See also Rufus Ephes. *De Corp. Hum. Part. Appellat.* i. p. 33; Theophilus, *De Corp. Hum. Fabr.* v. 11. § 20.) In one passage, however, he mentions, as something extraordinary, that those physicians who attended the emperor M. Aurelius in his wars against the Germans had an opportunity of dissecting the bodies of the barbarians. (*De Compos. Medicam. sec. Gen.* iii. 2. vol. viii. p. 604.)

On Galen's opinions respecting the nervous system there is a very complete and interesting thesis by C. V. Daremberg, Paris, 1841, 4to., entitled "Exposition des Connaissances de Galien, sur l'Anatomie, la Physiologie, et la Pathologie du Système Nerveux."

IV. Works on Dietetics and Hygiene.

25. Περὶ Ἀρίστης Κατασκευῆς τοῦ Σώματος ἡμῶν, *De Optima Corporis nostri Constitutione* (vol. iv.). 26. Περὶ Εὐεξίας, *De Bono Habitu* (vol. iv.). 27. Πότερον Ἰατρικῆς, ἢ Γυμναστικῆς ἐστι τὸ Ὑγιεινόν, *Utrum Medicinae sit, vel Gymnastices Hygieine* (vol. v.). 28. *De Attenuante Victus Ratione* (vol. vi. ed. Chart.). 29. Ὑγιεινά, *De Sanitate Tuenda* (vol. vi.). One of Galen's best works. 30. Περὶ Τροφῶν Δυνάμεως, *De Alimentorum Facultatibus* (vol. vi.). 31. Περὶ Εὐχυμίας καὶ Κακοχυμίας Τροφῶν, *De Probis et Pravis Alimentorum Succis* (vol. vi.). 32. Περὶ Πτισάνης, *De Ptisana* (vol. vi.) 33. Περὶ τοῦ διὰ Μικρᾶς Σφαίρας Γυμνασίου, *De Parvae Pilae Exercitio* (vol. v.). 34. *De Dissolutione Continua, sive De Alimentorum Facultatibus* (vol. vi. ed. Chart.)

In Galen's directions respecting both food and the means of preserving health, we find many which are erroneous, and many others which, from the difference of climate and manners, are totally inapplicable to us; but, if allowance be made for these points, most of the rest of his observations will probably be admitted to be very judicious and useful. Like the rest of the ancient medical writers, and in accordance with the habits of his countrymen, he lays great stress on different species of gymnastic exercises, and especially eulogizes *hunting*, as being an excellent exercise to the body, and an agreeable recreation to the mind. (*De Parva Pila*, vol. v. c. 1, p. 900.) He particularly recommends the cold bath to persons in the prime of life, and during the summer season. With respect to the regimen of old persons, he says, that as old age is cold and dry, it is to be corrected by diluents and calefacients, such as hot baths of sweet waters, drinking wine, and taking such food as is moistening and calefacient. He strenuously defends the practice of allowing old persons to take wine, and gives a circumstantial account of the Greek and Roman wines best adapted to them. He also approves of their taking three meals in the day (while to other persons he allows only *two*), and recommends the bath to be used before dinner, which should consist of sea-fish.

Of all kinds of animal food pork was almost universally esteemed by the ancients as the best; and Galen speaks of it in terms of the strongest approbation. He says that the athletes, if for one day presented with the same bulk of any other article of food, immediately experienced a diminution of strength; and that, if the change of diet was persisted in for several days, they fell off in flesh. (*De Aliment. Facult.* iii. 2. vol. vi. p. 661.)

Many other curious extracts from Galen's works on this subject may be found in Mr. Adams's Commentary on the first book of Paulus Aegineta, from which the preceding remarks have been abridged.

V. Works on Pathology.

35. Περὶ Ἀνωμάλου Δυσκρασίας, *De Inaequali Intemperie* (vol. vii.). 36. Περὶ Δυσπνοίας, *De Difficili Respiratione* (vol. vii.). 37. Περὶ Πλήθους, *De Plenitudine* (vol. vii.). 38. Περὶ τῶν παρὰ Φύσιν Ὄγκων, *De Tumoribus praeter Naturam* (vol. vii.). 39. Περὶ Τρόμου, καὶ Παλμοῦ, καὶ Σπασμοῦ, καὶ Ῥίγους, *De Tremore, Palpitatione, Convulsione, et Rigore* (vol. vii.). 40. Περὶ τῶν Ὅλου τοῦ Νοσήματος Καιρῶν, *De Totius Morbi Temporibus* (vol. vii.); of doubtful genuineness.

Much pathological matter may be found in various other parts of Galen's writings, and perhaps some of the treatises noticed under the following head might with equal propriety have been classed under the present.

The pathology of Galen, says Dr. Bostock, was much more imperfect than his physiology, for in this department he was left to follow the bent of his speculative genius almost without control. He adopts, as the foundation of his theory, the doctrine of the four elements, and, like Hippocrates, he supposes that the fluids are the primary seat of disease. But in the application of this doctrine he introduces so many minute subdivisions that he may be regarded as the inventor of the theory of the Humoralists, which was so generally adopted in the schools of medicine.

VI. Works on Diagnosis and Semeiology.

41. Περὶ τῶν Πεπονθότων Τόπων, *De Locis Affectis*, in six books (vol. viii.); sometimes quoted by the title Διαγνωστική, *Diagnostica*. This is preferred by Haller to any of Galen's works, and has always been considered one of the most valuable and elaborate, as it was written when he was mature in judgment and experience. 42. Περὶ Διαφορᾶς Πυρετῶν, *De Differentiis Febrium* (vol. vii.) 43. Περὶ τῶν ἐν ταῖς Νόσοις Καιρῶν, *De Morborum Temporibus* (vol. vii.). 44. Περὶ τῶν Σφυγμῶν τοῖς Εἰσαγομένοις, *De Pulsibus ad Tirones* (vol. viii.). 45. Περὶ Διαφορᾶς Σφυγμῶν, *De Differentia Pulsuum* (vol. viii.). 46. Περὶ Διαγνώσεως Σφυγμῶν, *De Dignoscendis Pulsibus* (vol. viii.). 47. Περὶ τῶν ἐν τοῖς Σφυγμοῖς Αἰτίων, *De Causis Pulsuum*, (vol. ix.). 48. Περὶ Προγνώσεως Σφυγμῶν, *De Praesagitione ex Pulsibus*, (vol. ix.). These last four works are sometimes considered as four parts of one large treatise. 49. Σύνοψις περὶ Σφυγμῶν Ἰδίας Πραγματείας, *Synopsis Librorum suorum de Pulsibus* (vol. ix.). 50. Περὶ Κρισίμων Ἡμερῶν, *De Criticis Diebus* (vel *Decretoriis*) (vol. ix.). 51. Περὶ Κρίσεων, *De Crisibus* (vol. ix.). 52. *De Causis Procatarcticis* (vol. vii. ed. Chart.). 53. Περὶ Διαφορᾶς Νοσημάτων, *De Differentia Morborum* (vol. vi.). 54. Περὶ τῶν ἐν τοῖς Νοσήμασιν Αἰτίων, *De Morborum Causis* (vol. vii.). 55. Περὶ Συμπτωμάτων Διαφορᾶς, *De Symptomatum Differentia* (vol. vii.). 56. Περὶ Αἰτίων Συμπτωμάτων, *De Causis Symptomatum*, in three books (vol. vii.). This and the three preceding treatises are intimately connected together, and are merely the different parts of one large work, as they are considered in some editions of Galen's writings. 57. Πῶς Δεῖ Ἐξελέγχειν τοὺς Προσποιουμένους Νοσεῖν, *Quomodo sint Deprehendendi Morbum Simulantes* (vol. xix.). 58. Περὶ τῆς ἐξ Ἐνυπνίων Διαγνώσεως, *De Dignotione ex Insomniis* (vol. vi.). 59. Περὶ τοῦ Προγινώσκειν πρὸς Ἐπιγένην, *De Praenotione ad Epigenem* (sive *Posthumum*) (vol. xiv.). 60. Περὶ Τύπων, *De Typis* (vol. vii.); of rather doubtful genuineness. 61. Πρὸς τοὺς περὶ Τύπων Γράψαντας, ἢ περὶ Περιόδων, *Adversus eos qui de Typis scripserunt*, vel *de Periodis* (vol. vii.); of doubtful genuineness. 62. Περὶ Προγνώσεως, *De Praenotione* (vol. xix.); spurious. 63. Πρόγνωσις Πεπειραμένη καὶ Παναληθὴς, *Praesagitio Experta et omnino Vera* (vol. xix.); spurious. 64. Περὶ Κατακλίσεως Προγνωστικὰ ἐκ τῆς Μαθηματικῆς Ἐπιστήμης, *Prognostica de Decubitu ex Mathematica Scientia* (vol. xix.); spurious. 65. Περὶ Οὔρων, *De Urinis* (vol. xix.); of doubtful genuineness. 66. Περὶ Οὔρων ἐν Συντόμῳ, *De Urinis Compendium* (vol. xix.); spurious. 67. Περὶ Οὔρων ἐκ τῶν Ἱπποκράτους καὶ Γαληνοῦ, καὶ ἄλλων τινῶν, *De Urinis ex Hippocrate, Galeno, et aliis quibusdam* (vol. xix.). 68. Περὶ Σφυγμῶν πρὸς Ἀντώνιον, *De Pulsibus ad Antonium* (vol. xix.); spurious. 69. *Compendium Pulsuum* (vol. viii. ed. Chart.); spurious.

It would be difficult to give anything like an analysis of Galen's mode of discovering the nature of diseases, and of forming his prognosis, in which his skill and success were so great that he ventured to assert that, by the assistance of the Deity, he had never been wrong. (*Comment. in Hippocr.* "*Epid. I.*" ii. 20. vol. xviii. pt. i. p. 383.)

One of his chief sources of prognosis was derived from the Critical Days, in which doctrine he reposes such confidence that he affirms, that, by a proper observance of them, the physician may be able to prognosticate the very hour when a fever will terminate. He believed (as did most of the ancient authorities) that the critical days are influenced by the moon. Another very important element in his diagnosis and prognosis was afforded by the Pulse, on which subject, as the works of his predecessors are no longer extant, he may be considered as the first and greatest authority,—we might almost say our *sole* authority, for all subsequent writers were content to adopt his system without the slightest alteration. According to Galen, the pulse consists of four parts, of a diastole and a systole, with two intervals of rest, one after the diastole before the systole, and the other after the systole before the diastole. He maintained that by practice and attention all these parts can be distinguished (*De Dignosc. Puls.* iii. 3. vol. viii. p. 902, &c.); but his system is so complicated and subtle that it would be hardly possible to make it intelligible to the reader without going to greater lengths than can here be allowed. A full account of it is given by Mr. Adams in his Commentary on Paulus Aegineta (ii. 12), to which work in this, as in several other instances, the present article is much indebted.

VII. Works on Pharmacy and Materia Medica.

70. Περὶ Κράσεως καὶ Δυνάμεως τῶν Ἁπλῶν Φαρμάκων, *De Temperamentis et Facultatibus Simplicium Medicamentorum*, in eleven books (vols. xi. xii.). Galen recommends his readers to study the third book of his work *De Temperamentis*, which treats of the temperaments of drugs, before they begin to read this treatise. (*Ars Med.* c. 37, vol. i. p. 407.) 71. Περὶ Συνθέσεως Φαρμάκων τῶν κατὰ Τόπους, *De Compositione Medicamentorum secundum Locos* (vols. xii. xiii.). 72. Περὶ Συνθέσεως Φαρμάκων τῶν κατὰ Γένη, *De Compositione Medicamentorum secundum Genera* (vol. xiii.). This and the preceding treatise may be considered as two parts of one large work. 73. Περὶ Ἀντιδότων, *De Antidotis* (vol. xiv.). This is one of Galen's last works, and written in the reign of the emperor Severus, about the year 200. 74. Περὶ Εὐπορίστων, *De Remediis facile Parabilibus* (vol. xiv.). The third part of this work is undoubtedy spurious. 75. Περὶ τῆς Θηριακῆς πρὸς Πίσωνα, *De Theriaca ad Pisonem* (vol. xiv.) This work is quoted as genuine by Aëtius, Paulus Aegineta, and the Arabic physicians; but is considered to be of doubtful authority by some modern critics. This condemnation, however, seems to the writer to rest on insufficient grounds, as, on a cursory examina-

tion of the book, he has found nothing to prove that Galen was not the writer; whereas several passages seem to agree exactly with the circumstances of his life; as, for instance, where he speaks of what he had himself seen at Alexandria (c. 8. p. 237.) Compare also the mention of Demetrius (c. 12. p. 261.) with what is said of him. (*De Antid.* i. 1. vol. xiv. p. 4.) The work (unless it be a wilful forgery, which is not likely) was certainly written by a contemporary of Galen, and in fact between the years 199—211, as the author mentions (c. 2. p. 217) *two* emperors as reigning at the time, which can only refer to Severus and Caracalla. Upon the whole, as the work has not been *proved* to belong to any other author, and as there is both external and internal evidence in its favour, the writer is inclined to think its genuineness at least as probable as its spuriousness; and the question is of some importance, because (as has been mentioned above), if Galen really did write the book, he must have lived some years later than is commonly supposed. 76. Περὶ τῆς Θηριακῆς πρὸς Παμφιλιανόν, *De Theriaca ad Pamphilianum* (vol. xiv.). This is also considered by some critics to be of doubtful genuineness, but (in the writer's opinion) without sufficient reason, as mention is made in it of Galen's visiting Rome (p. 295.), and of his tutor, Aelianus Meccius (p. 299). 77. *Liber Secretorum ad Monteum* (vol. x. ed. Chart.), spurious. 78. *De Medicinis Expertis* (vol. x. ed Chart.), spurious. 79. Περὶ Μέτρων καὶ Σταθμῶν Διδασκαλία, *De Ponderibus et Mensuris Doctrina* (vol. xix.), spurious. 80. Περὶ Ἀντεμβαλλομένων, *De Succedaneis* (vol. xix.), spurious. 81. *De Simplicibus Medicamentis ad Paternianum* (vol. xiii. ed. Chart.), spurious. 82. *De Plantis* (vol. xiii. ed. Chart.), spurious. 83. *De Virtute Centaureae* (vol. xiii. ed. Chart.), spurious. 84. *De Clysteribus* (vol. xiii. ed. Chart.), spurious. 85. *De Catharticis* (ap. *Spuria*, in ed. Junt.), spurious.

In Materia Medica Galen's authority was not so high as that of Dioscorides: he placed implicit faith in amulets, and is supposed by Cullen to be the author of the anodyne necklace, which was so long famous in England. In Galen's works, *De Compositione Medicamentorum secundum Genera* and *De Compos. Medicamentorum secundum Locos*, we have a large collection of compound medicines; and the number of compositions for the same disease, and the number of ingredients in most of the compositions, sufficiently shew the great want of discernment in the nature of medicines that was then felt. This want of discernment is also very apparent in Galen himself; for, although he frequently expresses his own opinion, yet certainly it would appear that from his own observation or experience he had not arrived at any nice judgment in the subject of Materia Medica, as these works are almost entirely compiled from the writings of Andromachus, Archigenes, Asclepiades Pharmacion, Dioscorides, and a number of other authors who had gone before him. After the time of Galen no change in the plan of the Materia Medica was made by any of the Greek physicians; for, although in Aëtius, Oribasius, and some others, there are large compilations on the subject, yet they are nothing *more* than compilations, conspicuous for the same imperfections which are so remarkable in the writings of Galen himself. See Cullen's "Treatise of the Materia Medica."

VIII. Works on Therapeutics, including Surgery.

86. Θεραπευτικὴ Μέθοδος, *Medendi Methodus*, (vol. x.) This is one of Galen's most valuable and celebrated works, and was written when he was advanced in years. 87. Τὰ πρὸς Γλαύκωνα Θεραπευτικά, *Ad Glauconem de Medendi Methodo* (vol. xi.). 88. Περὶ Φλεβοτομίας πρὸς Ἐρασίστρατον, *De Venae Sectione, adversus Erasistratum* (vol. xi.). 89. Περὶ Φλεβοτομίας πρὸς Ἐρασιστρατείους τοὺς ἐν Ῥώμῃ, *De Venae Sectione adversus Erasistrateos Romae degentes* (vol. xi.). 90. Περὶ Φλεβοτομίας Θεραπευτικὸν Βίβλιον, *De Curandi Ratione per Venae Sectionem* (vol. xi.). 91. Περὶ Μαρασμοῦ, *De Marasmo* (vol. vii.). 92. Τῷ Ἐπιληπτικῷ Παιδὶ Ὑποθήκη, *Pro Puero Epileptico Consilium* (vol. xi.). 93. Περὶ Βδελλῶν, Ἀντισπάσεως, Σικύας, Ἐγχαράξεως, καὶ Κατασχασμοῦ, *De Hirudinibus, Revulsione, Cucurbitula, Incisione et Scarificatione* (vol. xi.). 94. Περὶ τῆς τῶν Καθαιρόντων Φαρμάκων Δυνάμεως, *De Purgantium Medicamentorum Facultate* (vol. xi.), of doubtful genuineness. 95. Περὶ τῶν Ἐπιδέσμων, *De Fasciis* (vol. xviii. pt. i.), of very doubtful genuineness. 96. Περὶ Φλεβοτομίας, *De Venae Sectione* (vol. xix.), spurious. 97. Περὶ τῆς τῶν ἐν Νεφροῖς Παθῶν Διαγνώσεως καὶ Θεραπείας, *De Renum Affectuum Dignotione et Curatione* (vol. xix.), spurious. 98. *De Colico Dolore* (vol. x. ed. Chart.), spurious. 99. *Introductorius Liber Varias Morborum Curas complectens*, spurious. 100. *De Cura Icteri* (vol. x. ed. Chart.), spurious. 101. Περὶ Μελαγχολίας ἐκ τῶν Γαληνοῦ, καὶ Ῥούφου, καὶ ἄλλων τινῶν, *De Melancholia ex Galeno, Rufo, et aliis quibusdam* (vol. xix). 102. *De Oculis* (vol. xi. ed. Chart.), spurious. 103. *De Gynaeceis*, i. e. *De Passionibus Mulierum* (vol. vii. ed. Chart.), spurious. 104. *De Cura Lapidis* (vol. x. ed. Chart.), spurious. 105. *De Dynamidiis* (vol. x. ed. Chart.), spurious. 106. Τίνας δεῖ ἐκκαθαίρειν, καὶ ποίοις καθαρτηρίοις, καὶ πότε, *Quos quibus Catharticis Medicamentis, et quando purgare oporteat* (vol. x. ed. Chart.).

To give a complete account of Galen's system of Therapeutics would be in this place impracticable; some remarks on the general principles by which he was guided is all that can be here attempted. He did not depend solely upon experience, like the Empirici, nor on mere theory, but endeavoured judiciously to combine the advantages of both methods. His practice is based on the two fundamental maxims: 1. That disease is something contrary to nature, and is to be overcome by that which is contrary to the disease itself; and 2. That nature is to be preserved by that which has relation with nature. From these two maxims arise two general indications of treatment; the one taken from the affection contrary to nature, which affection requires to be overcome; the other from the strength and natural constitution of the body, which requires to be preserved. As a disease cannot be entirely overcome as long as its *cause* exists, this is (if possible) to be in the first place removed; the symptoms, in general, not requiring any particular treatment, because they will disappear with the disease on which they depend. The strength of the patient is to be considered before we proceed to the treatment; and when this is much reduced, we shall often be forced to omit the exhibition of a remedy which would otherwise

have been required by the nature of the disease. He appears to have been rather bold in the use of the lancet, and (as we have seen above, § 89.) thought it necessary to defend his custom in this respect against the followers of Erasistratus then practising at Rome. In cases of emergency he did not hesitate to perform this operation himself; in general, however, though he had practised surgery at Pergamus, when at Rome he followed the custom of the physicians in that city, and abstained from surgical operations. (*Comment. in Hippocr.* "*De Fract.*" iii. 21. vol xviii. pt. ii. p. 567, &c.; *De Meth. Med.* vi. 6. vol. x. p. 454.) Accordingly, in surgery he has never been considered so high an authority as several of the other old medical writers.

IX. Commentaries on Hippocrates, &c.

107. Ὅτι Ἄριστος Ἰατρός καὶ Φιλόσοφος, *Quod Optimus Medicus sit quoque Philosophus* (vol. i.). This little work, which might at first sight seem rather to belong to the class of philosophical writings, is included in this class, because Galen himself mentions it as one of those which he wrote in defence and explanation of Hippocrates. (*De Libr. Propr.* c. 6, vol. xix. p. 37.) 108. Περὶ τῶν καθ' Ἱπποκράτην Στοιχείων, *De Elementis secundum Hippocratem* (vol. i.). 109. Τῶν Ἱπποκράτους Γλωσσῶν Ἐξήγησις, *Hippocratis Dictionum Exoletarum) Explicatio* (vol. xix.). 110. Περὶ Ἑπταμήνων Βρεφῶν, *De Septimestri Partu* (vol. v. ed. Chart.). 111. Commentary on *De Natura Hominis* (vol. xv.). 112. On *De Salubri Victus Ratione* (vol. xv.). 113. On *De Aëre, Aquis, et Locis* (vol. vi. ed. Chart.). 114. On *De Alimento* (vol. xv.). 115. On *De Humoribus* (vol. xvi.). 116. On the *Prognosticon* (vol. xviii. pt. ii.). 117. On the first book of the *Draedictiones* (or *Prorrhetica*) (vol. xvi). 118. On the first book *De Morbis Popularibus* (vol. xvii. pt. i.). 119. On the second book *De Morbis Popularibus* (vol. xvii. pt. i.). 120. On the third book *De Morbis Popularibus* (vol. xvii. pt. i.). 121. On the sixth book *De Morbis Popularibus* (vol. xvii. pts. i. and ii.). 122. On the *Aphorisms* of Hippocrates, in seven books (vols. xvii. pt. ii., and xviii. pt. i.). 123. Πρὸς Λύκον, *Adversus Lycum* (vol. xviii. pt. i.). A work in defence of one of the Aphorisms of Hippocrates. (*Aphor.* i. 14. vol. iii. p. 710.) 124. Πρὸς τὰ Ἀντειρημένα τοῖς Ἱπποκράτους Ἀφορισμοῖς ὑπὸ Ἰουλιανοῦ, *Adversus ea quae a Juliano in Hippocratis Aphorismos dicta sunt* (vol. xviii. pt. i.). 125. Commentary on Hippocrates, *De Ratione Victus in Morbis Acutis* (vol. xv.). 126. On *De Officina Medici* (vol. xviii. pt. ii.). 127. On *De Fracturis* (vol. xviii. pt. ii.). 128. On *De Articulis* (vol. xviii. pt. i.). 129. Περὶ τοῦ παρ' Ἱπποκράτει Κώματος, *De Comate secundum Hippooratem* (vol. vii.); of doubtful genuineness. 130. Περὶ τῆς κατὰ τὸν Ἱπποκράτην Διαίτης ἐπὶ τῶν Ὀξέων Νοσημάτων, *De Victus Ratione in Morbis Acutis secundum Hippocratem* (vol. xix.); of doubtful genuineness.

Few persons have ever been so well qualified to illustrate and explain the writings of Hippocrates as Galen; both from his unfeigned (though not indiscriminate) admiration for his works, and also from the time in which he lived, and from his own intellectual qualities. Accordingly, his Commentaries have always been considered a most valuable assistance in understanding the Hippocratic writings, and in old times served as a treasure of historical, grammatical, and medical criticism, from which succeeding annotators, Greek, Latin, and Arabic, borrowed freely. He wrote several other works relating to Hippocrates, some literary and grammatical, and others medical, which are now lost, and from which much information respecting the Hippocratic collection might have been expected. Those which still remain are chiefly medical, but contain at the same time certain philological details relating to the various readings found in the different MSS., and the explanations of the obscure words and passages given by former commentators. His own critical judgment (as far as we can form an opinion) appears to have been sound and judicious. He professes to preserve the old readings even when more difficult than the more modern, and endeavours to explain them, and never to have recourse to conjecture when he could avoid it (*Comment. in Hippocr.* "*Epid. VI.*" i. praef. vol. xvii. pt. i. p. 794, ii. 49, *ibid.* p. 1005). M. Littré, in the Introduction to his edition of Hippocrates (vol. i. p. 121), considers his chief fault to consist not so much in his prolixity as in his desire to support his own theories by the help of the writings of Hippocrates; thus neglecting, in these works, the theories which do not agree with his own, and unduly exalting those which (like the doctrine of the four humours) form the basis of his own system.

X. Philosophical and Miscellaneous Works.

131. Περὶ Αἱρέσεων τοῖς Εἰσαγομένοις, *De Sectis ad Tirones*, or *ad eos qui introducuntur* (vol. i.) 132. Πρὸς Θρασύβουλον περὶ Ἀρίστης Αἱρέσεως, *De Optima Secta ad Thrasybulum* (vol. i.). 133. Περὶ Ἀρίστης Διδασκαλίας, *De Optima Doctrina* (vol. i.) 134. Περὶ τῶν παρὰ τὴν Λέξιν Σοφισμάτων, *De Sophismatibus* (vel *Captionibus*) *penes Dictionem* (vol. xiv.). 135. Προτρεπτικὸς Λόγος ἐπὶ τὰς Τέχνας, *Oratio Suasoria ad Artes* (vol. i.). 136. Πρὸς Πατρόφιλον περὶ Συστάσεως Ἰατρικῆς, *De Constitutione Artis Medicae ad Patrophilum* (vol. i.). 137. Περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος Δογμάτων, *De Hippocratis et Platonis Decretis* (vol. v.). This is a philosophical and controversial work, directed against Chrysippus, and others of the old philosophers, and containing at the same time much physiological matter. It was begun probably about A. D. 165, and finished about the year 170. 138. Τέχνη Ἰατρική, *Ars Medica* (vol. i.). It is often called in old editions and MSS. *Ars Parva*, to distinguish it from Galen's longer work, *De Methodo Medendi*; and this title is not unfrequently corrupted into *Microtechni*, *Microtegni*, *Tegne*, &c. This is perhaps the most celebrated of all Galen's works, and was commonly used as a text-book in the middle ages. The number of Latin editions and commentaries is very great. 139. Περὶ τῶν Ἰδίων Βιβλίων, *De Libris Propriis* (vol. xix.). 140. Περὶ τῆς Τάξεως τῶν Ἰδίων Βιβλίων, *De Ordine Librorum Propriorum* (vol. xix.). 141. Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἑκάστου Ψυχῇ Ἰδίων Παθῶν, *De Dignotione et Curatione Propriorum cujusque Animi Affectuum* (vol. v.). 142. Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἑκάστου Ψυχῇ Ἁμαρτημάτων, *De Dignotione et Curatione cujusque Animi Peccatorum* (vol. v.). 143. Εἰσαγωγή, ἢ Ἰατρός, *Introductio, seu Medicus* (vol. xiv.); of doubtful genu

ineness. 144. *De Subfiguratione Empirica* (vol. ii. ed. Chart.). 145. Περὶ Ἐθῶν, *De Consuetudinibus* (vol. vi. ed. Chart.); of doubtful genuineness. 146. Περὶ Φιλοσόφου Ἱστορίας, *De Historia Philosophica* (vol. xix.). This is Plutarch's work *De Philosophorum Decretis*, with a few trifling alterations. 147. Ὅροι Ἰατρικοί, *Definitiones Medicae* (vol. xix.); of doubtful genuineness. 148. *De Partibus Artis Medicae* (vol. ii. ed. Chart.); of doubtful genuineness. 149. Ὅτι αἱ Ποιότητες Ἀσώματοι, *Quod Qualitates Incorporeae sint* (vol. xix.); spurious.

No one has ever set before the medical profession a higher standard of perfection than Galen, and few, if any, have more nearly approached it in their own person. He evidently appears from his works to have been a most accomplished and learned man, and one of his short essays (§ 107.) is written to inculcate the necessity of a physician's being acquainted with other branches of knowledge besides merely medicine. Of his numerous philosophical writings the greater part are lost; but his celebrity in logic and metaphysics appears to have been great among the ancients, as he is mentioned in company with Plato and Aristotle by his contemporary, Alexander Aphrodisiensis. (*Comment. in Aristot. "Topica,"* viii. 1. p. 262, ed. Venet. 1513.) Alexander is said by the Arabic historians to have been personally acquainted with Galen, and to have nicknamed him *Mule's Head*, on account of "the strength of his head in argument and disputation." (Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 243; Abú-l-Faraj, *Hist. Dynast.* p. 78.) Galen had profoundly studied the logic of the Stoics and of Aristotle: he wrote a Commentary on the whole of the Organon (except perhaps the Topica), and his other works on Logic amounted to about thirty, of which only one short essay remains, viz. *De Sophismatibus penes Dictionem*, whose genuineness has been considered doubtful. His logical works appear to have been well known to the Arabic authors, and to have been translated into that language; and it is from Averroës that we learn that the fourth figure of a syllogism was ascribed to Galen (*Expos. in Porphyr. "Introd."* vol. i. p. 56, verso, and p. 63, verso, ed. Venet. 1552); a tradition which is found in no Greek writer, but which, in the absence of any contradictory testimony, has been generally followed, and has caused the figure to be called by his name. It is, however, rejected by Averroës, as less natural than the others; and M. Saint Hilaire (*De la Logique d'Aristote*) considers that it may possibly have been Galen who gave to this form the name of the fourth figure, but that, considered as an annex to the first (of which it is merely a clumsy and inverted form), it had long been known in the Peripatetic School, and was probably received from Aristotle himself.

In Philosophy, as in Medicine, he does not appear to have addicted himself to any particular school, but to have studied the doctrines of each; though neither is he to be called an *eclectic* in the same sense as were Plotinus, Porphyry, Iamblichus, and others. He was most attached to the Peripatetic School, to which he often accommodates the maxims of the Old Academy. He was far removed from the Neo-Platonists, and with the followers of the New Academy, the Stoics, and the Epicureans he carried on frequent controversies. He did not agree with those advocates of universal scepticism who asserted that no such thing as certainty could be attained in any science, but was content to suspend his judgment on those matters which were not capable of observation, as, for instance, the nature of the human soul, respecting which he confessed he was still in doubt, and had not even been able to attain to a probable opinion. (*De Foet. Form.* vol. iv. p. 700.) The fullest account of Galen's philosophical opinions is given by Kurt Sprengel in his *Beiträge zur Geschichte der Medicin*, who thinks he has not hitherto been placed in the rank he deserves to hold: and to this the reader is referred for further particulars.

A list of the fragments, short spurious works, and lost and unpublished writings of Galen, are given in Kühn's edition.

Respecting Galen's personal history, see Phil. Labbei, *Elogium Chronologicum Galeni*; and, *Vita Galeni ex propriis Operibus collecta*, Paris, 1660, 8vo.; Ren. Chartier's Life, prefixed to his edition of Galen; Dan. Le Clerc, *Hist. de la Médecine*; J. A. Fabricii *Biblioth. Graeca.* In the new edition the article was revised and rewritten by J. C. G. Ackermann; and this, with some additions by the editor, is prefixed by Kühn to his edition of Galen. Kurt Sprengel, *Geschichte der Arzneykunde*, translated into French by Jourdan.

His writings and opinions are discussed by Jac. Brucker, in his *Hist. Crit. Philosoph.*; Alb. von Haller, in his *Biblioth. Botan.*, *Biblioth. Chirurg.*, and *Biblioth. Medic. Pract.*; Le Clerc and Sprengel, in their Histories of Medicine; Sprengel, in his *Beiträge zur Geschichte der Medicin.*

Some of the most useful works for those who are studying Galen's own writings, are, — Andr. Lacunae *Epitome Galeni*, Basil. 1551, fol., and several times reprinted.; Ant. Musa Brassavoli *Index in Opera Galeni*, forming one of the volumes of the Juntine editions of Galen (a most valuable work, though unnecessarily prolix); Conr. Gesneri *Prolegomena* to Froben's third edition of Galen's works.

The Commentaries on separate works, or on different classes of his works, are too numerous to be here mentioned. The most complete bibliographical information respecting Galen will be found in Haller's *Bibliothecae*, Ackermann's *Historia Literaria*, and Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*, and his *Biblioth. Medico-Historica.*

Some other physicians that are said to have borne the name of Galen, and who are mentioned by Fabricius (*Biblioth. Graec.* vol. xiii. p. 166, ed. vet.), seem to be of doubtful authority. [W. A. G.]

GALEOTAE. [GALEUS.]

GALE'RIA FUNDA'NA, the second wife of the emperor Vitellius, by whom he had a daughter and a son, Germanicus, who was almost deaf, and was afterwards killed by Mucianus. The father of Galeria Fundana had been praetor. She appears to have been a woman of a mild and gentle character, for she protected Trachalus, with her husband, against those who had denounced him, and she felt very deeply and keenly the brutal degradation and cruelty of which Vitellius was guilty. (Tac. *Hist.* ii. 59, 60, 64, iii. 66, iv. 80; Suet. *Vit.* 6; Dion Cass. lxv. 4.) [L. S.]

GALE'RIA VALE'RIA. [MAXIMIANUS.]

GALERIA'NUS, CALPUR'NIUS, was a son of C. Piso, who perished immediately after his adoption to the empire by Galba, in A. D. 69. Galerianus

was too young to take part in the contest between Otho, Vitellius, and Vespasian. But his noble birth, his youth, and popularity, awakened the jealousy of Vespasian's prefect, Mucianus. Galerianus was arrested at Rome, conducted by a strong guard forty miles along the Appian road, and put to death by injecting poison into his veins. (Tac. *Hist.* iv. 11.) [W. B. D.]

GALE'RIUS TRA'CHALUS. [TRACHALUS.]

GALE'RIUS VALE'RIUS MAXIMIA'NUS. [MAXIMIANUS.]

GA'LEUS (Γάλεος), that is, "the lizard," a son of Apollo and Themisto, the daughter of the Hyperborean king Zabius. In pursuance of an oracle of the Dodonean Zeus, Galeus emigrated to Sicily, where he built a sanctuary to his father Apollo. The Galeotae, a family of Sicilian soothsayers, derived their origin from him. (Aelian, *V. H.* xii. 46; Cic. *de Divin.* 1. 20; Steph. Byz. *s. v.* γαλεῶται.) The principal seat of the Galeatae was the town of Hybla, which was hence called γαλεῶτις, or, as Thucydides (vi. 62.) writes it, γελεᾶτις.) [L. S.]

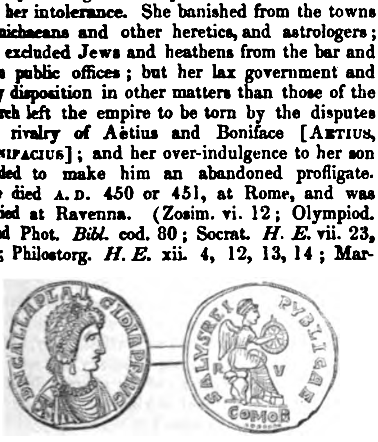
GALI'NTHIAS (Γαλινθιάς), or, as Ovid (*Met.* ix. 306) calls her, Galanthis, was a daughter of Proetus of Thebes and a friend of Alcmene. When the latter was on the point of giving birth to Heracles, and the Moerae and Eileithyia, at the request of Hera, were endeavouring to prevent or delay the birth, Galinthias suddenly rushed in with the false report that Alcmene had given birth to a son. The hostile goddesses were so surprised at this information that they dropped their arms. Thus the charm was broken, and Alcmene was enabled to give birth to Heracles. The deluded goddesses avenged the deception practised upon them by Galinthias by metamorphosing her into a weasel or cat (γαλῆ), and dooming her to lead a joyless life in obscure holes and corners. Hecate, however, took pity upon her, and made her her attendant, and Heracles afterwards erected a sanctuary to her. At Thebes it was customary at the festival of Heracles first to offer sacrifices to Galinthias. (Ov. *l. c.*; Anton. Lib. 29; Aelian, *H. A.* xii. 5.) Pausanias (ix. 11. § 2) relates a similar story of Historis. [L. S.]

GALLA. 1. First wife of Julius Constantius, son of the emperor Constantius Chlorus by his second wife, Theodora. She bore her husband two sons, one of whom Valesius thinks was the Flavius Valerius Constantinus, consul in A. D. 327, but to whom others do not give a name; the younger was Gallus Caesar. [GALLUS, p. 226, b.]

2. The daughter of the emperor Valentinian I., and second wife of Theodosius the Great. According to Zosimus, she accompanied her mother, Justina, and her brother, Valentinian II., when they fled to Theodosius, on the invasion of Italy by the usurper Maximus (A. D. 387). Theodosius met the fugitives at Thessalonica, and Justina artfully placed her weeping daughter before him, to work at once on his compassion and his love. Galla was eminent for beauty, and the emperor was smitten, and requested her in marriage. Justina refused her consent, except on condition of his undertaking to attack Maximus, and restore Valentinian, to which condition he consented, and they were married, probably about the end of A. D. 387. Tillemont, who rejects the account of Zosimus as inconsistent with the piety of Theodosius, places the marriage in A. D. 386, before the flight of Valentinian; but we prefer, with Gibbon, the account of Zosimus. During the absence of Theodosius in Italy, Galla was turned out of the palace at Constantinople by her step-son, the boy Arcadius, or by those who governed in his name. She died in childbirth, A. D. 394, just as Theodosius was setting out to attack Arbogastes and Eugenius, after giving to Theodosius a daughter, Galla Placidia [No. 3], and apparently a son named Gratian. (Ambros. *De Obit. Theodos. Orat.* c. 40, and note of the Benedictine editors.) Whether the latter, who certainly died before his father, was the child whose birth occasioned her death, or whether there was a third child, is not clear. Tillemont understands Philostorgius to claim Galla as an Arian; but the passage in Philostorgius (x. 7) appears to refer rather to her mother, Justina. However, the Paschal Chronicle calls her an Arian, and the marked silence of Ambrose with respect to Galla in the passage just referred to makes it not unlikely that she was suspected or known to be not orthodox. (Zosim. iv. 44, 45, 55, 57; Marcellin. *Chron.*; *Chron. Pasch.* p. 563, ed. Bonn; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. xxvii.)

3. GALLA PLACIDIA, so named in coins and inscriptions; but by historians more commonly called simply PLACIDIA, was the daughter of Theodosius the Great by his second wife Galla [No. 2.], The date of her birth does not appear: it must have been not earlier than 388, and not later than 393. She was at Rome in A. D. 408, and is accused of being one of the parties to the death of her cousin Serena, Stilicho's widow, who was suspected of corresponding with or favouring Alaric, who was then besieging the city. It appears from this, that Placidia was then old enough to have some influence in public affairs, which consideration would lead us to throw back the date of her birth as far as possible. Gibbon says she was about twenty in 408, which is probably correct. When Alaric took Rome, A. D. 410, Placidia fell into his hands (if indeed she had not been previously in his power), and was detained by him as a hostage, but respectfully treated. After Alaric's death she continued in the power of his brother-in-law and successor, Ataulphus. [ATAULPHUS.] Constantius (afterwards emperor) the Patrician [CONSTANTIUS, III.], on the part of the emperor Honorius, half brother of Placidia, demanded her restoration, having already, as Tillemont thinks, the intention of asking her in marriage. Ataulphus, however, having it also in view to marry her, evaded these demands, and married her (according to Jornandes), at Forum Livii, near Ravenna, but according to the better authority of Olympiodorus and Idatius, at Narbonne, A. D. 414. Idatius states that this matter was regarded by some as the fulfilment of the prophecy of Daniel (ch. xi.) respecting the King of the North and the daughter of the king of the South. Philostorgius considers that another passage of the same prophetical book was fulfilled by the event. Ataulphus treated her with great respect, and endeavoured to make an alliance with Honorius, but was not successful, through the opposition of Constantius. In A. D. 415 Ataulphus was killed at Barcelona, leaving no issue by Placidia, their only child, Theodosius, having died soon after its birth. Ataulphus, with his last breath, charged his brother to restore Placidia to Honorius, but the revolutions of the Visi-Gothic kingdom prevented this being done

immediately and it was not until after Placidia had suffered from the wanton insolence of Sigeric or Singerich, the ephemeral successor of Ataulphus, that she was restored by Valia or Wallia, who succeeded Sigeric. Her restoration took place in A. D. 416; and on the first day (1st January) of the next year (417) she was married, though against her will, to Constantius, by whom she had two children, a daughter, Justa Grata Honoria, and a son, afterwards the emperor Valentinian III. [VALENTINIANUS, III.], born A. D. 419. Constantius was declared Augustus by Honorius, who was, however, somewhat reluctant to take him as colleague in the empire, and Placidia received the title of Augusta; and the infant Valentinian received, through Placidia's influence, the title "Nobilissimus," which was equivalent to his appointment as successor to the throne. Constantius died A. D. 421, about half a year after his elevation. After his death Honorius showed Placidia such regard and affection as gave rise to discreditable surmises respecting them; but after a time their love was exchanged for enmity, their respective friends raised tumults in Ravenna, where the Gothic soldiers supported the widow of their king, and in the end Placidia and her children fled (A. D. 423) to Theodosius II. at Constantinople to seek his aid. It was probably in this flight that she experienced the danger from the sea, and made the vow recorded in an extant inscription on the church of St. John the Evangelist at Ravenna. (Gruter, p. 1048, No. 1.) It is not likely that Theodosius would have believed her against Honorius, as he had never acknowledged Constantius as Augustus, or Placidia as Augusta; but the death of Honorius and the usurpation of Johannes or John, determined him to take up her cause, which had now become the cause of his family. He therefore authorised Placidia to take or resume the title of Augusta, and the little Valentinian that of Nobilissimus. They were sent back to Italy (A. D. 424), with a powerful army, under Ardaburius, Aspar, and Candidianus. John was taken and put to death; and Valentinian, who had been previously raised to the rank of Caesar, was declared Augustus, or emperor, and left to govern the West, under the tutelage of his mother. Her regency was signalised by her zeal for the church and her intolerance. She banished from the towns Manichaeans and other heretics, and astrologers; and excluded Jews and heathens from the bar and from public offices; but her lax government and easy disposition in other matters than those of the church left the empire to be torn by the disputes and rivalry of Aëtius and Boniface [AETIUS, BONIFACIUS]; and her over-indulgence to her son tended to make him an abandoned profligate. She died A. D. 450 or 451, at Rome, and was buried at Ravenna. (Zosim. vi. 12; Olympiod. apud Phot. *Bibl.* cod. 80; Socrat. *H. E.* vii. 23, 24; Philostorg. *H. E.* xii. 4, 12, 13, 14; Marcellin., Idatius, Prosper Aquit., Prosper Tiro, *Chronica*; Procop. *de Bell. Vand.* i. 3; Tillemont, *Hist. des Emp.* vol. v. vi.; Gibbon, ch. 31, 33, and 35; Eckhel, vol. viii. p. 175.) [J. C. M.]



COIN OF GALLA PLACIDIA.

GALLA, A'RRIA. [ARRIA.]

GALLA, SO'SIA, the wife of C. Silius [SILIUS], involved with him in a charge of treason A. D. 24. The pretext for Galla's impeachment was, that during her husband's command in Upper Germany, in A. D. 14, she had sold her influence with him, and shared in his exactions on the provincials. But the real motive was Galla's intimacy with Agrippina, the widow of Germanicus. Galla was sent into banishment. (Tac. *Ann.* iv. 19, 20.) [W. B. D.]

GALLICA'NUS, a Roman consular, who, along with Maecenas, rashly slew two soldiers who through curiosity had entered the senate house, and thus gave rise to that bloody strife which raged for many days between the populace and the praetorians during the brief reign of Balbinus and Pupienus, A. D. 238. In the course of these disorders a large portion of the city was destroyed by fire. (Herodian. vii. 27; Capitolin. *Maximin. duo*, 20, *Gordiani tres*, 22.) [W. R.]

GALLICA'NUS, a rhetorician mentioned by Fronto (p. 128, ed. Niebuhr), where, however, A. Mai remarks that the word Gallicanus may be a mere adjective to designate a rhetorician of Gaul, and that Fronto may allude to Favorinus, the Gallic sophist of Arles. Whether Mai is right or not cannot be decided, but the Squilla Gallicanus to whom one of Fronto's letters (*Ad Amic.* i. 28, p. 207, ed. Niebuhr) is addressed, must, at all events, be a different person. The latter is mentioned in the Fasti as consul, in A. D. 127, in the reign of Hadrian. Whether this M. Squilla Gallicanus, again, is the same as the one who occurs in the Fasti as consul in A. D. 150, is uncertain, as under the latter date the Fasti are incomplete, and have only the name Gallicanus. [L. S.]

GALLICA'NUS, VULCA'TIUS, the name prefixed in the collection, entitled *Scriptores Historiae Augustae* [see CAPITOLINUS], to the life of Avidius Cassius. Not one circumstance connected with this author is known; and Salmasius, following the authority of the Palatine MS. would assign the biography in question to Spartianus. Whoever the compiler may have been, the work itself is a miserable performance, so defective and confused, that several of the leading events connected with the rebellion in the East would be altogether unintelligible did we not possess more accurate and distinct sources of information. For editions, &c. see CAPITOLINUS. [W. R.]

GALLIE'NA. We are told by Trebellius Pollio that Celsus [CELSUS], one of the numerous pretenders to the purple who sprung up during the reign of Gallienus, was invested with the imperial dignity by *Galliena*, a cousin (*consobrina*) of the reigning monarch. A coin described in a MS. of Goltzius, as bearing the inscription LICIN. GALLIENA AUG., and supposed by some to belong to the subject of this article, is considered by the best judges to have been spurious, if it ever existed at all.

But two gold medals, which are admitted to be genuine, have proved a source of extreme embarrassment to numismatologists. One of these presents on the obverse a head, apparently that of Gallienus, encircled with a wreath of corn ears,

and the legend GALLIENAE AUGUSTAE; on the reverse Victory in a biga, with the words UBIQUE PAX. The other exhibits precisely the same obverse with the former, on the reverse the emperor, clad in military robes, crowned by Victory, who stands behind, with the words VICTORIA AUG. Of the numerous hypotheses which have been proposed to explain the origin of these pieces, two only are deserving of notice.

1. That of Vaillant, who supposes that they were minted in some of the rebellious provinces, for the purpose of holding up to scorn the effeminacy of Gallienus, whose brows are therefore ornamented with the garland appropriated to females instead of the warrior's laurel.

2. That of Eckhel, who thinks it possible that they may be intended to commemorate some wild freak of Gallienus, who may have thought fit to assume the attributes of the goddess Ceres, just as Nero and Commodus chose to be represented as divinities, the former as Apollo, the latter as Hercules. (Eckhel, vol. vii. p. 411.) [W. R.]

GALLIE'NUS, with his full name, P. LICINIUS VALERIANUS EGNATIUS GALLIENUS, Roman emperor A. D. 260–268. When Valerian, upon the death of Aemilianus, was raised to the throne (A. D. 253), he immediately assumed his eldest son Gallienus as an associate in the purple, and employed him, under the care of the experienced Postumus, governor of Gaul, to check the incursions of the barbarian Franks and Alemanni upon the Upper Danube and the Rhine. Could we repose any faith in the testimony of medals and inscriptions, the oft-repeated title of *Germanicus*, the legends *Victoria Germanica*, *Victoria Augustorum*, *Restitutor Galliarum*, accompanied by representations of the great rivers of the West crouching as suppliants at the feet of the prince, would indicate a long series of glorious achievments. But the records of this epoch, imperfect as they are, tell a very different tale, and prove that these pompous manifestations of triumph were weak frauds, intended to minister to vanity, or to conceal for a moment defeat and dishonour. Our authorities are so imperfect, that it is impossible to describe with distinctness, even in outline, the events which occurred during the reign of Valerian, from his accession in A. D. 253 until his capture by the Persians in A. D. 260, or during the eight following years, while Gallienus alone enjoyed the title of Augustus. It is certain that towards the close of this period the Roman dominion, which for a quarter of a century had sustained a succession of shocks, which seemed to threaten its dissolution, reached its lowest point of weakness. So numerous were the foes by which it was on every side assailed from without, and so completely were its powers of resistance paralysed by the incapacity of its rulers, that it is hard to comprehend how it escaped complete dismemberment, became again united and victorious, and recovered some portion at least of its ancient glory. During this period the Franks ravaged Gaul and Spain, and even sailed over the straits to Africa; the Alemanni devastated unceasingly the provinces of the Upper Danube; the Goths pillaged the cities of Asia on the southern shores of the Euxine, gained possession of Byzantium, and diffused dismay throughout Greece by the capture of Athens; the Sarmatians swept all Dacia, and the fertile valley of Moesia, to the base of Mount Haemus; while Sapor made himself master of Armenia, recovered Mesopotamia, and, passing the Euphrates, pursued his career of victory through Syria, until Antioch yielded to his arms.

Nor were the population and resources of the empire exhausted by the direct ravages of war alone. The ravages of the barbarians were followed by a long protracted famine, which in its turn gave energy to the frightful plague, first imported from the East by the soldiers of Verus, and which having for a time lain dormant now burst forth with terrific violence. At the period when the virulence of the epidemic attained its greatest height, five thousand sick are said to have perished daily at Rome; and, after the scourge had passed away, it was found that the inhabitants of Alexandria were diminished by nearly two thirds.

Paradoxical as the assertion may appear, general anarchy and a complete dissolution of the political fabric were averted mainly by a series of internal rebellions. In every district able officers sprung up, who, disdaining the feeble sceptre of the emperor, asserted and strove to maintain the dignity of independent princes. The armies levied by these usurpers, who are commonly distinguished by the fanciful designation of *The Thirty Tyrants* [see AUREOLUS], in many cases arrested the progress of the invaders, until the strong arm and vigorous intellect of a Claudius, an Aurelian, and a Probus collected and bound together once more the scattered fragments into one strong and well-compacted whole.

The character of Gallienus himself is one of the most contemptible presented in history. So long as he remained subject to his parent, he maintained a fair and decent reputation, but no sooner was he released from this control than he at once gave way to his natural propensities. The accounts of his father's capture were received with evident pleasure, and not a single effort was made to procure the release of the imprisoned emperor. Sinking at once into indolence, he passed his life in a succession of puerile and profligate indulgences, totally indifferent to the public welfare. At the same time, he was not deficient in talents and accomplishments. He possessed skill and grace as a rhetorician and a poet, several of his bons mots which have been preserved possess considerable neatness and point, he displayed great skill in the art of dress, and was deeply versed in the science of good eating. But, amidst all his follies, we find traces of nobler impulses and of darker passions. When fairly roused by the approach of unavoidable danger, he showed no want of courage and military prudence, all of which were evinced in the victory gained over the Goths in Thrace, and in his campaign against Postumus, although on this last occasion he probably owed much to the experienced valour of his generals Aureolus and Claudius. On the other hand, the latent treachery and cruelty of his temper were manifested in the massacre of the mutinous soldiers at Byzantium, who had surrendered under the express stipulation of an amnesty, and in the curious letter preserved by the Augustan historian, in which Celer Verianus is earnestly enjoined to mutilate, slay, and cut to pieces (*lacera*, *occide*, *concide*) all who had favoured the pretensions of the usurper Ingenuus, old and young, without distinction. (Trebell. Poll. *Ingen. inter Trig. Tyrann.*)

Gallienus appears to have set out for Greece in A. D. 267, in order to oppose the Goths and Heruli.

who were devastating Moesia; he returned hastily to Italy upon receiving news of the insurrection of Aureolus, whom he defeated, and shut up in Milan; but, while pressing the siege of that city, he was slain by his own soldiers, in the month of March, A. D. 268, in the fiftieth year of his age, after he had enjoyed the title of Augustus for fifteen years, and reigned alone for upwards of seven. [SALONINUS.]

(Trebell. Poll. *Valerian. pater et fil.*, *Gallieni duo*; Victor, *de Caes.* xxxiii, *Epit.* xxxii. xxxiii; Eutrop. ix. 7, 8; Zonar. xii. 23, 24; Zosim. i. 30, 37, 40, who speaks in such gentle terms of this prince, that some persons have imagined that his character was wilfully misrepresented by the historians of the age of Constantine, who sought to render the virtues of their own patrons more conspicuous by calumniating their predecessors. With regard to the names of Gallienus, see Eckhel, vol. vii. p. 417.) [W. R.]



COIN OF GALLIENUS.

GALLIE'NUS, Q. JULIUS. We learn from Victor (*Epit.* 33) that the emperor Gallienus had, in addition to the Saloninus who was put to death by Postumus, another son also named Saloninus or Salonianus. This is probably the individual commemorated in an inscription (Gruter, cclxxv. 5) IMP. Q. IULIO. FILIO. GALLIENI. AUG. ET. SALONINAE. AUG. and who is said by Zonaras to have been put to death at Rome along with his uncle Valerianus. If, however, an unique coin, figured in the Pembroke collection, bearing on the obverse a beardless head surrounded by rays with the legend DIVO. CAES. Q. GALLIENO, and on the reverse a flaring altar with the word CONSECRATIO, can be held as genuine, it would seem to indicate that this Q. Gallienus died young and was deified by his father. (See Eckhel, vol. vii. p. 430, who mentions a second medal which perhaps belongs to the same person.) [W. R.]

M. GA'LLIO is said to be mentioned in an ancient MS. as the author of the *Rhetorica ad Herennium*, which is printed among Cicero's works. But the statement is very uncertain; besides which M. Gallio is otherwise altogether unknown. (J. C. Scaliger, *de Re Poet.* iii. 31, 34; Burmann, in the preface to his edition of the *Rhet. ad Herenn.* p. xxx.) [L. S.]

GA'LLIO, JU'NIUS, a Roman rhetorician, and a contemporary and friend of M. Annaeus Seneca, the rhetorician, whose son he adopted. He was a senator; and on one occasion he proposed in the senate that the praetorians, after the expiration of their time of service, should receive a distinction otherwise reserved for equites, namely, the right of sitting in the quatuordecim ordines in the theatre. Tiberius, who suspected that this was done merely to win the favour of the soldiers, began to fear him: he first removed him from the senate, and afterwards sent him into exile. Gallio accordingly went to Lesbos; but Tiberius, grudging him the quiet and ease which he was likely to enjoy there, had him conveyed back to Rome, where he was kept in custody in the house of a magistrate. (Tac. *Ann.* vi. 3; Dion Cass. lviii. 18.) In his early years he had been a friend of Ovid (*Ex Pont.* iv. 11), and on one occasion he had defended Bathyllus, one of the favourites of Maecenas. (Senec. *Controv.* i. 2, 5; Quintil. ix. 2. § 91.) According to Dion Cassius (lxii. 25), he was put to death by the command of Nero. As an orator, he was probably not above the ordinary declaimers of the time, at least the author of the dialogue *De Oratoribus* (c. 36; comp. Sidon. Apollin. i. 5. § 10) speaks of him with considerable contempt. Besides his declamations, such as the speech for Bathyllus, we know that he published a work on rhetoric, which, however, is lost. (Quintil. iii. 1. § 21; Hieronym. *Praefat. lib.* viii. *in Esaiam.*) Whether he is the same Gallio who is mentioned in the Acts (viii. 12) as proconsul of Achaia is uncertain. [L.S.]

GA'LLIO, L. JUNIUS, a son of the rhetorician M. Annaeus Seneca, and an elder brother of the philosopher Seneca. His original name was M. Annaeus Noratus, but he was adopted by the rhetorician Junius Gallio, whereupon he changed his name into L. Junius Annaeus (or Annaeanus) Gallio. Dion Cassius (lx. 35) mentions a witty but bitter joke of his, which he made in reference to the persons that were put to death in the reign of Claudius. His brother's death intimidated him so much, that he implored the mercy of Nero (Tac. *Ann.* xv. 73); but according to Hieronymus in the chronicle of Eusebius, who calls him a celebrated rhetorician, he put an end to himself in A. D. 65. He is mentioned by his brother in the preface to the fourth book of the *Quaestiones Naturales*, and the work *de Vita Beata* is addressed to him. [L.S.]

GA'LLIUS. 1. Q. GALLIUS, was a candidate for the praetorship in B. C. 64, and accused of ambitus by M. Calidius; but he was defended on that occasion by Cicero in an oration of which only a few fragments have come down to us. He appears to have been acquitted, for he was invested with the city praetorship in B. C. 63, and presided at the trial of C. Cornelius. (Cic. *Brut.* 80, *de Petit. Cons.* 5; Ascon. *in Cic. in tog. cand.* p. 88, in Cornel. p. 62, ed. Orelli. See the fragments of Cicero's oration for Gallius in Orelli's edition, vol. iv. part 2, p. 454, &c.; Val. Max. viii. 10. § 3.)

2. M. GALLIUS, a son of No. 1. He is called a praetorian; but the year in which he was invested with the praetorship is uncertain. He belonged to the party of Antony, with whom he was staying in B. C. 43. He seems to be the same as the senator M. Gallius, by whom Tiberius, in his youth, was adopted, and who left him a large legacy, although Tiberius afterwards dropped the name of his adoptive father. (Cic. *ad Att.* x. 15, xi. 20; *Philip.* xiii. 12; *Suet. Tib.* 6.)

3. Q. GALLIUS, a son of No. 1, and a brother of No. 2, was praetor urbanus in B. C. 43, and in that fearful time became one of the many victims that were sacrificed by the triumvirs. During his praetorship he had one day, while engaged on his tribunal, some tablets concealed under his robe; and Octavianus, suspecting that he had arms under his cloak, and that he harboured murderous designs, ordered his centurions and soldiers to seize him. As Q. Gallius denied the charge, Octavianus ordered him to be put to death, though afterwards in his memoirs he endeavoured to conceal the cruelty of which he had thus been guilty. (Suet. *Aug.* 27.)

Appian (*B. C.* iii. 95), probably in consequence of the manner in which Octavianus had reported his own conduct, relates the event differently: Gallius, he says, asked Octavianus to give him Africa as his province after the praetorship. But having incurred the suspicion of a design upon the life of the triumvir, he was deprived of his office, and the populace demolished his house. The senate declared him guilty of a capital crime, but Octavianus inflicted no other punishment on him than sending him to his brother Marcus [No. 2], who was then with Antony. Gallius embarked, and was never heard of afterwards.

4. QUINTIUS GALLIUS, so at least his name appears in the best MS., for others read Q. Gallius or Q. Gallus, seems to have been legate of Q. Marcius Philippus, the proconsul of Asia. Two of Cicero's letters (*ad Fam.* xiii. 43 and 44) are addressed to him.

5. C. GALLIUS, a person otherwise unknown, but who, according to Valerius Maximus (vi. 1. § 13), was caught in the act of adultery by Sempronius Musca, and scourged to death. [L. S.]

GALLO'NIUS. 1. A public crier at Rome, whose wealth and gluttony passed into the proverb "to live like Gallonius." (Cic. *pro Quint.* 30, *de Fin.* ii. 38.) He was probably contemporary with the younger Scipio, and was satirised by Lucilius (Cic. *de Fin.* ii. 8), and by Horace (*Sat.* ii. 2, 46). The sturgeon (*acipenser*) was one of the dishes for which Gallonius' table was famous. (Lucil. *ap. Cic. l. c.*; Hor. *l. c.*; comp. Plin. *H. N.* ix. 17. § 60; Macrob. *Sat.* ii. 12.)

2. A Roman eques, appointed governor of Gades by M. Varro, during the civil war in Spain, B.C. 49. (Caesar, *B. C.* ii. 18, 20.) [W. B. D.]

GALLUS, AE'LIUS, an intimate friend of the geographer Strabo, was praefect of Egypt in the reign of Augustus, and some time after Cornelius Gallus, with whom he has often been confounded, had been invested with the same office. His praefecture of Egypt belongs to the years B. C. 24 and 25, and these years have become remarkable in history through a bold expedition into Arabia, in which, however, Aelius Gallus completely failed. Gallus undertook the expedition from Egypt by the command of Augustus, partly with a view to explore the country and its inhabitants, and partly to conclude treaties of friendship with the people, or to subdue them if they should oppose the Romans, for it was believed at the time that Arabia was full of all kinds of treasures. When Aelius Gallus set out with his army, he trusted to the guidance of a Roman called Syllaeus, who deceived and misled him. A long account of this interesting expedition through the desert is given by Strabo (xvi. p. 780, &c.; comp. xvii. pp. 806, 816, 819; and Dion Cass. liii. 29). The burning heat of the sun, the bad water, and the want of every thing necessary to support life, produced a disease among the soldiers which was altogether unknown to the Romans, and destroyed the greater part of the army; so that the Arabs were not only not subdued, but succeeded in driving the Romans even from those parts of the country which they had possessed before. Aelius Gallus spent six months on his march into the country, on account of his treacherous guide, while he effected his retreat in sixty days. It would be extremely interesting to trace this expedition of Aelius Gallus into Arabia, but our knowledge of that country is as yet too scanty to enable us to identify the route as described by Strabo, who derived most of his information about Arabia from his friend Aelius Gallus. (Comp. Strab. ii. p. 118; Plin. *H. N.* vii. 28; Joseph. *Ant.* xv. 9. § 3; Galen, vol. ii. p. 455, ed. Basil.) [L. S.]

GALLUS, C.? AE'LIUS, a jurist, contemporary with Cicero and Varro, though probably rather older than either, is said by Macrobius (*Sat.* vi. 8) to have been a most learned man. He was the author of a treatise in at least two books, *De Verborum, quae ad Jus Civile pertinent, Significatione.* (Serv. *ad Virg. Georg.* i. 264.) In Festus (*s. v. Rogatio*), the citation should probably be of the 2nd, not the 12th book. From a corruption of the name C. Aelius, his work has been attributed, in some passages where it is cited (Gell. xvi. 5; Macr. *Sat.* vi. 8), to a Caelius, or Caecilius Gallus. (Ant. Augustin, *De Nom. Prop. Pandect.* p. 16; Ménage, *Amoen. Juris.* 22.) Athough he is not mentioned by Pomponius, nor named in the Florentine Index, there is one *pure* extract from him in the Digest (Dig. 50. tit. 16. s. 157), and he is also twice cited in that compilation—by Gaius in Dig. 22. tit. 1. s. 19, and by Paulus, through Julianus, in Dig. 50. tit. 16. s. 77 In the latter extract (if it refers to him, which is doubtful) he is cited by the name Gallus alone, a designation which elsewhere applies to C. Aquillius Gallus. These passages are commented upon by Maiansius, *Ad XXX Ictorum Frag. Comment.* vol. ii. p. 37—47.

Another fragment of Aelius Gallus is preserved by Gellius (xvi. 5), and several may be found in Festus (*s. v. Postliminium, Reus, Saltus, Torrens, Municeps, Nexum, Necessarii, Possessio, Reciperatio, Rogatio, Sobrinus, Petrarum, Sacer Mons, Religiosum, Perfugam, Relegati, Remancipationem, Senatus Decretum, Sepulchrum.*) These fragments (some of which contain valuable antiquarian information) are collected in Dirksen's *Bruchstücke,* &c., and are also given, with a commentary, by C. G. E. Heimbach (*C. Aelii Galli de Verbor. quae ad jus pertinent Signif., Fragmenta,* 8vo. Lips. 1823.)

Two passages in Varro (*De L. L.* iv. 2, iv. 10) according to the ordinary reading, make express mention of Aelius Gallus; and in another passage (v. 7) it is doubtful whether Aelius Gallus ought not to be read. (Compare *Gell.* x. 21.) Upon these passages depends the precise determination of the age of Aelius Gallus. The Aelius mentioned in Varro (*De L. L.* v. 7) is spoken of as *an old man.* In other passages of Varro, where Aelius is mentioned, without the addition Gallus, the person referred to is L. Aelius Stilo, who is not to be confounded with the jurist. Van Heusde (*De L. Aelio Stilone,* p. 64, 65, Traj. ad Rhen. 1839) thinks that Stilo rather than Gallus is referred to, even in the passages *De L. L.* iv. 2, iv. 10. In this opinion he is followed by Lachmann (in Savigny's *Zeitsch.* vol. xi. p. 116), who asserts that Aelius Gallus is cited by no writer more ancient than Verrius Flaccus. Lachmann attributes to C. Aelius the sentence *Impubes libripens esse non potest neque antestari* (Priscian, *Ars. Gram.* p. 792, ed. Putsch), which is assigned by Dirksen to C. Livius Drusus. [DRUSUS, No. 3.]

Lachmann seems inclined to identify the jurist with the Aelius Gallus who was praefect of Aegypt under Augustus, and is spoken of in the

preceding article. This identity had been previously asserted by Bertrandus and Bach, but must be rejected by those who suppose that Varro cites Aelius Gallus the jurist. (Maiansius, *l. c.*; Neuber, *Die juristische Klassiker*, p. 72—75; Zimmern, *R. R. G.* vol. i. § 81.) [J. T. G.]

GALLUS, AE'LIUS, an ancient writer on pharmacy, frequently quoted by Galen. He is probably the person sometimes called simply *Aelius* (Gal. *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 730), sometimes *Gallus* (*ibid.* iii. 1, iv. 8, vol. xii. p. 625, 784), and sometimes by both names (*De Antid.* ii. 1, vol. xiv. p. 114). In one passage (*De Compos. Medicam. sec. Gen.* vi. 6, vol. xiii. p. 885) Τάλιος Αἴλιος is apparently a mistake for Γάλλος Αἴλιος. He is quoted by Asclepiades Pharmacion (apud Gal. *De Compos. Medicam. sec. Loc.* iv. 7. vol. xii. p. 730), and Andromachus (apud. Gal. *ibid.* iii. 1, vol. xii. p. 625), and must have lived in the first century after Christ, as he is said to have prepared an antidote for one of the emperors, which was also used by Charmis, who lived in the reign of Nero, A. D. 54—68. (Gal. *De Antid.* ii. 1, vol. xiv. p. 114.) Haller (*Biblioth. Medic. Pract.* and *Biblioth. Botan.*) supposes that there were two physicians of the name of Aelius Gallus; but this conjecture, in the writer's opinion, is not proved to be correct, nor does it seem to be required.

Besides this Gallus, there is another physician of the name, M. GALLUS, who is sometimes said to have had the cognomen ASCLEPIADES; but this appears to be a mistake, as, in the only passage where he is mentioned (Gal. *De Compos. Medicam. sec. Loc.* viii. 5, vol. xiii. p. 179), instead of Γάλλου Μάρκου τοῦ Ἀσκληπιάδου, we should probably read Γάλλου Μάρκου τοῦ Ἀσκληπιαδείου, i. e. the follower of Asclepiades of Bithynia. [W. A. G.]

GALLUS, ANI'CIUS. 1. L. ANICIUS, L. F. M. N. GALLUS, was praetor in B. C. 168, and conducted the war against Gentius, king of the Illyrians, who had formed an alliance with Perseus of Macedonia against the Romans. L. Anicius Gallus was stationed at Apollonia, and on hearing what was going on in Illyricum, he resolved to join App. Claudius, who was encamped on the banks of the river Genusus, to co-operate with him against the Illyrians; but as he was soon after informed that Illyrian pirates had been sent out to ravage the coasts of Dyrrhachium and Apollonia, Anicius Gallus sailed out with the Roman fleet stationed at Apollonia, took some of the enemy's ships, and compelled the rest to return to Illyricum. He then hastened to join App. Claudius, to relieve the Bassanitae, who were besieged by Gentius. The news of the arrival of Anicius Gallus frightened the king so much, that he raised the siege, and withdrew to his strongly-fortified capital of Scodra, and a great part of his army surrendered to the Romans. The clemency of the Roman praetor led the towns to follow the example of the soldiers, and Gallus thus advanced towards Scodra. Gentius left the place to meet his enemy in the open field; but the courage thus displayed did not last, for he was soon put to flight, and upwards of 200 men being killed in hurrying back through the gates, the king, terrified in the highest degree, immediately sent the noblest Illyrians as ambassadors to Anicius Gallus to beg for a truce of three days, that he might have time to consider what was to be done. This request was granted. Gentius hoped in the meantime to receive reinforcements from his brother Caravantius, but being disappointed, he himself came into the Roman camp, and surrendered in a most humble manner. Anicius Gallus now entered Scodra, where he first of all liberated the Roman prisoners, and sent Perperna, one of them, to Rome, with the intelligence of the complete reduction of Gentius. The whole campaign had not lasted more than thirty days. The Roman senate decreed public thanksgivings for three days, and Anicius Gallus, on his return to Rome, celebrated a triumph over Gentius. In B. C. 155 he was one of the ambassadors sent to call Prusias to account for his conduct towards Attalus. (Liv. xliv. 17, 30, 31, xlv. 3, 26, 43; Polyb. xxx. 13, xxxii. 21, xxxiii. 6; Appian, *Illyr.* 9.)

2. L. ANICIUS, L. F. L. N. GALLUS, was consul in B. C. 160, the year in which the Adelphi of Terence was brought out at the funeral games of M. Aemilius Paullus. (*Didascal. ad Terent. Adelph.*; Fasti.) [L. S.]

GALLUS, A'NNIUS, a Roman general under the emperor Otho in his expedition against the troops of Vitellius, in A. D. 69. He was sent out by Otho to occupy the banks of the Po; and when Caecina laid siege to Placentia, Annius Gallus hastened with a detachment of his army to the relief of the place. When Otho assembled his council, to decide upon the mode of acting, Eallus advised him to defer engaging in any decisive battle. After the defeat of Otho's army in the battle of Bedriacum, Annius Gallus pacified the enraged Othonians. In the reign of Vespasian he was sent to Germany against Civilis. (Tac. *Hist.* i. 87, ii. 11, 23, 33, 44, iv. 68, v. 19; Plut. *Otho* 5, 8, 13.) [L. S.]

GALLUS, ANTI'PATER, a Roman historian, who lived about the time of the so-called Thirty Tyrants, and is censured by Trebellius Pollio (*Claud.* 5) for his servile flattery towards Aureolus; but no further particulars are known, and his work is lost, with the exception of a few words quoted by Trebellius Pollio (*l. c.*). [L. S.]

GALLUS, C. AQUI'LLIUS, one of the most distinguished of the early Roman jurists—those "*veteres*"—who flourished before the time of the empire. Born of an ancient and noble plebeian family, he applied himself to the study of the law, under the auspices of Q. Mucius P. f. Scaevola, the pontifex maximus, who was the greatest jurist of the day. Of all the pupils of Q. Mucius, he attained the greatest authority among the people, to whom, without regard to his own ease, he was always accessible, and ready to give advice. For deep and sound learning, perhaps some of his fellow-pupils, as Lucilius Balbus, Papirius, and C. Juventius, may have had equal or greater reputation among the members of their own profession; but they did not, like Gallus, exercise much influence on the progress of their art. He was an eques and senator. At the end of the year B. C. 67 he was elected praetor along with Cicero, and, in the discharge of his office, greatly signalised himself by legal reforms, of which we shall presently take notice. During his praetorship he presided in *quaestiones de ambitu*, while the jurisdiction in cases *de pecuniis repetundis* was assigned to his colleague. (Cic. *pro Cluent.* 54.) He never aspired to the consulship, for he was prudent and unambitious, or rather, his ambition was satis-

fied by the judicial sovereignty which he exercised. Moreover, he dreaded the additional toils of an office to which he felt his declining health unequal. (*Ad Att.* i. 1.) Of the details of his private life little is known. Pliny (*H. N.* vii. 1) says, epigrammatically, that he was even more distinguished for the magnificent mansion which he possessed upon the Viminal Hill than for his knowledge of the Civil Law. It was in this mansion, the most superb in all Rome (P. Victor, *De Urb. Rom. Region.* v.), that his intimate friend, Q. Scapula, suddenly expired while at supper with Gallus. (Plin. *H. N.* vii. 53.) In a letter addressed to Servius Sulpicius, in B. C. 46 (*ad Fam.* iv. 6), Cicero speaks of a Gallus, a friend and relative of Servius (*vester Gallus*), who lost a promising son, and bore his loss with equanimity; but though Gallus Aquillius, the jurist, was the friend and legal preceptor of Servius, it is doubtful from the context whether he is the person referred to. In the *Topica*, a treatise which was published in B. C. 44, Gallus is spoken of in the past tense, as no longer living. (*Top.* 12.)

We can only briefly review the professional career of Gallus. Taught, himself, by the great Mucius Scaevola, he could boast of being in turn the principal instructor of Servius Sulpicius, who had previously learned the elements of law from Lucilius Balbus, and combined the excellencies of both his masters; for if Balbus were more esteemed for solid and profound acquirement, Gallus had the advantage in penetration, dexterity, and readiness. (Cic. *Brut.* 42.) "Institutus fuit" (Servius), says Pomponius, in the ill-written fragment *De Origine Juris* (Dig. i. tit. 2. s. 2. § 43), "a Balbo Lucilio, instructus autem maxime a Gallo Aquillio, qui fuit Cercinae. Itaque libri *ejus* complures extant, Cercinae confectae." Cujas, in his comment on this passage, speaks of Cercina as an island on the coast of Sicily, but no such island is mentioned by the ancient geographers, according to whom Cercina was an island (now Gamalera) in the Mare Syrticum, where Marius lay hid. (Mela, ii. 7; Plin. *H. N.* v. 7.) There is some improbability in the supposition that Servius, although he visited Athens and Rhodes (Cic. *ad Fam.* iv. 12, *Brut.* 41), should have passed his time with his preceptor in an island on the coast of Africa—a singular choice of a vacation residence for a busy jurist and his pupils! Hence some critics conjecture that Caecina, in Etruria (Mela, ii. 4), is meant, and others have thought of Sicyon or Corcyra. It is equally doubtful whether the author of the works said to have been written at Cercina were Servius or Gallus. (Otto, *in Serv. Sulpic. Thes. Jur. Civ.* vol. v. p. 1585–6.) If Servius is meant, there is a needless repetition, for Pomponius, referring to Servius, shortly afterwards says, "Hujus volumina complura extant." In the time of Pomponius, some works of Aquillius Gallus were extant, but copies of them were scarce, and their contents were not such as to conduce to their popularity. Servius Sulpicius incorporated the works of Gallus, and of other disciples of Mucius, in his own writings, completed what they had left imperfect, and, while he acknowledged his obligations to their productions, he at once secured them from oblivion, and deprived them of the chance of independent fame, by the superior attraction of his own style. By Ulpian, Gallus is cited at second-hand from Mela, in Dig. 19. tit. 1. s. 17. § 6. It is remarkable, that we are not acquainted with the title of any one of his works, though he is often quoted in the Digest. Thus, he is loosely quoted by Labeo (Dig. 33. s. 29. § 1), by Africanus (Dig. 28. tit. 6. s. 33. § 7), by Cervidius Scaevola (Dig. 28. tit. 2. s. 29), by Licinius Rufinus (Dig. 28. tit. 5. s. 74), by Javolenus (Dig. 40. tit. 7. s. 39, pr.), by Florentinus (Dig. 46. tit. 4. s. 18. § 1), by Paulus (Dig. 30. s. 127; Dig. 34. tit. 2. s. 32. § 1), by Ulpian (Dig. 8. tit. 5. s. 6. § 2; Dig. 30. s. 30. § 7, Dig. 43. tit. 24. s. 7. § 4). This unspecific mode of quotation shows that his original works were not in men's hands, and the same inference may be deduced from the silence of the old grammarians, who never illustrate the usage of words by citations from Aquillius Gallus. His authority, however, is invoked by Dionysius of Halicarnassus (lib. iii. p. 200, ed. Sylburg.), for the statement that, on one occasion, when the sewers were out of repair, the censors agreed to pay 100 talents for their cleansing.

Aquillius Gallus early acquired high reputation as a judex, and Cicero frequently appeared as an advocate when his friend sat upon the bench. Already, in B. C. 81, the youthful orator pleaded the cause of Quintius before Gallus (Gell. xv. 28), and, a few years afterwards, Gallus was one of the judices on the trial of Caecina. In the latter case (*pro Caec.* 27), Cicero lavishes very high encomiums on his knowledge, ability, and industry, as well as his just and merciful disposition. The speech *Pro Cluentio* was also addressed to Gallus as a judex. Cicero himself resorted for legal advice to his friend, although, in a question relating to a right of water, he says that he preferred consulting M. Tugio, who had devoted exclusive attention to that branch of the law (*pro Balb.* 20). Gallus, on the other hand, when he was consulted on questions which involved controverted facts rather than legal doubts, used to refer his clients for advice and assistance to Cicero, as the great orator and skilful advocate (*Topic.* 12.). It is probable that Gallus was deficient in oratorical power, for on no occasion do we find him complimented by Cicero on any such gift. Among the important causes which he heard was that of Otacilia, who had carried on an adulterous intrigue with C. Visellius Varro. Varro, being seriously ill, and wishing to make her a present, which, if he died, she might recover from *his heirs* under colour of a debt, permitted her to charge against him in a settled account the sum of 300,000 sesterces, but, as he did not die so soon as she expected, she brought an action against *himself* to recover the amount with interest. This impudent demand was upset by the legal authority and learning of Aquillius Gallus, who was appointed judex in the case. (Val. Max. viii. 2.)

Such was Gallus in practice, as counsel and judex, skilful in his art, with armour always bright, and weapon always keen. But he possessed higher qualifications, which were perhaps not sufficiently appreciated by his contemporaries. He had a strong love of equity, and a strong dislike to chicanery and fraud, and a clear perception of the points in which justice was defeated by technicalities. It would have been too daring an attempt to disturb the artificial system of Roman jurisprudence by a legislation which, though it remedied some of its defects, was not in harmony with its established rules. Accordingly, Gallus applied his ingenious and inventive mind to the contrivance of

legal novelties, to which his authority was sufficient to give currency, because, while they cured evils, they disturbed no settled notions. To explain all his improvements in the law would exceed our limits, but there are three which deserve special mention — his formulae, 1st, for the institution of heirs; 2d, for releasing legal claims; and, 3d, for procedure in case of fraud.

As to the first head, a testament might have been broken, if it nominated a stranger as heir, passing over a *suus heres*, though such heres should be born after the testator's death. This latter event was provided for by a formula invented by Aquillius Gallus. He also provided a form, which was adopted on his authority, for the institution, as heres, of a *postumus*, who was not a *suus heres*. (Dig. 28. tit. 2. s. 29, Dig. 28. tit. 6. s. 33. § 7, Dig. 28. tit. 5. s. 74.)

As to the second head, he devised a summary mode of giving a general release of all obligationes. An obligatio could only be dissolved altogether by some mode appropriate to the mode in which it had been contracted; but the nature of an obligatio might be altered by its renewal in another form (*novatio*), after which the legal incidents of the old obligatio were extinguished. In order, therefore, to prevent the necessity of various modes of release, where there might be obligationes of various kinds, Aquillius Gallus devised the plan of first turning by a *novatio* every existing obligatio into a single *verborum obligatio*, which might be dissolved by *acceptilatio*, or a fictitious acknowledgment that the obligatio had been discharged. A. undertakes by *sponsio* to pay to B. the value of every obligatio of every kind by which A. is bound to B. The former obligationes being thus merged in the *sponsio*, all claims are released at once by a fictitious acknowledgment by B. that he has received from A. the stipulated payment. Such are the principles upon which is founded the celebrated *Stipulatio Aquilliana*, the form of which is given in Dig. 46. tit. 4. s. 18. § 1, and in Inst. 3. tit. 29. § 2.

As to the third and most important head, the formulae in case of fraud — that improvement which swept every species of wickedness out of its last lurking-place (*everriculum maliciarum omnium*) — from what is said by Cicero, in *De Nat. Deor.* iii. 30, and *De Off.* iii. 14, we have strong reason for concluding, that if the clause in the praetor's edict, which is preserved in Dig. 4. tit. 3. § 1, was introduced before the time when Gallus was praetor, the mode of proceeding in the *judicium de dolo malo*, and the legal remedies against fraud, at least received important improvements from his hands. Hugo, however, thought that the *formulae de dolo malo* were nothing more than new clauses in contracts. (*R. R. G.* p. 861, ed. 1832.)

The definition of *dolus malus* was a vexata quaestio. According to Gallus, there was dolus malus, "quum esset aliud simulatum, aliud actum." He was noted for definitions in other cases. His definition of *litus* as the place "qua fluctus alludit," has been often cited as happy though metaphorical. (Cic. *Topic.* 7; Quint. *Inst. Or.* iii. c. ult.)

The jurist Aquillius Gallus (who is not recorded ever to have been tribune of the plebs) was not the proposer of the Lex Aquillia, which is a plebiscitum of earlier date (Inst. 4. tit. 3. § 15), having been mentioned by Brutus (Dig. 9. tit. 2. s. 27. § 22) and Q. Mucius (*ibid.* s. 39. pr.). Furthermore, we must not (as the compiler of the Florentine Index to the Digest appears to have done) confound Aquillius Gallus with the later jurist Aquila.

The inscription in Gruter (p. 652. No. 6), in which mention is made of L. Aquillius Gemellus, the freedman of the jurist, is probably spurious (Bertrandus, *De Jurisp.* ii. 9; Guil. Grotius, *De Vitis ICtor.* i. 8. § 5—8; Maiansius, *ad XXX ICtor. Frag. Comment.* vol. ii. p. 57—126; Heineccius, *De C. Aquillio Gallo, ICto celeberrimo* in *Opusc.* vol. ii. pp. 777—9; Zimmern, *R. R. G.* vol. i. § 77.) [J. T. G.]

GALLUS, L. AQUI'LLIUS, was praetor in B. C. 170, and obtained Sicily for his province. (Liv. xli. 18, 19.) [L. S.]

GALLUS, ASI'NIUS. 1. L. ASINIUS, C. F. GALLUS, is mentioned in the Fasti as having celebrated a triumph in B. C. 26.

2. C. ASINIUS, C. F. GALLUS, a son of C. Asinius Pollio, bore the agnomen of Saloninus. He was consul in B. C. 8 with C. Marcius Censorinus. He was not free from the servile flattery which at the time prevailed in the senate and among the people, but he would now and then speak in the senate with more freedom than was agreeable to the sovereign. Augustus said of him, that he had indeed the desire to be the first man in the senate, but that he had not the talent for it. Tiberius hated him, partly on account of his freedom in expressing his opinion, but more especially because Asinius Gallus had married Vipsania, the former wife of Tiberius. At last the emperor resolved upon getting rid of him. In A. D. 30 he invited him to his table at Capreae, and at the same time got the senate to sentence him to death. But Tiberius saved his life, only for the purpose of inflicting upon him severer cruelties than death alone. He kept him imprisoned for three years, and on the most scanty supply of food. After the lapse of three years, he died in his dungeon of starvation, but whether it was compulsory or voluntary is unknown.

C. Asinius Gallus also distinguished himself in the history of Roman literature, in regard to which he followed in the footsteps of his father. He wrote a work in several books, entitled *De Comparatione patris ac Ciceronis*, which was unfavourable to the latter, and against which the emperor Claudius wrote his defence of Cicero. The writings of Asinius Gallus, however, have perished; and all that has come down of his productions is a short epigram preserved in Suetonius. (Tac. *Ann.* i. 8, 12, 13, 76, &c., ii. 32, 33, 35, iii. 11, 36, 75, iv. 1, 20, 30, 71, vi. 23, 25; Dion Cass. lv. 5, lvii. 2, lviii. 3; Schol. Acron. *ad Horat. Carm.* ii. 1, 16; Suet. *Claud.* 41; *De Illust. Gram.* 22; *Vit. Horat. in fin.*; Plin. *Epist.* vii. 4; Gell. xvii. 1; Quintil. xii. 1, 22.)

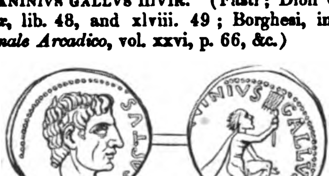
3. ASINIUS GALLUS, a son of No. 2, was a man proud of his family connection, being a step-brother of Drusus, the son of Tiberius. In the reign of Claudius, he and Statilius, and a number of freedmen and slaves, formed a conspiracy against Claudius. The object of Asinius Gallus was merely to satisfy his foolish vanity; but the plot was discovered, and Claudius was generous enough not to inflict any severer punishment on the offender than exile. (Suet. *Claud.* 13.; Dion Cass. lx. 27.)

4. L. ASINIUS GALLUS was consul in A. D. 62,

the year in which the poet Persius died. (Tac. *Ann.* xiv. 48; *Vita Persii.*) [L. S.]

GALLUS, CANI'NIUS. 1. L. CANINIUS GALLUS. His praenomen Lucius is not mentioned by Cicero, but is taken from Dion Cassius (*Ind.* lib. 68), who calls his son L. F. He was a contemporary of Cicero and Caesar. In B. C. 59 he and Q. Fabius Maximus accused C. Antonius of *repetundae*, and Cicero defended the accused. Afterwards, however, Caninius Gallus married the daughter of C. Antonius. In B. C. 56 he was tribune of the people, and in this capacity endeavoured to further the objects of Pompey. With a view to prevent P. Lentulus Spinther, then proconsul of Cilicia, from restoring Ptolemy Auletes to his kingdom, he brought forward a rogation that Pompey, without an army, and accompanied only by two lictors, should be sent with the king to Alexandria, and endeavour to bring about a reconciliation between the king and his people. But the rogation, if it was ever actually brought forward, was not carried. The year after his tribuneship, B. C. 55, Caninius Gallus was accused, probably by M. Colonius, but he was defended by Cicero, at the request of Pompey. In B. C. 51 he was staying in Greece, perhaps as praetor of the province of Achaia, for Cicero, who then went to Cilicia, saw him at Athens. During the civil war between Caesar and Pompey, Caninius Gallus appears to have remained neutral. He died in B. C. 44. He had been connected in friendship with Cicero and M. Terentius Varro, whence we may infer that he was a man of talent and acquirements. (Cic. *ad Q. Frat.* ii. 2, 6, *ad Fam.* i. 2, 4, 7, ii. 8, vii. 1, ix. 2, 3, 6, *ad Att.* xv. 13, xvi. 14; Val. Max. iv. 2. § 6; Dion Cass. xxxix. 16; Plut. *Pomp.* 49, where he is wrongly called Canidius.)

2. L. CANINIUS, L. F. GALLUS, a son of No. 1, was consul in B. C. 37 with M. Agrippa. He is mentioned in the coin annexed, which belongs to B. C. 18 as a *triumvir monetalis*. The obverse represents the head of Augustus, and the reverse a Parthian kneeling, presenting a standard, with L. CANINIVS GALLVS IIIVIR. (Fasti; Dion Cass. *Index*, lib. 48, and xlviii. 49; Borghesi, in the *Giornale Arcadico*, vol. xxvi, p. 66, &c.)



3. L. CANINIUS GALLUS was consul suffectus in B. C. 2, in the place of M. Plautius Silvanus. (Fasti.) [L. S.]

GALLUS, C. CE'STIUS, with the agnomen Camerinus, a Roman senator of the time of the emperor Tiberius, was consul in A. D. 35, with M. Servilius Nonianus. (Tac. *Ann.* iii. 36, vi. 7, 31; Dion Cass. lviii. 25; Plin. *H. N.* x. 43.) [L. S.]

GALLUS, CE'STIUS, a son of the preceding, the governor of Syria (*legatus*, A. D. 64, 65), under whom the Jews broke out into the rebellion which ended in the destruction of their city and temple by Titus. Maddened by the tyranny of Gessius Florus, they applied to Gallus for protection; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favourable to the Jews, he took no effectual steps either to redress their injuries, or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemaïs and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the temple; and might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pressing his advantage. Soon after he unaccountably drew off his forces, and was much harassed in his retreat by the Jews, who took from him a quantity of spoil. Nero was at the time in Achaia, and Gallus sent messengers to him to give an account of affairs, and to represent them as favourably as possible for himself. The emperor, much exasperated, commissioned Vespasian to conduct the war; and the words of Tacitus seem to imply that Gallus died before the arrival of his successor, his death being probably hastened by vexation. (Joseph. *Vit.* § 43, *Bell. Jud.* ii. 14. § 3, 16. §§ 1, 2, 18. §§ 9, 10, 19. §§ 1—9, 20. § 1, iii. 1; Tac. *Hist.* v. 10; Suet. *Vesp.* 4.) [E. E.]

GALLUS, CONSTA'NTIUS, or, with his full name, FLAVIUS CLAUDIUS (JULIUS) CONSTANTIUS GALLUS, the son of Julius Constantius and Galla, grandson of Constantius Chlorus, nephew of Constantine the Great, and elder brother, by a different mother, of Julian the Apostate. (See Genealogical Table, vol. I. p. 832.) Having been spared, in consequence of his infirm health, in the general massacre of the more dangerous members of the imperial family, which followed the death of his uncle, and in which his own father and an elder brother were involved, he was, in A. D. 351, named Caesar by Constantius II., and left in the east to repel the incursions of the Persians. The principal events of his subsequent career, and the manner of his death, which happened A. D. 354, are detailed elsewhere. [CONSTANTIUS II., p. 848.]

The appellation of Gallus was dropped upon his elevation to the rank of Caesar (Victor, *de Caes.* 42), and hence numismatologists have experienced considerable difficulty in separating the medals of this prince from those of his cousin, Constantius II., struck during the lifetime of Constantine the Great, since precisely the same designation, CONSTANTIUS CAESAR, is found applied to both. Several of the coins of Gallus, however, have the epithet IVN. (junior) appended by way of distinction, and others are known by FL. CL., or FL. IVL., being prefixed, since these names do not appear to have been ever assumed by the elder Constantius. For more delicate methods of discrimination where the above tests fail, see Eckhel, vol. viii. p. 124. [W. R.]

GALLUS, C. CORNE'LIUS (Eutropius, vii. 10, erroneously calls him Cneius), a contemporary of Augustus, who distinguished himself as a general, and still more as a poet and an orator. He was a native of Forum Julii (Frejus), in Gaul, and of very humble origin, perhaps the son of some freedman either of Sulla or Cinna. Hieronymus, in Eusebius, states that Gallus died at the age of forty (others read forty-three); and as we know from Dion Cassius (liii. 23) that he died in B. C. 26, he must have been born either in B. C. 66 or 69. He appears to have gone to Italy at an early age, and

it would seem that he was instructed by the Epicurean Syron, together with Varus and Virgil, both of whom became greatly attached to him. (Virg. *Eclog.* vi. 64, &c.) He began his career as a poet about the age of twenty, and seems thereby to have attracted the attention and won the friendship of such men as Asinius Pollio. (Cic. *ad Fam.* x. 32.) When Octavianus, after the murder of Caesar, came to Italy from Apollonia, Gallus must have embraced his party at once, for henceforth he appears as a man of great influence with Octavianus, and in B.C. 41 he was one of the triumviri appointed by Octavianus to distribute the land in the north of Italy among his veterans, and on that occasion he distinguished himself by the protection he afforded to the inhabitants of Mantua and to Virgil, for he brought an accusation against Alfenus Varus, who, in his measurements of the land, was unjust towards the inhabitants. (Serv. *ad Virg. Eclog.* ix. 10; Donat. *Vit. Virg.* 30, 36.) Gallus afterwards accompanied Octavianus to the battle of Actium, B.C. 31, when he commanded a detachment of the army. After the battle, when Octavianus was obliged to go from Samos to Italy, to suppress the insurrection among the troops, he sent Gallus with the army to Egypt, in pursuit of Antony. In the neighbourhood of Cyrene, Pinarius Scarpus, one of Antony's legates, in despair, surrendered, with four legions, to Gallus, who then took possession of the island of Pharus, and attacked Paraetonium. When this town and all its treasures had fallen into the hands of Gallus, Antony hastened thither, hoping to recover what was lost, either by bribery or by force; but Gallus thwarted his schemes, and, in an attack which he made on Antony's fleet in the harbour of Paraetonium, he sunk and burnt many of the enemy's ships, whereupon Antony withdrew, and soon after made away with himself. Gallus and Proculeius then assisted Octavianus in securing Cleopatra, and guarded her as a prisoner in her palace. After the death of Cleopatra, Octavianus constituted Egypt as a Roman province, with peculiar regulations, and testified his esteem for and confidence in Gallus by making him the first prefect of Egypt. (Strab. xvii. p. 819; Dion Cass. li. 9, 17.) He had to suppress a revolt in the Thebais, where the people resisted the severe taxation to which they were subjected. He remained in Egypt for nearly four years, and seems to have made various useful regulations in his province; but the elevated position to which he was raised appears to have rendered him giddy and insolent, whereby he drew upon himself the hatred of Augustus. The exact nature of his offence is not certain. According to Dion Cassius (liii. 23), he spoke of Augustus in an offensive and insulting manner; he erected numerous statues of himself in Egypt, and had his own exploits inscribed on the pyramids. This excited the hostility of Valerius Largus, who had before been his intimate friend, but now denounced him to the emperor. Augustus deprived him of his post, which was given to Petronius, and forbade him to stay in any of his provinces. As the accusation of Valerius had succeeded thus far, one accuser after another came forward against him, and the charges were referred to the senate for investigation and decision. In consequence of these things, the senate deprived Gallus of his estates, and sent him into exile; but, unable to bear up against these reverses of fortune, he put an end to his life by throwing himself upon his own sword, B.C. 26. Other writers mention as the cause of his fall merely the disrespectful way in which he spoke of Augustus, or that he was suspected of forming a conspiracy, or that he was accused of extortion in his province. (Comp. Suet. *Aug.* 66, *de Illustr. Gram.* 16; Serv. *ad Virg. Eclog.* x. 1; Donat. *Vit. Virg.* 39; Amm. Marc. xvii. 4; Ov. *Trist.* ii. 445, *Amor.* iii. 9, 63; Propert. ii. 34. 91.)

The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Virgil, Varus, and Ovid, and the high praise they bestow upon him, sufficiently attest that Gallus was a man of great intellectual powers and acquirements. Ovid (*Trist.* iv. 10. 5) assigns to him the first place among the Roman elegiac poets; and we know that he wrote a collection of elegies in four books, the principal subject of which was his love of Lycoris. But all his productions have perished, and we can judge of his merits only by what his contemporaries state about him. A collection of six elegies was published under his name by Pomponius Gauricus (Venice, 1501, 4to), but it was soon discovered that they belonged to a much later age, and were the productions of Maximianus, a poet of the fifth century of our era. There are in the Latin Anthology four epigrams (Nos. 869, 989, 1003, and 1565, ed. Meyer), which were formerly attributed to Gallus, but none of them can have been the production of a contemporary of Augustus. Gallus translated into Latin the poems of Euphorion of Chalcis, but this translation is also lost. Some critics attribute to him the poem Ciris, usually printed among the works of Virgil, but the arguments do not appear satisfactory. Of his oratory too not a trace has come down to us; and how far the judgment of Quintilian (x. 1. § 93; comp. i. 5. § 8) is correct, who calls him *durior Gallus*, we cannot say. The Greek Anthology contains two epigrams under the name of Gallus, but who their author was is altogether uncertain. Some writers ascribe to C. Cornelius Gallus a work on the expedition of Aelius Gallus into Arabia, but he cannot possibly have written any such work, because he died before that expedition was undertaken. (Fontanini, *Hist. Lit. Aquilejae*, lib. i.; C. C. C. Völker, *Commentat. de C. Cornelii Galli Forojuliensis Vita et Scriptis*, part i., Bonn, 1840, 8vo., containing the history of his life, and part ii., Elberfeld, 1844, on the writings of Gallus). A. W. Becker, in his work entitled *Gallus*, has lately made use of the life of Corn. Gallus for the purpose of explaining the most important points of the private life of the Romans in the time of Augustus. An English translation of this work was published in 1844. [L. S.]

GALLUS, A. DI'DIUS, was *curator aquarum* in the reign of Caligula, A.D. 40. In the reign of Claudius, A.D. 50, he commanded a Roman army in Bosporus, and subsequently he was appointed by the same emperor to succeed Ostorius in Britain, where, however, he confined himself to protecting what the Romans had gained before, for he was then at an advanced age, and governed his province through his legates. In his earlier years he seems to have been a man of great ambition, and of some eminence as an orator. (Frontin. *de Aquaed.* 102; Tac. *Ann.* xii. 15, 40, xiv. 29, *Agric.* 14; Quintil. vi. 3. § 68.) [L. S.]

GALLUS, FA'DIUS. 1. M. FADIUS GALLUS, an intimate friend of Cicero and Atticus, appears

to have been a man of great acquirements and of an amiable character. Among Cicero's letters there are several (*ad Fam.* vii. 23—27) which are addressed to M. Fadius. It seems that during the civil war he belonged to the party of Caesar, and fought under him as legate in Spain in B.C. 49. He was a follower of Epicurus in his philosophical views, but nevertheless wrote an eulogy on M. Porcius Cato Uticensis, which is lost. It should be observed that in most editions of Cicero his name is wrongly given as M. Fabius Gallus. (Cic. *ad Fam.* ii. 14, vii. 24, ix. 25, xiii. 59, xv. 14, *ad Att.* vii. 3, viii. 3, 12, xiii. 49.)

2. Q. FADIUS GALLUS, a brother of No. 1. In B.C. 46 the two brothers had a dispute, and on that occasion Cicero recommended M. Fadius Gallus to Paetus. Cicero calls Q. Fadius a *homo non sapiens.* (*De Fin.* ii. 17, 18, *ad Fam.* ix. 25.)

3. T. FADIUS GALLUS, was quaestor of Cicero in his consulship, B.C. 63, and tribune of the people in B.C. 57, in which year he exerted himself with others to effect the recal of Cicero from exile. At a later period T. Fadius himself appears to have lived in exile, and Cicero in a letter still extant (*ad Fam.* v. 18) consoled him in his misfortune. (Cic. *ad Q. Frat.* i. 4, *ad Att.* iii. 23, *post Red. in Senat.* 8, *ad Fam.* vii. 27.) [L. S.]

GALLUS, FLA'VIUS, was tribune of the soldiers under Antony in his unfortunate campaign against the Parthians in B.C. 36. During Antony's retreat Flavius Gallus made an inconsiderate attack upon the enemy, for which he paid with his life. (Plut. *Ant.* 42, 43.) [L. S.]

GALLUS, GLI'CIUS, was denounced to Nero by Quintianus as an accomplice in the conspiracy of Piso; but as the evidence against him was not strong enough to condemn him, he was punished only with exile. (Tac. *Ann.* xv. 56, 71.) [L. S.]

GALLUS, HERE'NNIUS, an actor whom L. Cornelius Balbus, when at Gades, raised to the rank of an eques, by presenting him with a gold ring, and introducing him to the seats in the theatre, which were reserved for the equites. (Cic. *ad Fam.* x. 32.) [L. S.]

GALLUS, HERE'NNIUS, a Roman general, legate of the first legion of the army on the Rhine (A.D. 69) was stationed at Bonn when the Batavian insurrection broke out, and was ordered by Hordeonius Flaccus to prevent some Batavian cohorts, which had deserted from the Romans, from uniting with Civilis. Hordeonius recalled his commands, but Gallus was compelled by his own soldiers to fight, and was defeated through the fault of his Belgic auxiliaries. He was afterwards associated with Vocula in the command, after the deposition of Hordeonius, and was in command of the camp at Gelduba when a trifling accident excited a mutiny among his soldiers, who scourged and bound him; but he was released by Vocula. When Vocula was killed at Novesium, Herennius was only bound. He was afterwards killed by Valentinus and Tutor, A.D. 70. [CIVILIS; VOCULA; VALENTINUS]. (Tac. *Hist.* iv. 19, 20, 26, 27, 59, 70, 77.) [P. S.]

GALLUS, NO'NIUS, a Roman general of the time of Augustus, who in B.C. 29 defeated the Treviri and Germans. (Dion Cass. li. 20.) He may possibly be the same as the Nonius who, according to Plutarch (*Cic.* 38), fought under Pompey against Caesar. [L. S.]

GALLUS, OGU'LNIUS. 1. Q. OGULNIUS, L. F. Q. N. GALLUS, was consul in B.C. 269 with C. Fabius Pictor, and carried on a war against the Picentes, which, however, was not brought to a close till the year after. This consulship is remarkable in the history of Rome as being the year in which silver was first coined at Rome. In B.C. 257 Q. Ogulnius was appointed dictator for the purpose of conducting the feriae Latinae. (Eutrop. ii. 16; Liv. *Epit.* 15; Plin. *H. N.* xxxiii. 13.)

2. M. OGULNIUS GALLUS, was praetor in B.C. 181, with the jurisdiction in the city. (Liv. xxxix. 56, xl. 1.) [L. S.]

GALLUS, L. PLO'TIUS, a native of Cisalpine Gaul, was the first person that ever set up a school at Rome for the purpose of teaching Latin and rhetoric, about B.C. 88. Cicero in his boyhood knew him, and would have liked to receive instruction from him in Latin, but his friends prevented it, thinking that the study of Greek was a better training for the intellect. L. Plotius lived to a very advanced age, and was regarded by later writers as the father of Roman rhetoric. (Sueton, *De clar. Rhet.* 2; Hieron. *in Euseb. Chron.* Ol. 173, 1; Quintil. ii. 4. § 44; Senec. *Controv.* ii. prooem.) Besides a work *de Gestu* (Quintil. xi. 3 § 143), he wrote judicial orations for other persons, as for Atratinus, who in B.C. 56 accused M. Coelius Rufus. (Comp. Cic. *Fragm.* p. 461; Schol. Bob. *ad Cic. p. Arch.* p. 357, ed. Orelli; Varro, *de L. L.* viii. 36.) [L. S.]

GALLUS, C. POMPEIUS, was consul in A.D. 49 with Q. Verannius. (Tac. *Ann.* xii. 5; Fasti.) [L. S.]

GALLUS, RU'BRIUS, a contemporary of the emperor Otho, commanded a detachment of troops at Brixellum; and after the fall of Otho he assisted in suppressing the insurrection among the soldiers, A.D. 69. Shortly after he is said to have instigated Caecina to his treachery against Vitellius; and Vespasian afterwards sent him out to suppress the Sarmatians, in which he succeeded. The C. Rubrius Gallus, who was consul suffectus in A.D. 101, may have been a son of our Rubrius Gallus. (Tac. *Hist.* ii. 51, 99; Dion Cass. lxiii. 27; Joseph. *Bell. Jud.* vii. 4. § 3.) [L. S.]

GALLUS, SULPI'CIUS. 1. C. SULPICIUS, C. F. SER. N. GALLUS, was consul in B.C. 243 with C. Fundanius Fundulus. (Fasti; Diod. *Fragm. Vat.* p. 60, ed. Dindorf.)

2. C. SULPICIUS, C. F. C. N. GALLUS. In B.C. 170 Spanish ambassadors came to Rome to complain of the avarice and extortion of the Roman commanders in Spain; and when the senate allowed them to choose four Romans as their patrons, C. Sulpicius Gallus was one of them. Towards the end of the year he was elected praetor for B.C. 169, and obtained the jurisdiction in the city as his province. During the great levy which was then made for the war against Macedonia, he protected the plebeians (i.e. the poorer classes) against the severity of the consuls. In B.C. 168 he served as tribune of the soldiers in the army of his friend L. Aemilius Paullus, with whose permission he one day assembled the troops, and announced to them that in a certain night and at a certain hour an eclipse of the moon was going to take place. He exhorted them not to be alarmed, and not to regard it as a fearful prodigy; and when at the predicted moment the eclipse occurred, the soldiers almost worshipped the wisdom of Gallus. In

the autumn of the year following, when Aemilius Paullus went on an excursion into Greece, he left the command of the Roman camp in the hands of his friend; but the latter must soon after have returned to Rome, for he was elected consul for the year B. C. 166. In his consulship he carried on a successful war against the Ligurians, who were reduced to submission. On his return to Rome he was honoured with a triumph. C. Sulpicius Gallus appears to have been one of the most extraordinary men of his time; Cicero in several passages speaks of him in terms of the highest praise: he had a more perfect knowledge of Greek than any man of his time, he was a distinguished orator, and altogether a person of an elegant and refined mind. His knowledge of astronomy, which is frequently mentioned by Cicero, is attested by his predicting, with accuracy, the eclipse of the moon, which was visible in Greece. (Liv. xliii. 2, 13, 16, 17, xliv. 37, xlv. 27, 44, *Epit.* 46; Plin. *H. N.* ii. 12; J. Obseq. 71; Didasc. of Terent. *Andria*; Cic. *Brut.* 20, 23, *de Re Publ.* i. 14, 15, *de Senect.* 14, *de Amic.* 27, *de Off.* i. 6.)

3. Q. SULPICIUS GALLUS, a son of No. 2, died at an early age, and his death was borne by his father with great fortitude. (Cic. *de Orat.* i. 53, *Brut.* 23, *de Amic.* 2, 6, *ad Fam.* iv. 6.)

4. C. GALLUS (some read Gallius), a Roman senator mentioned by Cicero (*in Verr.* iii. 65), but it is uncertain whether he belonged to the Sulpicia or Aquillia gens. [L. S.]

GALLUS, SURDI'NIUS, a wealthy Roman of the time of the emperor Claudius. When Claudius, in A. D. 46, removed a number of persons from the senate, because they had not sufficient means to keep up the senatorial dignity, Surdinius Gallus was preparing to go and settle at Carthage, but Claudius called him back, saying that he would tie him with golden chains; and Surdinius was made a senator. (Dion Cass. lx. 29.) [L. S.]

GALLUS, TISIE'NUS, a Roman general belonging to the party of L. Antonius and Fulvia in their war with Octavianus in B. C. 41. When Octavianus made an attack upon Nursia he was repulsed by Tisienus, who had the command in the place. In B. C. 36 he joined Sex. Pompeius in Sicily with reinforcements; but after the defeat of Sextus, he surrendered, with his army, to Octavianus. (Dion Cass. xlviii. 13, xlix. 8, 10; Appian, *B. C.* iv. 32, v. 104, 117, 121.) [L. S.]

GALLUS, TREBONIA'NUS, Roman emperor, A. D. 251–254.

C. VIBIUS TREBONIANUS GALLUS, whose origin and early history are altogether unknown, held a high command in the army which marched to oppose the first great inroad of the Goths (A.D. 251), and, according to Zosimus, contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and Herennius. [DECIUS; HERENNIUS ETRUSCUS.] The empire being thus suddenly left without a ruler, Gallus was selected, towards the end of November, A. D. 251, by both the senate and the soldiers, as the person best qualified to mount the vacant throne, and Hostilianus, the surviving son of the late prince, was nominated his colleague. The first care of the new ruler was to conclude a peace with the victorious barbarians in terms of which they agreed to retire beyond the frontier, on condition of retaining their plunder and their captives and of receiving a fixed annual tribute as the price of future forbearance. The disgrace inflicted on the Roman name by this shameful concession excited the indignation of the whole nation, while the suicidal folly of the humiliating compact was soon manifested. For scarcely had the provinces enjoyed one short year of tranquillity, when fresh hordes from the north and east, tempted by the golden harvest which their brethren had reaped, poured down upon the Illyrian border. They were, however, driven back with great loss by Aemilianus, general of the legions in Moesia, whose triumphant troops forthwith proclaimed him Augustus. Gallus, upon receiving intelligence of this unexpected peril, despatched Valerianus [VALERIANUS] to quell the rebellion; but while the latter was employed in collecting an army from Germany and Gaul, Aemilianus, pressing forwards, had already entered Italy. Compelled by the urgency of the danger, Gallus, accompanied by Volusianus [VOLUSIANUS], whom he had previously invested with all the imperial dignities, marched forth to meet his rival, but before any collision had taken place between the opposing armies, both father and son were slain by their own soldiers, who despaired of success under such leaders. The precise date of this event has given rise to controversy among chronologers, some of whom fix upon the year 253, and others upon that of 254.

The name of Gallus is associated with nothing but cowardice and dishonour. The hatred and contempt attached to his memory may have led to the reports chronicled by Zosimus and Zonaras that the defeat of Decius was caused by his perfidy, and that he subsequently became the murderer of Hostilianus [HOSTILIANUS]. In addition to the misery produced by the inroads of the barbarians during this reign, great dismay arose from the rapid progress of a deadly pestilence which, commencing in Ethiopia, spread over every region of the empire, and continued its ravages for the space of fifteen years. (Zonar. xii. 20, 21; Zosim. i. 23—28; Victor, *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Jornandes, *de Reb. Goth.* 19.) [W. R.]

GALLUS, P. VOLU'MNIUS, with the agnomen Amintinus, was consul in B. C. 461 with Ser Sulpicius Camerinus. (Liv. iii. 10; Dionys. x. 1; Diod. xi. 84; Val. Max. i. 6. § 5; Plin. *H. N.* ii. 57.) [L. S.]

GALVIA, CRISPINILLA. [CRISPINILLA.]

GAME'LII (γαμήλιοι θεοί), that is, the divinities protecting and presiding over marriage. (Pollux, i. 24; Maxim. Tyr. xxvi. 6.) Plutarch (*Quaest. Rom.* 2) says, that those who married required (the protection of) five divinities, viz. Zeus, Hera, Aphrodite, Peitho, and Artemis. (Comp. Dion Chrys. *Orat.* vii. p. 568.) But these are not all, for the Moerae too are called θεαὶ γαμήλιαι (Spanheim *ad Callim. Hymn. in Dian.* 23, *in Del.* 292, 297), and, in fact, nearly all the gods might be regarded as the protectors of marriage, though the five mentioned by Plutarch perhaps more particularly than others. The Athenians called their month of Gamelion after these divinities. Respecting the festival of the Gamelia see *Dict. of Ant.* s. v. [L. S.]

GANNASCUS, a chief of the Chauci, a Suevian race settled between the Weser (Visurgis) and the Elbe (Albis). Gannascus himself, however, was of Batavian origin, and had long served Rome among the Batavian auxiliaries. He had deserted in A. D.

47, when, at the head of the Chauci, he passed up the Rhine, and ravaged the western bank of the river. His inroads were stopped by Cn. Domitius Corbulo [CORBULO], into whose hands Gannascus was betrayed, and executed as a deserter. (Tac. *Ann.* xi. 18, 19.) [W. B. D.]

GANNYS, distinctly mentioned by Dion Cassius in the thirty-eighth and thirty-ninth chapters of book seventy-eight as an active supporter of Elagabalus, being classed in the latter passage with Comazon, is believed to be the person whose name has dropped out of the text at the commencement of the sixth chapter in book seventy-nine, who is there represented as the preceptor and guardian of Elagabalus, as the individual who by his astuteness and energy accomplished the overthrow of Macrinus, and as one of the first victims of the youthful tyrant after he was seated upon the throne. Salmasius (*ad Spartian. Hadrian.* 16) endeavours to show that *Gannys* and *Comazon* are not real personages, but epithets of contempt applied by the historian to the profligate Syrian, whose sensuality and riotous folly would cause him to be designated as Γάνον καὶ Κωμάζοντα (i. e. *glutton and reveller*). This position has, however, been most successfully attacked by Reimarus (*ad Dion. Cass.* lxxviii. 38), and is unquestionably quite untenable. [COMAZON.] [W. R.]

GANYME'DES (Γανυμήδης). According to Homer and others, he was a son of Tros by Calirrhoë, and a brother of Ilus and Assaracus; being the most beautiful of all mortals, he was carried off by the gods that he might fill the cup of Zeus, and live among the eternal gods. (Hom. *Il.* xx. 231, &c.; Pind. *Ol.* 1. 44, xi. in fin.; Apollod. iii. 12. § 2.) The traditions about Ganymedes, however, differ greatly in their detail, for some call him a son of Laomedon (Cic. *Tusc.* i. 22; Eurip. *Troad.* 822), others a son of Ilus (Tzetz. *ad Lycoph.* 34), and others, again, of Erichthonius or Assaracus. (Hygin. *Fab.* 224, 271.) The manner in which he was carried away from the earth is likewise differently described; for while Homer mentions the gods in general, later writers state that Zeus himself carried him off, either in his natural shape, or in the form of an eagle, or that he sent his eagle to fetch Ganymedes into heaven. (Apollod. *l. c.*; Virg. *Aen.* v. 253; Ov. *Met.* x. 255; Lucian, *Dial. Deor.* 4.) Other statements of later date seem to be no more than arbitrary interpretations foisted upon the genuine legend. Thus we are told that he was not carried off by any god, but either by Tantalus or Minos, that he was killed during the chase, and buried on the Mysian Olympus. (Steph. Byz. *s. v.* Ἁρπαγία; Strab. xiii. p. 587; Eustath. *ad Hom.* pp. 986, 1205.) One tradition, which has a somewhat more genuine appearance, stated that he was carried off by Eos. (Schol. *ad Apollon. Rhod.* iii. 115.) There is, further, no agreement as to the place where the event occurred. (Strab., Steph. Byz. *ll. cc.*, Horat. *Carm.* iii. 20, in fin.) The early legend simply states that Ganymedes was carried off that he might be the cupbearer of Zeus, in which office he was conceived to have succeeded Hebe (comp. Diod. iv. 75; Virg. *Aen.* i. 28): but later writers describe him as the beloved and favourite of Zeus, without allusion to his office. (Eurip. *Orest.* 1392; Plat. *Phaedr.* p. 255; Xenoph. *Symp.* viii. 30; Cic. *Tusc.* iv. 33.) Zeus compensated the father for his loss with the present of a pair of divine horses (Hom. *Il.* v. 266, *Hymn. in Ven.* 202, &c.; Apollod. ii. 5. § 9; Paus. v. 24. § 1), and Hermes, who took the horses to Tros, at the same time comforted him by informing him that by the will of Zeus, Ganymedes had become immortal and exempt from old age. Other writers state that the compensation which Zeus gave to Tros consisted of a golden vine. (Schol. *ad Eurip. Orest.* 1399; Eustath. *ad Hom.* p. 1697.) The idea of Ganymedes being the cupbearer of Zeus (*urniger*) subsequently gave rise to his identification with the divinity who was believed to preside over the sources of the Nile (Philostr. *Vit. Apoll.* vi. 26; Pind. *Fragm.* 110. ed. Böckh.), and of his being placed by astronomers among the stars under the name of Aquarius. (Eratosth. *Catast.* 26; Virg. *Georg.* iii. 304; Hygin. *Fab.* 224; *Poet. Astr.* ii. 29.) Ganymedes was frequently represented in works of art as a beautiful youth with the Phrygian cap. He appears either as the companion of Zeus (Paus. v. 24. § 1), or in the act of being carried off by an eagle, or of giving food to an eagle from a patera. The Romans called Ganymedes by a corrupt form of his name Catamitus. (Plaut. *Men.* i. 2. 34.)

Ganymedes was an appellation sometimes given to handsome slaves who officiated as cupbearers. (Petron. 91; Martial, *Epigr.* ix. 37; Juv. v. 59.) [L. S.]

GANYME'DES (Γανυμήδης). 1. Governor of Aenos, in Thrace, while the town and district belonged to Ptolemy Philopater, king of Egypt. (Polyb. v. 34.) Ganymedes betrayed Aenos to Philip II., king of Macedonia, B. C. 200. (Liv. xxxi. 16.)

2. A eunuch attached to the Egyptian court, and tutor of Arsinoë, youngest daughter of Ptolemy Auletes. [ARSINOE, No. 6.] Towards the end of B. C. 48 Ganymedes accompanied Arsinoë in her flight from Alexandria to the Aegyptian camp; and, after assassinating their leader, Achillas [ACHILLAS], he succeeded to the command of the troops, whose favour he had secured by a liberal donative. Ganymedes, by his skilful dispositions and unremitting attacks, greatly distressed and endangered Caesar, whom he kept besieged in the upper city of Alexandria. By hydraulic wheels, he poured sea-water into the tanks and reservoirs of the Roman quarter; cut off Caesar's communication with his fleet, equipped two flotillas from the docks, the guardships, and the trading vessels, and twice encountered Caesar, once in the roadstead, and once in the inner harbour of Alexandria. But after her brother Ptolemy joined the insurgents, the power of Arsinoë declined, and Ganymedes disappears from history. (Hirt. *Bell. Alex.* 4—24; Dion Cass. xlii. 39—44; Lucan, x. 520—531.) [W. B. D.]

GAOS (Γαώς), the commander of the Persian fleet, in the great expedition sent by Artaxerxes against Evagoras in Cyprus, B. C. 386. In this situation he was subordinate to Tiribazus, whose daughter he had married, and who held the chief command by sea; but he contributed essentially to the success of the war, and totally defeated the fleet of Evagoras off Citium. But the protracted siege of Salamis having given rise to dissensions among the generals, which led to the recal of Tiribazus, Gaos became apprehensive of being involved in his disgrace, and determined to revolt from the Persian king. Accordingly, after the termination of the Cyprian war, he kept together

the forces under his command, on whose attachment he deemed that he could rely, and entered into an alliance with Acoris, king of Egypt, and with the Lacedaemonians, who gladly embraced the opportunity to renew hostilities against Persia. But in the midst of his preparations, Gaos was cut off by secret assassination. (Diod. xv. 3, 9, 18.) It is undoubtedly the same person who is called by Polyaenus (vii. 20) Glos (Γλῶς), whom that author mentions as carrying on war in Cyprus. There is some doubt, indeed, which is the more correct form of the name. (See Casaubon, *ad Polyaen. l. c.*; Wesseling, *ad Diod.* xv. 3.) [E. H. B.]

GA'RANUS, a shepherd of gigantic bodily strength, who is said to have come from Greece into Italy in the reign of Evander, and slew Cacus. (Serv. *ad Aen.* viii. 203.) Aurelius Victor (*Orig. Gent. Rom.* 6) calls him Recaranus, but both writers agree in identifying him with the Greek Heracles. [L. S.]

GARGI'LIUS MARTIA'LIS. [MARTIALIS.]

GA'RGARUS (Γάργαρος), a son of Zeus, from whom the town and mountain of Gargara in Mysia were believed to have derived their name. (Steph. Byz. *s. v.* Γάργαρα.) [L. S.]

C. GARGO'NIUS, a Roman eques, whom Cicero calls an unlearned rabulist, but a very fluent and shrewd speaker. (*Brut.* 48). A different person of the same name is ridiculed by Horace. (*Sat.* i. 2. 27, 4. 92.) It must be observed that in many MSS. and editions his name is written Gorgonius instead of Gargonius. There is also a rhetorician of the name of Gargonius or Gorgonius (some read Garpius), who is mentioned by Seneca, but is otherwise unknown. (*Controv.* i. 7, iv. 24, *Suasor.* 7.) [L. S.]

GA'RIDAS, a Graeco-Roman jurist, said by Nic. Comnenus Papadopoli (who calls him Garidas Leo) to have been a judex veli. (*Praenot. Mystag.* p. 15, 371, 400, 407.) He wrote, concerning homicides and those who take refuge in sanctuaries, to *Constantinus* Ducas (reigned A. D. 1059–1067), not *Michael* Ducas, as stated by Bach and by Pohl (*ad Suares. Notit. Basil.* p. 140. n. ζ; *Basil.* ed. Fabrot. vol. vii. p. 693.) He also wrote a treatise concerning actions in alphabetical order, in which arrangement he was afterwards imitated by Psellus. (*Basil.* vol. ii. p. 548, 556, 574, 651, 652, vol. iii. p. 78, 115, 249, 353, 389, 391, vol. vii. p. 651, 914; Assemani, *Bibl. Jur. Or.* ii. 20. p. 411; Heimbach, *De Basil. Orig.* p. 73; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 43.) [J. T. G.]

GAUDA, a Numidian, was son of Mastanabal, grandson of Masinissa, and half-brother to Jugurtha, and had been named by his uncle Micipsa as heir to the kingdom, should Adherbal, Hiempsal, and Jugurtha die without issue. In the Jugurthine war he joined the Romans. Sallust represents him as weak alike in body and in mind; and Marius therefore, when (in B. C. 108) he was endeavouring to form a party for himself against Metellus, whom he wished to supersede in the command, had little difficulty in gaining Gauda, to whom Metellus had refused certain marks of honour, to which, as king-presumptive, the Numidian conceived himself entitled. (Sall. *Jug.* 65; comp. Plut. *Mar.* 7, 8.) [E. E.]

GAUDE'NTIUS, the author of an elementary treatise on music, which is written in Greek. No information whatever has come down to us concerning him, and we are in utter ignorance about him except one or two points which we may gather from the treatise which bears his name. In his theory Gaudentius follows the doctrines of Aristoxenus, whence it is inferred that he lived before the time of Ptolemy, whose views seem to have been unknown to him. His treatise bears the title Εἰσαγωγὴ ἁρμονική; it treats of the elements of music, of the voice, of sounds, intervals, systems, &c., and forms an introduction to the study of music which seems to have enjoyed some reputation in antiquity. Cassiodorus (*Divin. Lect.* 8) mentions it with praise, and tells us that one of his contemporaries, Mutianus, had made a Latin translation of it for the use of schools. This translation is, however, lost. The Greek original is printed with notes and a Latin translation in Meibom's *Antiq. Musicae Scriptores.* (Comp. Fabr. *Bibl. Graec.* vol. iii. p. 647, &c.) [L. S.]

GAUDE'NTIUS, the pupil and friend of Philastrius [PHILASTRIUS], was, upon the death of his master, elected to the vacant see of Brescia by the united voice of both clergy and laity. Having received intelligence of his elevation while travelling in the east, he sought to decline the responsibility of the sacred office. But being warmly pressed by Ambrose, and threatened at the same time with excommunication by the oriental bishops in case he should persist in a refusal, his scruples were at length overcome. The most remarkable event of his subsequent career was the embassy which he undertook to the court of Arcadius, in A. D. 405, in behalf of Chrysostom, who has commemorated with eloquent gratitude this mark of attachment, although it was productive of no happy result. The year in which Gaudentius was born is unknown, as well as that in which he was raised to the episcopate, and that in which he died. Tillemont fixes upon A. D. 410 as the period of his decease, while by others it is brought down as low as 427.

The extant works of Gaudentius consist of twenty-one discourses (*sermones*), simple in style, but devoid of all grace or felicity of expression, deeply imbued with allegorical phantasies and farfetched conceits, exhibiting little to please or to instruct. Of these ten were preached during Easter (*Paschales*), and were committed to writing at the request of Benevolus, a distinguished member of the congregation, who had been precluded by sickness from being present; five are upon remarkable texts in Scripture, but not connected with each other; one is the address delivered on the day of his ordination (*De Ordinatione sui*) before St. Ambrose, who officiated on that occasion; one is on the dedication of the church (*De Dedicatione Basilicae*) built to receive the relics of forty martyrs; two are in the form of epistles; the first *Ad Germinium* on the obligation of almsgiving, the second *Ad Paulum Diaconum* on the words of St. John's Gospel, "My father is greater than I," misinterpreted by the Arians; the remaining two, *De Petro et Paulo*, and *De Vita et Obitu Philastrii*, were first added in the edition of Galeardus.

The *Rythmus de Philastrio*, *Liber de Singularite Clericorum*, and the *Commentarii in Symbolum*, which have been ascribed to various fathers, certainly do not belong to Gaudentius.

The collected writings of Gaudentius were first published in the *Patrum Monumenta Orthodoxographa* of J. J. Grynaeus, fol. Bas. 1569, will be found also in the *Bibl. Patr. Max.* fol. Lug. Bat. 1677,

vol. v. p. 942, and under their best form in the edition of *Philastrius* by Galeardus, fol. Brix. 1738. [W. R.]

GAU'RADAS (Γαυράδας), the author of an epigram in the Greek Anthology, in the Doric dialect, of that fanciful kind in which an echo is made to repeat the last word of the line, and thus to return an answer to its sense. The first two, out of the six lines of the epigram, may serve for an example: —

'Αχοῖ φίλα μοι συγκαταίνεσόν τι.—τί;
'Ερῶ κορίσκας· ἁ δέ μ' οὐ φιλεῖ.—φιλεῖ.

Nothing more is known of Gauradas. [P. S.]

GA'VIUS or GA'BIUS, a name which occurs in some Roman municipia. Cicero mentions at least three persons of this name: —

1. P. GAVIUS, of Cosa, crucified by Verres (Cic. *c. Verr.* v. 61).

2. T. GAVIUS CAEPIO, a man of wealth and rank, whose son was tribune of the soldiers in the army of Bibulus in Syria, B. C. 50 (*ad Att.* v. 20. § 4).

3. L. GAVIUS, who attended to the business of Brutus in Cappadocia, when Cicero was proconsul in Cilicia, and to whom Cicero offered a praefecture at the request of Brutus. Cicero, however, complains bitterly of the disrespectful behaviour of Gavius, and calls him "canis P. Clodii." (*ad Att.* vi. 1. § 4, 3. § 6.) Whether he is the same as the Gavius of Firmum (*ad Att.* iv. 8. b. § 3) cannot be determined.

Three persons of this name likewise occur in the history of Roman literature: —

1. GAVIUS APICIUS. [APICIUS, No 2.)

2. GAVIUS BASSUS. [BASSUS.]

3. GAVIUS SILO, a rhetorician, mentioned by the elder Seneca. (Senec. *Controv.* v. Praef.)

GAZA, THEODO'RUS, one of the latest of the scholars and writers of the Byzantine empire, was a native, not of Athens, as some have erroneously supposed, but of Thessalonica; and on the capture of that city by the Turks (A. D. 1430), he fled into Italy. He appears to have gone first to Mantua, where he studied the Latin tongue, under Victorinus of Feltre, who was then teaching at Mantua. In A. D. 1439 he was at the council of Florence; and in 1440 he was at Sienna. He afterwards settled at Ferrara, where he was appointed rector and professor of Greek in the Gymnasium on its establishment (which took place under duke Lionel, who occupied the duchy from 1441 to 1450); and, by his talents and reputation, attracted students thither from all parts of Italy. At Ferrara he composed his elements of grammar. It has been said that before this appointment he was reduced to the greatest destitution; but this is doubtful, though he has himself recorded that he gained his subsistence at one time by transcribing books; and a copy of the *Politica* of Aristotle and of the *Iliad* of Homer, transcribed by him, were, a century since, and perhaps still are, extant at Venice.

In 1450 he was, with several other Greeks, invited to Rome by Pope Nicholas V., and was employed in translating the works of Greek authors into Latin. After the death of Nicholas, Theodore went (A. D. 1456) to Naples, where he obtained an honourable appointment from the king, Alfonso the Magnanimous, to whose favour he was recommended by Panormita, the king's secretary. On the death of Alfonso (A. D. 1458), he returned to Rome, where he remained, under the patronage of Cardinal Bessarion, by whose recommendation he was provided with a benefice in the southern part of the kingdom of Naples; according to some statements, in Apulia, according to others in the country of the Bruttii, *i. e.* in Calabria. The benefice was itself small; and the fraud or carelessness of those who received the income for him (as he continued to reside at Rome), made it still less. Disappointed in the hope of a reward for his literary labours (especially for his translations of Aristotle's *De Historia Animalium*) from the Pope (Sixtus IV.), whose niggardly recompense he is said to have thrown indignantly into the Tiber, he retired (according to the account most commonly received) to his benefice, and there ended his days. He was certainly buried there. Hody has, however, shown reason to doubt the truth of the story of his indignation at the Pope's niggardliness (although this niggardliness is made the subject of an indignant remonstrance by Melancthon, and of some bitter verses by Jul. Caes. Scaliger); and several authorities of the period in which he lived state that he died at Rome. It is remarkable that the place of the death of a man so eminent should be thus doubtful. Melchior Adam (*Vitae Germanor. Philosoph.*, ed. 3d, p. 7) states that Rudolphus Agricola heard him (A. D. 1476 or 1477) "Aristotelis scripta enarrantem;" an obscure expression, but which, if founded in fact, shows that he must have at least paid a visit to Ferrara during or after his second residence at Rome. His death occurred A. D. 1478, when he must have been far advanced in years.

The ability and learning of Theodore Gaza received the highest praise in his own and the succeeding age. His accurate acquaintance with the Latin language, and his ready and elegant employment of it, made it doubtful whether his Latin versions of Greek writers or his Greek versions of Latin writers were the more excellent. Hody has collected the eulogies passed upon him in prose and verse by many scholars, including Politian, Erasmus, Xylander, Jul. Caes., and Jos. Scaliger, Melancthon, and Huet. He was, however, severely criticised in his own day by Georgius Trapezuntius and his son Andreas. He had incurred the enmity of George by making new Latin versions of writings which George had already translated; and Politian, though elsewhere the eulogist of Theodore, charges him with having concealed the obligations which he owed to the versions of his predecessor.

His works are as follows: 1. Γραμματικῆς Εἰσαγωγῆς τὰ εἰς τέσσαρα, or *Introductivae Grammatices Libri IV.* This Greek grammar was first printed by Aldus Manutius at Venice A. D. 1495: it long enjoyed a high reputation, and was repeatedly reprinted, entire or in separate portions. A Latin version was also made of the first and second books by Erasmus, and of the other parts by others. 2. Περὶ Μηνῶν, or *De Mensibus*, a treatise on the months of the Athenian calendar, first printed, with the grammar, by Aldus, as above. This also has been repeatedly reprinted, either by itself, or with a Latin version by Perellus; the version has also been separately printed, and is inserted in the *Thesaurus* of Gronovius. (Vol. ix. col. 977—1016.) 3. Περὶ 'Αρχαιογονίας Τούρκων, *Epistola ad Franc.*

Philelphum de Origine Turcarum, published with a Latin version by Allatius, in his Σύμμικτα. 8vo. Colon. Ag. 1653. vol. ii. p. 381, &c. A Latin version by Castalio had been previously published with the version of the History of Laonicus Chalcocondyles, by Clauserus. Fol. Basil, 1556, p. 181, &c. 4. *Epistola Latina ad Christophor. Persona*, printed in the *Giornale de' Lett. d' Italia*, vol. xix. p. 337, 12mo. Ven. 1714; and in the *Dissertazioni Vossiane* of Apostolo Zeno, 4to. Ven. 1753, vol. ii. p. 139. Some other letters of his are mentioned by Allatius, *Contra Creygthon*. p. 18; and a *Commentarius ad Statuas Philostrati* is noticed by Nic. Comnenus, *Praenotion Mystagog.* p. 187. He also took part in the controversy on the comparative merits of the Platonic and Aristotelian philosophy; but his *Contradictorius Liber ad Bessarionem, pro Aristotele, in Plethonem*, has never been printed. Some other unpublished writings of his are noticed by Fabricius.

His principal translations from Greek into Latin were as follows: 1. *Aristotelis de Historia Animalium Libri IX.; de Partibus Animalium Libri IV.; De Generatione Animalium Libri V.* In the preface he calls himself "Theodorus Graecus Thessalonicensis." Fol. Venet. 1476. These translations have been frequently reprinted among the works of Aristotle, with or without the original. 2. *Aristotelis Problemata.* This version was made under the pontificate of Nicholas V., and revised under that of Sixtus IV.; and was printed at Rome A. D. 1475. The earliest edition mentioned by Fabricius is that of Venice. Fol. A. D. 1493. 3. *Theophrasti Historia Plantarum Libri X.*, and *De Causis Plantarum Libri VI.* This version, prepared during the pontificate of Nicholas V., was first printed at Treviso, A. D. 1483. (Panzer, *Annal. Typog.* vol. iii. p. 40.) It has been reprinted, with corrections, by Heinsius and Bodaeus. The little book, *Theophrasti de Suffructibus, Theodoro Gaza Interprete*, published by H. Sybold, at Strassburg, is merely a reprint of the last four books of the *Historia Plantarum*. 4. *Alexandri Aphrodisiensis Problematum Libri II.*, printed at Venice (fol. A. D. 1501); and often reprinted. Gaza, in his preface to this translation, rejects the common opinion, that it was the work of Alexander Aphrodisiensis, and ascribes it to some later writer; but he does not name Alexander Trallianus. [ALEXANDER APHRODISIENSIS]. 5. *Aelianus de Instruendis Aciebus.* Fabricius does not mention any earlier edition of this version than that of Cologne, A. D. 1524; but it was printed at Rome as early as 1487, in 4to., by Eucherius Silberus. (Panzer, *Ann. Typ.* vol. ii. p. 491.) 6. *Chrysostomi Homiliae quinque de Incomprehensibili Dei Natura.* This version is found in several of the editions of Chrysostom's works. In Fabricius there is a notice of some other unpublished translations by Gaza, as of the *Aphorismi* of Hippocrates, and the *Libri de Re Militari* of the emperor Maurice.

His versions from Latin into Greek were: 1. Μάρκου Τυλλίου Κικέρωνος 'Ρωμαίου Κάτων ἢ περὶ Γήρως, *M. T. Ciceronis Cato sive de Senectute*; and 2. the Ὄνειρος τοῦ Σκιπίωνος, *Somnium Scipionis*, of the same author. These were both printed by Aldus Manutius at Venice, A. D. 1519. 3. A letter of Pope Nicholas V. to Constantine Palaeologus, the last emperor of Constantinople. Both the original and the version are given in the *Opuscula Aurea Theologica* of Arcudius, 4to. Rome, A. D. 1630, and again A. D. 1670. (Hody, *De Graecis Illustribus Linguae Graecae, &c. Instauratoribus.* 8vo. Lond. 1742. C. F. Boerneri, *De Doctis Hominibus Graecis.* 8vo. Lips. 1750; Fabric. *Bibl. Gr.* vol. x. pp. 388—395.) [J. C. M.]

GEGA'NIA GENS, a very ancient patrician gens, which traced its origin to the mythical Gyas, one of the companions of Aeneas. (Serv. *ad Virg. Aen.* v. 117.) According to both Livy (i. 30) and Dionysius (iii. 29), the Geganii were one of the most distinguished Alban houses, transplanted to Rome on the destruction of Alba by Tullus Hostilius, and enrolled among the Roman patres. The name, however, occurs even in the reign of Numa, who is said to have chosen Gegania as one of the vestal virgins. (Plut. *Num.* 10.) Another Gegania is mentioned as the wife of Servius Tullius (Plut. *de Fort. Rom.* p. 323), or of Tarquinius Priscus (Dionys. iv. 7); and a third Gegania occurs in the reign of Tarquinius Superbus. (Plut. *Comp. Lyc. c. Num.* 3.)

There appears to have been only one family in this gens, that of MACERINUS, many members of which filled the highest offices in the state in the early times of the republic. The last of the family who is mentioned is M. Geganius Macerinus, who was consular tribune in B. C. 367; and from that time the name of Geganius does not occur at all in history till the year B. C. 100, when we read of one L. Geganius who was killed along with Cn. Dolabella, the brother of Saturninus, in the troubles occasioned by the seditious schemes of the latter. (Oros. v. 17.)

GELA'NOR (Γελάνωρ), king of Argos, who was expelled by Danaus. (Paus. ii. 16. § 1, 19. § 2, &c.; Apollod. ii. 1. § 4; compare DANAUS.) [L. S.]

GELA'SIUS (Γελάσιος), the name of three Greek ecclesiastical writers. There were also two Popes of the name, but neither of them comes within the limits of the present work.

1. Bishop of CAESAREIA, in Palestine, author of a book, Κατὰ 'Ανομοίων, *Against the Anomoeans* [AETIUS]. Photius distinguishes him from the nephew of Cyril mentioned below; but Fabricius and Cave identify them. (Phot. *Bibl.* Codd. 89, 102.)

2. Bishop of CAESAREIA, in Palestine. He was sister's son to Cyril of Jerusalem, by whose influence or authority he was appointed to his see, apparently before A. D. 367. [CYRILLUS of JERUSALEM.] It was at Cyril's desire that Gelasius undertook to compose an ecclesiastical history, as Photius says he had read in the Προοίμιον εἰς τὰ μετὰ τὴν ἐκκλησιαστικὴν ἱστορίαν Εὐσεβίου τοῦ Παμφίλου, *Preface to the Continuation of the Ecclesiastical History of Eusebius Pamphili*, written by Gelasius himself. It may be observed that Photius does not seem to have read the whole work, but only the preface. It is probable that the work is referred to by Gelasius of Cyzicus in his History of the Council of Nice (i. 7), in the passage "Ογε μὴν 'Ρουφῖνος ἢ γοῦν Γελάσιος ταῦτα λέγει ὧδε: from which passage probably arose the statement mentioned by Photius, but refuted by a reference to dates, that Cyril and his nephew Gelasius had translated the Ecclesiastical History of Rufinus into Greek. Fabricius confounds this *Continuation* of Eusebius with the *History of the Nicene Council*, by Gelasius of Cyzicus; but against all evidence, for Photius expressly distinguishes be-

tween the two works, and between their respective writers, comparing the style of one with that of the other. And the *preface to the Continuation* quoted by Photius distinctly asserts the author to have been the nephew of Cyril. The *Continuation* is not extant. Fabricius, without giving his authority, places the death of Gelasius in A. D. 394.

The following writings of a Gelasius of Caesareia are mentioned; but it is not clear to which of the Gelasii they belong.

1. *An Exposition of the Creed*, cited by Leontius, *Adv. Nestorium*, lib. i., not far from the end. 2. Τῆς δεσποτικῆς Ἐπιφανείας Πανήγυρις, or Εἰς τὰ Ἐπιφάνια Λόγος, *A Homily for the Epiphany*, twice cited by Theodoret (*Eranist. Dial.* i. iii.), who classes the writer among "the ancients of Palestine." 3. A work of which Labbe has cited a fragment in his *Conspectus Operum Damasceni;* and which is described as *Practica* στοιχείωσις *secundum Ecclesiam.* (Phot. *Bibl.* Codd. 88, 89; Theodoret. *Opera*, vol. iv. pp. 46, 251, ed. Schulze; Leontius, *Adv. Nest.* apud *Bibl. Patrum*, vol. ix. p. 684, ed Lyon. 1677; Fabric. *Bibl. Gr.* vol. ix. p. 290, &c.)

3. Of CYZICUS, was the son of a presbyter of the church of Cyzicus, and it was while at home in his father's house that he met with an old volume written on parchment, containing a full account of what was said and done at the first council of Nice. From this record he derived considerable aid in arguing with the Eutychians during their ascendancy under the usurper Basiliscus, A. D. 475—477; and this induced him to collect further information respecting the Council, from Joannes, Eusebius of Caesareia, Rufinus, and others. He embodied the information thus collected in a work termed by Photius Πρακτικὸν τῆς Πρώτης Συνόδου ἐν τρισὶ τόμοις; *The Acts of the First Council, in three parts*; but, as Photius remarks, it is as much entitled to the name of *History* as of *Acts.* The work is extant in the different editions of the *Concilia;* but it has been suspected that the third part, or book, has been mutilated or corrupted by the earliest editors, in order to get rid of the testimony which (judging from the abstract of Photius) it afforded, that Constantine was not baptized at Rome by Pope Sylvester. The first book comprehends the history of Constantine to his victory over Licinius. The second comprehends the history of the Council; and contains some discussions between certain "philosophers," advocates of "the impious Arius and the blasphemies invented by him," and the "holy bishops" of the opposite party; which discussions Cave believes to be pure inventions either of Gelasius or of the author of the ancient manuscript which formed the basis of his work. The third book, as we now have it, contains only a few letters of the emperor Constantine. Baronius ascribes to Gelasius of Cyzicus a treatise against the Eutychians and Nestorians, of which he supposes the work *De Duabus Naturis*, which is commonly regarded as the original Latin work, and passes under the name of Pope Gelasius I., to be only a version. Baronius does not appear to have many supporters in this supposition. It may be observed that one manuscript used by Photius of the *History of the Nicene Council* was anonymous, but in another the work was inscribed "By Gelasius, bishop of Caesareia in Palestine." This inscription probably originated in a mistake. Photius could not find out who the author of the work was further than he had described himself in the preface, but says that there had been two, if not three, bishops of Caesareia of the name. (Phot. *Bibl.* Codd. 15, 88, 89; Labbe, *Concilia*, vol. ii. col. 103—286; Fabric. *Bibl. Gr.* vol. ix. p. 291, &c., vol. xii. p. 581, &c.; Cave, *Hist. Litt.* vol. i. p. 454, ed. Ox. 1740—43; Baronius, *Annal. ad Ann.* 496, cap. v. &c.; Pagi, *Critice in Baron.*) [J. C. M.]

GE'LIMER (Γελίμερ), last king of the Vandals (A. D. 530—534), son of Gelaris, grandson of Genzo, and great-grandson of Genseric, who, by the imprisonment and subsequent murder of Hilderic, the reigning sovereign, usurped the throne of Carthage, A. D. 530. (Procop. *Bell. Vand.* i. 9.) Justinian, who had formed an alliance with Hilderic, in consequence of the protection afforded by him to the Catholics in Africa, commenced a war upon Gelimer, under the command of Belisarius, which, after the two battles of Carthage and Bulla, ended in the overthrow of the Vandal kingdom in Africa, A. D. 534 (*Ibid.* i. 10, ii. 9); thus fulfilling a current prophecy, of which the first half had been accomplished in the defeat of Bonifacius by Genseric [GENSERIC]: "G. shall conquer B., and then B. shall conquer G." (*Ibid.* i. 21.)

His brother, Zano, was killed at Bulla. (*Ibid.* ii. 3.) He himself fled to Mount Pappua (ii. 4), was taken after a severe siege (ii. 7), carried to Constantinople, compelled to perform obeisance to Justinian, and then, though precluded by his Arianism from the Patrician order, was treated kindly, and passed the rest of his life in an estate which was allowed to him in Galatia. (ii. 9.)

His general character resembled the mingled cunning and cruelty which marked the princes of the Vandal tribes. But it can hardly be accident that has preserved so many traits of an almost romantic strain of thought and feeling. Such is his interview with his brother at Bulla, when they embraced each other in tears, with clasped hands, and without speaking a word (ii. 25). Such, when on Mount Pappua, is his request to the besieging general for a loaf, as not having seen bread for many days; a sponge to wipe his inflamed eyes, and a harp, to sing a dirge composed by himself on his own miseries (ii. 6); or, again, his determination to surrender at the moving sight of the two children fighting in the extremity of hunger for a cake (ii. 7). Such (if we adopt the interpretation of his friends) was the hysterical laugh in which, on his capture, he indulged at this sudden reverse of human fortune (ii. 7.), and his reiterated exclamation, without tear or sigh, as he walked in Belisarius' triumphal procession, "Vanity of vanities — all is vanity." (ii. 9. Comp. Gibbon, c. 41.) [A. P. S.]

GE'LLIAS (Γελλίας), a citizen of Agrigentum, celebrated for his great wealth and magnificent style of living, as well as for his unbounded hospitality. He flourished just before the destruction of Agrigentum by the Carthaginians under Hannibal, the son of Giscon (B. C. 406). On that occasion he fled for refuge to the temple of Athena; but when he saw that no sanctuary could afford protection against the impiety of the enemy, he set fire to the temple and perished in the flames. (Diod. xiii. 83, 90; Athen. i. p. 4, a; Val. Max. iv. 8.) The name is written Tellias in most of the MSS. of Athenaeus, and the error (if it be one) must be of ancient date, as the name is thus quoted both by Suidas

and Eustathius. (Suid. *s. v.* Ἀθήναιος and Τελλίας; Eustath. *ad Od.* p. 1471.) [E. H. B.]

GE'LLIA GENS, plebeian, was of Samnite origin, and afterwards settled at Rome. We find two generals of this name in the history of the Samnite wars, Gellius Statius in the second Samnite war, who was defeated and taken prisoner, B. C. 305 (Liv. ix. 44), and Gellius Egnatius in the third Samnite war. [EGNATIUS, No. 1.] The Gellii seem to have settled at Rome soon after the conclusion of the second Punic war; since the first who is mentioned as a Roman is Cn. Gellius in the time of Cato the Censor, who defended L. Turius when the latter was accused by Cn. Gellius. (Gell. xiv. 2.) This Cn Gellius was probably the father of Gellius, the historian, mentioned below, with whom he has been frequently confounded. (Meyer, *Orator. Rom. Fragm.* p. 141, 2nd edition.) The Gellii subsequently attained the highest offices in the state; but the first member of the gens who obtained the consulship was L. Gellius Poplicola, in B. C. 72. The only surnames of this gens under the republic are CANUS and POPLICOLA. It is doubtful to whom the following coin of this gens refers: it has on the obverse the head of Pallas, and on the reverse a soldier and a woman in a quadriga, with CN. GEL. ROMA.



A. GE'LLIUS, not *Agellius* as Lipsius and others have imagined, a Latin grammarian, with regard to whose history we possess no source of information except his own book. From this we gather that he was of good family and connections, a native probably of Rome; that he had travelled much, especially in Greece, and had resided for a considerable period at Athens; that he had studied rhetoric under T. Castricius and Sulpicius Apollinaris, philosophy under Calvisius Taurus and Peregrinus Proteus, enjoying also the friendship and instructions of Favorinus, Herodes Atticus, and Cornelius Fronto; that while yet a youth he had been appointed by the praetor to act as an umpire in civil causes; and that subsequently much of the time which he would gladly have devoted to literary pursuits had been occupied by judicial duties of a similar description. The precise date of his birth, as of his death, is unknown; but from the names of his preceptors and companions we conclude that he must have lived under Hadrian, Antoninus Pius, and M. Aurelius, A. D. 117—180.

His well-known work entitled *Noctes Atticae*, because it was composed in a country-house near Athens during the long nights of winter, is a sort of miscellany, containing numerous extracts from Greek and Roman writers, on a great variety of topics connected with history, antiquities, philosophy, and philology, interspersed with original remarks, dissertations, and discussions, the whole thrown together into twenty books, without any attempt at order or arrangement. We here find preserved a multitude of curious and interesting passages from authors whose works have perished, and a vast fund of information elucidating questions which must otherwise have remained obscure; but the style is deformed by that species of affectation which was pushed to extravagant excess by Apuleius—the frequent introduction of obsolete words and phrases derived for the most part from the ancient comic dramatists. The eighth book is entirely lost with the exception of the index, and a few lines at the beginning of the sixth were long wanting, until the deficiency was supplied from the Epitome of the Divine Institutions of Lactantius (c. 28), first published in a complete form in 1712, by Pfaff, from a MS. in the Royal Library at Turin. [LACTANTIUS.] It is not probable that any portion of the *Noctes Atticae* was moulded into shape before A. D. 143, since, in the second chapter of the first book, Herodes Atticus is spoken of as "consulari honore praeditus," and the seventeenth chapter of the thirteenth book contains an allusion to the second consulship of Erucius Clarus, which belongs to A. D. 146.

The Editio Princeps of A. Gellius was printed at Rome, fol. 1469, by Sweynheym and Pannartz, with a prefatory epistle by Andrew, afterwards bishop of Aleria, to Pope Paul II.; was reprinted at the same place by the same typographers in 1472, followed or preceded by the beautiful impression of Jenson, fol. Ven. 1472; and at least seven other editions of less note came forth in Italy, chiefly at Venice, before the close of the fifteenth century. The first which can advance any claim to a critical revision of the text founded on the collation of MSS. is that published at Paris, 8vo. 1585, under the superintendence of Henry Stephens and Louis Carrio, which served as the standard until superseded by the accurate labours of J. F. Gronovius, 12mo. Amst., L. Elzev., 1651, and D. Elzev, 1665, of which the latter is the superior. The Octavo Variorums (Lug. Bat. 1666, 1687) exhibit the text of J. F. Gronovius, with some additional matter by Thysius and Oiselius; but these are not equal in value to the Quarto Variorum of Jac. Gronovius, Lug. Bat. 1706 (reprinted, with some dissertations, by Conradi, 8vo. Leips. 1762), which must be regarded as the best edition, for the most recent that of Lion, 2 vols. 8vo. Gotting. 1824, 1825, is a slovenly and incorrect performance.

We have translations into English by Beloe, 3 vols. 8vo. Lond. 1795; into French by the Abbé de Verteuil, 3 vols. 12mo. Par. 1776, 1789, and by Victor Verger, 3 vols. Par. 1820, 1830; into German (of those portions only which illustrate ancient history and philosophy) by A. H. W. von Walterstern, 8vo. Lemgo, 1785. [W. R.]

CN. GE'LLIUS, a contemporary of the Gracchi, was the author of a history of Rome from the earliest epoch, extending, as we gather from Censorinus, down to the year B. C. 145 at least. We know that the Rape of the Sabines was commemorated in the second book; the reign of Titus Tatius in the third; the death of Postumius during the second Punic war, and the purpose to which his skull was applied by the Boii (Liv. xxiii. 24), in the thirty-third; and we find a quotation in Charisius from the ninety-seventh, if we can trust the number. Hence it is manifest that a considerable space was devoted to the legends connected with the origin of the nation; and that if these books were in general equal in length to the similar divisions in Livy, the compilation of Gellius must have been exceedingly voluminous, and the details more ample than those contained in the great work

of his successor, by whom, as well as by Plutarch, he seems to have been altogether neglected, although occasionally cited by Dionysius, and apparently both an accurate chronologer and a diligent investigator of ancient usages.

Krause, in his *Vitae et Fragmenta Historicorum Romanorum*, has enumerated no less than three Gellii, Cnaeus, Sextus, and Aulus; but although "Gellius" is frequently named as an annalist without any distinguishing praenomen, the two latter personages are in all probability imaginary. The only direct testimony to the existence of Sextus is contained in the tract *De Origine gentis Romanae* (c. 16), which is a modern forgery; the argument derived from the use of the plural Γέλλιοι by Dionysius (i. 7) will be found, upon consulting the passage, to be altogether inconclusive (Niebuhr, *Rom. Hist.* vol. ii. note 11); and the word *Gellii* adduced from Cicero (*de Leg.* i. 2) is a conjectural emendation. As to Aulus, we find in Nonius, it is true (*s. v. Bubo*), a reference to "A. Gellius historiarum libr. primo;" and in Vopiscus (*Prob.* sub init.) some MSS. have "M. Cato Agellius quoque," instead of the received reading, "M. Cato et Gellius historici;" but it is clear that such evidence cannot be admitted with any confidence. (Cic. *de Divin.* i. 26; comp. *de Leg.* i. 2; Dionys. i. 7, ii. 31, 72, 76, iv. 6, vi. 11, vii. 1; Plin. *H. N.* vii. 56; Solin. *Polyh.* 2, where one of the best MSS. has *Gellius* for *Caelius;* Gell. xiii. 22, xviii. 12; Censorin. *de Die Nat.* 17; Macrob. *Sat.* i. 8, 16, ii. 13; Charisius, pp. 39, 40, 50, 55; Serv. *ad Virg. Aen.* iv. 390, viii. 638; Marius Victorin. p. 2468.) [W. R.]

GE'LLIUS EGNATIUS. [EGNATIUS, No. 1.]

GELLIUS FUSCUS. [FUSCUS.]

GE'LLIUS, PUBLI'CIUS, a jurist, one of the disciples of Servius Sulpicius. [T. CAESIUS.] From the unusual combination of two apparently gentile names, conjectural alterations of the passage in the Digest where Publicius Gellius is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 44) have been attempted by several critics. Rutilius (*Vitae ICtorum*, c. 45) reads Publius Caecilius, and Hotomann reads Publicola Gellius. Accordingly, the jurist has been attempted to be identified with the L. Gellius Publicola who is spoken of by Cicero (*Brut.* 47) as a second-rate orator, contemporary with L. Crassus and M. Antonius; but the disciple of Servius must have been of rather later date. Maiansius makes Publicius and Gellius distinct jurists, and alters the text of Pomponius by reading *duodecim* instead of *decem*, as the number of the disciples of Servius. There is no necessity for alteration, for Publicius is used as a *fictitious praenomen* by Paulus, in Dig. 36. tit. 2. s. 24; and the jurist Publicius is cited, along with Africanus, by Ulpian (Dig. 38. tit. 17. s. 2. § 8); and is also cited by Modestinus (Dig. 35. tit. 1. s. 51. § 1), and by Marcellus (Dig. 31. s. 50. § 2).

There was a praetor Publicius, who introduced into the edict a celebrated clause (Dig. 6. tit. 2. s. 1. pr.), which gave origin to the *Publiciana in rem actio*. By this action a bona fide possessor was enabled, by the fiction of usucaption, to recover the lost possession of a thing, although he was not *dominus ex jure Quiritium*. (Inst. 4. tit. 6. § 45.) It is not unlikely that this Publicius was the jurist cited in the Digest; and there is some ground for identifying him with Q. Publicius, who was praetor peregrinus in B. C. 69. (Cic. *pro Cluent.* 45).

(Bertrandus, *de Jurisp.* ii. 16; Guil. Grotius, *Vitae Jurisc.* i. 11, § 15—18; Maiansius, *ad xxx ICtorum Frag. Comment*, vol. ii. p. 154—161; Zimmern, *R. R. G.* vol. i. § 79; Hugo, *R. R. G.* ed. 1832, p. 535.) [J. T. G.]

GE'LLIUS STA'TIUS. [GELLIA GENS.]

GELON (Γέλων). 1. Son of Deinomenes tyrant of Gela, and afterwards of Syracuse. He was descended from one of the most illustrious families in his native city, his ancestors having been among the original founders of Gela, and having subsequently held an important hereditary priesthood. (Herod. vii. 153.) Gelon himself is first mentioned as one of the body-guards in the service of Hippocrates, at that time tyrant of Gela, and distinguished himself greatly in the wars carried on by that monarch, so as to be promoted to the chief command of his cavalry. On the death of Hippocrates, the people of Gela rose in revolt against his sons, and attempted to throw off their yoke. Gelon espoused the cause of the young princes, and defeated the insurgents; but took advantage of his victory to set aside the sons of Hippocrates, and retain the chief power for himself, B. C. 491. (Herod. vii. 154, 155; Schol. *ad Pind. Nem.* ix. 95.) He appears to have held undisturbed rule over Gela for some years, until the internal dissensions of Syracuse afforded him an opportunity to interfere in the concerns of that city. The oligarchical party (called the Geomori, or Gamori) had been expelled from Syracuse by the populace, and taken refuge at Casmenae. Gelon espoused their cause, and proceeded to restore them by force of arms. On his approach the popular party opened the gates to him, and submitted without opposition to his power (B. C. 485). From this time he neglected Gela, and bent all his efforts to the aggrandisement of his new sovereignty; he even destroyed Camarina (which had been rebuilt by Hippocrates not long before), in order to remove the inhabitants to Syracuse, whither he also transferred above half of those of Gela. In like manner, having taken the cities of Euboea and the Hyblaean Megara, he settled all the wealthier citizens of them at Syracuse, while he sold the lower classes into slavery. (Herod. vii. 155, 156; Thuc. vi. 4, 5.) By these means Syracuse was raised to an unexampled height of wealth and prosperity, and Gelon found himself possessed of such power as no Greek had previously held, when his assistance was requested by the Lacedaemonians and Athenians against the impending danger from the invasion of Xerxes. He offered to support them with a fleet of 200 triremes, and a land force of 28,000 men, on condition of being entrusted with the chief command of the allied forces, or at least with that of their fleet. But both these proposals being rejected, he dismissed the envoys with the remark, that the Greeks had lost the spring out of their year. (Herod. vii. 157—162; Timaeus, *Frag.* 87, ed. Paris, 1841.)

There is some uncertainty with regard to the conduct that he actually pursued. According to Herodotus, he sent Cadmus of Cos with a sum of money to await at Delphi the issue of the approaching contest, and should it prove unfavourable to the Greeks, to make offers of submission to the Persian monarch. But the same historian adds, that the Sicilian Greeks asserted him to have been

actually preparing to join the allied armament when he was prevented by the news of the Carthaginian invasion of Sicily (Herod. vii. 163—165), and this appears to have been also the account of the matter given by Ephorus (ap. Schol. *ad Pind. Pyth.* i. 146). The expedition of the Carthaginians is attributed by the last-mentioned historian (*l. c.*), as well as by Diodorus (xi. 1, 20), to an alliance concluded by them with Xerxes: Herodotus, with more probability, represents them as called in by Terillus, tyrant of Himera, who had been expelled from that city by Theron of Agrigentum. The circumstances of their expedition are variously related, and may be suspected of much exaggeration (see Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 105, ed. Schmitz), but the leading facts are unquestionable. The Carthaginian general Hamilcar arrived at Panormus with an army, as it is said, of 300,000 men, and advancing without opposition as far as Himera, laid siege to that place, which was, however, vigorously defended by Theron of Agrigentum. Gelon had previously formed an alliance and matrimonial connection with Theron, having married his daughter Demarete (Schol. *ad Pind. Ol.* ii. 1, 29): no sooner, therefore, did he hear of his danger than he advanced to his succour at the head of a force of 50,000 foot and 5000 horse. In the battle that ensued the Carthaginians were totally defeated, with a loss, as it is pretended, of 150,000 men, while nearly the whole of the remainder fell into the hands of the enemy as prisoners. Hamilcar himself was among the slain, and a few ships, which had made their escape with a number of fugitives on board, perished in a storm, so that scarcely a messenger returned to bear the disastrous news to Carthage. (Herod. vii. 165, 166; Diod. xi. 20—24; xiii. 59; Ephorus, *ap. Schol. Pind. Pyth.* i. 146; Polyaen. i. 27. § 2.) This victory was gained, according to the accounts reported by Herodotus, on the very same day as that of Salamis, while Diodorus asserts it to have been the same day with Thermopylae: the exact synchronism may in either case be erroneous, but the existence of such a belief so early as the time of Herodotus must be admitted as conclusive evidence of the expedition of the Carthaginians having been contemporary with that of Xerxes; hence the battle of Himera must have been fought in the autumn of 480 B.C. (Comp. Aristot. *Poet.* 23. § 3.)

So great a victory naturally raised Gelon to the highest pitch of power and reputation: his friendship was courted even by those states of Sicily which had been before opposed to him, and, if we may believe the accounts transmitted to us, a solemn treaty of peace was concluded between him and the Carthaginians, by which the latter repaid him the expenses of the war. (Diod. xi. 26; Timaeus, *ap. Schol. Pind. Pyth.* ii. 3.) A stipulation is said by some writers to have been inserted that the Carthaginians should refrain for the future from human sacrifices, but there can be little doubt that this is a mere fiction of later times. (Theophrast. *ap. Schol. Pind. l. c.*; Plut. *Apophth.* p. 175, *de ser. Num. vind.* p. 552.) Gelon applied the large sums thus received, as well as the spoils taken in the war, to the erection of several splendid temples to adorn his favoured city, at the same time that he sent magnificent offerings to Delphi, and the other sanctuaries in Greece itself. (Diod. xi. 26; Paus. vi. 19. § 7; Athen. vi. p. 231.) He seems to have now thought himself sufficiently secure of his power to make a show of resigning it, and accordingly presented himself unarmed and thinly clad before the assembled army and populace of Syracuse. He then entered into an elaborate review of his past conduct, and concluded with offering to surrender his power into the hands of the people—a proposal which was of course rejected, and he was hailed by the acclamations of the multitude as their preserver and sovereign. (Diod. xi. 26; Polyaen. i. 27. § 1; Ael. *V. H.* vi. 11.) He did not, however, long survive to enjoy his honours, having been carried off by a dropsy in B.C. 478, only two years after his victory at Himera, and seven from the commencement of his reign over Syracuse, (Diod. xi. 38; Arist. *Pol.* v. 9; Schol. *ad Pind. Pyth.* i. 89; Plut. *de Pyth. Orac.* p. 403.) It appears from Aristotle (*Pol.* v. 10; see also Schol. *ad Pind. Nem.* ix. 95) that he left an infant son, notwithstanding which, according to Diodorus, he on his deathbed appointed his brother Hieron to be his successor.

We know very little of the internal administration or personal character of Gelon: it is not unlikely that his brilliant success at Himera shed a lustre over his name which was extended to the rest of his conduct also. But he is represented by late writers as a man of singular leniency and moderation, and as seeking in every way to promote the welfare of his subjects; and his name even appears to have become almost proverbial as an instance of a good monarch. (Diod. xi. 38, 67, xiii. 22, xiv. 66; Plut. *Dion.* 5, *de ser. Num. vind.* p. 551.) He was, however, altogether illiterate (Ael. *V. H.* iv. 15); and perhaps this circumstance may account for the silence of Pindar concerning his alleged virtues, which would otherwise appear somewhat suspicious. But even if his good qualities as a ruler have been exaggerated, his popularity at the time of his death is attested by the splendid tomb erected to him by the Syracusans at the public expense, and by the heroic honours decreed to his memory. (Diod. xi. 38.) Nearly a century and a half afterwards, when Timoleon sought to extirpate as far as possible all records of the tyrants that had ruled in Sicily, the statue of Gelon alone was spared. (Plut. *Timol.* 23.)

Concerning the chronology of the reign of Gelon see Clinton (*F. H.* vol. ii. p. 266, &c.), Pausanias (vi. 9. § 4, 5, viii. 42. § 8), Dionysius (vii. 1), and Niebuhr (*Rom. Hist.* vol. ii. p. 97, note 201). The last writer adopts the date of the Parian chronicle, which he supposes to be taken from Timaeus, according to which Gelon did not begin to reign at Syracuse until B. C. 478; but it seems incredible that Herodotus should have been mistaken in a matter of such public notoriety as the contemporaneity of the battle of Himera with the expedition of Xerxes.

2. Son of Hieron II., king of Syracuse, who died before his father, at the age of more than 50 years. Very little is known concerning him, but he appears to have inherited the quiet and prudent character of Hieron himself; and it is justly recorded to his praise, by Polybius, that he sacrificed all objects of personal ambition to the duty of obedience and reverence to his parents. (Polyb. vii. 8.) It seems clear, however, that he was associated by Hieron with himself in the government, and that he even received the title of king. (Schweighäuser, *ad Polyb.* v. 88; Diod. *Exc.*

Vales. xxvi. p. 568.) Livy asserts that after the battle of Cannae, Gelon was preparing to abandon the alliance of Rome for that of Carthage, and that he was only prevented from doing so by his sudden death; but this seems quite at variance with the statement of Polybius of his uniform submission to his father's views, and may very likely deserve as little credit as the insinuation with which Livy immediately follows it—that his death occurred so opportunely, as to cast suspicion upon Hieron himself. (Liv. xxiii. 30.) Gelon was married to Nereïs, daughter of Pyrrhus, by whom he left a son, Hieronymus, and a daughter, Harmonia, married to a Syracusan named Themistus. (Polyb. vii. 4; Justin. xxviii. 3; Paus. vi. 12. § 3.) Archimedes dedicated to him his treatise called Arenarius, in which it may be observed that he addresses him by the title of king. (*Arenar.* p. 319. ed Torell.)

The coins referred by earlier writers to the elder Gelon are generally admitted by modern numismatists to belong to this prince; the head on the obverse is probably that of Gelon himself; though Eckhel (vol. i. p. 255) considers it as that of the elder Gelon, and that the coins were struck in his honour, under the reign of Hieron II.



3. A native of Epeirus, in the service of Neoptolemus II., king of that country, who took occasion to form a plot against the life of Pyrrhus, when that prince and Neoptolemus had met to perform a solemn sacrifice. The conspiracy was, however, discovered, and Neoptolemus himself assassinated by his rival, B. C. 296. (Plut. *Pyrrh.* 5.) [E.H.B.]

GELO'NUS. [ECHIDNA.]

GE'MINA, one of the ladies who attended the philosophical instructions of Plotinus when he was at Rome in the early part of the reign of the emperor Philip, A. D. 244. Her affluence is indicated by the circumstance that the philosopher resided and taught in her house, and her age by the circumstance that her daughter, of the same name with herself, was also one of his zealous disciples. (Porphyr. *Vit. Plotin.* c. 3, 9.) [J. C. M.]

GEMI'NIUS, 1. C. Praetor of Macedonia, B.C. 92. He sustained a severe defeat from the Maedians, a Thracian tribe, who afterwards ravaged the province. (Liv. *Epit.* 70; Jul. Obseq. *de Prodig.* 113.)

2. A decurio of Terracina, and a personal enemy of C. Marius the elder. The troop of horse which discovered Marius in the marshes of Minturnae, B. C. 88, had been despatched by Geminius to apprehend him. (Plut. *Mar.* 36, 38.)

3. A zealous partizan of M. Antony, was deputed by the triumvir's friends in Rome to remonstrate with him on his ruinous connection with Cleopatra. Geminius went to Athens in the winter of B. C. 32—31, but could not obtain a private audience from Antony. At length, being menaced by Cleopatra with the torture, he withdrew from Athens, leaving his mission unaccomplished. (Plut. *Ant.* 59.)

4. A Roman eques, put to death at the end of A. D. 33, on a charge of conspiracy against Tiberius, but really because of his intimacy with Sejanus (Tac. *Ann.* vi. 14.) [W. B. D.]

GEMI'NIUS METTIUS. [METTIUS.]

GEMI'NUS (Γεμῖνος). This name comes down to us in the manuscripts of Proclus, with a circumflex on the penultimate syllable. Gerard Vossius believes, nevertheless, that it is the Latin word: Petavius and Fabricius admit the circumflex without other comment than reference to Proclus. Any one is justified in saying either Gemĭnus or Gemīnus, according to his theory.

Of the man belonging to this dubious name we know nothing but that, from a passage in his works relative to the Egyptian *annus vagus* of 120 years before his own time, it appears that he must have been living in the year B. C. 77. He was a Rhodian, and both Petavius and Vossius suspect that he wrote at Rome; but perhaps on no stronger foundation than his Latin name and his Greek tongue, which make them suppose that he was a *libertus.* Proclus mentions him (p. 11 of Grynoeus) as distinguishing the mathematical sciences into νοητά and αἰσθητα, in the former of which he places geometry and arithmetic, in the latter mechanics, astronomy, optics, geodesy, canonics, and *logic* (no doubt a corruption of *logistic*, or computation; Barocius has *ars supputatrix*). Again (p. 31) Proclus mentions him as author of a geometrical work containing an account of spiral, conchoid, and cissoid lines. But Delambre (*Astr. Anc.* vol. i. p. 211) saw reason to question the skill of Geminus both in arithmetic and geometry.

The only work of Geminus now remaining is the Εἰσαγωγὴ εἰς τὰ Φαινόμενα, which many wrongly make to be a commentary on the *Phaenomena* of Aratus. The work on the sphere attributed to Proclus is not much more than an abridgment of some chapters of Geminus. The book of the latter is a descriptive treatise on elementary astronomy, with a great deal of historical allusion. There is a full account of it in Delambre (*l. c.*). The total rejection of the supposed effects of the risings and settings of the stars, &c. upon the weather is creditable to Geminus. The work was first published by Edo Hildericus, Gr. Lat., Altorf, 1590, 8vo. This edition was reprinted at Leyden, 1603, 8vo. H. Briggs diligently compared the edition with a manuscript at Oxford, and handed the results to Petavius, who made a similar comparison with another manuscript of his own, and published a corrected edition (Gr. Lat.) in his *Uranologion*, Paris, 1630, fol. The most recent edition is that in Halma's edition of Ptolemy, Paris, 1819, 4to. Petavius also informs us that another work of Geminus was sent to England in manuscript, with other portions of the library of Barocius (the editor of Proclus, we presume). (Proclus; Fabric. *Bibl. Graec.* vol. iv. p. 31, &c.; Petavius, *Uranologion*; Weidler, *Hist. Astron.*; Delambre, *Astron. Anc.*) [A. De M.]

GE'MINUS, ANTONI'NUS, son of M. Aurelius and Faustina, twin brother of the emperor Commodus. He died when a child of four years old. [M. AURELIUS.] [W. R.]

GE'MINUS, ATI'DIUS, a praetor of Achaia, but at what time is unknown. (Tac. *Ann.* iv. 43.) [L. S.]

GE'MINUS, DUCE'NNIUS, was appointed by Nero, in A. D. 63, one of the three consulars

who had to superintend the public vectigalia and to prosecute those who had before managed them badly. In the reign of Galba he was praefect of the city. (Tac. *Ann.* xv. 18, *Hist.* i. 14.) [L. S.]

GE'MINUS, FU'FIUS. In B. C. 35, when Octavianus, after subduing the Pannonians, retired to Rome, he left Fufius Geminus, with a part of his army, behind in Pannonia. Soon after the departure of Octavianus, the Pannonians rose again; but Geminus succeeded in compelling them, by several battles, to remain quiet, although he had at first been driven by them from the town of Siscia. (Dion Cass. xlix. 36.) He seems to be the same person as the one whom Florus (iv. 12. § 8) calls Vibius. Whether he stood in any relation to C. Fufius Geminus, who was consul in A. D. 29, is unknown. (Tac. *Ann.* v. 1.) [L. S.]

GE'MINUS, L. RUBE'LLIUS, consul in A. D. 29, with C. Fufius Geminus. (Tac. *Ann.* v. 1.) [L. S.]

GE'MINUS, SERVI'LIUS. 1. P. SERVILIUS, Q. F. CN. N. GEMINUS, was consul in B. C. 252, with C. Aurelius Cotta. Both consuls carried on the war in Sicily against the Carthaginians, and some towns were taken by them. Himera was among the number; but its inhabitants had been carried off by the Carthaginians. In B. C. 248 he was consul a second time, with his former colleague, and besieged Lilybaeum and Drepana, while Carthalo endeavoured to make a diversion by a descent upon the coast of Italy. (Zonar. viii. 14, 16.)

2. CN. SERVILIUS, P. F. Q. N. GEMINUS, a son of No. 1, was consul in B. C. 217, with C. Flaminius. He entered his office on the ides of March, and had Gaul for his province. He afterwards gave up his army to the dictator, Q. Fabius, and while his colleague fought the unfortunate battle of lake Trasimenus, Cn. Servilius sailed with a fleet of 120 ships round the coasts of Sardinia and Corsica in chase of the Carthaginians; and having received hostages everywhere, he crossed over into Africa. On his voyage thither he ravaged the island of Meninx, and spared Cercina only on the receipt of ten talents from its inhabitants. After he had landed with his troops in Africa, they indulged in the same system of plunder; but being careless and unacquainted with the localities, they were taken by surprise and put to flight by the inhabitants. About one thousand of them were killed, the rest sailed to Sicily, and the fleet being there entrusted to P. Sura, who was ordered to take it back to Rome, Cn Servilius himself travelled on foot through Sicily; and being called back by the dictator, Q. Fabius Maximus, he crossed the straits, and went to Italy. About the autumn he undertook the command of the army of Minucius, and, in conjunction with his colleague M. Atilius Regulus, he carried on the war against Hannibal, though he carefully avoided entering into any decisive engagement. His imperium was prolonged for the year 216; and before the battle of Cannae he was the only one who agreed with the consul L. Aemilius Paullus in the opinion that a battle should not be ventured upon. However, the battle was fought, and Cn. Servilius himself was found among the dead. (Liv. xxi. 57, xxii. 1, 31, 32, 43, 49; Polyb. iii. 75, 77, 88, 96, 106, 114, 116; Appian, *Annib.* 8, 12, 16, 18, 19, 22—24; Cic. *Tusc.* i. 37.)

3. M. SERVILIUS, C. F. P. N. PULEX GEMINUS, was elected augur in B. C. 211, in the place of Spurius Carvilius, who had died; and in B. C. 203 he was curule aedile, and, conjointly with his colleague, he dedicated a golden quadriga on the Capitol. In the year same he was magister equitum to the dictator, P. Sulpicius Galba, with whom he travelled through Italy, to examine the causes which had led several towns to revolt against Rome. In B. C. 202 he was consul with Tib. Claudius Nero, and obtained Etruria for his province, which he occupied with his two legions, and in which his imperium was prolonged for the year following. In B. C. 200 he was one of the ten commissioners to distribute land in Samnium and Appulia among the veterans of Scipio. In B. C. 197 he was one of the triumvirs appointed for a period of three years, to establish a series of colonies on the western coast of Italy. In B. C. 167, during the disputes as to whether a triumph was to be granted to Aemilius Paullus, the conqueror of Macedonia, M. Servilius addressed the people in favour of Aemilius Paullus. (Liv. xxvi. 23, xxix. 38, xxx. 24, 26, 27, 41, xxxi. 4, xxxii. 29, xxxiv. 45, xlv. 36, &c.)

4. M. SERVILIUS GEMINUS was consul in A. D. 3, with L. Aelius Lamia (Val. Max. i. 8. § 11); but it must be observed that his cognomen, though mentioned by Valerius Maximus, does not occur in the Fasti. [L. S.]

GE'MINUS, TANU'SIUS, a Roman historian who seems to have lived about the time of Cicero. The exact nature of his work is uncertain, although we know that in it he spoke of the time of Sulla. (Suet. *Caes.* 9.) Plutarch (*Caes.* 22) mentions an historian whom he calls Γανύσιος, and whom Vossius (*de Hist. Lat.* i. 12) considers to be the same as our Tanusius. Seneca (*Epist.* 93) speaks of one Tamusius as the author of annals; and it is not improbable that this is merely a slight mistake in the name, for Tanusius; and if this be so, Tanusius Geminus wrote annals of his own time, which are lost with the exception of a fragment quoted by Suetonius. [L. S.]

GE'MINUS, TU'LLIUS, a poet of the Greek Anthology. There are ten epigrams in the Anthology under the name of Geminus (Brunck, *Anal.* vol. ii. p. 279; Jacobs, *Anth. Graec.* vol. ii. p. 254), of which the second, third, fourth, fifth, sixth, and tenth are inscribed, in the Vatican MS. simply Γεμίνου, and the eighth Γαιμίνου: the first is inscribed, in the Planudean Anthology, Τυλλίου Γεμίνου, and the seventh has the same heading in the Vatican MS: the 9th is inscribed, in the Planudean, Τυλλίου Γεμίνου, and, in the Vatican, Τυλλίου Σαβήνου (i. e. Sabini). It is doubtful whether the Tullius, whose epigrams were included in the collection of Philip, was Tullius Geminus or Tullius Laurea. Most of the epigrams of Geminus are descriptions of works of art. They are written in a very affected manner. (Jacobs, *Anth. Graec.* vol. xiii. p. 897; Fabric. *Bibl. Graec.* vol. iv. p. 498.) [P. S.]

GE'MINUS, VETU'RIUS. [CICURINUS.]

GEMISTUS, GEO'RGIUS (Γεώργιος ὁ Γεμιστός), or GEO'RGIUS PLETHO (ὁ Πλήθων), one of the later and most celebrated Byzantine writers, lived in the latter part of the fourteenth and in the beginning of the fifteenth century. He was probably a native of Constantinople, but passed most of his life in the Peloponnesus. In 1426 he held a high office, under the emperor Manuel Palaeologus. He was called Γεμιστός, or Πλήθων, on

account of the extraordinary amount of knowledge which he possessed in nearly all the branches of science; and the great number of writings which he left prove that his surname was by no means mere flattery. Gemistus was one of the deputies of the Greek church that were present at the council of Florence, held in 1438, under pope Eugenius IV., for the purpose of effecting a union between the Latin and Greek churches. Gemistus at first was rather opposed to that union, since his opinion on the nature of the Holy Ghost differed greatly from the belief of the Romish church, but he afterwards gave way, and, without changing his opinion on that subject, was active in promoting the great object of the council. The union, however, was not accomplished. Gemistus was still more renowned as a philosopher than as a divine. In those times the philosophy of Aristotle was prevalent, but it had degenerated into a mere science of words. Disgusted with scholastic philosophy, Gemistus made Plato the subject of long and deep study, and the propagation of the Platonic philosophy became henceforth his principal aim: the celebrated cardinal Bessarion was one of his numerous disciples. During his stay at Florence he was introduced to Cosmo de Medici; and having succeeded in persuading this distinguished man of the superiority of the system of Plato over that of Aristotle, he became the leader of a new school of philosophy in the West. Plato's philosophy became fashionable at Florence, and had soon gained so much popularity in Italy as to overshadow entirely the philosophy of Aristotle. But Gemistus and his disciples went too far: it was even said that he had attempted to substitute Platonism for Christianism; and before the end of the century Plato had ceased to be the model of Italian philosophers. Gemistus is, nevertheless, justly considered as the restorer of Platonic philosophy in Europe. He was, of course, involved in numberless controversies with the Aristotelians, in the West as well as in the East, among whom Georgius, of Trebizond, held a high rank, and much bitterness and violence were displayed on each side. In 1441 Gemistus was again in the Peloponnesus as an officer of the emperor: he was then advanced in years. He is said to have lived one hundred years, but we do not know when he died.

Gemistus wrote a surprising number of scientific works, dissertations, treatises, compilations, &c. concerning divinity, history, geography, philosophy, and miscellaneous subjects. Several of them have been printed. The principal are:—

1. Ἐκ τῶν Διοδώρου καὶ Πλουτάρχου, περὶ τῶν μετὰ τὴν ἐν Μαντινείᾳ μάχην, ἐν κεφαλαίοις διάληψις, being extracts of Diodorus Siculus and Plutarchus, which are better known under their Latin title, *De Gestis Graecorum post pugnam ad Mantineam Duobus Libris Digesta*. Editions:—The Greek text, Venice, 1503, fol.; a Latin translation, by Marcus Antonius Antimachus, Basel, 1540, 4to.; the Greek text, together with Herodotus Basel, 1541; the Greek text, by Zacharias Orthus, professor at the university of Greifswald, Rostock, 1575, 8vo.; the same by professor Reichard, under the title Γεωργίου Γεμίστου τοῦ καὶ Πλήθωνος Ἑλληνικῶν Βιβλία Β, Leipzig, 1770, 8vo. There are French, Italian, and Spanish translations of this book.

2. Περὶ Εἱμαρμένης, *De Fato*. Edition:—With a Latin translation, and Bessarion's epistle on the same subject, by H. S. Reimarus, Leiden, 1722, 8vo.

3. Περὶ Ἀρετῶν, *De Virtutibus*. Editions:—The text, together with some of the minor works of the author, Antwerp, 1552, fol.; with a Latin translation, by Adolphus Orcanus, Basel, 1552, 8vo.; by H. Wolphius, Jena, 1590, 8vo.

4. *Orationes duae de Rebus Peloponnesiacis constituendis*, one addressed to the emperor Manuel Palaeologus, and the other to the despot Theodorus. Ed. with a Latin translation, together with the Editio Princeps of the Eclogae of Stobaeus, by G. Canterus, Antwerp, 1575, fol.

5. Περὶ ὧν Ἀριστοτέλης πρὸς Πλάτωνα διαφέρεται, *De Platonicae atque Aristotelicae Philosophiae Differentia*. Ed.:—The Greek text, with a Latin paraphrase, by Bernardinus Donatus, Venice, 1532, 8vo.; the same, with a dissertation of Donatus on the same subject, ib. 1540, 8vo.; the same, with the same dissertation, Paris, 1541, 8vo.; a Latin translation, by G. Chariandrus, Basel, 1574, 4to. This is one of his most remarkable works.

5. Μαγικὰ λογία τῶν ἀπὸ Ζωροάστρου ἐξηγηθέντα. The Greek title differs in the MSS.: the work is best known under its Latin title, *Oracula Magica Zoroastris*, and is an essay on the religion of the ancient Persians. Ed.:—The text, with a Latin translation, by T. Opsopoeus, Paris, 1599, 8vo.; by Thryllitsch, Leipzig, 1719, 4to.

Besides these works, Gemistus made extracts of Appian's *Syriaca*, his object being to elucidate the history of the Macedonian kings of Syria: of Theophrastus (History of Plants); Aristotle (History of Animals, &c.); Diodorus Siculus (with regard to the kingdoms of Assyria and Media); Xenophon, Dionysius Halicarnasseus, and several other writers, whose works are either partly or entirely lost. He further wrote Prolegomena Artis Rhetoricae, Funeral Orations (G. Gemistii sive Plethonis et Michaelis Apostolii Orationes Funebres Duae, in quibus de Immortalitate Animae exponitur, nunc primum ex MSS. editae, by Professor Fülleborn, Leipzig, 1793, 8vo.); Essays on Music, Letters to Cardinal Bessarion, and other celebrated contemporaries, &c. &c., which are extant in MS. in different libraries of Europe. His geographical labours deserve particular notice. The Royal Library at Munich has a MS. of Gemistus, entitled Διαγραφὴ ἁπάσης Πελοποννήσου παραλίου καὶ μεσογείου, being a description of the Peloponnesus, in which he fixes the positions according to the system of Ptolemy, with the writer's own corrections and additions. Gemistus wrote also a Topography of Thessaly, and two small treatises, the one on the form and size of the globe, and the other on some geographical errors of Strabo, which are contained in the *Anecdota* of Siebenkees. Laporte Dutheil, the translator of Strabo, derived considerable advantage from extracts of Gemistus, from the 7th, 8th, and 11th book of Strabo; and the celebrated Latin edition of Ptolemy, published in 1478, and dedicated to pope Sixtus IV., by Calderino, was revised after an ancient Greek MS. of Ptolemy, in which Gemistus had written his corrections. A publication of all the different inedited MSS. of Gemistus extant in various libraries in Europe would be most desirable: the classical no less than the Oriental scholar would derive equal advantage from such an undertaking. (Fabric. *Bibl. Graec.* vol. viii. p. 79, not. dd, xii. p. 85,

&c.; Leo Allatius, *De Georgiis*, No. 55; Wharton in *Appendix* to Cave, *Hist. Lit.* p. 141; Boivin, *Académie des Belles Lettres*, vol. ii. p. 716; Hamberger, *Nachrichten von den vornehmsten Schriftstellern*, vol. iv. p. 712, &c.) [W. P.]

GENE'SIUS (Γενέσιος), that is, "the father," a surname of Poseidon, under which he had a sanctuary near Lerna, on the sea-coast. (Paus. ii. 38. § 4.) The name is identical in meaning with Genethlius (γενέθλιος), under which the same god had a sanctuary at Sparta. (Paus. iii. 15. § 7.) [L. S.]

GENE'SIUS, JOSE'PHUS, or JOSE'PHUS BYZANTI'NUS, a Byzantine writer who lived in the middle of the tenth century, is the author of a Greek history, which he wrote by order of the emperor Constantine (VII.) Porphyrogenitus. This history, which is divided into four books, and is entitled Βασιλειῶν Βιβλία Δ, begins with the year 813, and contains the reigns of Leo V., the Armenian, Michael II., the Stammerer, Theophilus, Michael III., and Basil I., the Macedonian, who died in 886. The work of Genesius is short, and altogether a poor compilation, or extract; but as it contains the events of a period of Byzantine history, of which we have but scanty information, it is nevertheless of importance. A MS. of this work was discovered at Leipzig in the sixteenth century, and attracted the attention of scholars. Godfrey Olearius translated it into Latin, but death prevented him from publishing his translation. It has been said that there was an edition of Genesius of 1570, published at Venice, but this is a mistake. The first edition was published at Venice by the editors of the Venetian Collection of the Byzantines, in 1733, in fol., under the title "Josephi Genesii de Rebus Constantinopolitanis, &c., Libri IV.," with a Latin translation by Bergler. The editors perused the Leipzig MS. mentioned above, but they mutilated and misunderstood the text. The best edition is by Lachmann in the Bonn edition of the Byzantines, 1834, 8vo. Joannes Scylitza is the only earlier writer who mentions the name of Genesius. Fabricius shows that it is a mistake to suppose that Josephus Genesius and Josephus Byzantinus were two different persons. (Fabric. *Bibl. Graec.* vol. vii. p. 529; Cave, *Hist. Lit.* vol. ii. p. 97; Hamberger, *Nachrichten von den vornehmsten Schriftstellern*, vol. iii. p. 686.) [W. P.]

GENETAEUS (Γενηταῖος), a surname of Zeus, which he derived from Cape Genetus on the Euxine, where he was worshipped as εὔξεινος, i. e. "the hospitable," and where he had a sanctuary. (Apollon. Rhod. ii. 378, 1009; Val. Flacc. v. 148; Strab. xii. p. 548.) [L. S.]

GENE'THLIUS (Γενέθλιος), of Patrae, in Palestine, a Greek rhetorician, who lived between the reigns of the emperors Philippus and Constantine. He was a pupil of Mucianus and Agapetus, and taught rhetoric at Athens, where he died at the early age of twenty-eight. He was an enemy and a rival of his countryman Callinicus. Suidas (*s. v.* Γενέθλιος), to whom we are indebted for this information, enumerates a variety of works which Genethlius wrote, declamations, panegyrics, and commentaries on Demosthenes; but not a trace of them has come down to us. (Comp. Eudoc. p. 100; Hesych. Miles. *s. v.* Γενέθλιος.) [L. S.]

GENETYLLIS (Γενετυλλίς), the protectress of births, occurs both as a surname of Aphrodite (Aristoph. *Nub.* 52, with the Schol.), and as a distinct divinity and a companion of Aphrodite. (Suidas.) Genetyllis was also considered as a surname of Artemis, to whom women sacrificed dogs. (Hesych. *s. v.* Γενετυλλίς; Aristoph. *Lys.* 2.) We also find the plural, Γενετυλλίδες, or Γενναΐδες, as a class of divinities presiding over generation and birth, and as companions of Aphrodite Colias. (Aristoph. *Thesmoph.* 130; Paus. i. 1. § 4; Alciph. iii. 2; comp. Bentley *ad Hor. Carm. Saec.* 16.) [L. S.]

GE'NITRIX, that is, "the mother," is used by Ovid (*Met.* xiv. 536) as a surname of Cybele, in the place of *mater*, or *magna mater*, but it is better known, in the religious history of Rome, as a surname of Venus, to whom J. Caesar dedicated a temple at Rome, as the mother of the Julia gens. (Suet. *Caes.* 61, 78, 84; Serv. *ad Aen.* i. 724.) In like manner, Elissa (Dido), the founder of Carthage, is called Genitrix. (Sil. Ital. i. 81.) [L. S.]

GE'NIUS, a protecting spirit, analogous to the guardian angels invoked by the Church of Rome. The belief in such spirits existed both in Greece and at Rome. The Greeks called them δαίμονες, daemons, and appear to have believed in them from the earliest times, though Homer does not mention them. Hesiod (*Op. et Dies*, 235) speaks of δαίμονες, and says that they were 30,000 in number, and that they dwelled on earth unseen by mortals, as the ministers of Zeus, and as the guardians of men and of justice. He further conceives them to be the souls of the righteous men who lived in the golden age of the world. (*Op. et Dies*, 107; comp. Diog. Laert. vii. 79.) The Greek philosophers took up this idea, and developed a complete theory of daemons. Thus we read in Plato (*Phaedr.* p. 107), that daemons are assigned to men at the moment of their birth, that thenceforward they accompany men through life, and that after death they conduct their souls to Hades. Pindar, in several passages, speaks of a γενέθλιος δαίμων, that is, the spirit watching over the fate of man from the hour of his birth, which appears to be the same as the *dii genitales* of the Romans. (*Ol.* viii. 16, xiii. 101, *Pyth.* iv. 167; comp. Aeschyl. *Sept.* 639.) The daemons are further described as the ministers and companions of the gods, who carry the prayers of men to the gods, and the gifts of the gods to men (Plat. *Sympos.* p. 202; Appul. *de Deo Socrat.* 7), and accordingly float in immense numbers in the space between heaven and earth. The daemons, however, who were exclusively the ministers of the gods, seem to have constituted a distinct class; thus, the Corybantes, Dactyls, and Cabeiri are called the ministering daemons of the great gods (Strab. x. p. 472); Gigon, Tychon, and Orthages are the daemons of Aphrodite (Hesych. *s. v.* Γιγγῶν; Tzetz. *ad Lycophr.* 538); Hadreus, the daemon of Demeter (Etym. Magn. *s. v.* Ἁδρεύς), and Acratus, the daemon of Dionysus. (Paus. i. 2. § 4.) It should, however, be observed that all daemons were divided into two great classes, viz. good and evil daemons. The works which contain most information on this interesting subject are Appuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis*, and *De Defectu Oraculorum*. Later writers apply the term δαίμονες also to the souls of the departed. (Lucian, *De Mort. Pereg.* 36; Dorville, *ad Chariton.* i. 4.)

The Romans seem to have received their theory concerning the genii from the Etruscans, though

the name Genius itself is Latin (it is connected with *gen-itus*, γί-γν-ομαι, and equivalent in meaning to generator or father; see August. *de Civ. Dei*, vii. 13). The genii of the Romans are frequently confounded with the Manes, Lares, and Penates (Censorin. 3.); and they have indeed one great feature in common, viz. that of protecting mortals; but there seems to be this essential difference, that the genii are the powers which produce life (*dii genitales*), and accompany man through it as his second or spiritual self, whereas the other powers do not begin to exercise their influence till life, the work of the genii, has commenced. The genii were further not confined to man, but every living being, animal as well as man, and every place, had its genius. (Paul. Diac. p. 71; Serv. *ad Virg. Georg.* i. 302.) Every human being at his birth obtains (*sortitur*) a genius. Horace (*Epist.* ii. 2. 187) describes this genius as *vultu mutabilis*, whence we may infer either that he conceived the genius as friendly towards one person, and as hostile towards another, or that he manifested himself to the same person in different ways at different times, i. e. sometimes as a good, and sometimes as an evil genius. The latter supposition is confirmed by the statement of Servius (*ad Aen.* vi. 743), that at our birth we obtain two genii, one leading us to good, and the other to evil, and that at our death by their influence we either rise to a higher state of existence, or are condemned to a lower one. The spirit who appeared to Cassius, saying, "We shall meet again at Philippi," is expressly called his evil spirit, κακοδαίμων. (Val. Max. i. 7. § 7; Plut. *Brut.* 36.) Women called their genius Juno (Senec. *Epist.* 110; Tibull. iv. 6. 1); and as we may thus regard the genii of men as being in some way connected with Jupiter, it would follow that the genii were emanations from the great gods. Every man at Rome had his own genius, whom he worshipped as *sanctus et sanctissimus deus*, especially on his birthday, with libations of wine, incense, and garlands of flowers. (Tibull. ii. 2. 5; Ov. *Trist.* iii. 13. 18, v. 5, 11; Senec. *Epist.* 114; Horat. *Carm.* iv. 11. 7.) The bridal bed was sacred to the genius, on account of his connection with generation, and the bed itself was called *lectus genialis*. On other merry occasions, also, sacrifices were offered to the genius, and to indulge in merriment was not unfrequently expressed by *genio indulgere*, *genium curare* or *placare*. The whole body of the Roman people had its own genius, who is often seen represented on coins of Hadrian and Trajan. (Arnob. ii. 67; Serv. *ad Aen.* vi. 603; Liv. xxx. 12; Cic. *pro Cluent.* 5.) He was worshipped on sad as well as joyous occasions; thus, e. g. sacrifices (*majores hostiae caesae quinque*, Liv. xxi. 62) were offered to him at the beginning of the second year of the Hannibalian war. It was observed above that, according to Servius (comp. *ad Aen.* v. 95), every place had its genius, and he adds, that such a local genius, when he made himself visible, appeared in the form of a serpent, that is, the symbol of renovation or of new life. The genii are usually represented in works of art as winged beings, and on Roman monuments a genius commonly appears as a youth dressed in the toga, with a patera or cornucopia in his hands, and his head covered; the genius of a place appears in the form of a serpent eating fruit placed before him. (Hartung, *Die Relig. der Röm.* i. p. 32, &c.; Schömann, *de Diis Manibus, Laribus, et Geniis*, Greifswald, 1840.) [L. S.]

GENNA'DIUS, a presbyter of Marseilles, who flourished at the close of the fifth century, is known to us as the author of a work *De Viris Illustribus*, containing one hundred short lives of ecclesiastical writers from A. D. 392 to about A. D. 495, thus forming a continuation of the tract by Jerome which bears the same title. The last notice, devoted to the compiler himself, embraces all that is known with regard to his history and compositions: "Ego Gennadius, Massiliae presbyter, scripsi adversus omnes haereses libros octo, et adversus Nestorium libros sex, adversus Pelagium libros tres, et tractatus de mille annis et de Apocalypsi beati Johannis, et hoc opus, et epistolam de fide mea misi ad beatum Gelasium, urbis Romae episcopum." Gelasius died A. D. 496.

Of the writings here enumerated, none have been preserved, with the exception of the Biographical Sketches and the *Epistola de Fide mea*, or, as it is sometimes headed, *Libellus de Ecclesiasticis Dogmatibus*, which was at one time ascribed to St. Augustin. Notwithstanding the pretensions put forth by Gennadius himself as a champion of orthodoxy, expressions have been detected in both of the above pieces which indicate a decided leaning towards Semipelagianism. On the other hand, it has been maintained that the whole of these passages are interpolations, since the most obnoxious are altogether omitted in the two oldest MSS. of the *De Viris Illustribus* now extant, those of Lucca and Verona. The preliminary remarks upon Jerome are also, in all probability, the production of a later hand.

The *De Viris Illustribus* was published in a volume containing the Catalogue of Jerome, along with those of Isidorus, Honorius, &c., by Suffridus, 8vo. Colon., 1580; with the notes of Miraeus, fol. Antw. 1639; with the notes of Miraeus and E. S. Cyprianus, 4to., Helmst., 1700; by J. A. Fabricius, in his *Bibliotheca Ecclesiastica*, fol., Hamb., 1718, and is included in most editions of the collected works of Jerome.

The *Libellus de Ecclesiasticis Dogmatibus* will be found in the Benedictine edition of St. Augustin, vol. viii. Append. p. 75. and was published separately by Elmenhorst, 4to., Hamburg, 1614. (See the historians of Semipelagianism referred to at the end of the article CASSIANUS.) [W. R.]

GE'NNADIUS (Γεννάδιος), the name of two Greek prelates, both bishops or patriarchs of Constantinople.

1. The earlier of the two was a presbyter of the Church of Constantinople, and became bishop of that see, A. D. 459, on the decease of Anatolius [ANATOLIUS]. He was one of those who pressed the emperor Leo I., the Thracian, to punish Timothy Aelurus (or the Cat), who had occupied the see of Alexandria on the murder of Proterius, and his intervention was so far successful that Timothy was banished, A. D. 460. He also opposed Peter Gnapheus (or the Fuller) who, under the patronage of Zeno, son-in-law of the emperor, and general of the Eastern provinces, had expelled Martyrius from the see of Antioch, and occupied his place. Gennadius honourably received Martyrius, who went to Constantinople, and succeeded in procuring the banishment of Peter, A. D. 464. Gennadius died, A. D. 471, and was succeeded by Acacius [ACACIUS, No. 4]. Theodore Anagnostes (or the Reader)

has preserved some curious particulars of Gennadius, whose death he seems to ascribe to the effect of a vision which he had while praying by night at the altar of his church. He saw the Evil one, who declared to him that, though things would remain quiet in his lifetime, his death would be followed by the devastation of the Church, or, as Theophanes has it, by the predominance of the Devil in the Church. (Evagr. *H. E.* ii. 11; Theod. Lect. *H. E. excerpta* apud Niceph. Callist. i. 13—26; Theophan. *Chronog.* vol. i. pp. 172—176, ed. Bonn.)

2. The second GENNADIUS belongs to the last age of the Byzantine empire, the fall of which he survived. He was known in the earlier part of his life as GEORGIUS SCHOLARIUS (Γεώργιος ὁ Σχολάριος).

It has been disputed whether there were two persons contemporaries, called originally Georgius Scholarius and afterwards Gennadius, or only one. Leo Allatius and Matthaeus Caryophylus, bishop of Iconium, agree in making two: one a layman who attended the emperor John II. Palaeologus at the Council of Florence, and warmly and constantly advocated the union of the Greek and Latin churches; and the other a monk, an intimate friend and disciple of Mark, archbishop of Ephesus, the great opponent of the union, and cordially combined with him in that opposition. But Allatius and Caryophylus differ remarkably from each other in this: according to the former, the layman afterwards became an ecclesiastic and patriarch of Constantinople, while the monk never acquired any ecclesiastical dignity, and perhaps died before the overthrow of the Byzantine empire: according to the latter, the layman died before the overthrow, while the monk survived it and became patriarch. We concur with Fabricius and others that the distinction of two Georgii and Gennadii is unsupported by evidence, and improbable in itself, and that there was only one person at that time who at successive periods of his life bore the names of George and Gennadius. The subject is discussed by Allatius in his *Diatriba de Georgiis*, contained in the 12th vol. of the *Bibl. Gr.* of Fabricius, and by Fabricius himself in the 11th vol. of the same work. It is to be observed that Allatius makes even a third Gennadius Georgius Scholarius, whom he terms Metropolita Phasorum, to whom Franciscus Philelphus addresses a Greek elegy in the second book of his *Psychagogia Carm. Graec.*

George Scholarius was probably a native of Constantinople, and obtained at an early age a high reputation for his attainments both in philosophical and legal knowledge, and for his eloquence. The time of his birth is not known. He enjoyed the friendship of the most important personages at the court of Constantinople, the emperor John II. Palaeologus, the princes Constantine (afterwards emperor) and Theodore Palaeologus, brothers of John, and the great duke Luke Notaras, son-in-law of John. He corresponded with persons of eminence in Italy, including Franciscus Philelphus (who was intimate with George during his stay at Constantinople), Mark Lipomanus, and Ambrose the Camaldolite. Many of his letters to these persons are extant in MS. but without date or place of writing.

In A. D. 1438–39, George, who held the post of chief judge of the palace, attended the emperor John at the councils of Ferrara and Florence. It is probable that he had been originally unfavourable to the project of uniting the Greek and Latin Churches, which formed the business of these councils; but his opinions were either changed or overruled by the emperor, who was anxious for the union; and though a layman, he was allowed to speak at the council in favour of the project. (Labbe, *Concil.* vol. xiii. col. 478.) The three orations ascribed to him and subjoined to the Acts of the Council (Labbe, vol. xiii. col. 563—675), are probably much interpolated. A letter of his to the council is also subjoined to the Acta, col. 543—564. A letter of Mark of Ephesus to George severely reprehends this dereliction of his former views; and it was possibly the influence of Mark which determined George, on his return to Constantinople, to give his most strenuous opposition to the union.

When Constantine XIII. Palaeologus ascended the throne, on the death of his brother John, A. D. 1448, George energetically disputed with the bishop of Cortona, the legate sent by Pope Nicholas V. to induce the new emperor to confirm the union of Florence; but fearing that his opposition would irritate the emperor, he retired into a monastery, which he had bound himself by a vow to do as early as his thirtieth year, but had hitherto been prevented by various circumstances from carrying into effect. When the pope renewed his efforts for the union (A. D. 1452), the Greek clergy, of whom the greater number and the most important were opposed to the union, were guided by the influence and advice of Gennadius; but the union was, notwithstanding their opposition, confirmed by the emperor. During the siege of Constantinople, Gennadius foretold the overthrow of the city and empire, as the penalty of their having betrayed the faith of their fathers.

On the capture of the city by Mohammed II., Gennadius attempted to escape, but was brought back. The patriarch of Constantinople, a favourer of the union of Florence, had fled into Italy, and Mohammed directed the clergy of Constantinople to elect another in his room. Gennadius was unanimously chosen, although against his own will; but after a time, disheartened by the condition of his church, he abdicated his patriarchal dignity, about A. D. 1457, or 1458, according to some indications in his own writings, or 1459, according to other statements. After his abdication, he retired to a monastery near Serrae. The time of his death is not known.

The writings ascribed correctly or otherwise to Gennadius, and extant in MS., are very numerous. They are given by Fabricius and Harless to the number of nearly a hundred; beside his letters, which are tolerably numerous, and have furnished Fabricius with the materials of his account of the writer. His *Orationes* at the council of Florence have been noticed; and an *Apologia pro quinque Capitibus Concilii Florentini*, which, if it be really his, has been much interpolated, has been repeatedly printed in a Latin version in the *Bibliotheca Patrum* (vol. xxvi. ed. Lyon. 1677), and elsewhere. His exposition of the Christian faith, addressed to Mohammed II., entitled Περὶ τῆς μόνης ὁδοῦ πρὸς τὴν σωτηρίαν τῶν ἀνθρώπων, exists in two forms, of which the shorter is given in the *Turco-Graecia* of Crusius, with a Latin and a Turkish version, the latter in Greek and Roman, or rather Italic characters. A Latin version is printed in the *Bibliotheca Patrum* and elsewhere. The *Bibliotheca Patrum* contains a

version of all or most of his other writings. An edition of this treatise, with a Latin version by J. A. Brassicanus, 8vo., Vienna, 1530, contains another piece ascribed to Gennadius, entitled *Homologia sive Confessio Fidei*. A considerable part of his works is on the question of the union of the churches, and these are almost entirely in MS. (Fabric. *Bibl. Gr.* vol. xi. pp. 349—393; Allatius, *Diatriba de Georg.* apud Fabric. *Bibl. Gr.* vol. xii.; Crusius, *Turco-Graecia*, lib. i. ii.) [J. C. M.]

GE'NSERIC (Γιζέρικος), king of the Vandals, and the most terrible of any of the barbarian invaders of the empire. He was the bastard son of Godigisdus (Procop. *Bell. Vand.* i. 3) or Modigisdus (*Hist. Miscell.* 14), king of the Vandal settlers in Spain, and left, in conjunction with his brother Gontharis or Gonderic, in possession of the throne. His life divides itself into two parts: 1st, the conquest of Africa (A. D. 429—439); 2nd, the naval attacks on the empire itself (A. D. 439—477).

1. In May A. D. 429 (Idatii *Chronic.*), at the invitation of Bonifacius [BONIFACIUS], Genseric crossed the straits of Gibraltar, at the head of 50,000 men, to take possession of the Roman provinces in the north of Africa. Joined by the Moors and the Donatists, of whom the former disgraced his march by their savage licentiousness, and the latter by their fanatical cruelties, he ravaged the whole country with frightful severity. Of the two chief cities, Hippo fell before him. After the death of Augustin, and the flight of Bonifacius, in 431, and the capture of Carthage, in October 439, the whole province was divided amongst the Vandals, and every city, except Carthage, dismantled. (Procop. *Bell. Vand.* i. 3, 5; *Chronicles* of Idatius, Prosper, Marcellinus; Victor Vitensis, ap. Ruinart.)

2. The fleets of Genseric were the same terror to the coasts of the Mediterranean as those of Carthage had been six centuries before, and as those of the Normans were four centuries afterwards. In June 455, invited by the empress Eudocia to aid her against the usurper Maximus, Genseric sailed to Ostia; and, although somewhat mitigated by the supplications of Pope Leo, who again interceded for his country at the gates of Rome [ATTILA], he attacked and sacked the city for fourteen days and nights, and returned, carrying with him the statues from the Capitol, the vessels of the Temple of Jerusalem from the Temple of Peace, and thousands of captives—amongst them the empress and her daughters, whose sufferings have become famous through the alleviation which they received from the Christian charity of Deogratias, bishop of Carthage. In the same invasion were destroyed Capua, Nola, and Neapolis. (Procop. *Bell. Vand.* i. 4, 5; Jornandes, *Reb. Get.* c. 45; *Chronicles of Idatius*, &c.; *Hist. Miscell.* 15.)

Twice the empire endeavoured to revenge itself, and twice it failed: the first was the attempt of the Western emperor Majorian (A. D. 457), whose fleet was destroyed in the bay of Carthagena. The second was the expedition sent by the Eastern emperor Leo, under the command of Heraclius, Marcellinus, and Bantiscus (A. D. 468), which was also baffled by the burning of the fleet off Bona. After thus securing all his conquests, and finally making peace with Zeno, the Eastern emperor, he died A. D. 477, at a great age, leaving in his will instructions that his kingdom should always descend in the line of the eldest male heir. (Procop. *Bell. Vand.* i. 6, 7.)

In person Genseric was of short stature, and lame, from a fall from his horse; of few words, austere life, fierce, covetous, and cunning. (Jornandes, *Reb. Get.* c. 33.) In religion he shared the Arianism of all the Gothic tribes; and in the cruelties exercised under his orders against his Catholic subjects he exhibited the first instance of persecution carried on upon a large scale by one body of Christians against another. (Victor Vitensis, ap. Ruinart.) Of his general cruelty, the most notable instance is the cold-blooded murder of 500 Zacynthian nobles, in revenge for his repulse at Taenarus. (Procop. *Bell. Vand.* i. 22.) So also his cruelties to Gonderic's widow and sons. (Prosp. A. D. 442.) The story of the murder of Gonderic himself was disputed by the Vandals. (Procop. *Bell. Vand.* i. 4.) His skill in generalship is indicated by the ingenious concealment of the fewness of his forces in 429, by giving his commanders the name of Chiliarchs. (*Ib.* 5.) The two most striking personal anecdotes recorded of him are, first, the interview with Majorian, when not discovering his imperial guest, through the disguise which he had assumed, Genseric was startled by the spontaneous clashing of the arms in the arsenal, and took it to be caused by an earthquake (*ib.* 7); the second, his answer to the pilot, who asked him, as they left the port of Carthage, on one of his marauding expeditions, where they should go? "Against whomsoever God's anger is directed." (*Ib.* 5.)

His name long remained as the glory of the Vandal nation. (Procop. *Bell. Vand.* ii. 2.) But his career in Africa was shorn of its natural effects by the reconquest of that province under Belisarius. In works of art, the city of Rome lost more by his attack than by that of any other of the barbarian invaders. (Comp. Gibbon, c. 33, 36.) [A. P. S.]

GE'NTIUS (Γέντιος, or Γένθιος—the latter is, according to Schweighäuser, the reading of all the MSS. of Polybius), son of Pleuratus, a king of the Illyrians, contemporary with Perseus, the last king of Macedonia. He is first mentioned as having incurred the displeasure of the Romans on account of the piracies of his subjects, who infested all the Adriatic, and his answers to their complaints were far from satisfactory. (Liv. xl. 42.) This was as early as B. C. 180; eight years afterwards, when it was seen that matters were clearly tending to a rupture between the Romans and Perseus, fresh complaints were made against Gentius by the people of the Greek city of Issa, who accused him of joining with the king of Macedonia in preparing war against Rome. (Liv. xlii. 26.) Yet it does not appear that any negotiations had actually taken place between them at this time, and it is certain that Gentius did not openly declare in favour of Perseus until long after. Immediately on the breaking out of the war (B. C. 171), fifty-four light vessels belonging to him, which were stationed at Dyrrachium, were seized by the praetor, C. Lucretius, under pretence that they were sent thither to the assistance of the Romans. (Liv. xlii. 48.) It is not clear whether Gentius had yet made up his mind which side he would take: perhaps he was waiting to see the probable result of the war. Several embassies had been previously sent him by the Romans, but without effect; and it was even said that one of the ambassadors, L. Decimius, had allowed himself to be bribed by the Illyrian king. (Liv. xlii. 26, 37, 45.) The envoys of Perseus could at first obtain little

more success: Gentius represented that he could not stir without money, which the Macedonian king was unwilling to grant; and it was not till the fourth year of the war (B. C. 168) that Perseus, alarmed at the successes of the Romans, consented to secure the alliance of the Illyrian by the payment of a sum of 300 talents. A treaty having been concluded on these terms, and confirmed by oaths and the sending of mutual hostages, Gentius allowed himself to be led into acts of direct hostility against the Romans, before he had actually received the stipulated sum: but as soon as Perseus saw that he was so far committed that he could no longer withdraw from the contest, he immediately recalled the messengers, who had actually set out with the money, and refused to fulfil his agreement (Polyb. xxviii. 8, 9, xxix. 2, 3, 5; Liv. xliv. 23—27.) Yet, though thus scandalously defrauded by his ally, Gentius made no attempt to avert the war, but assembled forces both by sea and land. The contest was, however, very brief: no sooner had the Roman praetor, L. Anicius, entered Illyricum at the head of an army, than many towns submitted to him. Gentius threw himself into the strong fortress of Scodra; but having been defeated in a combat beneath the walls, he despaired of success, and placed himself at the mercy of the Roman general. The whole war is said to have been terminated within the space of thirty days. Anicius spared the life of his captive, but sent him to Rome, together with his wife and children, to adorn the triumph which he celebrated the following year (B. C. 167). From thence Gentius was sent a prisoner to Spoletium, where he probably ended his days in captivity. (Liv. xliv, 30—32, xlv. 43; Polyb. xxx. 13; Appian, *Illyr.* 9; Eutrop. iv. 6.)

According to Polybius, Gentius was immoderately given to drinking, which inflamed his naturally cruel and violent disposition, and led him to commit great excesses. Soon after his accession he put to death his brother, Pleuratus, who had been engaged to marry Etuta, the daughter of a Dardanian prince, and kept the intended bride for himself. (Polyb. xxix. 5; Liv. xliv. 30.) He subsequently married a princess of the name of Etleva, who was sent captive to Rome together with him. (Liv. xliv. 32.) According to Pliny (*H. N.* xxv. 34) and Dioscorides (iii. 3), the *herba Gentiana*, well known for its medicinal properties, derives its name from this Gentius, who first made known its value. [E.H.B.]

GENU'CIA GENS, patrician, as is clear from the fact of T. Genucius Augurinus having been consul in B. C. 451, and M. Genucius Augurinus in B. C. 445, since in those years plebeians were not yet allowed to hold the consulship. In the earliest as well as in the later times we find plebeian Genucii, who acted as strenuous champions of their order; and they had probably become plebeians in the usual manner, either by mixed marriages or by transition to the plebs. The cognomens of this gens are AVENTINENSIS, AUGURINUS, CIPUS, CLEPSINA. [L. S.]

GENU'CIUS. 1. T. GENUCIUS, was tribune of the plebs in B. C. 476; and in conjunction with his colleague, Q. Considius, he brought forward an agrarian law, and also accused T. Menenius Lanatus, who was charged with being the cause of the destruction of the Fabii on the Cremera. (Liv. ii. 52; Dionys. ix. 26; comp. CONSIDIUS, No. 1.)

2. CN. GENUCIUS, was tribune of the plebs in B. C. 473, and used the most vehement exertions to carry into effect the agrarian law, for the evasion of which he brought a charge against L. Furius and C. Manlius, the consuls of the preceding year. The patricians were greatly alarmed, and assassinated Genucius in his bed on the night before the accusation was to be brought before the people. (Liv. ii. 54; Dionys. ix. 37, &c., x. 38; Zonar. vii. 17; comp. Niebuhr, *Hist. of Rome*, vol. ii. p. 208, &c.)

3. GENUCIUS, a tribune of the people, who was insulted by the Faliscans, against whom, in consequence, the Romans declared war. (Plut. *C. Gracch.* 3.) To what time this event belongs is not quite certain, though it may refer to the last war against the Faliscans, which broke out in B. C. 241.

4. L. GENUCIUS, was sent in B. C. 210 as ambassador to Syphax, king of Numidia. (Liv. xxvii. 4.)

5. M. GENUCIUS, tribune of the soldiers in B. C. 193, under the consul L. Cornelius Merula, fell in battle against the Boians. (Liv. xxxv. 5.)

6. GENUCIUS, a priest of the Magna Mater, that is, a gallus. A legacy had been left him, and he had been pronounced the legitimate heir by the praetor Cn. Aufidius Orestes; but the consul Mam. Aemilius Lepidus (B. C. 77) declared that he could not take possession of the inheritance, being neither a man nor a woman, but an eunuch. (Val. Max. vii. 7. § 6.) [L. S.]

GEOR'GIUS (Γεώργιος), historical, the name of several persons mentioned by the Byzantine historians, but none of them were of much importance.

1. One of the officers (Theophanes describes him as κουράτωρ τῶν Μαρίνης, "steward of the lands or revenues of Marina") of Justinian I., on whose illness (A. D. 561) he was accused by the ex-praefect, Eugenius, of wishing to raise Theodore, the son of Peter Magister, to the empire. The charge was supported by the praefects, Aetherius of Antioch and Gerontius of Constantinople; but on examination, it could not be proved; and the accuser, Eugenius, was himself punished, though not capitally. (Theoph. *Chronog.* vol. i. p. 363, ed. Bonn.)

2. Collector of the revenue in the cities of the eastern part of the Byzantine empire, was sent as ambassador by the emperor Mauricius shortly before his death in A. D. 602 to Chosröes or Khosru II., king of the Persians. (Theophylact. Simocat. *Hist.* viii. 1; Phot. *Bibl.* cod. 65, p. 32, ed. Bekker.)

3. Turmarchus, or commander of a division of the troops of the thema Armeniacum in the sixth Persian campaign of Heraclius (A. D. 626 or 627) against Chosroes or Khosru II. (Theoph. *Chronog.* vol. i. pp. 492, 499, ed. Bonn.)

4. Praefectus Militarium Tabularum, in the reign of the emperor Theophilus (who reigned from A. D. 829 to 842), mentioned on one or two occasions by the continuator of Theophanes. An Arabian prophetess or fortuneteller, whom the emperor had sent for to court, is said to have foretold that George would be killed by a sling in the Hippodrome, and his property confiscated. (Theoph. *Continuat.* lib. iii. *De Theophilo Michaelis Filio*, c. 27; Sym. Mag. *De Theophilo*, c. 14.)

5. Brother to the emperor Michael IV., the Paphlagonian, before whose elevation George (who was an eunuch) was in a low condition, but was

(A. D. 1035) after that event elevated to the office of Protovestiarius. On the accession of Michael V. Calaphates (A. D. 1041), he was banished to his estate in Paphlagonia. (Cedren. *Compend.* vol. ii. pp. 504, 512, ed. Bonn.)

6. Distinguished by the title SEBASTUS, lived in the reign of Alexis II. Comnenus, who reigned from A. D. 1180 to 1183. [ALEXIS, or ALEXIUS II. COMNENUS.] Andronicus, afterwards the emperor Andronicus I. [ANDRONICUS I. COMNENUS], had married George's sister, and wished to employ him and another person to make away with the empress Maria, mother and guardian of Alexis. Both of them refused to embrue their own hands in her blood, but wanted either the power or the will to prevent him from executing his purpose by other instruments. (Nicetas Choniat. *Alex. Manuel. Fil.* c. 17.)

7. BRANAS (Βρανᾶς), with his brother Demetrius Branas, was engaged, A. D. 1165, in the expedition sent by the emperor Manuel Comnenus against the Hungarians. (Cinnamus, vi. 7; Ducange, *Familiae Byzant.* p. 215, ed. Paris.)

8. BRYENNIUS (Βρυέννιος), was governor of the fortresses of Stenimachus and Tzapaena during the reign of the emperor Andronicus Palaeologus the elder. He recovered (A. D. 1322) the town of Philippopolis, which had fallen into the hands of Terteres, king of the Moesi or Bulgarians. George Bryennius afterwards held the office of Magnus Drungarius. (Cantacuzenus, i. 36, 37; Ducange, *Famil. Byzant.* p. 177.)

9. BURAPHUS (Βούραφος), the patrician, count of the Thema Obsequium, comprehending the parts of Mysia and Bithynia adjacent to the Propontis. He was in Thrace with his forces, defending that province from the Bulgarians, when he entered into a conspiracy with Theodore Myacius to dethrone the emperor Philippicus, or Bardanes, who was seized and blinded (A. D. 713) by Rufus, an officer sent by George to Constantinople with a few soldiers. But George himself and his principal accomplices suffered the same fate very shortly after at the hands of the new emperor Artemius or Anastasius II. (Nicephor. Constantinop. *De Rebus post Mauric. Gestis*, p. 55, ed. Bonn.; Theophanes, *Chronog.* vol. i. p. 587, 588, ed. Bonn.)

10. CHUMNUS (Χοῦμνος), one of the officers (ὁ ἐπὶ τῆς τραπέζης) of the court of Joannes I. Palaeologus, during his minority. Having insulted the Magnus Domesticus, Joannes Cantacuzenus, and fearing his vengeance, he was led to join the party of Apocaucus, and took part in the war against Cantacuzenus (A. D. 1341). Having become weary of the war, or of his party, he accused Apocaucus of mismanagement and was in consequence imprisoned in his own house by him. (Cantacuzen. *Hist.* iii. 2, 19, 20, 54, 55.)

11. COCALAS (Κωκαλᾶς), a leader of some note on the side of Palaeologus, in the struggle between Joannes I. Palaeologus and Joannes Cantacuzenus. (Cantacuz. *Hist.* iii. 93, 94.)

12. DROSUS (Δρόσος), secretary of Aaron, governor of Baaspracania, on the Armenian frontier, was sent by the emperor Constantine X. Monomachus (apparently about A. D. 1049) to the sultan of the Seljukian Turks, to negotiate the release of the Byzantine general, Liparites, who had been taken in war. (Cedren. *Compend.* vol. ii. p. 580, ed. Bonn.)

13. EUPHORBENUS CATACALON (Εὐφορβηνὸς Κατακαλών), commanded the fleet of Alexis I. on the Danube, against the Scythians, and was one of the generals in the war against the Comani. Both these wars took place before the first crusade, A. D. 1096. (Anna Comn. *Alexias*, lib. vii. x. pp. 169, 192, 273, ed. Paris; Ducange, *Fam. Byz.* p. 178.)

14. MANGANES or MANCANES (Μαγγάνης or Μαγκάνης), was one of the secretaries of Alexis I. [ALEXIS or ALEXIUS I. COMNENUS], when he besieged Constantinople (A. D. 1081), in his struggle to wrest the crown from his predecessor, the emperor Nicephorus III. Botaniates. He was a crafty far-seeing man, apt at finding excuses for the delay of anything which the interest of his master required to be deferred. Anna Comnena formed from his name a verb (μαγγανεύεσθαι or μαγκανεύεσθαι) denoting "to find excuses;" and a noun (μαγγάνευμα) denoting "a pretext." (Anna Comn. *Alex.* ii. 8, 10, pp. 116—122, ed. Bonn.)

15. MANIACES (Γεώργιος ὁ Μανιάκης), the patrician, the son of Gudelius Maniaces, was governor of the city and thema of Teluch (Τελούχ), in or near the Taurus, in the reign of the emperor Romanus III. Argyrus, about A. D. 1030. After the defeat of the emperor by the Saracens near Antioch, George defeated the victorious enemy by stratagem near Teluch; and by this exploit obtained the governorship of the Roman province of Lower Media. He was, apparently after this, protospatharius and governor of the cities on the Euphrates; and in A. D. 1032 took the town of Edessa, partly by bribing the governor; and found there the supposed letter of the Lord Jesus Christ to Augarus (or Abgarus), king of Edessa, which he sent to the emperor. He was afterwards governor of Upper Media and Aspracania.

In the reign of Michael IV. the Paphlagonian (A. D. 1035), he was sent with an army into Southern Italy, then a part of the Byzantine empire, to carry on the war against the Saracens, the command of the fleet being entrusted to Stephen, husband of the emperor's sister. One of George's exploits was the conquest of Sicily (A. D. 1038), though the Saracens, who occupied the island, were assisted by 50,000 auxiliaries from Africa. Two years after (A. D. 1040) he gained a great victory over the Saracens of Africa, who had sought to recover the island, killing 50,000 of them in one battle. The negligence of Stephen having allowed the Saracen commander to escape, a quarrel ensued between him and George; and Stephen, embittered by a blow and by the reproaches which he had received from George, accused him to Joannes, the brother and minister of the emperor, of meditating a revolt. George was consequently sent home a prisoner, but was released by Michael V. Calaphates, after his accession, A. D. 1041. The disasters of the Byzantines in Italy, after his recal, induced Zoe, who succeeded Michael, to send him thither again as general (A. D. 1042). He recovered the province from the power of his own Frankish mercenaries, who had seized it. Meantime, his interests at home were assailed by Romanus Sclerus, whose sister was concubine to the emperor Constantine X. Monomachus, who had married Zoe. Romanus, plundered the Anatolian estates of George, and procured his deprivation of the title "Magister." Provoked by these wrongs, George revolted, gained over the troops under his command, put to death the Byzantine Pardus, who had been sent to succeed him in his command, and

assuming the title of emperor crossed over into Bulgaria to assert his claim. He refused the offers of the emperor Constantine, and routed his army, but fell in the moment of victory by a wound from an unknown hand, A. D. 1042 or 1043. (Zonaras, xvii. 12; Cedren. *Compend.* vol. ii. pp. 494, 500, 512, 514, 520—523, 541, 545—549, ed. Bonn.; Joan Scylitza Curopalates, *Historia*, p. 720, ed. Bonn.)

16. NOSTONGUS (Νοστόγγος), a Byzantine nobleman, to whom the emperor Theodore Lascaris II. (1255—1258) had intended to give his daughter in marriage; an alliance the prospect of which tended to make him, during the minority of Joannes Lascaris, the son of Theodore, insufferably arrogant. (Georg. Pachymer, *De Michael Palaeol.* i. 21, vol. i. p. 65, ed. Paris.)

17. PALAEOLOGUS. [PALAEOLOGUS.]

18. PEGANES, military chief of the thema Obsequium, was the chief supporter of Symbatius, rival of Basil the Macedonian [BASILIUS I. MACEDO], in the revolt to which he was led by his jealousy of Basil's elevation to the rank of Augustus by the reigning emperor Michael III, A. D. 866. Symbatius and George ravaged the open country about Constantinople, and while they reviled Basil, and denied his claim to the throne, spoke with great respect of Michael. Being deserted by their troops, they fled, and George sought refuge in Cotyaeium, one of the cities of his government, where he was soon after taken by the emperor's troops: he was scourged, blinded, and either exiled or detained in custody in his own house. On the accession of Basil as sole emperor, he was restored to his former honours. (Theophan. Continuat. *Chronog.* lib. v. *de Basilio Macedone*, c. 19; Symeon Mag. *de Michaele et Theodora*, c. 44; Georg. Monach. *de Michaele et Theodora*, c. 31.)

19. PROBATA (Προβατᾶς) was sent as ambassador by the emperor Michael IV., the Paphlagonian, to the Saracen Emir of Sicily (A. D. 1035), to treat of peace. In 1040, in the same reign, he commanded an army against the Servians. (Cedren. *Compend.* vol. ii. p. 513, 526.)

20. SYRUS (Συρος) was sent by the emperor Justinian II., with a few ships and 300 soldiers, against the town of Chersonae, in the Chersonesus Taurica, the inhabitants of which were in a state of insurrection. George, with his party, was admitted into the town, and there he was killed by the townsmen, with Joannes, one of his chief officers, and the rest of his troops taken prisoners, A. D. 711. (Theophan. *Chronog.* vol. i. p. 580, ed. Bonn.)

Beside personages belonging to the Byzantine empire, there were many Georges in the states which were formed out of it during its decay, or at its fall. The name occurs in the notices of the Servian, or Bulgarian, or Albanian provinces and chieftains. The most eminent was George Castriota, better known by the epithet Scanderbeg, who lived about the time of the final capture of Constantinople (A. D. 1453). Among the Comneni of Trebizond [COMNENUS] there was one emperor George (A. D. 1266 to 1280), and there were several Georges members of the imperial family. [J. C. M.]

GEO'RGIUS (Γεώργιος), literary and ecclesiastical. The following list contains only the principal writers of that name. Those whose works are lost, or exist only in MS., may be found by a reference to Fabric. *Bibl. Gr.*; the index to which enumerates more than a hundred persons of this name.

1. ACROPOLITA. [ACROPOLITA.]

2. Of ALEXANDRIA. [See No. 7.]

3. Of ALEXANDRIA, the writer of a life of Chrysostom, which has been several times printed (sometimes with a Latin version by Godfrey Tilmann), in editions of the works of Chrysostom. Photius gives an account of the work, but says he could state nothing certain respecting the author. He is styled Bishop of Alexandria, and it is the opinion of those who have examined into the matter that he lived after the commencement of the seventh century. A George was Catholic bishop or patriarch of Alexandria from A. D. 616 to 630, and as no other patriarch appears under that name between A. D. 600 and the time of Photius, he was probably the writer. The life of Chrysostom occupies above a hundred folio pages, in Savile's edit. of Chrysostom (vol. viii. pp. 157, 265). It abounds in useless and fabulous matter. The writer in his preface professes to have drawn his account from the writings of Palladius and Socrates, and from the oral statements of faithful priests and pious laymen. Oudin ascribes to this writer the compilation of the Chronicon Paschale, but without foundation. (Georgius, *Vita Chrys.*; Phot. *Bibl.* Cod. 96; Fabric. *Bibl. Gr.* vol. vii. p. 451, vol. viii. p. 457, vol. x. pp. 210, 707; Allatius, *Diatrib. de Georg.* apud Fabric. *Bibl. Gr.* vol. xii. p. 16; Cave, *Hist. Lit.* vol. i. p. 577, ed. Ox. 1740-43.)

4. AMYRUTZA, or AMYRUTZES, a native of Trapezus or Trebizond. He was high in favour at Constantinople with the emperor Johannes or John II. Palaeologus, and was one of those whom the emperor consulted about his attendance at the council of Florence, A. D. 1439. George afterwards returned to Trebizond, and was high in favour with David, the last emperor of Trebizond, at whose court he seems to have borne the offices of Logotheta and Protovestiarius. His intellectual attainments obtained for him the title of "the philosopher." On the capture of Trebizond by the Turks (A. D. 1461), he obtained the favour of the sultan, Mohammed II., partly by his handsome person and his skill in the use of the javelin, but chiefly through a marriage connection with a Turkish pacha. Mohammed often conversed with him on philosophy and religion, and gave him some considerable posts in the seraglio at Constantinople. He embraced the Mohammedan religion, together with his children; and his death, which occurred suddenly, while he was playing at dice, is represented by some Christian writers as the punishment of his apostasy; from which we may perhaps infer that it followed that event after no great interval.

He wrote in Greek, apparently in the early part of his life, at any rate before his renunciation of Christianity, a work the title of which is rendered into Latin by our authorities, "*Ad Demetrium Nauplii Ducem de iis quae contigerunt in Synodo Florentina.*" In this he opposed the projected union of the Greek and Latin churches. Allatius mentions this work in his *De Consensu utriusque Ecclesiae*, and quotes from it. Two other works, of which the titles are thus given, *Dialogus de Fide in Christo cum Rege Turcarum*, and *Epistola ad Bessarion Cardinalem*, are or were extant in MS. (Gery, *Appendix* to Cave's *Hist. Litt.*

p. 182, ed. Oxon. 1740-43; Bayle, *Dictionnaire*, &c., *s. v.* Amyrutzea.)

5. Anepónymus, or without a surname. [See the Peripatetic, No. 41.]

6. Aristinus, an historian. Joseph, bishop of Modon (who flourished about A. D. 1440), in his defence of the council of Florence, in reply to Mark of Ephesus, cites Georgius Aristinus as an authority for the statement, that the addition of the words "filioque" to the Nicene creed had been made shortly after the second oecumenical council (that of Constantinople, A. D. 381), in the time of Pope Damasus. (Allatius, *Diatrib. de Gorg.* apud Fabr. *Bibl. Gr.* vol. xii. p. 21.)

7. Of Cappadocia, a man of bad character, a heretic and a persecutor, and an intruder into the see of the orthodox Athanasius, then in banishment, and yet, strange to tell, a saint in the Roman Calendar, and the patron saint of England. It is possible, indeed, that his moral delinquency has been aggravated by the party spirit of the ecclesiastical historians, and other writers to whom his Arianism made him odious; but it is hard to believe that their invectives are without considerable foundation. He was born, according to Ammianus, at Epiphaneia, in Cilicia, but our other authorities speak of him as a Cappadocian. His father was a fuller. Gregory Nazianzen, whose passionate invective is our chief authority for his early history, says that he was of a bad family (πονηρὸς τὸ γένος); but it does not appear whether it was discreditable for anything more than its humble occupation. George appears to have been a parasite, a hanger-on of the wealthy, "one that would sell himself," according to Gregory, "for a cake." He obtained an appointment connected with the supply of bacon to the army; but being detected in some unfaithfulness, was stripped of his charge and his emoluments, and was glad to escape without bodily punishment. According to Gregory, he afterwards wandered from one city or province to another, till he was fixed at Alexandria, "where he ceased to wander, and began to do mischief." It is probable, however, that he held office as a receiver of some branch of the revenue at Constantinople, having by bribery obtained the favour of the eunuchs who had influence at the court of Constantius II., the then reigning emperor. Athanasius, who notices this appointment, calls him ταμειοφάγος, "a peculator;" but it is not clear whether he refers to his former official delinquency or to some new offence.

Thus far it does not appear that George had even professed to be a Christian: we have certainly no intimation that he sustained any ecclesiastical character before his appointment to the see of Alexandria. Athanasius says it was reported at the time of his appointment that he had not been a Christian at all, but rather an idolator; and there is reason to believe that Athanasius is right in charging him with professing Christianity for interest sake. Arianism was patronised by Constantius, and George consequently became a zealous Arian; and was, after his appointment to Alexandria, concerned in assembling the Arian councils of Seleuceia (A. D. 359) and Constantinople (A. D. 360). According to Socrates and Sozomen, Gregory, whom the Arian party had appointed to the see of Alexandria, vacant by the expulsion of Athanasius, had become unpopular, through the tumults and disasters to which his appointment had led; and was at the same time regarded as not zealous enough in the support of Arianism. He was therefore removed, and George was appointed by the council of Antioch (A. D. 354, or, according to Mansi, A. D. 356) in his place. It is probable that George was appointed from his subserviency to the court, and his readiness to promote any fiscal exactions, and his general unscrupulousness; and he was induced to accept the appointment by the hope of gain, or, as Athanasius expresses it, "he was hired" to become bishop. Count Heraclian was sent by Constantius to gain the support of the heathen people of Alexandria to George's election; and he succeeded in his object, by giving them hopes of obtaining toleration for their own worship; and the emperor, in a letter preserved by Athanasius, recommended the new prelate to the support and favour of the Alexandrians generally. But a persecution of the Trinitarian party had commenced even before the arrival of George, which took place during Lent, A. D. 355. They were dispossessed of the churches; and Sebastian, commander of the troops in Egypt, publicly exposed some women, who had devoted themselves to a life of religious celibacy, naked before the flame of a large fire, to make them renounce orthodoxy. On George's arrival, the persecution continued as fiercely as before, or even more so. Widows and orphans were plundered of their houses and of their bread; several men were so cruelly beaten with fresh-gathered palm branches, with the thorns yet adhering to them, that some were long before they recovered, and some never recovered at all; and many virgins, and thirty bishops, were banished to the greater Oasis, or elsewhere: several of the bishops died in the place of exile, or on the way. Athanasius, however, escaped, and remained in concealment till George's death. George and his partisans refused at first to give up to their friends for burial the bodies of those who died, "sitting," says Theodoret, "like daemons about the tombs." His persecutions led to a revolt. The Trinitarian party rose against him, and would have killed him. He escaped, however, and fled to the emperor; and the Trinitarians re-occupied the churches. A notary was sent, apparently from Constantinople; the orthodox were again expelled; the guilty were punished, and George returned, rendered more tyrannical by this vain attempt to resist him.

While his bitter persecution of the orthodox was embittering the anger of that numerous party, his rapacity and subserviency to the court offended all. He suggested to Constantius to require a rent for all the buildings which had been erected at the public cost, and ministered to the emperor's cruelty, as well as his rapacity, by accusing many Alexandrians of disobedience to his orders. Mindful of his own interest, he sought to obtain a monopoly of nitre and of the marshes where the papyrus and other reeds grew, of the salterns, and of biers for the dead and the management of funerals in Alexandria. His luxury and arrogance tended further to increase the hatred entertained towards him. A passage in Athanasius (*De Synod.* c. 12) gives some reason to think that sentence of deposition was pronounced against him at the Council of Seleuceia (A. D. 359); but if so, it was not carried into effect.

The immediate cause of his downfal was his persecution of the heathens. He had excited their fears by exclaiming at the view of a splendid

temple, "How long shall this sepulchre stand?" But the crowning provocation was this: there was a spot in the city occupied by the ruins of a forsaken temple of Mithras, or the Sun, and still regarded by the heathens as sacred, though filled with the refuse and off-scouring of the streets. This spot Constantius had given to the church at Alexandria; and George determined to clear it out, and build a church upon it. The workmen, in clearing it out, found in the adytum, or sacred recess of the old temple, statues, sacred utensils, and the skulls of human victims, either slain in sacrifice, or that the soothsayers might examine their entrails, and foretell future events thereby. Some zealots brought these things out, and exposed them to the mockery and jeers of the Christians. This irritated the heathens; and as the news had just arrived of the death of Constantius (Nov. A. D. 361), and the accession of Julian as sole emperor, and also of the execution of Artemius, ex-governor of Egypt, they thought their time of ascendancy was come, and rose in insurrection. George, whose persecutions seem to have been directed against all who differed from him, was at the time presiding in a synod, where those who held the sentiments of Aëtius [Aetius] were compelled to subscribe a condemnation of their own opinions. The rioters rushed into the church where the synod was assembled, dragged him out, and would have killed him on the spot. He was, however, rescued by the authorities, and apparently to satisfy his enemies, committed to prison. But not many days after, at day-break, the mob forced the prison, dragged him out, bound him (it is doubtful whether living or dead) on a camel, and, after parading him through the city, tore him to pieces, and burnt his mangled remains. His murder appears to have taken place about the end of the year 361. Though described by Athanasius as a man of coarse manners and ignorant, at least in theology, he left a valuable library, which the emperor Julian ordered to be sent to Antioch for his own use. He had formerly, while in Cappadocia, borrowed some books of George. The general hatred entertained towards him was evidenced by the absence of any attempt to rescue him. The Arians subsequently charged the Athanasian party with instigating his murderers; but Sozomen "rather thought" it was the spontaneous act of the Gentiles. (Amm. Marc. xxii. 11; Gregor. Naz. *Oratio XXI.*; Epiphan. *Adv. Haeres.* ii. *Haeres.* 48, or 68, iii. *Haeres.* 56 or 76; Athanas. *Historia Arianorum ad Monachos*, c. 51, 75, *De Synodis*, c. 12, 37, *Epistola ad Episcopos Aegypti et Lybiae*, c. 7, *Apolog. de Fuga sua.* c. 6, 7, *Ad Imp. Constantium Apolog.* c. 30, *Petitio ad Imper. Jovian*, apud Athanas. *Opera*, vol. i. 782, ed. Benedictin.; Socrat. *H. E.* ii. 14. 28, iii. 2, 3, 4; Sozom. *H. E.* iii. 7, iv. 10, v. 7; Theodoret, *H. E.* ii. 14; Philostorg. *H. E.* (apud. Phot.) vii. 2; *Vita Athanasii*, apud Phot. *Bibl. Cod.* 258.)

It is difficult either to trace or to account for the introduction of the odious George among the saints of the Romish and Greek churches; and it is to be observed that the identification of the bishop of Alexandria with the St. George of the calendar is stoutly objected to by some Roman Catholic and some Anglican writers — for instance, Papebroche and Heylyn. In A. D. 494 (or perhaps 496) his rank as a canonised saint was recognised by Pope Gelasius I. at a council at Rome, but his "gesta" were rejected as Apocryphal, and written by heretics; a probable intimation that the facts of his history had not yet been sufficiently perverted to be received. As time proceeded, various fabulous and absurd "Acta" were produced, which Papebroche admits to be unworthy of credit. The Greek "Acta" are considered by him as more trustworthy; but he does not place even them in the first class; though a Latin version of them is given in the *Acta Sanctorum*, with a long *Commentarius Praevius*, by Papebroche. The distortions of the history are singular. St. George still appears as a Cappadocian and a layman, but he is made a soldier of Diocletian, under whom he is described as suffering martyrdom. The length, variety, and intermission of his sufferings are a probable distortion of the various inflictions of the enraged multitude before and after his imprisonment. The magician Athanasius, successively an opponent of Christianity, a convert, and a martyr, is his chief antagonist; and the city of Alexandria appears as the empress Alexandra, the wife of Diocletian, and herself a convert and a martyr. The story of the dragon appears only in later legends; the monster, who is, we suspect, nothing else than a still more distorted representation of the fugitive Athanasius, is described as lurking about a lake as large as a sea (Mareotis?), near the city of Silena (Alexandria?), in Lybia. St. George was known among the Greeks as τροπαιοφόρος, or the Victorious; and he was one of the saints who were said to assist the first Crusaders. He was reverenced in England in the Anglo-Saxon period; during the Norman and earlier part of the Plantagenet dynasty his reputation increased; and under Edward III., or perhaps earlier, he came to be regarded as the patron saint of the nation. (*Acta Sanctorum*, 23d April; Gibbon, *Decline and Fall*, &c. ch. 21, 23; Heylyn, *Hist. of St. George.*)

8. Cedrenus. [Cedrenus.]

9. Cerameus. Some MSS. give the name of George to the writer, better known as Theophanes Cerameus. [Cerameus.]

10. Chartophylax [Of Nicomedeia, No. 36, and of Pisidia, No. 44.]

11. Chartophylax, a writer so called, distinct from either George of Nicomedeia, or George of Pisidia, and sometimes designated "Callipolitanus;" lived apparently in the 13th century. He wrote some Greek iambics referring to events in the history of Italy about the middle of that century, quotations from which are given by Bandini. (Bandini, *Catal. Cod. Laurent Medic.* vol. i. p. 25, &c.; Allatius, *Diatrib. de Georg.* apud Fabr. vol. xii. p. 14.)

12. Choeroboscus. [Choeroboscus.]

13. Chrysococces. [Chrysococces.]

14. Chumnus. [Chumnus.]

15. Codinus. [Codinus.]

16. Of Corcyra, or Corfu. Two archbishops of the name of George occupied the see of Corcyra, one in the twelfth, and one in the thirteenth century. The elder of the two was in favour with the emperor Manuel Comnenus, who gave him the charge of fortifying the town of Corfu, which Manuel had taken from the Normans of Southern Italy. The emperor Frederick Barbarossa, who had hostile intentions against Manuel, endeavoured to induce George to betray the island to him, but in vain. George's answer is preserved by Baronius. George was sent A. D. 1178 by Manuel to attend the third Lateran (eleventh General) Council

at Rome, and also to meet Frederick Barbarossa; but he was detained six months by sickness at Brindisi or Otranto, and the council was closed before his recovery. He was therefore recalled by Manuel. Baronius gives a Latin version of several of George's letters. (Baron. *Annal. Eccles. ad Annos* 1176, 1178, 1179, 1180, 1188; Allatius, *ibid.* p. 38, &c.; Cave, *Hist. Litt.* vol. ii. p. 217; Oudin, *Comment de Script. Eccles.* vol. ii. col. 1536.)

17. Of CORCYRA, or CORFU, the younger, was the author of several works, especially of one against the Minorite Friars, and of another on the use of leavened bread in the eucharist. Allatius and Cave confound this George of Corfu with the preceding, but Oudin has shown that they must be distinguished, and fixes the date of the younger about A. D. 1236. Allatius, in some of his works, has quoted passages from George of Corfu on the procession of the Holy Spirit, and on the fire of purgatory, but we have no means of ascertaining to which of the two these passages belong. (Allatius and Cave, *ll. cc.*; Oudin, *l. c.* and vol. iii. col. 110.)

18. CURTESIUS (Κουρτέση) or SCHOLARIUS, was author of some tracts on grammatical subjects extant in MS. It is doubtful if he is the same as Georgius Scholarius, afterwards Gennadius, patriarch of Constantinople. [GENNADIUS, No. 2.] The subject of the works ascribed to him would lead to the opinion that he is not. (Fabric. *Bibl. Graec.* vol. vi. p. 342.)

19. Of CYPRUS, the elder, patriarch of Constantinople from A. D. 678 to 683. He held for a time the sentiments of the Monothelites, but afterwards, at the council of Constantinople (A. D. 680), renounced them. He was anathematized after his death at the iconoclastic council of Constantinople under Constantine Copronymus, A. D. 753 or 754. (Theophan. *Chronog.* vol. i. pp. 544, 554, 660, ed. Bonn; Allatius, *Ibid.* p. 14; Fabric. *Bibl. Gr.* vol. xi. p. 151.)

20. Of CYPRUS, the younger, afterwards GREGORIUS, has been said by some to have been of Latin parents, but this is shown by Rubeis, editor of the life of George, to be an error. He held the office of protapostolarius at Constantinople at the time of the accession of Andronicus Palaeologus the elder [ANDRONICUS II.] (A. D. 1282). He was a man of learning and eloquence, and the reviver, according to Nicephorus Gregoras, of the long-disused Attic dialect. During the reign of Michael Palaeologus, father of Andronicus, he had been favourable to the union of the Greek and Latin churches, which Michael had much at heart; and supplied the emperor with arguments with which to press the patriarch of Constantinople (Joseph) and the other opponents of the union; but on the accession of Andronicus, who was opposed to the union, it is probable that George altered his views; for on the death of the patriarch Joseph, Andronicus determined that George, though as yet a layman, should be appointed to the office. The Greek church was at this time torn by dissension. Beside the dispute about the procession of the Holy Spirit, there had been an extensive schism occasioned by the deposition of Arsenius, patriarch of Constantinople [ARSENIUS, No. 1] early in the reign of Michael (A. D. 1266). The emperor was anxious to heal these dissensions, and possibly thought a layman more likely to assist him in so doing than a professed theologian; and George was recommended to the office by his literary reputation. The emperor, by tampering with some of the bishops, obtained his purpose; and George, after being rapidly hurried through the successive stages of monk, reader, deacon, and priest, was consecrated patriarch (April, A. D. 1283), and took the name of Gregory. The Arsenians, however, refused to return to the church, unless upon the testimony of heaven itself; and it was arranged at a synod or conference at Adramyttium, apparently just after the consecration of Gregory, that they and the party now predominant in the church (called Josephites from the late patriarch) should each prepare a book in support of their respective views, and that the two volumes should be submitted to the ordeal of fire. Both books, as might be expected, were consumed; and the Arsenians regarding this as a token that heaven was against them, submitted, and were at once led by the emperor in person, through a violent snow storm, to receive the communion from the hands of the patriarch Gregory. They soon, however, repented of their submission, and Gregory having excommunicated the refractory, the whole party broke off from the church again. This division was followed by troubles arising out of the controversy on the procession of the Holy Spirit, aggravated by the harshness used under Gregory's influence towards the ex-patriarch, Joannes or John Beccus or Veccus, a distinguished advocate of the doctrine of the Latin church; and a book, which Gregory had been ordered to prepare on the subject, and to the sentiments of which he had procured the approval of the emperor and several of the superior clergy, excited such animadversion and opposition, that, either in disgust or by constraint, he resigned the office of patriarch, A. D. 1289, and retired to a monastery. He died in the course of the following year, as many supposed, from grief and mortification. (Pachymer, *De Mich. Palaeol.* v. 12, *De Andron. Palaeol.* i. 8, 14—22, 34—37, ii. 1—11; Niceph. Greg. *Hist. Rom.* v. 2, vi. 1—4.)

The published works of George of Cyprus are as follows:—1. Ἔκθεσις τοῦ τόμου τῆς πίστεως κατὰ τοῦ Βέκκου, *Expositio Fidei adversus Beccum* (seu *Veccum*). This was the work which led to his troubles and consequent abdication. 2. Ὁμολογία, *Confessio Fidei*, delivered in consequence of the outcry against the preceding work. 3. Ἀπολογία πρὸς τὴν κατὰ τοῦ τόμου μέμψιν ἰσχυροτάτη, *Responsio validissima ad Expositionis Censuram.* 4. Πιττάκιον: this is a letter to the emperor Andronicus, complaining of the wrong done to him. These four pieces are given in Banduri's *Imperium Orientale*, pp. 942—961, ed. Paris. 5. Ἐγκώμιον εἰς τὴν Θάλασσαν, *Encomium Maris.* Published by Bonaventura Vulcanius, with a poem of Paulus Silentiarius, 8vo., Leyden, 1591. These two pieces were published both in a separate volume, and with the Περὶ Κόσμου, *De Mundo*, of Aristotle. The *Encomium Maris* has been since reprinted. 6. *Proverbia*, in alphabetical order, subjoined to the edition of the *Proverbia* of Michael Apostolius by Pantinus, 8vo., Leyden, 1619. 7. Λόγος εἰς τὸν ἅγιον καὶ μεγαλομάρτυρα καὶ τροπαιοφόρον Γεώργιον, *Oratio in honorem Sancti Georgii Magni Martyris ac Victoris.* This encomium on St. George of Cappadocia [GEORGIUS, No. 7. above,] is printed in the *Acta Sanctorum, April, Vol. III.* A Latin version is given in the body of the volume, pp. 123—131, and the Greek original in the *Appendix*, pp. xxv—xxxiv. 8. *Sententiae*, 8vo., Col., 1536. This is

given by Fabricius as a separate work; we suspect that it is identical with the *Proverbia*, No. 6. 9. *Encomium Georgii Logothetae Acropolitae*; an extract from this was prefixed to the edition of the *Chronicon* of Acropolita [ACROPOLITA], by Theodore Dousa, 8vo. Leyden, 1614, and to the Paris edition. 10. *Vita Georgii Cyprii*. This Greek memoir of George was published by J. F. Bernard de Rubeis, a Dominican, with a Latin version, notes, and dissertations, 4to. Venice, 1753, and was shown by the editor to be an autobiography. Many other works of George of Cyprus remain in MS. (Fabric. *Bibl. Gr.* vol. viii. p. 57, &c.; Allatius, *Ibid.* p. 127, &c.; Cave, *Hist. Lit.* vol. ii. p. 329; Oudin, *Comment. de Script. Eccles.* vol. iii. Col. 556—564.)

21. DIAERETA (Διαιρέτης), a monk of Alexandria, of uncertain date. His Σχόλια εἰς τὸ Περὶ Εὑρέσεως Ἑρμογένους, *Commentarius ad Hermogenis Libros de Inventione*, were published by Walz, *Rhetores Graeci*, vol. vi. p. 504, &c., 8vo. Stuttgard and Tubing., 1834.

22. ELEUSIUS. A life of Theodore of Siceon or Sycium, for a time bishop of Anastasiopolis, in Galatia, in which country Siceon was probably situated, is professedly written by Georgius Eleusius, a disciple of the saint, and an eye-witness of much that he relates. According to his own account, his parents were of Adigermarus or Adigermarum, a place otherwise unknown, but perhaps in Galatia, and had been childless for many years after marriage, and his birth was the result of the prayers of Theodore, to whose care he was assigned at a very tender age for education, and with whom he continued twelve years. (Georg. Eleus. *Vita Sancti Theodor. Siceotae*, c. 124, in the *Acta Sanctorum*, April, vol. iii.; Allatius, *Ibid.* p. 14; Fabric. *Bibl. Gr.* vol. x. p. 336.)

23. EPARCHUS, so called as being eparch or vicar of Africa. St. Maximus wrote in his name *An Epistle to some Nuns of Alexandria*, who had separated from the church. There is also a letter from Maximus addressed to George. They are published among the works of St. Maximus. George the eparch lived in the earlier half of the seventh century. He is also called Georgius Panephemus. (Photius, *Bibl.* cod. 192, 194; Fabric. *Bibl. Gr.* vol. ix. p. 649; Allatius, *Ibid.* p. 23; Cave, *Hist. Litt.* vol. ii., *Dissert.* i. p. 9, ed. Ox. 1740-43.)

24. GEMISTUS, or PLETHO. [GEMISTUS.]

25. GRAMMATICUS, or the GRAMMARIAN. This name is sometimes given to George Choeroboscus [CHOEROBOSCUS], sometimes to others. Allatius mentions with great praise some Anacreontic poems by George the Grammarian, which he had in his possession, and which he was very desirous to publish. (Allatius, *Ibid.* p. 22; Fabric. *Bibl. Gr.* vol. vi. p. 340, 341.)

26. HAGIOPOLITA, or of JERUSALEM. Allatius cites some passages from a treatise of this writer, of whom nothing further appears to be known, on incorporeal beings—Λόγος ἐγκωμιαστικὸς εἰς τοὺς ἀσωμάτους. Allatius, who had translated the work into Latin, condemns it, as containing many novelties and blasphemies concerning angels and their ministry. (Allatius, *Ibid.* p. 17)

27. HAMARTOLUS (ἁμαρτωλός), or the SINNER, a monk who lived about the middle of the ninth century. He is the author of a *Chronicon*, as yet unpublished, extending from the Creation to the reign of Michael III., the son of Theophilus and Theodora. Extracts from this *Chronicon* have been given by various writers, as Allatius, Petavius, Rader, and Gretzer, and by Hody in his *Dissertatio* prefixed to the *Chronicon* of Malala, c. 41. This George must not be confounded with others of the same name (as George Cedrenus, George Scylitzes, George Syncellus, George of Nicomedeia, George the Monk), who have written chronicles. George Cedrenus, Theophanes, Michael Glycas, and others, have in several places transcribed passages from his *Chronicon*. (Allatius, *Ibid.* p. 30; Fabric. *Bibl. Gr.* vol. vii. pp. 463, 685.)

28. HERMONYMUS. [HERMONYMUS.]

29. Of LAODICEIA, one of the leaders of the Arian, or rather Semi-Arian party in the ecclesiastical struggles of the fourth century. His family were of Alexandria, and it is probable that he was born and spent his early life there. He was a presbyter of the church of Alexandria before the council of Nice (A. D. 325), and was anxious to soothe the irritation caused by the dispute between Alexander, the bishop, and Arius. [ALEXANDER, vol. i. p. 111, b., ARIUS, ATHANASIUS.] The letters which he wrote for this purpose, both to the bishop and to the Arian clergy, of which extracts are given by Athanasius (*De Synodis*, c. 17), show that he held the Son to have been produced by the Father. It was probably this opinion that led to his deposition from the office of presbyter; though Athanasius says (*Ib.*) that there were other charges against him, but does not state what they were. He elsewhere says he was deposed "for his wickedness," διὰ τὴν κακίαν αὐτοῦ (*Apol. de Fuga sua*, c. 26), but this is probably only another word for heresy. George is said to have subsequently been a presbyter at Arethusa in Syria; and after that he succeeded Theodotus in the bishopric of Laodiceia, in the same province. Athanasius says that he named himself bishop; but it is difficult to understand what the charge means, except that perhaps George solicited the office, instead of affecting any coyness in accepting it. He was aided in obtaining it by his Arian friends, and must have been in possession of the bishopric before the meeting of the council of Antioch (A. D. 329 or 330), at which Eustathius of Antioch was deposed [EUSTATHIUS, No. 1]; for he was present at the council. His account of the proceedings there was one of the authorities used by Socrates and Sozomen; though Socrates says that some of his statements were inconsistent with each other. He afforded shelter about the same time to Eusebius of Emesa or Emisa [EUSEBIUS of EMISA], when driven from his see, and succeeded in procuring his restoration. In A. D. 335 he was present at the council of Tyre. In A. D. 347 he did not attend the council of Sardica, his enemies said it was through fear: in his absence he was sentenced to be deposed and excommunicated, but the sentence does not appear to have been carried into effect. He admitted to communion Cyril of Jerusalem [CYRILLUS of JERUSALEM], who had been deposed (A. D. 358) by Acacius, bishop of Caesareia in Palestine, and in A. D. 359 headed the predominant party of the Semi-Arians, at the council of Seleuceia in Isauria, where Cyril was restored. George and his party had at this time to withstand the orthodox on the one hand and the Aetians or Anomoeans on the other. He wrote to the council of Ancyra (A. D. 358) a letter

against Eudoxius of Antioch, whom he charged with being a disciple of Aetius; and he excommunicated the younger Apollinaris, who was a reader in the church at Laodiceia, on account of the friendship he had formed with Athanasius. He took part in the appointment of Meletius to the bishopric of Antioch, and delivered one of three discourses then preached at the desire of the emperor Constantius II. on Prov. viii, 22—"The Lord possessed me in the beginning of his way, before his works of old." His exposition of the passage was the least orthodox of the three; that of Meletius, the new bishop, the most orthodox. We know nothing of George after the death of Constantius, A. D. 361. His character is not impugned, except for his heresy, by any other writer than Athanasius, who charges him with living intemperately, and thereby incurring reproach even from his own party. It is hard to determine whether there is any, or how much, truth in the charge. Fabricius states (*Bibl. Gr.* vol. xi. p. 293) that George became in his latter days an Eunomian or Aetian, but he does not cite his authority, and we doubt the correctness of the statement. George of Laodiceia had studied philosophy. He wrote, 1. *Letters* to Alexander, bishop of Alexandria, and to the Arians of Alexandria, already noticed. 2. Ἐγκώμιον εἰς Εὐσέβιον τὸν Ἐμισηνόν, *Encomium Eusebii Emiseni*, containing the account already mentioned of the council of Antioch. 3. A work against the Manichaeans, now lost, mentioned by Heraclian (apud Phot. *Bibl.* cod. 85). (Athan. *Apol. contra Arian.* c. 36, 48, 49, *Hist. Arian. ad Monach*, c. 4, 17, *Apol. de Fuga sua*, c. 26, *Epistol. ad Episcop. Aegypt. et Libyae*, c. 7, *De Synodis*, c. 17; Socrates, *H. E.* i. 24, ii. 9, 10; Sozom. *H. E.* iii. 6, iv. 13; Theodoret, *H. E.* ii. 8, 31, v. 7; Philostorg. *H. E.* viii. 17; Tillemont, *Mémoires*, vol. viii. ix.)

30. Lecapenus, a monk of Thessaly, who lived about the middle of the fourteenth century, and wrote on grammar and rhetoric. A treatise, Περὶ συντάξεως τῶν ῥημάτων, *De Constructione Verborum*, was printed at Florence A. D. 1515 and 1520, and at Venice, by Aldus Manutius and Asulanus A. D. 1525, with the Greek grammar of Theodore Gaza. In the printed editions the work is said to be by George Lecapenus; but Allatius, on the authority of several MSS., claims it as the work of Michael Syncellus of Jerusalem. Some works of George Lecapenus remain in MS. Among them are: 1. *A Grammar*, or rather *Lexicon of Attic Words*, in alphabetical order. 2. *An Exposition of the Enchiridion of Epictetus.* 3. A treatise *On the Figures of Homer.* 4. *A History.* 5. *A Poem*, in Iambic verse. 6. Several *Letters.* He also made a selection of the *Letters* of Libanius. (Fabric. *Bibl. Gr.* vol. vi. pp. 191, 297, 343, vol. viii. p. 79; Allatius, *Ibid.* p. 59.)

31. Methiminensis [of Mytilene, No. 35].

32. Metochita. [Metochita.]

33. Monachus, or the Monk. Many MSS. preserved in the various European libraries bear the name of George the Monk as the author. Great perplexity has been occasioned by the vagueness of the designation, and its applicability to various persons of the name of George, but who are usually identified by some additional designation. There is extant in MS. a *Chronicon* of George the Monk, whom some have identified, but there is reason to think incorrectly, with George Hamartolus [No. 27], or George Moschampar [No. 34], or with the author of the *Vitae Recentior. Imperatorum* mentioned below. Georgius Monus, or George the Monk, who wrote *Scholia in Divisionem Rhetoricae*, may possibly be the Georgius Grammaticus already noticed [No. 25], but this is only conjecture; and the Georgius Monachus, of whom a little work, *Epitome Philosophiae*, is extant in MS., is probably the Georgius or Gregorius Aneponymus, or Peripateticus mentioned below [No. 41]. (Fabric. *Bibl. Gr.* vol. vii. p. 685, vol. xi. p. 629; Allatius, *ibid.* p. 120.)

A George the Monk is the author of a work, Βίοι τῶν νέων Βασιλέων, *Vitae Recentium Imperatorum*, included in the published collections of the Byzantine historians. This work is the second part of a *Chronicon* apparently quite different from that mentioned above. It is chiefly taken from the Chronographia of George Syncellus [No. 46], and extends from the reign of Leo the Armenian to the death of Romanus Lecapenus, from A. D. 813 to A. D. 948. (Fabric. *Bibl. Gr.* vol. vii. p. 685; Bekker, *Praefatio ad Vol. quo continentur Georg. Monach. Vitae Recent. Imp.* ed. Bonn. 8vo. 1838.)

34. Moschampar. [Moschampar.]

35. Mytilenaeus, or of Mytilene. He is the author of a homily *In Salutiferam D. N. Jesu Christi Passionem*, published by Gretser, *De Cruce*, vol. ii. A work on the same subject, extant in MS. and described as by Georgius Methiminensis, or Methinensis (of Methymna?), has been conjectured to be the same work, but the conjecture does not appear to be well founded. A George, Metropolitan of Mytilene, probably the same with the subject of the present article, is the author of two works extant in MS., *Davidis et Symeonis Confessorum et Martyrum Officium* and *Eorundem Vita ac Historia.* Some epigrams in praise of the writings of Dionysius Areopagita, by Georgius Patricius, a native of Mytilene, are said by the Jesuit Delrio (*Vindiciae Areopagit.* c. xxi.) to have been printed, but he does not say where; but whether the author is the subject of the present article is by no means clear. (Allatius, *Ibid.* p. 22; Fabric, *Bibl. Gr.* vol. xi. p. 628)

36. Of Nicomedeia. He held the office of chartophylax (record-keeper) in the Great Church at Constantinople, whence he is sometimes called Georgius Chartophylax (but he must not be confounded with Georgius Chartophylax Callipolitanus [No. 11]), and was afterwards archbishop of Nicomedeia. He lived in the latter part of the ninth century, and was the friend of Photius, many of whose letters are addressed to him. Combefis has confounded him with Georgius Pisida [No. 44], and has placed him in the reign of Heraclius, two centuries before his proper period. Several of his *Homiliae* are published in the *Novum Auctarium* of Combefis, vol. i. Three *Idiomela* (hymns or pieces set to music peculiar to them), written by him, are contained in the same collection, and a Latin translation of several of his *Homiliae*, and of two of his *Idiomela*, one of them in praise of St. John Chrysostom, the other in praise of the Nicene Fathers, are contained in the *Bibliotheca Patrum* (vol. xii. p. 692, &c., ed. Lyon., 1677). Beside the homilies in Combefis, ascribed to George of Nicomedeia, another in the same collection *On the Nativity of the Virgin*, ascribed there to Andreas of Crete, is supposed to be by him. Among

his many unpublished works a *Chronicon* is enumerated; but there is difficulty in distinguishing between the *Chronica* of the various Georges. A homily or tract by Athanasius *On the Presentation of Christ in the Temple* is in some MSS. ascribed to George of Nicomedeia. (Allatius, *Ibid.* pp. 9—13; Fabric. *Bibl. Gr.* vol. viii. p. 459, vol. x. p. 214; Cave, *Hist. Litt.* vol. ii. p. 63.)

37. Pachymeres. [Pachymeres.]

38. Paneuphemus. [Georgius Eparchus, No. 23.]

39. Pardus. [Pardus.]

40. Patricius [of Mytilene, No. 35.]

41. Peripateticus, or Anonymus, or Gregorius Anonymus. Fabricius speaks of two works as having been published by Jo. Voegelinus, 8vo. Augsburg A. D. 1600. One is described as *Epitome Organi Aristotelici*, Gr. Lat., by Gregorius Anonymus (i. e. without a surname); the other as *Compendium Philosophiae*, Gr. Lat., by Georgius Anonymus. The two are probably one and the same work (comp. Fabr. *Bibl. Gr.* vol. iii. pp. 220, 494), and may probably be identified with a work noticed by Allatius (*Diatrib. de Georg.* apud Fabr. *Bibl. Gr.* vol. xii. p. 120) as extant in MS., and described by him as Georgii Monachi *Epitome Philosophiae.* It appears that a Latin version of the same work by Laurentius Valla was published in 8vo. at Basel, A. D. 1542; in which the original was ascribed to Nicephorus Blemmyda. (Fabric. *Bibl. Gr.* vol. xi. p. 630.)

42. Phorbenus. [Phorbenus.]

43. Phranza, or Phranzes. [Phranza.]

44. Pisida (the Pisidian). The name of this writer occurs in the genitive case, in which it is commonly found, under the various forms, Πισσίδου, Πισίδου, Πισιδίου, Πησίδου, Πησίδη, Πισσίδους, Πισίδους: in Latin it is written *Pisides* and *Pisida.* He was, as his name indicates, a Pisidian by birth, and flourished in the time of the emperor Heraclius (who reigned from A. D. 610 to 641), and of the patriarch Sergius (who occupied the see of Constantinople from A. D. 610 to 639). In the MSS. of his works he is described as a deacon, and *Χαρτοφύλαξ*, Chartophylax, "record keeper," or *Σκευοφύλαξ*, Sceuophylax, "keeper of the sacred vessels," of the Great Church (that of St. Sophia) at Constantinople. By Nicephorus Callisti he is termed "Referendarius" (*Ῥεφερενδάριος*), a designation not equivalent, as some have supposed, to Chartophylax, but describing a different office. We have no means of determining if he held all these offices together or in succession, or if any of the titles are incorrectly given. He appears to have accompanied the emperor Heraclius in his first expedition against the Persians, and to have enjoyed the favour both of that emperor and of Sergius, but nothing further is known of him.

The works of George the Pisidian are as follows:—1. *Εἰς τὴν κατὰ Περσῶν Ἐκστρατείαν Ἡρακλείου τοῦ βασιλέως, ἀκροάσεις τρεῖς*, *De Expeditione Heraclii Imperatoris contra Persas Libri tres.* This work is mentioned by Suidas, and is probably the earliest of the extant works of this writer. The three books are written in trimeter iambics, and contain 1098 verses. They describe the first expedition of Heraclius, whose valour and piety are immoderately praised, against the Persians, A. D. 622, when he attacked the frontier of Persia, in the neighbourhood of the Taurus. The descriptions of the author lead us to regard him as an eye-witness; and the poem was probably written not long after the events he records. 2. *Πόλεμος Ἀβαρικός*, or *Ἀβαρικά*, *Bellum Avaricum*, or *Avarica;* more fully, *Εἰς τὴν γενομένην ἔφοδον τῶν βαρβάρων καὶ εἰς τὴν αὐτῶν ἀστοχίαν ἤτοι ἔκθεσις τοῦ γενομένου πολέμου εἰς τὸ τεῖχος τῆς Κωνσταντινουπόλεως μεταξὺ Ἀβάρων καὶ τῶν Πολιτῶν*, *De invasione facta a barbaris ac de frustrato eorum consilio, sive expositio belli quod gestum est ad moenia Constantinopoleos inter Abares et Cives.* This poem consists of one book of 541 trimeter iambic verses, and describes the attack of the Avars on Constantinople, and their repulse and retreat (A. D. 626), while Heraclius was absent, and a Persian army occupied Chalcedon, opposite Constantinople. 3. *Ἀκάθιστος Ὕμνος*, *Hymnus Acathistus*, was composed on occasion of the victory over the Avars, commemorated in No. 2. It is ascribed to George by his editor Quercius on internal evidence, which cannot, however, be regarded as conclusive. 4. *Εἰς τὴν ἁγίαν τοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν ἀνάστασιν*, *In Sanctam Jesu Christi, Dei Nostri, Resurrectionem.* This poem consists of 129 trimeter iambic verses, in which George exhorts Flavius Constantine, the son of Heraclius, to emulate the example of his father. It was probably written about A. D. 627. 5. *Εἰς Ἡράκλειον τὸν βασιλέα*, *De Heraclio Imperatore*, commonly cited by the title *Ἡρακλιάς*, *Heraclias*, or *Ἡρακλιάδος Ἀκροάσεις δύω*, *Heracliadis Libri Duo.* It has the second title, *ἤτοι εἰς τὴν τέλειαν πτῶσιν Χοσρόου βασιλέως Περσῶν*, *sive de Extremo Chosroae Persarum Regis Excidio.* But this title does not correctly describe it, for it takes a hasty survey of the transactions and exploits of Heraclius at home and abroad, and only slightly touches on the final overthrow of Chosröes. It was perhaps written when the intelligence of that monarch's death first reached Constantinople, about the end of A. D. 628, and before the return of Heraclius. 6. *Ἑξαήμερον ἤτοι Κοσμουργία*, *Opus Sex Dierum seu Mundi Opificium.* This poem consists of 1910 trimeter iambic verses in the edition of Quercius, who restored some lines omitted by previous editors. It has been supposed that this work has come down to us in a mutilated condition, for Suidas speaks of it as consisting of 3000 verses. But it is possible that the text of Suidas is corrupt, and that we should read *εἰς ἔπη δισχίλια*, instead of *τρισχίλια.* The poem has no appearance of incompleteness. The *Hexaëmeron* contains a prayer as if by the patriarch Sergius, for Heraclius and his children. The poem was probably written about A. D. 629. 7. *Εἰς τὸν μάταιον βίον*, *De Vanitate Vitae.* This poem consists of 262 iambic verses, but has no internal mark of the time when it was written. 8. *Κατὰ Σευήρου*, *Contra Severum*, or *Κατὰ δυσσεβοῦς Σευήρου Ἀντιοχείας*, *Contra Imperium Severum Antiochiae*, This poem consists of 731 iambic verses. A passage of Nicephorus Callisti (*Hist. Eccl.* xviii. 48) has been understood as declaring that George wrote a poem against Johannes Philoponus, and it has been supposed that Philoponus is aimed at in this poem under the name of Severus, while others have supposed that Nicephorus refers to the Hexaëmeron, and that Philoponus is attacked in that poem under the name of Proclus. But the words of Nicephorus do not require us to understand that George wrote against Philoponus at all. This poem against Severus contains the passage to which Nicephorus refers, and in which the Monophysite

opinions which Philoponus held are attacked. 9. Ἐγκώμιον εἰς τὸν ἅγιον Ἀναστάσιον μάρτυρα, *Encomium in Sanctum Anastasium Martyrem*; or, more fully, Βίος καὶ πολιτεία καὶ ἄθλησις τοῦ ἁγίου καὶ ἐνδόξου ὁσίου μάρτυρος Ἀναστασίου τοῦ μαρτυρήσαντος ἐν Πέρσιδι, *Vita, Institutum, et Certamen Sancti, Gloriosi, et Venerabilis Martyris Anastasii, qui in Perside Martyrium passus est.* This piece is in prose. 10. Εἰς τὸν ἐν Βλαχέρναις ναόν, *In Templum Deiparae Constantinopoli in Blachernis situm*; a short poem in iambic verse.

These are all the extant works of George; but that he wrote others appears from the quotations which are found in ancient writers, and of which a considerable number have been collected from the *Chonographia* of Theophanes, the *Lexicon* of Suidas, the *Compendium* of Cedrenus, the *Historia Ecclesiastica* of Nicephorus Callisti, and the *Commentaries* of Isaacius Tzetzes. George is mentioned also by Johannes Tzetzes.

Some works known or asserted to be extant have been ascribed to George, but without sufficient reason. Usher and others have conjectured that he was the compiler of the *Chronicon Paschale*, but Quercius refutes the supposition. Possevino mentions a MS. work of his, *De Gestis Imperatorum Constantinopolitanorum*; but the supposition of the existence of such a work probably originated in a mistake. A MS. in the Imperial Library at Vienna is described by Nesselius and Reimannus as *Georgii Pisidae Diaconi et Chartophylacis magnae Ecclesiae Constantinopolitanae et Cyrilli Monachi Breviarium Chronographicum ex Variis Historiis concinnatum*, &c. This MS. is probably the same which Raderus mentions as having been read by him. It is a modern MS., probably of the latter part of the sixteenth century; and an examination of the title of the MS. itself shows that the Chronological Compendium is ascribed to Cyril alone. But to the proper title of this work is prefixed the inscription Γεωργίου τοῦ Πισίδου καὶ Κυρίλλου; an indication, perhaps, that the writer of the Codex intended to transcribe some of the works of George. The astronomical poem known as *Empedoclis Sphaera*, consisting of 168 iambic verses, has been conjectured to be George's; but it has been observed by Fabricius, that the writer speaks in one place like a polytheist, while all the known writings of George are distinct expressions of Christian belief; and Quercius thinks this objection is decisive. Le Long speaks of Greek Commentaries on the Epistles of Paul by George of Pisidia as being extant in the Imperial Library at Vienna, but they are not noticed in the catalogues of Lambecius and Reimannus; and it is probable that Le Long's statement is erroneous. Some persons have improperly confounded George of Pisidia with George of Nicomedeia, who lived two centuries later [GEORGIUS, No. 36]; and Cave erroneously makes George of Pisidia archbishop of Nicomedeia, although he correctly fixes the time in which he lived.

The versification of George is correct and elegant, and inharmonious verses are very rare. He was much admired by the later Byzantine writers, and was very commonly compared with Euripides, to whom some did not hesitate to prefer him. But his poems, however polished, are frequently dull, though in the *Hexaëmeron* there are some passages of more elevated character.

The *Hexaëmeron* and *De Vanitate Vitae*, with such fragments as had been then collected, with a Latin version by Fed. Morel, were first published in 4to. Paris, 1584. Some copies of the edition have the date 1585 in the title-page. The *Hexaëmeron* was also published by Brunellus, as a work of Cyril of Alexandria, together with some poems of Gregory Nazianzen and other pieces, 8vo. Rome, 1590. Both pieces, with the fragments, were reprinted in the appendix to the *Bibliotheca Patrum* of La Bigne, fol. Paris, 1624, and with the version of Morel, and one or two additional fragments, in the Paris edition of the *Bibliotheca Patrum*, fol. 1654, vol. xiv. p. 389, &c. The Latin version of Morel is in the edition of the *Bibliotheca*, fol. Lyon. 1677, vol. xii. p. 323, &c. The *De Expeditione Imperatoris Heraclii contra Persas*, the *Bellum Avaricum*, the *Hymnus Acathistus*, the *In Sanctam Jesu Christi D. N. Resurrectionem*, the *Heraclias*, the *Hexaëmeron*, the *De Vanitate Vitae*, the *Contra Severum*, the *Encomium in S. Anastasium Martyrem*, and a much-enlarged collection of fragments, with a valuable preface, introductions to the several pieces, a Latin version and notes by Joseph Maria Quercius of Florence, were published in the *Corporis Historiae Byzantinae Nova Appendix*, fol. Rome, 1777. The *Appendix* comprehends also the works of Theodosius Diaconus and Corippus Africanus Grammaticus by other editors. The *De Expeditione contra Persas*, *Bellum Avaricum*, and *Heraclias* are edited by Bekker and included in the Bonn reprint of the Byzantine writers. The little poem *In Templum Deiparae*, &c., was printed by Ducange in p. 65 of the notes to his *Zonaras*, in the Paris edition of the Byzantine historians. Bandurius printed it with a Latin version in his *Imperium Orientale*, lib. vii. p. 177; and Fabricius, with another Latin version, in his *Bibl. Gr.* vol. viii. p. 615. (Quercius, ut sup.; Fabric. *Bibl. Gr.* vol. i. p. 185, vol. vii. pp. 450, 472, &c., vol. viii. pp. 612, 615; Cave, *Hist. Litt.* vol. i. p. 583.)

45. SCHOLARIUS. [GENNADIUS OF CONSTANTINOPLE, No. 2.]

46. SYNCELLUS; termed also ABBAS and MONACHUS, lived in the latter part of the eighth and beginning of the ninth century. He obtained his distinguishing epithet from having been syncellus or personal attendant of Tarasius, patriarch of Constantinople, who died A. D. 806. Theophanes, who was his friend, describes him as a man of talent and learning, especially well versed in chronographical and historical subjects, which he had studied very deeply. He died in "the orthodox faith," without completing his principal (and indeed only known) work, the completion of which he strongly urged, as his dying request, upon his friend Theophanes.

He is the author of a chronography, or chronicle, the title of which in full is as follows: Ἐκλογὴ Χρονογραφίας συνταγεῖσα ὑπὸ Γεωργίου Μοναχοῦ Συγκέλλου γεγονότος Ταρασίου Πατριάρχου Κωνσταντινουπόλεως ἀπὸ Ἀδὰμ μέχρι Διοκλητιανοῦ, *A select Chronicle, drawn up by George the Monk, Syncellus of Tarasius, Patriarch of Constantinople, from Adam to Diocletian.* The author states that he intended to bring his work down to A. D. 800; but, as already stated, he was cut off by death, and the work only comes down to the accession of Diocletian, A. D. 284. The work is included in the various editions of the Byzantine writers. Goarus, the Parisian editor,

contended that we have the work of Syncellus in a complete form, but the contrary opinion seems to be the better founded. Possevino, Vossius, and others have identified Syncellus with Georgius Hamartolus [No. 27]; but Allatius has shown that this identification is erroneous. Syncellus has transcribed verbatim a considerable part of the Chronicon of Eusebius, so that his work has been employed to restore or complete the Greek text of the Chronicon. The *Chronographia* of Theophanes, which extends from A. D. 285 to A. D. 813, may be regarded as a continuation of that of Syncellus, and completes the author's original design. The Bonn edition of Syncellus is edited by W. Dindorf, and, with the brief *Chronographia* of Nicephorus of Constantinople, occupies two volumes 8vo., 1829. (Theophanes, *Prooemium ad Chronog.*; Cedren. *Compend.* sub init.; Allatius, *Ibid.* p. 24; Fabric. *Bibl. Gr.* vol. vii. p. 457; Cave, *Hist. Litt.* vol. i. p. 641.)

47. SYRACUSANUS. Some of the hymns in the *Menaea*, or services for the saints' days in the Greek church, are ascribed to George, who was bishop of Syracuse about A. D. 663, and who is said to have studied Greek literature at Constantinople, and to have become an accomplished scholar. He wrote also *Troparia*, or hymns for the feasts of the Nativity and the Epiphany. (Fabric. *Bibl. Gr.* vol. x. p. 629.)

48. TRAPEZUNTIUS (Τραπεζούντιος) of TRAPEZUS or TREBIZOND. The surname of George Trapezuntius is taken, not from the place of his birth, for he was a native of Crete (Nic. Comnenus Papadopoli says of Chandace (Candia?), the capital of the island), but from the former seat of his family. His contemporary, Cardinal Bessarion, commonly designates him "Cretensis." He was born 4th April, A. D. 1396, and came into Italy probably about A. D. 1428, as he was invited into that country by Franciscus Barbarus, a Venetian noble, to teach Greek in Venice after the departure of Franciscus Philelphus who left that city in that year. George received the freedom of the city from the senate. It appears from his commentary on Cicero's Oration for Q. Ligarius, that he learned Latin (Nic. Comnenus Papadopoli says at Padua) under Victorinus of Feltre, who was also the teacher of Theodore Gaza. After a few years he removed from Venice, and, after several ineffectual attempts to establish himself as a teacher in different towns, settled at Rome, where he was made professor of philosophy and polite literature, with a salary from the Papal government; and where his lectures were attended by hearers from Italy, France, Spain, and Germany. The year of his settlement at Rome is not ascertained. The account of Boissardus, who says (*Icones Viror. Illustr.*) "Primus omnium Graecorum Graecas literas docuit summa cum laude utpote qui clarebat A. Chr. 1430 Eugenio IV. pontificatum tenente," is not accurate, as Eugenius did not become pope till 1431. Trithemius says that he flourished at Rome in the time of Eugenius IV., A. D. 1435, which may be true; at any rate, he was at Rome before the council of Florence, A. D. 1439. He had become eminent in Italy before 1437, when he wrote to the Byzantine emperor, Joannes or John II., exhorting him to disregard the promises of the council of Basel, and to attend the council which was to be summoned at Ferrara, in Italy; but it is not clear from what part of Italy the letter was written. He was secretary, according to Hody, to the two popes, Eugenius IV. and Nicholas V. (who acceded to the papal crown A. D. 1447), but according to other statements he received the appointment from Nicholas V. apparently about A. D. 1450. He occupied for many years a position of unrivalled eminence at Rome, as a Greek scholar and teacher, and a translator of the Greek authors; but the arrival of many scholars whom Nicholas invited to that city, and the superior reputation of the version of Aristotle's *Problemata*, made by Theodore Gaza subsequently to George's version of the same treatise, and the attacks of Laurentius Valla, threw him into the shade. Valla attacked him because he had censured Quintilian; and this literary dispute led to a bitter personal quarrel between Valla and George; but after a time they were reconciled. Poggio, the Florentine, had also a dispute with George, who boxed his antagonist's ears, in the presence of the pope's other secretaries, a tolerable proof of the greatness of the provocation, or the irritability of George's temper. For some time George had Bessarion for his patron, but he lost his favour by his attack on the reputation of Plato, in maintaining the rival claims of Aristotle. George ceased to teach as professor in A. D. 1450, perhaps on his appointment as papal secretary.

Beside the duties of his professorship and his secretaryship, he was much engaged in translating into Latin the works of Greek authors; but, from the haste with which they were brought out, arising from his anxiety to receive the promised payment for them, they appeared in an imperfect or mutilated form.

Having lost the favour of Nicholas, who was alienated from him, as George himself states, because he refused to allow his versions of certain Greek philosophers and fathers to appear under the names of others, and perhaps also by the intrigues of his rivals, he went to Naples, to the court of Alfonso the Magnanimous, who gave him a respectable salary; but he was, after a time, reconciled to the pope by the friendly offices of Franciscus Philelphus, and returned to Rome about A. D. 1453.

In A. D. 1465 he visited his native island, and from thence went to Constantinople. On his return by sea from Constantinople to Rome, he was in imminent danger of shipwreck, and, in his peril, he besought the aid of the martyr, Andreas of Chios, who had a few months before suffered martyrdom at Constantinople; and he made a vow that if he escaped and came safely to his destination, he would write in Latin the narrative of his martyrdom. He fulfilled his vow about two years afterwards, and embodied in the narrative an account of the circumstances which led him to write it.

In his old age George's intellect failed, and he sunk into second childhood. His recollection was completely lost in literary matters, and he is said to have forgotten even his own name. In this crazy condition he wandered about the streets of Rome in a worn cloak and with a knotted staff. According to some accounts, this wreck of his intellect was the result of a severe illness; others ascribe it to grief and mortification at the trifling reward which he received for his literary labours. A story is told of him (Boissard, *l. c.*), that having received of the pope the trifling sum of 100 ducats for one of his works which he had presented to him, he threw the money into the Tiber, saying, "Periere labores,

pereat et eorum ingrata merces" ("My labours are lost, let the thankless recompense of them perish too"): but the similarity of the story to an anecdote of Theodore Gaza destroys, or at least much impairs its credibility. George's son, Andreas Trapezuntius, in his prefatory address to Pope Sixtus IV., prefixed to George's translation of the Almagest of Ptolemy, declares that his life was shortened by the malignity of "his powerful enemy;" but who this enemy was Andreas does not mention. It could hardly have been Theodore Gaza, the rival of George, for he died A. D. 1478, while George himself did not die until A. D. 1485 or 1486, at the age of about 90. He was buried near his residence, in the Church of the Virgin Mary, formerly the Temple of Minerva at Rome, where was a monumental inscription in the floor of the church; but it had been so worn by the feet of the persons frequenting the church, that even in Allatius's time nothing was visible but the traces of the name.

George of Trebizond left a son, Andreas or Andrew, who, during his father's lifetime, wrote in his defence against Theodore Gaza; but he was a person of no talent or eminence. A daughter of Andrew was married to the Roman poet Faustus Magdalena, who was killed at the sacking of Rome by the troops of Charles V., A. D. 1527. Faustus, who was a friend of Leo X., used to speak much of his wife's grandfather.

The character of George is unfavourably represented by his biographers Allatius and Boerner, the latter of whom describes him as deceitful, vain, and envious. The disputes in which he was involved with the principal scholars with whom he had any thing to do confirm these unfavourable representations.

The works of George of Trebizond are numerous, consisting partly of original works, a few in Greek, the rest in Latin; partly of translations from Greek into Latin: many of them, however, remain in MS. We notice only those that have been printed; arranging them in classes, and giving the works in each class chronologically, according to the date of their earliest known publication. I. ORIGINAL WORKS. I. IN GREEK. 1. Πρὸς τὸν ὑψηλότατον καὶ θειότατον Βασιλέα Ῥωμαίων Ἰωάννην τὸν Παλαιολόγον, *Epistola ad excelsissimum sacratissimumque Regem Romanorum Joannem Palaeologum.* Subjoined by Pontanus, together with a Latin version, to his Latin versions of Theophylact Simocatta and Phranza, 4to. Ingolstadt, 1604. 2. Πρὸς Ἰωάννην τὸν Κουβοκλήσιον περὶ τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος, *Ad Joannem Cubóclesium de Processione Spiritus Sancti.* 3. Περὶ τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος, καὶ περὶ τῆς μιᾶς ἁγίας καθολικῆς Ἐκκλησίας, τοῖς ἐν Κρήτῃ θείοις ἀνδράσι ἱερομονάχοις τε καὶ ἱερεῦσι, *De Processione Spiritus Sancti, et de Una Sancta Catholica Ecclesia, Divinis Hominibus, qui in Creta Insula sunt, Hieromonachis et Sacerdotibus.* Both of these were published with a Latin version in the *Graecia Orthodoxa* of Allatius, vol. i. pp. 469—582. Rome, 1652. II. IN LATIN. 4. *Rhetorica, Libri V.*, fol. Venice, 1470. This date is fixed by the chief bibliographical authorities, but is not given in the work. The *Rhetorica* has been often reprinted. Valentine Curio, in the preface to his edition, 4to. Basil, 1522, states that the work was left by the author in so imperfect a state that its revision had cost the editor much labour. He adds that it embodied a translation of a considerable part of the rhetorical works of Hermogenes. 5. *De Octo Partibus Orationis ex Prisciano Compendium*, 4to. Milan, 1472. The same work appears to have been printed in 1537 in 8vo. at Augsburg, under the title of *De Octo Partibus Orationis Compendium*, omitting *ex Prisciano*; though some of our authorities hesitate about identifying the two works. 6. *De Artificio Ciceronianae Orationis pro Q. Ligario* (sometimes described as *Expositio in Orationem Ciceronis pro Q. Ligario*); printed with the commentaries of some other writers on some of the orations of Cicero, fol. Venice, 1477, and several times reprinted. 7. *Commentarius in Philippica Ciceronis*, 4to. Venice. The year of publication is not known. These two works have been reprinted in some collections of commentaries on Cicero's orations. 8. *Dialectica*, 4to. Strasburg, 1509. Twelve editions of this little work were published between 1509 and 1536. The work entitled *Compendium Dialectices ex Aristotele*, by George of Trebizond, published without note of time or place, is probably the same work. 9. *Comparationes Philosophorum Platonis et Aristotelis*, 8vo. Venice, 1523. We are not aware that the work was printed before this date, but it must have been circulated in some form, as it was the work which drew upon George the anger of Cardinal Bessarion, who published a reply to it under the title *Adversus Calumniatorem Platonis, Libri Quinque*, fol. Rome, 1469. In this reply he criticises George's translation of Plato's treatise *De Legibus*, which has never been printed. 10. *De Antisciis in quorum Rationem Fata sua rejicit.* 11. *Cur Astrologorum Judicia plerumque falluntur.* These two works were printed with Omar *De Nativitatibus*, 8vo. Venice, 1525. 12. *Expositio in illud "Si eum volo manere donec veniam,"* 8vo. Basil. 1543; and reprinted in both editions of the *Orthodoxographa* (Basil. 1555 and 1569) and in the *Bibliotheca Patrum*, vol. vi. ed. Paris, 1576. In this exposition of a passage (c. xxi. 22) in the Gospel of John, George contended that the evangelist was still living on the earth. 13. *In Claudii Ptolemaei Centum Sententias* (or *Centiloquium*) *Commentarius*, with a reprint of Nos. 10 and 11, and with the treatise of Joannes Pontanus, *Quatenus credendum sit Astrologis*, 8vo. Cologne, 1544. 14. *Acta Beati Andreae Chii*; printed in the *De Probatis Sanctorum Vitis* of Surius, Maii, 29. p. 324, fol. Cologne, 1618, and in the *Acta Sanctorum* of Bollandus, Maii, tom. vii. p. 184, &c. II. TRANSLATIONS. 15. *Eusebius Pamphili de Praeparatione Evangelica a Georgio Trapezuntio traductus*, fol. Venice, 1470. In this version the whole of the fifteenth book is omitted; yet it obtained great reputation, as was shown by its being reprinted nine or ten times during the fifteenth century. 16. *Joannes Chrysostomus super Matthaeum*, Fol. Cologne, 1487. There is an edition without note of time or place, but which, from the character of the type, is supposed to be printed by Mentelius of Strasburg, whose other works bear date from 1473 to 1476. This translation is not wholly original; in some of the homilies it is only the ancient version of Anianus revised. 17. *Rhetoricorum Aristotelis ad Theodecten Libri Tres.* A version of this work of Aristotle, which some of our authorities state to be by George of Trebizond, but which does not bear his name in the title, was published in fol., Leipsic, 1503, and Venice, 1515; but his version was certainly printed, at Paris, 8vo. 1530,

and with the rest of Aristotle's works at Basel, 1558. 18. *Opus insigne Beati Patris Cyrilli Patriarchae Alexandriae in Evangelium Joannis*, fol. Paris, 1508. Of the twelve books of which this work consists George translated the first four and the last four; the remainder were translated by Jodocus Clichtoveus, who edited the work. 19. *Joannis Chrysostomi de Laudibus et Excellentia Sancti Pauli Homiliae quatuor per Georg. Trapezuntium e Graeco traductae*, fol. Leipzig, 1510. 20. *Praeclarum Opus Cyrilli Alex. qui Thesaurus nuncupatur*, fol. Paris, 1513. This version of the work of Cyril on the Trinity has been often reprinted. 21. *Almagesti Ptolemaei Libri XIII.*, fol. Venice, 1515. 22. *Sti Gregorii Nysseni De Vitae Perfectione, sive Vita Moysis*, 4to. Vienna, 1517. 23. *Sti Basilii Magni adversus Apologiam Eunomii Antirrheticus, Libri V.* The version of the third book was printed with the *Acta Concilii Florentini*, and other pieces, fol. Rome, 1526; and the whole version has been printed in some Latin and Graeco-Latin editions of the works of Basil. 24. *Historia Sanctorum Barlaam et Josaphat*, subjoined to the works of Joannes Damascenus, fol. Basel, 1548. So wretchedly is this version executed, that doubts have been cast upon its authorship. The reputation of George as a translator is, however, very low. Beside the errors which resulted from haste, he appears to have been very unfaithful, adding to his author, or cutting out, or perverting passages almost at will.

Among his unpublished translations are several of Aristotle's works, including the *Problemata*, *Physica*, *De Anima*, *De Animalibus*, *De Generatione et Corruptione*; also the *De Legibus* and the *Parmenides* of Plato. His version of Plato's work, *De Legibus*, was severely criticised by Bessarion in his *Adversus Calumniatorem Platonis*; and his version of Aristotle's *De Animalibus* is said to have been used by Theodore Gaza, though without acknowledgment, in the preparation of his own version. (Boissard, *Icones Viror. Illustr.*, pars i. p. 133, &c.; Cave, *Hist. Litt.* vol. ii., *Appendix*, by Gery and Wharton, p. 149; Hody, *De Graecis Illustribus Linguae Graecae, &c., Instauratoribus*; Boernerus, *De Doctis Hominibus Graecis, Litterarum Graecarum in Italia Instauratoribus*; Fabric. *Bibl. Graec.* vol. iii. pp. 102, 242, vol. vii. p. 344, vol. viii. pp. 76, 552, 571, vol. ix. pp. 22, 103, 454, vol. xi. p. 397; Allatius, *Diatrib. de Georgiis*, apud Fabric. vol. xii. p. 70, &c.; Panzer, *Annales Typographici*.)

49. Xiphilinus. [Xiphilinus.]

50. Zegabenus. [Zegabenus.] [J. C. M.]

GEPHYRAEI (Γεφυραῖοι), an Athenian family or clan, to which Harmodius and Aristogeiton belonged. (Herod. v. 55.) The account they gave of themselves was that they came originally from Eretria. Herodotus believed them to be of Phoenician descent, and to have been of the number of those who followed Cadmus into Boeotia. He states (comp. Strab. ix. p. 404) that they obtained the territory of Tanagra for their portion, and that being driven thence by the Boeotians, they came to Athens, where they were admitted to the rights of citizenship, subject only to a few trifling disqualifications. (Herod. v. 57; Suid. *s. v.* Γεφυρείς.) The place of their settlement was on the banks of the Cephisus, which separated the territory of Athens from that of Eleusis, and their name, according to the Etymologicon Magnum, was derived from the *bridge* (γέφυρα), which was built over the river at this point. Such a notion, however, is quite untenable, since (to mention no other reason) "bridge" appears to have been a comparatively recent meaning of γέφυρα. It is just possible that the name may have contained the idea of *separation*. We find that there were temples at Athens, which belonged peculiarly to these Gephyraei, to the exclusion of the rest of the Athenians, especially one to Demeter Achaea, whose worship they seem to have brought with them from Boeotia. (Herod. v. 61; comp. Plut. *de Is. et Osir.* 69; Lobeck, *Aglaoph.* p. 1225.) Suidas (*s. v.* Δόρυ κηρύκειον) speaks of the Athenians having been ordered by an oracle, when they were assailed by Eumolpus, to send away every tenth man of the Gephyraei to Delphi; for it is clear that οἱ δεκατευθέντες is the right reading of the passage in question. (Comp. Eustath. *ad Il.* iii. p. 408; Lobeck, *Aglaoph.* p. 214.) Those who were thus offered to the god were sent probably as sacred slaves for the service of the temple. (Comp. Müller, *Dor.* ii. 2. § 14.) [E. E.]

GERAEUS (Γήραιος), a poet of Cyrene, who wrote an epigram on the poet Aratus. (Jacobs, *Anth. Graec.* vol. xiii. p. 897.) [P. S.]

GERANA (Γεράνα), a Pygmean woman, and wife of their king, Nicodamas, by whom she became the mother of Mopsus (according to Boeus, *ap. Athen.* ix. p. 393, of a tortoise). Being highly esteemed and praised for her beauty among the Pygmies, she despised the gods, especially Artemis and Hera, who in revenge metamorphosed her into a crane. In this state she always fluttered about the place in which her son Mopsus dwelt, until she was killed by the Pygmies. This is said to have been the origin of the war between the Cranes and the Pygmies. (Anton. Lib. 16, who calls her Oenoë; Eustath. *ad Hom.* p. 1322; Ov. *Met.* vi. 90.) [L. S.]

GERA'SIMUS, a writer of uncertain date, author of a *Chronographia* or *Chronicon*, from which "a passage worthy of note concerning the eruption of Mt. Vesuvius, in the reign of Titus, and the cause of subterraneous fires, according to the opinion of the Christians of that time," &c., is quoted in the *Eclogae Asceticae* of Joannes the patriarch, extant in MS. in the Imperial Library at Vienna. Fabricius notices one or two other persons of the name. (*Bibl. Graec.* vol. xi. p. 630.) [J. C. M.]

GERMA'NICUS CAESAR, the elder, a son of Nero Claudius Drusus, was nephew of the emperor Tiberius, and brother of the emperor Claudius. His birth was most illustrious. From his father and paternal grandmother (the empress Livia), he inherited the honours of the Claudii and the Drusi, while his mother, the younger Antonia, was the daughter of the triumvir Antony, and the niece of the emperor Augustus. [See the genealogical table, Vol. I. p. 1076.] He was born in B.C. 15, probably in September, for his son Caligula named that month Germanicus, in honour of his father. (Suet. *Cal.* 1, 15.) His praenomen is unknown; nor can his original cognomen be ascertained, for the imperial family began now to be above the ordinary rules of hereditary name. By a decree of the senate, the elder Drusus, after his death, received the honourable appellation Germanicus, which was also granted to his posterity. (Dion Cass. lv. 2.) It seems at first to have been exclusively assumed by the elder son, who afterwards

earned an independent title to it by his own achievements. When Augustus, in A.D. 4, adopted Tiberius, and appointed him successor to the empire, the young Germanicus had already, by his promising qualities, gained the favour of the emperor, who recommended Tiberius to take him as a son. (Suet. *Cal.* 4; Tac. *Ann.* i. 3; Zonar. x. 36.) In subsequent inscriptions and coins he is styled Germanicus Caesar, Ti. Aug. F. Divi Aug. N.; and in history the relationships which he acquired by adoption are often spoken of in place of the natural relationships of blood and birth. Upon his adoption into the Julia gens, whatever may have been his formal legal designation, he did not lose the title Germanicus, though his brother Claudius, as having now become the sole legal representative of his father, chose also to assume that cognomen. (Suet. *Claud.* 2.)

In A. D. 7, five years before the legal age (Suet. *Cal.* 1), he obtained the quaestorship; and in the same year was sent to assist Tiberius in the war against the Pannonians and Dalmatians. (Dion Cass. lv. 31). After a distinguished commencement of his military career, he returned to Rome in A. D. 10, to announce in person the victorious termination of the war, whereupon he was honoured with triumphal insignia (without an actual triumph), and the rank (not the actual office) of praetor, with permission to be a candidate for the consulship before the regular time. (Dion Cass. lvi. 17.)

The successes in Pannonia and Dalmatia were followed by the destruction of Varus and his legions. In A. D. 11, Tiberius was despatched to defend the empire against the Germans, and was accompanied by Germanicus as proconsul. The two generals crossed the Rhine, made various incursions into the neighbouring territory, and, at the beginning of autumn, re-crossed the river. (Dion Cass. lvi. 25.) Germanicus returned to Rome in the winter, and in the following year discharged the office of consul, though he had never been aedile nor praetor. In the highest magistracy, he did not scruple to appear as an advocate for the accused in courts of justice, and thus increased that popularity which he had formerly earned by pleading for defendants before Augustus himself. Nor was he above ministering to the more vulgar pleasures of the people, for at the games of Mars, he let loose two hundred lions in the Circus; and Pliny (*H. N.* ii. 26) mentions his gladiatorial shows. On the 16th of January, in A. D. 13, Tiberius, having returned to Rome, celebrated that triumph over the Pannonians and Dalmatians, which had been postponed on account of the calamity of Varus; and Germanicus appears, from the celebrated *Gemma Augustea* (as explained by Mongez, *Iconographie Romaine*, Paris, 1821, p. 6?), to have taken a distinguished part in the celebration. (Suet. *Tib.* 20.)

Germanicus was next sent to Germany with the command of the eight legions stationed on the Rhine; and from this point of his life his history is taken up by the masterly hand of Tacitus. Upon the death of Augustus, in August, A. D. 14, an alarming mutiny broke out among the legions in Germany and Illyricum. In the former country the mutiny commenced among the four legions of the Lower Rhine (the 5th, 21st, 1st, and 20th), who were stationed in summer quarters upon the borders of the Ubii, under the charge of A. Caecina. The time was come, they thought, to raise the pay of the soldier, to shorten his period of service, to mitigate the hardship of his military tasks, and to take revenge on his old enemy, the centurion. Germanicus was in Gaul, employed in collecting the revenue, when the tidings of the disturbance reached him. He hastened to the camp, and exerted all his influence to allay discontent and establish order. He was the idol of the army. His open and affable manners contrasted remarkably with the hauteur and reserve of Tiberius; and like his father, Drusus, he was supposed to be an admirer of the ancient republican liberty. Some of the troops interrupted his harangue, by declaring their readiness to place him at the head of the empire; whereupon, as if contaminated by the guilty proposal, he jumped down from the tribunal whence he was speaking, declared that he would rather die than forfeit his allegiance, and was about to plunge his sword into his breast, when his attempt was forcibly stayed by the bystanders. (Tac. *Ann.* i. 35.)

It was known that the army of the Upper Rhine (consisting of four legions, the 2nd, 13th, 16th, and 14th, which were left in the charge of Silius), was tainted with the disaffection of the troops under Caecina, and from motives of policy it was thought necessary to comply with the demands of the soldiers. A council was held, and a feigned letter from Tiberius was concocted, in which, after 20 years of service, a full discharge was given; and, after 16 years, an immunity from military tasks, other than the duty of taking part in actions. (*Missio sub vexillo.*) The legacy left by Augustus to the troops was to be doubled and discharged. To satisfy the requisition of the 21st and 5th legions, who demanded immediate payment, Germanicus exhausted his own purse, and his friends were equally liberal. Having thus quelled the disturbances in the lower army, by almost unlimited concession, he repaired to the four legions on the Upper Rhine; and though they voluntarily took the military oath of obedience, he prudently granted them the same indulgence which had been conferred on their disorderly comrades.

The calm was of short duration. Two legions of the Lower Rhine (the 1st and 20th) had been stationed for the winter at Ara Ubiorum (between Bonn and Cologne). Hither two deputies from the senate arrived with despatches from Germanicus; and the conscience-stricken soldiers imagined that they were come to revoke the concessions which had been extorted by fear. A formidable tumult again arose, and (according to the account of Tacitus) it was only on the departure of Agrippina, the wife of Germanicus, carrying in her bosom her young boy Caligula, the darling of the camp, and attended by the wives of her husband's friends, that the refractory legions were smitten with pity and shame. They could not bear to see so many high-born ladies seek in the foreign protection of the Treveri that security which was denied to them in the camp of their own general; and were so far worked upon by the feelings which this incident occasioned as to inflict summary punishment themselves on the leaders of the revolt. (Tac. *Ann.* i. 41; comp. Dion Cass. lvii. 5; Zonar. xi. 1.)

The other two legions of the Lower Rhine, the 5th and 21st, with whom the mutiny began, remained in a state of discontent and ferment in their winter quarters at Castra Vetera (Xanten). Ger-

manicus sent word to Caecina, that he was coming with a strong force, and would slaughter them indiscriminately, unless they anticipated his purpose by themselves punishing the guilty. This object was accomplished in an effectual, but revolting manner, by a secret nocturnal massacre of the disaffected ringleaders. Germanicus entered the camp while it was still reeking with carnage, ordered the corpses to be buried, and shed many tears on witnessing the sad spectacle. His emotion at sight of the result was accompanied by disapprobation of the means, which he designated as more befitting the rudeness of the butcher than the skill of the physician. (Tac. *Ann.* i. 49.)

The soldiers were now anxious to be led to the field, that by the wounds they received in battle they might appease the manes of their brethren in arms; and their general was not unwilling to satisfy this desire. He crossed the Rhine, and fell upon the villages of the Marsi, whom he surprised and slaughtered by night, during a festive celebration. He then laid waste the country for fifty miles round, sparing neither age nor sex, levelled to the ground the celebrated temple of Tanfana, and, on his way back to winter quarters, pushed his troops successfully through the opposing tribes (Bructeri, Tubantes, Usipetes,) between the Marsi and the Rhine. (Tac. *Ann.* i. 48—51; Dion Cass. lvii. 3—6; Suet. *Tib.* 25; Vell. Pat. ii. 125.)

The intelligence of these proceedings affected Tiberius with mingled feelings — pleasure at the suppression of the mutiny among the German legions, anxiety on account of the indulgences by which it was bought, and the glory and popularity acquired by Germanicus. While he regarded his nephew and adopted son with suspicion and dislike, he commemorated his services in the senate in terms of elaborate, but manifestly insincere praise. The senate, in the absence of Germanicus, and during the continuance of the war, voted that he should have a triumph.

In the beginning of spring, A. D. 15, he fell upon the Catti, burnt their chief town Mattium (Maden near Gudensberg), devastated the country, slaughtered the inhabitants, sparing neither woman nor child, and then returned to the Rhine. Soon afterwards a deputation arrived from Segestes applying for the assistance of the Roman general. Segestes had always espoused the cause of the Romans, and had quarrelled with his son-in-law, Arminius, the conqueror of Varus. He was now blockaded by his own people, who despised him for his servile truckling to foreign domination. Germanicus hastened to his rescue, overcame the besiegers, and not only liberated Segestes, but gained possession of his daughter, Thusnelda (Strab. vii. p. 292), a woman of lofty spirit, who sympathised with the patriotic feelings of her husband Arminius. Again Germanicus conducted the army victoriously back to its quarters, and, at the direction of Tiberius, took the title of Imperator.

Arminius, enraged beyond endurance at the captivity of his wife, who was then pregnant, roused to war not only the Cherusci, but all the adjoining tribes. Germanicus made a division of his forces, in order to divide the force of the enemy. The infantry were conducted by Caecina through the Bructeri, the cavalry by Pedo through the borders of Friesland, while Germanicus himself, with four legions, embarked in a flotilla, and sailed by the Lacus Flevus (the Zuydersee) to the Ocean, and thence up the Ems. In the vicinity of this river the three divisions formed a junction. Germanicus ravaged the country between the Ems and the Lippe, and penetrated to the Saltus Teutobergiensis, which was situate between the sources of those two rivers. In this forest the unburied remains of Varus and his legions had lain for six years bleaching in the air. With feelings of sorrow and resentment, the Roman army gathered up the bones of their ill-fated comrades, and paid the last honours to their memory. Germanicus took part in the melancholy solemnity, and laid the first sod of the funeral mound. (Tac. *Ann.* i. 57—62; Dion Cass. lvii. 18.) Arminius, in the mean time, had assembled his forces, and retiring into a difficult country, turned upon the pursuing troops of the Romans, who would have sustained a complete defeat had not the legions of Germanicus checked the rout of the cavalry and subsidiary cohorts. As it was, the general thought it prudent to retreat in the same three-fold division in which he had advanced. Pedo, with the cavalry, was ordered to keep the coast, and Caecina, with all speed, to get across the Pontes Longi, a mounded causeway leading over the marshes between Cösfeld and Velen, and along the banks of the Yssel (Ledebur, *Land und Volk der Bructerer*, Berlin, 1827). Caecina, in whose division Agrippina travelled, was obliged to fight his way hardly [AGRIPPINA]. Germanicus himself returned to the station on the Rhine by water, and, in a gusty night, was well nigh losing the 2nd and 14th legions, who, under the command of P. Vitellius, marched along a dangerous shore, exposed to the wind and tide, for the sake of lightening the burden of the transport vessels. The greater part, nevertheless, after many difficulties and adventures, succeeded in making their way to the river Unsingis (Hunse), where they rejoined the flotilla, and were taken on board. When the army arrived at its destination, Germanicus visited the sick and wounded, and contributed from his own purse to the wants of the soldiers.

In the next year (A. D. 16), warned by the losses he had recently sustained from the deficiency of his fleet, he gave orders for the building of a thousand vessels, and appointed as the place of rendezvous that part of the Batavian island where the Vahalis (Waal) diverges from the Rhine. With such aid, he hoped to facilitate the transport of men and provisions, and to avoid the dangerous necessity of marching through bogs and forests. In the meantime, hearing that Aliso, a castle on the Lippe, was besieged, he hastened to its defence; but on his arrival, found that the besiegers had dispersed. However, he was not left without employment. The mound erected to the memory of the legions of Varus had been thrown down by the Germans; and an ancient altar, built in honour of his father, was in a state of dilapidation. These he restored and repaired. The causeways between Aliso and the Rhine were in want of new moats and landmarks. These works he completed.

The fleet being now ready, he entered the canal of his father, Drusus, whom he invoked to favour his enterprise; and after sailing through the Zuydersee to the ocean, landed at Amisia, a place near the mouth of the river Amisia (Ems), on the left bank. He then marched upward along the course of the river, leaving his fleet behind. Arminius was on the further side of the Weser, in command of the

Cherusci; and, in order to get to the Weser, it was necessary to cross the Ems. The delay occasioned by the necessity of forming a bridge across the Ems, and the difficulty of the passage, made Germanicus feel his error in landing on the left bank, and leaving his galleys at Amisia. He had still greater difficulty in effecting the passage of the Weser in the face of the enemy. Seeing now that an important action was at hand, he determined to ascertain for himself the temper and feelings of the troops. Accordingly, in the beginning of the night, accompanied by a single attendant, he went secretly into the camp, listened by the side of the tents, and enjoyed his own fame. He heard the praise of his graceful form, his noble birth, his patience, his courtesy, his steady consistency of conduct. He found that his men were eager to show their loyalty and gratitude to their general, and to slake their vengeance in the field of battle. His sleep that night was blessed by a dream of happy omen, and, on the next day, when the troops were all ready for action, eight eagles were seen to enter the woods. Germanicus cried out to the legions, "Come on, follow the Roman birds, your own divinities." A great victory was gained with little loss to the Romans, Arminius having barely escaped, after smearing his face with his own blood, in order to disguise his features. His uncle, Inguiomar, had an equally narrow escape. This battle was fought upon the plain of Idistavisus (between Rinteler and Hausberg), and was celebrated by a trophy of arms erected upon the spot. A second engagement took place soon afterwards, in a position where the retreat of both parties was cut off by the nature of the ground in their rear, so that the only hope consisted in valour — the only safety in victory. The result was equally successful to the Romans. In the heat of action Germanicus, that he might be the better known, uncovered his head, and cried out to the troops "to keep on killing and take no prisoners, since the only way to end the war was to exterminate the race." It was late at night before the legions ceased from their bloody task. In honour of this second victory a trophy was erected, with the inscription: "The army of Tiberius Caesar, having subdued the nations between the Rhine and the Elbe, dedicates this monument to Mars and Jupiter, and Augustus." No mention was made of the name of Germanicus.

The summer was already far advanced, when Germanicus, with the greater part of the troops, sailed back by the Ems to the Ocean. During the voyage a terrific storm occurred: several of the ships were sunk; and Germanicus, whose vessel was stranded on the shore of the Chauci, bitterly accused himself as the author of so gross a disaster, and could scarcely be prevented by his friends from flinging himself into the sea, where so many of his followers had perished. However, he did not yield to inactive grief. Lest the Germans should be encouraged by the Roman losses, he sent Silius on an expedition against the Catti, while he himself attacked the Marsi; and, by the treacherous information of their leader, Malovendus, recovered one of the eagles which had belonged to the legion of Varus. Emboldened by success, he carried havoc and desolation into the country of the enemy, who were struck with dismay when they saw that shipwreck, and hardship, and loss, only increased the ferocity of the Romans.

Germanicus had some time previously received intimation of the wish of Tiberius to remove him from Germany, and to give him command in the East, where Parthia and Armenia were in commotion on account of the dethronement of Vonones. Knowing that his time was short, he hastened his operations; and upon his return to winter quarters, felt convinced that another campaign would suffice for the successful termination of the war. But the summons of Tiberius now grew pressing. He invited Germanicus to come home, and take the triumph which had been voted to him, offered him a second consulship, suggested that more might now be gained by address than by force of arms, reminded him of the severe losses with which his successes were purchased, and appealed to his modesty by hinting that he ought to leave an opportunity to his adoptive brother, Drusus, of acquiring laurels in the only field where they could now be gathered. This touched one of the true reasons of his recal, for the emperor, though willing to play him off against Drusus, had no desire that his popularity should throw Drusus completely into the shade. [DRUSUS, No. 11.] Germanicus had petitioned for another year, in order to complete what he had begun, but he could not resist the mandate of Tiberius, though he saw that envy was the real cause of withdrawing from his grasp an honour which he had already earned. (Tac. *Ann.* ii. 26.)

On his return to Rome he was received with warm and enthusiastic greeting, the whole population pouring forth to meet him twenty miles from the city, and on the 26th of May, A. D. 17, he celebrated his triumph over the Cherusci, Catti, Angrivarii, and other tribes, as far as the Elbe. His five children adorned his car, and many of the most illustrious Germans ministered to the pomp of their conqueror. Among others, Thusnelda, the wife of Arminius, followed in the procession of captives. (Tac. *Ann.* ii. 41; Suet. *Cal.* i.; Vell. Pat. ii. 129; Euseb. *Chron.* No. 2033; Oros. vii. 4.) Medals are extant which commemorate this triumph. (See the cut below.)

The whole of the Eastern provinces were assigned, by a decree of the senate, to Germanicus, with the highest imperium; but Tiberius placed Cn. Piso in command of Syria, and was supposed to have given him secret instructions to check and thwart Germanicus, though such instructions were scarcely wanted, for Piso was naturally of a proud and rugged temper, unused to obedience. His wife Plancina, too, was of a haughty and domineering spirit, and was encouraged by Livia, the empress-mother, to vie with and annoy Agrippina.

In A. D. 18, Germanicus entered upon his second consulship at Nicopolis, a city of Achaia, whither he had arrived by coasting the Illyrian shore, after a visit to Drusus in Dalmatia. He then surveyed the scene of the battle of Actium, which was peculiarly interesting to him, from his family connection with Augustus and Antony. He had an anxious desire to view the renowned sites of ancient story and classic lore. At Athens he was welcomed with the most *recherché* honour, and, in compliment to the city, went attended with a single lictor. At Ilium, his memory reverted to Homer's poem, and to the origin of the Roman race. At Colophon he landed, to consult the oracle of the Clarian Apollo, and it is said that the priest darkly foreboded his early fate.

At Rhodes he fell in with Piso, whom he saved from danger of shipwreck, but Piso, not appeased by his generosity, hurried on to Syria, and, by every artifice and corruption, endeavoured to acquire favour for himself, and to heap obloquy on Germanicus. Plancina, in like manner, cast insult and reproach on Agrippina. Though this conduct did not escape the knowledge of Germanicus, he hastened to fulfil the object of his mission, and proceeded to Armenia, placed the crown upon the head of Zeno, reduced Cappadocia to the form of a province, and gave Q. Servaeus the command of Commagene. (Joseph. *Ant. Jud.* xviii. 25.) He then spent the winter in Syria, where, without any open and violent rupture, he and Piso scarcely attempted to conceal in each other's presence their mutual feelings of displeasure and hatred. (Tac. *Ann.* ii. 57.) In compliance with the request of Artabanus, king of the Parthians, Germanicus removed Vonones, the deposed monarch, to Pompeiopolis, a maritime town of Cilicia. This he did with the greater pleasure, as it was mortifying to Piso, with whom Vonones was an especial favourite, from his presents and obsequious attention to Plancina.

In the following year, A. D. 19, Germanicus visited Egypt, induced by his love of travel and antiquity, and ignorant of the offence which he was giving to Tiberius; for it was one of the arcana of state, established by Augustus, that Egypt was not to be entered by any Roman of high rank without the special permission of the emperor. From Canopus, he sailed up the Nile, gratifying his taste for the marvellous and the old. The ruins of Thebes, the hieroglyphical inscriptions, the vocal statue of Memnon, the pyramids, the reservoirs of the Nile, excited and rewarded his curiosity. He consulted Apis as to his own fortunes, and received the prediction of an untimely end. (Plin. *H. N.* viii. 46.)

On his return to Syria, he found that every thing had gone wrong during his absence. His orders, military and civil, had been neglected or positively disobeyed. Hence arose a bitter interchange of reproaches between him and Piso, whom he ordered to depart from Egypt. Being soon after seized with an attack of illness, he attributed his distemper to the sorcery practised against him by Piso. In accordance with an ancient Roman custom, which required a denunciation of hostility between private individuals as well as between states, in order that they might be fair enemies, Germanicus sent Piso a letter renouncing his friendship. (Suet. *Cal.* 1; Tac. *Ann.* ii. 70.) It is remarkable that a similar custom existed in the middle ages, in the *diffidatio* or *defiance* of feudal chivalry, preparatory to private war. (Allen, *On the Royal Prerogative*, p. 76.) Whether there were any ground for the suspicion of poisoning which Germanicus himself entertained against Piso and Plancina, it is impossible now to decide with certainty. Germanicus seems to have been of a nervous and credulous temperament. He could not bear the sight of a cock, nor the sound of its crow. (Plut. *de Invid. et Od.* 3.) Wherever he met with the sepulchres of illustrious men, he offered sacrifices to their manes. (Suet. *Cal.* 1.) The poisoning which he now suspected was not of a natural kind: it was a *veneficium*, partaking of magic, if we may judge from the proofs by which it was supposed to be evidenced:—pieces of human flesh, charms, and maledictions, leaden plates inscribed with the name of Germanicus, half-burnt ashes moistened with putrid blood, and other sorceries by which lives are said to be devoted to the infernal deities, were found imbedded in the walls and foundations of his house. Feeling his end approaching, he summoned his friends, and called upon them to avenge his foul murder. Soon after, he breathed his last, on the 9th of October, A. D. 19, in the thirty-fourth year of his age, at Epidaphne near Antiocheia. (Tac. *Ann.* ii. 72, 83; *Kal. Antiat.* in Orelli, *Inscript.* vol. ii. p. 401; Dion Cass. lvii. 18; Seneca, *Qu. Nat.* i. 1; Zonar. xi. 2; Joseph. *Ant. Jud.* xviii. 2, 5; Plin. *H. N.* xi. 37, 71; Suet. *Cal.* 1.) His corpse was exposed in the forum at Antiocheia, before it was burnt, and Tacitus candidly admits (ii. 73) that it bore no decisive marks of poison, though Suetonius speaks of livid marks over the whole body, and foam at the mouth, and goes on to report that, after the burning, the heart was found unconsumed among the bones,—a supposed symptom of death by poison.

Germanicus, as he studiously sought popularity by such compliances as lowering the price of corn, walking abroad without military guard, and conforming to the national costume, so he possessed in an extraordinary degree the faculty of winning human affection. The savageness of his German wars fell heavily upon the barbarians, with whom he had no community of feeling. To those who came into personal communication with him, he was a mild-mannered man. Tacitus, whose accounts of his campaigns are full of fire and sword, of wide desolation and unsparing slaughter, yet speaks of his remarkable *mansuetudo in hostes.* In governing his own army his discipline was gentle, and he was evidently averse to harsh measures. He had not that ambition of supreme command, which often accompanies the power of commanding well, nor was he made of that stern stuff which would have enabled him to cope with and control a refractory subordinate officer with the cleverness and activity of Piso. He was a man of sensitive feeling, chaste and temperate, and possessed all the amiable virtues which spread a charm over social and family intercourse. His dignified person, captivating eloquence, elegant and refined taste, cultivated understanding, high sense of honour, unaffected courtesy, frank munificence, and polished manners, befitted a Roman prince of his exalted station, and seemed to justify the general hope that he might live to dispense, as emperor, the blessings of his government over the Roman world. He shines with fairer light from the dark atmosphere of crime and tyranny which shrouds the time that succeeded his death. The comparison between Germanicus and Alexander the Great, which is suggested by Tacitus (*Ann.* ii. 73), presents but superficial resemblances. Where can we find in the Roman general traces of that lofty daring, those wide views, and that potent intellect which marked the hero of Macedon?

The sorrow that was felt for the death of Germanicus was intense. Foreign potentates shared the lamentation of the Roman people, and, in token of mourning, abstained from their usual amusements. At home unexampled honours were decreed to his memory. It was ordered that his name should be inserted in the Salian hymns, that his curule chair, mounted with crowns of oak leaves, should always be set in the public shows, in the

space reserved for the priests of Apollo, that his statue in ivory should be carried in procession at the opening of the games of the Circus, and that the flamines and augurs who succeeded him should be taken from the Julia gens. A public tomb was built for him at Antioch. A triumphal arch was erected in his honour, on Mount Amanus, in Syria, with an inscription recounting his achievements, and stating that he had died for his country; and other monuments to his memory were constructed at Rome, and on the banks of the Rhine. The original grief broke out afresh when Agrippina arrived in Italy with his ashes, which were deposited in the tomb of Augustus. But the Roman people were dissatisfied with the stinted obsequies with which, on this occasion, the ceremony was conducted by desire of Tiberius. (Tac. *Ann.* ii. 83, iii. 1—6.)

By Agrippina he had nine children, three of whom died young, while the others survived him. (*Stemma Drusorum*, vol. i. p. 1077; Suet. *Cal.* 7.) Of those who survived, the most notorious were the emperor Caius Caligula, and Agrippina, the mother of Nero.

He was an author of some repute, and not only an orator but a poet. (Suet. *Cal.* 3; Ov. *Fast.* i. 21, 25, *Ex Pont.* ii. 5, 41, 53, iv. 8, 68; Plin. *H. N.* viii. 42.) Of the Greek comedies (mentioned by Suetonius) which he composed, we have no fragments left, but the remains of his Latin translation of the *Phaenomena* of Aratus evince considerable skill in versification, and are superior in merit to the similar work of Cicero. By some critics the authorship of this work has been, without sufficient cause, denied to Germanicus. (Barth. *Advers.* x. 21.) The early scholia appended to this translation have been attributed, without any certainty, now to Fulgentius, and now to Caesius or Calpulnius Bassus. They contain a citation from Prudentius. We have also fragments of his *Diosemeia* or *Prognostica*, a physical poem, compiled from Greek sources. Of the epigrams ascribed to him, that on the Thracian boy (Mattaire, *Corpus Poetarum*, ii. 1547) has been much admired, but it is an example of a frigid *conceit*. (Burmann. *Anthol. Lat.* ii. 103, v. 41; Brunck. *Analect.* vol. ii. p. 285.) The remains of Germanicus were first printed at Bononia, fol. 1474, then at Venice, fol. 1488 and 1499, in aedibus Aldi. A very good edition was published by the well-known Hugo Grotius, when he was quite a youth, with plates of the constellations, to illustrate the *phaenomena* of Aratus, 4to, Leyden, 1600. There are also editions in the *Carmina Familiae Caesareae*, by Schwarz, 8vo. Coburg, 1715, and by C. F. Schmid, 8vo. Lüneburg, 1728. The latest edition is that of J. C. Orelli, at the end of his Phaedrus, 8vo. Zurich, 1831.

The eventful life and tragic death of Germanicus, embellished by the picturesque narrative of Tacitus, have rendered him a favourite hero of the stage. There is an English play, with the title "Germanicus, a tragedy, by a Gentleman of the University of Oxford," 8vo. London, 1775. Germanicus also gives name to several French tragedies—one by Bursault, which was highly prized by Corneille, a second by the jesuit Dominique de Colonia, a third by Pradon, which was the subject of an epigram by Racine, and a fourth, published by A. V. Arnault in 1816, which occasioned some sensation on its first representation, and was translated into English by George Bernel. (Louis de Beaufort, *Histoire de Caesar Germanicus*, 12mo. Leyden, 1741; *Caesar Germanicus, ein Historisches Gemälde*, 8vo. Stendal, 1796; F. Hoffmann, *Die vier Feldzüge des Germanicus in Deutschland*, 4to. Götting. 1816; Niebuhr, *Lect. on the Hist. of Rom.* vol. ii. Lect. 61.) [J. T. G.]



COIN OF GERMANICUS.

GERMA'NUS. 1. One of the commanders of the expedition sent by the emperor Theodosius II., A. D. 441, to attack the Vandals in Africa. (Prosper. Aquit. *Chron.*)

2. The patrician, a nephew of the emperor Justinian I. He was grown up at the time of Justinian's accession (A. D. 527), for soon after that he was appointed commander of the troops in Thrace, and almost annihilated a body of Antae, a Slavonic nation who had invaded that province. He was sent into Africa on occasion of the mutiny of the troops there under Tzotzas, after the recovery of that province from the Vandals by Belisarius, who had been called away into Sicily by the mutinous temper of the army in that island. Germanus was accompanied by Domnicus, or Domnichus, and Symmachus, men of skill, who were sent with him apparently as his advisers. On his arrival at Carthage (A. D. 534) he found that two thirds of the army were with the rebel Tzotzas (Τζότζας, as Theophanes writes the name; in Procopius it is Stotzas, Στότζας), and that the remainder were in a very dissatisfied state. By his mildness, he assuaged the discontent of his troops; and on the approach of Tzotzas, marched out, drove him away, and overtaking him in his retreat, gave him so decisive a defeat at Κάλλας Βάταρας, i. e. Scalas Veteres, in Numidia, as to put an end to the revolt, and to compel Tzotzas to flee into Mauritania. A second attempt at mutiny was made at Carthage by Maximus; but it was repressed by Germanus, who punished Maximus by crucifying or impaling him at Carthage. Germanus was shortly after (about A. D. 539 or 540) recalled by Justinian to Constantinople. Immediately after his return from Africa he was sent to defend Syria against Chosroes, or Khosru I., king of Persia; but his forces were inadequate for that purpose, and, after leaving a portion of his troops to garrison Antioch, which was, however, taken by Chosroes (A. D. 539 or 540), he withdrew into Cilicia. After this Germanus remained for some time without any prominent employment. Either his ill success in Syria involved him in disgrace, or he was kept back by the hatred of the empress Theodora, the fear of whose displeasure prevented any of the greater Byzantine nobles from intermarrying with the children which Germanus had by his wife Passara (Πασσάρα); and he was obliged (A. D. 545) to negotiate a match between his daughter, who was now marriageable, and Joannes, nephew of Vitalian the Goth, though Joannes

was of a rank inferior to that of his bride. Even this match was not effected without much opposition and grievous threats on the part of the empress. Germanus had another ground of dissatisfaction. His brother Borais or Boraides had on his death left his property to Germanus and his children, to the prejudice of his own wife and daughter, to whom he bequeathed only so much as the law required. The daughter appealed against this arrangement, and the emperor gave judgment in her favour. Thus alienated from his uncle, Germanus and his sons Justin and Justinian, the first of whom had been consul (he is probably the Flavius Justinus who was consul A. D. 540), were solicited to join in the conspiracy of Artabanes, who, after the death of the empress Theodora, was plotting the murder of the emperor Justinian and his general, Belisarius. But their loyalty was proof against the solicitation, and they gave information of the plot. Germanus was nevertheless suspected by the emperor of participation in it, but succeeded in making his innocence clear.

In A. D. 550 Justinian appointed Germanus to the command against the Goths in Italy. He undertook the charge with great zeal, and expended in the collection of a suitable force a larger amount from his private fortune than the emperor contributed from the public revenue. His sons Justin and Justinian were to serve under him, and he was to be accompanied by his second wife, Matasuntha (Ματασοῦνθα), an Ostro-Gothic princess, widow of the Gothic king Vitiges, and granddaughter of the great Theodoric. His liberality and high reputation soon attracted a large army of veterans; many soldiers formerly in the pay of the empire, now in that of the Goths, promised to desert to him, and he had reason to hope that his connection with their royal family would dispose the Goths themselves to submit. The mere terror of his name caused the retreat of a Slavonic horde who had crossed the Danube to attack Thessalonica; and he was on his march, with the brightest prospects, into Italy, when he died, after a short illness, at Sardica in Illyricum. He had, beside the children above mentioned by his first wife, a posthumous son by Matasuntha, called, after him, Germanus. (Procopius, *De Bell. Vandal.* ii. 16—19, *De Bello Persico*, ii. 6, 7, *De Bello Gothico*, iii. 12, 31—33, 37—40, *Hist. Arcana*, c. 5, with the notes of Alemannus; Theophan. *Chronog.* vol. i. p. 316, &c., ed. Bonn.)

3. One of the generals of the emperor Tiberius II. The emperor manifested his esteem for him by giving him his daughter Charito in marriage (A. D. 582), on which occasion he received the title of Caesar. Another daughter of Tiberius was married to Mauricius or Maurice, afterwards emperor. (Theophan. *Chronog.* p. 388, ed. Bonn; Zonar. xiv. 11.)

4. The patrician, contemporary with the emperor Mauricius or Maurice, is perhaps the same as No. 2. Theodosius, the son of Maurice, married his daughter A.D. 602. During the revolt which closed the reign and life of Maurice, Theodosius and Germanus left Constantinople on a hunting excursion, and while absent had some communication with the revolted troops under Phocas, who offered the imperial crown to either or both of them (A. D. 602). On their return to Constantinople, Maurice accused Germanus of conspiring against him, and Germanus in alarm fled to one of the churches in Constantinople. The emperor sent to drag him from his sanctuary, but the resistance of his servants enabled him to escape to the great church. Maurice then caused Theodosius to be beaten with rods, on suspicion of aiding his father-in-law to escape. Germanus, it is said, would have given himself up, but the malcontents in the city would not allow him to do so; and he, in anticipation of Maurice's downfal, tampered with them to obtain the crown. Meantime the army under Phocas approached, and Germanus, probably through fear, went out with others to meet him. Phocas offered him the crown, but he, suspecting the intentions of the rebel, declined it. Phocas having himself become emperor, and being apprehensive of Germanus, first made him a priest (A. D. 603), and afterwards (A. D. 605 or 606), feeling still insecure, put him to death, together with his daughter. (Theophan. *Chronog.* p. 388, 445-456, &c. ed. Bonn; Theophyl. Simocatta, *Hist.* viii. 4, 8, 9, 10, and apud Phot. *Bibl.* cod. 65; Zonar. xiv. 13, 14; Cedren. vol. i. p. 710, ed. Bonn.)

5. Governor of Edessa (A. D. 587) in the reign of the emperor Maurice, was chosen general by the troops who guarded the eastern frontier, and who had, by their mutinous behaviour, put their commander, Priscus, to flight. During the reign of Phocas, we find a Germanus, apparently the same, holding the military command on the same frontier. Narses, a Roman (or Byzantine) general, having revolted and taken possession of Edessa, Germanus was ordered to besiege the town, and was there defeated and mortally wounded (A. D. 604) by a Persian army, which Chosroes or Khosru II., whose assistance the rebel had implored, sent to his relief. (Theophan. *Chronog.* vol. i. p. 451, ed. Bonn; Theophylact. Simocat. *Hist.* iii. 2, 3, and ap. Phot. *Bibl.* cod. 65; Zonar. xiv. 14; Cedren. vol. i. p. 710, ed. Bonn.)

6. AUTISSIODORENSIS, or ST. GERMAIN of AUXERRE, one of the most eminent of the early saints of the Gallic church, lived a little before the overthrow of the western empire. He was born at Auxerre, about A. D. 378, of a good family, and at first followed the profession of the bar. Having embraced the Christian religion, and entered the church, he was ordained deacon by Amator, bishop of Auxerre, and on his death shortly after was unanimously chosen his successor, and held the see from A. D. 418 to 449. He was eminent for his zeal against heresy, his success as a preacher, his holiness, and the miracles which he is said to have wrought. Among the remarkable incidents of his life were his two visits to Britain, the first in or about A. D. 429 and 430; the second in A. D. 446 or 447, shortly before his death, which, according to Bede, took place at Ravenna, in Italy, apparently in A.D. 448. His transactions in Britain were among the most important of his life, especially in his first visit, when he was sent over by a council, with Lupus Trecasenus or Trecassinus (St. Loup of Troyes), as his associate, to check the spread of Pelagianism. He was successful not only in the main object of his mission, but also in repelling in a very remarkable manner an incursion of the Saxons, who were struck with panic by the Britons (who, under the guidance of Germanus, were advancing to repel them), raising a shout of "Alleluia." This incident occurred before the commencement of the Saxon conquest under Hengist, during the first visit of Germanus The writings of Germanus

are unimportant. One of them, which is not now extant, but which Nennius quotes (c. 50), contained an account of the death of the British king, Guortigirnus or Vortigern. (Nennius, *Histor.* c. 30—50; Baeda, *De Sex Aetat.*, and *Hist. Eccles. Gent. Anglor.* i. c. 17—21, *Acta Sanctor. Julii*, 31, vol. vii.

7. Of Constantinople, was the son of the patrician Justinian, who was put to death by the emperor Constantine IV. Pogonatus, by whom Germanus himself was castrated, apparently on account of his murmurs at his father's death. Germanus was translated A. D. 715 from the archbishoprick of Cyzicus, which he had previously held, to the patriarchal see of Constantinople. About two years afterwards he negotiated the abdication of Theodosius III. in favour of Leo III. the Isaurian, with whom he was subsequently involved in a contest on the subject of the use of images in worship. It is probable that some difference between them had commenced before Germanus was called upon to baptize Constantine, the infant son of Leo, afterwards the emperor Constantine V. Copronymus. The infant polluted the baptismal font (whence his surname), and the angry patriarch declared prophetically that "much evil would come to the church and to religion through him." Germanus vehemently opposed the iconoclastic measures of Leo; and his pertinacious resistance occasioned his deposition, A. D. 730. He was succeeded by Anastasius, an opponent of images, and the party of the Iconoclasts obtained a temporary triumph. Germanus died A. D. 740. He was anathematised at a council of the Iconoclasts held at Constantinople A. D. 754, in the reign of Constantine Copronymus; but after the overthrow of that party he was regarded with reverence, and is reckoned both by the Latin and Greek churches as a confessor.

Several works of Germanus are extant. 1. Περὶ τῶν ἁγίων οἰκουμενικῶν συνόδων· πόσαι εἰσι, καὶ πότε καὶ διὰ τί συνηθροίσθησαν· *Of the General Councils; how many they are, and when, and on what account they were assembled.* This work, in an imperfect form, and without the author's name, was, with the Nomocanon of Photius, published by Christopher Justellus, 4to. Paris, 1615: it is also contained in the *Bibliotheca Canonica* of Henry Justellus; but was first given in a complete form, and with the author's name, in the *Varia Sacra* of Le Moyne. 2. *Epistolae.* Three letters addressed to different bishops, are in the *Acta* of the Second Nicene, or Seventh General Council, held A. D. 787. 3. *Homiliae*, included in the Collection of Pantinus (8vo. Antwerp, 1601); the *Auctarium* of Ducaeus, tom. ii.; and the *Novum Auctarium*, and the *Originum rerumque Constantinopolitanarum Manipulus* of Combefis. Latin versions of them are in the various editions of the *Bibliotheca Patrum.* 4. A work mentioned by Photius, but now lost, against those who disparaged or corrupted the writings of Gregory Nyssen. 5. Commentaries on the writings of the pseudo-Dionysius Areopagita. (Theophan. *Chronog.* vol. i. pp. 539, 599—630; Phot. *Bibl.* cod. 233; Zonaras, xiv. 20; Fabric. *Bibl. Gr.* vol. vii. p. 10, vol. viii p. 84, vol. xi. pp. 155—162; Cave, *Hist. Litt.* vol. i. p. 621, ed. Oxford, 1740—43.)

8. Of Constantinople, the younger, was born at Anaplus on the Propontis, and before his elevation to the patriarchate (A. D. 1222) was a monk of piety and learning. Though counted in the succession of the Greek patriarchs of Constantinople, he discharged the functions of his office at Nice, in Bithynia, Constantinople itself being then in the hands of the Latins. He was anxious for the union of the Greek and Latin churches, and wrote to the pope Gregory IX. a letter, of which a Latin version is included among the letters of that pope, and is given, with the version of a letter of Germanus to the cardinals, and the pope's answer, by Matthew Paris. (*Historia Major*, p. 457, &c., ed. Wats, fol. Lond. 1640.) The letters are assigned by Matthew Paris to the year 1237, instead of 1232, which is their proper date. The emperor Joannes Ducas Vataces was also favourable to the union, and a conference was held in his presence by Germanus and some ecclesiastics sent by the pope. A council on the subject was afterwards held (A. D. 1233) at Nymphaea, in Bithynia, but it came to nothing. Oudin affirms that after the failure of this negotiation, Germanus became as hostile to the Romish church as he had before been friendly. According to Cave and Oudin, Germanus was deposed A. D. 1240, restored in 1254, and died shortly after; and their statement is confirmed by Nicephorus Gregoras (*Hist. Byzant.* iii. 1, p. 55, ed. Bonn), who says that he died a little before the election of Theodore Lascaris II., in A. D. 1254 or 1255. According to other statements, founded on a passage in George Acropolita, c. 43, Germanus died A. D. 1239 or 1240.

The writings of Germanus are very numerous, and comprehend, 1. *Epistolae.* Beside those published in the *Historia Major* of Matthew Paris, there are two, *Ad Cyprios*, in the *Monumenta Eccles. Graec.* of Cotelerius, vol. i. p. 462. 2. *Orationes*, and *Homiliae.* These are published, some in the *Homiliae Sacrae* of David Hoeschelius; others in the *Auctarium* of Ducaeus, vol. ii., in the *Auctarium* of Combefis, vol. i., in the collection of Gretser *De Cruce*, vol. ii., and in the *Originum Rerumque CPolitanarum Manipulus* of Combefis, and in some editions of the *Bibliotheca Patrum.* 3. *Decreta.* Three of these are published in the *Jus Graeco-Romanum* of Leunclavius, lib. iii. p. 232, and in the *Jus Orientale* of Bonefidius. 4. *Idiomelum in Festum Annunciationis*, in the *Auctarium* of Combefis. 5. *Rerum Ecclesiasticarum Theoria*, or *Expositio in Liturgiam*, given in Greek and Latin in the *Auctarium* of Ducaeus and the *Graec. Eccles. Monum.* of Cotelerius. There is some difficulty in distinguishing his writings from those of the elder Germanus of Constantinople. Many of his works are unpublished. Fabricius gives an enumeration of them. (Fabric. *Bibl. Gr.* vol. xi. p. 162; Cave, *Hist. Litt.* vol. ii. p. 289; Oudin. *De Script. Ecc.* vol. iii. col. 52, &c.)

8. Of Constantinople, was bishop of Adrianople, and a friend of the emperor Michael Palaeologus, at whose solicitation he was elected patriarch of Constantinople by a synod held A. D. 1267. He unwillingly accepted the office; and resigned it within a few months, and retired to a monastery, in consequence of the opposition made to his appointment, either on the ground of some irregularity in his translation, or more probably of his holding the patriarchate, while his deposed predecessor, Arsenius, was living. He was a learned man, of mild disposition, polished manners, and irreproachable morals. He was afterwards one of the ambassadors of the emperor to the fourteenth General Council, that of Lyon (A. D. 1277), and there supported the union of the Greek and Latin

churches. He does not appear to have left any writings, but the *Decreta* of Germanus II. of Constantinople, contained in the *Jus Graeco-Romanum* of Leunclavius, have been sometimes improperly ascribed to him. (Niceph. Gregor. *Hist. Byzant.* iv. 5, 8; Georg. Phranza, *Chronicon*, i. 3; Fabr. *Bibl. Gr.* vol. xi. p. 170, &c., *L'Art de Vérifier les Dates*.) [J. C. M.]

GERMI'NUS, PAULUS (Παῦλος Γερμῖνος), or PAULUS of MYSIA (Παῦλος ὁ ἐκ Μυσίας), wrote some commentaries on the orations of Lysias. Photius says he had caused the loss of many of that orator's finest productions, by asserting that they were spurious, and thus leading men to neglect them: a remarkable evidence of the credit attached to the judgment of Paulus. Paulus ascribed to Lysias the two pieces Περὶ τῆς Ἰφικράτους δωρεᾶς· *De Dono Iphicratis*. (Phot. *Bibl.* cod. 262; Suidas, s. v. Παῦλος Γερμῖνος; Fabr. *Bibl. Gr.* vol. ii. pp. 766, 770.) [J. C. M.]

GERON (Γέρων), that is, "the old man;" under this name Nereus was worshipped at Gythium in Laconia. (Paus. i. 23. § 8; comp. Hes. *Theog.* 234.) [L. S.]

GERO'NTIUS. 1. A Roman officer (Ammianus calls him "comes") who embraced the party of Magnentius, and was condemned by the emperor Constantius II. when at Arelate (Arles), A. D. 353, to be tortured and banished. (Amm. Marc. xiv. 5.)

2. A Briton, one of the two generals appointed by the usurper Constantine to command his army, after the death of his first generals, Neviogastes and Justinian. The reputation of Gerontius and his colleague (Edovinchus, a Frank) is attested by the fact that Sarus, whom Stilicho had sent to attack Constantine, and who was besieging the usurper in Vienna (Vienne), in Gaul, prepared for a retreat when he heard of their appointment, and escaped with loss and difficulty into Italy (A. D. 408).

When Constans, son of Constantine, whom his father had sent to subdue Spain, returned, after effecting the subjugation of that country, to his father in Gaul, he left Gerontius to guard the passes of the Pyrenees. Being sent back again, he took Justus with him as his general, and this offended the proud spirit of Gerontius, and induced him to revolt (A. D. 408). His first step was to negotiate with the barbarians (probably the Vandals, Alans, and Suevi), who were ravaging Gaul and Spain, and the troubles he excited appear to have recalled Constantine from Italy, whither he had gone apparently, to assist, but really to dethrone Honorius. After his return, he was attacked by Gerontius. The insurgents had driven Constans out of Spain, where Gerontius had declared his friend (or perhaps his servant) Maximus emperor, and left him at Tarragona; and Constans being taken at Vienna (Vienne), was slain by order of Gerontius, and Constantine himself was besieged by Gerontius in Arles. But the approach of an army sent by Honorius, under his general Constantius, obliged Gerontius to raise the siege, and being abandoned by the greater part of his troops, who went over to Constantius, he fled towards Spain. The troops there, however, looking upon him as quite ruined, conspired to kill him. Attacked by superior numbers, he defended himself most resolutely, and killed many of his assailants; but finding escape impossible, he put an end to his own life, after first killing, at their own request, his wife, and a faithful Alan friend or servant, who accompanied him. The wife of Gerontius is expressly said by Sozomen to have been a Christian; the silence of the historian leads us to suppose that Gerontius himself was a heathen. His revolt, by preventing Constantine from holding the barbarians in check, led to the assumption of independence in self-defence by the Britons and Armoricans. (Zosim. vi. 1—6; Oros. v. 22; Prosp. Aquit. *Chron.*; Beda, *Hist. Eccl.* i. 11; Sozom. *H. E.* ix. 12, 13; Olympiod. apud Phot. *Bibl.* cod. 80.) [J. C. M.]

GERO'NTIUS, bishop of Nicomedeia. He was ordained or acted as deacon at Milan under Ambrose [AMBROSIUS], but having asserted that he had in the night seen the she-daemon Onoscelis (i. e. "the ass-legs," so called from her form), had seized her, shaved her head, and set her to grind in the mill, Ambrosius, deeming the relator of such tales unfit for the deaconship, ordered him to remain at home for some time, and purify himself by penitence or penance. Gerontius, instead of obeying, went to Constantinople, and being a man of winning address, made friends at the court there, and obtained by their means the bishoprick of Nicomedeia, to which he was ordained by Helladius, bishop of Caesareia in Cappadocia, for whose son he had, by his interest, procured a high military appointment at court. Ambrose, hearing of his appointment, wrote to Nectarius, bishop of Constantinople (who held that see from A. D. 381 to 397) to depose Gerontius, and so prevent the continuance of so glaring a violation of all ecclesiastical order. Nectarius, however, could effect nothing; but when Chrysostom, two years after his accession to the patriarchate, visited the Asiatic part of his province (A. D. 399), Gerontius was deposed. The people of Nicomedeia, to whom his kindness and attention, shown alike to rich and poor, and the benefits of his medical skill, for which he was eminent, had endeared him, refused to acknowledge his successor, Pansophius, and went about the streets of Nicomedeia and of Constantinople, singing hymns and praying for the restoration of Gerontius. They served to swell the number of the enemies of Chrysostom; and in the synod of the Oak (A. D. 403), Gerontius appeared as one of his accusers. (Sozom. *H. E.* viii. 8; Phot. *Bibl.* cod. 59.) [J. C. M.]

GERO'STRATUS (Γηρόστρατος), king of Aradus, in Phoenicia, was serving, together with the other princes of Phoenicia and Cyprus, in the Persian fleet, under Autophradates, when Alexander, after the battle of Issus, advanced into Phoenicia. But his son Straton hastened to submit to the conqueror, and Gerostratus himself soon after joined Alexander, with the squadron under his command. Several of the other princes did the same, and the opportune accession of this naval force was of the most essential service to Alexander in the siege of Tyre, B. C. 332. (Arrian, ii. 13, 20.) [E. H. B.]

GE'RYON or GERY'ONES (Γηρυόνης), a son of Chrysaor and Calirrhoë, a fabulous king of Hesperia, who is described as a being with three heads, and possessing magnificent oxen in the island of Erytheia. He acts a prominent part in the stories of Heracles. (Apollod. ii. 5. § 10; comp. HERACLES.) [L. S.]

GE'SIUS (Γέσιος), an eminent physician, called

by Stephanus Byzantinus (*s. v.* Γέα) ὁ περιφανέστατος ἰατροσοφίστης, was a native of Gea, a place near Petra, in Arabia, and lived in the reign of the emperor Zenon, A. D. 474—491. He was a pupil of Domnus, whose reputation he eclipsed, and whose scholars he enticed from him by his superior skill. He was an ambitious man, and acquired both riches and honours; but his reputation as a philosopher, though he wished to be considered such, was not very great. (Damascius ap. Suid *s. v.* Γέσιος, and Phot. Cod. 242. p. 352, b. 3, ed. Bekker.) He may perhaps be the physician mentioned by one of the scholiasts on Hippocrates. (Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 343, note.) The little medical work that bears the name of Cassius Iatrosophista has been by some persons attributed to Gesius, but without sufficient reason. (Fabric. *Bibl. Graec.* vol. xiii. p. 170, ed. Vet.) [W. A. G.]

A. GE'SSIUS, known only from coins, from which we learn that he was the chief magistrate at Smyrna during the latter end of the reign of Claudius and the beginning of that of Nero. The following coin has on the obverse the heads of Claudius and Agrippina, the mother of Nero, and on the reverse Nemesis, with Α. ΓΕΣΣΙΟΣ ΦΙΛΩΠΑΤΡΙΣ. The coin was struck by the Smyrnaeans to congratulate Claudius on his marriage with Agrippina.



COIN OF A. GESSIUS.

GESSIUS FLORUS. [FLORUS.]

GESSIUS MARCIA'NUS. [MARCIANUS.]

GETA, HOSI'DIUS, the fabricator of a tragedy entitled *Medea*, extending to 462 verses, of which the dialogue is in dactylic hexameters, the choral portions in anapaestic dimeters cat., the whole, from beginning to end, being a cento Virgilianus, and affording perhaps the earliest specimen in Roman literature of such laborious folly. Our knowledge of the compiler is derived exclusively from the following passage in Tertullian (*de Praescript. Haeret.* c. 39): "Vides hodie ex Virgilio fabulam in totum aliam componi, materia secundum versus, versibus secundum materiam concinnatis. Denique Hosidius Geta Medeam tragoediam ex Virgilio plenissime exsuxit." Although these words do not justify us in asserting positively that Geta was contemporary with Tertullian, it is evident that they in no way support the position assumed by some critics, that he must be considered as the same person with the Cn. Hosidius Geta whose exploits during the reign of Claudius in Mauritania and Britain are commemorated by Dion Cassius (lx. 9, 20), and who appears from inscriptions to have been one of the consules suffecti for A. D. 49.

The drama, as it now exists, was derived from two MSS, one the property of Salmasius (see his notes on Capitolin. *Macrin.* c. 11, and on Trebell. Poll. *Gallien.* c. 8), the other preserved at Leyden, merely a transcript of the former. The first 134 lines were published by Scriverius, in his *Collectanea Veterum Tragicorum*, &c., 8vo. Lug. Bat. 1620, but the piece will be found complete in the *Anthologia Latina* of Burmann, i. 178, or n. 235, ed. Meyer, and in the edition of the *Poetae Latini Minores* of Wernsdorf, as reprinted, with additions, at Paris, 1826, by Lemaire, vol. vii. p. 441. It was at one time absurdly enough supposed to be the Medea of Ovid, a mistake which probably arose from some ignorant confusion of the name Hosidius or *Osidius Geta* with the banishment of *Ovidius* to the country of the *Getae*. [W. R.]

GETA, C. LICI'NIUS, consul B. C. 116, was expelled from the senate by the censors of the following year, who at the same time degraded thirty-one of the other senators. Geta was restored to his rank at a subsequent census, and was himself censor in B. C. 108. (Cic. *pro Cluent.* 42; Val. Max. ii. 9. § 9.) [W. B. D.]

GETA, LU'SIUS, praetorian prefect under Claudius I. A. D. 48. He was superseded during the arrest of the empress Messalina by the freedman Narcissus, and deprived of his prefecture in A. D. 52, by Agrippina, who regarded him as a creature of Messalina's, and attached to her son Britannicus. (Tac. *Ann.* xi. 31, 33, xii. 42.) [W. B. D.]

GETA, L. or P. SEPTI'MIUS, the second son of Septimius Severus and Julia Domna, was born at Milan on the 27th of May, A. D. 189, three years before the elevation of his parents to the purple, and is said to have been named after his paternal grandfather or paternal uncle. Geta accompanied his father to the Parthian war, and, when Caracalla was declared *Augustus* in 198, received from the soldiers the appellation of *Caesar*, which was soon after confirmed by the emperor and the senate. We find him styled *Caesar*, *Pontifex*, and *Princeps Juventutis*, on the medals struck before the beginning of 205, at which time he entered upon his first consulship. His second consulship belongs to 208, when he proceeded along with the army to Britain, and in the following year he received the tribunician power and the title of Augustus, honours equivalent to a formal announcement that he was to be regarded as joint-heir to the throne. Upon the death of Severus, at York, in 211, the brothers returned to Rome, and the rivalry, gradually ripening into hatred, which was well known to have existed between them from their earliest years, was now developed with most unequivocal violence. Even during the journey the elder is said to have made several ineffectual attempts to assassinate his detested colleague; but Geta was so completely aware of his danger, and took such effectual precautions, that he escaped their machinations, while the affection entertained for his person by the soldiers rendered open force impracticable. But, having been at length thrown off his guard by the protestations of Caracalla, who feigned an earnest desire for a reconciliation, and persuaded their mother to invite them both to meet in her chamber without attendants, in order that they might exchange forgiveness, he was murdered by some centurions who had been placed in ambush for the purpose, in the very arms of Julia, who, although covered with the blood of her son, was obliged to smile approbation of the deed, that she might escape a like fate. Geta perished towards the end of February, A. D. 212, in the twenty-third year of his age.

Although Geta was rough in his manners and profligate in his morals, he never gave any indication of those savage passions which have branded

the name of Caracalla with infamy, but, on the contrary, he took delight in the liberal arts and in the society of learned men, and was generally accounted upright and honourable.

After the murder of his brother, Caracalla ordered all his statues to be broken, all inscriptions in his honour to be erased, and all coins bearing his effigy or designation to be melted down. Notwithstanding these measures, many of Geta's medals have come down to us, and the obliteration of a portion of the legend upon some great public monuments, such as the arch of Severus, has served, by attracting attention and inquiry, to keep alive his memory.

As in the case of Commodus, we find a variation in the praenomen. The earlier coins exhibit *Lucius* and *Publius* indifferently, but the former disappears from all the productions of the Roman mint after his first consulship, while both are found together on some of the pieces struck in Greece and Asia. The cause of these changes is quite unknown.



Coin of Caracalla. (See remarks at the end of Caracalla.)



Coin of Geta, exhibiting on the reverse both emperors and the goddess Liberalitas.

(Dion Cass. lxxvi. 2, 7, 11, lxxvii. 1—3, 12; Spartian. *Sever.* 8, 10, 14, 16, 21, *Caracall.*; *Geta*; Herodian. iii. 33, 46, iv. 4—10; Vict. *Caes.* 20, *Epit.* 20, 21; Eutrop. viii. 10.) [W. R.]

GETA, P. SEPTI'MIUS, a brother of Septimius Severus, after having held the offices of quaestor, praetor of Crete, and of Cyrene, was elevated to the consulship in A. D. 203, along with Plautianus [PLAUTIANUS], and appears at one time to have entertained hopes of being preferred to his nephews. He is said to have revealed to the emperor with his dying breath the ambitious schemes of Plautianus, whom he hated, but no longer feared; and it is certain that from this period the influence of the favourite began to wane. (Dion Cass. lxxvi. 2; Spartian. *Sept. Sev.* 8, 10, 14; Gruter, *Corpus Inscripp.* mxcix. 7.) [W. R.]

GIGANTES (Γίγαντες). In the story about the Gigantes or giants, we must distinguish the early legends from the later ones. According to Homer, they were a gigantic and savage race of men, governed by Eurymedon, and dwelling in the distant west, in the island of Thrinacia; but they were extirpated by Eurymedon on account of their insolence towards the gods. (Hom. *Od.* vii. 59, 206, x. 120; comp. Paus. viii. 29. § 2.) Homer accordingly looked upon the Gigantes, like the Phaeacians, Cyclopes, and Laestrygones, as a race of Autochthones, whom, with the exception of the Phaeacians, the gods destroyed for their overbearing insolence, but neither he nor Hesiod knows any thing about the contest of the gods with the Gigantes. Hesiod (*Theog.* 185), however, considers them as divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge was their mother. Later poets and mythographers frequently confound them with the Titans (Serv. *ad Aen.* viii. 698, *Georg.* i. 166, 278; Hor. *Carm.* iii. 4. 42), and Hyginus (*Praef. Fab.* p. 1) calls them the sons of Ge (Terra) and Tartarus. Their battle with Zeus and the Olympian gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said (Apollod. i. 6. § 1, &c.), indignant at the fate of her former children, the Titans, gave birth to the Gigantes, that is, monstrous and unconquerable giants, with fearful countenances and the tails of dragons. (Comp. Ov. *Trist.* iv. 7, 17.) They were born, according to some, in Phlegrae (i. e. burning fields), in Sicily, Campania, or Arcadia, and, according to others, in the Thracian Pallene. (Apollod., Paus. *ll. cc.*; Pind. *Nem.* i. 67; Strab. pp. 245, 281, 330; Schol. *ad Hom. Il.* viii. 479.) It is worthy of remark that Homer, as well as later writers, places the Gigantes in volcanic districts, and most authorities in the western parts of Europe. In their native land they made an attack upon heaven, being armed with huge rocks and the trunks of trees. (Ov. *Met.* i. 151, &c.) Porphyrion and Alcyoneus distinguished themselves above their brethren. The latter of them, who had carried off the oxen of Helios from Erytheia, was immortal so long as he fought in his native land; and the gods were informed that they should not be able to kill one giant unless they were assisted by some mortal in their fight against the monsters. (Comp. Schol. *ad Pind. Nem.* i. 100; Eratosth. *Catast.* 11.) Ge, on hearing of this, discovered a herb which would save the giants from being killed by mortal hands; but Zeus forbade Helios and Eos to shine, took himself the herb, and invited Heracles to give his assistance against the giants. Heracles, indeed, killed Alcyoneus, but as the giant fell on the ground, he came to life again. On the advice of Athena, Heracles dragged him away from his native land, and thus slew him effectually. Porphyrion attacked Heracles and Hera, but was killed by the combined efforts of Zeus and Heracles, the one using a flash of lightning and the other his arrows. (Comp. Pind. *Pyth.* viii. 19 with the Schol.) The other giants, whose number, according to Hyginus, amounted to twenty-four, were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under (volcanic) islands. (Eurip. *Cycl.* 7; Diod. iv. 21; Strab. p. 489; Serv. *ad Aen.* iii. 578.) The fight of the giants with the gods was represented by Phidias on the inside of the shield of his statue of Athena. (Plin. *H. N.* xxxvi. 5. 4.) The origin of the story of the Gigantes must probably be sought for in similar physical phenomena in nature, especially volcanic ones, from which arose the stories about the Cyclopes. [L. S.]

GILDO, or GILDON (the first is the usual form in Latin writers, but Claudian, for metrical reasons, sometimes uses the second), a Moorish chieftain in the latter period of the Western Em-

pire. His father, Nubel, was a man of power and influence "velut regulus," among the Moorish provincials, and left several sons, legitimate and illegitimate, of whom Firmus, Zamma, Gildo, Mascezel (written also Mascizel and Mascezil, and, by Zosimus, Μασκέλδηλος), Dius, Salmaces, and Mazuca, and a daughter, Cyria, are mentioned by Ammianus Marcellinus. Zamma, who was intimate with Count Romanus, was killed by Firmus; and the persecution which this murder provoked Romanus to institute drove Firmus into revolt (A. D. 372). The revolt, in which Firmus was supported by his sister Cyria and by all his brothers, except Gildo, was quelled by the Count Theodosius, father of the emperor Theodosius the Great. Mazuca was mortally wounded and taken in the course of the war, and Firmus destroyed himself. Gildo rendered good service to Theodosius in this war, and thus apparently paved the way for his future advancement.

He subsequently attained the offices of Comes Africae, and Magister utriusque militiae per Africam. If we can trust to an expression of Claudian, that Africa groaned under his government for twelve years, his appointment to these offices must date from about A. D. 386, in the reign of Valentinian II How he acted when Africa was seized by the rebel Maximus, A. D. 387 or 388, is not known; but from his continuing to hold the government of the province after the revolt of Maximus was quelled, it is probable that he continued faithful. The Codex Theodosianus (9. tit. 7. s. 9) shows that he possessed his high offices in A. D. 393. In the war of Theodosius against Arbogastes and Eugenius (A. D. 394), Gildo acted very ambiguously. It is probable that he professed allegiance to Theodosius, but did not send to him any contributions of ships, money, or men. Claudian intimates that Theodosius, irritated by this, proposed to attack him, but was prevented by death.

In A. D. 397 Gildo was instigated by Eutropius the eunuch to transfer his allegiance and that of his province from the western to the eastern empire, and the emperor Arcadius accepted him as a subject. Stilicho, guardian of Honorius, was not disposed quietly to allow this transfer, and the matter was laid before the Roman senate, which proclaimed Gildo an enemy, and denounced war against him. Just about this time, Mascezel, brother of Gildo, either disapproving his revolt, or having had his life attempted by him, fled into Italy, leaving in Africa two sons, who were serving in the army there, and whom Gildo forthwith put to death. Mascezel, who had shown soldierly qualities in the revolt of Firmus, was placed by Stilicho at the head of the troops (apparently 5000 in number, though Zosimus speaks of "ample forces"), sent against Gildo (A. D. 398). Mascezel, who was a Christian, took with him several monks; and his prayers, fastings, and other religious exercises, were very constant. He landed in Africa, and marched to a place between Thebeste in Numidia and Metridera in Africa Proper, where he was met by Gildo, who, though not yet fully prepared for defence, had assembled an irregular army of 70,000 men, partly Roman troops who had revolted with him, partly a motley assembly of African tribes. Mascezel, whose enthusiasm was excited by a dream, in which St. Ambrose, lately deceased at Milan, appeared to him and promised him victory, easily routed the forces of his brother; and Gildo, who had managed to escape to the sea, was driven by contrary winds into the harbour of Tabraca, and being taken and imprisoned, put an end to his own life by hanging himself (A. D. 398).

If any confidence may be placed in the representations of Claudian, Gildo was a tyrant detestable alike for cruelty, lust, and avarice: the poet describes him as worn out with age at the time of his revolt. He was a Pagan, but his wife and his daughter Salvina (who had been married somewhere about A. D. 390 to Nebridius, nephew of Flacilla [FLACILLA], first wife of the emperor Theodosius the Great, and had been left a widow with two children,) were ladies of approved piety, as was also Cyria, sister of Gildo, who had devoted herself to a life of perpetual virginity.

Mascezel did not long survive his brother. He was received by Stilicho on his return with apparent honour and real jealousy, and while crossing a bridge, apparently at Milan, among the retinue of Stilicho, was, by his order, shoved, as if accidentally, into the river, carried away by the stream, and drowned. Orosius regards his death as a divine judgment for his having been puffed up with pride at his victory, and having forsaken the society of the monks and religious persons with whom he before kept company, and especially for having dragged some accused persons out of a church, where they had taken sanctuary. This change of demeanour excites a suspicion that his former exercises of piety were a feint to excite the enthusiasm of his own army, or act upon the superstitious fears of his opponents. (Amm. Marc. xxix. 5; Oros. vii. 36; Zosim. v. 11; Marcellin. *Chron.*; Claudian, *de Bell. Gildon.*, and *de Laudibus Stilichonis*, lib. i.; Hieronymus, *Epist.* lxxxv., *ad Salvinam*, vol. iv. col. 663, ed. Benedict; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. 29.) [J. C. M.]

GILLO. 1. Q. FULVIUS GILLO, a legate of Scipio Africanus I., in Africa, by whom he was sent to Carthage in B. C. 203. Gillo was praetor in B. C. 200, and obtained Sicily as his province. (Liv. xxx. 21, xxxi. 4, 6.)

2. CN. FULVIUS (GILLO), probably a son of the preceding, was praetor in B. C. 167, and had the province of Hispania Citerior. (Liv. xlv. 16.)

GILLUS (Γίλλος), a Tarentine, ransomed the Persian nobles, who had been sent by Dareius Hystaspis on an exploring expedition with DEMOCEDES, and who, on their return from Crotona, had been cast on the Iapygian coast, and reduced to slavery. Dareius offered Gillus any recompence he pleased, whereupon he requested the king's interposition to restore him to his native city, from which he had been banished; and he begged at the same time that this might be effected quietly through the mediation of the Cnidians, between whom and the Tarentines there was friendship, arising probably from their common origin. The attempt to procure his recal was made without success. (Herod. iii. 138; Müller, *Dor.* i. 6. § 12.) [E. E.]

GISCO or GISGO (Γίσκων or Γέσκων). 1. A son of the Hamilcar who was killed in the battle of Himera, B. C. 480. In consequence of the calamity suffered by the Carthaginians under his father's command, Gisco was compelled to quit his native city, and spend his life in exile at Selinus. He was father of the Hannibal who commanded the second Carthaginian expedition to Sicily, B. C. 409. (Diod. xiii. 43; Just. xix. 2.)

2. Son of Hanno, and probably the father of Hamilcar, the adversary of Agathocles. He is mentioned by Diodorus (xvi. 81) as being in exile at the time of the great defeat sustained by the Carthaginians at the river Crimissus (B. C. 339). According to Polyaenus he had been banished, as implicated in the designs of his brother Hamilcar to possess himself of the sovereign power (Polyaen. v. 11, see also Justin. xxii. 7); but it appears that he had previously distinguished himself, both by his courage and skill as a general, and after the disaster just alluded to the Carthaginians thought fit to recal him from exile, and send him, at the head of a fresh army of mercenaries, to restore their affairs in Sicily. But though he succeeded in cutting off two bodies of mercenary troops, in the service of Syracuse, he was unable to prevent the destruction of Mamercus of Catana, and Hicetas of Leontini, the two chief allies of the Carthaginians; and shortly afterwards the ambassadors who had been sent from Carthage succeeded in concluding a treaty with Timoleon, by which the river Halycus was fixed as the boundary of the contending powers (B. C. 338). After this victory we hear no more of Gisco. (Plut. *Timol.* 30—34; Diod. xvi. 81, 82; Justin. xxii. 3, 7.)

3. Commander of the Carthaginian garrison at Lilybaeum, at the end of the first Punic war. (Polyb. i. 66.) It appears that he must have succeeded Himilco in this command, but at what period we are not informed. After the conclusion of peace (B. C. 241), Hamilcar Barca having brought down his troops from Eryx to Lilybaeum, resigned his command in disgust, and left to Gisco the charge of conducting them from thence to Carthage. The latter prudently sent them over to Africa in separate detachments, in order that they might be paid off and disbanded severally; but the Carthaginian government, instead of following this wise course, waited till the whole body were reunited in Africa, and then endeavoured to induce them to compromise the amount due to them for arrears. The consequence was, the breaking out of a general mutiny among them, which ultimately led to the sanguinary civil war known by the name of the Inexpiable. The mutinous troops, to the number of 20,000, having occupied the city of Tunis, only twelve miles from Carthage, Gisco, who during his command in Sicily had made himself highly popular with the army, was deputed to them, with full powers to satisfy all their demands. But this concession came too late. Those who had taken the lead in the meeting, apprehensive of being given up to vengeance, should any composition be effected, now exerted all their endeavours to inflame the minds of the soldiery, and urge them to the most unreasonable demands. Spendius and Matho, two of the most active of the ringleaders, had been appointed generals, and it was at their instigation that the troops, exasperated by an imprudent reply of Gisco to some of their demands, fell upon that general, seized the treasures that he had brought with him, and threw him and his companions into prison. (Polyb. i. 66—70.) From this time the mercenaries, who were joined by almost all the native Africans subject to Carthage, waged open war against that city. Gisco and his fellow-prisoners remained in captivity for some time, until Spendius and Matho, alarmed at the successes of Hamilcar Barca, and apprehensive of the effects which the lenity he had shown towards his prisoners might produce among their followers, determined to cut them off from all hopes of pardon by involving them in the guilt of an atrocious cruelty. For this purpose they held a general assembly of their forces, in which, after alarming them by rumours of treachery, and exasperating them by inflammatory harangues, they induced them to decree, on the proposal of the Gaul Autaritus, that all the Carthaginian prisoners should be put to death. The sentence was immediately executed in the most cruel manner upon Gisco and his fellow-captives, seven hundred in number. (Polyb. i. 79, 80.)

4. Father of Hasdrubal, who was general in Spain, together with Hasdrubal and Mago, the two sons of Hamilcar Barca. (Liv. xxiv. 41; Polyb. ix. 11.) It is not improbable that this Gisco may be the same with the preceding one. Livy also calls the Hamilcar who was governor of Malta at the beginning of the second Punic war, son of Gisco (Liv. xxi. 51); but whether this refers to the same person we have no means of ascertaining.

5. An officer in the service of Hannibal, of whom a story is told by Plutarch (*Fab. Max.* 15), that having accompanied his general to reconnoitre the enemy's army just before the battle of Cannae, Gisco expressed his astonishment at their numbers. To which Hannibal replied: "There is one thing yet more astonishing—that in all that number of men there is not one named Gisco."

6. One of the three ambassadors sent by Hannibal to Philip, king of Macedonia, in B. C. 215, who fell into the hands of the Romans. (Liv. xxiii. 34.) He may perhaps be the same with the preceding.

7. A Carthaginian who came forward in the assembly of the people to harangue against the conditions of peace proposed by Scipio, after the battle of Zama, B. C. 202. Hannibal, who knew that all was lost, and that it was useless to object to the terms offered, when there were no means of obtaining better, forcibly interrupted him, and dragged him down from the elevated position he had occupied to address the assembly; an act which he afterwards excused, by saying, that he had been so long employed in war, he had forgotten the usages of peaceful assemblies. (Liv. xxx. 37.) The same circumstance is related by Polybius (xv. 19), but without mentioning the name of the speaker.

8. Son of Hamilcar (which of the many persons of that name we know not) was one of the chief magistrates at Carthage at the time of the disputes which led to the third Punic war. Ambassadors having been sent from Rome to adjust the differences between the Carthaginians and Masinissa (B. C. 152), the senate of Carthage was disposed to submit to their dictation; but Gisco, by his violent harangues, so inflamed the minds of his hearers against the Romans, that the ambassadors even became apprehensive for their personal safety, and fled from the city. (Liv. *Epit.* xlviii.)

9. Surnamed Strytanus, one of the ambassadors sent from Carthage to Rome, with offers of submission, in order to avert the third Punic war, B. C. 149. (Polyb. xxxvi. 1.) [E. H. B.]

GITIADAS (Γιτιάδας), a Lacedaemonian architect, statuary, and poet. He completed the temple of Athena Poliouchos at Sparta, and ornamented it with works in bronze, from which it was

called the Brazen House, and hence the goddess received the surname of Χαλκιοῖκος. Gitiadas made for this temple the statue of the goddess and other works in bronze (most, if not all of which, seem to have been bas-reliefs on the walls), representing the labours of Heracles, the exploits of the Tyndaridæ, Hephaestus releasing his mother from her chains, the Nymphs arming Perseus for his expedition against Medusa, the Birth of Athena, and Amphitrite and Poseidon. The artist also served the goddess as a poet, for he composed a hymn to her, besides other poems, in the Doric dialect. (Paus. iii. 17. § 3.)

Gitiadas also made two of the three bronze tripods at Amyclae. The third was the work of Callon, the Aeginetan. The two by Gitiadas were supported by statues of Aphrodite and Artemis (Paus. iii. 18. § 5). This last passage has been misinterpreted in two different ways, namely, as if it placed the date of Gitiadas, on the one hand, as high as the first or second Messenian War, or, on the other hand, as low as the end of the Peloponnesian War. The true meaning of Pausanias has been explained by Müller (*Aeginet.* p. 100), and Thiersch (*Epochen*, p. 146, &c., *Anmerk.* p. 40, &c.; comp. Hirt, in the *Amalthea*, vol. i. p. 260). The passage may be thus translated:—"But, as to the things worth seeing at Amyclae, there is upon a pillar a pentathlete, by name Aenetus. * * Of him, then, there is an image and bronze tripods. (But as for the other more ancient tripods, they are said to be a tithe* from the war against the Messenians.) Under the first tripod stands an image of Aphrodite, but Artemis under the second: both the tripods themselves and what is wrought upon them are the work of Gitiadas: but the third is the work of the Aeginetan Callon: but under this stands an image of Cora, the daughter of Demeter. But Aristander, the Parian, and Polycleitus, the Argive, made [other tripods]; the former a woman holding a lyre, namely, Sparta; but Polycleitus made Aphrodite, surnamed 'the Amyclaean.' But these last tripods exceed the others in size, and were dedicated from the spoils of the victory at Aegospotami." That is, there were at Amyclae three sets of tripods, first, those made from the spoils of the (first or second) Messenian War, which Pausanias only mentions parenthetically; then, those which, with the statue, formed the monument of the Olympic victor Aenetus, made by Gitiadas and Callon; and, lastly, those made by Aristander and Polycleitus out of the spoils of the battle of Aegospotami. But in another passage (iv. 14. § 2), Pausanias appears to say distinctly that the tripods at Amyclae, which were adorned with the images of Aphrodite, Artemis, and Cora, were dedicated by the Lacedaemonians at the end of the first Messenian War. There can, however, be little doubt that the words from Ἀφροδίτης to ἐνταῦθα, are the gloss (which afterwards crept into the text) of some commentator who misunderstood the former passage. Another argument that Gitiadas cannot be placed nearly so high as the first Messenian War is derived from the statement of Pausanias (iii. 17. § 6) that the Zeus of Learchus of Rhegium was the *oldest* work in bronze at Sparta.

These difficulties being removed, it is clear from the way in which Gitiadas is mentioned with Callon by Pausanias that he was his contemporary, and he therefore flourished about B. C. 516. [CALLON.] He is the last Spartan artist of any distinction.

His teacher is unknown; but, as he flourished in the next generation but one after Dipoenus and Scyllis, he may have learnt his art from one of their pupils; perhaps from Theodorus of Samos, who lived a considerable time at Sparta. (Hirt. *Gesch. d. Bild. Kunst.* p. 108.) [P. S.]

GLABER, P. VARI'NIUS, praetor, B. C. 73. He was among the first of the Roman generals sent against the gladiator Spartacus [SPARTACUS], and both in his own movements and in those of his lieutenants he was singularly unfortunate. Spartacus repeatedly defeated Glaber, and once captured his war-horse and his lictors. But, although commissioned by the senate to put down the insurrection of the slaves, Glaber had only a hastily levied army to oppose to Spartacus, and a sickly autumn thinned its ranks. (Appian, *B. C.* i. 116; Plut. *Crass.* 9; Frontin. *Strat.* i. 5. § 22) Florus (iii. 20) mentions a Clodius Glaber; compare, however, Plutarch (*l. c.*). [W. B. D.]

GLA'BRIO, a family name of the Acilia Gens at Rome. The Acilii Glabriones were plebeian (Liv. xxxv. 10, 24, xxxvi. 57), and first appear on the consular Fasti in the year B. C. 191, from which time the name frequently occurs to a late period of the empire. The last of the Glabriones who held the consulate was Anicius Acilius Glabrio Faustus, one of the supplementary consuls in A. D. 438.

1. C. ACILIUS GLABRIO, was quaestor in B. C. 203, and tribune of the plebs in 197, when he brought forward a rogation for planting five colonies on the western coast of Italy, in order probably to repair the depopulation caused by the war with Hannibal. (Liv. xxxii. 29.) Glabrio acted as interpreter to the Athenian embassy in B. C. 155, when the three philosophers, Carneades, Diogenes, and Critolaus came as envoys to Rome. [CARNEADES.] (Gell. vii. 14; Plut. *Cat. Maj.* 22; Macrob. *Sat.* i. 5.) Glabrio was at this time advanced in years, of senatorian rank; and Plutarch calls him a distinguished senator (*l. c.*). He wrote in Greek a history of Rome from the earliest period to his own times. This work is cited by Dionysius (iii. 77), by Cicero (*de Off.* iii. 32), by Plutarch (*Romul.* 21), and by the author *de Orig. Gent. Rom.* (c. 10. § 2). It was translated into Latin by one Claudius, and his version is cited by Livy, under the titles of Annales Aciliani (xxv. 39) and Libri Aciliani (xxxv. 14). We perhaps read a passage borrowed or adapted from the work of Glabrio in Appian (*Syriac.* 10). Atilius Fortunatianus (*de Art. Metric.* p. 2680, ed. Putsch) ascribes the Saturnian verse

"Fundit, fugat, prosternit maximas legiones,"

to an Acilius Glabrio. (Krause, *Vet. Hist. Rom. Fragm.* p. 84.)

2. M'. ACILIUS, C. F. L. N. GLABRIO, was tribune of the plebs in B. C. 201, when he opposed the claim of Cn. Corn. Lentulus, one of the consuls of that year, to the province of Africa, which a unanimous vote of the tribes had already decreed to P. Scipio Africanus I. (Liv. xxx. 40.) In the following year Glabrio was appointed commissioner of sacred rites (*decemvir sacrorum*) in the room of M. Aurelius Cotta, deceased (xxxi. 50). He was praetor in B. C. 196, having presided at the Ple

* According to the reading of Jacobs and Bekker, δεκάτην for δέκα.

beian Games in the Flaminian Circus; and from the fines for encroachment on the demesne lands he consecrated bronze statues to Ceres and her offspring Liber and Libera (xxxiii. 25, comp. iii. 55; Cic. *de Nat. Deor.* ii. 24) at the end of 197. Glabrio was praetor peregrinus (Liv. xxxiii. 24, 26), and quelled an insurrection of the praedial slaves in Etruria, which was so formidable as to require the presence of one of the city legions. (Liv. xxxiii. 36.) In B. C. 193 he was an unsuccessful competitor for the consulship, which, however, he obtained in 191. (xxxv. 10, 24.) In this year Rome declared war against Antiochus the Great, king of Syria [ANTIOCHUS III.]; and the commencement of hostilities with the most powerful monarch of Asia was thought to demand unusual religious solemnities. In the allotment of the provinces, Greece, the seat of war, fell to Glabrio; but before he took the field he was directed by the senate to superintend the sacred ceremonies and processions, and to vow, if the campaign were prosperous, extraordinary games to Jupiter, and offerings to all the shrines in Rome. (Liv. xxxvi. 1, 2.)

Glabrio, to whom the senate had assigned, besides the usual consular army of two legions, the troops already quartered in Greece and Macedonia, appointed the month of May and the city of Brundisium as the time and place of rendezvous. From thence he crossed over to Apollonia, at the head of 10,000 foot, 2,000 horse, and 15 elephants, with power, if needful, to levy in Greece an additional force of 5000 men. (Liv. xxxvi. 14; Appian. *Syr.* 17.) He made Larissa in Thessaly his head-quarters, from which, in co-operation with his ally, Philip II., king of Macedonia, he speedily reduced to obedience the whole district between the Cambunian mountain chain and mount Oeta. Limnaea, Pellinaeum, Pharsalus, Pherae, and Scotussa, expelled the garrisons of Antiochus, and his allies the Athamanes; Philip of Megalopolis, a pretender to the crown of Macedonia, was sent in chains to Rome; and Amynander, the king of the Athamanes, was driven from his kingdom. (Liv., Appian, *ll. cc.*)

Antiochus, alarmed at Glabrio's progress, entrenched himself strongly at Thermopylae; but although his Aetolian allies occupied the passes of mount Oeta, the Romans broke through his outposts, and cut to pieces or dispersed his army. Boeotia and Euboea next submitted to Glabrio: he reduced Lamia and Heracleia at the foot of Oeta, and in the latter city took prisoner the Aetolian Democritus, who the year before had threatened to bring the war to the banks of the Tiber. The Aetolians now sent envoys to Glabrio at Lamia. They proposed an unconditional surrender of their nation "to the faith of Rome." The term was ambiguous; Glabrio put the strictest interpretation upon it (comp. Liv. vii. 31), and when the envoys remonstrated, threatened them with chains and the dungeon. His officers reminded Glabrio that their character as ambassadors was sacred, and he consented to grant the Aetolians a truce of ten days. During that time, however, the Aetolians received intelligence that Antiochus was preparing to renew the war. They concentrated their forces therefore at Naupactus, in the Corinthian gulf, and Glabrio hastened to invest the place. (Polyb. xx. 9, 10; Liv. xxxvi. 28.) His march from Lamia to Naupactus lay over the highest ridge of Oeta; a handful of men might have held it against the whole consular army. But the difficulties of the road were all that Glabrio had to contend with, so completely had his stern demeanour and his repeated victories quelled the spirit of the Aetolians. Naupactus was on the point of surrendering to Glabrio, but it was rescued by the intercession of the proconsul, T. Quintius Flamininus, and the besieged were permitted to send an embassy to Rome. After attending the congress of the Achaean cities at Aegium, and a fruitless attempt to procure a recal of the exiles to Elis and Sparta, Glabrio returned to Phocis, and blockaded Amphissa. While yet engaged in the siege, his successor, L. Cornelius Scipio, arrived from Rome, and Glabrio gave up to him the command. (Polyb. xxi. 1, 2; Liv. xxxvi. 35, xxxvii. 6; Appian, *Syr.* 21.) A triumph was unanimously granted to Glabrio, but its unusual splendour was somewhat abated by the absence of his conquering army, which remained in Greece. He triumphed in the autumn of B. C. 190. "De Aetoleis et rege Syriae Antiocho." Glabrio was a candidate for the censorship in B. C. 189. But the party of the nobles which, in 192, had excluded him from the consulship, again prevailed. It was rumoured that a part of the rich booty of the Syrian camp, which had not been displayed at his triumph, might be found in his house. The testimony of his legatus, M. Porcius Cato, was unfavourable to him, and Glabrio withdrew from an impeachment of the tribunes of the plebs, under the decent pretext of yielding to a powerful faction. (Liv. xxxvii. 57; Plut. *Cat. Maj.* 12, 13, 14; Flor. ii. 8. § 10; Aur. Vict. *Vir. Illustr.* 47, 54; Front. *Strat.* ii. 4. § 4; Eutrop. iii. 4; Appian, *Syr.* 17—21.)

3. M'. ACILIUS M'. F. C. N. GLABRIO, son of the preceding, dedicated, as duumvir under a decree of the senate, B. C. 181, the Temple of Piety in the herb-market at Rome. The elder Glabrio had vowed this temple on the day of his engagement with Antiochus at Thermopylae, and his son placed in it an equestrian statue of his father, the first gilt statue erected at Rome (Liv. xl. 34; Val. Max. ii. 5. § 1). Glabrio was one of the curule aediles in B. C. 165, when he superintended the celebration of the Megalensian games (Terent. *Andr. tit. fab.*), and supplementary consul in B. C. 154, in the room of L. Postumius Albinus, who died in his consular year. (Obseq. *de Prod.* 76; Fast. Capit.)

4. M'. ACILIUS GLABRIO, tribune of the plebs. The date of his tribuneship is not ascertained. He brought forward and carried the lex Acilia de Repetundis, which prohibited ampliatio and comperendinatio. (Cic. *in Verr.* Act. Pr. 17, *in Verr.* ii. 1, 9, Pseudo-Ascon. *in Act. I. Verr.* p. 149, *in Act. II. Verr.* p. 165, Orelli.) For the Lex Caecilia mentioned by Valerius Maximus (vi. 9. § 10), we should probably read Lex Acilia. (*Dict. of Antiq. s. v. Repetundae.*)

5. M'. ACILIUS M. F. M. N. GLABRIO, son of the preceding and of Mucia, a daughter of P. Mucius Scaevola, consul in B. C. 133. He married a daughter of M. Aemilius Scaurus, consul in B. C. 115 (Cic. *in Verr.* i. 17), whom Sulla, in B. C. 82, compelled him to divorce. (Plut. *Sull.* 33, *Pomp.* 9.) Glabrio was praetor urbanus in B. C. 70, when he presided at the impeachment of Verres. (Cic. *in Verr.* i. 2.) Cicero was anxious to bring on the trial of Verres during the praetorship of Glabrio

(*Ib.* 18; Pseudo-Ascon. *in Verr.* argum. p. 125, Orelli), whose conduct in the preliminaries and the presidency of the judicium he commends (*in Verr.* Act. ii. v. 29, 63), and describes him as active in his judicial functions and careful of his reputation (*in Verr.* i. 10, 14), although, in a later work (*Brut.* 68), he says that Glabrio's natural indolence marred the good education he had received from his grandfather Scaevola. Glabrio was consul with C. Calpurnius Piso in B.C. 67, and in the following year proconsul of Cilicia (Schol. Gronov. *in Cic. pro Leg. Man.* pp. 438, 442, Orelli), to which, by the Gabinian law [GABINIUS], Bithynia and Pontus were added. (Sal. *Hist.* v. p. 243, ed. Gerlach; Plut. *Pomp.* 30.) He succeeded L. Lucullus in the direction of the war against Mithridates (Dion Cass. xxxv. 14; Cic. *pro Leg. Man.* 2. § 5), but his military career was not answerable to his civil reputation. Glabrio hurried to the East, thinking that Mithridates was already conquered, and that he should obtain an easy triumph. But when, instead of a vanquished enemy, he found a mutinous army and an arduous campaign awaiting him, he remained inactive within the frontiers of Bithynia. (Dion Cass. xxxv. 17; Cic. *pro Leg. Man. l.c.*) Glabrio was indeed worse than inefficient. He directly fomented the insubordination in the legions of Lucullus by issuing, soon after his arrival in Asia, a proclamation releasing Lucullus's soldiers from their military obedience to him, and menacing them with punishment if they continued under his command. (App. *Mithrid.* 90.) Lucullus resigned part of his army to Glabrio (Cic. *pro Leg. Man.* 9), who allowed Mithridates to ravage Cappadocia, and to regain the greater portion of the provinces which the Romans had stripped him of. (Dion Cass. *l.c.*) Glabrio was himself superseded by Cn. Pompey, as soon as the Manilian law had transferred to him the war in the East. In the debate on the doom of Catiline's accomplices in December, B.C. 63, Glabrio declared in favour of capital punishment, before the speech of Cato determined the majority of the senate (Cic. *ad Att.* xii. 21), and he approved generally of Cicero's consulship (*Phil.* ii. 5). He was a member of the college of pontiffs in B.C. 57. (*Har. Resp.* 6, *ad Q. fr.* ii. 1.)

6. M'. ACILIUS GLABRIO, son of the preceding and of Aemilia, daughter of M. Aemilius Scaurus, consul in B.C. 115. Glabrio addressed the judices in behalf of his father-in-law, who was impeached for extortion in B.C. 54. [SCAURUS.] (Ascon. *in Cic. Scaurian.* p. 29, Orelli.) Glabrio was born in the house of Cn. Pompey, B.C. 81, who married his mother after her compulsory divorce from the elder Glabrio [No. 5]. Aemilia died in giving birth to him. (Plut. *Sull.* 33, *Pomp.* 9.) In the civil wars, B.C. 48, Glabrio was one of Caesar's lieutenants, and commanded the garrison of Oricum in Epeirus (Caes. *B.C.* iii. 15, 16, 39). During the African war Glabrio was stationed in Sicily, and at this time, B.C. 46, Cicero addressed to him nine letters (*ad Fam.* xiii. 30—39) in behalf of friends or clients to whom their affairs in Sicily, or the casualties of the civil war, rendered protection important. When Caesar, in B.C. 44, was preparing for the Parthian wars, Glabrio was sent forward into Greece with a detachment of the army, and succeeded P. Sulpicius Rufus in the government of Achaia. He was twice defended on capital charges by Cicero, and acquitted; and during the civil wars, he, in return, was serviceable to his former advocate (Cic. *ad Fam.* vii. 30, 31). In Cic. *ad Fam.* xiii. 50, some editors read, for Aucto, Acilio, and refer it to this Glabrio. (Orelli, *Onom. Tull.* p. 7.)

7. M'. ACILIUS GLABRIO, was consul with Trajan in A.D. 91. The auguries which promised Trajan the empire, predicted death to his colleague in the consulship. To gain the favour of Domitian, Glabrio fought as a gladiator in the amphitheatre attached to the emperor's villa at Alba, and slew a lion of unusual size. Glabrio was first banished and afterwards put to death by Domitian. (Suet. *Dom.* 10; Dion Cass. lxvii. 12, 14; Juv. *Sat.* iv. 94.) [W. B. D.]

GLA'PHYRA (Γλαφύρα), an hetaera, whose charms, it is said, chiefly induced Antony to give the kingdom of Cappadocia to her son Archelaüs, in B.C. 34. (Dion Cass. xlix. 32; App. *Bell. Civ.* v. 7; comp. Vol. I. p. 263.) [E. E.]

GLAUCE (Γλαύκη). 1. One of the Nereides, the name of Glauce being only a personification of the colour of the sea. (Hom. *Il.* xviii. 39.)

2. One of the Danaides. (Apollod. ii. 1. § 5.)

3. An Arcadian nymph. (Paus. viii. 47. § 2.)

4. The wife of Upis, the mother of what Cicero (*de Nat. Deor.* iii. 23) calls the third Diana.

5. A daughter of king Creon of Corinth. Jason, after deserting Medeia, engaged himself to her, but Medeia took vengeance by sending her a wedding garment, the magic power of which burnt the wearer to death. Thus Glauce and even her father perished. (Apollod. i. 9. § 28; Diod. iv. 55; Hygin. *Fab.* 25; comp. Eurip. *Med.*)

6. A daughter of Cychreus of Salamis, who married Actaeus, and became by him the mother of Telamon. (Apollod. iii. 12. § 7.)

7. A daughter of Cycnus, who was slain by the Greeks in the Trojan war, whereupon Glauce became the slave of the Telamonian Ajax. (Dict. Cret. ii. 12, &c.) [L. S.]

GLAU'CIA (Γλαυκία), a daughter of the river-god Scamander. When Heracles went to war against Troy, Deimachus, a Boeotian, one of the companions of Heracles, fell in love with Glaucia. But Deimachus was slain in battle before Glaucia had given birth to the child she had by him. She fled for refuge to Heracles, who took her with him to Greece, and entrusted her to the care of Cleon, the father of Deimachus. She there gave birth to a son, whom she called Scamander, and who afterwards obtained a tract of land in Boeotia, traversed by two streams, one of which he called Scamander and the other Glaucia. He was married to Acidusa, from whom the Boeotian well, Acidusa, derived its name, and had three daughters, who were worshipped under the name of "the three maidens." (Plut. *Quaest. Gr.* 41. [L. S.]

GLAU'CIA, C. SERVI'LIUS, praetor in B.C. 100, co-operated with C. Marius, then consul for the sixth time, and with L. Appuleius Saturninus, tribune of the plebs in the same year. Glaucia held the comitia of the tribes at an irregular time and place, and thus procured the election of Saturninus to the tribuneship. He was candidate for the consulship in the year immediately succeeding his praetorship, although the laws appointed an interval of at least two years. Glaucia was the only praetor who accompanied Saturninus in his flight to the Capitol, and when the fugitives were compelled by want of water to surrender, he perished with him.

Cicero says (*in Cat.* iii. 6) that although Glaucia was not included by the senate in their decree for the execution of Saturninus and his partisans, Marius put him to death on his own authority. (Cic. *Brut.* 62, *pro C. Rabir. perd.* 7, *in Cat.* i. 2, *Philipp.* viii. 5, *de Harusp. Resp.* 24; Schol. Bob. *in Milonian.* p. 277, Orelli; App. *B. C.* i. 28, 32; Val. Max. ix. 7; Plut. *Mar.* 27, 30; Vell. Pat. ii. 12; Flor. iii. 16. § 4.) Cicero compares Glaucia to the Athenian demagogue Hyperbolus (*Brut.* 62), and says that he was the worst of men. He admits, however, that he was eloquent, acute, and witty. (*de Or.* ii. 61, 65.) An anecdote related by Cicero (*pro Rab. Post.* 6. § 14) conveys some notion of Glaucia's manner. He used to tell the plebs, when a rogatio was read to them, to mind whether the words "dictator, consul, praetor, or magister equitum" occurred in the preamble. If so, the rogatio was no concern of theirs: but if they heard the words "and whosoever after this enactment," then to look sharp, for some new fetter of law was going to be forged. Glaucia was the author of a lex de Repetundis of which the fragments are collected by Orelli (*Index Legum*, p. 269), and he introduced a change in the form of comperendinatio. (Cic. *in Verr.* i. 9.) [W. B. D.]

GLAU'CIAS (Γλαυκίας). 1. King of the Illyrians, or rather of the Taulantians, one of the Illyrian tribes. He is first mentioned as bringing a considerable force to the assistance of Cleitus, another Illyrian prince, against Alexander the Great, B. C. 335. They were, however, both defeated, and Cleitus forced to take refuge within the Taulantian territories, whither Alexander did not pursue him, his attention being called elsewhere by the news of the revolt of Thebes. (Arrian, i. 5, 6.) We next hear of Glaucias, nearly 20 years later, as affording an asylum to the infant Pyrrhus, when his father Aeacides was driven out of Epeirus. (Plut. *Pyrrh.* 3; Justin. xvii. 3.) By this measure he gave offence to Cassander, who sought to gain possession of Epeirus for himself, and who in vain offered Glaucias 200 talents to give up the child. Not long after, the Macedonian king invaded his territories, and defeated him in battle; but though Glaucias bound himself by the treaty which ensued to refrain from hostilities against the allies of Cassander, he still retained Pyrrhus at his court, and, in B. C. 307, took the opportunity, after the death of Alcetas, king of Epeirus, to invade that country with an army, and establish the young prince, then 12 years old, upon the throne. (Diod. xix. 67; Plut. *Pyrrh.* 3; Justin. xvii. 3; Paus. i. 11. § 5.) The territories of Glaucias bordered upon those of the Greek cities, Apollonia and Epidamnus; and this proximity involved him in frequent hostilities with those states; in 312 he even made himself master of Epidamnus, by the assistance of the Corcyraeans. (Diod. xix. 70, 78.) The date of his death is not mentioned; but it appears that he was still reigning in B. C. 302, when Pyrrhus repaired to his court, to be present at the marriage of one of his sons. (Plut. *Pyrrh.* 4.)

2. An officer of cavalry in the service of Alexander at the battle of Gaugamela. (Arrian, iii. 11.)

3. (Perhaps the same with the preceding). A follower of Cassander, whom he entrusted with the charge of Roxana and her son Alexander when he confined them as prisoners in the citadel of Amphipolis. After the peace of B. C. 311, Cassander sent secret orders to Glaucias to put both his captives to death, which instructions he immediately obeyed. (Diod. xix. 52, 105.) [E. H. B.]

GLAU'CIAS (Γλαυκίας), a rhetorician of Athens, who appears to have lived in the first century of our aera, but he is mentioned only by Plutarch (*Sympos.* i. 10, 3, ii. 2). [L. S.]

GLAU'CIAS (Γλαυκίας), a Greek physician, belonging to the sect of the Empirici (Galen, *De Meth. Med.* ii. 7, vol. x. p. 142, *Comment. in Hippocr.* "*Epid. VI.*" iii. 29, vol. xvii. pt. ii. p. 94), who lived after Serapion of Alexandria, and before Heracleides of Tarentum, and therefore probably in the third or second century B. C. (Celsus, *De Medic.* i. Praef. p. 5.) Galen mentions him as one of the earliest commentators on the whole of the works of Hippocrates (*Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 196), and he also wrote an alphabetical glossary on the difficult words occurring in the Hippocratic collection. (Erot. *Gloss. Hippocr.* p. 16, ed. Franz.) His commentaries on Hippocrates are several times quoted and referred to by Galen. (*Comment. in Hippocr.* "*De Humor.*" i. Praef. ii. 30, vol. xvi. pp. 1, 324, 327; *Comment. in Hippocr.* "*Epid. VI.*" i. Praef. ii. 65, vol. xvii. pt. i. pp. 794, 992.) It is uncertain whether he is the person quoted by Pliny. (*H. N.* xx. 99, xxi. 102, xxii. 47, xxiv. 91.) Fabricius says he was the master of Heracleides of Tarentum, and Apollonius, but for this statement the writer has not been able to find any authority. (*Bibl. Graec.* vol. xiii. p. 171, ed. Vet.) [W. A. G.]

GLAU'CIAS (Γλαυκίας), a statuary of Aegina, who made the bronze chariot and statue of Gelon, the son of Deinomenes, afterwards tyrant of Syracuse, in commemoration of his victory in the chariot race at Olympia, Ol. 73, B. C. 488. The following bronze statues at Olympia were also by Glaucias:—Philon, whose victory was recorded in the following epigram by Simonides, the son of Leoprepes,—

Πατρὶς μὲν Κορκύρα, Φίλων δ' ὄνομ', εἰμὶ δὲ Γλαύκου
Υἱὸς, καὶ νίκη πὺξ δύ' ὀλυμπιάδας:

Glaucus of Carystus, the boxer, practising strokes (σκιαμαχῶν); and Theagenes of Thasos, who conquered Euthymus in boxing in Ol. 75, B. C. 480 (Paus. vi. 6. § 2). Glaucias therefore flourished B. C. 488—480 (Paus. vi. 9. § 3, 10. § 1, 11. § 3). [P. S.]

GLAU'CIDES (Γλαυκίδης), one of the chief men of Abydus when it was besieged by Philip V. of Macedon, in B. C. 200, and apparently one of the fifty elders whom the people had bound by an oath to slay the women and children and to burn the treasures of the city, as soon as the enemy should have got possession of the inner wall. Glaucides, however, with some others, shrunk from what they had undertaken, and sent the priests with suppliant wreaths to make a surrender of the town to Philip. (Polyb. xvi. 29—34; Liv. xxxi. 17.) [E. E.]

GLAU'CIDES, a Greek statuary, one of those who made "athletas, et armatos, et venatores, sacrificantesque" (Plin. *H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

GLAU'CION, a painter of Corinth, and the teacher of Athenion [ATHENION, No. 1]. (Plin. *H. N.* xxxv. 11. s. 40. § 29.) [P. S.]

GLAUCIPPUS (Γλαύκιππος), a son of the Athenian orator Hyperides, is said by Plutarch

(*Vit.* x. *Orat.* p. 848), who calls him a rhetor, to have written orations, one of which, viz. against Phocion, is mentioned by Plutarch himself. (*Phoc.* 4; comp. Athen. xiii. p. 590; Suid. *s. v.* Γλαύκιππος; Phot. *Bibl. Cod.* 266. p. 495, ed. Bekker.) Whether he is the same as the rhetorician Glaucippus, of whom a fragment is preserved by Seneca (*Controv.* iv. 25), or as the Glaucippus who wrote on the Sacra of the Athenians (Macrob. *Sat.* i. 13), is uncertain. [L. S.]

GLAUCON (Γλαύκων), an Athenian mentioned by Teles (ap. Stob. *Floril.* vol. ii. p. 82. ed Gaisf.), who appears to have borne a distinguished part in the last struggle of the Athenians against Antigonus Gonatas, known by the name of the Chremonidean war, B. C. 263. After its termination he fled, together with Chremonides, to the court of Ptolemy Philadelphus, where he was received with great honour, and rose to a high place in the king's confidence. Droysen (*Hellenism.* vol. ii. p. 206) supposes him to be the same Glaucon that is mentioned by Pythermus (*ap. Athen.* ii. p. 44) as a water-drinker, and who is there called one of the tyrants of the Peiraeeus (ἐν τοῖς Πειραιεῦσι τυραννεύουσι); but this expression is understood by Thirlwall, with more probability, to refer to the thirty tyrants of B. C. 404. (Thirlwall's *Greece*, vol. viii. p. 92 not.) [E. H. B.]

GLAUCON (Γλαύκων), an Athenian, who, together with his brother Glaucus, and Theopompus, father of Macartatus, endeavoured by a forged will to obtain possession of some property, to the exclusion of Phylomache, who was next of kin to the deceased. The forgery was detected, but the attempt was renewed by them successfully in another trial (διαδικασία; see *Dict. of Ant. s. v.*), which placed Theopompus in possession of the property (Dem. *c. Macart.* pp. 1051, 1052). The speech of Demosthenes πρὸς Μακάρτατον was written to recover it for Eubulides, the son of Phylomache. [E. E.]

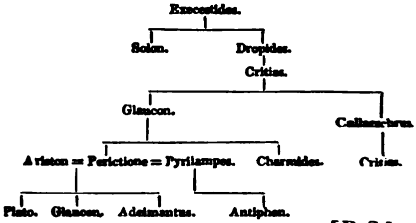
GLAUCON (Γλαύκων), grammarians. 1. An eminent rhapsodist, or expositor of Homer, mentioned by Plato, in conjunction with Metrodorus of Lampsacus, and Stesimbrotus of Thasos. (*Ion.* p. 530, d.; see the notes of Müller and Nitzsch.) 2. A writer on Homer, quoted by Aristotle. (*Poët.* 25: this is one of the passages which Ritter considers as the additions of a later writer: he believes that Glaucon lived after Aristotle.) 3. Of Tarsus, also a writer on Homer, and apparently the head of a grammatical school. He wrote a work entitled γλῶσσαι. (Schol. *ad Hom. Il.* i. 1; Athen. xi. p. 480, f.) 4. Of Teos, a writer on recitation. (Aristot. *Rhet.* iii. 1.) Whether of the above writers, the first and second are the same as either the third or the fourth, or different from either, it is impossible to determine. The first is supposed by some to have been an Athenian, because Plato does not mention his country. (Comp. Villoisin, *Proleg. ad Hom.* p. 25.) [P. S.]

GLAUCON (Γλαύκων), relatives of Plato. 1. The son of Critias, son of Dropides, was also the brother of Callaeschrus, and the father of Charmides and of Plato's mother, Perictione; he was, consequently, uncle to Critias (the tyrant) on the father's side, and to Plato on the mother's side. (Plat. *passim*; Xen. *Mem.* iii. 7. § 1; Heindorf, *ad Plat. Charm.* p. 154.)

2. The son of Ariston, and brother of Plato, who, besides mentioning him elsewhere, makes him one of the speakers in the republic. He is also introduced as a speaker in Xenophon's *Memorabilia* (iii. 6). Suidas (*s. v.* Πλάτων) calls him Glaucus. (See also Diog. Laërt. iii. 4; Plut. *de Frat. Amor.* p. 484, e.) In Plato's *Parmenides* also, Glaucon is one of the speakers; but a doubt has been raised whether this is not a different person, on the ground of an anachronism which the passage contains. Considering, however, the frequency of anachronisms in Plato, it seems most probable that this Glaucon is his brother. (Comp. Heindorf. *ad Plat. Parmen.* p. 126.) There is, perhaps, more doubt about the Glaucon who is one of the speakers in the *Symposium* (p. 172, c.).

It is universally believed that this Glaucon is the Athenian philosopher mentioned by Diogenes Laërtius, as the author of a book containing nine dialogues, entitled, Φειδύλος, Εὐριπίδης, Ἀμύντιχος, Εὔθιας, Λυσιθείδης, Ἀριστοφάνης, Κέφαλος, Ἀναξίφημος, Μενέξενος. Thirty-two other dialogues, which were ascribed to him, are designated as spurious by Diogenes (ii. 124).

The following pedigree represents the relationships above referred to:—



[P. S.]

GLAUCO'NOME (Γλαυκονόμη), one of the daughters of Nereus. (Hes. *Theog.* 256; Apollod. i. 2. § 7. [L. S.]

GLAUCUS (Γλαῦκος). 1. A grandson of Aeolus, son of Sisyphus and Merope, and father of Bellerophontes. (Hom. *Il.* vi. 154; Apollod. i. 9. § 3; Paus. ii. 4. § 2.) He lived at Potniae, despised the power of Aphrodite, and did not allow his mares to breed, that they might be the stronger for the horse race. According to others, he fed them with human flesh, for the purpose of making them spirited and warlike. This excited the anger of Aphrodite or the gods in general, who punished him in this way:—when Acastus celebrated the funeral games of his father, Pelias, at Iolcus, Glaucus took part in them with a chariot and four horses; but the animals were frightened and upset the chariot. (Paus. iii. 18. § 9, v. 17. § 4; Apollod. i. 9. § 28; Nonn. *Dionys.* xi. 143.) According to others, they tore Glaucus to pieces, having drunk from the water of a sacred well in Boeotia, in consequence of which they were seized with madness; others, again, describe this madness as the consequence of their having eaten a herb called hippomanes. (Hygin. *Fab.* 250, 273; Schol. *ad Eurip. Or.* 318, *Phoen.* 1159; Strab. p. 409; Eustath. *ad Hom.* p. 269; Etym. Magn. p. 685. 42; Paus. ix. 8. § 1; Aelian, *H. A.* xv. 25; Virg. *Georg.* iii. 267.) It was believed on the Corinthian isthmus that it was haunted by the shade of Glaucus, who frightened the horses during the race, and was therefore called ταράξιππος. (Paus. vi. 20. § 9.) Glaucus of Potniae (Γλαῦκος Ποτνιεύς) was the title of one of Aeschylus' lost tragedies. (Welcker, *Die Aeschyl. Trilog.* p. 561.

Nachtrag, p. 175, *Die Griech. Tragoed.* vol. i. pp. 30, 52.)

2. A son of Hippolochus, and grandson of Bellerophontes. He was a Lycian prince, and led his hosts from Xanthus to the assistance of Priam in the war with the Greeks. (Hom. *Il.* ii. 875, vi. 206; Herod. i. 147.) He was one of the most eminent heroes on the side of the Trojans, and connected with Diomedes by ties of hospitality, which shows a very early intercourse between the Greeks and Lycians. (Hom. *Il.* vii. 13, xii. 387, xiv. 426, xvi. 492, &c., xvii. 140, &c.) He was slain by Ajax, but his body was carried back to Lycia. (Quint. Smyrn. *Paralip.* iii. 236, iv. 1, &c.)

3. A son of Antenor, fought in the Trojan war, and was slain by the Telamonian Ajax. (Paus. x. 27; Dict. Cret. iv. 7.)

4. One of the numerous sons of Priam. (Apollod. iii. 12. § 13.)

5. A son of the Messenian king Aepytus, whom he succeeded on the throne. He distinguished himself by his piety towards the gods, and was the first who offered sacrifices to Machaon. (Paus. iv. 3. § 6.)

6. One of the sons of the Cretan king Minos by Pasiphaë or Crete. When yet a boy, while he was playing at ball (Hygin. *Fab.* 136), or while pursuing a mouse (Apollod. iii. 3. § 1, &c.), he fell into a cask full of honey, and died in it. Minos for a long time searched after his son in vain, and was at length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison between a cow, which could assume three different colours, and any other object, should find the boy and restore him to his father. Minos assembled his soothsayers, but as none of them was able to do what was required, a stranger, Polyidus of Argos, solved the problem by likening the cow to a mulberry, which is at first white, then red, and in the end black. Polyidus, who knew nothing of the oracle, was thus compelled by his own wisdom to restore Glaucus to his father. By his prophetic powers he discovered that Glaucus had not perished in the sea, and being guided by an owl (γλαῦξ) and bees, he found him in the cask of honey. (Aelian, *H. A.* v. 2.) Minos now further demanded the restoration of his son to life. As Polyidus could not accomplish this, Minos, who attributed his refusal to obstinacy, ordered him to be entombed alive with the body of Glaucus. When Polyidus was thus shut up in the vault, he saw a serpent approaching the dead body, and killed the animal. Presently another serpent came, carrying a herb, with which it covered the dead serpent. The dead serpent was thereby restored to life, and when Polyidus covered the body of Glaucus with the same herb, the boy at once rose into life again. Both shouted for assistance from without; and when Minos heard of it, he had the tomb opened. In his delight at having recovered his child, he munificently rewarded Polyidus, and sent him back to his country. (Comp. Tzetz. *ad Lycoph.* 811; Palaephat. 27; Apollod. iii. 10. § 3; Schol. *ad Eurip. Alcest.* 1; Hygin. *P. A.* ii. 14; Schol. *ad Pind. Pyth.* iii. 96.) The story of the Cretan Glaucus and Polyidus was a favourite subject with the ancient poets and artists; it was not only represented in mimic dances (Lucian, *de Saltat.* 49), but Aeschylus, Sophocles, and Euripides made it the subject of separate dramatic compositions. (Welcker, *Die Griech. Tragoed.* vol. i. pp. 62, 416, vol. ii. p. 767, &c.)

7. Of Anthedon in Boeotia, a fisherman, who had the good luck to eat a part of the divine herb which Cronos had sown, and which made Glaucus immortal. (Athen. vii. c. 48; Claud. *de Nupt. Mar.* x. 158.) His parentage is different in the different traditions, which are enumerated by Athenaeus; some called his father Copeus, others Polybus, the husband of Euboea, and others again Anthedon or Poseidon. He was further said to have been a clever diver, to have built the ship Argo, and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt; he sank to the bottom of the sea, where he was visible to none save to Jason. From this moment he became a marine deity, and was of service to the Argonauts. The story of his sinking or leaping into the sea was variously modified in the different traditions. (Bekker, *Anecdot.* p. 347; Schol. *ad Plat. de Leg.* x. p. 611.) There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by marine monsters, and gave his prophecies. (Paus. ix. 22. § 6.) Fishermen and sailors paid particular reverence to him, and watched his oracles, which were believed to be very trustworthy. The story of his various loves seems to have been a favourite subject with the ancient poets, and many of his love adventures are related by various writers. The place of his abode varies in the different traditions, but Aristotle stated that he dwelt in Delos, where, in conjunction with the nymphs, he gave oracles; for his prophetic power was said by some to be even greater than that of Apollo, who is called his disciple in it. (Schol. *ad Apollon. Rhod.* i. 1310; Tzetz. *ad Lycoph.* 753; Eustath. *ad Hom.* p. 271; Ov. *Met.* xiii. 904, &c.; Serv. *ad Virg. Georg.* i. 437, *Aen.* iii. 420, v. 832, vi. 36; Strab. p. 405.) A representation of Glaucus is described by Philostratus (*Imag.* ii. 15): he was seen as a man whose hair and beard were dripping with water, with bristly eye-brows, his breast covered with sea-weeds, and the lower part of the body ending in the tail of a fish. (For further descriptions of his appearance, see Nonn. *Dionys.* xiii. 73, xxxv. 73, xxxix. 99; Schol. *ad Eurip. Orest.* 318, 364; Stat. *Silv.* iii. 2, 36, *Theb.* vii. 335, &c.; Vell. Pat. ii. 83.) This deified Glaucus was likewise chosen by the Greek poets as the subject of dramatic compositions (Welcker, *Die Aeschyl. Trilogie*, pp. 311, &c., 471, &c., *Nachtrag*, p. 176, &c.), and we know from Velleius Paterculus that the mimus Plancus represented this marine daemon on the stage. [L. S.]

GLAUCUS (Γλαῦκος), the son of Epicydes, a Lacedaemonian, of whom an anecdote is related by Herodotus (vi. 86) that in consequence of his having the highest reputation for justice, a Milesian deposited with him a large sum of money; but when, many years afterwards, the sons of the owner came to demand back their property, Glaucus refused to give up the money, and disclaimed all knowledge of the transaction. Before, however, he ventured to confirm his falsehood by an oath, he consulted the oracle at Delphi, and terrified at the answer he received, immediately restored the deposit. But the god did not suffer the meditated perjury to go unpunished, and the

whole family of Glaucus was exterminated before the third generation. The same story is alluded to by Pausanias (ii. 18, § 2, viii. 7. § 4), and by Juvenal (xiii. 199). [E. H. B.]

GLAUCUS (Γλαῦκος). 1. Of Athens; and 2. of Nicopolis, poets of the Greek Anthology, whose epigrams seem to have been confounded together. The Anthology contains six epigrams, of which the 1st, 2nd, 4th, and 5th are simply inscribed Γλαύκου, the 3rd, Γλαύκου Ἀθηναίου, and the 6th, Γλαύκου Νικοπολίτα. From internal evidence, Jacobs thinks that the 1st and 2nd belong to Glaucus of Nicopolis, and that the 3rd, 4th, and 5th were written by one poet, probably by Glaucus of Athens. These latter three are descriptions of works of art. Perhaps all the epigrams should be ascribed to Glaucus of Athens. (Brunck. *Anal.* vol. ii. pp. 347, 348; Jacobs, *Anth. Graec.* vol. iii. pp. 57, 58, vol. xiii. p. 898; Fabric. *Bibl. Graec.* vol. ii. p. 122, vol. iv. p. 476.)

3. A Locrian, who is mentioned as one of the writers on cookery (ὀψαρτυτικά, Athen. vii. p. 324, a., ix. p. 369, b., xii. p. 516, c., xiv. p. 661, e.; Pollux, vi. 10.)

4. Of Rhegium, sometimes mentioned merely as of Italy, wrote on the ancient poets and musicians (σύγγραμμά τι περὶ τῶν ἀρχαίων ποιητῶν τε καὶ μουσικῶν, Plut. *de Music.* 4, p. 1132, e.). Diogenes Laërtius quotes statements of his respecting Empedocles and Democritus, and says that he was contemporary with Democritus (viii. 52, ix. 38). Glaucus is also quoted in the argument to the Persae of Aeschylus. (Γλαῦκος ἐν τοῖς περὶ Αἰσχύλου μύθων.) His work was also ascribed to the orator Antiphon. (Plut. *Vit. X. Orat.* p. 833, d.)

5. A sophist and hierophant of the Eleusinian mysteries. (Philostrat. *de Sophist.* ii. 20, p. 601.)

6. A writer on the geography and antiquities of Arabia, often quoted by Stephanus Byzantinus, who calls his work sometimes Ἀραβικὴ ἀρχαιολογία, and sometimes Ἀραβικά (*s. v.* Αἴλανον, Γέα, &c.; Vossius, *de Hist. Graec.* pp. 443-4, ed. Westermann.) [P. S.]

GLAUCUS (Γλαῦκος), of Carystus, the son of Demylos, was one of the most celebrated Grecian athletes. He was a περιοδονίκης, having gained one Olympic, two Pythian, eight Nemean, and eight Isthmian victories in boxing. It is said that while still a boy, he refixed a ploughshare which had dropped out of its place by the blows of his fist, without the help of a hammer. His statue at Olympia was made by GLAUCIAS of Aegina. (Müller, *Aeginet.* iii. 4. p. 103; Krause, *Olymp.* p. 292.) [P. S.]

GLAUCUS (Γλαῦκος), artists. 1. Of Chios, a statuary in metal, distinguished as the inventor of the art of soldering metals (κόλλησις). His most noted work was an iron base (ὑποκρητηρίδιον, Herod.; ὑπόθημα, Paus.), which, with the silver bowl it supported, was presented to the temple at Delphi by Alyattes, king of Lydia. (Herod. i. 25.) This base was seen by Pausanias, who describes its construction (x. 16. § 1), and by Athenaeus (v. p. 210, b. c.), who says that it was chased with small figures of animals, insects, and plants. Perhaps it is this passage that has led Meyer (*Kunstgeschichte*, vol. ii. p. 24) and others into the mistake of explaining κόλλησις as that kind of engraving on steel which we call *damascene work*. There is no doubt that it means a mode of uniting metals by a solder or cement, without the help of the nails, hooks, or dovetails (δεσμοί), which were used before the invention of Glaucus. (Pausan. *l. c.*; Müller, in Böttiger's *Amalthea*, vol. iii. p. 25.) Plutarch also speaks of this base as very celebrated. (*De Defect. Orac.* 47, p. 436, a.) The skill of Glaucus passed into a proverb, Γλαύκου τέχνη. (Schol. *ad Plat. Phaed.* p. 13, Ruhnken, pp. 381-2, Bekker.)

Stephanus Byzantinus (*s. v.* Αἰθάλη) calls Glaucus a Samian. The fact is, that Glaucus belonged to the Samian school of art.

Glaucus is placed by Eusebius (*Chron. Arm.*) at Ol. 22, 2 (B. C. 69½). Alyattes reigned B. C. 617—560. But the dates are not inconsistent, for there is nothing in Herodotus to exclude the supposition that the iron base had been made some time before Alyattes sent it to Delphi.

2. Of Lemnos, a distinguished statuary (Steph. Byz. *s. v.* Αἰθάλη), is perhaps the same as the former, for several of the Samian school of artists wrought in Lemnos.

3. Of Argos, was the statuary who, in conjunction with Dionysius, made the works which Smicythus dedicated at Olympia. Glaucus made the statues of Iphitus crowned by Ecocheiria (the goddess of truces), of Amphitrite, of Poseidon, and of Vesta, which Pausanias calls "the greater offerings of Smicythus." Dionysius made "the lesser offerings." (Paus. v. 26. §§ 2—6. [DIONYSIUS.] [P. S.]

GLAUCUS (Γλαῦκος). 1. Called by Arrian (*Anab.* vii. 14) *Glaucias* (Γλαυκίας), the name of the physician who attended on Hephaestion at the time of his death, B. C. 325, and who is said to have been either crucified or hanged by Alexander, for his ill success in treating him. (Plut. *Alex.* c. 72.)

2. Another physician of the same name at Alexandria, who is said to have informed Q. Dellius of a plot formed against him by Cleopatra, probably B. C. 31. (Plut. *Anton.* c. 59.)

3. Another physician of the same name, is quoted by Asclepiades Pharmacion (ap. Galen, *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 743.), and lived in or before the first century after Christ.

4. A physician, about the end of the first century after Christ, mentioned by Plutarch as a contemporary in his treatise *De Sanitate Tuenda* (*init.*).

GLI'CIA or GLY'CIAS, M. CLAU'DIUS, a freedman of P. Claudius Pulcher [CLAUDIUS, No. 13], to whom he was clerk or messenger. When Claudius, after his defeat at Drepana, B. C. 249, was cited by the senate to answer for his misconduct, and commanded to appoint a dictator, he nominated Glicia. (Suet. *Tib.* 2.) The appointment was, however, instantly cancelled, even before Glicia had named his master of the equites. (Fasti. Capit.) His disgrace did not prevent Glicia from appearing at the Great Games in his pretexta as if he had been really dictator. (Liv. *Epit.* xix.) Glicia was afterwards legatus in Corsica, to the consul C. Licinius Varus, B. C. 236, where, presuming to treat with the Corsicans without orders from the senate or the consul, he was first delivered up to the enemy as solely responsible for the treaty, and, on their refusal to punish him, was put to death at Rome. (Dion Cass. fr. 45; Zonar. viii. p. 400. B; Val. Max. vi. 3. 3; Comp. Grot. *de Jur. Bell. et Pac.* ii. 21. § 4.) [W. B. D.]

GLI'CIUS GALLUS. [GALLUS.]

GLO'BULUS, P. SERVI'LIUS, was tribune

of the plebs, B. C. 67. When one of his colleagues, C. Cornelius [C. CORNELIUS], brought forward a rogation which the senate disliked, Globulus laid his tribunitian interdict on its reading by the clerk. (Ascon. in *Cic. pro Cornel.* p. 57, ed. Orelli.) But he appeared as evidence in defence of Cornelius, when impeached for disregarding the interdict. (Ascon. p. 61.) Globulus was praetor of Asia Minor in B. C. 65—64, since he was the immediate predecessor of L. Flaccus (Sall. *Cat.* 45; Cic. *pro Flacc.* 3) in that province. (Cic. *pro Flacc.* 32; Schol. Bob. *pro Flacc.* pp. 233, 245, Orelli.) [W. B. D.]

GLOS. [GAOS]

GLUS (Γλοῦς), an Egyptian, was son of Tamos, the admiral of Cyrus the younger. When Menon, the Thessalian, had persuaded his troops to show their zeal for Cyrus, by crossing the Euphrates before the rest of the Greeks, Glus was sent by the prince to convey to them his thanks and promises of reward. After the battle of Cunaxa he was one of those who announced to the Greeks the death of Cyrus, and he is mentioned again by Xenophon as watching their movements, when, in the course of their retreat, they were crossing the bridge over the Tigris. (Xen. *Anab.* i. 4. § 16, 5. § 7, ii. 1. § 3, 4. § 24.) [E. E.]

GLYCAS, MICHAEL (Μιχαὴλ ὁ Γλυκᾶς), a Byzantine historian, was a native either of Constantinople or Sicily, whence he is often called "Siculus." There are great doubts with regard to the time when he lived. Oudin, Hamberger, and others, are of opinion that he was a contemporary of the last emperors of Constantinople, as may be concluded from letters of his being extant in MS. which are addressed to the last Constantine, who perished in the storm of Constantinople by the Turks in 1453: but it is doubtful whether those letters are really written by him. Walch, Fabricius, Vossius, and Cave, on the contrary, believe that Glycas lived in the twelfth century. However this may be, it is certain that he lived after 1118, because his *Annals* go down to that year. Glycas was probably an ecclesiastic: he possessed an extensive amount of knowledge, and he was acquainted with several languages. His style is generally clear and concise, and he is justly placed among the better Byzantine historians. The *Annals* (βίβλος χρονική) mentioned above are his principal work. They are divided into four parts. The first part treats of the creation of the world: it is a physico-theological treatise; the second part is historical, and contains the period from the Creation to Christ; the third goes from Christ to Constantine the Great; and the fourth from Constantine the Great to the death of the emperor Alexis I. Comnenus, in 1118. It was first published in a Latin translation, by Leunclavius, together with a continuation of the Annals down to the capture of Constantinople, by the editor, Basel, 1572, 8vo. The first part of the work was first published in Greek, with a Latin translation, by Meursius, under the title of "Theodori Metochitae Historiae Romanae a Julio Caesare ad Constantinum Magnum," Lugdun. 1618, 8vo.; and it is also given in the 7th vol. of Meursius' works: Meursius erroneously attributed it to Theodorus Metochita. The whole of the Greek text was first published by Labbe, who took great care in collecting MSS., and added valuable notes, as well as the translation of Leunclavius, which he revised in many places. This edition forms part of the Paris collection of the Byzantines, and appeared at Paris 1660, fol.; it was reprinted at Venice 1729, fol. The best edition is by I. Bekker, in the Bonn collection of the Byzantines, 1836, 8vo.

Besides this historical work, Glycas wrote a great number of letters, mostly on theological subjects; some of them have been published, under the title of "Epistolae sive Dissertationes decem et Graece et Latine, interprete J. Lamio, cum Notis," in the first vol. of J. Lamius, *Deliciae Eruditorum.* (*Dissertatio de Aetate et Scriptis M. Glycae*, in Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, vol. iii. p. 2522; *Vita Glycae*, in Lamius, *Deliciae Eruditorum*; Hamberger, *Zuverlässige Nachrichten von gelehrten Männern*, vol. iv. p. 729, &c.; Cave, *Hist. Lit.* vol. ii. p. 206, &c.; Fabric. *Bibl. Graec.* vol. xi. p. 199.) [W. P.]

GLY'CERA (Γλυκέρα), "the sweet one," a favourite name of *hetairae*. The most celebrated hetairae of this name are, 1. The daughter of Thalassis and the mistress of Harpalus. (Athen. xiii. pp. 586, 595, 605, &c.) [HARPALUS.] 2. Of Sicyon, and the mistress of Pausias. [PAUSIAS.] 3. A favourite of Horace. (Hor. *Carm.* i. 19. 30. iii. 19. 29.)

GLYCE'RIUS, one of the phantom emperors of the latest period of the western empire. Before his accession he held the office of Comes domesticorum, and is described by Theophanes as ἀνὴρ οὐκ ἀδόκιμος ("a man of good reputation"). After the death of the emperor Olybrius and the patrician Ricimer, Glycerius was instigated to assume the empire by Gundibatus or Gundobald the Burgundian, Ricimer's nephew. His elevation took place at Ravenna in March, A. D. 473. His reign was too short, and the records of it are too obscure, for us to form any trustworthy judgment of his character. He showed great respect for Epiphanius, bishop of Ticinum or Pavia, at whose intercession he pardoned some individuals who had incurred his displeasure by some injury or insult offered to his mother. When Widemir, the Ostro-Goth, invaded Italy, Glycerius sent him several presents, and induced him to quit Italy and to march into Gaul, and incorporate his army with the Visi-Goths, who were already settled in that province. This event, which is recorded by Jornandes, is, by Tillemont, but without any apparent reason, placed before the accession of Glycerius. The eastern emperor Leo I., the Thracian, does not appear to have acknowledged Glycerius; and, by his direction, Julius Nepos was proclaimed emperor at Ravenna, either in the latter part of 473 or the beginning of 474. Nepos marched against Glycerius, and took him prisoner at Portus (the harbour of Rome at the mouth of the Tiber), and compelled him to become a priest. He was appointed then, or soon afterward, to the bishoprick of Salona in Dalmatia.

The subsequent history of Glycerius is involved in some doubt. The *Chronicon* of Marcellinus comprehends the notice of his deposition, ordination to the priesthood, and death in one paragraph, as if they had all happened in the same year. But according to Malchus, he was concerned in the death of the emperor Nepos, who, after being driven from Italy by the patrician Orestes, preserved the imperial title, and apparently a fragment of the empire, at Salona, and was killed (A. D. 480) by his own followers, Viator and Ovida or Odiva, of whom the second was conquered and killed the year after by Odoacer. A Glycerius appears among

the archbishops of Milan mentioned by Ennodius, and Gibbon, though with some hesitation, identifies the archbishop with the ex-emperor, and suggests that his promotion to Milan was the reward of his participation in the death of Nepos; but we much doubt whether the two were identical. (Marcellinus, Marius Aventicensis and Cassiodorus, *Chron.*; Jornand. *de Reb. Get.* c. 56, *de Regn. Succ.* p. 58, ed. Lindenbrogii, Hamb. 1611; Malchus and Candidus, apud Phot. *Bibl.* codd. 78, 79; Evagr. *H. E.* ii. 16; Ennod. *Epiphan. Ticin. Vita* and *Carmina* apud Sirmond. *Opera Varia*, vol. i.; *Excerpta Ignoti Auctoris*, subjoined to Amm. Marc., by Valesius and other editors; Eckhel; Tillemont, *Hist. des Emp.* vol. vi.; Gibbon, c. 36.) [J. C. M.]

GLYCIS, JOANNES (Ἰωάννης ὁ Γλύκις), or perhaps also GLYCAS (Γλυκᾶς), patriarch of Constantinople from 1316 to 1320, was a scholar of great learning, and renowned for his oratorical attainments. He was the teacher of Nicephorus Gregoras, the historian, who speaks of him with great praise in several passages of his History. Glycis resigned his office, worn out by age, sickness, and labour, and retired to the convent of Cynotissa, living there upon a small sum of money, which was all that he had reserved for himself out of his extensive property.

Glycis wrote in a superior style, and endeavoured to purify the Greek language from those barbarisms with which it was then crowded. He was not only distinguished as a scholar and divine, but also as a statesman. The emperor sent him as ambassador to Rome, and Glycis wrote an account of his journey thither, of which Nicephorus Gregoras speaks with great praise, but which is unfortunately lost. His other works are, a Greek grammar, extant in MS. in various libraries, entitled Περὶ Ὀρθότητος Συντάξεως. He has also left some minor productions; such as Ἡ παραίτησις τοῦ Πατριαρχείου, in which he explains the motives that induced him to resign the patriarchate, and Ὑπομνηστικὸν εἰς τὸν βασιλέα τὸν ἅγιον, an admonition to the holy emperor, viz. Michael Palaeologus, extant in MSS. in the Royal Library in Paris. (Wharton's *Appendix to Cave's Hist. Lit.* p. 21, ad an. 1316; Fabric. *Bibl. Graec.* vol. xi. p. 520; Jahn, *Anecd. Graeca*, Praef. p. 1.) [W. P.]

GLYCON (Γλύκων). 1. A lyric poet, from whom the Glyconean metre took its name. Nothing remains of him but three lines, which are quoted by Hephaestion in illustration of the metre. (*Ench.* p. 33.)

2. The author of an epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 278; Jacobs, *Anth. Graec.* vol. ii. p. 254, vol. xiii. p. 898.)

3. Another name for the philosopher LYCON. (Diog. Laërt. v. 65.)

4. Of Pergamus, a celebrated athlete, on whom Antipater of Thessalonica wrote an epitaph. (Brunck, *Anal.* vol. ii. p. 126, No. 68; *Anth. Palat.* x. 124; Horat. *Ep.* i. 1, 30.)

5. A grammarian, ridiculed in an epigram by Apollinaris. (Brunck, *Anal.* vol. ii. p. 283, *Anth. Palat.* xi. 399.)

6. Spiridion, or Scyridicus, a rhetorician mentioned by Quintilian (*Inst.* vi. 1. § 41), and frequently by Seneca. (Fabric. *Bibl. Graec.* vol. ii. p. 122, vol. vi. p. 130.) [P. S.]

GLYCON (Γλύκων). 1. An Athenian sculptor, known to us by his magnificent colossal marble statue of Heracles, which is commonly called the "Farnese Hercules." It was found in the baths of Caracalla, and, after adorning the Farnese palace for some time, it was removed, with the other works of art belonging to that palace, to the royal museum at Naples: it represents the hero resting on his club, after one of his labours. The swollen muscles admirably express repose after severe exertion. The right hand, which holds the golden apples, is modern: the legs also were restored by Gulielmo della Porta, but the original legs were discovered and replaced in 1787. The name of the artist is carved on the rock, which forms the main support of the statue, as follows:—

ΓΛΥΚΩΝ
ΑΘΗΝΑΙΟΣ
ΕΠΟΙΕΙ

Though no ancient writer mentions Glycon, there can be no doubt that he lived in the period between Lysippus and the early Roman emperors. The form of the Omega, in his name, which was not used in inscriptions till shortly before the Christian era, fixes his age more definitely, for there is no reason to doubt the genuineness of the inscription. The silence of Pliny suggests a doubt whether Glycon did not live even later than the reign of Titus.

At all events, it seems clear that the original type of the "Hercules Farnese" was the Heracles of Lysippus, of which there are several other imitations, but none equal to the Farnese. One of the most remarkable is the Hercules of the Pitti palace, inscribed ΛΥΣΙΠΠΟΥ ΕΡΓΟΝ, but this inscription is without doubt a forgery, though probably an ancient one. (Winckelmann, *Geschichte d. Kunst*, b. x. c. 3, § 18; Meyer, *Kunstgeschichte*, vol. iii. pp. 58—61; Müller, *Archäol. d. Kunst*, § 129, n. 2. § 160, n. 5; *Mus. Borbon.* vol. iii. pl. 23, 24; Müller, *Denkmäl. d. Alt. Kunst*, vol. i. pl xxxviii.)

The only other remaining work of Glycon is a base in the Biscari museum at Catania, inscribed:

ΓΛΥΚΩΝ ΑΘΗΝΑ
ΙΟΣ ΕΠΟΙΕΙ

(Raoul-Rochette, *Lettre à M. Schorn*, p. 75.)

2. The engraver of a gem in the royal library at Paris. (Clarac, *Déscription des Antiques du Musée Royal*, p. 420.) [P. S.]

GLYCON (Γλύκων), called in some editions of Cicero *Glaucon*, the physician to the consul, C. Vibius Pansa, who upon his death, after the battle of Mutina, April, B. C. 43, was thrown into prison by Torquatus, Pansa's quaestor, upon a suspicion of having poisoned his wounds. (Sueton. *Aug.* 11; comp. Tac. *Ann.* i. 10.) This accusation, however, seems to have been unfounded, as there is extant a letter from M. Brutus to Cicero, in which he earnestly begs him to procure his liberation, and to protect him from injury, as being a worthy man, who suffered as great a loss as any one by Pansa's death, and who, even if this had not been the case, would never have allowed himself to be persuaded to commit such a crime. (Cic. *ad Brut.* 6.) He is perhaps the same person who is quoted by Scribonius Largus. (*De Compos. Medicam.* c. 206.) [W. A. G.]

GNAEUS, or CNEIUS (Γναῖος), an engraver of gems, contemporary with Dioscorides, in the time of Augustus. Several beautiful gems are inscribed with his name. (*Mus. Florent.* vol. ii. tab. 7;

Stosch, *Pierres gravées*, tab. 23; Bracci, tab. 49.) [P. S.]

GNATHAENA (Γνάθαινα), a celebrated Greek hetaera, of whom some witty sayings are recorded by Athenaeus (xiii. p. 585). She wrote a νόμος συσσιτικός, in the same fashion as νόμοι were commonly written by philosophers. It consisted of 323 lines, and was incorporated by Callimachus in his πίναξ τῶν νόμων. [L. S.]

GNESIPPUS (Γνήσιππος), the son of Cleomachus, a Dorian lyric poet, according to Meineke, whose light and licentious love verses were attacked by Chionides, Cratinus, and Eupolis. The passages quoted by Athenaeus seem, however, to bear out fully the opinion of Welcker, that Gnesippus was a tragic poet, and that the description of his poetry given by Athenaeus (παιγνιαγράφου τῆς ἱλαρᾶς μούσης) refers to his choral odes. (Athen. xiv. p. 638, d. e.; Meineke, *Frag. Com. Graec.* vol. ii. pp. 7, 27—29; Welcker, *die Griech. Trag.* vol. iii. pp. 1024—1029.) [P. S.]

GNIPHO, M. ANTO'NIUS, a distinguished Roman rhetorician, who lived in the last century before the Christian aera. He was born in B. C. 114, and was a native of Gaul, but studied at Alexandria. He was a man of great talent and extraordinary memory, and was thoroughly acquainted with Greek as well as Roman literature, and he is further praised as a person of a kind and generous disposition. After his return from Alexandria, he taught rhetoric at first in the house of J. Caesar, who was then a boy, and afterwards set up a school in his own house. He gave instruction in rhetoric every day, but declaimed only on the nundines. Many men of eminence are said to have attended his lectures, and among them Cicero, when he was praetor. He died in his fiftieth year, and left behind him many works, though Ateius Capito maintained that the only work written by him was *De Latino Sermone*, in two books, and that the other treatises bearing his name were productions of his disciples. (Suet. *De Illustr. Gram.* 7; Macrob. *Sat.* iii. 12.) Schütz, in his preface to the *Rhetorica ad Herennium* (p. 23, &c.), endeavours to show that that work is the production of M. Antonius Gnipho; but this is only a very uncertain hypothesis. [CICERO, p. 727.] [L. S.]

GNOSI'DICUS (Γνωσίδικος), the fourteenth in descent from Aesculapius, the elder son of Nebrus, the brother of Chrysus, and the father of Hippocrates I., Podalirius II., and Aeneius. He lived probably in the sixth century B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. Vet.; Poeti *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770.) [W. A. G.]

GOBIDAS. [COBIDAS.]

GO'BRYAS (Γωβρύας). 1. A noble Assyrian, who, in Xenophon's *Cyropaedeia*, goes over to Cyrus, and renders him various important services (iv. 6, v. 2, vii. 5, viii. 4).

2. A noble Persian, one of the seven conspirators against Smerdis the Magian. When the attack was made, and Smerdis fled to his chamber, he was pursued by Dareius and Gobryas. In the darkness of the room Dareius was afraid to strike at the Magian, lest he should kill Gobryas; but Gobryas perceiving his hesitation, exclaimed, "Drive your sword through both of us." Dareius struck, and fortunately pierced only the Magian. (Herod. iii. 70, 73, 78; Plut. *Oper.* vol. ii. p. 50, e., and Wyttenbach's Note; Justin. i. 9; Val. Max. iii. 2, ext. § 2; Aristeid. vol. i. p. 502, vol. ii. p. 236.) Gobryas accompanied Dareius into Scythia, and discovered the true meaning of the symbolical defiance of the Scythians. (Herod. iv. 132, 134.) He was doubly related to Dareius by marriage: Dareius married the daughter of Gobryas, and Gobryas married the sister of Dareius; and one of his children by her was Mardonius. (Herod. vii. 2, 5.)

3. One of the commanders of the army with which Artaxerxes II. met his brother Cyrus. (Xenoph. *Anab.* i. 7. § 12.) [P. S.]

GOLGUS (Γόλγος), a son of Adonis and Aphrodite, from whom the town of Golgi, in Cyprus, was believed to have derived its name. (Schol. *ad Theocrit.* xv. 100.) [L. S.]

GO'NATUS ANTI'GONUS. [ANTIGONUS.]

GO'NGYLUS (Γογγύλος). 1. Of Eretria, was the agent by whose means Pausanias entered into communication with Xerxes, B. C. 477. To his charge Pausanias entrusted Byzantium after its recapture, and the Persian prisoners who were there taken, and who, by his agency, were now allowed to escape, and (apparently in their company) he also himself went to Xerxes, taking with him the remarkable letter from Pausanias, in which he proposed to put the Persian king in possession of Sparta and all Greece, in return for marriage with his daughter. (Thuc. i. 129; Diod. xi. 44; Nepos. *Paus.* 2.)

Xenophon, on his arrival in Mysia with the Cyrean soldiers (B. C. 399), found Hellas, the widow of this Gongylus, living at Pergamus. She entertained him, and, by her direction, he attacked the castle of Asidates, a neighbouring Persian noble. She had borne her husband two sons, Gorgion, and another Gongylus, the latter of whom, on finding Xenophon endangered in his attempt, went out, against his mother's will, to the rescue, accompanied by Procles, the descendant of Demaratus. (Xen. *Anab.* vii. 8. §§ 8, 17.) These two sons, it further appears (Xen. *Hell.* iii. 1. § 6), were in possession of Gambrium and Palaegambrium, Myrina and Grynium, towns given by the king to their father in reward for his treachery. On Thibron's arrival with the Lacedaemonian forces, and the incorporation, shortly after the above occurrence, of the Cyrean troops with them, they, with Eurysthenes and Procles, placed their towns in his hands, and joined the Greek cause.

2. A Corinthian captain, who in the eighteenth year of the Peloponnesian war, B. C. 414, took charge of a single ship of reinforcements for Syracuse. He left Leucas after Gylippus, but, sailing direct for Syracuse itself, arrived there first. It was a critical juncture: the besieged were on the point of holding an assembly for discussion of terms of surrender. His arrival, and his news of the approach of Gylippus, put a stop to all thought of this; the Syracusans took heart, and presently moved out to support the advance of their future deliverer. Thucydides seems to regard this as the moment of the turn of the tide. On the safe arrival of Gongylus at that especial crisis depended the issue of the Sicilian expedition, and with it the destiny of Syracuse, Athens, and all Greece. Gongylus fell, says Plutarch, in the first battle on Epipolae, after the arrival of Gylippus. (Thuc. vii. 2; Plut. *Nicias*, 19.) [A. H. C.]

GORDIA'NUS, the name of three Roman emperors, father, son, and grandson.

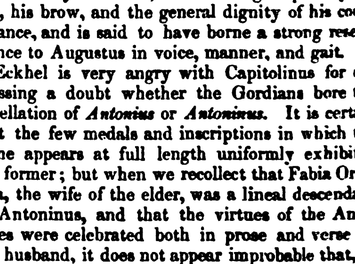
1. M. ANTONIUS GORDIANUS, surnamed AFRICANUS, the son of Metius Marullus and Ulpia Gordiana, daughter of Annius Severus, traced his descent by the father's side from the Gracchi, by the mother's from the emperor Trajan, and married Fabia Orestilia, the great grand-daughter of Antoninus. His ancestors had for three generations at least risen to the consulship, a dignity with which he himself was twice invested. His estates in the provinces were believed to be more extensive than those of any other private citizen: he possessed a suburban villa of matchless splendour on the Praenestine way, and inherited from his great grandfather the house in Rome which had once belonged to the great Pompeius, had afterwards passed into the hands of M. Antonius, and still bore the name of the Domus Rostrata, derived from the trophies captured in the piratical war, which decorated its vestibule when Cicero wrote the second Philippic. Gordianus in youth paid homage to the Muses, and among many other pieces composed an epic in thirty books, called the *Antoninias*, the theme being the wars and history of the Antonines. In maturer years he declaimed with so much reputation that he numbered emperors among his audiences; his quaestorship was distinguished by profuse liberality; when aedile he far outstripped all his predecessors in magnificence, for he exhibited games every month on the most gorgeous scale at his own cost; he discharged with honour the duties of a praetorian judge; in his first consulship, A. D. 213, he was the colleague of Caracalla; in his second of Alexander Severus; and soon afterwards was nominated proconsul of Africa, to the great joy of the provincials. Nor was his popularity unmerited. In all things a foe to excess, of gentle and affectionate temper in his domestic relations, he expended his vast fortune in ministering to the enjoyment of his friends and of the people at large, while his own mode of life was of the most frugal and temperate description, and the chief pleasure of his declining years was derived from the study of Plato, Aristotle, Cicero, and Virgil.

The spirit of resistance excited in every region of the empire by the tyranny of Maximinus was first kindled into open rebellion in Africa by the flagrant injustice of the imperial procurator, who sought to gain the favour of his master by emulating his oppression. Some noble and wealthy youths of Tisdrus, whom he had condemned to pay a fine which would have reduced them to indigence, collecting together their slaves and rustic retainers, sent them forwards by night to the city, commanding them to mix with the crowd, so as not to excite suspicion, while they themselves entered the gates at day-break, and boldly repaired to the presence of the officer of the revenue, as if for the purpose of satisfying his demands. Seizing a favourable moment, they plunged their daggers into his heart, while the soldiers who rushed forwards to the rescue were instantly assailed by the peasants, and destroyed or put to flight. The conspirators, feeling that their offence was beyond forgiveness, determined to identify some one of conspicuous station with their enterprise. Hurrying to the mansion of the venerable Gordianus, now in his eightieth year, they burst into his chamber, and before he could recover from his surprise, invested him with a purple robe, and hailed him as Augustus. While the ringleaders were explaining the event of the morning, and bidding him choose between death upon the spot and the imperial dignity accompanied by distant and doubtful danger, the whole city had assembled at his gates, and with one voice saluted him as their sovereign. Gordianus, perceiving that resistance was fruitless, yielded to the wishes of the multitude; and all the chief cities of Africa having ratified the choice of Tisdrus, he was escorted a few days afterwards to Carthage in a sort of triumphal procession, and saluted by the title of Africanus. From thence he despatched letters to Rome, announcing his elevation, inveighing at the same time against the cruelty of Maximinus, recalling those whom the tyrant had banished, and promising not to fall short of the liberality of his predecessors in largesses to the soldiers and populace.

The senate and all Rome received the intelligence with enthusiastic joy, the election was at once confirmed, Gordianus and his son were proclaimed Augusti. The hatred long suppressed now found free vent, Maximinus was declared a public enemy, his statues were cast down, and his name was erased from all public monuments. Italy was divided into districts, twenty commissioners were appointed to raise armies for its defence, and the most energetic measures were adopted to secure the co-operation of the distant provinces. Meanwhile, affairs at Carthage had assumed a very unexpected aspect. A certain Capellianus, procurator of Numidia, who had long been on bad terms with Gordianus, and had been recently suspended by his orders, refused to acknowledge his authority, and collecting a large body of the well-trained forces who guarded the frontier, hastened towards the capital. The new prince could oppose nothing except an effeminate crowd, destitute alike of arms and discipline. Such a rabble was unable for a moment to withstand the regular troops of Capellianus. The son of Gordianus, after vainly attempting to rally the fugitives, perished in the field; and his aged father, on receiving intelligence of these disasters, died by his own hands, after having enjoyed a sort of shadow of royalty for less than two months.

The elder Gordianus was a man of ordinary stature, with venerable white hair, a full face rather ruddy than fair, commanding respect by his eye, his brow, and the general dignity of his countenance, and is said to have borne a strong resemblance to Augustus in voice, manner, and gait.

Eckhel is very angry with Capitolinus for expressing a doubt whether the Gordians bore the appellation of *Antonius* or *Antoninus*. It is certain that the few medals and inscriptions in which the name appears at full length uniformly exhibited the former; but when we recollect that Fabia Orestilia, the wife of the elder, was a lineal descendant of Antoninus, and that the virtues of the Antonines were celebrated both in prose and verse by her husband, it does not appear improbable that, in common with many other emperors, he may have



COIN OF GORDIANUS I.

assumed the designation in question during the brief period of his sway.

2. M. ANTONIUS GORDIANUS, eldest son of the foregoing and of Fabia Orestilla, was born in A. D. 192, was appointed legatus to his father in Africa, was associated with him in the purple, and fell in the battle against Capellianus, as recorded above, in the forty-sixth year of his age.

Less simple in his habits, and less strict in his morality than his parent, he was nevertheless respected and beloved both in public and private life, and never disgraced himself by acts of ostentatious profligacy, although he left upwards of sixty children by various mistresses, and enjoyed the somewhat questionable distinction of being selected by the favour of Elagabalus to fill the office of quaestor. He became praetor under the more pure auspices of Alexander, and acquitted himself with so much credit as a judge, that he was forthwith, at a very early age, promoted to the consulship. Several light pieces in prose and verse attested his love of literature, which he imbibed in boyhood from his preceptor, Serenus Sammonicus, whose father had accumulated a library of sixty thousand volumes, which the son inherited, and on his death bequeathed to his pupil.

No period in the annals of Rome is more embarrassed by chronological difficulties than the epoch of the two Gordians, in consequence of the obscurity, confusion, and inconsistency which characterise the narratives of the ancient historians, insomuch that we shall find six weeks, a hundred days, six months, one year, two years, and even six years, assigned by conflicting authorities as the limits of their reign, while in like manner Balbinus, with Pupienus, are variously stated to have occupied the throne for twenty-two days,—for three months,—for one year,—or for two years. Without attempting to point out the folly of most of these assertions, it will be sufficient to state that Eckhel has proved in the most satisfactory manner that the revolt in Africa against Maximinus must have taken place in A. D. 238, probably about the beginning of March, and that the death of the two Gordians happened in the middle of April, after a reign of six weeks, while the assassination of Balbinus and Pupienus, with the accession of the third Gordian, could not have been later than the end of the following July. Our limits do not permit us to enter into a minute investigation of these, but it may be useful to indicate the nature of the arguments which seem to establish the above conclusions:—

1. The accession of Maximinus is known to have taken place in the middle of the year A. D. 235, and copper coins are still extant issued by the senate with the usual stamp (S. C.), struck when he was tribune for the fourth time, which therefore cannot belong to an earlier date than the beginning of A. D. 238.

2. Upon receiving intelligence of the proceedings in Africa, the senate at once acknowledged the Gordians, threw down the statues of Maximinus, and declared him a public enemy. Hence it is manifest that they would issue no money bearing his effigy after these events, which must therefore belong to some period later than the beginning of A. D. 238.

3. It is known that the third Gordian was killed about the month of March, A. D. 244, and numerous coins are extant, struck in Egypt, commemorating the seventh year of his reign. But since the Egyptians calculated the commencement of their civil year, and consequently the years of a sovereign's reign, from the 29th of August, they must have reckoned some period prior to the 29th of August, A. D. 238, as the first year of the third Gordian's reign.

Hence the elevation of the first two Gordians, their death, the death of Maximinus, the accession and death of Balbinus with Pupienus, and the accession of the third Gordian, must all have fallen between the 1st of January and the 29th of August, A. D. 238.



COIN OF GORDIANUS II.

3. M. ANTONIUS GORDIANUS, according to most of the authorities consulted by Capitolinus, was the son of a daughter of the elder Gordianus, although some maintained that he was the son of the younger Gordianus. Having been elevated to the rank of Caesar, under circumstances narrated in the life of Balbinus [BALBINUS], after the murder of Balbinus and Pupienus by the praetorians a few weeks afterwards, in July A. D. 238, he was proclaimed Augustus, with the full approbation of the troops and the senate, although at this time a mere boy, probably not more than fifteen years old. The annals of his reign are singularly meagre. In the consulship of Venustus and Sabinus (A. D. 240), a rebellion broke out in Africa, but was promptly suppressed. In 241, which marks his second consulship, the young prince determined to proceed in person to the Persian war, which had assumed a most formidable aspect, but before setting out married Sabinia Tranquillina, the daughter of Misitheus [MISITHEUS], a man distinguished for learning, eloquence, and virtue, who was straightway appointed praefect of the praetorium, and became the trusty counsellor of his son-in-law in all matters of importance. By their joint exertions, the power of the eunuchs, whose baneful influence in the palace had first acquired strength under Elagabalus and been tolerated by his successor, was at once suppressed.

In 242 Gordianus, having thrown open the temple of Janus with all the ancient formalities, quitted Rome for the East. Passing through Moesia, he routed and destroyed some barbarous tribes upon the confines of Thrace, who sought to arrest his progress; crossing over from thence to Syria, he defeated Sapor in a succession of engagements, and compelled him to evacuate Mesopotamia, the chief merit of these achievements being probably due to Misitheus, to whom they were, with fitting modesty, ascribed in the despatches to the senate. But this prosperity did not long endure: Misitheus perished by disease, or, as many historians have asserted, by the treachery of Philip, an Arabian, who, in an evil hour, was chosen by the prince to supply the place of the trusty friend whom he had lost. Philip, from the moment of his elevation, appears to have exerted every art to

prejudice the soldiers against their sovereign. He contrived that the supplies destined for the use of the camp should be intercepted or sent in a wrong direction, and then aggravated the discontent which arose among the troops by attributing these disasters to the carelessness and incapacity of the emperor. At length he so roused their passions by artful misrepresentations, that the legions rising tumultuously, attacked Gordianus as the cause of their sufferings; and having gained possession of his person, first deposed, and then put him to death. The narrative of the circumstances attending this event, as recorded by Capitolinus, is evidently largely mingled with fable, but no doubt exists as to the manner in which Gordian perished, nor of the treachery by which the deed was accomplished.

Of a lively but tractable disposition, endowed with high abilities, of amiable temper and winning address, Gordian had gained the hearts of all, and was the idol alike of the senate, the people, and the armies, until betrayed by the perfidy of his general. So well aware was Philip of the popularity of his victim, that, instead of commanding his statues to be thrown down, and his name to be erased from public monuments, as was the common practice under such circumstances, he requested the senate to grant him divine honours, announcing in his despatch that the young prince had died a natural death, and that he himself had been chosen unanimously to fill the vacant throne.

Gordian was buried near Castrum Circesium or Cercusium, in Mesopotamia, and an epitaph, enumerating his exploits, was engraved upon the tomb in Greek, Latin, Persian, Hebrew, and Egyptian characters. The inscription itself is said to have been destroyed by Licinius, but the sepulchre, which formed a conspicuous object as viewed from the surrounding country, was still to be seen in the days of Julian (A. D. 363), as we are told by Ammianus Marcellinus, who calls the spot *Zaitha*, or the olive-tree.

(Capitolin. *Maximin. duo*, *Gordiani tres*; Herodian, lib. vii. viii.; Victor, *de Caes.* xxvi. xxvii., *Epit.* xxvi. xxvii.; Eutrop. ix. 2; Amm. Marc. xxiii. 5. § 7; Zosim. i. 14—16, 19, iii. 14; Eckhel, vol. vii. p. 293.) [W. R.]



COIN OF GORDIANUS III.

GO'RDIUS (Γόρδιος), an ancient king of Phrygia, and father of Midas, is celebrated in history, through the story of the Gordian knot. According to tradition, he was originally a poor peasant, but was destined to occupy a kingly throne, as was indicated by a prodigy which happened to him. One day, while he was ploughing, an eagle came down and settled on his yoke of oxen, and remained there till the evening. Gordius was surprised at the phenomenon, and went to Telmissus to consult the soothsayers of that place, who were very celebrated for their art. Close by the gates of the town he met a Telmissian girl, who herself possessed prophetic powers. He told her what he had come for, and she advised him to offer up sacrifices to Zeus βασιλεύς at Telmissus. She herself accompanied him into the town, and gave him the necessary instructions respecting the sacrifices. Gordius, in return, took her for his wife, and became by her the father of Midas. When Midas had grown up to manhood, internal disturbances broke out in Phrygia, and an oracle informed the inhabitants that a car would bring them a king, who should at the same time put an end to the disturbances. When the people were deliberating on these points, Gordius, with his wife and son, suddenly appeared riding in his car in the assembly of the people, who at once recognised the person described by the oracle. According to Arrian (*Anab.* ii. 3), the Phrygians made Midas their king, while, according to Justin (xi. 7), who also gives the oracle somewhat differently, and to others, Gordius himself was made king, and succeeded by Midas. The new king dedicated his car and the yoke to which the oxen had been fastened, to Zeus βασιλεύς, in the acropolis of Gordium, and an oracle declared that, whosoever should untie the knot of the yoke, should reign over all Asia. It is a well-known story, that Alexander, on his arrival at Gordium, cut the knot with his sword, and applied the oracle to himself. (Comp. Curt. iii. 1. § 15; Plut. *Alex.* 18; Strab. xii. p. 568; Aelian, *V. H.* iv. 17.) [L. S.]

GO'RDIUS, a Cappadocian by birth, the instrument of Mithridates Eupator VI. in his attempts to annex Cappadocia to Pontus. Gordius was employed by him, in B. C. 96, to murder Ariarathes VI. king of Cappadocia [ARIARATHES, No. 6]. He was afterwards tutor of a son of Mithridates, whom, after the murder of Ariarathes VII. he made king of Cappadocia. Gordius was sent as the envoy of Mithridates to Rome, and afterwards employed by him to engage Tigranes, king of Armenia, to attack Cappadocia, and expel Ariobarzanes I., whom the Romans made king of that country in B. C. 93. Sulla restored Ariobarzanes in the following year, and drove Gordius out of Cappadocia. Gordius was opposed to Muraena on the banks of the Halys, B. C. 83—2. (Justin, xxxviii. 1—3; App. *Mith.* 66; Plut. *Sull.* 5.) [W. B. D.]

GO'RDIUS, a charioteer, the companion of Elagabalus in his first race, and from that day forward the chosen friend of the emperor, by whom he was appointed praefectus vigilum. (Lamprid. *Elagab.* 6. 12; Dion Cass. lxxix. 15.) [W. R.]

GORDYS (Γόρδυς), a son of Triptolemus, who assisted in searching after Io, and then settled in Phrygia, where the district of Gordyaea received its name from him. (Steph. Byz. *s. v.* Γορδίειον; Strab. pp. 747, 750.) [L. S.]

GO'RGASUS (Γόργασος), a son of Machaon and Anticleia, who, together with his brother Nicomachus, had a sanctuary at Pherae, founded by Glaucus, the son of Aepytus. (Paus. iv. 3. § 6, 30. § 2. [L. S.]

GO'RGASUS (Γόργασος), one of the sons of Machaon, the son of Aesculapius, by Anticleia, the daughter of Diocles, king of Pherae, in Messenia; who, after the death of his grandfather, succeeded to the kingdom. He also followed the example of his father, by practising the art of healing, for which he received divine honours after his death. (Paus. iv. 30. § 2.) [W. A. G.]

GO'RGASUS, painter and modeller. [DAMOPHILUS]. (See also Walz, *Kunstblatt*, 1841, note 43, p. 347.) [P. S.]

GORGE (Γόργη), a daughter of Oeneus and Althaea, and the wife of Andraemon. When Artemis metamorphosed her sisters into birds, on account of their unceasing lamentations about their brother Meleager, Gorge and Deianeira alone were spared. (Anton. lib. 2; Ov. *Met.* viii. 532; Apollod. i. 8. §§ 3, 5.) According to Apollodorus, she became the mother of Tydeus by her own father. Her son Thoas led the Aetolians against Troy. One of the Danaides likewise bore the name of Gorge. (Apollod. ii. 1. § 5.) [L. S.]

GO'RGIAS (Γοργίας), one of Alexander's officers, was among those who were brought reluctantly from Macedonia by Amyntas, son of Andromenes, when he was sent home to collect levies in B.C. 332. (Curt. vii. 1, ad fin.; see Vol. I. p. 155, b.) Gorgias was one of the commanders left by Alexander in Bactria to complete the reduction of the Bactrian insurgents, and to check further rebellion, while the king himself marched to quell the revolt in Sogdiana, B.C. 328. (Arrian, *Anab.* iv. 16.) He accompanied Alexander in his Indian expedition, and, together with Attalus and Meleager, commanded the mercenaries at the passage of the Hydaspes against Porus in B.C. 326. (Arrian, *Anab.* v. 12; comp. Curt. viii. 13; Plut. *Alex.* 60; Diod. xvii. 87, &c.) This is perhaps the same Gorgias whose name occurs in Justin (xii. 12) among the veterans whom Alexander sent home under Craterus in B.C. 324; and, in that case, he must be distinguished from the Gorgias who is mentioned by Plutarch (*Eum.* 7) as one of the officers of Eumenes in his battle against Craterus and Neoptolemus in Cappadocia, in B.C. 321. [E.E.]

GO'RGIAS (Γοργίας), of Leontini, a Chalcidian colony in Sicily, was somewhat older than the orator Antiphon (born in B.C. 480 or 479), and lived to such an advanced age (some say 105, and others 109 years), that he survived Socrates, though probably only a short time. (Quintil. iii. 1. § 9; comp. Xenoph. *Anab.* ii. 6. § 16; H. Ed. Foss, *de Gorgia Leontino*, Halle, 1828, p. 6, &c.; J. Geel, *Histor. Crit. Sophistarum*, in the *Nova Acta Literaria Societatis Rheno-Trajectinae*, ii. p. 14.) The accounts which we have of personal collisions between Gorgias and Plato, and of the opinion which Gorgias is said to have expressed respecting Plato's dialogue *Gorgias* (Athen. xi. p. 505), are doubtful. We have no particular information respecting the early life and circumstances of Gorgias, but we are told that at an advanced age, in B.C. 427, he was sent by his fellow-citizens as ambassador to Athens, for the purpose of soliciting its protection against the threatening power of Syracuse. (Diod. xii. 53; Plat. *Hipp. Maj.* p. 282; Timaeus, ap. *Dionys. Hal. Jud. Lys.* 3.) He seems to have returned to Leontini only for a short time, and to have spent the remaining years of his vigorous old age in the towns of Greece Proper, especially at Athens and the Thessalian Larissa, enjoying honour everywhere as an orator and teacher of rhetoric. (Diod. *l. c.*; Plut. *de Socrat. Daem.* 8; Dionys. *l. c.*; Plut. *Hipp. Maj.* p. 282, b., *Gorg.* p. 449, b., *Meno*, p. 71, *Protag.* pp. 309, 315; comp. Foss, p. 23, &c.) Süvern (*Ueber Aristoph. Vögel*, p. 26, in the *Memoirs of the Royal Acad. of Berlin*) endeavoured to prove that Gorgias and his brother Herodicus, a physician of some note, settled at Athens, but there is not sufficient evidence for this opinion. As Gorgias did not go as ambassador to Athens till after the death of Pericles, and as we have no trace of an earlier journey, we must reject the statement that the great Athenian statesman and the historian Thucydides were among his disciples. (Philostr. *Vit. Soph.* p. 493, *Epist.* 13, p. 919; comp. Dionys. Hal. *Epist. ad Pomp.* 2, *Jud. de Thucyd.* 24.) But his Sicilian oratory, in which he is said to have excelled Tisias, who was at Athens at the same time with him, perhaps as ambassador from Syracuse (Paus. vi. 7. § 8; Plat. *Phaedr.* p. 267), must have exercised a considerable influence even upon eminent men of the time, such as Agathon, the tragic poet, and the rhetorician Isocrates. (Plat. *Symp.* p. 198; Dionys. Hal. *de Isocrat.* 1, *de Compos. Verb.* 23; Isocrat. *Panath.* i. p. 334, ed. Lange.) Besides Polus, who is described in such lively colours in the *Gorgias* of Plato, Alcibiades, Critias, Alcidamas, Aeschines, and Antisthenes, are called either pupils or imitators of Gorgias. (Philostr. p. 493, &c., comp. p. 919; Dionys. *de Isaeo*, 19; Diog. Laërt. ii. 63, vi. 1.)

In his earlier years Gorgias was attracted, though not convinced, by the conclusions to which the Eleatics had come: but he neither attempted to refute them, nor did he endeavour to reconcile the reality of the various and varying phaenomena of the world with the supposition of a simple, eternal, and unchangeable existence, as Empedocles, Anaxagoras, and the atomists had done. On the contrary, he made use of the conclusions of the Eleatics, for the purpose of proving that there was nothing which had any existence or reality; and in doing this he paid so much attention to externals, and kept so evidently appearance alone in view, instead of truth, that he was justly reckoned among the sophists. His work, *On Nature*, or *On that which is not*, in which he developed his views, and which is said to have been written in B.C. 444 (Olympiod. *in Plat. Gorg.* p. 567, ed. Routh.), seems to have been lost at an early time (it is doubtful whether Galen, who quotes it, *Opera*, vol. i. p. 56, ed. Gesner, actually read it); but we possess sufficient extracts from it, to form a definite idea of its nature. The work *de Xenoph. Gorgia et Melisso*, ascribed to Aristotle or Theophrastus, contains a faithful and accurate account of it, though the text is unfortunately very corrupt: Sextus Empiricus (*adv. Math.* vii. 65, &c.) is more superficial, but clearer. The book of Gorgias was divided into three sections: in the first he endeavoured to show that nothing had any real existence; in the second, that if there was a real existence, it was beyond man's power to ascertain it; and in the third, that existence could not be communicated, even supposing that it was real and ascertainable. The first section, of which we have a much more precise and accurate account in the Aristotelian work than in Sextus Empiricus, shows on the one hand that things neither *are* nor *are not*, because otherwise *being* and *not being* would be identical; and on the other hand, that if there were existence, it could neither have *come to be* nor *not come to be*, and neither be *one* nor *many*. The first of these inferences arises from an ambiguity in the use of the term of existence; the second from the fact of Gorgias adopting the conclusion of Melissus, which is manifestly wrong, and according to which existence not having *come to be* is infinite, and—applying Zeno's argument against the reality of space—as an infinite has no existence. Gorgias further makes bad use of another

argument of Zeno, inasmuch as he conceives the unit as having no magnitude, and hence as incorporeal, that is, according to the materialistic views, as not existing at all, although with regard to variety, he observes that it presupposes the existence of units. The second section concludes that, if existence were ascertainable or cognizable, everything which is ascertained or thought must be real; but, he continues, things which are ascertainable through the medium of our senses do not exist, *because* they are conceived, but exist even when they are not conceived. The third section urges the fact, that it is not existence which is communicated, but only words, and that words are intelligible only by their reference to corresponding perceptions; but even then intelligible only approximatively, since no two persons ever perfectly agreed in their perceptions or sentiments, nay, not even one and the same person agreed with himself at different times. (Comp. Foss, pp. 107—185.)

However little such a mode of arguing might stand the test of a sound dialectical examination, yet it could not but direct attention to the insufficiency of the abstractions of the Eleatics, and call forth more careful investigations concerning the nature and forms of our knowledge and cognition, and thus contribute towards the removal of the later scepticism, the germs of which were contained in the views entertained by Gorgias himself. He himself seems soon to have renounced this sophistical schematism, and to have turned his attention entirely to rhetorical and practical pursuits. Plato at least notices only one of those argumentations, and does not even speak of that one in the animated description which he gives of the peculiarities of Gorgias in the dialogue bearing his name, but in the *Euthydemus* (p. 284, 86, &c.). Isocrates (*Helen. Laudat.*), however, mentions the book itself.

Gorgias, as described by Plato, avoids general definitions, even of virtue and morality, and confines himself to enumerating and characterising the particular modes in which they appear, according to the differences of age, sex, &c., and that not without a due appreciation of real facts, as is clear from an expression of Aristotle, in which he recognises this merit. (Plat. *Meno*, p. 71, &c.; comp. Aristot. *Polit.* i. 9. § 13.) Gorgias further expressly declared, that he did not profess to impart virtue—as Protagoras and other sophists did—but only the power of speaking or eloquence (Plat. *Meno*, p. 95, *Gorg.* p. 452, *Phileb.* p. 58), and he preferred the name of a rhetorician to that of a sophist (Plat. *Gorg.* p. 520 a, 449, 452); but on the supposition that oratory comprehended and was the master of all our other powers and faculties. (Ib. p. 456, 454.) The ancients themselves were uncertain whether they should call him an orator or a sophist. (Cic. *de Invent*, i. 5; Lucian, *Macrob.* 23.)

In his explanations of the phaenomena of nature, though without attaching any importance to physics, Gorgias seems to have followed in the footsteps of Empedocles, whose disciple he is called, though in all probability not correctly. (Diog. Laërt. viii. 58; Plat. *Meno*, p. 76, *Gorg.* p. 453; comp. Dionys. *de Isocrat.* 1.)

The eloquence of Gorgias, and probably that of his Sicilian contemporary Tisias also, was chiefly calculated to tickle the ear by antitheses, by combinations of words of similar sound, by the symmetry of its parts and similar artifices (Diod. xii. 53; Cic. *Orat.* 49, 52; Dionys. Hal. *passim*), and to dazzle by metaphors, hypallagae, allegories, repetitions, apostrophes, and the like (Suidas; Dionys. Hal. *passim*); by novel images, poetical circumlocutions, and high-sounding expressions, and sometimes also by a strain of irony. (Aristot. *Rhet.* iii. 17, 8; Xenoph. *Symp.* 2; Aristot. *Rhet.* iii. 1, 3, 14; Philostr. p. 492; Dionys. *de Lys.* 3.) He lastly tried to charm his hearers by a symmetrical arrangement of his periods. (Demetr. *de Elocut.* 15.) But as these artifices, in the application of which he is said to have often shown real grandeur, earnestness, and elegance (μεγαλοπρέπειαν καὶ σεμνότητα καὶ καλλιλογίαν, Dionys. *de Admir. vi Demosth.* 4), were made use of too profusely, and, for the purpose of giving undue prominence to poor thoughts, his orations did not excite the feelings of his hearers (Aristot. *Rhet.* iii. 3, 17; Longin. *de Sublim.* iii. 12; Hermog. *de Ideis*, i. 6, ii. 9; Dionys. *passim*), and at all events could produce only a momentary impression. This was the case with his oration addressed to the assembled Greeks at Olympia, exhorting them to union against their common enemy (Aristot. *Rhet.* iii. 14; Philostr. p. 493), and with the funeral oration which he wrote at Athens, though he probably did not deliver it in public. (Philostr. p. 493; and the fragment preserved by the Schol. on Hermogenes, in Geel, p. 60, &c., and Foss, p. 69, &c.) Besides these and similar show-speeches of which we know no more than the titles (Geel, p. 33; Foss, p. 76, &c.), Gorgias wrote *loci communes* probably as rhetorical exercises, to show how subjects might be looked at from opposite points of view. (Cic. *Brut.* 12.) The same work seems to be referred to under the title *Onomasticon*. (Pollux, ix. 1.) We have besides mention of a work on dissimilar and homogeneous words (Dionys. *de Comp. Verb.* p. 67, ed. Reiske), and another on rhetoric (Apollod. *ap. Diog. Laërt.* viii. 58, Cic. *Brut.* 12; Quintil. iii. 1. § 3; Suidas), unless one of the before-mentioned works is to be understood by this title.

Respecting the genuineness of the two declamations which have come down to us under the name of Gorgias, viz. the Apology of Palamedes, and the Encomium on Helena, which is maintained by Reiske, Geel (p. 48, &c.), and Schönborn (*Dissertat. de Authentia Declamationum, quae Gorgiae Leontini nomine extant*, Breslau, 1826), and doubted by Foss (p. 80, &c.) and others, it is difficult to give any decisive opinion, since the characteristic peculiarities of the oratory of Gorgias, which appear in these declamations, especially in the former, might very well have been imitated by a skilful rhetorician of later times.

The works of Gorgias did not even contain the elements of a scientific theory of oratory, any more than his oral instructions; he confined himself to teaching his pupils a variety of rhetorical artifices, and made them learn by heart certain formulas relative to them (Aristot. *Elench. Soph.* ii. 9), although there is no doubt that his lectures here and there contained remarks which were very much to the point. (Aristot. *Rhet.* iii. 18; comp. Cic. *de Orat.* ii. 59.) [A. Ch. B.]

GO'RGIAS (Γοργίας), of Athens, a rhetorician of the time of Cicero. Young M. Cicero, when at Athens, received instructions from Gorgias in declamation, but his father desired him to dismiss him. (Cic. *ad Fam.* xvi. 21.) It appears from

Plutarch (*Cic.* 24) that Gorgias led a dissolute life, and also corrupted his pupils; and this circumstance was probably the cause of Cicero's aversion to him. Gorgias was the author of several works, viz. 1. Declamations, which are alluded to by Seneca (*Controv.* i. 4). Some critics are of opinion that the declamations which have come down to us under the name of Gorgias of Leontini, namely, the Ἀπολογία Παλαμήδους and Ἐγκώμιον Ἑλένης, are the productions of our rhetorician. 2. A work on Athenian courtezans (Περὶ τῶν Ἀθήνησιν Ἑταιρίδων, Athen. xiii. pp. 567, 583, 596); but it is not quite certain whether the author of this work is the same as our rhetorician. 3. A rhetorical work, entitled Σχῆμα Διανοίας καὶ Λέξεως, in four books. The original work is lost, but a Latin abridgment by Rutilius Lupus is still extant, under the title *De Figuris Sententiarum et Elocutionis.* This abridgment is divided into two books, although Quintilian (ix. 2. §§ 102, 106) states that Rutilius Lupus abridged the four books of Gorgias into one; whence we must infer that the division into two books is an arrangement made by one of the subsequent editors of the treatise. (Comp. Ruhnken, *Praefat. ad Rutil. Lup.* p. x, &c.) [L. S.]

GO'RGIAS (Γοργίας). 1. A physician at Rome, a friend and contemporary of Galen in the second century after Christ, to whom Galen dedicated his work *De Causis Procatarcticis.* (Galen, *De Locis Affect.* v. 8. vol. viii. p. 362; *De Caus. Procat.* vol. vii. pp. 347, 352, ed. Chart.)

2. A surgeon at Alexandria, mentioned in terms of praise by Celsus (*De Med.* vii. Praef. 14, pp. 137, 151), who may be conjectured (from the names of his apparent contemporaries) to have lived in the third century B. C. [W. A. G.]

GO'RGIAS, a Lacedaemonian statuary, who flourished in the 87th Olympiad, B. C. 432. (Plin. *H. N.* xxxiv. 8. s. 19; where, for *Gorgias, Lacon*, we should read *Gorgias Lacon*; Sillig in Böttiger's *Amalthea*, vol. iii. p. 285.) [P. S.]

GO'RGIDAS (Γοργίδας), a Theban, of the party of Epameinondas and Pelopidas. When the first step had been taken towards the recovery of the Cadmeia from the Spartan garrison in B. C. 379, and Archias and Leontiades were slain, Epameinondas and Gorgidas came forward and joined Pelopidas and his confederates, solemnly introducing them into the Theban assembly, and calling on the people to fight for their country and their gods. (Plut. *Pelop.* 12.) In the next year, B. C. 378, Gorgidas and Pelopidas were Boeotarchs together, and Plutarch ascribes to them the plan of tampering with Sphodrias, the Spartan harmost, whom Cleombrotus had left at Thespiae, to induce him to invade Attica, and so to embroil the Athenians with Lacedaemon. (Plut. *Pelop.* 14, *Ages.* 24; Xen. *Hell.* v. 4. §§ 20, &c.; comp. Diod. xv. 29.) [E. E.]

GO'RGION (Γοργίων), was, according to Xenophon (*Anab.* vii. 8. § 8), the son of Hellas, and Gongylus the Eretrian, who received a district in Mysia, as the price of his treachery to his country. [GONGYLUS.] The dates, however, would lead us to suppose that he was a grandson rather than a son of this Gongylus. Of this district Gorgion and his brother Gongylus were lords in B. C. 399, when Thibron passed over into Asia to aid the Ionians against Tissaphernes. It contained the four towns of Gambrium, Palaegambrium, Myrina, and Grynium, and these were surrendered by the brothers to the Lacedaemonian general. (Xen. *Hell.* iii, 1. § 6.) [E. E.]

GORGO and GO'RGONES (Γοργώ and Γόργονες). Homer knows only one Gorgo, who, according to the Odyssey (xi. 633), was one of the frightful phantoms in Hades: in the Iliad (v. 741, viii. 349, xi. 36; comp. Virg. *Aen.* vi. 289), the Aegis of Athena contains the head of Gorgo, the terror of her enemies. Euripides (*Ion*, 989) still speaks of only one Gorgo, although Hesiod (*Theog.* 278) had mentioned three Gorgones, the daughters of Phorcys and Ceto, whence they are sometimes called Phorcydes or Phorcides. (Aeschyl. *Prom.* 793, 797; Pind. *Pyth.* xii. 24; Ov. *Met.* v. 230.) The names of the three Gorgones are Stheino (Stheno or Stenusa), Euryale, and Medusa (Hes. *l. c.*; Apollod. ii. 4. § 2), and they are conceived by Hesiod to live in the Western Ocean, in the neighbourhood of Night and the Hesperides. But later traditions place them in Libya. (Herod. ii. 91; Paus. ii. 21. § 6.) They are described (*Scut. Herc.* 233) as girded with serpents, raising their heads, vibrating their tongues, and gnashing their teeth; Aeschylus (*Prom.* 794. &c., *Choëph.* 1050) adds that they had wings and brazen claws, and enormous teeth. On the chest of Cypselus they were likewise represented with wings. (Paus. v. 18. § 1.) Medusa, who alone of her sisters was mortal, was, according to some legends, at first a beautiful maiden, but her hair was changed into serpents by Athena, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athena's temples. (Hes. *Theog.* 287, &c.; Apollod. ii. 4. § 3; Ov. *Met.* iv. 792; comp. PERSEUS.) Her head was now of so fearful an appearance, that every one who looked at it was changed into stone. Hence the great difficulty which Perseus had in killing her; and Athena afterwards placed the head in the centre of her shield or breastplate. There was a tradition at Athens that the head of Medusa was buried under a mound in the Agora. (Paus. ii. 21. § 6, v. 12. § 2.) Athena gave to Heracles a lock of Medusa (concealed in an urn), for it had a similar effect upon the beholder as the head itself. When Heracles went out against Lacedaemon he gave the lock of hair to Sterope, the daughter of Cepheus, as a protection of the town of Tegea, as the sight of it would put the enemy to flight. (Paus. viii. 47. § 4; Apollod. ii. 7. § 3.)

The mythus respecting the family of Phorcys, to which also the Graeae, Hesperides, Scylla, and other fabulous beings belonged, has been interpreted in various ways by the ancients themselves. Some believed that the Gorgones were formidable animals with long hair, whose aspect was so frightful, that men were paralysed or killed by it, and some of the soldiers of Marius were believed to have thus met with their death (Athen. v. 64). Pliny (*H. N.* iv. 31) thought that they were a race of savage, swift, and hair-covered women; and Diodorus (iii. 55) regards them as a race of women inhabiting the western parts of Libya, who had been extirpated by Heracles in traversing Libya. These explanations may not suffice, and are certainly not so ingenious as those of Hug, Hermann, Creuzer, Böttiger, and others, but none of them has any strong degree of probability. [L. S.]

GORGO (Γοργώ), a lyric poetess, a contemporary and rival of Sappho, who often attacked her in her

poema. (Max. Tyr. *Diss.* xxiv. 9, vol. i. p. 478, ed. Reiske.) On the relations of Sappho to her female contemporaries, see, besides the dissertation just quoted, Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. p. 177. [P. S.]

GORGO. [CLEOMENES, p. 793, a.]

GORGON (Γόργων), the author of an historical work Περὶ τῶν ἐν Ῥόδῳ θυσιῶν, and of Scholia on Pindar. (Athen. xv. p. 696–697; Hesych. *s. v.* Ἐπιπολιαῖος, Καταββαπτίτης; Schol. *ad Pind. Ol.* vii.; Fabric. *Bibl. Graec.* vol. ii. p. 65; Vossius, *de Hist. Graec.* p. 444, ed. Westermann.) [P. S.]

GORGO'NIUS. [GARGONIUS.]

GORGO'PAS (Γοργώπας), a Spartan, acted as vice-admiral under Hierax and Antalcidas successively, in B. C. 388. When Hierax sailed to Rhodes to carry on the war there, he left Gorgopas with twelve ships at Aegina, to act against the Athenians, who, under Pamphilus, had possessed themselves of a fort in the island, and who were soon reduced to such distress, that a powerful squadron of ships was despatched from Athens to convey them home. Gorgopas and the Aeginetan privateers now renewing their attacks on the Athenian coast, EUNOMUS was sent out to act against them. Meanwhile, Antalcidas superseded Hierax in the command of the fleet, and being entrusted also with a mission to the Persian court, was escorted by Gorgopas as far as Ephesus. Gorgopas, returning hence to Aegina, fell in with the squadron of Eunomus, and succeeded in capturing four of his triremes off Zoster in Attica. [See Vol. II. p. 95, a.] Soon after this, however, Chabrias landed in Aegina, on his way to Cyprus to aid Evagoras against the Persians, and defeated the Spartans by means of an ambuscade, Gorgopas being slain in the battle. (Xen. *Hell.* v. 1. §§ 1—12; Polyaen. iii. 10; Dem. *c. Lept.* p. 479, ad fin.) [E. E.]

GORGUS (Γόργος). 1. Son of the Messenian hero, Aristomenes, who betrothed him in marriage to the maiden by whose aid he had himself escaped when captured by a body of Cretan bowmen, mercenaries of Sparta. [See Vol. I. p. 308.] Gorgus is mentioned by Pausanias as fighting bravely by his father's side in the last desperate struggle, when Eira had been surprised by the Spartans. Soon after this Aristomenes declined to take the command of the Messenians, who wished to migrate to another country, and named Gorgus and Manticlus, son of the seer Theoclus, as their leaders. Gorgus proposed to take possession of the island of Zacynthus, while Manticlus was in favour of a settlement in Sardinia. Neither of these courses, however, was adopted, and Rhegium was fixed upon as the new home of the exiles. (Paus. iv. 19, 21, 23; Müller, *Dor.* i. 7. § 10; comp. ANAXILAUS.)

2. King of Salamis, in Cyprus, was son of Chersis, and great-grandson of Evelthon, the contemporary of Arcesilaus III. of Cyrene. His brother Onesilus, having long urged him in vain to revolt from the Persian king, at length drove him from the city, and, usurping the throne, set up the standard of rebellion with the Ionians in B. C. 499. Gorgus was restored to his kingdom in the next year on the reduction of the Cyprians and the death of Onesilus in battle. He joined Xerxes in his invasion of Greece, and his brother Philaon was taken prisoner by the Greeks in the first of the three battles at Artemisium in B. C. 480. (Herod. v. 104, 115, vii. 98, viii. 11; Larcher *ad Herod.* v. 104; Clinton, *F. H.* sub annis 499, 498, vol. ii. App. 5.)

3. A Messenian, son of Eucletus, was distinguished for rank, wealth, and success in gymnastic contests: moreover, unlike most athletes (says Polybius), he proved himself wise and skilful as a statesman. In B. C. 218 he was sent as ambassador to Philip V. of Macedon, then besieging Palus, in Cephallenia, to ask him to come to the aid of Messenia against Lycurgus, king of Lacedaemon. This request was supported by the traitor Leontius for his own purposes; but Philip preferred listening to the recommendation of the Acarnanians to invade Aetolia, and ordered Eperatus, the Achaean general, to carry assistance to the Messenians. (Paus. vi. 14; Polyb. v. 5, vii. 10; Suid. *s. v.* Γόργος.) [E. E.]

GORTYS (Γόρτυς). 1. A son of Stymphelus, and founder of the Arcadian town of Gortys. (Paus. viii. 4. § 5.)

2. A son of Tegeates and Maera, who, according to an Arcadian tradition, built the town of Gortyn, in Crete. The Cretans regarded him as a son of Rhadamanthys. (Paus. viii. 53. § 2.) [L. S.]

GOTARZES. [ARSACES XX. XXI.]

GRACCHA'NUS, M. JU'NIUS, assumed his cognomen on account of his friendship with C. Gracchus. (Plin. *H. N.* xxxiii. 2.) He wrote a work, *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings. It stated upon what occasions new offices were introduced, and what changes were made in the duties of the old ones. At least, from the fragments that remain, it may be inferred with probability that such were its contents. It was addressed to T. Pomponius Atticus, the father of Cicero's friend. Atticus, the father, was the *sodalis* of M. Gracchanus. (Cic. *de Leg.* ii. 20.) It is likely that they were associates in some official college.

Junius Gracchanus is cited by Censorinus (*De Die Nat.* c. 20), Macrobius (*Sat.* i. 13), Pliny (*H. N.* xxxiii. 2), and Varro (*De L. L.* iv. 7, iv. 8, v. 4, v. 9). Bertrandus (*De Jurisp.* ii. 1) thinks that the plebiscitum in Festus (*s. v. Publica Pondera*) is taken from Gracchanus, since the name Junius is mentioned in the imperfect passage preceding the plebiscitum.

The seventh book of the treatise *De Potestatibus* is cited by Ulpian (Dig. 1. tit. 13, pr.), and the same passage is also cited by Joannes Lydus (*De Mag.* i. 24), but Lydus does not cite Gracchanus from the original work, which, as he says in his Prooemium, was no longer extant when he wrote. Nay, he appears to cite Gracchanus rather from the fragment of Ulpian in the Digest than from the original work of Ulpian, and he seems to attribute to Gracchanus part of that which is the later addition of Ulpian.

Pomponius, in the title of the Digest, *De Origine Juris* (Dig. 1. tit. 2. s. 2), treats of magistrates, and what he says of the office of quaestor seems to be partly borrowed from Gracchanus. Hence, it may be not unnaturally presumed that he has borrowed other materials from the same source. It is remarkable, that two passages which appear in the Digest in an extract from the *Enchiridion* of Pomponius, are cited by Lydus (i. 26, i. 34) from the work of Gaius, *Ad Legem XII. Tabularum*. Joannes Lydus is an inaccurate writer, of small ability, and it is not unlikely that, in translating

fragments from the Digest (which had been compiled several years before he wrote), his eye rested on the heading of the extract from Gaius, which immediately precedes the extract from Pomponius, and is conspicuous from being at the beginning of the second title of the first book of the Digest.

Niebuhr builds largely (in the opinion of Dirksen and other eminent modern critics, too largely) on the fact that Lydus cites from Gaius that which the Digest gives to Pomponius. It is Niebuhr's theory, that the commencement of the treatise of Gaius in the Twelve Tables gave an account of the early constitution and the vicissitudes of the Roman magistrates; that Gaius, in this part of his work, took Gracchanus for his principal authority; and that Gaius is trustworthy when he chooses Gracchanus as a guide, but is not a safe and critical antiquary when he depends on his own researches. According to Niebuhr, Pomponius unfairly appropriates the work of Gaius, which he epitomises in his *Enchiridion*, while Lydus, by honestly copying Gaius, preserves copious remains of Gracchanus. Pomponius, in the fragment *De Origine Juris*, sometimes counts dates by the number of years from the expulsion of the kings, or from the first consulship. (Dig. 1. tit. 2. s. 2. § 20.) Lydus (i. 38) adopts the same mode of reckoning. Niebuhr assumes that all such statements connected with the history of the magistrates, and adapted to the years of the consular era, are derived from Gracchanus. Gracchanus, he maintains, was an invaluable historian of the constitution, possessed the soundest notions, and derived his information from the most authentic sources, such as the writings of the pontiffs and the early law-books.

Though the remains, which can with certainty be attributed to Gracchanus, are very scanty, and scarcely warrant such unqualified panegyric, they undoubtedly make us acquainted with some interesting and valuable facts in the early history of Rome.

(Niebuhr, *Hist. of Rome*, vol. ii. pp. 10—12, pp. 118, n. 251, vol. iv. p. 40; Heffter, in *Rhein. Museum für Jurisp.* vol. ii. pp. 117—124; Dirksen, *Vermischte Schriften*, 8vo. Berlin, 1841, pp. 51—63; Dirksen, *Bruchstücke*, &c., pp. 56—60; Krause, *Vit. et Frag. Hist. Rom.* pp. 221–2, where the praenomen of Gracchanus is erroneously stated to be C. instead of M.) [J. T. G.]

GRACCHUS, the name of an illustrious family of the plebeian Sempronia gens, of which the following members are known in history.

1. Tib. Sempronius, Tib. f. C. n. Gracchus, was consul in B. C. 238; and with his colleague, P. Valerius Falto, carried on a war in Sardinia and Corsica, shortly after the insurrection of the Carthaginian mercenaries. He conquered the enemy, but, though he made no booty, he is said to have brought back a number of worthless captives. (Fest. s. v. *Sardi*; Zonar. viii. 18; comp. Polyb. i. 88; Oros. iv. 12.)

2. Tib. Sempronius, Tib. f. Tib. n. Gracchus, a distinguished general of the second Punic war. In B. C. 216 he was curule aedile; and shortly after the battle of Cannae, he was appointed magister equitum to the dictator, M. Junius Pera, who had to levy a fresh army against Hannibal. Both then pitched their camp near Casilinum; and the dictator being obliged to return to Rome, Gracchus was entrusted with the command of the camp; but in accordance with the dictator's command, he abstained from entering into any engagement with the enemy, although there was no want of favourable opportunities, and although the inhabitants of Casilinum, which was besieged by Hannibal, were suffering from famine. As there was no other way of relieving the besieged without fighting against the enemy, he contrived in three successive nights to send down the river Vulturnus casks filled with provisions, which were eagerly caught up by the inhabitants, the river flowing through the town. But in the fourth night the casks were thrown on shore by the wind and waves, and thus discovered by the enemy, who now, with increased watchfulness, prevented the introduction of any further supplies into Casilinum. The famine in the place increased to such a fearful degree, that the people and the garrison, which chiefly consisted of Praenestines, fed on leather, mice, and any herbs they could get, until at length they surrendered. The garrison was allowed to depart on condition of a certain sum being paid for every man. Out of 570 men, more than half had perished in the famine, and the rest, with their commander, M. Anicius, went to Praeneste, where afterwards a statue was erected to Anicius, with an inscription recording the sufferings of the besieged at Casilinum. Shortly after this affair Gracchus accompanied the dictator to Rome, to report on the state of affairs, and to take measures for the future. The dictator expressed great satisfaction with the conduct of Gracchus, and recommended him for the consulship, to which he was accordingly elected for the year B. C. 215, with L. Postumius Albinus. The time was one of great disasters for Rome; but Gracchus did not lose his courage, and inspired the senate with confidence, directing their attention to the point where it was most needed. He undertook the command of the volones and allies, marched across the river Vulturnus, and pitched his camp in the neighbourhood of Liternum. He there trained and disciplined his troops, and prepared them to meet the enemy. On hearing that the Campanians were about to hold a large meeting at Hamae, he marched towards Cumae, where he encamped, and from whence he made an unexpected attack upon the assembled Campanians. They were routed in a very short time, and 2000 of them, with their commander, Marius Alfius, fell in the engagement. After taking possession of their camp, Gracchus quickly returned to Cumae, as Hannibal was encamped at no great distance. The latter, on hearing of the affair of Hamae, hastened thither, but came too late, and found only the bodies of the slain, whereupon he too returned to his camp above Tifata; but immediately after he laid siege to Cumae, as he was anxious to obtain possession of a maritime town. Gracchus was thus besieged by Hannibal: he could not place much reliance on his troops, but was obliged to hold out for the sake of the Roman allies, who implored his protection. He made a sally, in which he was so successful, that the Carthaginians, being taken by surprise, lost a great number of men; and before they had time to turn round, he ordered his troops to withdraw within the walls of Cumae. Hannibal now expected a regular battle; but, as Gracchus remained quiet, he raised the siege, and returned to Tifata. Soon afterwards Gracchus marched his troops from Cumae to Luceria in Apulia.

For the year 214 his imperium was prolonged,

and, with his two legions of volones, he was ordered to carry on his operations in Apulia; but the dictator, Q. Fabius Maximus, commanded him to go to Beneventum. At the very time he arrived there Hanno, with a large army, came from Bruttium; but a little too late, the place having been already occupied by Gracchus. When the latter heard that Hanno had pitched his camp on the river Cator, and was ravaging and laying waste the country, he marched out, and took up his quarters at a short distance from the enemy. His volones, who had served in the hope of being restored to freedom, now began to murmur; but as he had full power from the senate to act as he thought proper in this matter, he assembled the soldiers, and wisely proclaimed their freedom. This generous act created such delight among the men, that it was difficult to keep them from attacking the enemy at once. But the next morning at daybreak he complied with their demand. Hanno accepted the battle. The contest was extremely severe, and lasted for several hours; but the loss of the Carthaginians was so great, that Hanno, with his cavalry, was obliged to take to flight. After the battle, Gracchus treated a number of the volones who had behaved rather cowardly during the engagement, with that generous magnanimity which is so peculiar a feature in the family of the Gracchi, and by which they rise far above their nation. He then returned with his army to Beneventum, where the citizens received them with the greatest enthusiasm, and celebrated the event with joy and festivities. Gracchus afterwards had a picture made of these joyous scenes, and dedicated it in the temple of Libertas on the Aventine, which had been built by his father.

At the end of the year he was in his absence elected consul a second time for B. C. 213, with Q. Fabius Maximus. He now carried on the war in Lucania, fought several minor engagements, and took some of the less important towns of the country; but as it was not thought advisable to draw the consuls away from their armies, Gracchus was commanded to nominate a dictator to hold the comitia. He nominated C. Claudius Centho. In B. C. 212 he was ordered by the consuls to quit Lucania, and again take up his quarters at Beneventum. But before he broke up an ill omen announced to him his sad catastrophe. He was betrayed by Flavius, a Lucanian, into the hands of the Carthaginian Mago. [FLAVIUS, No. 2.] According to most accounts, he fell in the struggle with Mago, at Campi Veteres, in Lucania; and his body was sent to Hannibal, who honoured it with a magnificent burial. Livy records several different traditions respecting his death and burial, but adds the remark that they do not deserve credit. (Liv. xxii. 57, xxiii. 19, 24, 25, 30, 32, 35—37, 48, xxiv. 10, 14—16, 43, xxv. 1, 3, 15—17; Appian, *Annib.* 35; Zonar. ix. 3, &c.; Oros. iv. 16; Eutrop. iii. 4, who confounds Tib. Sempronius Longus with our Tib. Sempronius Gracchus; Cic. *Tusc.* i. 37; Gellius, ii. 2.)

3. TIB. SEMPRONIUS GRACCHUS, probably a son of No. 2, was elected augur in B. C. 203, when he was yet very young, although it was at that time a very rare occurrence for a young man to be made a member of any of the colleges of priests. He died as augur in B. C. 174, during a plague. (Liv. xxix. 38, xli. 26.)

4. TIB. SEMPRONIUS GRACCHUS, was commander of the allies in the war against the Gauls, under the consul Marcellus, B. C. 196, and was one of the many illustrious persons that fell in battle against the Boians. (Liv. xxxiii. 36.)

5. P. SEMPRONIUS GRACCHUS, was tribune of the people in B. C. 189; and in conjunction with his colleague, C. Sempronius Rutilus, he brought an accusation against M'. Acilius Glabrio, the conqueror of Antiochus, charging him with having appropriated to himself a part of the money and booty taken from the king at Thermopylae. Cato also spoke against Glabrio on that occasion. (Liv. xxxvii. 57; Fest. *s. v. pesatores.*)

6. TIB. SEMPRONIUS, P. F. TIB. N. GRACCHUS, the father of the two illustrious tribunes, Tib. and C. Gracchus, was born about B. C. 210. In B. C. 190 he accompanied the consul, L. Cornelius Scipio, into Greece, and was at that time by far the most distinguished among the young Romans in the camp for his boldness and bravery. Scipio sent him from Amphissa to Pella to sound Philip's disposition towards the Romans, who had to pass through his dominions on their expedition against Antiochus; and young Gracchus was received by the king with great courtesy. In B. C. 187 he was tribune of the people; and although he was personally hostile to P. Scipio Africanus, yet he defended him against the attacks of the other tribunes, and restored peace at Rome, for which he received the thanks of the aristocratic party. It appears that soon after this occurrence Gracchus was rewarded with the hand of Cornelia, the youngest daughter of P. Scipio Africanus, though, as Plutarch states, he may not have married her till after her father's death. An anecdote about her engagement to him clearly shows the high esteem which he enjoyed at Rome among persons of all parties. One day, it is said, when the senators were feasting in the Capitol, some of Scipio's friends requested him to give his daughter Cornelia in marriage to Gracchus, which he readily promised to do. On his returning home, and telling his wife Aemilia that he had given his daughter to wife, Aemilia censured him for his rashness, saying that if he had chosen Gracchus she would not have objected; and on hearing that Gracchus was the man whom Scipio had selected, she rejoiced with her husband at the happy choice. Some writers relate the same anecdote of his son Tiberius and Claudia, the daughter of Appius Claudius and Antistia. Shortly after Gracchus also defended L. Scipio in the disputes respecting the accounts of the money he had received from Antiochus. Towards the end of the year M. Fulvius Nobilior, who claimed a triumph, was nobly supported by Gracchus against the other tribunes. In B. C. 183 he was one of the triumvirs to conduct a Roman colony to Saturnia; and shortly after this he must have been aedile, in which character he spent large sums upon the public games. In 18[illegible] he was made praetor, and received Hispania Citerior as his province, in which he succeeded Q. Fulvius Flaccus. [FLACCUS, FULVIUS, No. 5.] When his army was ready he marched to Spain and having made an unexpected attack upon Munda, he reduced the town to submission. After receiving hostages, and establishing a garrison there, he took several strongholds of the Celtiberians, ravaged the country, and in this manner approached the town of Certima, which was strongly fortified; but as its inhabitants despaired of being able to resist him, they surrendered. They had t

pay a large sum of money, and give forty of their nobles as hostages. Gracchus thence proceeded to Alce, where the Celtiberians were encamped. Here several skirmishes took place, until at last, by a feigned flight of his own men, he succeeded in drawing the Celtiberians away from their camp, of which he immediately took possession. On this occasion 9000 enemies are said to have been slain. Gracchus now proceeded to ravage the country, which, together with his victory, had such an effect upon the people, that in a short time 103 Celtiberian towns submitted to him. Laden with immense booty, Gracchus then returned to Alce, which he besieged. The place at first made a gallant resistance, but was compelled to surrender. He again gained great booty, but treated the conquered people with kindness; and one Celtiberian chief, Thurrus, even entered the Roman army, and assisted Gracchus as a faithful ally. The large and powerful city of Ergavica opened its gates to the Romans. Some historians, says Livy, stated that these conquests were not so easily made, but that the Celtiberians invariably revolted after their submission, as soon as the enemy was out of sight, until at last a fearful battle was fought, the irreparable loss of which induced the Celtiberians to conclude a permanent peace. This may indeed have been so, for the Spaniards had been treated by nearly all the previous Roman generals with cruelty and treachery; and they could not know that they had now to do with a bold, gallant, and formidable, but at the same time a kind and honest enemy. In the year following Gracchus remained in Spain; and by his usual prudence and valour he again achieved the most brilliant exploits; he relieved the town of Carabia, which was besieged by a large army of Celtiberians, and he afterwards defeated, by a stratagem, another army near Complega, which had endeavoured to ensnare him. In this manner he gradually subdued all the Celtiberians, and he afterwards showed that he was as great in the peaceful administration of his province, as he had before been at the head of his armies. He adopted various excellent measures, which tended not only to secure his conquests, but to win the affections of the Spaniards to such a degree, that nearly fifty years afterwards they evinced their gratitude towards his son Tiberius. He assigned lands and habitations to the poorer people, and established a series of laws to regulate their relations to Rome. In commemoration of his achievements in Spain, he changed the name of the town of Illurcis into Gracchuris.

In B.C. 178 Gracchus returned to Rome, where he celebrated a splendid triumph over the Celtiberians and their allies, and was elected consul for the year following, with C. Claudius Pulcher. He obtained Sardinia for his province, where he had to carry on a war against the revolted inhabitants. He gained a brilliant victory over the enemy, and then led his army into winter quarters. In the spring of the year following he continued his successful operations against the Sardinians, and reduced them to submission. When this was achieved, and hostages were received, he sent envoys to Rome to solicit permission to return with his army and celebrate a triumph. But public thanksgivings only were decreed, and Gracchus was ordered to remain in his province as proconsul. At the close of B.C. 175, however, he returned to Rome, and was honoured with a triumph over the Sardinians. He is said to have brought with him so large a number of captives, that they were sold for a mere trifle, which gave rise to the proverb *Sardi venales*. A tablet was dedicated by him in the temple of the Mater Matuta, on which the reduction of Sardinia was recorded, and on which were represented the island itself and the battles Gracchus had fought there.

In B.C. 169 Gracchus was appointed censor with C. Claudius Pulcher. His censorship was characterised by a strictness bordering on severity: several persons were ejected from the senate, and many equites lost their horses. In consequence of this, the tribunes brought an accusation against the censors before the people, but both were acquitted. On that occasion Gracchus acted with great magnanimity towards his colleague, who was unpopular, while he himself enjoyed the highest esteem and popularity, for he declared, that if his colleague should be condemned, he would accompany him into exile. With the money assigned to him for the public works he purchased the site of the house of P. Scipio Africanus, and of some adjoining buildings, and there erected a basilica, which was afterwards called the Basilica Sempronia. A more important act of his censorship was his throwing all the libertini together in the four tribus urbanae, whereas before they had gradually spread over all the tribes. This measure is called by Cicero one of the most salutary regulations, and one which for a time checked the ruin of the republic. In B.C. 164 Gracchus was sent by the senate as ambassador into Asia, to inspect the affairs of the Roman allies; and it appears that on that occasion he addressed the Rhodians in a Greek speech, which was still extant in the time of Cicero. In B.C. 163 he was raised to the consulship a second time. Polybius mentions several other embassies on which he was employed by the senate, and in which he acted as a kind mediator between foreign princes and Rome, and afforded protection where it was needed. The time of his death is unknown: Orelli (*Onom. Tull.* ii. p. 531) commits the blunder of saying that he fell in battle in Lucania, thus confounding him with No. 2.

Tib. Sempronius Gracchus had twelve children by Cornelia, nine of whom appear to have died at an early age. The remaining three were Tiberius and Caius, and a daughter, Cornelia, who was married to the younger Scipio Africanus. In his private and family life Gracchus was as amiable a man as he was great in his public career: he was the worthy husband of Cornelia, and the worthy father of the Gracchi, and, like his two sons, he combined with the virtues of a Roman those of a man. Cicero mentions him in several passages in terms of high praise, and also acknowledges that he had some merits as an orator. (Liv. xxxvii. 7, xxxviii. 52, 53, 57, 60, xxxix. 5, 55, xl. 35, 44, 47—50, xli. 3, 11, 12, 21, 26, 33, xliii. 16—18, xliv. 16, xlv. 15; Polyb. xxiii. 6, xxvi. 4, 7, xxxi. 5, 6, 9, 13, 14, 19, 23, xxxii. 3, 4, 5, xxxv. 2; Appian, *Hispan.* 43; Plut. *Tib. Gracch.* 1, &c., *Marcell.* 5; Cic. *Brut.* 20, *de Re Publ.* vi. 2, *de Invent.* i. 30, 49, *de Nat. Deor.* ii. 4, *ad Q. Frat.* ii. 2, *de Divinat.* i. 17, 18, ii. 35, *de Amic.* 27, *de Orat.* i. 9, 48, *de Fin.* iv. 24, *de Off.* ii. 12, *de Prov. Cons.* 8; comp. Meyer, *Fragm. Orat. Rom.* p. 151, &c., 2nd edit.; Niebuhr, *Lectures on Roman Hist.* vol. i. p. 269.)

7. TIB. SEMPRONIUS GRACCHUS, the elder son of No. 6. If Plutarch is right, that Tib. Gracchus was not thirty years old at his death, in B. C. 133, he must have been born in B. C. 164; but we know that he was quaestor in B. C. 137, an office which by law he could not hold till he had completed his thirty-first year, whence it would follow that he was born about five years earlier, and that at his death he was about thirty-five years old. He lost his father at an early age, but this did not prevent his inheriting his father's excellent qualities, and his illustrious mother, Cornelia, made it the object of her life to render her sons worthy of their father and of her own ancestors. It was owing to the care she bestowed upon the education of her sons, rather than to their natural talents, that they surpassed all the Roman youths of the time. She was assisted in her exertions by eminent Greeks, who exercised great influence upon the minds of the two brothers, and among whom we have especial mention of Diophanes of Mytilene, Menelaus of Marathon, and Blossius of Cumae. As the Gracchi grew up, the relation between them and their teachers gradually became one of intimate friendship, and of the highest mutual esteem and admiration. Tiberius was nine years older than his brother Caius; and although they grew up under the same influence, yet their natural talents and dispositions were developed in different ways, so that their characters, though resembling each other in their main outlines, yet presented great differences. Tiberius, who was inferior to his brother in point of talent, surpassed him in the amiable traits of his gentle nature: his noble bearing, the softness of his voice, the simplicity of his demeanour, and his calm dignity, won for him the hearts of the people. His eloquence, too, formed a strong contrast with the passionate and impetuous harangues of Caius; for it was temperate, graceful, persuasive, and, proceeding as it did from the fulness of his own heart, it found a ready entrance into the hearts of his hearers. If the two brothers had been of an equal age, and could have united their efforts, their power would have been irresistible; but as it was, each had to fight single-handed, and each fell a victim to the selfishness of the oligarchy, and the faithlessness and shortsightedness of the people, whose rights they had undertaken to defend.

When Tib. Gracchus had arrived at the age of manhood, he was elected augur, and App. Claudius, who otherwise was not free from the haughtiness and selfishness so peculiar to his family, showed his esteem for Tiberius by offering him the hand of his daughter Claudia; and most historians, according to Plutarch, related, that as App. Claudius had made the engagement without his wife's consent, she exclaimed, on being informed of it, "Why in such a hurry, unless you have got Tib. Gracchus for our daughter's husband?"

When P. Scipio Africanus the younger, who was married to a sister of the Gracchi, undertook the command against Carthage, Tib. Gracchus accompanied him, and was a witness of the fearful fall of that city. Tiberius thus received the first practical lessons in military affairs from the most illustrious general of the time, in whose tent he lived, and whose friendship he enjoyed. The contemporary historian, Fannius, even related, that Tiberius, who surpassed all other soldiers in courage and attention to discipline, was the first among the Romans who scaled the walls of Carthage.

About ten years after his return from this expedition, B. C. 137, Tiberius was appointed quaestor, and in this capacity he accompanied the consul, C. Hostilius Mancinus, to his province of Hispania Citerior, where in a short time he gained both the affection of the Roman soldiers, and the esteem and confidence of the victorious enemy. When Mancinus, after being defeated by the Numantines, sent messengers to treat with them for a truce and terms of peace, the Spaniards, who had so often been deceived by the Romans in their negotiations, declared that they would not treat with any one except Tib. Gracchus; for the confidence they placed in him personally was heightened by the recollection of the just and fair treatment they had received from his victorious father. Tiberius accordingly was sent to Numantia, and concluded a peace with the Numantines on equitable terms. Considering the defeat which Mancinus had suffered, the terms were favourable to the Romans, and Gracchus saved by it an army of upwards of 20,000 men from utter annihilation; but the concessions made to the Numantines were nevertheless more than the pride of the Roman senate could brook. After the conclusion of the peace, an incident occurred which gave further proof of the confidence which the Numantines placed in Tiberius. The Roman camp, and all that it contained, had fallen into the hands of the enemy; and when the army had already commenced its retreat, Tiberius discovered that the tablets containing the accounts of the money he had had to dispose of as quaestor were lost; and being anxious to recover them, that he might not be exposed to annoyances after his arrival at Rome, he returned with a few companions to Numantia. On his arrival he sent to the magistrates, and begged of them to restore him the tablets. They were delighted at the opportunity of doing him a service; they invited him to enter the city, and received him in a manner with which they would have treated their sincerest friend,—they honoured him with a public banquet, restored to him the tablets, and when he left, they gave him permission to take with him, as a remembrance, any thing he might please. But Tiberius took only some incense, which he wanted for a sacrifice.

When Mancinus and Tiberius returned to Rome, the feelings which there prevailed formed a great contrast to each other; for while the friends and relatives of the soldiers who had served in Spain were rejoiced at their safe return, and looked upon Gracchus as their saviour, the senate and the rest of the people regarded the treaty with Numantia as a disgrace to the Roman name. The odium of the treaty, however, was thrown on Mancinus alone, who of course was the only responsible person. He was stripped naked, and with his hands bound, he was delivered up to the Numantines, that the treaty might thus be annulled (B. C. 136). Tiberius, for the first time, enjoyed the admiration of the people, who rewarded his good services in the affair with affection and gratitude. P. Scipio Africanus, the brother-in-law of Gracchus, and then at the head of the aristocracy, took an active part in the proceedings against Mancinus, without attempting either to save him or to get the treaty with Numantia ratified. It would seem that even as early as this time, Scipio and the whole body

of the aristocracy watched with fear and jealousy the career of Tiberius, whose popularity was gaining fresh strength every day.

But the sympathy of Tiberius with the people was excited much more by its distress than by the demonstrations of its favour. His brother Caius related in some of his works, that Tiberius, on his march to Spain, in B. C. 137, as he was passing through Etruria, observed with grief and indignation the deserted state of that fertile country; thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, who were thus thrown out of employment, had scarcely their daily bread or a clod of earth to call their own. He is said to have been roused through that circumstance to exert himself in endeavouring to remedy this evil. C. Laelius had, before him entertained the thought of interfering, but, for want of courage, had despaired of success. Had the Licinian law, which regulated the amount of public land which a person might occupy, and the number of cattle he might keep on the public pastures, been observed, such a state of things could never have arisen. If Tiberius had wished to enforce obedience to the letter of that law, he would have acted with perfect justice, and no one could have censured him for it, but the greedy aristocracy, who had enriched themselves by the violation of the law, would have moved heaven and earth to prevent such a measure. The state of things, moreover, had, by a long-continued neglect of the law, become so complicated, that a renewal of the Licinian law, without any modification, would have been unfair towards a large class of the occupiers of public land, and it required the greatest care to act in the affair with prudence and moderation, and in a manner equitable and satisfactory towards all parties. Large tracts of public land had passed from father to son, and no one ever seems to have thought of the possibility of their being reclaimed by the state. Through this feeling of security many persons had erected buildings on their possessions, or had otherwise laid out large sums of money upon them; many also, who now possessed more than the five hundred jugera allowed by the Licinian law, had acquired either the whole or part of their possession by purchase, and were accustomed to look upon it as real property, although a moment's consideration would have convinced them that they were only precarious tenants of the republic, which might at any time claim its right of ownership.

Amid these clashing interests, Tib. Gracchus determined to remedy the evil by endeavouring to create an industrious middle class of agriculturists, and to put a check upon the unbounded avarice of the aristocracy, whose covetousness, combined with the disasters of the second Punic war, had completely destroyed the middle class of small landowners. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year B. C. 133. It should be observed, that at this period the tribunes were elected in the month of June, the harvest time in Italy, but they did not enter upon their office till the 10th of December.

The people appear to have anticipated that Gracchus was going to undertake something on their behalf, for placards were seen in all parts of the city calling upon him to protect them; but he felt that his work was too serious and important to be undertaken without the advice and assistance of others. His Greek friends, Diophanes and Blossius, and his mother, Cornelia, urged him on; and he was supported by the counsel of the most eminent men of the time, such as App. Claudius, his father-in-law, the consul and great jurist, Mucius Scaevola, and Crassus, the pontifex maximus, all of whom were probably as much losers by the measures which Gracchus was going to bring forward as the Scipios and others who opposed him. The first bill which he brought before the people proposed, that the agrarian law of Licinius, which had in fact never been abolished, should be renewed and enforced, with this modification, that besides the 500 jugera allowed by that law, any one might possess 250 jugera of the public land for each of his sons. This clause, however, seems to have been limited to two; so that a father of two sons might occupy 1000 jugera of public land. The surplus was to be taken from them and distributed in small farms among the poor citizens. The business of measuring and distributing the land was to be entrusted to triumvirs, who were to be elected as a permanent magistracy. He further enacted, that in future the possession of public land should not be transferred by sale or purchase, in order that the wealthy might not be able gradually to acquire again more land than the law allowed. In the case of buildings erected on land which was to be thus given up, the possessors were to be indemnified by a sum of money determined by a fair valuation of the buildings. There remains only one point in this agrarian law, for which the legislator is open to censure, not indeed on the ground of injustice, but merely on that of unfairness. A considerable, though probably not a very great number of those who had to give up a portion of their possessions, had acquired either the whole or a part by purchase; and as they had to give up their surplus, like those who had not paid for their land, those men were positive losers, just as much as if Gracchus had taken from them their private property. To remove all complaints on this ground, Gracchus ought to have added a clause, that such persons should receive from the public treasury the sums for which they had bonâ fide purchased the land, or else that the land thus purchased should not come within the law, and should be treated as private property, with which the law had nothing to do. The state ought, at all events, to have made this sacrifice. The opposition of the aristocracy would not indeed have been silenced by such a measure, but there would certainly have been no ground for that bitter exasperation which Gracchus now called forth. It is ever to be lamented that Gracchus did not introduce into his law a clause of that description.

The faction of the opposition, consisting of the senate and the aristocracy, was not numerous, but violent in the highest degree, and the thousands who were to be benefited by the measure were ready to support Gracchus at any risk; the issue of the struggle, therefore, could not be doubtful, and it would have been hopeless to oppose the agrarian law in the ordinary constitutional way, for as soon as the bill was passed by the tribes, it became law, the sanction of the senate not being required. The senatorial party, therefore, resorted to intrigues. A noble specimen of the deeply-felt and impressive eloquence with which

Gracchus addressed the people in those days is preserved in Plutarch (*Tib. Gracc.* 8): it bears all the marks of genuineness, and has unjustly been considered by modern critics as a spurious piece of declamation. When Tiberius brought forward his bill, and it was manifest that it would be carried, the senatorial party resorted to the only means that was left them,—they gained over to their side one of the tribunes, M. Octavius Caecina, a man of a most obstinate character, who himself occupied more of the public domain than the law allowed. His interposition would of course have thwarted all the plans of Tiberius. The disputes between the two tribunes went on day after day, and Tiberius, though he was by no means in affluent circumstances, offered to indemnify Octavius out of his own purse, for the loss which he might sustain through the agrarian law. This offer was refused with indignation. Tiberius was prevailed upon to refer the matter to the senate; but there he was only abused, and the question did not advance one step further. When the people again met, and Tiberius saw no other way of carrying his measure, he declared that, as two tribunes differed in their opinions upon the public good, and could not come to any understanding, one of them must resign his office. Tiberius suspended the entire administration of government, and under heavy penalties forbade the magistrates to exercise their official authority, until this question was settled. Fear and exasperation increased, and the people looked forward with trembling to the day when the matter was to come to a decision. When the day of the assembly arrived, Tiberius publicly implored Octavius to yield to the wishes of the people, who desired nothing but what they had a right to claim. When this request was also repudiated, Tiberius proceeded to carry his threat into execution, but offered that his own case should be put to the vote first. When all attempts failed, Tiberius proposed the deposition of Octavius, and put it to the vote at once. When seventeen out of the thirty-five tribes had already voted for his deposition, Tiberius stopped the proceedings, and again implored Octavius to desist from his opposition; but Octavius indignantly exclaimed, "Complete what thou hast begun." The eighteenth tribe voted, and the tribuneship of Octavius was gone: he was dragged from the hustings, and with difficulty escaped being murdered on the spot. The deposition of a tribune was a thing unheard of in the history of Rome, and was, accordingly, proclaimed by the opposition as an unconstitutional act. They now triumphed over Gracchus, since he had given them a handle, and by his own act seemed to justify their hostility against him. The deposition of Octavius for the lawful exercise of his rights has been looked upon by both ancient and modern writers as a violation of the laws of the Roman constitution, but its injustice was only of a formal nature, a mere irregularity; and Tiberius, as Niebuhr (*Lectures on Rom. Hist.* vol. i. p. 333) justly remarks, might have said that a tribune who acted independent of the people was an abuse, and a still greater irregularity; the people surely had the right to take away a commission from a man to whom they had given it; it is an absurdity if in a republic this right is not maintained.

After the removal of Octavius, the agrarian law was carried without opposition, and permanent triumvirs were appointed to superintend the measuring of the public land possessed by the wealthy, to deprive them of that which was beyond the amount allowed by the law, and to distribute it among the poor. The persons appointed as triumvirs were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than twenty years old, and was serving in the camp of P. Scipio at Numantia. Fortune thus seemed to favour the undertakings of Gracchus, and the people evinced a most enthusiastic attachment to him; but the treatment which he experienced in the senate, where P. Scipio Nasica was at the head of the aristocracy, was of a very different kind: he was attacked with contumely and the most unbridled fury. At the same time, one of his intimate friends suddenly died, and his body bore marks of poison. Such things were just so many proofs to Gracchus that it required the greatest precaution not to fall into the hands of some secret assassin. Whenever, therefore, he appeared in public, he was surrounded by a body of friends, who formed a sort of body-guard.

About this time a messenger arrived from Asia, with the will of king Attalus, who had bequeathed his kingdom and his property to the Roman people. Gracchus availed himself of this opportunity for enabling the poor, who were to receive lands, to purchase the necessary implements, cattle and the like; and he accordingly proposed that the money which Attalus had bequeathed to the Romans should be distributed among the people. It is generally stated that this law was carried, but in the Epitome of Livy (lib. 58) we read that he only promised the people to bring forward the bill. His agrarian law had evidently the object of creating an industrious middle class of husbandmen; and, in order to infuse some better blood into them, he is said to have entertained the idea of extending the Roman franchise, by admitting the Italian allies to the full rights of Roman citizens. (Vell. Pat. ii. 2.) The matter certainly appears to have been discussed at the time, but no steps seem to have been taken, though it would have been one of the wisest and most salutary measures that could have been devised. He further abridged the time that Roman citizens had to serve in the armies. Macrobius (*Sat.* ii. 10) mentions a *lex judiciaria* of Tiberius, but this seems to be only a mistake, the name of Tiberius being there written instead of Caius. Tiberius went even so far as to threaten to deprive the senate of the administration, inasmuch as he declared that the senate had no right to decide upon the towns and cities of the kingdom of Pergamus. Tiberius had thus reached the zenith of his power, but fortune began to turn against him. The opinion of his opponents that he had violated the sacred character of a tribune in the person of Octavius, had gradually spread among the people, which in its short-sightedness could not distinguish between the motives of the two parties, and merely looked for momentary advantages and gratifications. Hence they began not only to show indifference towards their sincere and disinterested protector, but even turned against him. In addition to this, his enemies spread the absurd report that Tiberius had secretly received a diadem and a purple robe from the Pergamenian messenger, and that he entertained the thought of making himself king of Rome. This report, which every one must have known to be a mere malicious calumny, was spread abroad by the contemptible Pompeius, with

whom Scipio Nasica, and other persons of distinction, made common cause.

The period at which the tribunes for the next year were to be elected was now drawing near, and Tiberius himself, as well as his friends, were fully convinced that after the expiration of his office his laws would be abolished, and that his life would be in imminent danger as soon as he should be divested of the sacred office of tribune. He therefore resolved to offer himself as a candidate for the tribuneship of the following year. This was indeed an irregularity, for up to that time no man had ever been invested with the office for two consecutive years; but Tiberius was compelled by necessity, and the duty of self-defence, to offer himself as a candidate. It was unfortunate for him that the election of the tribunes fell in the month of June, when the country-people, on whom he could rely most, were occupied with the harvest in the fields. The people assembled thus consisted, for the most part, of the city populace, who had little or no sympathy with him. His heart was filled with dark apprehensions and misgivings. He went about, leading his little son by the hand, and imploring the people not to desert him, and not to expose him to the fury of his enemies, against whom he had protected them. The tribes began to vote, and two had already declared in favour of Tiberius, when the aristocrats, who were mingled among the people, exclaimed that the election was illegal, and that no man could be elected tribune for two successive years. The presiding tribune, Rubrius, did not know what to do; another tribune offered to take the presidency, but the rest maintained that this could be decided only by lot. Amid such disputes the day passed away, and seeing that his enemies were gaining the upper hand, Tiberius proposed to defer the election till the next day. He now went about with his child, and endeavoured to rouse the people's sympathy. They were moved by his fear and danger; a large crowd gathered around him; they conducted him home, urged him not to despair, and kept watch about his house all night, to protect him against any unforeseen attack. Cheered by this demonstration of the people's favour, he, in conjunction with his friends, devised during the night a plan on which they were to act, if his enemies should use violence.

At daybreak the auspices were consulted, but the signs were unfavourable, and Tiberius was doubtful as to whether he should go to the assembly or not; but his friend Blossius urged him on not to give up his plans for things which perhaps were merely accidental. The people were assembled in the area of the capitol, and many of them came down to invite him and conduct him thither. When he arrived he was received with loud cheers and acclamations, and all promised well; but, when the voting began, the aristocrats did all they could to disturb the proceedings, and the noise and tumult became so great that no one could be heard. At this moment a senator, who was a friend of Gracchus, made his way through the crowd up to him, and informed him that the senators were assembled, and that, as they could not prevail upon the consuls to carry out their commands, they themselves were resolved to kill Tiberius, and had for this purpose armed many of their slaves and partisans. When Tiberius communicated this intelligence to those who stood nearest to him, they immediately prepared to repel force by force. Those who were at a greater distance wanted to know the cause of this sudden commotion, and as Tiberius could not make his voice heard, on account of the tumultuous noise, he pointed with his hand to his head, to indicate that his life was in danger. This act was maliciously interpreted by his enemies as a sign by which he demanded the diadem, and they hastened to inform the senate of it. The senators pretended to be greatly alarmed, and P. Scipio Nasica called upon the consuls to save the republic; but the consuls refused to have recourse to violence. The people, who in the mean time had learned that the life of their tribune was threatened, immediately armed themselves with sticks, the legs of the benches, and any other weapons they could lay hold of, and drove the aristocrats from the assembly. The confusion became general, and the tribunes took to flight. A report was quickly spread that Tiberius had deposed his colleagues, and was going to continue in his office without any election.

This was the moment which the aristocratic party had been anxiously looking for. Scipio Nasica sprang up, and exclaimed, "As the consul betrays the republic, do you who wish to maintain the constitution follow me." The senators rushed towards the assembly from the temple of Fides, where they had held their meeting. The people dispersed in all directions, and all who did not give way to the senators, or ventured to oppose them, were knocked down with clubs and sticks. Tiberius, in endeavouring to escape, fell over the body of a man who was killed, and as he was attempting to rise, he received a blow on his head, and was killed. He fell at the entrance of the temple of Fides, in front of the statues of the kings. The honour of being the murderer of Gracchus was disputed between P. Satureius, one of his own colleagues, and L. Rufus. Upwards of 300 persons were killed on that day by sticks and stones, but none by the sword. In the night following their bodies were thrown into the Tiber, and the surviving friends of Gracchus had to suffer imprisonment, exile, and death, at the hands of their infuriated and merciless opponents.

These, and other calamities which afterwards resulted from the legislation of Tiberius, though it was by no means their cause, might perhaps have been avoided by a little more prudence on the part of Tiberius. We may indeed regret that he did not all he might have done, but we cannot blame him for what he did: his motives were the purest, and he suffered the death of a martyr in the noblest cause that a statesman can embrace—the protection of the poor and oppressed. All the odium that has for many centuries been thrown upon Tiberius and his brother Caius arose partly from party prejudice, and more especially from a misunderstanding of the nature of a Roman agrarian law, which, although it had been pretty clearly explained by Sigonius, was yet never generally recognised till the time of Niebuhr. Velleius Paterculus, who is otherwise biassed against the agrarian law of Gracchus, gives a noble testimony to his character, in these words, "Vita innocentissimus, ingenio florentissimus, proposito sanctissimus, tantis denique adornatus virtutibus, quantas, perfecta et natura et industria, mortalis conditio recipit." (Plut. *Vita Tib. Gracchi*; Appian, *B. C.* i. 9—17; Liv. *Epit.* 58; Vell. Pat. ii. 2, 3;

Dion Cass. *Fragm. Peir.* 86—88; Oros. v. 8, &c.; Aur. Vict. *de Vir. Illustr.* 57; and the passages of Cicero which are collected in Orelli's *Onomasticon*, vol. ii. p. 531, &c.; comp. F. D. Gerlach, *Tib. und C. Gracchus*, pp. 1—30; Meyer, *Fragm. Orat. Rom.* p. 215, &c. 2d edit.; Ahrens, *Die drei Volkstribunen Tib. Gracchus, Drusus und Sulpicius;* Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 223, &c., ed. Schmitz.)

8. C. Sempronius Gracchus, the brother of No. 7, and son of No. 6, was, according to Plutarch, nine years younger than his brother Tiberius, but he enjoyed the same careful education. He was unquestionably a man of greater power and talent than his brother, and had also more opportunity for displaying his abilities; for, while the career of Tiberius lasted scarcely seven months, that of Caius extends over a series of years.

At the time of his brother's murder, in B. C. 133, Caius was in Spain, where he received his first military training in the army of P. Scipio Africanus, who, although his wife was the sister of the Gracchi, exclaimed, on receiving the intelligence of the murder of Tiberius, "So perish all who do the like again!" It was probably in the year after his brother's murder, B. C. 132, that Caius returned with Scipio from Spain. The calamity which had befallen his brother had unnerved him, and an inner voice dissuaded him from taking any part in public affairs. The first time that he spoke in public was on behalf of his friend Vettius, who was under persecution, and whom he defended. On that occasion he is said to have surpassed all the other Roman orators. The people looked forward with great anticipations to his future career, but the aristocracy watched him with jealousy, seeing that he promised greater talent, energy, and passion than his brother, in whose footsteps it was presumed that he would follow. In B. C. 131, C. Papirius Carbo, a friend of the Gracchi, brought forward a bill to enable a person to hold the office of tribune for two or more consecutive years. C. Gracchus supported the bill, but it was rejected. The speech he delivered on that occasion appears again to have made a deep impression upon both parties; but after this time Caius obeyed the calling of his inner voice, and for a number of years kept altogether aloof from public affairs. During that period it was even rumoured that he disapproved of his brother's measures. Some circumstance or other, of which, however, we have no distinct record, seems again to have excited the fears of the optimates, and plans were devised for preventing Caius from obtaining the tribuneship. It is not impossible that this fear of the aristocracy may have been excited by Caius's speech against M. Pennus, which at any rate must have been delivered shortly before his quaestorship, B. C. 126. (Cic. *Brut.* 28; Fest. *s. v. respublicas.*) Chance seemed to favour the schemes of the optimates, for in B. C. 126 the lot fell upon C. Gracchus to go as quaestor to Sardinia, under the consul L. Aurelius Orestes; and since he was fond of military life, for which he was as well qualified and disciplined as for speaking in public, he was pleased with the opportunity of leaving Rome.

For a time Caius was thus removed from the jealous and envious eyes of the nobles, but in his province he soon attracted the greatest attention; he gained the approbation of his superiors and the attachment of the soldiers. He was brave against the enemy, just towards his inferiors, punctual in the discharge of his duties, and in temperance and frugality he excelled even his elders. His popularity in the province is attested by two occurrences. As the winter in Sardinia had been very severe and unhealthy, and as the soldiers were suffering in consequence, the consul demanded clothing for his men from the allied towns of the island. The towns sent a petition against this demand to the senate at Rome, which thereupon directed the consul to get what he wanted by other means. But as he was unable to do this, Caius went round to the towns, and prevailed upon them voluntarily to supply the army with clothing and other necessaries. About the same time ambassadors of king Micipsa arrived at Rome to inform the senate, that out of regard for C. Gracchus, the king would send a supply of corn for the Roman army in Sardinia. These proofs of the great popularity and reputation of Caius were the cause of fresh fear and uneasiness to the optimates. He had now been absent in Sardinia for two years, and his return was dreaded. In order to prevent this, fresh troops were sent to Sardinia to replace the old ones; and Orestes was ordered to remain in the island, it being intended by this measure to keep Caius there also, on account of his office. But he saw through their scheme, and thwarted it. It appears that during the latter period of his stay in Sardinia he had altered his mind, and that his vocation had become clear to him. It is reported that the shade of his brother appeared to him in his dreams, and said, "Caius, why dost thou linger? There is no escape, thou must die, like myself, in defending the rights of the people." It is attested by Cicero and Plutarch that Caius was not a demagogue, and that he was drawn into his political career by a sort of fatality or necessity rather than by his own free will, and that had it not been for the exhortation of his brother's shade, he would never have sought any public office. But when he heard the call of Tiberius, and was at the same time informed of the command issued by the senate respecting Aurelius Orestes, he at once embarked, and appeared at Rome, to the surprise of all parties. The optimates were enraged at this conduct, and even his friends thought it a strange thing for a quaestor to quit the camp without a special leave of absence. He was taken to account before the censors, but he defended himself so ably, and proved so clearly that he had not violated any law or custom, that he was declared perfectly innocent. But his enemies, bent as they were upon destroying all his influence, annoyed him with various other accusations, one of which was, that he had participated in the recent revolt of Fregellae. These prosecutions, however, were nothing but foul and ill-devised schemes to deprive Gracchus of the popular favour: none of the charges was substantiated by evidence, and all of them only served to place his innocence in a more conspicuous light. C. Gracchus, who was thus irritated and provoked by acts of glaring injustice, encouraged by the desire of the people to come forward as their patron, filled with confidence in his own powers and in the justice of the people's demands, and, above all, stimulated by the manes of his murdered brother, at once determined to become a candidate for the tribuneship, and to carry out the plans of his brother. When his mother heard of this resolution, she implored him in the most moving terms to desist from his scheme, and

not to deprive her of her last comfort and support in her old age. But it was too late; Caius had already gone too far; his hatred of his brother's murderers, and the enthusiasm of the people, who flocked to Rome from all parts to choose him as the defender of their rights, did not allow him to retrace his steps. The whole of the aristocracy, without exception, opposed his election, but in vain; and all they could effect was that Caius was not elected first, as he had anticipated, but only fourth. Caius, however, as Plutarch remarks, soon made himself first, for he surpassed all his contemporaries in eloquence; and his misfortunes gave him ample scope for speaking freely, when he lamented the death of his brother, to which he recurred as often as an opportunity was offered.

He entered on his tribuneship on the 10th of December, B.C. 123. The first steps he took as a legislator may be regarded as an expiatory sacrifice which he offered to the shade of his brother, for they were directed against his enemies and murderers. The first law he proposed was aimed at the ex-tribune Octavius, and enacted that whoever had been deprived by the people of one office should never be allowed to offer himself again as a candidate for another; the second, which was directed against the murderers of his brother and friends, and more especially against Popillius Laenas, enacted that whoever had put to death or banished a Roman citizen without a trial should be liable to a public prosecution. The former of these bills, however, was withdrawn by Caius at the request of his mother; and Laenas avoided the one aimed at him by voluntary exile.

After these preliminary steps he renewed the agrarian law of his brother, which had not indeed been repealed; but the proper way of carrying it into effect had been prevented and delayed by a variety of disputes, which belong to the period between the death of Tiberius and the tribuneship of Caius. The remaining part of his legislation had two great and distinct objects: first to ameliorate the condition of the poor, and secondly to weaken the power of the senate, and with it that of the aristocracy generally. His plan was most extensive, and embraced nearly every branch of the administration; but the details are very little known, some of his laws being only slightly alluded to; but if we may judge from those of which we have any accounts, we are led to conclude that his legislation was of the wisest and most salutary kind; and that, if his plans had not been thwarted by the blind and greedy aristocracy, the Roman republic might have derived infinite blessings from it. He carried a law enacting that the soldiers should be equipped at the expense of the republic, without any deduction being made on this account from their pay, as had heretofore been done; another law ordained that no person under the age of seventeen should be drafted for the army. A third law enacted that every month corn should be sold at a low and fixed price to the poor. The republic had thus to purchase large supplies of grain; and out of the public granaries the people were to receive the bushel (*modius*) of corn at five-sixths of an as. To carry this law into proper effect, it was necessary to build extensive granaries, which Caius superintended and conducted with the most minute care and unwearied vigilance. The ruins of these extensive public granaries existed at Rome throughout the middle ages, but at present no trace of them is visible. This measure, which may be regarded as a kind of poor-law, has been censured by writers of all ages, because, it is said, it drained the public treasury, because it led the people to idleness and indolence, and because it paved the way for that unruly democracy in which the republic perished. But in the first place, it must be borne in mind, that C. Gracchus did not give away the grain for nothing, but only sold it at so low a price that the poor, with some labour, might be enabled to support themselves and their children; and secondly, that Rome was a republic with immense revenues, which belonged to the sovereign, that is, to the people; and a large class of this sovereign people was suffering from want and destitution. There was no other remedy; the state was obliged to support these poor; and it is, as Niebuhr justly remarks, the duty of a free and proud nation to provide for those members of the community who are unable to provide for themselves.

The power of Caius's oratory was irresistible, and carried victory with it in all he undertook; and on the wings of popular favour he was carried from triumph to triumph. He now resolved to direct the weapons he had hitherto wielded on behalf of the poor against the power of the senate, which had excited his indignation by systematically opposing and disturbing his proceedings with the people. Hitherto the judges in the case of judicia publica had been elected from and by the senators; and these judges being generally men of the same class as those who were brought before them to be tried, they had outraged justice in every possible way; the governors of provinces extorted money not only to enrich themselves, but also to bribe their judges, who made their function a lucrative traffic. Caius now carried a law by which the judicia publica were transferred from the senate to a court consisting of 300 equites. We have three different descriptions of the enactments of this law; but Manutius (*de Leg. Rom.* 15) has made it highly probable that two of them refer only to two different conciliatory proposals, and that as they were rejected, the law, as stated above, was the final result. This law on the one hand inflicted a severe blow upon the power of the senate, and on the other it raised the equites, who formed a wealthy class of citizens between the nobility and the poor, as a powerful counterpoise to the senate. It may be questioned whether the rivalry which was thus created between the senate and the equites was salutary in its consequences or not; but thus much is certain, that the equites soon discovered as many motives for a bad administration of justice as the senators had had before. It is said that in the discussions upon this law, Gracchus, while addressing the people, turned his face towards the forum, whereas all orators before that time had turned their faces towards the senate and the comitium. Another constitutional measure was likewise directed against the arbitrary proceedings of the senate, though it was not felt as keenly as the former. Hitherto the senate had assigned the provinces to the consuls and praetors after their election, and thus had it in its power to gratify this or that person's wish, by assigning to him the province which he particularly desired, and from which he hoped to derive most advantage or honour. Gracchus remedied this evil by a law enacting that the provinces into which consuls or praetors were to be sent should be determined upon previous to the

election of those magistrates. The province of Asia, which had for many years been left unsettled, and had thus given to the governors ample scope for plunder and extortion, received at length a regular organisation, for which it is indebted to C. Gracchus. In all his measures relating to the administration he took great care of the interests of the republic; and although he acted with justice towards the provincials and the people, to whom lands were assigned, yet he always tried to secure to the republic her revenues. For the purpose of facilitating the commerce and intercourse between the several parts of Italy, and at the same time giving assistance and employment to the poor, he made new roads in all directions, and repaired the old ones; milestones also were erected throughout Italy. Notwithstanding his great and numerous undertakings, he conducted and superintended everything himself, and each particular point was managed with a care and strictness as if he had nothing else to engage his attention. His skill and tact in his intercourse with persons of all classes with whom he was thus brought into connexion, and his talent for winning their affections, excited the admiration of every one. His favour with the people far and near, as well as with the equites, thus rose to the utmost height.

While things were thus in the most prosperous progress, and shortly before the election of the consuls for the next year took place, he once told the people that he was going to ask them a favour, which he would value above every thing, if they granted it; but he added, that he would not complain if they refused it. The people gladly promised to do anything he might desire; and every one believed that he was going to ask for the consulship: but on the day of the consular election, Gracchus conducted his friend C. Fannius into the assembly, and canvassed with his friends for him. Fannius was accordingly elected consul in preference to Opimius, who had likewise offered himself as a candidate. C. Gracchus himself was elected tribune for the next year (B.C. 122) also, although he had not asked for it. M. Fulvius Flaccus, a friend of Caius, who had been consul in B.C. 125, had caused himself to be elected tribune, for the purpose of being able to give his support to one important measure which Caius had in contemplation, viz. that of extending the Roman franchise. The plan was to grant the Roman franchise to all the Latins, and to make the Italian allies step into the relation in which the Latins had stood until then. This measure, though it was the wisest and most salutary that could have been devised, was looked forward to by the senate with the greatest uneasiness and alarm. The Latins and Italian allies had for some time been aspiring to the privilege of the Roman franchise; and Fregellae, being disappointed in its expectations, had revolted, but had been destroyed by the praetor Opimius. But it is uncertain whether Gracchus did actually bring forward a bill about the extension of the franchise, or whether he merely contemplated to do so. The senate, instead of endeavouring to allay the ill feelings of those who thought that a right was withheld from them, provoked them still more by an edict forbidding any one who was not a Roman citizen to stay in the city or its vicinity so long as the discussions on the bills of C. Gracchus were going on. At the same time the senate had recourse to the meanest and most contemptible stratagem to check Caius in the progress of his excellent legislation. The course which the aristocrats now began to pursue shows most clearly that the good of the republic was not the thing for which they were struggling, and that they looked upon it merely as a contest for power and wealth; they cared little or nothing about the demoralisation of the people, or the ruin of the republic, so long as they could but preserve their power undiminished.

Among the colleagues of C. Gracchus was M. Livius Drusus, a man of rank, wealth, and eloquence; he was gained over by the senatorial party, and under their directions, and with their sanction, he endeavoured to outbid Caius in the proposal of popular measures. He acted the part of a real demagogue, for the purpose of supplanting the sincere friend of the people; and the people, who at all times prize momentary gain more than solid advantages, which work slowly and almost imperceptibly, allowed themselves to be duped by the treacherous agent of the aristocracy. Drusus proposed a series of measures which were of a far more democratic nature than those of Caius. Caius had proposed the establishment of two colonies at Tarentum and Capua, consisting of citizens of good and respectable character; but Drusus proposed the establishment of twelve colonies, each of which was to consist of 3000 needy Roman citizens. Caius had left the public land distributed among the poor, subject to a yearly payment to the treasury: Drusus abolished even this payment, and thus deprived the state of a large portion of its revenue. Gracchus contemplated granting the franchise to the Latins, but Drusus brought forward a measure that the Latins should be exempt from corporal punishment even while they served in the armies. The people thus imposed upon by Drusus, who assured them that the senate sanctioned his measures from no other desire than that of serving the poor citizens, gradually became reconciled to the senate; and the recollection of past sufferings was effaced by hypocritical assurances and demagogic tricks. Another means by which Drusus insinuated himself into the people's confidence was, that he asked no favour for himself, and took no part in carrying his laws into effect, which he left entirely to others; while Caius, with the most unwearied activity, superintended and conducted every thing in person. In proportion as the ill feeling between the people and the senate abated, the popularity of Caius decreased, and his position between the two became more and more perilous. Gracchus had proposed the establishment of a colony on the ruins of Carthage, and he himself was appointed one of the triumvirs to conduct the colonists. He settled every thing in Africa with the utmost rapidity; and after an absence of seventy days, he returned to Rome, shortly before the time at which the consuls for the next year were to be elected. Drusus had availed himself of the absence of Caius for making various attacks on his party and his friends, especially on Fulvius Flaccus, who began openly to stir up the Italian allies to demand the Roman franchise. It was in vain that Caius, after his return, endeavoured to restore what his enemies and his sanguine and passionate friend had destroyed. Fannius, who had obtained the consulship through the influence of Caius, had soon after treated him with indifference, and in the end even made common cause with his enemies. Opimius, who had never for-

given Caius for having procured the election of Fannius to the consulship, which he himself had coveted, now offered himself again as a candidate for that office; and it was generally reported that he was determined to abolish the laws of C. Gracchus. The latter had endeavoured to obtain the tribuneship for the third time, but in vain, either because he had really lost the popular favour through the intrigues of Drusus, or because his colleagues, whom he had offended by some arrangements during the public games in favour of the people, acted illegally and fraudulently in the proclamation and return of the votes. How much Caius had lost confidence in himself as well as in his supporters is clear from the following circumstance. By the command of the senate, and in pursuance of the above-mentioned edict, the consul Fannius drove out of the city all those who were not Roman citizens; and Caius, although he had promised them his assistance, if they would defy the edict and remain at Rome, yet allowed persons of his own acquaintance to be dragged off before his eyes by the lictors of the consul, without venturing to help them. The object of Gracchus undoubtedly was to avoid violence and prevent civil bloodshed, in order that his enemies might not obtain any just ground for attacking him, which was, in fact, the very thing they were looking for. But the people, who were unable to appreciate such motives, looked upon his forbearance as an act of cowardice.

The year of his second tribuneship, B.C. 122, thus came to its close. After Opimius had entered on his consulship, the senate, which had hitherto acted rather on the defensive, and opposed Gracchus with intrigues, contrived to lead Caius into wrong steps, that he might thus prepare his own ruin. His enemies began to repeal several of his enactments. The subject of the colony of Carthage was discussed afresh merely to provoke Gracchus, who, in establishing the colony, had disregarded the curse pronounced by P. Scipio upon the site of Carthage, and had increased the number of colonists to 6000. This and various other annoyances, which still more estranged the people from him, he endured for a time with forbearance and without making any resistance, probably because he did not believe that his legislation could be really upset. But as the movements of the hostile faction became more and more threatening, he could no longer resist the entreaties of Fulvius Flaccus, and once more he resolved to rally his friends around him, and take an active part in the public assembly. A day was appointed to decide upon the colony of Carthage, or, according to Plutarch, to abolish the laws of Caius. A number of country people flocked to Rome to support Caius and his friends; and it was said that they had been sent by his mother, Cornelia. Flaccus with his friends occupied the capitol early in the morning, and was already haranguing the people, when Caius arrived with his followers. But he was irresolute and desponding, and had a presentiment that blood would be shed. He took no part in the proceedings, and in silence he walked up and down under an arcade, watching the course of events. A common man of the name of Antyllius there approached him, touched his shoulder, and bade him spare his country. Caius, who was taken by surprise, gazed at the man as if he had suddenly been charged with a crime of which he could not deny his guilt. Some one of Caius's friends took this look for a significant hint, and slew Antyllius on the spot. According to Plutarch, Antyllius was one of the attendants of the consul Opimius, and while carrying a sacrifice through the arcade, insolently provoked the anger of the bystanders by calling out, "Make way for honest men, you rascals!" But however this may be, Gracchus took no part in the proceedings on that morning, and the murder of Antyllius was committed wholly against his wish. It produced the greatest alarm and consternation, and Caius was deeply grieved, for he saw at once that it injured his party, and served to promote the hostile schemes of his enemies. He therefore immediately descended to the forum, to allay the terror and explain the unfortunate occurrence; but nobody would listen to him, and he was shunned by everybody as if he had been an accursed man. The assembly broke up, the people dispersed, and Gracchus and Fulvius Flaccus, lamenting the event, returned home, accompanied each by a number of friends. Opimius, on the other hand, who had now got the opportunity he wanted, triumphed and urged the people to avenge the murder. The next day he convoked the senate, while large crowds of the people were assembled in the forum. He garrisoned the capitol, and with his suite he himself occupied the temple of Castor and Pollux, which commanded the view of the forum. At his command the body of Antyllius was carried across the forum with loud wailings and lamentations, and was deposited in front of the senate-house. All this was only a tragic farce to excite the feelings of the people against the murderer and his party. When Opimius thought the minds of the people sufficiently excited, he himself entered the senate, and by a declamatory exposition of the fearful crime that had been committed, he prevailed upon the senate to confer on himself unlimited power to act as he thought best for the good of the republic. By virtue of this power, Opimius ordered the senate to meet again the next day in arms, and each eques was commanded to bring with him two armed slaves. Civil war was thus declared. These decrees, framed as they were with apparent calmness, for the purpose of clothing the spirit of party vengeance in the forms of legal proceedings, completely paralysed the mass of the people. That the equites, who as an order had been raised so much by Gracchus, deserted him in the hour of danger, is accountable only by the cowardice which is always displayed on such occasions by capitalists. On the second day Gracchus had been in the forum, but he had left the assembly, and as he went home he was seen stopping before the statue of his father; he did not utter a word, but at last he sighed deeply, burst into tears, and then returned home. A large multitude of people, who seemed to feel the silent reproach of their ingratitude and cowardice, followed him to his house, and kept watch there all night.

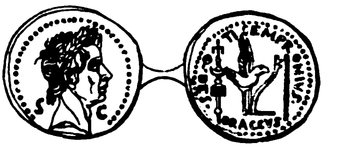
Fulvius Flaccus, who had been filled with rage and indignation at the decree of the senate and the conduct of Opimius, called on his friends to arm themselves, and with them he spent the night in drinking and rioting. On the morning he was with difficulty roused from his drunken sleep to give the necessary orders, and organise his men for resistance. Amid shouts he and his band seized on the Aventine, where they took up a strong position, in the hope of thus compelling the senate to yield. Caius refused to arm: he left his house

in the morning, dressed in his toga, and without any weapon save a dagger, which he concealed under his toga. It was in vain that his wife, Licinia, with her child in her arms, implored him to remain at home; he freed himself from her embrace, and went away with his friends without saying a word. When he arrived on the Aventine, he prevailed on Fulvius to send his younger son as a deputy to the senate, to propose a reconciliation. The appearance of the beautiful boy and his innocent request moved many of the senators; but Opimius haughtily declared, that the rebels ought not to attempt any thing through the medium of a messenger, but that they must lay down their arms, and surrender at discretion. Gracchus himself was ready to comply with this demand, but all his friends refused, and Fulvius sent his son a second time to negotiate. Opimius, who longed to bring the matter to a decision by force, ordered the boy to be thrown into prison, and forthwith he advanced with a body of armed men towards the Aventine. An amnesty was at the same time proclaimed for all those who would at once lay down their arms. This amnesty, the want of a regular plan of action on the part of Fulvius, and the missiles of the enemy, soon dispersed the party of Gracchus. Fulvius took to flight, and was murdered with his elder son. Gracchus, who took no part in the struggle, and was altogether dissatisfied with the manner in which his friends had conducted the affair, withdrew into the temple of Diana, with a view of making away with himself; but he was prevented by two faithful friends, Pomponius and Laetorius (others call him Licinius). Before leaving the temple he is said to have sunk on his knees, and to have pronounced a fearful curse upon the ungrateful people who had deserted him and joined his enemies. He then followed his friends towards the Tiber; and as they arrived at the wooden bridge leading to the Janiculus, he would have been overtaken by his pursuers and cut down, had not his friends resolutely opposed them, until they were killed. Caius, in the meantime, had reached the grove of the Furies, accompanied only by a single slave. He had called out for a horse, but no one had ventured to afford him any assistance. In the grove of the Furies the slave, Philocrates, first killed his master, Gracchus, and then himself. A proclamation had been issued at the beginning of the struggle, that those who brought the heads of Gracchus and Fulvius should receive their weight in gold. One Septimuleius cut off the head of Gracchus; and in order to increase its weight, filled it with melted lead, and thus carried it on a spear to Opimius, who paid him his blood-money. The bodies of the slain, whose number is said to have amounted to 3000, were thrown into the Tiber, their property was confiscated, and their houses demolished. All the other friends of Gracchus who fell into the hands of their enemies were thrown into prison, and there strangled. After the senate was satiated with blood, it committed the blasphemous mockery of dedicating a temple to Concord!

C. Gracchus was married to Licinia, the daughter of Licinius Crassus, who had been elected triumvir in the place of Tib. Gracchus. He had by her, as far as we know, only one son, but what became of the boy after his father's death is unknown. We possess numerous specimens and fragments of the oratory of C. Gracchus, which are collected in the work of Meyer, cited below. The people of Rome who had deserted him in the hour of danger were soon seized by feelings of bitter remorse; statues were erected to the two brothers; the spots on which they had fallen were declared sacred ground, and sacrifices were offered there as in the temples of the gods. Both brothers had staked their lives for the noblest object that a statesman can propose to himself—the rights of the people; and so long as these rights are preferred to the privileges of a few whom birth or wealth enable to oppress and tyrannise over the many, so long will the names of the Gracchi be hallowed in history. There are, as we have already observed, one or two points in their conduct and legislation in which we might wish that they had acted with more wisdom and circumspection, but *errare humanum est*, and the blame falls not so much upon the Gracchi, as upon those who irritated and provoked them with a bitterness and an insolence in the face of which it would have required an angel's forbearance to remain calm and prudent. (Plut. *Vit. C. Gracchi*; Appian, *B. C.* i. 21—26; Liv. *Epit.* lib. 59—61; Vel. Pat. ii. 6, &c.; Dion Cass. *Fragm. Peir.* 90; Oros. v. 12; Aur. Vict. *de Vir. Illustr.* 65; the passages of Cicero, collected in Orelli's *Onomast.* vol. ii. p. 533, &c.; comp. F. D. Gerlach, *Tib. und C. Gracchus*, p. 33, &c.; Meyer, *Fragm. Orat. Rom.* p. 224, &c., 2d edit.; Ahrens, *Die drei Volkstribunen*, &c.; Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 341, &c., ed. Schmitz.)

9. (Sempronius) Gracchus, a run-away slave, who gave himself out as a son of Tib. Gracchus. His real name was L. Equitius. [Equitius.]

10. Sempronius Gracchus, a paramour of Julia, the daughter of Augustus, while she was the wife of M. Agrippa. He continued his connection with her after she was married to Tiberius, and inflamed her hatred against her husband. On Julia's banishment, Gracchus was also banished to Cercina, an island off the African coast. There he lived till the accession of Tiberius, who had him put to death, A. D. 14 (Tac. *Ann.* i. 53; Vell. Pat. i. 100). There are several coins struck by a Tib. Sempronius Gracchus (see the specimen below), which are usually referred to the above-mentioned Gracchus. But as many of these coins were struck in the time of Julius Caesar, they belong more probably to the ancestor of the Gracchus put to death in A. D. 14. [L. S.]



GRACCHUS, T. VETU'RIUS, with the agnomen Sempronianus, was appointed augur in B. C. 174, after the death and in the place of Tib. Sempronius Gracchus, No. 3. (Liv. xli. 26.) [L. S.]

GRACILIA, VERULA'NA, a Roman lady who was besieged in the Capitol with Sabinus, the brother of Vespasian, during his contest with Vitellius, A. D. 70. (Tac. *Hist.* iii. 69.) The name should perhaps be written Gratilla. (Comp. Plin. *Ep.* iii. 11, v. 1.) [W. B. D.]

GRA'CILIS, AE'LIUS, legatus in Belgic Gaul, A. D. 59. (Tac. *Ann.* xiii. 53.) [W. B. D.]

GRA'CILIS, TURRA'NIUS, a native of Africa, cited by Pliny in his Elenchos or summary of the materials of his Natural History (iii. ix. xviii). Gracilis reckoned fifteen miles as the length, and five as the breadth, of the Straits of Gibraltar. (Plin. *H. N.* iii. 1.) [W. B. D.]

GRADI'VUS, i. e. the striding or marching, a surname of Mars, who is hence called *gradivus pater* and *rex gradivus*. Mars Gradivus had a temple outside the porta Capena on the Appian road, and it is said that king Numa appointed twelve Salii as priests of this god. The surname is probably derived from *gradior*, to march, or march out, and we know that the soldiers, when they marched out, sometimes halted near his temple. (Liv. i. 20, vii. 23; Serv. *ad Aen.* iii. 35; Ov. *Fast.* vi. 191, &c.; Fest. *s. v. Gradivus.*) [L. S.]

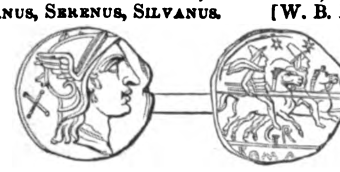
GRAEAE (Γραῖαι), that is, "the old women," were daughters of Phorcys and Ceto. They had grey hair from their birth. Hesiod (*Theog.* 270, &c.) mentions only two Graeae, viz. Pephredo and Enyo; Apollodorus (ii. 4. § 2) adds Deino as a third, and Aeschylus (*Prom.* 819) also speaks of three Graeae. The Scholiast on Aeschylus (*Prom.* 793) describes the Graeae, or Phorcides, as he calls them, as having the figure of swans, and he says that the three sisters had only one tooth and one eye in common, which they borrowed from one another when they wanted them. It is commonly believed that the Graeae, like other members of the family of Phorcys, were marine divinities, and personifications of the white foam seen on the waves of the sea. (Comp. Gorgo and Perseus.) [L. S.]

GRAECEIUS, a friend of Cicero, who apprised him, on the information of C. Cassius, of a design to send a party of soldiers to his house at Tusculum. As this caution resembles a similar warning from M. Varro, Graeceius must have written to Cicero at the end of May, or the beginning of June, B. C. 44. (Cic. *ad Att.* xv. 8, comp. *ib.* 5.) Cicero refers M. Brutus for information to Graeceius (*ad Fam.* xi. 7). [W. B. D.]

GRAECI'NUS, JU'LIUS, was put to death by Caligula because it was inexpedient for a tyrant to have so virtuous a subject. (Senec. *de Benef.* ii. 21.) Seneca records some terse and pithy sayings of Graecinus (*l. c.* and *Ep.* 29). The name Graecinus occurs in the Fasti among the consules suffecti of the year A. D. 16, and in Pliny (*H. N. Elench.* xiv. xv. xvi. xvii. xviii. and xiv. 2. § 33). From the contents of the books for which Pliny consulted the writings of Graecinus, he appears to have written on botany or viticulture. [W.B.D.]

GRAECUS (Γραῖκος), a son of Thessalus, from whom the Greeks derived the name of Γραικοί (*Graeci.*) (Steph. Byz. *s. v.* Γραικός; comp. Aristot. *Meteorol.* i. 14; Callim. *ap. Strab.* v. p. 216.) [L. S.]

GRA'NIA GENS, plebeian. Although some of its members, under the republic, rose to senatorial rank (Plut. *Mar.* 35), and under the empire, when military superseded civil distinctions, to high stations in the army and the provinces (Tac. *Ann.* i. 74), it never attained the consulship. The Grania Gens was, however, well-known from the age of the poet Lucilius, B. C. 148—103. From a comparison of Cicero (*in Verr.* v. 59) with Plutarch (*Mar.* 35), and Caesar (*B. C.* iii. 71), the Granii seem to have been settled at Puteoli. Under the republic Granius appears without a cognomen, with the exception of that of Flaccus, in the time of Julius Caesar; but under the empire we meet with the surnames Licinianus, Marcellus, Marcianus, Serenus, Silvanus. [W. B. D.]



COIN OF GRANIA GENS.

GRA'NIANUS, JU'LIUS, a Roman rhetorician of the time of Alexander Severus, who was instructed by him in rhetoric. He wrote declamations, which were still extant in the time of Aelius Lampridius. (*Alex. Sev.* 3.) [L. S.]

GRANI'CUS (Γράνικος), a river god of Mysia, is described by Hesiod (*Theog.* 342) as a son of Oceanus and Thetys. But according to Stephanus Byzantinus (*s. v.* Γραικός), the name Granicus was derived by some from Graecus, the son of Thessalus. [L. S.]

GRA'NIUS. 1. Q. Granius, a clerk employed by the auctioneers at Rome to collect the money at sales. His wit and caustic humour rendered him famous among his contemporaries, and have transmitted his name to posterity. Although his occupation was humble (comp. Hor. *Ep.* i. 7. 56), his talents raised him to the highest society in Rome (Cic. *ad Fam.* ix. 15; Schol. Bob. *pro Planc.* p. 259, Orelli); the satirist Lucilius made frequent mention of him (Cic. *Brut.* 43, *ad Att.* vi. 3), and the name Granius became a proverbial expression for a man of wit. Cicero remarks that the only event at all memorable in the tribuneship of L. Licinius Crassus the orator [Crassus, No. 23] was his supping with Granius (*Brut.* 43). Some of the replies of Granius are recorded by Cicero (*de Orat.* ii. 60, 62). They may be denominated puns, and are not always intelligible in another language. In B. C. 111, the consuls P. Cornelius Scipio Nasica, and L. Calpurnius Bestia [Bestia, No. 1.], suspended all public business, that the levies for the war with Jugurtha might proceed without interruption. Scipio, seeing Granius idle in the forum, asked him "whether he grieved at the auctions being put off?" "No," was the clerk's reply; "but I am at the legations being put off." The point of the reply lies in the double meaning of "*rejectae*" in the original; the senate had sent more than one fruitless embassy (*legatio*) to Jugurtha, who bribed both the legati and the senate. In B. C. 91, the celebrated tribune of the plebs, M. Livius Drusus [Drusus, No. 6.], meeting Granius, asked him "How speeds your business?" "Nay, Drusus," rejoined the auction-clerk, "how speeds *yours*?" Drusus being at the time unable to perform his promises to the Italian allies and subjects of Rome. Catulus, Crassus, and Antonius, and the leading men of all parties at Rome in the seventh century of the city, were in turn the objects of Granius' licence of speech. (Cic. *pro Planc.* 14.)

2, 3. Cn. and Q. Granii, two brothers of senatorian rank at Rome in B. C. 87. One of them was step-son to C. Marius. The two Granii were proscribed with Marius on Sulla's first occupation of Rome in that year. One of these brothers, the step-son, accompanied Marius in his flight from the city, was separated from him in the neighbour-

hood of Minturnae, escaped to the island of Aenaria, on the coast of Campania, and afterwards accompanied him to Africa. (Plut. *Mar.* 35, 37, 40; App. *B. C.* i. 60, 62.)

4. C. GRANIUS, a dramatic poet whose date and history are unknown. From Nonius (*s. v. Cardo*) he appears to have been the author of a tragedy called "Peliades." (Bothe, *Poet. Sc. Lat. Fragm.* vol. v. p. 271.)

5. GRANIUS, decurio of Puteoli in B. C. 78. A tax had been imposed on the Italian cities for the restoration of the Capitol at Rome, which had been burnt down during the civil war between Marius and Sulla, B. C. 83. Granius, in anticipation of Sulla's death, which was daily expected, kept back the levy on his municipium. Sulla, highly incensed at the delay, since he had set his heart on dedicating the Capitol, and inscribing it with his name, summoned Granius to his house at Cumae, and caused him to be strangled in his presence. (Plut. *Sull.* 37; Val. Max. ix. 3. § 8.)

6. P. GRANIUS, a merchant of Puteoli, engaged in the Sicilian trade, who appeared in evidence against C. Verres, B. C. 70. (Cic. *in Verr.* v. 59.)

7. A. GRANIUS, a native of Puteoli, of equestrian rank at Rome, was killed among the Caesarian officers at Dyrrhachium, in B. C. 48. (Caesar, *B. C.* iii. 71.)

8. Q. GRANIUS, accused Calpurnius Piso in A. D. 24 of treasonable speeches against Tiberius, of keeping poison in his house, and of entering the senate with concealed weapons. Granius obtained a conviction of the accused. (Tac. *Ann.* iv. 21.) [W. B. D.]

GRAPTUS (Γραπτός), THEODO'RUS and THEO'PHANES, two ecclesiastical writers, commemorated in the Greek church, in the office for the 27th Dec. as saints and confessors. They were the sons of pious parents, and natives of Jerusalem. Theodore, who was some years older than his brother, was distinguished, when a boy, by the seriousness of his deportment and the excellence of his character. He was educated in the monastery of St. Saba, near Jerusalem, and, according to his biographer, received ordination from the bishop of Sion, that is, as we understand it, the patriarch of Jerusalem. Theophanes is said to have emulated the devotion of his brother, but we have no account of his education or ordination. The iconoclastic controversy was raging, and the brothers were sent by the patriarch of Jerusalem to remonstrate with the emperor Leo V., the Armenian, a zealous iconoclast, who reigned from A. D. 813 to 820. The accomplishments and boldness of Theodore excited the emperor's admiration, but the pertinacious resistance of the brothers to his proceedings provoked his anger, and they were scourged, and banished from Constantinople. After the murder of Leo V., they were at first allowed by Michael II. the Stammerer (who reigned from A. D. 820 to 829) to return to that city, but were shortly afterwards again banished. Under Theophilus, the son of Michael (who reigned from A. D. 829 to 842), they were still more severely treated. In addition to a third banishment from Constantinople, or rather imprisonment (we do not find when they had returned from their second exile), they had a long inscription of opprobrious iambic verses carved on their faces; the verses are given by the author of the life of Theodore, as well as by the continuator of Theophanes, by Symeon Magister, by George the Monk, and by Cedrenus. From this punishment they received the surname of *Grapti* (Γραπτοί), "Inscribed." Their place of exile was Apameia, in Bithynia, on the shore of the Propontis, according to the biographer of Theodore, or the harbour of Carta, according to Symeon Magister. Here the exiles, or rather prisoners, were enabled, by means of a faithful fisherman, to communicate with Methodius, afterwards patriarch of Constantinople, who was shut up in a sepulchre near the place of their confinement. Theodore died in exile; but Theophanes survived, and, on the restoration of images under the empress Theodora, widow of Theophilus, and guardian of her son, Michael III., became archbishop of Nicaea, in Bithynia. Of the death of Theophanes we have no account. The continuator of Theophanes calls Theophanes Graptus bishop of Smyrna; and he and Cedrenus make Theodore to have survived until the administration of the empress Theodora: but these statements are at variance with better authorities.

Theodore wrote, 1. *A Letter to Joannes, Bishop of Cyzicus*, giving an account of his own and his brother's sufferings. This letter is incorporated in the life of Theodore referred to below. 2. Βίος Νικηφόρου τοῦ ἁγιωτάτου Πατριάρχου Κωνσταντινουπόλεως, *The Life of Nicephorus, Patriarch of Constantinople.* The whole of this appears to be extant in MS.; and an extract from it, giving an account of the patriarch's disputation with Leo the Armenian, is printed by Combefis, in his *Originum Rerumque CPolitanarum Manipulus.* 3. Περὶ τῆς ἀμωμήτου τῶν Χριστιανῶν πίστεως, *De incu[...] pata Christianorum fide*, of which also Combefis gives an extract. 4. *Oratio in Dormientibus*, of which some extracts, preserved in the *Synopsis Dogmatum* of Gregorius Hieromonachus, are quoted by Allatius in his *De Purgatorio*, p. 211.

Theophanes Graptus is chiefly known as a Melodus, or hymn writer. His known works are, 1. A Κανών, *Canon*, or Hymn, in commemoration of his brother Theodore, embodied in the *Menaea* of the Greek church in the service for the 27th Dec., the day on which the Grapti are honoured. It is given by Combefis as above. 2. *Canon Epinicius sive Victorialis*, employed in the matin service of the Greek church for the first Sunday in Lent; it is given, with a Latin version, by Baronius, *Annales ad Ann.* 842, No. xxviii. These hymns, though not in verse, are acrostich, the first letters of the successive paragraphs forming a sentence which serves as a motto to the piece. 3. *Canon Paracleticus ad B. Deipatram*, mentioned by Fabricius. (*Vita Theodori Grapti*, by a contemporary writer, printed in the *Orig. Rerumque CPol. Manip.* of Combefis; Theophanes Continuatus, *De Theophilo Michaelis Fil.* 14, iv.; *De Michaele Theophili Fil.* 11; Symeon Mag. *De Theophil.* c. [...] 23, *De Michaele et Theodora*, c. 5; Georg. Monach. *De Theophilo*, c. 25; Cedrenus, vol. i. p. 799, vol. [...] pp. 114—117, 149, 150, ed. Bonn.; Fabric. *Bibl. Gr.* vol. viii. p. 84, vol. x. pp. 332, 395, vol. xi. [...] 84, 220, 718.) [J. C. M.]

GRASI'DIUS SACERDOS. [SACERDOS.]

GRATA. 1. Daughter of the emperor Valentinian I. by his second wife, Justina, whom he married, according to Theophanes, A. D. 368. She remained all her life unmarried. She and her sister, Justa, were at Mediolanum or Milan when the remains of her murdered brother, Valentinian II., continued there unburied, and deeply

mented his loss. It is doubtful if they were at Vienna in Gaul, where he was killed, at the time of his death (A. D. 392), and accompanied his body to Milan, or whether they were at Milan. (Socrat. *H. E.* iv. 31; Ambros. *de Obitu Valentiniani*, § 40, &c., *Epist.* 53, ed. Benedict.; Tillemont, *Hist. des Emp.* vol. v.)

2. JUSTA GRATA HONORIA, was the daughter of Constantius III., emperor of the West [CONSTANTIUS III.], and Galla Placidia [GALLA, No. 2], and daughter of Theodosius the Great. The time of her birth is not known, but it may be estimated approximately by the marriage of her parents, which took place on Jan. 1, 417, and the birth of her brother, Valentinian III., younger than herself, which occurred in A. D. 419. She fled into the eastern empire, with her mother and brother, upon the death of Honorius (A. D. 424) and the usurpation of Joannes; and shared in the danger from the sea and the deliverance therefrom, which are recorded in an inscription now in the wall of St. John's Church at Ravenna [GALLA, No. 2]. In that inscription she is termed Augusta, which title was probably given her after the restoration of Valentinian III. to the western empire; and, it is conjectured, in order to prevent her marrying, by raising her above the rank of a subject. Impatient at being restricted from marriage, she secretly communicated, by one of her eunuchs, whom she sent on the mission, with Attila, who had lately become king of the Huns, inviting him to come into Italy and to marry her. There is some doubt as to the time of this mission; but we prefer, on the whole, to follow Jornandes, who fixes it before her connection with Eugenius. It was probably at this time that she sent her ring to Attila as a pledge of her faith; but Attila did not attend to her invitation, and Honoria's unbridled appetite led her into an illicit connection with her own steward, Eugenius, by whom she became pregnant. On the discovery of her condition, she was confined, but not in the palace, and then sent (A. D. 434) to Theodosius II. at Constantinople. Valesius has affirmed that Eugenius was put to death, but this assertion appears to be unsupported by testimony. In A. D. 450, after the death of Theodosius, she appears to have been sent back to her brother, Valentinian; for in that year Attila, anxious to find a cause of quarrel with the western empire, sent an embassy to Valentinian complaining of the wrongs of Honoria, claiming her as betrothed to him, and, with her, that portion of the empire to which she was entitled. Valentinian replied that she could not marry Attila, as she had a husband already; that women had no part in the succession to the empire, and that, consequently, his sister had no claim. This assertion that Honoria had a husband has led to the conjecture that she was forced at this time to marry some obscure person, and that this enforced marriage was one occasion of a second embassy of Attila, reiterating his claim to her, and sending her ring as an assurance that she had engaged herself to him. Valentinian sent a similar reply to his former one; and the invasion of Gaul by Attila soon followed [ATTILA]. Of the subsequent history of Honoria nothing appears to be known; Gibbon states, but apparently without authority, that she was condemned to perpetual imprisonment. (Marcellin. *Chronicon*; Priscus, *de Legation.* i. 7, 8, ii. 1; Jornand. *de Reb. Get.* c. 42, *de Regn. Success.* c. 97; Olympiod. apud Phot. *Bibl.* cod. 80; Theophan. *Chronog.* vol. i. p. 162, ed. Bonn; Tillemont, *Hist. des Emp.* vols. v. and vi.; Gibbon, c. 35; Eckhel, vol. viii. p. 189; Gruter, *Inscript.* mxlviii. 1.) [J. C. M.]

GRA'TIAE. [CHARITES.]

GRATIA'NUS. 1. GRATIANUS FUNARIUS, father of the emperors Valentinian I. and Valens, was born at Cibalae or Cibalis, in Pannonia, of an obscure family. He obtained the name of Funarius ("the rope-man") because, when carrying about some rope (funis) for sale, he successfully resisted the efforts of five soldiers to wrest it from him. This circumstance led to his enlisting in the army, and he became distinguished for bodily strength and for skill in military wrestling. He rose through the rank of Protector and Tribunus to be Comes, and, as we understand Ammianus Marcellinus, Magister Militum in Africa; but lost that appointment through being suspected of peculation. However, after a long interval, he obtained the same rank in Britain; and at last returned, with a good reputation, to his birth-place, to end his days in privacy. He suffered the confiscation of all his property by the emperor Constantius II., "because he was said to have hospitably entertained Magnentius, who was hastening through the place of his residence to the fulfilment of his purpose" (Amm. Marc. xxx. 7), i. e. apparently when hastening to encounter Constantius in the battle of Mursa, A. D. 351. He is thought to have held the office of praefectus praetorio, but this is not certain. He was very popular with the soldiers, whose regard for him, even after his death, is said to have contributed to the elevation of his son Valentinian to the empire. The senate of Constantinople decreed to him a statue of brass about the time of the accession of Valens, A. D. 364. (Amm. Marc. xxx. 7; Aurel. Vict. *Epit.* c. 45; Paulus Diaconus, *de Gest. Roman.* lib. xi; Tillemont, *Hist. des Emp.* vol. v.)

2. GRATIANUS AUG., son of the emperor Valentinian, by his first wife Severa (or perhaps Valeria Severa), was born at Sirmium, in Pannonia, 19th April, A. D. 359, about five years before his father's accession to the empire. In A. D. 366, while yet nobilissimus puer, or heir apparent, he was made consul, and on 24th Aug. 367, he was raised by his father to the rank of Augustus, at Ambiani or Amiens, in Gaul. This elevation is ascribed by Aurelius Victor to the influence of his mother, Severa, and his maternal grandmother. In the following year he accompanied his father in the campaign against the Alamanni, in their own country, though he was not, on account of his tender age, exposed to the full hardships and dangers of the war. Great care was bestowed on his education; and the poet Ausonius [AUSONIUS], whom, in gratitude for his instruction, he afterwards (A. D. 379) raised to the consulship, was his tutor.

On the sudden death of Valentinian, at Bregitio or Bergentio, now Bregenz, on the lake of Constance (17 Nov. A. D. 375), the troops there, at the instigation of some of their officers, elevated Valentinian II., a child of four years, half brother of Gratian, to a share in the empire. The writers of best authority tell us that the good disposition and prudence of Gratian, or his advisers, prevented that prince from taking umbrage at this intrusion upon him of a partner in his power; but Theophanes and Zonaras say that he punished the authors of his

brother's elevation, and Zonaras adds that he severely rebuked the troops for their share in the transaction. A division of the provinces of the West was made between the brothers, though the greater age of Gratian gave him pre-eminence. As the eastern provinces remained subject to Valens, brother and colleague of Valentinian I., the part immediatety subject to the government of Gratian comprehended Gaul, Spain, and Britain. But there is some doubt both as to the time when the provinces of the West were partitioned, and as to the authority, if any, which Gratian retained or exercised in the provinces of his brother. (See Tillemont and Gothofredus, *Not. ad Cod. Theod.* 16. tit. 9. s. 4, 5.) Treviri, now Trèves, seems to have been his usual residence.

In the early part of his reign hostilities were fiercely carried on along the Danubian provinces and in Illyricum, where Frigeridus, Gratian's general, defeated the Taifali; and Gratian himself was preparing to march into Thrace to assist his uncle Valens against the Goths, but was detained in the West by an incursion of the Lentienses, who formed part of the great confederation of the Alamanni. The invading host, to the number of 40,000 (some accounts, probably exaggerated, make them 70,000), was encountered and cut to pieces by the army of Gratian, under his generals Nannienus and Mellobaudes the Frank, who held the office of Comes Domesticorum at Argentovaria or Argentaria (at or near Colmar, in Alsace), about May, A. D. 378 or according to some authorities in 377. Whether Gratian was present at the battle does not appear; but he conducted his army in person across the Rhine, and compelled the Lentienses to submit. He afterwards advanced towards or into the eastern empire, where the Goths, who had defeated and killed Valens near Adrianople (Aug. 378), were committing great devastation. By the death of his uncle, Valens, the eastern empire had devolved upon him; but his consciousness of his inadequacy to this increased charge led him to send for Theodosius [THEODOSIUS I. AUG.] from Spain, and after appointing him in the first instance general against the Goths, he soon after (Jan. 19, 379), at Sirmium, raised him to be his colleague in the empire, and committed the East to him.

For some time after this the pressure of affairs compelled Gratian to exert himself. He sanctioned the settlement in Pannonia and Upper Maesia of some German nations, who were pressing upon the frontier of the empire; perhaps thinking thus to repair the waste of population in the Gothic war, or to raise up a barrier against further invasion. His generals, the Franks, Bauto and Arbogastes, with their army, were sent to assist Theodosius; and Gratian himself, if we may trust an obscure expression of Idatius, gained a victory over some hostile army, but of what nation is not said. He also, during the illness of Theodosius, arranged or strengthened a treaty with the Goths. After these transactions, which may be referred to the year 380 at latest, we hear little of any warlike or other transactions in which Gratian was engaged.

Historians, Pagan and Christian, are agreed as to the character of this prince. In person he was well made and good looking; in his disposition gentle and docile; submissive, as a youth, to his instructors, possessed of a cultivated understanding and of a ready and pleasing eloquence. Even in the camp he cultivated poetry; and the flattering panegyric of Ausonius declares that Achilles had found in him a Roman Homer. He was pious, chaste, and temperate; but his character was too yielding and pliant, it wanted force; and the influence of others led him to severities that were foreign to his own character. By the instigation of his mother, he had, at the commencement of his reign, put to death Maximus, praefectus praetorio in Gaul, Simplicius, and others of his father's officers. It is difficult to determine how far he is answerable for the death of Count Theodosius, father of the emperor, who was put to death at Carthage soon after Gratian's accession, unless we could ascertain whether the partition of the western provinces had then been made; and if so, whether Gratian retained any authority in the provinces allotted to his brother. His piety and reverence for ecclesiastics, especially for Ambrose of Milan, rendered him too willing a party to the persecutions which the Christians, now gaining the ascendancy, were too ready to exercise, whether against the heathens or against heretics of their own body. Valentinian I. had wisely allowed religious liberty; but under Gratian this was no longer permitted. (Cod. Theod. 16. tit. 9. s. 4, 5, with the notes of Gothofredus.) He refused to put on the insignia of Pontifex Maximus, on the plea that a Christian could not wear them; and herein he only acted consistently. Tillemont, on the authority of Ambrose, ascribes to him the removal of the Altar of Victory at Rome, and the confiscation of its revenues; and the prohibition of legacies of real property to the Vestals, with the abolition of their other privileges, steps of which the justice is more questionable. Ambrose also ascribes to him the prohibition of heathen worship at Rome, and the purging of the church from all taint of sacrilegious heresy — vague expressions, but indicative of the persecuting spirit of his government. The Priscillianists indeed are said to have obtained readmission into the church by bribing the officers of his court; and during the short time after Valens' death that he held the Eastern empire, he contented himself with relieving the orthodox party from persecution, and tolerated the Arians, probably from the conviction that in the critical period of the Gothic war, it would not do to alienate so powerful a body. The Eunomians, Photinians, and Manichaeans were not, however, tolerated even then. (Suidas, *s. v.* Γρατιανός, and notes of Gothofredus to Cod. Theod. *l. c.*) Sulpicius Severus intimates that at one time he issued an edict for the banishment of all heretics; but it is difficult to believe that this could have been effected or even attempted. The religious meetings of heretics were, however, interdicted by him. (Cod. Theod. *l. c.*) After these indications of his zeal, we do not wonder that Ambrose addressed to him his treatise *De Fide.*

While these persecuting measures were cooling the attachment of those of his subjects who were exposed to his severity, his constant engagement in field sports, to the neglect of more serious matters, incurred contempt. The indulgence and flattery of his councillors and courtiers allowed and induced him to devote himself to amusement. Night and day, says Aurelius Victor, he was thinking of nothing else than arrows, and considered that to hit the mark was the greatest of pleasures and the perfection of art. So sure was his aim, that his arrows were said to be endowed with intelligence.

He associated with a few of the Alans, whom he made his friends and followers, and travelled habited in their garb. This deportment excited the contempt of the army. While thus unpopular, a competitor for the empire suddenly appeared in the person of Maximus, a man of energy and reputation, who was elected by the legions in Britain, and at once crossed over into Gaul, and defeated Gratian somewhere near Paris. Deserted by his troops, and, according to some, betrayed by his general, Mellobaudes, or Merobaudes, Gratian fled in the direction of Italy, but being excluded by the inhabitants of the cities in his route, was overtaken and slain apparently near Lugdunum or Lyon, by Andragathius, whom Maximus had sent in pursuit of him. (25 Aug. 383.) In his last extremity he called upon the name of Ambrose. Zosimus places his death near Singidunum, now Belgrade, on the borders of Pannonia and Maesia. Maximus refused to give up his body to his brother Valentinian for burial; but subsequently, probably on the overthrow of Maximus, it was removed and interred at Milan. Sozomen and Socrates, followed by Theophanes, describe the stratagem by which Andragathius succeeded in killing him, and though their story is improbable enough, it perhaps originated in some treachery actually employed.

Gratian was twice married. 1. About A. D. 374 or 375, to Flavia Maxima Constantia, daughter of the emperor Constantius II., by whom he appears to have had a son, of whom nothing is known. Constantia died about six months before her husband. 2. To Laeta, of whom little is known, and who survived him. (Amm. Marc. xxvii. 6, xxviii. 1, xxix. 6, xxx. 10, xxxi. 9, 10; Aurel. Vict. *Epit.* c. 45, 47, 48; Oros. vii. 32, 33, 34; Zosim. vi. 12, 19, 24, 34, 35, 36; Zonar. xiii. 17; Marcellin. Prosper Aquit., Prosper Tiro, *Chronica;* Idatius, *Chronicon* and *Fasti;* Theophan. *Chronograph.* vol. i. pp. 85—106, ed. Bonn; Socrat. *H. E.* iv. 31, v. 2, 11; Sozom. *H. E.* vi. 36, vii. 1, 13; Rufinus, *H. E.* xi. 13, 14; Sulpic. Severus, *Histor. Sacra,* ii. 63; Themist. *Orat.* xiii.; Auson. *Epigr.* 1, 2, *Gratiarum Actio pro Consulatu;* Ambros. *De Fide Prolog. Epistolae* 11, 17, 21, *Consolatio de Obitu Valentin.* c. 79, ed. Benedictin.; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, ch. 25, 26, 27; Eckhel, vol. viii. p. 157.)



COIN OF THE EMPEROR GRATIANUS.

3. Theodosius the Great appears to have had a son Gratianus by his second wife Galla [GALLA, No. 2]: the child died before his father. (Ambros. *Epistol.* 17, *De Obitu Theodos.* c. 40, ed. Benedictin., with the editor's notes in both places.)

4. A usurper, who assumed the purple in Britain, on the murder of the previous usurper, Marcus. Of his history and condition before his elevation we know nothing more than is intimated by the term *Municeps Britanniae*, applied to him by Orosius and Bede, from which we may infer that he was a native of the island; and from his being the object of the soldiers' choice, it is probable he was a military man. He was murdered by the troops who had raised him to the purple about four months after his elevation (A. D. 407), and was succeeded by Constantine. [CONSTANTINUS, the tyrant, vol. I. p. 830.] (Olympiod. apud Phot. *Bibl.* Cod. 80; Zosim. vi. 2; Oros. vii. 40; Sozom. *H. E.* ix. 11; Baeda, *H. E.* i. 11.) [J. C. M.]

GRATI'DIA, a sister of M. Gratidius [No. 1] of Arpinum, was married to M. Tullius Cicero, the grandfather of the orator. (Cic. *de Leg.* iii. 16.) [L. S.]

GRATIDIA'NUS, M. MA'RIUS, the son of M. Gratidius [No. 1], but his name shows that he was adopted by one Marius, probably a brother of the great Marius. He was a very popular speaker, and able to maintain his ground even in very turbulent assemblies. Owing to his popularity, he was twice invested with the praetorship, and in one of them he proposed an edict concerning the coinage (*edictum de re nummaria*), which raised his favour with the people still higher. During the proscriptions of Sulla, he was killed by Catiline in a most cruel and brutal manner, and his head was carried in triumph through the city. Cicero was connected with him by intimate friendship. (Cic. *Brut.* 62, *de Leg.* iii. 16, *de Off.* iii. 16, 20, *de Petit. Cons.* 3, *de Orat.* i. 39, ii. 65; Ascon. *in Cic in tog. cand.* p. 84, ed. Orelli; Senec. *de Ira,* 3 Plin. *H. N.* xxxiii. 9.) [L. S.]

GRATI'DIUS, the name of a family of Arpinum, of which a few members are known in the last century of the Roman republic.

1. M. GRATIDIUS, proposed in B. C. 115 a *lex tabellaria* at Arpinum, which was opposed by M. Tullius Cicero, the grandfather of the orator, who was married to Gratidia, the sister of M. Gratidius. The question respecting the lex tabellaria was referred to the consul of the year, M. Aemilius Scaurus, who seems to have decided in favour of Cicero, for it is said that Scaurus praised his sentiments and his courage. (Cic. *de Leg.* ii. 16.) According to Cicero (*Brut.* 45), Gratidius was a clever accuser, well versed in Greek literature, and a person with great natural talent as an orator; he was further a friend of the orator M. Antonius, and accompanied him as his praefect to Cilicia, where he was killed. In the last-mentioned passage Cicero adds, that Gratidius spoke against C. Fimbria, who had been accused of extortion. (Val. Max. viii. 5. § 2.) This accusation seems to refer to the administration of a province, which Fimbria undertook in B. C. 103 (for he was consul in B. C. 104), so that the accusation would belong to B. C. 102, and more particularly to the beginning of that year, for in the course of it M. Antonius undertook the command against the pirates, and M. Gratidius, who accompanied him, was killed. (Comp. J. Obsequens, *Prodig.* 104; Drumann, *Gesch. Roms,* vol. i. p. 61, who, however, places the campaign of M. Antonius against the pirates one year too early.)

2. M. GRATIDIUS, perhaps a grandson of No. 1, was legate of Q. Cicero in his administration of the province of Asia. In one passage (Cic. *ad Quint. fr.* i. 4), a Gratidius is mentioned as tribune of the people in B. C. 57, which has in itself nothing improbable; but as the name Gratidius is not mentioned elsewhere among the tribunes of that year, whose names occur very frequently, it is usually supposed that in the passage just referred to, Gratidius is a false reading for Fabricius. (See Cic.

p. Flacc. 21, *ad Quint. fr.* i. 1, 3, 10; Orelli, *Onom. Tull.* vol. ii. p. 388.) [L. S.]

GRA'TIUS, is known only as the accuser of A. Licinius Archias (Cic. *pro Arch.* 4, 6). The name is sometimes read Gracchus. (Orell. *Onom. Tull.* vol. ii. p. 274.) [W. B. D.]

GRA'TIUS FALISCUS. [FALISCUS.]

GRATUS, a soldier of Caligula's body-guard, who, after the assassination of that emperor, discovered and drew Claudius from his hiding-place in the palace, and presented him to the soldiers as a Germanicus, the proper heir to the empire. (Joseph. *Antiq.* xix. 3. § 1; comp. Suet. *Claud.* 10; Dion Cass. lx. 1.) [W. B. D.]

GRATUS, JU'LIUS. [FRONTO, JULIUS.]

GRATUS, VALE'RIUS, procurator of Judaea from A. D. 15 to A. D. 27, and the immediate predecessor of Pontius Pilate. (Joseph. *Antiq.* xviii. 6. § 5.) The government of Gratus is chiefly remarkable for the frequent changes he made in the appointment of the high-priesthood. He deposed Ananus, and substituted Ismael, son of Fabi, then Eleazar, son of Ananus, then Simon, son of Camith, and lastly Joseph Caiaphas, the son-in-law of Ananus. (Id. *Antiq.* xviii. 2. § 2.) He put down two formidable bands of robbers that infested Judaea during his government, and killed with his own hand the captain of one of them, Simon, formerly a slave of Herod the Great. (Id. *Antiq.* xvii. 10. § 6, 7; *B. J.* ii. 4. § 2, 3.) Gratus assisted the proconsul Quintilius Varus in quelling an insurrection of the Jews. (*B. J.* ii. 5. § 2.) [W. B. D.]

GREGE'NTIUS (Γρηγέντιος), archbishop of Tephar (Τεφάρ, the Sapphar, Σάπφαρ, of Ptolemy, and the Saphar, Σάφαρ, of Arrian), capital of the Homeritae, a nation of Arabia Felix, the site of which is a little above 100 miles N.N.W. of Aden. The place of his birth is not ascertained. In the Greek *Menaea*, in which he is called Γριγεντῖνος, he is described as a native of Milan, and the son of Agapius and Theodota, inhabitants of that city; but in a Slavonic MS. of the *Disputatio*, mentioned below, he is described as the son of Agapius and Theotecna, a married pair living in the little town of "Lopliane, on the frontier of Avaria and Asia." He went to Alexandria, where he embraced the life of an anchorite, and from whence he was sent by Asterius, patriarch of Alexandria, to take charge of the church of the Homeritae, which had been relieved by the Aethiopian Elesbaan, king of the Axumitae, from the depressed condition to which it had been reduced by the persecution of Dunaan, king of the Homeritae, a Jew. The reigning prince at the time of the mission of Gregentius, was Abramius, whom Elesbaan had raised to the throne, and with whom, as well as with his son and successor, Serdidus, Gregentius had great influence. Abramius died A. D. 552, after a reign of thirty years, and Gregentius died soon after, on the 19th of December in the same year, and was buried in the great church at Tephar.

A work is extant, entitled Τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Γρηγεντίου Ἀρχιεπισκόπου γενομένου Τεφρῶν διάλεξις μετὰ Ἰουδαίου Ἑρβᾶν τοὔνομα, *S. Patris nostri Gregentii Tephrensis Archiepiscopi Disputatio cum Herbano Judaeo.* It was published with a Latin version by Nic. Gulonius, 8vo. Paris, 1586, and again in 1603. It is given in the first vol. of the *Auctarium* of Ducaeus, in the *Bibliotheca Patrum*, vol. xi. ed. Paris. 1654; and in the *Bibliotheca Patrum* of Gallandius, vol. xi. fol. Venice, 1765, &c. The Latin version alone appears in some other editions of the *Bibliotheca Patrum*. The *Disputatio*, as it appears in these works, is considered by Fabricius to be mutilated at the commencement; and his opinion, which is disputed by Gallandius, is corroborated by the greater completeness of a Slavonic MS. of the work in the Royal Library at Berlin, of which one or two passages are given in a Latin version in the last edition of Fabricius. In this Slavonic MS. the archbishop is always called Gregory.

The work is by Pagi regarded as a fiction, and Gallandius significantly leaves it to others to determine this point. Cave considers that "some parts of it smack of the credulity of a later age;" and, indeed, the contents of the work render it likely that it is much interpolated, to say the least; nor is the authorship determined of that portion (if any) which is genuine. Substantially it may be regarded as the production of Gregentius himself, whose arguments, as Barthius thinks, and as the work itself indicates, were taken down at the time by Palladius of Alexandria, whom the archbishop, on his departure for Tephar, had taken with him as his scholasticus. Lambecius ascribes the work to Nonnosus, ambassador of the emperor Justinian to the Homeritae. According to this work, the disputation of Gregentius with Herban took place at Tephar, in the presence of the king, Abramius, many bishops, a number of Jews, and the whole population of the city: it was terminated by the miraculous appearance of the Lord Jesus Christ, and the infliction of miraculous blindness upon the Jews, who were, however, restored to sight on their believing and being baptized. The king himself was sponsor for Herban, to whom he gave the name of Leo, and whom he enrolled among his councillors. The number of Jews converted and baptized in consequence of these events is stated at 5,500,000! Gregentius persuaded Abramius to break up the division of the Jewish converts into tribes, and to mingle them with other Christians, and to order their children, under pain of death, not to marry with any of their own nation, but with Gentile Christians only. By these means, "in course of time" (τῷ χρόνῳ, an expression showing that the passage is not by a contemporary), the Jews were merged in the general population of the country.

The code promulgated by Gregentius in the name of king Abramius, entitled Νομοθεσία ὡς ἐκ προσώπου τοῦ εὐσεβεστάτου βασιλέως Ἀβραμίου, is extant in the Imperial Library of Vienna. A copy of it is also mentioned as among the MSS. formerly belonging to Abraham Seller in England. The offences denounced in this code are arranged under twenty-three tituli or heads. (Fabric. *Bibl. Gr.* vol. vi. p. 749, vii. p. 543, x. p. 115, &c.; Galland. *Biblioth. Patr.* vol. xi., *Proleg.* c. 12; Cave, *Hist. Lit.* vol. i. p. 521, ed. Oxon., 1740-43, *Catal. MStorum Angliae et Hib.* vol. ii. p. 96; Baronii *Annales* ad ann. 523, xvi.—xxxi.; Pagi, *Critice in Baronium*; Oudin, *Comment. de Scriptor.*, &c., *Eccles.* vol. i. col. 1423, &c.; Lambecius, apud Oudin.) [J. C. M.]

GRE'GORAS NICE'PHORUS (Νικηφόρος ὁ Γρηγορᾶς), one of the most important Byzantine historians, was probably born in 1295, in the town of Heracleia Pontica, in Asia Minor. While he lived in his native town, his education was con-

ducted by John, archbishop of Heracleia, but, having been sent to Constantinople, he was placed under the care of John Glycis, patriarch of Constantinople. [GLYCIS.] He learned mathematics and astronomy from Theodorus Metochita, the writer. At an early age Gregoras, who had taken orders, became acquainted with the emperor Andronicus I., the elder, who took a great fancy to him, and offered him the important place of Chartophylax, or keeper of the imperial archives, but the modest young priest declined the office, on the plea of youth. He afterwards, however, accepted several offices of importance, and in 1326 was sent as ambassador to the Kral, that is, the king of Servia. Gregoras was still very young, when he became celebrated for his learning. A dispute having arisen as to the day on which Easter was to be celebrated, Gregoras, in an excellent dissertation, proved that the system then adopted for computing that day was erroneous, and proposed another method. If it had not been for the fear which the clergy entertained of exciting the superstitious mob of Constantinople by a reform of the calendar, the computation of Gregoras would have been adopted by the Greek church. When pope Gregory XIII., 300 years afterwards, reformed the calendar, it was found that the computation of Gregoras was quite right: the treatise which he wrote on the subject is still extant, and highly appreciated by astronomers. Being a staunch adherent of the elder Andronicus, Gregoras was involved in the fate of this unfortunate emperor, when he was deposed, in 1328, by his grandson, Andronicus III., the younger, who punished the learned favourite of his grandfather by confiscating his property. For a few years after that event Gregoras led a retired life, only appearing in public for the purpose of delivering lectures on various subjects, which were crowned with extraordinary success. The violence of his language, however, caused him many enemies. In 1332 he pronounced funeral orations on the emperor Andronicus the elder, and the Magnus Logotheta, Theodorus Metochita, mentioned above. He opposed the union of the Greek and Latin churches proposed by pope John XXII., who had sent commissioners for that object to Constantinople. An excellent opportunity for exhibiting his learning and oratorical qualities presented itself to Gregoras, when the notorious Latin monk Barlaam came over from Calabria to Constantinople, for the purpose of exciting dissensions among the Greek clergy. Barlaam had reason to expect complete success, when his career was stopped short by Gregoras, who challenged the disturber to a public disputation, in which Barlaam was so completely defeated, that, in his shame and confusion, he retired to Thessaloneica, and never more appeared in the capital. The dissensions, however, occasioned by Barlaam had a most injurious influence upon the peace of the Greek church, and caused a revolution, which ended most unfortunately for Gregoras. Gregorius Palamas, afterwards archbishop of Thessalonica, espoused the dogmas of Barlaam: he was opposed by Gregorius Acindynus, and hence arose the famous controversy between the Palamites and Acindynites. This quarrel, like most disputes on religious matters in the Byzantine empire, assumed a political character. Gregoras resolved to remain neutral: his prudence ruined him, because, as his violent temper was known, he became suspected by both parties. Palamas, having been condemned by the synod of 1345, the victorious Acindynites were going to sacrifice Gregoras to their suspicions, but he was protected by John Cantacuzenus, afterwards emperor, who during a long time had professed a sincere friendship for him. A short time afterwards the Acindynites were condemned in their turn, and the Palamites became the ruling party; they were joined by John Cantacuzenus, and this time Gregoras did not escape the resentment of the victors, though his only crime was neutrality. Abandoned by Cantacuzenus, he was imprisoned in 1351. He was afterwards released; but his enemies, among whom his former friend Cantacuzenus was most active, rendered him odious to the people, and when he died, in, or probably after, 1359, his remains were insulted by the mob.

Gregoras wrote a prodigious number of works on history, divinity, philosophy, astronomy, several panegyrics, some poems, and a considerable number of essays on miscellaneous subjects: a list of them is given by Schopen in the Bonn edition of the *History* of Gregoras, and by Fabricius, who also gives a list of several hundred authors perused and quoted by Gregoras. The principal work of our author is his Ῥωμαικῆς Ἱστορίας Λόγοι, commonly called *Historia Byzantina*, in thirty-eight books, of which, as yet, only twenty-four are printed. It begins with the capture of Constantinople by the Latins in 1204, and goes down to 1359; the twenty-four printed books contain the period from 1204 to 1351. The earlier part of that period is treated with comparative brevity; but as the author approaches his own time, he enters more into detail, and is often diffuse. This history ought to be read together with that of John Cantacuzenus: they were at first friends, but afterwards enemies, and each of them charges the other with falsehood and calumnies. Each of them represents events according to his own views, and their exaggerated praises of their partizans deserve as little credit as their violent attacks of their enemies. Gregoras was more learned than John Cantacuzenus, but the latter was better able to pass a judgment upon great historical facts. One cannot help smiling at seeing Gregoras, who was ambitious of nothing more than the name of a great philosopher, forget all impartiality and moderation as soon as the presumed interest of his party is at stake: his philosophy was in his head, not in his heart. His style is, generally speaking, bombastic, diffuse, full of repetitions of facts as well as of favourite expressions: he is fond of narrating matters of little importance with a sort of artificial elegance, and he cannot inform the reader of great events without an additional display of pompous words spun out into endless periods. Like most of his contemporaries, he mixes politics with theology. These are his defects. We are indebted to him, however, for the care he has taken in making posterity acquainted with an immense number of facts referring to that period of Byzantine history when the Greek empire was still to be saved from ruin by a cordial understanding, both in political and religious matters, with the inhabitants of Europe.

It is said that Frederic Rostgaard published the History of Gregoras, with a Latin translation, in 1559, but this is a mistake; at least, nobody has seen this edition. The editio princeps is the one published by Hieronymus Wolf, Basel, 1562, fol.,

with a Latin translation and an index, which, however, contains only the first eleven books. Wolf was persuaded to undertake the task by Dernschwam, a German scholar, who had travelled in the East, where he obtained a MS. of the work. Wolf obtained another MS. in Germany, and was enabled to publish the work by the liberality of the celebrated patron of learning and arts, Count Anthony Fugger. He published this work, together with the Paralipomena of Nicetas, and the Turkish history of Laonicus Chalcocondylas, with a Latin translation by Konrad Clauser. The same edition was reprinted in the *Historiae Byzantinae Descriptores Tres*, Geneva, 1615, fol. The MSS. perused by Wolf had many considerable lacunae, or passages that could not be deciphered. The corresponding text was afterwards found in other MSS by Petavius, who published them, together with the *Breviarium* of Nicephorus the Patriarch, Paris, 1616, 8vo. The Paris edition was edited by Boivin, two volumes, 1702, fol. The first vol. is a carefully revised reprint of Wolf's edition, containing the first eleven books; the second vol. contains the following thirteen books, with a Latin translation by the editor, except books 23 and 24, which were translated by Claudius Copperonerius; it contains also the excellent notes of Du Cange to the first seventeen books. Boivin deserves great credit for this edition. He intended to add a third volume, containing the remaining fourteen books, and a fourth volume with commentaries, &c., but neither of them was published. The Venice edition, 1729, fol., is a careless reprint of the Paris edition. The Bonn edition, by Schopen, 1829-30, 2 vols. 8vo., is a careful and revised reprint of the Paris edition. It is to be regretted that the learned editor of this edition has not thought it advisable to publish the remaining fourteen books also, the materials of which he would have found in very excellent condition in Paris.

The other printed works of Gregoras are—*Oratio in Obitum Theodori Metochitae* (Gr. Lat.), *in Theodori Metochitae* (that is, Michael Glycas [GLYCAS]) *Historia Romana*, ed. Joh. Meursius, Leyden, 1618, 8vo.; *Commentarii sive Scholia in Synesium De Insomniis*, in the Paris edition of Synesius, 1553, fol.; *Vita Sancti Codrati et Sociorum Martyrum*, interprete Reinoldo Dehnio, in the second vol. of *Acta Sanctorum*; *Paschalium Correctum*, Τὸ διορθωθὲν πασχάλιον ὑπὸ Νικηφόρου φιλοσόφου τοῦ Γρηγορᾶ, περὶ οὗ καὶ ὁ Ἄργυρος ἐν τῇ ῥηθείσῃ μεθόδῳ διαλαμβάνει, in Petavius, *Uranologium*, and in the third volume of the same author's *Doctrina Temporum*, the celebrated work mentioned above; *Epistola ad Theodulum Monachum*, in Normann's edition of Theodulus, Upsala, 1693, 4to. (*Dissert. de Nicephoro Gregora*, in Oudin, *Commentarii de Script. Eccles.*, vol. iii. p. 768, &c.; Boivin, *Vita Nic. Greg.*, in the Paris and Bonn editions of Gregoras, *Hist. Byz.*; Cave, *Hist. Lit.*, Appendix, p. 45; Fabric. *Bibl. Graec.* vol. vii. p. 633, &c.; Hankius, *De Byz. Rer. Script.* p. 579, &c.) [W. P.]

GREGORIA'NUS, the compiler of the Gregorianus Codex. (*Dict. of Ant. s. v. Codex Gregorianus.*) Nothing is known of him, and even his name is uncertain, for the title *Corpus Gregoriani*, which appears in some manuscripts of the remains of his code, and in the *Consultatio veteris Icti*, may be written short, in place of Corpus Gregoriani Codicis. The word *codex* may also perhaps be supplied in the *Collatio Juris Rom. et Mos.* xv. 3, and xv. 4, where we find *Gregorianus Libro VII.* and *Gregorianus Libro V.* The ellipsis of codex after the word Theodosianus is not unusual, and the scholiast on the *Basilica*, lib. ii. tit. 2. s. 35 (vol. i. p. 704, ed. Heimbach), speaks of τὰς ἐν τῷ Ἑρμογενιανῷ καὶ Γρηγοριανῷ διατάξεις. However, the *interpretatio* of Cod. Theod. i. tit. 4. s. *un.* has the following passage:—"Ex his omnibus *Juris Consultoribus, ex Gregoriano, Hermogeniano*, Gaio, Papiniano et Paulo, quae necessaria causis praesentium temporum videbantur, elegimus." In this place *codice* cannot fairly be subaudited, and therefore, so far as the authority of the Westgothic interpreter goes, the longer name Gregorianus must be preferred to Gregorius. (Zimmern. *R. R. G.* vol. i. § 46. n. 35.) Burchardi (*Lehrbuch des Röm. Rechts*, vol. i. p. 235, Stuttgart. 1841), nevertheless, prefers the shorter form, Gregorius, and thinks that the compiler of the codex may have been the Gregorius to whom was addressed, in A. D. 290, a rescript of the emperor Diocletian (Cod. Just. i. tit. 22. s. 1), and may also have been identical with the Gregorius who was praefectus praetorio under Constantine in A. D. 336 and 337. (Cod. Theod. 3. tit. 1. s. 2, Cod. Theod. 2. tit. 1. s. 3, Cod. Just. 5. tit. 27. s. 1, Nov. 89. c. 15.) This hypothesis is consistent with the date at which the Gregorianus Codex may be supposed to have been compiled, for the latest constitution it contains is one of Diocletian and Maximinian of the year A. D. 295.

In the ninth volume of Savigny's *Zeitschrift*, p. 235—300, Klenze published, for the first time, from a manuscript of the *Breviarium Alaricianum* at Berlin, a work consisting of about fifty legal fragments, which he supposed to be entitled *Institutio Gregoriani*. Its author and purpose are unknown. It contains extracts not only from the Gregorian Code, but from the Theodosian Code, from the *Sententiae* of Paulus, and from the *Responsa* of Papinian. It is later in date than the *Breviarium*. Klenze thought that it was an independent *Lex Romana*, intended to be the law of the Romani in some Germanic kingdom, but this opinion seems to have been successfully controverted by G. Hänel in Richter's *Krit. Jahrb. für Deutsche Rechtswiss.* p. 587—603, Lips. 1838. Böcking, *Institutionen*, vol. i. p. 93, n. 17. [J. T. G.]

GREGO'RIUS (Γρηγόριος). Historical.

1. Praefectus Praetorio, apparently in Italy, having Africa also subject to him, near the close of the reign of Constantine the Great, A. D. 336 and 337. The heresiarch Donatus wrote to him a most insolent letter, calling him "the stain of the senate," "the disgrace of the prefects," and similar names; to which abuse Gregory replied "with the patience of a bishop." (Optatus, *De Schismate Donatist*, iii. 3. ed. Dupin; *Cod. Theodos.* 11. tit. 1. s. 3; 3. tit. 1. s. 2, with the note of Gothofredus; Gothofred. *Prosopog. Cod. Theodos.*)

2. Praefectus Annonae under Gratian, A. D. 377. Gothofred is disposed to identify him with the Gregory to whom Symmachus wrote several of his letters, and who had borne the office of quaestor. (Cod. Theod. 14. tit. 3. s. 15; Gothofred. *Prosopog. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v. p. 147.)

3. Praefectus Praetorio Galliarum under Gratian, A. D. 383. His prefecture extended over all the provinces (Gaul, Spain, and Britain) which remained under the immediate government of

Gratian [GRATIANUS, AUG.]. When Ithacius was obliged, by the persecution of Priscillian and his party, to flee from Spain, he went to Gregory, who, after inquiring into the matter, caused the authors of the disturbance, apparently Priscillian and the other leaders of his party, to be arrested, and sent an account of the affair to the emperor; but his purpose of rigour was rendered unavailing by the venality of the emperor's other ministers, whom the Priscillianists had corrupted. It is doubtful whether this person is or is not the same person as No. 2. The pseudo Flavius Dexter identifies this Gregory with Gregorius of Baetica [GREGORIUS, Literary, No. 9]. (Sulp. Sever. *Hist. Sacra.* ii. 63. ed. Hornii; and editor's note in loco; Flav. Dex. *Omnimodae Hist. ad ann.* 388, 423; Tillemont, *Hist. des Emp.* vol. v. pp. 171, 722.)

4. Patrician, as Theophanes calls him, of the Byzantine province of Africa at the time of its first invasion by the Saracens. By the aid of the "Africans" (by which term we are probably to understand the Moors), Gregory revolted from the Byzantine empire, and made himself "tyrannus," or independent sovereign of the province. This was in A. D. 646, in the reign of Constans II. [CONSTANS II.] Perhaps his insurrection suggested or encouraged the purpose of invading the province; for the next year (A. D. 647), the Mohammedan army advanced westward from Egypt, and Gregory was entirely defeated by them. We gather from Theophanes only the bare facts of Gregory's revolt and defeat; but Arab or Moorish writers afford various particulars of a very romantic and improbable character, which have been embodied in the work of Cardonne, and copied at length by Gibbon. (Theophan. *Chronog.* vol. i. p. 525, ed. Bonn; Cardonne, *Histoire de l'Afrique et de l'Espagne sous la Domination des Arabes*, vol. i. p. 11, &c.; Gibbon, c. 51.)

5. A pretender to the purple in the time of the emperor Leo III., the Isaurian. Intelligence of the siege of Constantinople by the Saracens, soon after Leo's accession, having reached Sicily, Sergius, general of the Byzantine forces in that island, revolted, and appointed Gregory, who had been one either of his servants or his soldiers, emperor, changing his name to Tiberius (A. D. 718). Theophanes and Cedrenus call this puppet emperor not Gregory, but Basil the son of Gregory Onomagulus, and state that he was a native of Constantinople; but Zonaras calls him Gregory, though he agrees with the other historians as to his taking the name of Tiberius. When the intelligence of these transactions reached Constantinople, Leo, who was already relieved from the pressure of the Saracens, sent one of his officers, Paul, who had held the office of "Chartularius," to put down the revolt. Paul landed at Syracuse with the intelligence of the deliverance of Constantinople, and with letters to the troops, who immediately returned to their allegiance, and seizing Gregory and those whom under Sergius's direction he had appointed to office, delivered them up in bonds to Paulus. Sergius himself fled to the Lombards on the borders of Calabria. Paul put Gregory to death, and sent his head to the emperor, and punished his supporters in various ways. (Theophanes, *Chronog.* vol. i. p. 611—613, ed. Bonn; Cedren. vol. i. p. 790, &c., ed. Bonn; Zonar. xv. 2.) [J. C. M.]

GREGO'RIUS (Γρηγόριος). Literary and ecclesiastical.

1. ACINDYNUS. [ACINDYNUS.]

2. AGRIGENTINUS, or of AGRIGENTUM, one of the most eminent ecclesiastics of the sixth century, was born near Agrigentum about A. D. 524. His father, Chariton, and his mother, Theodote, were pious people, by whom, from his twelfth year, he was destined to the priesthood, his precocity of mind having attracted great attention. After going through his course of education, he visited Carthage, and from thence proceeded to Jerusalem, where he was ordained deacon, according to Symeon Metaphrastes, by the patriarch Macarius II.; but this is an anachronism, as Macarius occupied that see from A. D. 563 to 574. He stayed at Jerusalem at least four years, studying grammar, philosophy, astronomy, and eloquence. From Jerusalem he proceeded to Antioch, and from thence to Constantinople, exciting very general admiration. According to Nicephorus Callisti, he was esteemed to be superior in holiness and eloquence and learning to nearly all the ecclesiastics of his day. From Constantinople he proceeded to Rome, and was by the pope advanced to the vacant see of Agrigentum, the nomination to which had been referred to the pope in consequence of disputes about the succession. This appointment was, however, the source of much trouble to Gregory; for two of the ecclesiastics, who had been competitors for the see, suborned a prostitute to charge him with fornication. This accusation led the bishop to undertake a journey to Constantinople, where he was favourably received by the emperor Justinian I., and obtained an acquittal from the charge against him; after which he returned to Agrigentum, where he died 23d of Nov., about A. D. 564. His life was written in Greek by Leontius, presbyter and abbot of St. Saba, and by Symeon Metaphrastes. A Latin version of the latter is given by Surius: it ascribes many miracles to him. The life by Leontius is given, we are not informed whether in the Greek or in a Latin version, in the *Sancti Siculi* of Caetanus, vol. i. p. 188, &c. The works of Gregory of Agrigentum comprehend, 1. *Orationes de Fidei dogmatibus ad Antiochenos.* 2. *Orationes tum ad docendum tum ad laudandum editae Constantinopoli.* 3. *Conciones ad Populum de Dogmatibus:* all extant in the work of Leontius. 4. *Commentarius in Ecclesiasten.* The MS. of this was left by Possinus at Rome with Jo. Fr. de Rubeis that it might be translated and published; but it never appeared, and it is not known what became of it. (Niceph. Callisti, *H. E.* xvii. 27; Mongitor. *Biblioth. Sicula*, vol. i. p. 262; Cave, *Hist. Litt.* vol. i. p. 517, ed. Oxford, 1740–43; Surius, *De Probatis Sanctor. Vitis. Nov.* p. 487, &c.)

3. Of ALEXANDRIA. The Arian prelates who formed the council of Antioch, A. D. 341, appointed Gregory to the patriarchal see of Alexandria, which they regarded as vacant, though the orthodox patriarch, Athanasius, was in actual possession at the time. They had previously offered the see to Eusebius of Emesa, but he declined accepting it. The history of Gregory previous to this appointment is obscure. He is said to have been a Cappadocian; and some identify him with the person whom Gregory Nazianzen describes as a namesake and countryman of his own, who, after receiving kindness from Athanasius at Alexandria, had joined in spreading the charge against him of murdering Arsenius: it is

not unlikely that this Gregory was the person appointed bishop, though Bollandus and Tillemont argue against their identity. His establishment at Alexandria was effected by military force, but Socrates, and Theophanes, who follows him, are probably wrong in making Syrianus commander of that force: he was the agent in establishing Gregory's successor, George of Cappadocia [GEORGIUS, No. 7.] Athanasius escaped with considerable difficulty, being surprised in the church during divine service.

Very contradictory accounts are given of the conduct and fate of Gregory. If we may trust the statements of Athanasius, which have been collected by Tillemont, he was a violent persecutor, sharing in the outrages offered to the solitaries, virgins, and ecclesiastics of the Trinitarian party, and sitting on the tribunal by the side of the magistrates by whom the persecution was carried on. That considerable harshness was employed against the orthodox is clear, after making all reasonable deduction from the statements of Athanasius, whose position as a party in the quarrel renders his evidence less trustworthy. The Arians had now the upper hand, and evidently abused their predominance; though it may be judged from an expression of Athanasius (*Encyc. ad Episcop. Epistola*, c. 3), and from the fact that the orthodox party burnt the church of Dionysius at Alexandria, that their opponents were sufficiently violent. The close of Gregory's episcopate is involved, both as to its time and manner, in some doubt. He was still in possession of the see at the time of the council of Sardica, by which he was declared to be not only no bishop, but no Christian, A. D. 347; but according to Athanasius, he died before the return of that prelate from his second exile, A. D. 349. He held the patriarchate, according to this account, about eight years.

Socrates and Sozomen agree in stating that he was deposed by the Arian party, apparently about A. D. 354, because he had become unpopular through the burning of the church of Dionysius, and other calamities caused by his appointment, and because he was not strenuous enough in support of his party. The account of Theodoret, which is followed by Theophanes, appears to have originated in some confusion of Gregory with his successor. (Athanasius, *Encyc. ad Episcop. Epistola*; *Histor. Arian. ad Monachos*, c. 11—18, 54, 75; Socrat. *H. E.* ii. 10, 11, 14; Sozom. *H. E.* iii. 5, 6, 7; Theodoret. *H. E.* ii. 4, 12; Phot. *Bibl. Codd.* 257, 258; Philostorg. *H.E.* ii. 18; Theophanes, *Chronog.* vol. i. p. 54, 56, ed. Bonn; Tillemont, *Mémoires*, vol. viii.)

4. ANEPONYMUS. [GEORGIUS, No. 41, PERIPATETICUS.]

5. Of ANTIOCH, was originally a monk in one of the convents of Constantinople, or in a convent called the convent of the Byzantines, which Valesius supposes to have been somewhere in Syria. Here he became eminent as an ascetic at an early age, and was chosen abbot of the convent. From Constantinople, he was removed by the emperor Justin II. to the abbacy of the convent of Mount Sinai. Here he was endangered by the Scenite (or Bedouin) Arabs, who besieged the monastery; but he succeeded in bringing them into peaceable relations to its inmates. On the deposition of Anastasius, patriarch of Antioch, about A. D. 570 or 571 (Baronius erroneously places it in 573), he was appointed his successor; and in that see, according to Evagrius, he acquired, by his charity to the poor and his fearlessness of the secular power, the respect both of the Byzantine emperor and the Persian king. When Chosroes I., or Khosru, invaded the Roman empire (A. D. 572), he sent the intelligence of his inroad to the emperor.

Anatolius, an intimate friend of Gregory, having been detected in the practice of magic, in sacrificing to heathen deities, and in other crimes, the populace of Antioch regarded the patriarch as the sharer of his guilt, and violently assailed him. The attention of the emperor Tiberius II. was drawn to the matter, and he ordered Anatolius to be sent to Constantinople, where he was put to the torture: but the culprit did not accuse Gregory of any participation in his crimes, and was, after being tortured, put to death, being thrown to the wild beasts of the amphitheatre, and his body impaled or crucified.

Though delivered from this danger, Gregory soon incurred another. He quarrelled with Asterius, count of the East; and the nobles and populace of Antioch took part against him, every one declaring that he had suffered some injury from him. He was insulted by the mob; and though Asterius was removed, his successor, Joannes or John, was scarcely less hostile. Being ordered to inquire into the disputes which had taken place, he invited any who had any charge against the bishop to prefer it; and Gregory was in consequence accused of incest with his own sister, a married woman, and with being the author of the disturbances in the city of Antioch. To the latter charge he expressed his willingness to plead before the tribunal of count John, but with respect to the charge of incest, he appealed to the judgment of the emperor, and of an ecclesiastical council. In pursuance of this appeal he went to Constantinople, taking Evagrius, the ecclesiastical historian, with him as his advocate. This was about A. D. 589. [EVAGRIUS, No. 3.] A council of the leading prelates was convened; and Gregory, after a severe struggle with those opposed to him, obtained an acquittal, and returned to Antioch, the same year. When the mutinous soldiers of the army on the Persian frontier had driven away their general Priscus, and refused to receive and acknowledge Philippicus, whom the emperor Maurice had sent to succeed him [GERMANUS, No. 5], Gregory was sent, on account of his popularity with the troops, to bring them back to their duty: his address, which is preserved by Evagrius, was effectual, and the mutineers agreed to receive Philippicus, who was sent to them. When Chosroës II. of Persia was compelled to seek refuge in the Byzantine empire (A. D. 590 or 591), Gregory was sent by the emperor to meet him. Gregory died of gout A. D. 593 or 594, having, there is reason to believe, previously resigned his see into the hands of the deposed patriarch Anastasius. He was an opponent of the Acephali, or disciples of Severus of Antioch, who were becoming numerous in the Syrian desert, and whom he either expelled or obliged to renounce their opinions. The extant works of Gregory are, 1. Δημογορία πρὸς τὸν Στρατόν, *Oratio ad Exercitum*, preserved, as noticed above, by Evagrius, and given in substance by Nicephorus Callisti. 2. Λόγος εἰς τὰς Μυροφόρους, *Oratio in Mulieres Unguentiferas*, preserved in the Greek *Menaea*, and given in the *Novum Auctarium* of Combefis, Paris, 1648, vol. i. p. 727. Both these pieces are in the

twelfth vol. of the *Bibliotheca Patrum* of Gallandius. Various memorials, drawn up by Evagrius in the name of Gregory, were contained in the lost volume of documents collected by Evagrius. [EVAGRIUS, No. 3.] (Evagr. *H. E.* v. 6, 9, 18, vi. 4—7, 11—13, 18, 24; Niceph. Callist. *H. E.* xvii. 36, xviii. 4, 12—16, 23, 26; Fabric. *Bibl. Gr.* vol. xi. p. 102; Cave, *Hist. Litt.* vol. i. p. 534, &c.; Galland. *Bibl. Patr.* vol. xii. *Proleg.* cxiii.)

6. Of ARMENIA. The memory of Gregory of Armenia is held in great reverence in the Eastern (i. e. Greek, Coptic, Abyssinian, and Armenian) churches; and he is one of the saints of the Roman Calendar. His festival is 30th Sept.; and the Armenians commemorate him also on certain other days. There is every reason to believe that Gregory was the principal agent in the conversion of the Armenians to Christianity, though it is known that others had preached Christianity in the Greater Armenia before him, and had made converts; but until his labours the bulk of the nation continued to be heathens. We have, however, no authentic account of him. A prolix life, professing to be written by Agathangelus, a contemporary, but which internal evidence shows to be spurious, is given in the *Acta Sanctorum* of the Bollandists, Sept., vol. viii. An abridgment of this life, by a Latin writer of the middle ages, is given in the same collection. The work of Agathangelus was also abridged by Symeon Metaphrastes, a Latin version of whose account is given in the *De Probatis Sanctorum Vitis* of Surius. In these accounts Gregory, whose place of birth is not stated, is said to have been educated at Caesareia, in Cappadocia, where he was instructed in the Christian religion. Having entered into the service of the Armenian king, Teridates or Tiridates (apparently Tiridates III.), then an exile in the Roman empire, he was, on the restoration of that prince, subjected to severe persecution because he refused to join in the worship of idols. A calamity, which was regarded as a punishment for this persecution, induced Tiridates to place himself and his people under the instruction of Gregory. The result was the conversion of many people, and the erection of churches, and Gregory, after a journey to Caesareia to receive ordination, returned as metropolitan into Armenia, baptized Tiridates and his queen and many other persons, built new churches, and established schools. He afterwards quitted the court, and retired to solitude, frequently, however, visiting the Armenian churches. Some modern authorities style him martyr, but apparently without any foundation. The conversion of the Armenians took place about the beginning of the fourth century, and Gregory was still living at the time of the first Nicene council, A. D. 325, to which one of his sons was sent, apparently as representing the Armenian churches. Many discourses, professedly by Gregory, are given in the work of Agathangelus: they are for the most part omitted by Symeon Metaphrastes. A discourse, extant in the Armenian tongue, and entitled *Encomium Sancti Gregorii Armenorum Illuminatoris*, is ascribed to Chrysostom; but is regarded as spurious by nearly all critics, and among them by Montfaucon, who has, however, given the Latin version of it in his edition of Chrysostom's works, vol. xii. p. 822, &c. In the *Biographie Universelle*, a pretty full account of Gregory is given, but the sources are not stated. It is there said that there are several homilies extant in the Armenian tongue, ascribed to Gregory, but in all probability spurious. (Agathangelus, *Vita S. Gregorii*, with the *Prolegomena* of Stillingus, in the *Acta Sanctor. Sept.* vol. viii. p. 295, &c. Comp. Sozom. *H. E.* ii. 8; Theophan. *Chronog.* vol. i. p. 35; Cedren. *Compend.* vol. i. p. 498, ed. Bonn.)

7. Of ARMENIA. A second Gregory was patriarch of Armenia about the end of the thirteenth and commencement of the fourteenth century. He was disposed to unite with the Roman rather than the Greek church. A letter of his to Hayton, king of Armenia, is given in the *Conciliatio Ecclesiae Armeniae cum Romano* of Galenus. (Cave, *Hist. Litt.* vol. ii. p. 337.)

8. ASBESTAS. [See below, No. 35.]

9. Of BAETICA, otherwise of ILLIBERIS, so called because he was bishop of Illiberis or Illiberi (now Elvira, near Granada), in the province of Baetica (now Andalusia), in Spain, was an ecclesiastical writer of the fourth century. Jerome, who mentions him in his *Chronicon* (*ad Ann.* 371), describes him as a Spanish bishop, a friend of Lucifer of Caralis (Cagliari), and a strenuous opponent of the Arians, from whom, in the time of their ascendancy, he suffered much. The emperor Theodosius the Great addressed an edict to Cynegius, praefect of the praetorium, desiring him to defend Gregory and others of similar views from the injuries offered to them by the heretics. Gregory was the author of divers treatises, among which was one *De Fide*, which Jerome characterises as "elegans libellus." This work is supposed by Quesnel, editor of the *Codex Canonum Romanus*, to be the third of the "tres Fidei Formulae" contained in that work, and which bears an inscription ascribing it improperly to Gregory Nazianzen. The work *De Fide contra Arianos* given in some editions of the *Bibliotheca Patrum*, under the name of Gregory of Baetica is really by Faustinus. [FAUSTINUS.] The pseudo Flavius Dexter identifies this Gregory of Baetica with Gregory, praefect of the praetorium in Gaul. [See above, GREGORIUS, historical, No. 3.] (Hieronymus, *Chronicon*, *l. c.*, *De Viris Illustr.* c. 105; Cave, *Hist. Litt.* vol. i. p. 235; Tillemont, *Mémoires*, vol. x. 727, &c.)

10. Of CAESAREIA. Gregory lived about A. D. 940, at the Cappadocian Caesareia: he was a presbyter, apparently of the church there. He wrote, 1. *Vita Sancti Gregorii Nazianzeni.* A Latin version of this life (which is chiefly derived from notices in the works of Nazianzen himself) was made by Billius, and prefixed to his edition of the works of Nazianzen. Billius cites an ancient MS. in the library of St. Denis as an authority for the statement that a Latin version, which he characterises as barbarous, was made by a certain Anastasius, about A. D. 960; and considers that if this statement is correct, the authorship of the work must be ascribed to an earlier Gregory; but this inference seems hardly necessary. The version of Billius is given in the *De Probatis Sanctorum Vitis*, of Surius, *Maii*, p. 121, &c. Some of our authorities state that the Greek original is given in the *Acta Sanctorum* of the Bollandists, *Maii*, vol. ii. p. 766; but this is a mistake, the piece given there is not the *Life* by Gregory, but an anonymous panegyric. The author of the *Life* wrote also, 2. *Scholia in Orationes XVI. Nazianzeni*, which are quoted by Elias of Crete; but the age of Elias himself [ELIAS, No. 5], which is variously fixed from the sixth to the twelfth century, is too uncertain to aid in de-

termining that of Gregory. 3. *In Patres Nicaenos.* This panegyric is given with a Latin version in the *Novum Auctarium* of Combefis, vol. ii. p. 547, &c.; the Latin version is given by Lipomannus in his *De Vitis Sanctorum;* and by Surius in the *De Probatis Sanctorum Vitis,* 10 *Julii.* (Fabric. *Bibl. Gr.* vol. viii. pp. 386, 432, vol. x. pp. 233, 296; Cave, *Hist. Litt.* vol. ii. p. 99.)

11. Of CAPPADOCIA. [See above, No. 3.]

12. CERAMEUS. Nicephorus of Constantinople gives the name of Gregory to the archbishop of Tauromenium, better known as Theophanes (but called in some MSS. George) Cerameus. [CERAMEUS.]

13. CHIONIADES lived in the reign of Alexius I. Comnenus (A. D. 1081—1118.) There are extant in MS. in the Imperial Library at Vienna sixteen letters of Gregory Chioniades, addressed, some to the emperor, others to the patriarch or nobles of Constantinople, the publication of which is desirable from the light which it is supposed they would throw on that period of Byzantine history. (Fabric. *Bibl. Gr.* vol. xi. p. 631; Cave, *Hist. Litt.* vol. ii. p. 164.)

14. Of CONSTANTINOPLE. [GEORGIUS, literary, No. 20.]

15. Of CONSTANTINOPLE. [MAMMAS.]

16. Of CORINTH. [PARDUS.]

17. Of CYPRUS. [GEORGIUS, No. 20.]

18. Of ILLIBERIS. [See above, No. 9.]

19. MAMMAS. [MAMMAS.]

20. MELISSENUS. [MAMMAS.]

21. MONACHUS, the MONK. Gregory is not accurately described by the title Monk, as he lived on the proceeds of his own property, a farm in Thrace, though much given to ascetic practices and entertaining a great reverence for religious persons. His spiritual director having died, he attached himself to St. Basil the younger, the ascetic, who lived during and after the reign of Leo VI. the Philosopher (A. D. 886—911), and is supposed to have survived as late as A. D. 952. After his death, Gregory composed two memoirs of him; the more prolix appears to have perished, the other is given by the Bollandists in the *Acta Sanctorum, Martii,* vol. iii.; the Latin version in the body of the work, p. 667, &c., and the original in the *Appendix,* p. 24, &c. This memoir, though crammed with miraculous stories, contains several notices of contemporary public men and political events: and a considerable extract of it is given by Combefis in the *Historiae Byzantinae Scriptores post Theophanem,* fol. Paris, A. D. 1685. It precedes, in that work, the *Chronicon* of Symeon Magister. (Fabric. *Bibl. Gr.* vol. x. p. 206; Cave, *Hist. Litt.* ii. p. 69; *Acta Sanctor., Martii,* vol. iii., *Proleg. ad Vit. S. Basilii.*)

22. Of MYTILENE. A homily, *In Jesu Passionem,* by Gregory of Mytilene, is given by Gretser, with a Latin version, in his collection, *De Cruce.* (Fabric. *Bibl. Gr.* vol. x. p. 245.)

23, 24. NAZIANZENUS. [See below.]

25. Of NEOCAESAREIA. [See below, GREGORIUS THAUMATURGUS.]

26. Of NICAEA. [See below, No. 35.]

27. Of NYSSA. [See below.]

28. PALAMAS. [PALAMAS.]

29. PARDUS. [PARDUS.]

30. PATZO. Nicolaus Comnenus Papadopoli cites the exposition of the Novellae of the later Byzantine emperors, by Gregorius Patzo, who held the office of Logotheta Dromi (or Logotheta Cursus), and whom he regards as one of the most eminent of the jurists of the Byzantine empire, inferior to Harmenopulus alone. The time at which Gregorius Patzo lived is not known, but he must have been later than Alexis I. Comnenus (A. D. 1081—1118), some of whose Novellae he has expounded. Assamanni would make him a modern Greek. (Fabric. *Bibl. Gr.* vol. xi. p. 632.)

31. PERIPATETICUS. [GEORGIUS, No. 41.]

32. PRESBYTER. [See above, No. 10.]

33. Of SICILY. [See below, No. 35.]

34. Of SINAI. [See above, No. 5.]

35. Of SYRACUSE, sometimes called of SICILY. Gregory, surnamed ASBESTAS, was made bishop of Syracuse about A. D. 845. He went to Constantinople, apparently soon after his appointment to the see, for he appears to have been there in A. D. 847, where Ignatius was chosen patriarch, whose election he strenuously opposed. He was, in return, deposed by Ignatius in a council held A. D. 854, on the ground, as Mongitor affirms, of his profligacy; and his deposition was confirmed by the Pope, Benedict III. When, on the deposition of Ignatius, Photius was placed on the patriarchal throne, A. D. 858, he was consecrated by Gregory, whose episcopal character, notwithstanding his deposition, was thus recognised. Gregory was anathematised, together with Photius, at the council of Rome A. D. 863: and his connection with the Greek patriarch is a reason for receiving with caution the assertions of Romish writers as to his immoral character. Photius promoted him A. D. 878 to the bishopric of Nicaea, in Bithynia. He died soon after.

He is perhaps the "Gregorius archiepiscopus Siciliae" mentioned by Allatius in his tract *De Methodiorum Scriptis* (published in the *Convivium decem Virginum Sti Methodii Martyris,* Rome, 1656), as the author of an "Oratio longa in S. Methodium." The age of Gregory, who lived in and after the time of Methodius, favours this supposition, but there is some difficulty from the term "Archiepiscopus Siciliae." (Mongitor, *Bibl. Sicula,* vol. i. p. 263; Cave, *Hist. Litt.* vol. ii. pp. 40, 76.)

36. THAUMATURGUS. [See below.]

37. THEOLOGUS. [See below, GREGORIUS NAZIANZENUS, 2.]

38. THESSALONICENSIS. [PALAMAS.]

There were several Gregorii among the old Syriac or Arabic writers, who may be traced in the *Bibliotheca Orientalis* of Assamanni. [J. C. M.]

GREGO'RIUS NAZIANZE'NUS, the elder, was bishop of Nazianzus in Cappadocia for about forty-five years, A. D. 329—374, and father of the celebrated Gregory Nazianzen. He was a person of rank, and he held the highest magistracies in Nazianzus without increasing his fortune. In religion, he was originally a hypsistarian, a sect who derived their name from their acknowledgment of one supreme God (ὕψιστος), and whose religion seems, from what little is known of it, to have been a sort of compound of Judaism and Magianism with other elements. He was converted to Christianity by the efforts and prayers of his wife Nonna, aided by a miraculous dream, and by the teaching of certain bishops, who passed through Nazianzus, on their way to the council of Nicaea, A. D. 325. His baptism was marked by omens which were soon fulfilled in his elevation to the see of Nazianzus, about A. D. 329. He governed well, and resisted Arianism. His eldest son, Gregory, was born after he became bishop. In 360 he

was entrapped by the Arians, through his desire for peace, into the signature of the confession of Ariminum, an act which caused the orthodox monks of Nazianzus to form a violent party against him. The schism was healed by the aid of his son Gregory, and the old bishop made a renewed public confession of his orthodoxy, which satisfied his opponents, 363. In the year 370 he, with his son, used every effort to secure the elevation of Basil to the bishopric of Caesareia; indeed, the intemperate zeal of the two Gregories seems to have embittered the Arians against Basil. All the other events of his life, of any importance, are related in the next article. (Greg. Nazianz. *Orat.* xix.) [P. S.]

GREGO'RIUS NAZIANZE'NUS, ST., surnamed Θεόλογος, from his zeal in the defence of the Nicene doctrine*, was one of the most eminent fathers of the Greek Church. He was born at Arianzus, a village in Cappadocia, not far from Nazianzus, the city of which his father was the bishop, and from which both father and son took the surname of Nazianzen. There is some doubt about the date of his birth. The statement of Suidas (*s. v.*) is directly at variance with several known facts in his life. In all probability he was born in, or very shortly before, the year 329. His mother Nonna, a zealous and devout Christian, had devoted him even in the womb to the service of God, and exerted herself to the utmost in training his infant mind to this destiny. In that age of miracles and visions, we are not surprised to find that Gregory, while yet a boy, was visited by a dream, which excited in him the resolution, to which he was ever stedfast, to live a life of asceticism and celibacy, withdrawn from the world, and in the service of God and the church. Meanwhile, his father took the greatest care of his education in the sciences and arts. From the care of able teachers at Caesareia he proceeded to Palestine, where he studied eloquence; thence he went to Alexandria, and finally his zeal for knowledge led him to Athens, then the focus of all learning. On his voyage, the vessel encountered a tremendous storm, which excited in him great terror, because he had not yet been baptized.

The time of his arrival at Athens seems to have been about, or before A. D. 350. He applied himself ardently to the study of language, poetry, rhetoric, philosophy, mathematics, and also of physic and music. At Athens Gregory formed his friendship with Basil. [BASILIUS.] Here also he met with Julian, whose dangerous character he is said to have discerned even thus early. On the departure of Basil from Athens, in 355, Gregory would have accompanied his friend; but, at the urgent request of the whole body of students, he remained there as a teacher of rhetoric, but only till the following year, when he returned home, 356. He now made an open profession of Christianity by receiving baptism; and, declining to exercise his powers as a rhetorician, either in the courts or in the schools, he set himself to perform his vows of dedication to the service of God. He made a resolution, which he is said to have kept all his life, never to swear. His religion assumed the form of quietism and ascetic virtue. It seems that he would have retired altogether from the world but for the claims which his aged parents had upon his care. He so far, however, gratified his taste for the monastic life, as to visit his friend Basil in his retirement, and to join in his exercises of devotion, A. D. 358 or 359. [BASILIUS.] But he never became a regular monk. His fiery temper and the circumstances of the age prevailed over the resolves of his youth; and this quietist, who replies to the remonstrances of Basil on his inactivity, by the strongest aspirations for a life of rest and religious meditation (*Epist.* xxxii. p. 696), became one of the most restless of mankind. (Comp. *Orat.* v. p. 134.)

In the year 360 or 361, Gregory was called from his retirement to the help of his father, who, as the best means of securing his support, and probably also to prevent him from choosing the monastic life, suddenly, and without his consent, ordained him as a presbyter, probably at Christmas, 361. Gregory showed his dislike to this proceeding by immediately rejoining Basil, but the entreaties of his father and of many of the people of Nazianzus backed by the fear that he might be, like Jonah, fleeing from his duty, induced him to return home, about Easter, 362. At that feast he preached his first sermon (*Orat.* xl.), which, as it seems, he afterwards expanded into a fuller discourse, which was published but never preached (*Orat.* i.), in which he defends himself against the charges that his flight from Nazianzus had occasioned, and sets forth the duties and difficulties of a Christian minister. It is called his *Apologetic Discourse.* He was now for some time engaged in the discharge of his duties as a presbyter, and in assisting his aged father in his episcopal functions, as well as in composing the differences between him and the monks of Nazianzus, the happy termination of which he celebrated in three orations. (*Orat.* xii.—xiv.)

In the mean time Julian had succeeded to the throne of Constantius (A. D. 361), and Gregory, like his friend Basil, was soon brought into collision with the apostate emperor, from whose court he persuaded his brother Caesarius to retire. [CAESARIUS, ST.] Whether the unsupported statement of Gregory, that he and his friend Basil were marked out as the first victims of a new general persecution on Julian's return from Persia, can be relied upon or not, it is certain that the passions of the emperor would soon have overcome his affectation of philosophy, and that his pretended indifference, but real disfavour, towards Christianity, would have broken out into a fierce persecution. The deliverance from this danger by the fall of Julian (B. C. 363) was celebrated by Gregory in two orations against the emperor's memory (λόγοι στηλιτευτικοί, *Orat.* iii. and iv.), which are distinguished more for warmth of invective than either for real eloquence or Christian temper. They were never delivered.

In the year 364, when Basil was deposed by his bishop, Eusebius, Gregory again accompanied him to his retreat in Pontus, and was of great service in effecting his reconciliation with Eusebius, which took place in 365. He also assisted Basil most powerfully against the attacks of Valens and the Arian bishops of Cappadocia. For the next five years he seems to have been occupied with his duties at Nazianzus, in the midst of domestic troubles, the illness of his parents, and the death

* In the Arian controversy, the terms θεολογία and θεόλογος were used by the orthodox with reference to the Nicene doctrine, which they believed to be contained in the passage of Scripture, θεὸς ἦν ὁ λόγος. It was in this sense that they called the apostle John ὁ θεόλογος.

of his brother CAESARIUS, A. D. 368 or 369. His panegyric on Caesarius is esteemed one of his best discourses. (*Orat.* x.) A few years later, A. D. 374, he lost his sister Gorgonia, for whom also he composed a panegyric. (*Orat.* xi.)

The election of Basil to the bishopric of Caesareia, in 370, was promoted by Gregory and his father with a zeal which passed the bounds of seemliness and prudence. One of Basil's first acts was to invite his friend to become a presbyter at Caesareia; but Gregory declined the invitation, on grounds the force of which Basil could not deny. (*Orat.* xx. p. 344.) An event soon afterwards occurred, which threatened the rupture of their friendship. Basil, as metropolitan of Cappadocia, erected a new see at the small, poor, unpleasant, and unhealthy town of Sasima, and conferred the bishopric on Gregory, A. D. 372. The true motive of Basil seems to have been to strengthen his authority as metropolitan, by placing the person on whom he could most rely as a sort of outpost against Anthimus, the bishop of Tyana; for Sasima was very near Tyana, and was actually claimed by Anthimus as belonging to his see. But for this very reason the appointment was the more unacceptable to Gregory, whose most cherished wish was to retire into a religious solitude, as soon as his father's death should set him free. He gave vent to his feelings in three discourses, in which, however, he shows that his friendship for Basil prevails over his offended feelings (*Orat.* v. vi. vii.), and he never assumed the functions of his episcopate. Finding him resolved not to go to Sasima, his father, with much difficulty, prevailed upon him to share with him the bishopric of Nazianzus; and Gregory only consented upon the condition that he should be at liberty to lay down the office at his father's death. On this occasion he delivered the discourse (*Orat.* viii.) entitled, *Ad Patrem, quum Nazianzenae ecclesiae curam filio commisisset*, A. D. 372. To the following year are generally assigned his discourse *De plaga grandinis*, on the occasion of a hailstorm which had ravaged the country round Nazianzus (*Orat.* xv.), and that *Ad Nazianzenos, timore trepidantes, et Praefectum iratum* (*Orat.* xvii.), the occasion of which seems to have been some popular commotion in the city, which the praefect was disposed to punish severely.

Gregory Nazianzen, the father, died in the year 374, at the age of almost a hundred years, and his son pronounced over him a funeral oration, at which his mother Nonna and his friend Basil were present. (*Orat.* xix.) He was now anxious to perform his purpose of laying down the bishopric, but his friends prevailed on him to retain it for a time, though he never regarded himself as actually bishop of Nazianzus, but merely as a temporary occupant of the see (*Epist.* xlii. p. 804, lxv. p. 824, *Carm. de Vit. sua*, p. 9, *Orat.* viii. p. 148). It is therefore an error of his disciple Jerome (*Vir. Illust.* 117), and other writers, to speak of Gregory as bishop of Nazianzus. From a discourse delivered about this time (*Orat.* ix.), we find that he was still as averse from public life, and as fond of solitary meditation, as ever. He also began to feel the infirmities of age, which his ascetic life had brought upon him, though he was not yet fifty. From these causes, and also, it would seem, in order to compel the bishops of Cappadocia to fill up the see of Nazianzus, he at last fled to Seleuceia, the capital of Isauria (A. D. 375), where he appears to have remained till 379, but where he was still disappointed of the rest he sought; for his own ardent spirit and the claims of others compelled him still to engage in the ecclesiastical controversies which distracted the Eastern Church. The defence of orthodoxy against the Arians seemed to rest upon him more than ever, after the death of Basil, on the 1st of January, A. D. 379, and in that year he was called from his retirement, much against his will, by the urgent request of many orthodox bishops, to Constantinople, to aid the cause of Catholicism, which, after a severe depression for forty years, there seemed hopes of reviving under the auspices of Gratian and Theodosius. At Constantinople Gregory had to maintain a conflict, not only with the Arians, but also with large bodies of Novatians, Appollinarists, and other heretics. His success was great, and not unattended by miracles. So powerful were the heretics, and so few the orthodox, that the latter had no church capable of containing the increasing numbers who came to listen to Gregory. He was therefore obliged to gather his congregation in the house of a relation; and this originated the celebrated church of Anastasia, which was afterwards built with great splendour and sanctified by numerous miracles. Some of his discourses at Constantinople are among his extant works; the most celebrated of them are the five on the divine nature, and especially on the Godhead of Christ, in answer to the Eunomians and Macedonians, entitled Λόγοι Θεολογικοί. (*Orat.* xxxiii.—xxxvii.) It cannot be said that these discourses deserve the reputation in which they were held by the ancients. They present a clear, dogmatic, uncritical statement of the Catholic faith, with ingenious replies to its opponents, in a form which has far more of the rhetoric of the schools than of real eloquence. Moreover, his perfect Nicene orthodoxy has been questioned: it is alleged that in the fifth discourse he somewhat sacrifices the unity to the trinity of the Godhead. The success of Gregory provoked the Arians to extreme hostility: they pelted him, they desecrated his little church, and they accused him in a court of justice as a disturber of the public peace; but he bore their persecutions with patience, and, finally, many of his opponents became his hearers. The weaker side of his character was displayed in his relations to Maximus, an ambitious hypocrite, whose apparent sanctity and zeal for orthodoxy so far imposed upon Gregory, that he pronounced a panegyrical oration upon him in his presence. (*Orat.* xxiii.) Maximus soon after endeavoured, in 380, to seize the episcopal chair of Constantinople, but the people rose against him, and expelled him from the city. This and other troubles caused Gregory to think of leaving Constantinople, but, at the entreaties of his people, he promised to remain with them till other bishops should come to take charge of them. He retired home, however, for a short time to refresh his spirit with the solitude he loved.

In November, 380, Theodosius arrived at Constantinople, and received Gregory with the highest favour, promising him his firm support. He compelled the Arians to give up all the churches of the city to the Catholics, and, in the midst of the imperial guards, Gregory entered the great church of Constantinople, by the side of Theodosius. The excessive cloudiness of the day was interpreted by the Arians as a token of the Divine displeasure, but

when, at the commencement of the service, the sun burst forth and filled the church with his light, all the orthodox accepted it as a sign from heaven, and called out to the emperor to make Gregory bishop of Constantinople. The cry was with difficulty appeased for the time, and shortly afterwards Gregory was compelled to accept the office. As the head of the orthodox party, Gregory used their victory with a healing moderation, at least according to the ideas of his time, for the suppression of the public worship of the heretics by the edicts of Theodosius was not regarded by him as an act of persecution. On the other hand, many of the Arians regarded him with the deepest enmity, and he relates a romantic story of an assassin, who came with other visitors into his room, but was conscience-stricken, and confessed his guilt: Gregory dismissed him with his benediction. The affairs of the church were administered by him with diligence and integrity, and he paid no more court to the emperor than the etiquette of his rank required. Several of his sermons belong to the year of his patriarchate.

At the beginning of the year 381, Theodosius convoked the celebrated council of Constantinople, the second of the oecumenical councils. One of its earliest acts was to confirm Gregory in the patriarchate of Constantinople, and soon after, in consequence of the sudden death of Meletius, he became president of the council. He soon found, however, that he had not the power to rule it. He was too good and moderate, perhaps also too weak and indolent, to govern a general council in that age. His health also was very infirm. He gradually withdrew himself from the sittings of the council, and showed a disposition to lay down his bishopric. His chief opponents, the Egyptian and Macedonian bishops, seized the opportunity to attack him, on the ground that he could not hold the bishopric of Constantinople, as he was already bishop of Nazianzus, and the church did not permit translations. Upon this he gladly resigned his office. His resignation was accepted without hesitation by the council and the emperor, and he took leave of the people of Constantinople in a discourse which is the noblest effort of his eloquence. He returned to Cappadocia, and, the course of his journey leading him to Caesareia, he there delivered his admirable funeral oration upon Basil. Finding the bishopric of Nazianzus still vacant, he discharged its duties until, in the following year, 383, he found a suitable successor in his cousin Eulalius. He now finally retired to his long-sought solitude, at his paternal estate at Arianzus, where the enjoyment of quiet philosophical meditation was mingled with the review of his past life, which he recorded in an Iambic poem. This work breathes a spirit of contentment, derived from an approving conscience, but not unmixed with complaints of the ingratitude and disappointment which he had encountered in the discharge of duties he had never sought, and lamentations over the evil times on which he had fallen. He draws a melancholy picture of the character of the clergy of his time, derived chiefly from his experience of the council of Constantinople. He also wrote other poems, and several letters, in his retirement. He died in 389 or 390. After the account given of his life, little remains to be said of his character. His natural disposition partook of the two qualities, which are often found united, impetuosity and indolence. The former was tempered by sincere and humble piety, and by a deep conviction of the benefits of moderation; the latter was aggravated by his notions of philosophic quietism, and by his continual encounters with difficulties above his strength. He was a perfectly honest man. His mind, though highly cultivated, was of no great power. His poems are not above mediocrity, and his discourses, though sometimes really eloquent, are generally nothing more than favourable specimens of the rhetoric of the schools. He is more earnest than Chrysostom, but not so ornamental. He is more artificial, but also, in spirit, more attractive, than Basil. Biblical theology has gained but little from either of these writers, whose chief aim was to explain and enforce the dogmas of the Catholic church.

The works of Gregory Nazianzen are, 1. Orations or Sermons; 2. Letters; 3. Poems; 4. His Will.

The following are the most important editions of the works of Gregory Nazianzen:—An *editio princeps*, Basil. 1550, folio, containing the Greek text, and the lives of Gregory by Suidas, Sophronius, and Gregory the presbyter. A Latin version was published at the same place and time, in a separate volume. 2. Morell's edition, after the text of Billius, 2 vols. fol. Paris. 1609—1611; a new and improved edition, 1630; a careless reprint, Colon. (Lips.), 1690. 3. Another edition, after Billius, by Tollius and Muratorius, Venet. 1753. 4. The Benedictine edition, of which only the first volume was published: it was commenced by Louvart, continued by Maron, and finished by Clemencet. It contains only the discourses, preceded by an excellent life of Gregory, Paris. 1778. The discourses are placed in a new order by Clemencet. The numbers used in this article are those of Billius. The edition of Billius only contains a part of Gregory's poems. The principal edition of the remainder is by Tollius, under the title of *Carmina Cygnea*, in his *Insignia Itinerarii Italici*, Traj. ad Rhen. 1696, 4to., reprinted, 1709. Muratori further discovered several of Gregory's epigrams, which he published in his *Anecdota Graeca*, Patav. 1709, 4to. These epigrams form a part of the Palatine Anthology, and are published more accurately in Jacobs's edition of the Palatine Anthology, b. viii. vol. i. pp. 539—604; and in Boissonade's *Poet. Graec. Sylloge*, Paris, 1824, &c. There are many other editions of parts of his works. (The authorities for Gregory's life, besides those already quoted, are the lives of him by Nicetas and by Gregory the presbyter, the *Ecclesiastical Histories* of Socrates and Sozomen, the works of Baronius, Tillemont, Fleury, Du Pin, Lardner, Le Clerc; Cave, *Hist. Lit.* vol. i. p. 246; Fabric. *Bibl. Graec.* vol. viii. p. 383; Schröckh, *Christliche Kirchengeschichte*, vol. xiii. p. 268; Ullmann, *Gregorius von Nazianz, der Theologe, ein Beitrag zur Kirchen und Dogmengeschichte des vierten Jahrhunderts*, Darmst. 1825, 8vo.; Hoffmann, *Lexicon Bibliographicum Scriptorum Graecorum*.) [P. S.]

GREGO'RIUS NYSSE'NUS, ST., bishop of Nyssa, in Cappadocia, and a father of the Greek church, was the younger brother of Basil the Great. He was born at Caesareia, in Cappadocia, in or soon after A. D. 331. Though we have no express account of his education, there is no doubt that, like his brother's, it was the best that the Roman

empire could furnish. Like his brother also, he formed an early friendship with Gregory Nazianzen. He did not, however, share in their religious views; but, having been appointed a reader in some church, he abandoned the office, and became a teacher of rhetoric. Gregory Nazianzen remonstrated with him on this step by letter (*Epist.* 43), and ultimately he became a minister of the church, being ordained by his brother Basil to the bishopric of Nyssa, a small place in Cappadocia, about A. D. 372. As a pillar of orthodoxy, he was only inferior to his brother and his friend. The Arians persecuted him; and at last, upon a frivolous accusation, drove him into banishment, A. D. 375, from which, on the death of Valens, he was recalled by Gratian, A. D. 378. In the following year he was present at the synod of Antioch; and after visiting his dying sister, Macrina, in Pontus [BASILIUS], he went into Arabia, having been commissioned by the synod of Antioch to inspect the churches of that country. From this tour he returned in 380 or 381, visiting Jerusalem in his way. The state of religion and morality there greatly shocked him, and he expressed his feelings in a letter against the pilgrimage to the holy city. In 381 he went to the oecumenical council of Constantinople, taking with him his great work against the Arian Eunomius, which he read before Gregory Nazianzen and Jerome. In the council he took a very active part, and he had a principal share in the composition of the creed, by which the Catholic doctrine respecting the Holy Ghost was added to the Nicene Creed. On the death of Meletius, the first president of the council, Gregory was chosen to deliver his funeral oration.

He was present at the second council of Constantinople in 394, and probably died shortly afterwards. He was married, though he afterwards adopted the prevailing views of his time in favour of the celibacy of the clergy. His wife's name was Theosebeia.

The reputation of Gregory Nyssen with the ancients was only inferior to that of his brother, and to that of Gregory Nazianzen. (See especially Phot. *Cod.* 6.) Like them, he was an eminent rhetorician, but his oratory often offends by its extravagance. His theology bears strong marks of the influence of the writings of Origen.

His works may be divided into: 1. Treatises on doctrinal theology, chiefly, but not entirely, relating to the Arian controversy, and including also works against the Appollinarists and the Manichaeans. 2. Treatises on the practical duties of Christianity. 3. Sermons and Orations. 4. Letters. 5. Biographies. The only complete edition of Gregory Nyssen is that of Morell and Gretser, 2 vols. fol. Paris, 1615—1618; reprinted 1638. There are several editions of his separate works. (Lardner's *Credibility;* Cave, *Hist. Lit.* vol. i. p. 244; Fabric. *Bibl. Graec.* vol. ix. p. 98; Schröckh, *Christliche Kirchengeschichte*, vol. xiv.; F. Rupp, *Gregors von Nyssa Leben und Meinungen*, Leipz. 1834, 8vo.; Hoffmann, *Lexicon Bibliograph. Script. Graec.*) [P. S.]

GREGO'RIUS THAUMATURGUS, or THEODO'RUS, ST., received the surname of Thaumaturgus from his miracles. He was a native of Neocaesareia in Cappadocia, and the son of heathen parents. He pursued his studies, chiefly in Roman law, at Alexandria, Athens, Berytus, and finally at Caesareia in Palestine, where he became the pupil and the convert of Origen, about A. D. 234. At the end of five years, during which Origen instructed him in logic, physics, mathematics, ethics, and the whole circle of philosophy, as well as in the Christian faith and biblical science, Gregory returned to his native place, where he soon received a letter from Origen, persuading him to become a minister of the church. Gregory, however, withdrew into the wilderness, whither he was followed by Phaedimus, bishop of Amaseia, who wished to ordain him to the bishopric of Neocaesareia. Gregory for a long time succeeded in evading the search of Phaedimus, who at last, in Gregory's absence, performed the ceremony of his ordination, just as if he had been present. Upon this Gregory came from his hiding-place, and undertook the office, in the discharge of which he was so successful, that whereas, when he became bishop, there were only seventeen Christians in the city, at his death there were only seventeen persons who were not Christians, notwithstanding the two calamities of the Decian persecution, about A. D. 250, and the invasion of the northern barbarians, about A. D. 260, from which the church of Neocaesareia suffered severely during his bishopric. In the Decian persecution he fled into the wilderness, not, as it really appears, from fear, but to preserve his life for the sake of his flock. He was a warm champion of orthodoxy, and sat in the council which was held at Antioch in A. D. 265, to inquire into the heresies of Paul of Samosata. He died not long afterwards. The very probable emendation of Kuster to Suidas, substituting the name of Aurelian for that of Julian, would bring down his life to A. D. 270.

This is not the place to inquire into the miracles which are said to have been performed by Gregory at every step of his life. One example of them is sufficient. On his journey from the wilderness to his see he spent a night in a heathen temple. The mere presence of the holy man exorcised the demons, so that, when the Pagan priest came in the morning to perform the usual service, he could obtain no sign of the presence of his divinities. Enraged at Gregory, he threatened to take him before the magistrates; but soon, seeing the calmness of the saint, his anger was turned to admiration and faith, and he besought Gregory, as a further proof of his power, to cause the demons to return. The wonder-worker consented, and laid upon the altar a piece of paper, on which he had written, "Gregory to Satan:—Enter." The accustomed rites were performed, and the presence of the demons was manifested. The result was the conversion of the Pagan priest, who became a deacon of Neocaesareia, and the most faithful follower of the bishop. The following are the genuine works of Gregory Thaumaturgus:—1. *Panegyricus ad Origenem*, a discourse delivered when he was about to quit the school of Origen. 2. *Metaphrasis in Ecclesiasten.* 3. *Expositio Fidei*, a creed of the doctrine of the Trinity. 4. *Epistola canonica, de iis, qui in Barbarorum Incursione idolothyta comederant*, an epistle in which he describes the penances to be required of those converts who had relapsed into heathenism through the fear of death, and who desired to be restored to the church. 4. Other Letters. The other works ascribed to him are either spurious or doubtful.

The following are the editions of Gregory's works:—1. That of Gerardus Vossius, Greek and

Latin, Lips. 1604, 4to. 2. The Paris edition, in Greek and Latin, which also contains the works of Macarius and Basil of Seleuceia, 1622, fol. 3. In Gallandii *Biblioth. Patrum*, Paris, 1788, folio. There are several editions of his separate works. (Gregorius Nyssen. *Vit. S. Greg. Thaum.*; Suid. *s. v.*; the ancient ecclesiastical historians; Lardner's *Credibility*; Cave, *Hist. Lit.* sub. ann. 254; Fabric. *Bibl. Graec.* vol. vii. p. 249; Schröckh, *Christliche Kirchengeschichte*, vol. iv. p. 351; Hoffmann, *Lex. Bibl. Script. Graec.*) [P. S.]

GREGO'RIUS (Γρηγόριος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. Some fragments, which are all that remains of his writings, are to be found in the collection of writers on veterinary surgery, first published in Latin by John Ruellius, Paris, 1530, fol., and in Greek by Simon Grynaeus, Basil. 1537, 4to. [W. A. G.]

GROSPHUS, POMPEIUS, a Sicilian of great wealth, to whom Horace addressed the ode "Otium divos," &c., in which the poet gently reprehends a too great desire for wealth in Grosphus. (*Carm.* ii. 16.) In an epistle to Iccius, the factor or bailiff of M. Agrippa in Sicily, Horace commends Grosphus to Iccius as a man whose requests might be safely granted, since he would never ask any thing dishonorable. The turn of Horace's character of Grosphus resembles Pope's praise of Cornbury,—

"Disdain whatever Cornbury disdains."

(Hor. *Ep.* i. 12, 22.) [W. B. D.]

GRY'LLION (Γρυλλίων), an artist, who is mentioned, as then living, in Aristotle's will (Diog. Laërt. v. 15). The passage seems to imply that he was a statuary, but Sillig calls him a painter. (*Catal. Artif.* *s. v.*; comp. Visconti, *Iconographie Grecque*, vol. i. p. 185; R. Rochette, *Lettres Archéolog.* vol. i. p. 164, *Lettre à M. Schorn*, p. 75.) [P. S.]

GRYLLUS (Γρύλλος), the elder son of Xenophon. When the war, which broke out between Elis and Arcadia, in B. C. 365, on the subject of the Triphylian towns, had rendered a residence at Scillus no longer safe, Gryllus and his brother Diodorus were sent by Xenophon to Lepreum for security. Here he himself soon after joined them, and went with them to Corinth. [XENOPHON.] Both the young men served with the Athenian cavalry at the battle of Mantineia, in B. C. 362, where Gryllus was slain fighting bravely. It was he, according to the account of the Athenians and Thebans, who gave Epaminondas his mortal wound, and he was represented in the act of inflicting it in a picture of the battle by Euphranor in the Cerameicus. The Mantineians also, though they ascribed the death of Epaminondas to Machaerion, yet honoured Gryllus with a public funeral and an equestrian statue, and reverenced his memory, as the bravest of all who fought on their side at Mantineia. According to Diogenes Laërtius, he was celebrated after his death in numberless epigrams and panegyrics. (Diog. Laërt. ii. 52—55; Xen. *Hell.* vii. 4. § 12, *Anab.* v. 3. § 10, *Ep. ad Sot.*; Diod. xv. 77; Ael. *V. H.* iii. 3; Plut. *Ages.* 35; Paus. i. 3, viii. 9, 11, ix. 15.) [E. E.]

GRYNE, an Amazon, from whom the Gryneian grove in Asia Minor was believed to have derived its name, for it was said that Apollo had there embraced her. (Serv. *ad Aen.* iv. 345.) [L. S.]

GRYNE'US (Γρύνειος), a surname of Apollo, under which he had a temple, an ancient oracle, and a beautiful grove near the town of Grynion, Gryna, or Grynus in Aeolis in Asia Minor. (Paus. i. 21. § 9; Serv. *ad Virg. Eclog.* vi. 72; Athen. iv. p. 149; Steph. Byz. *s. v.* Γρύνοι.) Under the similar, if not the same name, Γρυνεύς, Apollo was worshipped in the Hecatonnesi. (Strab. xiii. p. 618.) Ovid (*Met.* xii. 260) mentions a centaur of the name of Gryneus. [L. S.]

GRYNUS, a son of the Mysian Eurypylus, who after his father's death invited Pergamus, the son of Neoptolemus and Andromache, to assist him against his enemies. After he had gained a victory over them, he built, in commemoration of it, two towns, Pergamus and Grynus. (Serv. *ad Virg. Eclog.* vi. 72; comp. GRYNEUS.) [L. S.]

GRYPS or GRYPHUS (Γρύψ), a griffin, a fabulous, bird-like species of animals, dwelling in the Rhipaean mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arismaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and the griffin. The body of the griffin was that of a lion, while the head and wings were those of an eagle. This monstrous conception suggests that the origin of the belief in griffins must be looked for in the east, where it seems to have been very ancient. (Herod. iii. 116, iv. 13, 27; Paus. i. 24. § 6. viii. 2, § 3; Aelian, *H. A.* iv. 27; Plin. *H. N.* vii. 2, x. 70.) Hesiod seems to be the first writer that mentioned them, and in the poem "*Arimaspae*" of Aristeas they must have played a prominent part. (Schol. *ad Aeschyl. Prom.* 793.) At a later period they are mentioned among the fabulous animals which guarded the gold of India. (Philostr. *Vit. Apollon.* iii. 48.) The figures of griffins were frequently employed as ornaments in works of art; the earliest instance of which we have any record is the bronze patera, which the Samians ordered to be made about B. C. 640. (Herod. iv. 152; comp. 79.) They were also represented on the helmet of the statue of Athena by Phidias. (Paus. *l. c.*) [L. S.]

GULUSSA (Γολόσσης, Γολοσσῆς), a Numidian, was the second son of Masinissa, and brother to Micipsa and Mastanabal. In B. C. 172 he was sent by his father to Rome, and answered the Carthaginian ambassador's complaints of Masinissa, and his encroachments. The defence must have seemed unsatisfactory enough, had not the Roman senate been indisposed to scrutinise it strictly. In the next year we find him again at Rome, stating to the senate what forces Masinissa was ready to furnish for the war with Macedonia, and warning them against the alleged perfidy of the Carthaginians, who were preparing, he said, a large fleet, ostensibly to aid the Romans, but with the intention of using it on the side to which their own interest should seem to point. Again we hear of his being sent by his father to Carthage, to require the restoration of those who had been exiled for attachment to his cause. On the death of Masinissa, in B.C. 149, Scipio portioned his royal prerogatives among his sons, assigning to Gulussa, whom Appian mentions as a skilful general, the decision of peace and war. In the third Punic war, which broke out in the same year, Gulussa joined the Romans, and appears to have done them good service. In B. C. 148 he was present at the siege of Carthage, and acted as mediator, though unsuc-

cessfully, between Scipio and Hasdrubal, the Carthaginian commander. He and his brother Manastabal were carried off by sickness, leaving the undivided royal power to Micipsa. Gulussa left a son, named MASSIVA. (Liv. xlii. 23, 24, xliii. 3; Polyb. xxxix. 1, 2, *Spic. Rel.* xxxiv. 10; Plin. *H. N.* viii. 10; App. *Pun.* 70, 106, 111, 126; Sall. *Jug.* 5, 35.) [E. E.]

GUNDAMUND (Γουνδαμοῦνδος), son of Genzo, and grandson of Genseric, succeeded his uncle Hunneric as king of the Vandals, and reigned from A. D. 484 to 496. He persecuted the African Catholics. (Procop. *Bell. Vand.* i. 8; Ruinart, *Hist. Pers. Vandal.*; comp. Gibbon, c. 37.) [A. P. S.]

GURGES, an agnomen of Q. Fabius Maximus, the son of Q. Fabius Maximus Rullianus. [MAXIMUS.]

GURGES, C. VOLCA'TIUS, a senator who died suddenly (Plin. *H. N.* vii. 53. s. 54), may perhaps be the same as the C. Volcatius, spoken of by Cicero in his oration for Cornelius (18, p. 450. ed. Orelli).

GUTTA. 1. A native of Capua, one of the commanders of the Italian allies, who came to the relief of the younger Marius in the civil war, B. C. 83. (App. *B. C.* iii. 90.) Schweighaüser thinks he may be the same as the Albinus who perished with Telesinus shortly afterwards, and that consequently his full name was Albinus Gutta. (Schw. *ad* App. *B. C.* i. 93.)

2. TIB. GUTTA, a Roman senator, one of the judices on the trial of Statius Albius Oppianicus [CLUENTIUS], whom the censors disgraced in the subsequent inquiries into the judicium Junianum. (Cic. *pro Cluent.* 26, 36, 45.)

3. GUTTA, a competitor for the consulship in B. C. 53, with T. Annius Milo. Cn. Pompey supported Gutta, and promised him Caesar's influence. (Cic. *ad Qu. fr.* iii. 8.) Asconius, however (*in Milonian.* p. 31, Orelli), omits the name of Gutta in his list of Milo's opponents. [W. B. D.]

GYAS, the name of two mythical personages mentioned by Virgil: the one was a Trojan and a companion of Aeneas (*Aen.* i. 222, v. 118, xii. 460), and the other a Latin, who was slain by Aeneas. (*Aen.* x. 318; comp. GYGES.) [L. S.]

GYGAEA (Γυγαίη), daughter of Amyntas I. and sister of Alexander I. of Macedonia, was given by her brother in marriage to BUBARES, in order to hush up the inquiry which the latter had been sent by Dareius Hystaspis to institute into the fate of the Persian envoys, whom Alexander had caused to be murdered. Herodotus mentions a son of Bubares and Gygaea, called Amyntas after his grandfather. (Herod. v. 21, viii. 136; Just. vii. 3.) [E. E.]

GYGES (Γύγης), the first king of Lydia of the dynasty of the Mermnadae, dethroned Candaules, and succeeded to the kingdom, as related under CANDAULES. [Comp. DEIOCES, p. 952, a, sub fin.] The following is the chronology of the Mermnad dynasty, according to Herodotus: —

1. Gyges reigned	38 years,	B. C.	716—678
2. Ardys „	49 „	„	678—629
3. Sadyattes „	12 „	„	629—617
4. Alyattes „	57 „	„	617—560
5. Croesus „	14 „	„	560—546
Total -	170		716—546.

Dionysius reckons the accession of Gyges two years higher, B. C. 718. Eusebius (*Chron.*) gives an entirely different chronology: —

1. Gyges reigned	36 years,	B. C.	670—664
2. Ardys „	37 „	„	664—627
3. Sadyattes „	15 „	„	627—612
4. Alyattes „	49 „	„	612—563
5. Croesus „	15 „	„	563—548

(Clinton, *F. H.* vol. ii. pp. 296, 297.)

The only thing worthy of mention in the reign of Gyges is, that the Lydians were at first disinclined to submit to him; but an oracle from Delphi established his authority, in gratitude for which he sent magnificent presents to the temple. He carried on various wars with the cities of Asia Minor, such as Miletus, Smyrna, Colophon, and Magnesia. "The riches of Gyges" became a proverb. (Herod. i. 7—14; Justin, i. 7; Paus. iv. 21. § 5, ix. 29. § 4; Nicol. Damasc. pp. 51, 52, ed. Orelli; Creuzer, *Frag. Hist.* p. 203, *Meletem.* i. p. 72, note 28; Baehr, *ad Herodot.* i. 12.) [P. S.]

GYGES (Γύγης), the ordinary name of the hundred-armed giant, who is sometimes called Gyas or Gyes. (Apollod. i. 1. § 1; Hes. *Theog.* 149; comp. Ov. *Fast.* iv. 593, *Trist.* iv. 7, 18, *Amor.* ii. 1, 12; Schol. *ad Apollon. Rhod.* i. 1165.) [L. S.]

GYLIPPUS (Γύλιππος), son of Cleandridas, was left, it would seem, when his father went into exile (B. C. 445) to be brought up at Sparta. In the 18th year of the Peloponnesian war, when the Lacedaemonian government resolved to follow the advice of Alcibiades, and send a Spartan commander to Syracuse, Gylippus was selected for the duty. Manning two Laconian galleys at Asine, and receiving two from Corinth, under the command of Pythen, he sailed for Leucas. Here a variety of rumours combined to give assurance that the circumvallation of Syracuse was already complete. With no hope for their original object, but wishing, at any rate, to save the Italian allies, he and Pythen resolved, without waiting for the further reinforcements, to cross at once. They ran over to Tarentum, and presently touched at Thurii, where Gylippus resumed the citizenship which his father had there acquired in exile, and used some vain endeavours to obtain assistance. Shortly after the ships were driven back by a violent gale to Tarentum, and obliged to refit. Nicias meanwhile, though aware of their appearance on the Italian coast, held it, as had the Thurians, to be only an insignificant privateering expedition. After their second departure from Tarentum, they received information at Locri, that the investment was still incomplete, and now took counsel whether they should sail at once for their object, or pass the straits and land at Himera. Their wisdom or fortune decided for the latter; four ships, which Nicias, on hearing of their arrival at Locri, thought it well to send, and which perhaps would have in the other case intercepted them, arrived too late to oppose their passage through the straits. The four Peloponnesian galleys were shortly drawn up on the shore of Himera; the sailors converted into men-at-arms; the Himeraeans induced to join the enterprise; orders dispatched to Selinus and Gela to send auxiliaries to a rendezvous; Gongylus, a Corinthian captain, had already conveyed the good news of their approach to the now-despairing Syracusans. A small space on the side of Epipolae nearest to the sea still remained where the Athenian wall of blockade had not yet been carried up;

the line was marked out, and stones were lying along it ready for the builders, and in parts the wall itself rose, half-completed, above the ground. (Thuc. vi. 93, 104, vii. 1—2.)

Gylippus passed through the island collecting reinforcements on his way, and giving the Syracusans warning of his approach, was met by their whole force at the rear of the city, where the broad back of Epipolae slopes upward from its walls to the point of Labdalum. Mounting this at Euryelus, he came unexpectedly on the Athenian works with his forces formed in order of battle. The Athenians were somewhat confounded; but they also drew up for the engagement. Gylippus commenced his communications with them by sending a herald with an offer to allow them to leave Sicily as they had come within five days' time, a message which was of course scornfully dismissed. But in spite of this assumption, probably politic, of a lofty tone, he found his Syracusan forces so deficient in discipline, and so unfit for action, that he moved off into a more open position; and finding himself unmolested, withdrew altogether, and passed the night in the suburb Temenites. On the morrow he reappeared in full force before the enemy's works, and under this feint detached a force, which succeeded in capturing the fort of Labdalum, and put the whole garrison to the sword. (Thuc. vii. 2, 3.)

For some days thenceforward he occupied his men in raising a cross-wall, intended to interfere with the line of circumvallation. This the Athenians had now brought still nearer to completion: a night enterprise, made with a view of surprising a weak part of it, had been detected and baffled; but Nicias, in despair, it would seem, of doing any good on the land side, was now employing a great part of his force in the fortification of Plemyrium, a point which commanded the entrance of the port. At length Gylippus, conceiving his men to be sufficiently trained, ventured an attack; but his cavalry, entangled amongst stones and masonry, were kept out of action; the enemy maintained the superiority of its infantry, and raised a trophy. Gylippus, however, by openly professing the fault to have been his own selection of unsuitable ground, inspired them with courage for a fresh attempt. By a wiser choice, and by posting his horse and his dartmen on the enemy's flank, he now won the Syracusans their first victory. The counterwork was quickly completed; the circumvallation effectually destroyed; Epipolae cleared of the enemy; the city on one side delivered from siege. Gylippus, having achieved so much, ventured to leave his post, and go about the island in search of auxiliaries. (Thuc. vii. 4—7.)

His return in the spring of B. C. 413 was followed by a naval engagement, with the confidence required for which he and Hermocrates combined their efforts to inspire the people. On the night preceding the day appointed, he himself led out the whole land force, and with early dawn assaulted and carried successively the three forts of Plemyrium, most important as the depôt of the Athenian stores and treasure, a success, therefore, more than atoning for the doubtful victory obtained by the enemy's fleet (Thuc. vii. 22, 23). The second naval fight, and first naval victory, of the Syracusans, the arrival and defeat on Epipolae of the second Athenian armament, offer, in our accounts of them, no individual features for the biography of Gylippus. Nor yet does much appear in his subsequent successful mission through the island in quest of reinforcements, nor in the first great naval victory over the new armament,— a glory scarcely tarnished by the slight repulse which he in person experienced from the enemy's Tyrsenian auxiliaries (Thuc. vii. 46, 50, 53). Before the last and decisive sea-fight, Thucydides gives us an address from his mouth which urges the obvious topics. The command of the ships was taken by other officers. In the operations succeeding the victory he doubtless took part. He commanded in the pre-occupation of the Athenian route; when they in their despair left this their first course, and made a night march to the south, the clamours of the multitude accused him of a wish to allow their escape: he joined in the proclamation which called on the islanders serving in the Athenian host to come over; with him Demosthenes arranged his terms of surrender; to him Nicias, on hearing of his colleague's capitulation, made overtures for permission to carry his own division safe to Athens; and to him, on the banks of the Asinarus, Nicias gave himself up at discretion; to the captive general's entreaty that, whatever should be his own fate, the present butchery might be ended, Gylippus acceded by ordering quarter to be given. Against his wishes, the people, whom he had rescued, put to death the captive generals,—wishes, indeed, which it is likely were prompted in the main by the desire named by Thucydides, of the glory of conveying to Sparta such a trophy of his deeds; yet into whose composition may also have entered some feelings of a generous commiseration for calamities so wholly unprecedented. (Thuc. vii. 65—69, 70, 74, 79, 81—86.)

Gylippus brought over his troops in the following summer. Sixteen ships had remained to the end; of these one was lost in an engagement with twenty-seven Athenian galleys, which were lying in wait for them near Leucas; the rest, in a shattered condition, made their way to Corinth. (Thuc. viii. 13.)

To this, the plain story of the great contemporary historian, inferior authorities add but little. Timaeus, in Plutarch (*Nic.* 19), informs us that the Syracusans made no account of Gylippus; thinking him, when they had come to know his character, to be mean and covetous; and at the first deriding him for the long hair and small upper garment of the Spartan fashion. Yet, says Plutarch, the same author states elsewhere that so soon as Gylippus was seen, as though at the sight of an owl, birds enough flocked up for the war. (The sight of an owl is said to have the effect of drawing birds together, and the fact appears to have passed into a proverb.) And this, he adds, is the truer account of the two; the whole achievement is ascribed to Gylippus, not by Thucydides only, but also by Philistus, a native of Syracuse, and eye-witness of the whole. Plutarch also speaks of the party at Syracuse, who were inclined to surrender, as especially offended by his overbearing Spartan ways; and to such a feeling, he says, when success was secure, the whole people began to give way, openly insulting him when he made his petition to be allowed to take Nicias and Demosthenes alive to Sparta. (*Nic.* 21, 28.) Diodorus (xii. 28), no doubt in perfect independence of all authorities, puts in his mouth a long strain of rhetoric, urging the people to a vindictive, unrelenting course, in

opposition to that advised by Hermocrates, and a speaker of the name of Nicolaus. Finally, Polyaenus (i. 42) relates a doubtful tale of a device by which he persuaded the Syracusans to entrust him with the sole command. He induced them to adopt the resolution of attacking a particular position, secretly sent word to the enemy, who, in consequence, strengthened their force there, and then availed himself of the indignation at the betrayal of their counsels to prevail upon the people to leave the sole control of them to him.

For all that we know of the rest of the life of Gylippus we are indebted to Plutarch (*Nic.* 28; *Lysand.* 16, 17) and Diodorus (xiii. 106). He was commissioned, it appears, by Lysander, after the capture of Athens, to carry home the treasure. By opening the seams of the sacks underneath, he abstracted a considerable portion, 30 talents, according to Plutarch's text; according to Diodorus, who makes the sum total of the talents of silver to be 1500, exclusive of other valuables, as much as 300. He was detected by the inventories which were contained in each package, and which he had overlooked. A hint from one of his slaves indicated to the Ephors the place where the missing treasure lay concealed, the space under the tiling of the house. Gylippus appears to have at once gone into exile, and to have been condemned to death in his absence. Athenaeus (vi. p. 234.) says that he died of starvation, after being convicted by the Ephors of stealing part of Lysander's treasure; but whether he means that he so died by the sentence of the Ephors, or in exile, does not appear.

None can deny that Gylippus did the duty assigned to him in the Syracusan war with skill and energy. The favour of fortune was indeed most remarkably accorded to him; yet his energy in the early proceedings was of a degree unusual with his countrymen. His military skill, perhaps, was not much above the average of the ordinary Spartan officer of the better kind. Of the nobler virtues of his country we cannot discern much: with its too common vice of cupidity he lamentably sullied his glory. Aelian (*V. H.* xii. 42; comp. Athen. vi. p. 271) says that he and Lysander, and Callicratidas, were all of the class called Mothaces, Helots, that is, by birth, who, in the company of the boys of the family to which they belonged, were brought up in the Spartan discipline, and afterwards obtained freedom. This can hardly have been the case with Gylippus himself, as we find his father, Cleandridas, in an important situation at the side of king Pleistoanax: but the family may have been derived, at one point or another, from a Mothax. (Comp. Müller, *Dor.* iii. 3. § 5.) The syllable Γυλ- in the name is probably identical with the Latin *Gilvus*. [A. H. C.]

GYLIS, GYLLIS, or GYLUS (Γῦλις, Γύλλις, Γύλος), a Spartan, was Polemarch under Agesiläus at the battle of Coroneia, B. C. 394, against the hostile confederacy of Greek states. On the morning after the battle, Agesilaüs, to see whether the enemy would renew the fight, ordered Gylis (as he himself had been severely wounded) to draw up the army in order of battle, with crowns of victory on their heads, and to erect a trophy to the sound of martial instruments. The Thebans, however, who alone were in a position to dispute the field, acknowledged their defeat by requesting leave to bury their dead. Soon after this, Agesilaüs went to Delphi to dedicate to the god a tenth of his Asiatic spoils, and left Gylis to invade the territory of the Opuntian Locrians, who had been the occasion of the war in Greece. (Comp. Xen. *Hell.* iii. 5. § 3, &c.) Here the Lacedaemonians collected much booty; but, as they were returning to their camp in the evening, the Locrians pressed on them with their darts, and slew many, among whom was Gylis himself. (Xen. *Hell.* iv. 3. § 21, 23, *Ages.* 2. § 15; Plut. *Ages.* 19; Paus. iii. 9.) The Gyllis who is mentioned in one of the epigrams of Damagetus has been identified by some with OTHRYADES, but on insufficient grounds. (Jacobs, *Anthol.* ii. 40, viii. 111, 112.) [E. E.]

GYNAECOTHOENAS (Γυναικοθοίνας), that is, "the god feasted by women," a surname of Ares at Tegea. In a war of the Tegeatans against the Lacedaemonian king Charillus, the women of Tegea made an attack upon the enemy from an ambuscade. This decided the victory. The women therefore celebrated the victory alone, and excluded the men from the sacrificial feast. This, it is said, gave rise to the surname of Apollo. (Paus. viii. 48. § 3) [L. S.]

GYRTON (Γύρτων), a brother of Phlegyas, who built the town of Gyrton on the Peneius, and from whom it received its name. (Steph. Byz. *s. v.* Γύρτων.) Others derived the name of that town from Gyrtone, who is called a daughter of Phlegyas. (Schol. *ad Apollon. Rhod.* i. 57; comp. Müller, *Orchom.* p. 189, 2d edit.) [L. S.]

H.

HABINNAS, a lapidary and monumental sculptor, mentioned by Petronius. (*Sat.* 65, 71.) If he was a real person, he was a contemporary of Petronius, who is supposed to have lived in the first century of our era. (Studer, in *Rhein. Mus.* 1842, p. 50.) [P. S.]

HA'BITUS, CLUE'NTIUS. [CLUENTIUS.]

HABRON. [ABRON.]

HABRON, a painter of second-rate merit, painted Friendship (*Amicitia*), Concord (*Concordia*), and likenesses of the gods. (Plin. *H. N.* xxxv. 11. s. 40. § 35.) His son, Nessus, was a painter of some note. (Ibid. § 42.) [P. S.]

HABRONICHUS (Ἁβρώνιχος), another form of Abronychus. [ABRONYCHUS.]

HADES or PLUTON (Ἅιδης, Πλούτων, or poetically Ἀΐδης, Ἀϊδωνεύς, and Πλουτεύς), the god of the lower world. Plato (*Cratyl.* p. 403) observes that people preferred calling him Pluton (the giver of wealth) to pronouncing the dreaded name of Hades or Aïdes. Hence we find that in ordinary life and in the mysteries the name Pluton became generally established, while the poets preferred the ancient name Aïdes or the form Pluteus. The etymology of Hades is uncertain: some derive it from ἀ-ἰδεῖν, whence it would signify "the god who makes invisible," and others from ἅδω or χάδω; so that Hades would mean "the all-embracer," or "all-receiver." The Roman poets use the names Dis, Orcus, and Tartarus as synonymous with Pluton, for the god of the lower world.

Hades is a son of Cronus and Rhea, and a brother of Zeus and Poseidon. He was married to Persephone, the daughter of Demeter. In the division of the world among the three brothers, Hades obtained "the darkness of night," the abode of the shades over which he rules. (Apollod. i. 1.

§ 5, 2. § 1.) Hence he is called the infernal Zeus (Ζεὺς καταχθόνιος), or the king of the shades (ἄναξ ἐνέρων, Hom. *Il.* ix. 457, xx. 61. xv. 187, &c.). As, however, the earth and Olympus belonged to the three brothers in common, he might ascend Olympus, as he did at the time when he was wounded by Heracles. (*Il.* v. 395; comp. Paus. vi. 25. § 3; Apollod. ii. 7. § 3; Pind. *Ol.* ix. 31.) But when Hades was in his own kingdom, he was quite unaware of what was going on either on earth or in Olympus (*Il.* xx. 61, &c.), and it was only the oaths and curses of men that reached his ears, as they reached those of the Erinnyes. He possessed a helmet which rendered the wearer invisible (*Il.* v. 845), and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. (Apollod. i. 2. § 1.) Ancient story mentions both gods and men who were honoured by Hades with the temporary use of this helmet. (Apollod. i. 6. § 2, ii. 4. § 2.) His character is described as fierce and inexorable, whence of all the gods he was most hated by mortals. (*Il.* ix. 158.) He kept the gates of the lower world closed (whence he is called Πυλάρτης, *Il.* viii. 367; comp. Paus. v. 20. § 1.; Orph. *Hymn.* 17. 4), that no shade might be able to escape or return to the region of light. When mortals invoked him, they struck the earth with their hands (*Il.* ix. 567), and the sacrifices which were offered to him and Persephone consisted of black male and female sheep, and the person who offered the sacrifice had to turn away his face. (*Od.* x. 527; Serv. *ad Virg. Georg.* ii. 380.)

The ensign of his power was a staff, with which, like Hermes, he drove the shades into the lower world (Pind. *Ol.* ix. 35), where he had his palace and shared his throne with his consort Persephone. When he carried off Persephone from the upper world, he rode in a golden chariot drawn by four black immortal horses. (Orph. *Argon.* 1192, *Hymn.* 17. 14; Ov. *Met.* v. 404; Hom. *Hymn. in Cer.* 19; Claudian, *Rapt. Proserp.* i. in fin.) Besides these horses he was also believed to have herds of oxen in the lower world and in the island of Erytheia, which were attended to by Menoetius. (Apollod. ii. 5. §§ 10, 12.) Like the other gods, he was not a faithful husband; the Furies are called his daughters (Serv. *ad Aen.* i. 86); the nymph Mintho, whom he loved, was metamorphosed by Persephone into the plant called mint (Strab. viii. p. 344; Ov. *Met.* x. 728), and the nymph Leuce, with whom he was likewise in love, was changed by him after her death into a white poplar, and transferred to Elysium. (Serv. *ad Virg. Eclog.* vii. 61.) Being the king of the lower world, Pluton is the giver of all the blessings that come from the earth: he is the possessor and giver of all the metals contained in the earth, and hence his name Pluton. (Hes. *Op. et Dies*, 435; Aeschyl. *Prom.* 805; Strab. iii. p. 147; Lucian, *Tim.* 21.) He bears several surnames referring to his ultimately assembling all mortals in his kingdom, and bringing them to rest and peace; such as Polydegmon, Polydectes, Clymenus, Παγκοίτης, &c. (Hom. *Hymn. in Cer.* 9; Aeschyl. *Prom.* 153; Soph. *Antig.* 811; Paus. ii. 35. § 7.) Hades was worshipped throughout Greece and Italy. In Elis he had a sacred enclosure and a temple, which was opened only once in every year (Paus. vi. 25. § 3); and we further know that he had temples at Pylos Triphyliacus, near Mount Menthe, between Tralles and Nysa, at Athens in the grove of the Erinnyes, and at Olympia. (Strab. iii. p. 344, xiv. p. 649; Paus. i. 28. § 6, v. 20. § 1.) We possess few representations of this divinity, but in those which still exist, he resembles his brothers Zeus and Poseidon, except that his hair falls down his forehead, and that the majesty of his appearance is dark and gloomy. His ordinary attributes are the key of Hades and Cerberus. (Hirt, *Mythol. Bilderb.* i. p. 72, &c.)

In Homer Aïdes is invariably the name of the god; but in later times it was transferred to his house, his abode or kingdom, so that it became a name for the lower world itself. We cannot enter here into a description of the conceptions which the ancients formed of the lower world, for this discussion belongs to mythical geography. [L. S.]

HADRIA'NUS, P. AE'LIUS, the fourteenth in the series of Roman emperors, reigned from the 11th of August, A. D. 117, till the 10th of July, A. D. 138. He was born at Rome on the 24th of January, A. D. 76; and not as Eutropius (viii. 6) and Eusebius (*Chron.* no. 2155, p. 166, ed. Scaliger) state, at Italica. This mistake arose from the fact, that Hadrian was descended, according to his own account, from a family of Hadria in Picenum, which, in the time of P. Scipio, had settled at Italica in Spain. His father, Aelius Hadrianus Afer, was married to an aunt of the emperor Trajan; he had been praetor, and lived as a senator at Rome. Hadrian lost his father at the age of ten, and received his kinsman Ulpius Trajanus (afterwards the emperor Trajan) and Caelius Attianus as his guardians. He was from his earliest age very fond of the Greek language and literature, which he appears to have studied with zeal, while he neglected his mother tongue. At the age of fifteen he left Rome and went to Spain, where he entered upon his military career; but he was soon called back, and obtained the office of decemvir stlitibus; and about A. D. 95 that of military tribune, in which capacity he served in Lower Moesia. When Trajan was adopted by Nerva, A. D. 97, Hadrian hastened from Moesia to Lower Germany, to be the first to congratulate Trajan; and in the year following he again travelled on foot from Upper to Lower Germany, to inform Trajan of the demise of Nerva; and this he did with such rapidity, that he arrived even before the express messengers sent by Servianus, who was married to his sister Paulina. Trajan now became more and more attached to Hadrian, though the attachment did not continue undisturbed, until Trajan's wife, Plotina, who was fond of Hadrian, contrived to confirm the connexion by bringing about a marriage between her favourite and Julia Sabina, a grand-daughter of Trajan's sister Marciana. Henceforth Hadrian rose every day in the emperor's favour, for the preservation of which he did not always adopt the most honourable means. He was successively invested with various offices at Rome, such as the quaestorship in A. D. 101. In this capacity he delivered his first speech in the senate, but was laughed at on account of the rudeness and want of refinement in its delivery. This induced him to study more carefully his mother tongue and Latin oratory, which he had hitherto neglected. Soon after the expiration of his quaestorship he appears to have joined Trajan, who was then carrying on the war against the Dacians. In A. D. 105 he obtained the tribuneship of the people, and two years later the praetorship. In

Trajan's second expedition against the Dacians, he entrusted to Hadrian the command of a legion, and took him with him. Hadrian distinguished himself so much by his bravery, that Trajan rewarded him with a diamond which he himself had received from Nerva, and which was looked upon as a token that Trajan designated him as his successor. In A. D. 108 Hadrian was sent as legatus praetorius into Lower Pannonia; and he not only distinguished himself in the administration of the province, and by the strict discipline he maintained among the troops, but he also fought with great success against the Sarmatians. The favourable opinion which the emperor entertained of Hadrian on this account was increased through the influence of Plotina and Licinius Sura, a favourite friend of Trajan; and Hadrian was made consul suffectus for the year 109; nay, a report was even spread that Trajan entertained the thought of adopting Hadrian, and of thus securing to him the succession. After the death of Licinius Sura, Hadrian became the private secretary of Trajan; and the deference paid to him by the courtiers now increased in the same proportion as the intimacy between him and the emperor. Through the influence of Plotina, he obtained in A. D. 114 the office of legate during the war against the Parthians; and in 117 he became consul designatus for the year following. It is said that at the same time he was promised to be adopted by the emperor; but Dion Cassius expressly denies it; and the further remark, that he was designated only consul suffectus, seems to show that Trajan, at least at that time, had not yet made up his mind as to his adoption.

While Trajan was carrying on the war against the Parthians, in which he was accompanied by Hadrian, and while he was besieging the town of Hatra, he was taken severely ill. He placed Hadrian at the head of the army and the province of Syria, and returned to Rome; but on his way thither he died, at Selinus, in Cilicia. Now it is said, that on the 9th of August, 117, Hadrian received intelligence of his adoption by Trajan, and on the 11th the news of his death; but this statement is contradicted by Dion Cassius, who renders it highly probable that Plotina and Attianus fabricated the adoption after the death of the emperor, and that for this purpose Trajan's death was for a few days kept secret. It is even said that Trajan intended to make Neratius Priscus his successor. Thus much, however, seems certain, that the fact of Trajan leaving Hadrian at the head of affairs in the east, when his illness compelled him to leave, was a sufficient proof that he placed the highest confidence in him. Hadrian was at the time at Antioch, and on the 11th of August, 117, he was proclaimed emperor. He immediately sent a letter to the senate at Rome, in which he apologised for not having been able to wait for its decision, and solicited its sanction, which was readily granted.

The Roman empire at this period was in a perilous condition: the Parthians, over whom Trajan had gained brilliant victories, had revolted, and been successful in several engagements; the provinces of Mauritania and Moesia were invaded by barbarians; and other provinces, such as Egypt, Syria, and Palestine, were in a state of insurrection. Hadrian, with a wise policy, endeavoured, above all things, to establish peace in the east. He purchased it with a great but necessary sacrifice: it was surely wise to give up what could not be maintained. He therefore renounced all the conquests which his predecessor had made east of the Euphrates; he restored Mesopotamia and Assyria to the Parthians, and recognised Cosrhoes, whom Trajan had deposed, as their king; while he indemnified Parthamaspater, whom Trajan had made king of the Parthians, by assigning to him a small neighbouring kingdom. Armenia, moreover, was raised to the rank of an independent kingdom. While engaged in making these arrangements, he is said to have been advised by Attianus to put to death Baebius Macer, praefect of the city, Laberius Maximus, and Frugi Crassus, either because they opposed his accession, or because they were otherwise hostile towards him; but it is added that Hadrian rejected this advice, though Frugi Crassus was afterwards killed, but without the emperor's command. Lusius Quietus, who at the time had the command in Mauritania, but was suspected of an attempt to place himself at the head of the Roman world, was deprived of his post, which was given to Marcius Turbo, who, under Trajan, had reduced the rebellious Jews, and was a personal friend of Hadrian.

After having settled thus the most urgent affairs of the empire, he went from Antioch to Cilicia, to see the body of Trajan, which was to be conveyed to Rome by Plotina, Attianus, and Matidia. Soon after his return to Antioch he appointed Catilius Severus governor of Syria, and travelled to Rome in A. D. 118. A triumph was celebrated to commemorate the victories of Trajan in the east, and the late emperor's image was placed in the triumphal car. The solemnity was scarcely over when Hadrian received the news that the Sarmatae and Roxolani had invaded the province of Moesia. He forthwith sent out his armies, and immediately after he himself followed them. The king of the Roxolani complained of the tribute, which he had to receive from the Romans, not being fully paid; but Hadrian concluded a peace with him, for which he had probably to pay a heavy sum. After this was settled, it appears that Hadrian intended marching into Dacia to attack the Sarmatians, when he was informed of a conspiracy against his life; it had been formed by the consular, Nigrinus, in conjunction with others of high rank, among whom are mentioned Palma, Celsus, and Lusius Quietus. Hadrian escaped from the hands of the conspirators, and all of them were put to death, as Hadrian himself said, by the command of the senate, and against his own will, though it was believed at the time, and is also maintained by Dion Cassius, that Hadrian himself had given orders for their execution. In consequence of this act of severity, popular feeling was very strong against him, especially as it was rumoured, that the conspiracy was a mere pretence, devised for the purpose of getting rid of those men who had been opposed to him during the reign of Trajan. As Hadrian had to fear the consequences of this state of public feeling, he entrusted the provinces of Pannonia and Dacia to Marcius Turbo, who had just pacified Mauritania, and returned to Rome. His first object was to refute the opinion that he had any share in the execution of the four consulars, and he soothed the minds of the people by games, gladiatorial exhibitions, and large donations in money. Another act, which must have won for him the favour of thousands, both in Italy and the

provinces, was that he cancelled an enormous sum due to the state as taxes, viz. all the arrears of the last 15 years, and to remove all fears from the minds of the people, he had the documents publicly burnt in the forum of Trajan. He further endeavoured to secure his government by winning the good will of the senate; he not only denied the charge brought against him respecting the four consulars, but swore that he would never punish a senator except with the sanction of the senate; and the senate was, in fact, made to believe that it had never been in the enjoyment of such extensive and unlimited powers as now. At the same time, however, he found it necessary to remove his former friends Attianus and Similis from their office of praefects of the praetorians, and to appoint Marcius Turbo and Septicius Clarus their successors.

The war against the Sarmatians was continued in the meantime by Hadrian's legates, and lasted for several years, if we may believe the chronicle of Eusebius, which mentions it as still going on in A. D. 120. In the year A. D. 119 Hadrian began his memorable journey through the provinces of his empire, many portions of which he traversed on foot. His desire to promote the good of the empire by convincing himself every where personally of the state of affairs, and by applying the necessary remedies wherever mismanagement was discovered, was unquestionably one of the motives that led him to this singular undertaking; but there can be little doubt that the restlessness of his mind and the extraordinary curiosity which stimulated him to go and see himself every thing of which he had heard or read, had as great a share in determining him thus to travel through his vast empire, as his desire to do good. These travels occupy the greater part of his reign; but the scanty accounts we have of them do not enable us to follow them step by step, or even to arrange them in a satisfactory chronological order. In A. D. 119 he left Rome and first went to Gaul, where he displayed great liberality in satisfying the wants of the provincials. From Gaul he proceeded to Germany, where he devoted most of his attention to the armies on the frontier. Although he was more desirous to maintain peace than to carry on war, he trained the soldiers always as though a great war had been near at hand; and the excellent condition of his troops, combined with the justice he displayed in his foreign policy, and the sums of money he paid to barbarian chiefs, were the principal means of keeping the enemies away from the Roman provinces. The *limes* in Germany was fortified, and several towns and colonies were greatly benefited by him. From Germany he crossed over into Britain, where he introduced many improvements in the administration, and constructed the famous wall dividing the Roman province from and protecting it against the barbarous tribes of the north; it extended from the Solway to the mouth of the river Tyne, a distance of 80,000 feet, and traces of it are to be seen even at the present day. From Britain Hadrian returned to Gaul, and constructed a magnificent basilica at Nemausus (Nismes), in honour of his wife, Sabina, although during his absence in Britain, her conduct was such that he is reported to have said he would divorce her if he lived in a private station. After this he went to Spain, where he spent the winter, probably of A. D. 121 and 122, and held a conventus of all the Romans residing in Spain. In the spring of 122 he crossed over to Africa, where he suppressed an insurrection in Mauritania, and then travelled through Egypt into Asia. A war with the Parthians was on the eve of breaking out, but Hadrian averted it by an interview which he had with their king. He next travelled through the provinces of Western Asia, probably during the early part of A. D. 123, visited the islands of the Aegean, and then went to Achaia, where he took up his residence at Athens. It would seem that he stayed there for three years, till A.D. 126. Athens was his favourite place, and was honoured by him above all the other cities of the empire: he gave to the people of Athens new laws, and showed his reverence for their institutions by being initiated in the Eleusinian mysteries, by acting the part of agonothetes at their public games, and by allowing himself to be made archon eponymus. From Athens he returned to Rome by way of Sicily, either in A. D. 126 or 127. He was saluted at Rome as *pater patriae*, and his wife distinguished by the title of Augusta. The next few years he remained at Rome, with only one interruption, during which he visited Africa. He seems to have chiefly employed his time at Rome in endeavouring to introduce the Greek institutions and modes of worship, for which he had conceived a great admiration at Athens. It seems to have been about A. D. 129 that Hadrian set out on his second journey to the east. He travelled by way of Athens, where he stayed for some time to see the completion of the numerous buildings which he had commenced during his previous visit, especially to dedicate the temple of the Olympian Zeus, and an altar to himself. In Asia he conciliated the various princes in the most amicable and liberal manner, so that those who did not accept his invitation had afterwards themselves most reason to regret it. He sent back to Cosrhoes a daughter who had been taken prisoner by Trajan; and the governors and procuratores in the provinces were punished severely wherever they were found unjust or wanting in the discharge of their duties. From Asia Minor he proceeded through Syria and Arabia into Egypt, where he restored the tomb of Pompey with great splendour. During an excursion on the Nile he lost his favourite, Antinous [ANTINOUS], for whom he entertained an unnatural affection, and whose death was to him the cause of deep and lasting grief. From Egypt, Hadrian returned, through Syria, to Rome, where he must have spent the latter part of the year A. D. 131, and the first of 132, for in the former year he built the temple of Venus and Roma, and i the latter he promulgated the *edictum perpetuum*.

Not long after his return to Rome the Jewish war broke out, the only one that disturbed the peace of his long reign. The causes of this war were the establishment of a colony under the name of Aelia Capitolina on the site of Jerusalem, and an order issued by Hadrian forbidding the Jews the rite of circumcision. The war was carried on by the Jews as a national struggle with the most desperate fury; it lasted for several years, and it was not till the general Julius Severus came over from Britain, that the Romans gradually succeeded in paralysing or annihilating the Jews; and the country was nearly reduced to a wilderness when peace was restored. The Jews were henceforth not allowed to reside at Jerusalem and its immediate vicinity; and from this time they

were dispersed through the world. After the close of the Jewish war another threatened to break out with the Albanians, who had been instigated by Pharasmanes, king of the Iberians. But the rich presents which Hadrian made to the Albanians and Iberians averted the outbreak, and Pharasmanes even paid a visit to Hadrian at Rome.

In the meantime, probably in the autumn of A. D. 132, Hadrian had again gone to Athens, where he stayed during the whole of the year following. From a letter of Hadrian, addressed to his brother-in-law, Servianus, and preserved by Vopiscus (*Saturnin.* 8), we must infer that in 134 the emperor again visited Alexandria in Egypt, and, on his return through Syria, where he attended the sale of the Jews who had been made prisoners in the war, superintended the building of the colony at Jerusalem, and regulated its constitution. After his return to Rome, Hadrian spent the remaining years of his life partly in the city and partly at Tibur, where he built or completed his magnificent villa, the ruins of which occupy even now a space equal to that of a considerable town. The many fatigues and hardships to which he had been exposed during his travels had impaired his health, and he sank into a dangerous illness, which led him to think of fixing upon a successor, as he had himself no children. After some hesitation, he adopted L. Ceionius Commodus, under the name of L. Aelius Verus, and raised him to the rank of Caesar, probably for no other reason than his beauty; for Ceionius Commodus had formerly been connected with Hadrian in the same manner that Antinous was afterwards connected with him. The adoption had been made contrary to the advice of all his friends, and those who had most strongly opposed it appeared to Hadrian in no other light than that of personal enemies. Servianus, who was then in his 90th year, and his grandson Fuscus, were the principal objects of his suspicions, and both were put to death by his command. Aelius Verus, however, who was entrusted with the administration of Pannonia, did not afford Hadrian the assistance and support he had expected, for he was a person of a weakly constitution, and died on the 1st of January, A. D. 138. Hadrian now adopted Arrius Antoninus, afterwards surnamed Pius, and presented him to the senators assembled around his bed as his successor. But Hadrian, mindful of the more distant future, made it the condition with Antoninus that he should at once adopt the son of Aelius Verus and M. Annius Verus (afterwards the emperor M. Aurelius). These arrangements, however, did not restore peace to Hadrian's mind: as his illness grew worse his suspicious and bitter feelings increased, and prompted him to many an act of cruelty; many persons of distinction were put to death, and many others would have been sacrificed in the same manner had they not been saved by the precautions of Antoninus Pius. The illness of which Hadrian suffered was of a consumptive nature, which was aggravated by dropsy; and when he found that he could not be saved, he requested a slave to run him through with a sword; but this was prevented by Antoninus. Several more attempts were made at suicide, but in vain. At last he was conveyed to Baiae, where he hoped to find at least some relief, and Antoninus remained behind at Rome as his vicegerent. But his health did not improve; and soon after the arrival of Antoninus at Baiae, whom he had sent for, he died on the 10th of July, 138, at the age of 63, and after a reign of nearly twenty years. He was buried in the villa of Cicero, near Puteoli. The senate, indignant at the many acts of cruelty of which he had been guilty during the last period of his life, wanted to annul his enactments, and refused him the title of Divus, but Antoninus prevailed upon the senate to be lenient towards the deceased, who during the latter part of his life had not been in the full possession of his mind. A temple was then erected as a monument on his tomb, and various institutions were made to commemorate his memory. Antoninus is said by some to owe his surname of Pius to these exertions of filial love towards his adoptive father.

The above is a brief sketch of the events of the life and reign of Hadrian; and it now remains to offer a few observations on his policy, the principles of his government, his personal character, his influence upon art and literature, and his own literary productions, so far as they are known to us. The reign of Hadrian was one of peace, and may be regarded as one of the happiest periods in Roman history. His policy, in reference to foreign nations, was to preserve peace as much as possible, not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare, by a wise and just administration. For this reason he gave up the eastern conquests of Trajan, and would have given up Dacia also, had it not been for the numerous Roman citizens who had taken up their residence there. This general peace of the reign of Hadrian, however, was not the result of cowardice, or of jealousy of his predecessor, as some of the ancients asserted, but the fruit of a wise political system. Hadrian's presents and kindness to the barbarians would not have been sufficient to ward off their attacks, but the frontiers of the empire were guarded by armies which were in the most excellent condition, for the military system and discipline introduced by Hadrian were so well devised, that his regulations remained in force for a long time afterwards, and were regarded as law. With regard to the internal administration of the empire, Hadrian was the first emperor that understood his real position, and looked upon himself as the sovereign of the Roman world; for his attention was engaged no less by the provinces than by Rome and Italy, and thus it happened that the monarchical system became more consolidated under him than under any of his predecessors. He gained the favour of the people by his great liberality, and that of the senate by treating it with the utmost deference, so far as form was concerned, for, in reality, the senate was no more than the organ of the imperial will. An institution which gradually deprived the senate of its jurisdiction, and its share in the government, was that of the *consilium*, or *consistorium principis*, which had indeed existed before, but received its stability and organisation from Hadrian. The political offices and those of the court were regulated by Hadrian in a manner which, with a few exceptions, remained unaltered till the time of the great Constantine. The praefectus praetorio henceforth was the president of the state-council (consilium principis), and always a jurisconsult, so that we may henceforth regard him as a kind of minister of justice. Hadrian himself paid particular attention to the proper exercise of jurisdiction in the provinces as well as in Italy: his reign forms an epoch in the history of Roman

jurisprudence. It was at Hadrian's command that the jurist Salvius Julianus drew up the *edictum perpetuum*, which formed a fixed code of laws. Some of the laws promulgated by Hadrian are of a truly humane character, and aimed at improving the public morality of the time. He divided Italy into four regions, placing each under a consular, who had the administration of justice. The fact of his taking the titles of the highest magistracies in several towns in Italy and the provinces may indeed have been little more than a form, but it shows, at any rate, that he took a considerable interest in the internal affairs of those towns. The proceedings of those persons who were connected with the administration of provinces were watched with the strictest care, and any violation of justice was severely punished. While he thus on the one hand benefited the provinces by punishing and preventing oppression and injustice, he won the hearts of the provincials by his liberality during his travels. There is scarcely one of the places he visited which did not receive some mark of his favour or liberality; in many places he built aqueducts, in others harbours or other public buildings, either for use or ornament; and the people received large donations of grain or money, or were honoured with distinctions and privileges. But what has rendered his name more illustrious than any thing else are the numerous and magnificent architectural works which he planned and commenced during his travels, especially at Athens, in the southwest of which he built an entirely new city, Adrianopolis. We cannot here enter into an account of the numerous buildings he erected, or of the towns which he built or restored: suffice it to direct attention to his villa at Tibur, which has been a real mine of treasures of art, and his mausoleum at Rome, which forms the groundwork of the present castle St. Angelo. His taste in architecture, however, appears to have been very capricious, and very different from the grandeur and simplicity of earlier times; in addition to this, he was tenacious of the plans he had once formed, and unable to bear any opposition or contradiction. The great architect, Apollodorus, had to pay with his life for the presumption with which he ventured to censure one of Hadrian's works; for the emperor's ambition was to be thought a great architect, painter, and musician.

Hadrian was not only a patron and practical lover of the arts, but poetry and learning also were nurtured and patronised by him. He was fond of the society of poets, scholars, rhetoricians, and philosophers, but, as in architecture, his taste was of an inferior kind. Thus he preferred Antimachus to Homer, and imitated the former in a poem entitled *Catacriani*. The philosophers and sophists who enjoyed his friendship had, on the other hand, to suffer much from his petty jealousy and vanity, which led him to overrate his own powers and depreciate those of others. He founded at Rome a scientific institution under the name of Athenaeum, which continued to flourish for a long time after him. We possess few specimens of Hadrian's literary productions, although he was the author of many works both in prose and in verse. In his earlier years he had devoted himself with much zeal to the study of eloquence, but, in accordance with the prevailing taste of the age, he preferred the earlier Roman orators and poets to Cicero and his contemporaries. Some of Hadrian's own declamations were extant down to a very late period. He further wrote the history of his own life, from which some statements are quoted by his biographer Spartianus, and which was edited by his freedman Phlegon. The Latin Anthology (*Ep.* 206—211, ed. Meyer) contains six epigrams by Hadrian, and six others in Greek are preserved in the Greek Anthology, but none of them display any real poetical genius; they are cold and far-fetched.

Our sources of information respecting the life and reign of Hadrian are very poor and scanty, for the two main authorities, Hadrian's own work, and another by Marius Maximus, are lost, and, on the whole, we are confined to Spartianus's Life of Hadrian and the abridgement of the 69th book of Dion Cassius, by Xiphilinus. (Comp. Eutrop. viii. 3; Aurel. Vict. *de Caesar.* 14; Zonar. xi. 23, &c.; Tillemont, *Hist. des Emp.* vol. ii. p. 219, &c.; J. M. Flemmer, *de Itineribus et rebus gestis Hadriani secundum numorum et scriptorum Testimonia*, Havniae, 1836; C. Ch. Woog, *de Eruditione Hadriani*, Lipsiae, 1769; Meyer, *Fragm. Orat. Rom.* p. 607, &c. 2nd edit.; Niebuhr, *Lect. on Rom. Hist.* vol. ii. p. 265, &c. ed. Schmitz.) [L. S.]



COIN OF HADRIANUS.

HADRIA'NUS, C. FA'BIUS, was legatus, praetor, or propraetor in the Roman province of Africa, about B. C. 87—84. His government was so oppressive to the Roman colonists and merchants at Utica, that they burnt him to death in his own praetorium. Notwithstanding the outrage to a Roman magistrate, no proceedings were taken at Rome against the perpetrators of it. For besides his oppressions, Hadrianus was suspected of secretly instigating the slaves at Utica to revolt, and of aspiring, with their aid, to make himself independent of the republic, at that time fluctuating between the parties of Cinna and Sulla. (Cic. *in Verr.* i. 27, v. 36; Pseud. Ascon. *in Verr.* p. 179, Orelli; Diod. *fr. vat.* p. 138, ed. Dind.; Liv. *Epit.* 86; Val. Max. ix. 10. § 2.) Orosius (v. 20) gives Hadrianus the nomen Fulvius. [W. B. D.]

HADRIANUS, literary. [ADRIANUS.]

HADRIA'NUS or ADRIANUS. We learn from the Codex Theodosianus that a person of this name held the office of Magister Officiorum in the reign of Honorius, A. D. 397 and 399 (Cod. Theod. 6. tit. 26. § 11; tit. 27. § 11). He appears to have been praefectus praetorio Italiae, A. D. 400—405 (Cod. Theod. 7. tit. 18. § 11 to 14; 8. tit. 2. § 5. tit. 5. § 65; 16. tit. 2. § 35. tit. 6. § 45). After an interval in which the praefecture passed into other hands we find it again held by an Hadrianus, apparently the same person as the former praefect of the name, A. D. 413—416 (Cod. Theod. 7. tit. 4. § 33. tit. 13. § 21; 15. tit. 14. § 13). The first of the five Epistolae of Claudian is inscribed *Deprecatio ad Hadrianum Prefaectum Praetorio*: but it is not known on what authority this title rests. The poet deprecates the anger of some grandee whom he had in some moment of irritation in his youth offended by some invective. Another

of Claudian's poems (*Epigr.* xxviii. ed Burman, xxx. in some other ed.) bears the inscription *De Theodoro et Hadriano.*

> "Mallius indulget somno noctesque diesque:
> Insomnis Pharius sacra profana rapit.
> Omnibus hoc, Italae gentes, exposcite votis,
> Mallius ut vigilet, dormiat ut Pharius."

If this inscription can be trusted to, we may gather that Hadrian was an Egyptian. Whether the Epigram was first written, and was the offence which the *Deprecatio* was intended to expiate, or whether it was a fresh outbreak of poetical spite on the failure of the *Deprecatio*, is not ascertained. Symmachus, in his Epistolae, mentions an Hadrianus whom he calls "illustris," probably the praefect. (Cod. Theod. and Claudian, *ll. cc*; Symmach. *Epist.* vi. 35, ed. Geneva, A. D. 1587, or vi. 34, ed. Paris, 1604; Gothofred, *Prosop. Cod. Theod;* Tillemont, *Hist. des Emp.* vol. v.) [J.C.M.]

HAEMON (Αἵμων). 1. A son of Pelasgus and father of Thessalus. The ancient name of Thessaly, viz. Haemonia, or Aemonia, was believed to have been derived from him. (Schol. *ad Apollon. Rhod.* iii. 1090; Plin. *H. N.* iv. 14.)

2. A son of Lycaon, and the reputed founder of Haemonia in Arcadia. (Paus. viii. 44. § 2; Apollod. iii. 8. § 1.)

3. A son of Creon of Thebes, perished, according to some accounts, by the sphinx. (Apollod. iii. 5. § 8; Schol. *ad Eurip. Phoen.* 1760.) But, according to other traditions, he survived the war of the Seven against Thebes, and he is said to have been in love with Antigone, and to have made away with himself on hearing that she was condemned by his father to be entombed alive. (Soph. *Antig.* 627, &c.; Eurip. *Phoen.* 757, 1587; Hygin. *Fab.* 72.) In the Iliad (iv. 394) Maeon is called a son of Haemon. [L. S.]

HAEMUS (Αἷμος). 1. A son of Boreas and Oreithyia, was married to Rhodope, by whom he became the father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were metamorphosed into mountains. (Serv. *ad Virg. Aen.* i. 321; Ov. *Met.* vi. 87; Steph. Byz. *s. vv.*)

2. A son of Ares, and an ally of the Trojans in the war with the Greeks. (Tzetz. *Antehom.* 273; Philostr. *Her.* xv. 16.) [L. S.]

HAGIOPOLI'TA, GEORGIUS. [GEORGIUS, literary, No. 26.]

HAGIOTHEODORITA, a commentator on the Basilica. The earliest scholia that were appended to this work were, in the opinion of Zachariae (*Hist. Jur. Gr. Rom. Delin.* § 38), extracts selected in the reign of Constantinus Porphyrogenitus from the ancient translations of the Corpus Juris, and from the old commentators on the compilations of Justinian. Mortreueil, however (*Histoire du Droit Byzantin,* vol. ii. p. 123), thinks that these extracts were themselves part of the primitive official text, and were analogous to the *interpretatio* of the Breviarium Alaricianum. Additions seem to have been made to the early scholia in the tenth and eleventh centuries, from the writings of later jurists. In the twelfth century a kind of *glossa ordinaria* was formed, compiled from the previous scholia. Thus the gloss was made up from the works of writers who were for the most part antecedent in date to the composition of the Basilica, their language being sometimes altered, and their references being accommodated to the existing state of the law. After the formation of the glossa ordinaria, new annotations were added, and, as in the manuscripts, the glossa ordinaria was a marginal commentary on the text, so the new annotations were written on the extreme margin that was left. In the West, the glossa ordinaria on the Corpus Juris Civilis was formed, and received additions in a very similar manner.

Specimens of the last kind of annotation exist in the manuscripts of the 11th, 12th, 13th, 14th, and 60th books of the Basilica. They appear for the most part to have been written by Hagiotheodorita, and to have been added by one of his disciples. (*Basil.* ed. Fabrot. vol. vii. p. 121, 658.) These annotations are not given entire in the portions of the Basilica published by Cujas, nor in the edition of Fabrotus.

Fabricius (*Bibl. Gr.* vol. xii. p. 483), Heimbach (*De Basil. Orig.* p. 83), and Pohl (*ad Suares. Notit. Basil.* p. 139, n. (γ)), identify the commentator on the Basilica with Nicolaus Hagiotheodorita, metropolitan of Athens, who lived under Manuel Comnenus in the time of Lucas, patriarch of Constantinople. (Balsamo, *ad Photii Nomocan.* tit. 13. c. 2.) A letter, written in Greek by a friend of Nicolaus Hagiotheodorita, lamenting his death, was copied by Wolfius from a Bodleian manuscript, and was first published by Fabricius. (*Bibl. Gr.* vol. xii. p. 483.) According to the worse than doubtful testimony of Nic. Comnenus Papadopoli, the metropolitan of Athens composed a synopsis of the Novells (*Praenot. Mystag.* p. 372), and illustrated with scholia the Novells of Leo the philosopher. (*Ib.* p. 393.)

Zachariae is disposed to consider the commentator on the Basilica as the same person with Michael Hagiotheodorita, who, in A. D. 1166, was logotheta dromi under Manuel Comnenus. (Leunclavius, *J. G. R.* vol. i. p. 167, vol. ii. p. 192.) [J. T. G.]

HAGNO (Ἁγνώ), an Arcadian nymph, who is said to have brought up Zeus. On Mount Lycaeus in Arcadia there was a well sacred to and named after her. When the country was suffering from drought, the priest of Zeus Lycaeus, after having offered up prayers and sacrifices, touched the surface of the well with the branch of an oak tree, whereupon clouds were formed immediately which refreshed the country with rain. The nymph Hagno was represented at Megalopolis carrying in one hand a pitcher and in the other a patera. (Paus. viii. 38. § 3, 31. § 2, 47. § 2.) [L. S.]

HAGNON (Ἅγνων, sometimes written Ἅγνων), son of Nicias, was the Athenian founder of Amphipolis, on the Strymon. A previous attempt had been crushed twenty-nine years before, by a defeat in Drabescus. Hagnon succeeded in driving out the Edonians, and established his colony securely, giving the name Amphipolis to what had hitherto been called "the Nine Ways." (Thuc. iv. 102.) The date is fixed to the archonship of Euthymenes, B. C. 437, by Diodorus (xii. 32), and the Scholiast on Aeschines (p. 755, Reiske), and in this the account of Thucydides agrees. There were buildings erected in his honour as founder. But when the Athenian part of the colonists had been ejected, and the town had revolted, and by the victory won over Cleon by Brasidas, B. C. 422, had had its independence secured, the Amphipolitans destroyed every memorial of the kind, and gave the name of founder, and paid the founder's honours to Brasi-

das. (Thuc. v. 11.) It is probably this same Hagnon who in the Samian war, B. C. 440, led, with Thucydides and Phormion, a reinforcement of forty ships to Pericles; and, without question, it is he who in the second year of the Peloponnesian war, B. C. 430, was on the board of generals, and succeeding, with Cleopompus, to the command of the force which Pericles had used on the coast of Peloponnesus, conveyed it, and with it the infection of the plague to the lines of Potidaea. After losing by its ravages 1500 out of 4000 men, Hagnon returned. (Thuc. ii. 58.) We hear of him again in the same quarter, as accompanying Odryses in his great invasion. (Thuc. ii. 95.)

It may be a question whether or not it is the same Hagnon again, who is named as the father of Theramenes. (Thuc. viii. 68.) According to Lysias (p. 426 Reiske), he was one of the πρόβουλοι chosen from the elder citizens, after the news of the Sicilian defeat, to form a sort of executive council. (Thuc. viii. 1.) Lysias accuses him of having in this capacity paved the way for the revolution of the 400. Xenophon, in the mouth of Critias (*Hellen.* ii. 3. § 30), speaks of Theramenes as having at first received respect for the sake of his father Hagnon, whom he thus seems to imply was a man of note. The Scholia on the Frogs of Aristophanes (ll. 546 and 1002) say that Hagnon only adopted him, and refer in the latter place to Eupolis for confirmation. Of the founder of Amphipolis, Polyaenus relates a story. In accordance with an oracle, he dug up from the plain of Troy the bones of Rhesus, took them, and buried them on the site of his new settlement. He made a truce of three days with the opposing Thracians; and, using an equivocation parallel to that of Paches (Thuc. iii. 34), laboured hard at his fortifications during the three *nights*, and on the return of the enemy was strong enough to maintain himself. (Polyaen. vi. 53.) [A. H. C.]

HALCY'ONE. [ALCYONE.]

HALCYONEUS (Ἀλκυονεύς), a son of Antigonus Gonatas, king of Macedonia. We know nothing of the time of his birth, but we find him already grown up to manhood in B. C. 272, when Antigonus advanced into the Peloponnesus to oppose the schemes of Pyrrhus, and he accompanied his father on that expedition. During the night attack on Argos, by which Pyrrhus attempted to force his way into the city, Halcyoneus was dispatched by Antigonus with a body of troops to oppose him, and a vehement combat took place in the streets. In the midst of the confusion, word was brought to Halcyoneus that Pyrrhus was slain; he hastened to the spot, and arrived just as Zopyrus had cut off the head of the fallen monarch, which Halcyoneus carried in triumph to his father. Antigonus upbraided him for his barbarity, and drove him angrily from his presence. Taught by this lesson, when he soon after fell in with Helenus, the son of Pyrrhus, he treated him with respect, and conducted him in safety to Antigonus. (Plut. *Pyrrh.* 34.) It appears from an anecdote told by Aelian (*V. H.* iii. 5) and Plutarch (*De Consolat.* 33) that Halcyoneus was killed in battle during the lifetime of Antigonus, but on what occasion we are not informed. [E. H. B.]

HALE'SUS, a chief of the Auruncans and Oscans. He was the son of a soothsayer, and was allied with Turnus, but was slain by Evander. (Virg. *Aen.* vii. 723, x. 411, &c.) He is described as a relation of Agamemnon, after whose death he fled to Italy, whence he is called *Agamemnonius*, *Atrides*, or *Argolicus*. The town of Falerii derived its name from him. (Ov. *Amor.* iii. 13. 31, *Fast.* iv. 74; Serv. *ad Virg. Aen.* vii. 695, 723; Sil. Ital. viii. 476.) Another mythical personage of the same name is mentioned by Ovid. (*Met.* xii. 462.) [L. S.]

HA'LIA (Ἁλία). 1. One of the Nereides (Hom. *Il.* xviii. 42; Apollod. i. 2. § 6); but the plural, Haliae, is used as a name for marine nymphs in general. (Soph. *Philoct.* 1470; Callim. *Hymn. in Dian.* 13.)

2. A sister of the Telchines in Rhodes, by whom Poseidon had six sons and one daughter, Rhodos or Rhode, from whom the island of Rhodes received its name. Halia, after leaping into the sea, received the name of Leucothea, and was worshipped as a divine being by the Rhodians. (Diod. v. 55; comp. RHODOS.) [L. S.]

HALIACMON (Ἁλιάκμων), a son of Oceanus and Thetys, was a river god of Macedonia. (Hes. *Theog.* 341; Strab. vii. p. 330.) [L. S.]

HALIARTUS (Ἁλίαρτος), a son of Thersander, and grandson of Sisyphus, was believed to have founded the town of Haliartus in Boeotia. He is further said to have been adopted with Coronus by Athamas, a brother of Sisyphus. (Paus. ix. 34. § 5; Eustath. *ad Hom.* p. 268.) [L. S.]

HALIME'DE (Ἁλιμήδη), one of the Nereides. (Hes. *Theog.* 255; Apollod. i. 2. § 6.) [L. S.]

HALIRRHO'THIUS (Ἁλιῤῥόθιος), a son of Poseidon and Euryte. He attempted by violence to seduce Alcippe, the daughter of Ares and Agraulos, but he was taken by surprise by Ares, who killed him. (Apollod. iii. 14. § 2; Eurip. *Elect.* 1261; Pind. *Ol.* xi. 73.) [L. S.]

HALITHERSES (Ἁλιθέρσης), a son of Mastor of Ithaca. He was a soothsayer, and during the absence of Odysseus he remained behind in Ithaca and assisted Telemachus against the suitors of Penelope. (Hom. *Od.* ii. 157, 253, xxiv. 451.) Another mythical personage of this name is mentioned by Pausanias. (vii. 4. § 1.) [L. S.]

HA'LIOS (Ἅλιος), the name of two mythical personages, one a Lycian, who was slain by Odysseus (Hom. *Il.* v. 678), and the other a son of Alcinous and Arete. (*Od.* viii. 119.) [L. S.]

HALMUS (Ἅλμος), a son of Sisyphus, and father of Chryse and Chrysogeneia. He was regarded as the founder of the Boeotian town of Halmones. (Paus. ix. 34. § 5, ii. 4. § 3.) [L. S.]

HALOSYDNE (Ἁλοσύδνη), that is, "the seafed," or the sea born goddess, occurs as a surname of Amphitrite and Thetys. (Hom. *Od.* iv. 404, *Il.* xx. 207.) [L. S.]

HAMADRYAS. [NYMPHAE.]

HAMARTO'LUS, GEO'RGIUS. [GEORGIUS, literary, No. 27.]

HAMILCAR (Ἀμίλκας and Ἀμίλχαρ, the latter form occurs in Appian only). The two last syllables of this name are considered by Gesenius (*Linguae Phoeniciae Monumenta*, pp. 399, 407) to be the same with Melcarth, the tutelary deity of the Tyrians, called by the Greeks Hercules, and that the signification of the name is "the gift of Melcarth." The name appears to have been one of common occurrence at Carthage, but, from the absence of family names, and even in most cases of patronymics, among the Carthaginians, it is often impossible to discriminate or identify with certainty

the different persons that bore it, many of whom are only incidentally mentioned by the Greek or Roman historians.

1. The commander of the great Carthaginian expedition to Sicily B.C. 480. He is called by Herodotus (vii. 165) the son of Hanno, by a Syracusan mother: the same historian styles him king (βασιλεύς) of the Carthaginians, a title by which the Greeks in general designate the two chief magistrates at Carthage, who are more properly styled suffetes or judges. There can be little doubt that this Hamilcar is the same as the person of that name mentioned by Justin (xix. 1, 2) as having served with great distinction both in Sardinia and Africa, and having been subsequently killed in the war in Sicily, though he is said by that author to have been the son of Mago. If this be so, it is probably to his exploits in those countries that Herodotus refers, when he says that Hamilcar had attained the dignity of king, as a reward for his warlike valour; and the same services may have caused him to be selected for the command of an expedition, undoubtedly the greatest which the Carthaginians had yet undertaken, although we cannot but suspect some exaggeration in the statement of Herodotus and Diodorus, that the army of Hamilcar amounted to 300,000 men. He lost several ships on the passage by a storm, but arrived with the greater part of the armament in safety at Panormus. From thence, after a few days' repose, he marched at once upon Himera, and laid siege to that city, which was defended by Theron of Agrigentum, who shut himself up within the walls, and did not venture to face the Carthaginians in the field. Gelon, however, who soon arrived to the assistance of his father-in-law, with a considerable army, was bolder, and quickly brought on a general engagement, in which the Carthaginians, notwithstanding their great superiority of numbers, were utterly defeated, and their vast army annihilated, those who made their escape from the field of battle falling as prisoners into the hands of the Sicilians. (Herod. vii. 165—167; Diod. xi. 20—22; Polyaen. i. 27. § 2.) Various accounts are given of the fate of Hamilcar himself, though all agree that he perished on this disastrous day. A story, in itself not very probable, is told by Diodorus, and, with some variation, by Polyaenus, that he was killed at the beginning of the action by a body of horsemen whom Gelon had contrived by stratagem to introduce into his camp. Herodotus, on the other hand, states that his body could not be found, and that the Carthaginians accounted for this circumstance by saying, that he had thrown himself, in despair, into a fire at which he was sacrificing, when he beheld the total rout of his army. A remarkable circumstance is added by the same historian (vii. 167), that the Carthaginians, after his death, used to sacrifice to him as a hero, and erected monuments to his memory not only at Carthage, but in all their colonial cities. Such honours, singular enough in any case as paid to an unsuccessful general, seem strangely at variance with the statement of Diodorus (xiii. 43), that his son Gisco was driven into exile on account of his father's defeat. According to Justin (xix. 2), Hamilcar left three sons, Himilco, Hanno, and Gisco.

2. Brother of Gisco [GISCO, No. 2], is mentioned only by Polyaenus (v. 11), who states that, after having distinguished himself greatly in the conduct of wars in Africa, he was accused of aiming at the tyranny, and put to death. There is, however, much reason to suspect Polyaenus of some mistake in this matter.

3. One of the commanders of the great Carthaginian army, which was defeated by Timoleon at the passage of the Crimissus, B.C. 339. (Plut. *Timol.* 25.) The fate of the generals in that action (for the particulars of which see TIMOLEON) is not mentioned; but it seems probable, from the terms in which Plutarch shortly after speaks of the appointment of Gisco to the command (*Ibid.* 30), that they both perished.

4. Surnamed Rhodanus, was sent by the Carthaginians to the court of Alexander after the fall of Tyre, B.C. 332. (Justin. xxi. 6.) He was probably sent as ambassador to deprecate the wrath of the king for the assistance given to the Tyrians, or to ascertain the disposition of Alexander towards Carthage, in the same manner as we again find a Carthaginian embassy at his court just before his death. (Diod. xvii. 113.) Justin, however, represents Hamilcar as having no public capacity, but as worming himself into the king's favour, and then secretly reporting his designs to Carthage. Yet, according to the same author, when he returned home, after the death of Alexander, he was put to death by the Carthaginians for having betrayed their interests. (Justin. xxi. 6; Orosius, iv. 6.)

5. Carthaginian governor in Sicily at the time that Agathocles was first rising into power. The latter, having been driven into exile from Syracuse, had assembled a mercenary force at Morgantia, with which he carried on hostilities against the Syracusans. Hamilcar was at first induced to espouse the cause of the latter, and defend them against Agathocles; but was afterwards prevailed on to take up the interests of the exiles, and brought about a treaty, by which Agathocles was restored to his country, and, with the assistance of the Carthaginians, quickly made himself undisputed master of the city, B.C. 317. (Justin, xxii. 2, compared with Diod. xix. 5—9.) Hamilcar appears to have reckoned on the devotion of the tyrant whom he had assisted in establishing, and who had sworn to be faithful to the interests of Carthage; and we find him soon after interposing as mediator, to terminate the war which the Agrigentines, in conjunction with the Geloans and Messenians, had commenced against Agathocles. (Diod. xix. 71.) The Carthaginian allies even complained against him, as sacrificing their interests to those of the Syracusan tyrant; and the senate of Carthage determined upon his recal, but he died before his successor could arrive in Sicily. (Justin. xxii. 3, 7.)

6. Son of Gisco [GISCO, No. 2], was appointed to succeed the preceding in the command of the Carthaginian province in Sicily. (Justin. xxii. 3.) The government of Carthage having resolved to engage seriously in war with Agathocles, committed the conduct of it to Hamilcar, who was at that time, according to Diodorus, the most eminent among all their generals. The same writer elsewhere styles him king, that is, of course, suffete. (Diod. xix. 106, xx. 33.) Having assembled a large fleet and army, Hamilcar sailed for Sicily (B.C. 311); and though he lost sixty triremes and many transports on the passage, soon again restored his forces with fresh recruits, and advanced as far as the river Himera. Here he was met by Agathocles, and, after a short interval, a decisive action ensued, in which the Syracusans

were totally defeated with great slaughter. Agathocles took refuge in Gela; but Hamilcar, instead of besieging him there, employed himself in gaining over or reducing the other cities of Sicily, most of which gladly forsook the alliance of the Syracusan tyrant and joined the Carthaginians. (Diod. xix. 106—110; Justin. xxii. 3.) It was now that Agathocles adopted the daring resolution of transferring the seat of war to Africa, whither he proceeded in person, leaving his brother Antander to withstand Hamilcar in Sicily. The latter does not appear to have laid siege to Syracuse itself, contenting himself with blockading it by sea, while he himself was engaged in reducing other parts of Sicily. On receiving intelligence from Carthage of the destruction of the fleet of Agathocles, he made an attempt to terrify the Syracusans into submission; but having been frustrated in this as well as in the attempt to carry the walls by surprise, he again withdrew from before the city. (Diod. xx. 15, 16.) At length, having made himself master of almost all the rest of Sicily (B. C. 309), he determined to direct his efforts in earnest against Syracuse; but being misled by an ambiguous prophecy, he was induced to attempt to surprise the city by a night attack, in which his troops were thrown into disorder and repulsed. He himself, in the confusion, fell into the hands of the enemy, by whom he was put to death in the most ignominious manner, and his head sent to Agathocles in Africa as a token of their victory (Diod. xx. 29, 30; Justin. xxii. 7; Cic. *de Div.* i. 44; Val. Max. i. 7, *ext.* § 8.)

7. A general of the Carthaginians in the first Punic War. We know nothing of his family or connections, but he must be carefully distinguished from the great Hamilcar Barca [No. 8], with whom he has been confounded by Zonaras (viii. 10), as well as by some modern writers. It was in the third year of the war (B. C. 262) that he was appointed to succeed Hanno in the command, when that general had failed in averting the fall of Agrigentum. (Diod. xxiii. *Exc. Hoeschel.* 9. p. 503; Zonar. *l. c.* See HANNO, No. 5.) His first operations were very successful; and notwithstanding the great defeat of the Carthaginian fleet off Mylae by Duilius (B. C. 260), Hamilcar for a time maintained the superiority by land. Learning that the Roman allies were encamped near Therma, apart from the legionary troops, he fell suddenly upon them, surprised their camp, and put 4000 of them to the sword. (Polyb. i. 24.) After this he appears to have traversed the island with his victorious army, as we find him making himself master of Enna and Camarina, both of which were betrayed to him by the inhabitants. He at the same time fortified the stronghold of Drepanum, which became in the latter part of the war one of the most important fortresses of the Carthaginians. (Diod. xxiii. p. 503; Zonar. viii. 11.) In the year 257 he commanded the Punic fleet on the north coast of Sicily, and fought a naval action with the Roman consul C. Atilius, in which, according to Polybius, the victory was undecided, though the Roman commander was honoured with a triumph. (Polyb. i. 25, 27; Zonar. viii. 12; Fast. Capitol.) In the following year (256), we find him associated with Hanno in the command of the great Carthaginian fleet, which was designed to prevent the passage of the Roman expedition to Africa under the consuls M. Atilius Regulus and L. Manlius Vulso. The two fleets met off Ecnomus, on the south coast of Sicily: that of the Carthaginians consisted of 350 quinqueremes, while the Romans had 330 ships of war, besides transports. In the battle that ensued, Hamilcar, who commanded the left wing of the Carthaginian fleet, at first obtained some advantage, but the Romans ultimately gained a complete victory. Above 30 of the Carthaginian ships were sunk or destroyed, and 64 taken. (Polyb. i. 25—28; Zonar. viii. 12; Eutrop. ii. 21; Oros. iv. 8.) Hamilcar escaped with his remaining ships to Heraclea Minoa, where he soon after received orders to repair immediately to Carthage, now threatened by the Roman army, which had effected its landing in Africa. On his arrival, he was associated with Hasdrubal and Bostar in the command of the army, which was opposed to Regulus, and must consequently share with those generals the blame of the want of skill and judgment so conspicuous in the conduct of the campaign. [BOSTAR; XANTHIPPUS.] This incapacity on their part led to the defeat of the Carthaginian army at Adis: we are not told by Polybius what became of the generals after this battle, but his expressions would seem to imply that they still retained their command; it appears at least probable that the Hamilcar mentioned by Orosius (iv. 1) as being sent immediately after the defeat of Regulus to subdue the revolted Numidians was the one of whom we are now treating. On the other hand, it is vaguely asserted by Florus (ii. 2) that the Carthaginian generals were either slain or taken prisoners; and it may perhaps be this Hamilcar of whom Diodorus relates (*Exc. Vales.* xxiv.) that he was given up, together with Bostar, to the kindred of Regulus, and tortured by them in a cruel manner, in revenge for the fate of their kinsman. It is not, however, clear whether in this story, which is at best but a doubtful one, Hamilcar and Bostar were represented as captives or as hostages. (See Niebuhr, *Hist. of Rome*, vol. iii. p. 300; Polyb. i. 30, 31; Eutrop. ii. 21; Oros. iv. 8; Florus, ii. 1.)

8. Surnamed BARCA, an epithet supposed to be related to the Hebrew Barak, and to signify "lightning." (Gesenius, *Ling. Phoenic. Monum.* p. 403.) It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that he obtained, we often find the name of Barcine applied either to his family or his party in the state. (Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 134, not.) We know nothing of him previous to his appointment to the command of the Carthaginian forces in Sicily, in the eighteenth year of the first Punic War, B. C. 247. He was at this time quite a young man (*admodum adolescentulus*, Corn. Nep. *Hamilc.* 1), but had already given proofs of his abilities in war, which led to his being named as the successor of Carthalo. His first operations fully justified the choice, and were characterised by the same energy and daring as distinguished the whole of his subsequent career. At the time that he arrived in Sicily the Romans were masters of the whole island, with the exception of the two fortresses of Drepanum and Lilybaeum, both of which were blockaded by them on the land side, and the Carthaginians had for some time past contented themselves with defending these two strongholds, and keeping open their communication with them by sea. But Hamilcar, after ravaging with his

fleet the shores of Bruttium, suddenly landed on the north coast of Sicily, and established himself with his whole army on a mountain named Herctè (now called Monte Pellegrino), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground, to the astonishment alike of friends and foes, for nearly three years. The natural strength of the position defied all the efforts of the enemy, and a small, but safe and convenient, harbour at the foot of the mountain enabled him not only to secure his own communications by sea, but to send out squadrons which plundered the coasts of Sicily and Italy even as far north as Cumae. By land, meanwhile, he was engaged in a succession of almost continual combats with the Romans, which did not, indeed, lead to any decisive result, but served him as the means of training up a body of infantry which should be a match for that of Rome, while he so completely paralysed the whole power of the enemy as to prevent their making any vigorous attempts against either Drepanum or Lilybaeum. So important did it appear to the Romans to expel him from his mountain fastness, that they are said to have at one time assembled a force of 40,000 men at the foot of the rock of Herctè. (Diod. *Exc. Hoesch.* xxiii. p. 506.) Yet Hamilcar still held out; and when, at length, he relinquished his position, it was only to occupy one still more extraordinary and still more galling to the enemy. In 244 he abruptly quitted Herctè, and, landing suddenly at the foot of Mount Eryx, seized on the town of that name, the inhabitants of which he removed to Drepanum, and converted it into a fortified camp for his army. The Romans still held the fort on the summit of the mountain, while one of their armies lay in a strongly intrenched camp at the foot of it. Yet in this still more confined arena did Hamilcar again defy all their exertions for two years more; during which period he had not only to contend against the efforts of his enemies, but the disaffection and fickleness of the mercenary troops under his command, especially the Gauls. In order to retain them in obedience, he was obliged to make them large promises, the difficulty of fulfilling which was said to have been afterwards one of the main causes of the dreadful war in Africa. (Polyb. i. 66, ii. 7; Appian, *Hisp.* 4.) But while he thus continued to maintain his ground in spite of all obstacles, the Romans, despairing of effecting any thing against him by land, determined to make one great effort to recover the supremacy by sea. A powerful fleet was sent out under Lutatius Catulus, and the total defeat of the Carthaginian admiral Hanno off the Aegates, in B. C. 241, decided the fate of the war. [HANNO, No. 11; CATULUS.] The Carthaginian government now referred it to Hamilcar to determine the question of war or peace; and seeing no longer any hopes of ultimate success, he reluctantly consented to the treaty, by which it was agreed that the Carthaginians should evacuate Sicily. Lutatius had at first insisted that the troops on Mount Eryx should lay down their arms; but this was peremptorily refused by Hamilcar, and the Roman consul was forced to abandon the demand. Hamilcar descended with his army to Lilybaeum, where he immediately resigned the command, leaving it to Gisco to conduct the troops to Africa. (Polyb. i. 56—62, 66; Diod. *Exc.* xxiv.; Zonar. viii. 16, 17; Corn. Nep. *Hamilc.* 1.)

He himself returned to Carthage, filled with implacable animosity against Rome, and brooding over plans for future vengeance under more favourable circumstances. (Polyb. iii. 9.) But all such projects were for a time suspended by a danger nearer home. The great revolt of the mercenary troops, headed by Spendius and Matho, which broke out immediately after their return from Sicily, and in which they were quickly joined by almost all the native Africans, brought Carthage in a moment to the brink of ruin. Hamilcar was not at first employed against the insurgents; whether this arose from the predominance of the adverse party, or that he was looked upon as in some measure the author of the evils that had given rise to the insurrection, from the promises he had been compelled to make to the mercenaries under his command, and which there were now no means of fulfilling, we know not; but the incapacity of Hanno, who first took the field against the rebels, soon became so apparent, that all parties concurred in the appointment of Hamilcar to succeed him. He found affairs in a state apparently almost hopeless: Carthage itself was not actually besieged, but all the passes which secured its communication with the interior were in the hands of the insurgents, who were also masters of all the open country, and were actively engaged in besieging Utica and Hippo, the only towns that still remained faithful to the Carthaginians. The forces placed at the disposal of Hamilcar amounted to only 10,000 men and 70 elephants; but with these he quickly changed the face of affairs, forced the passage of the river Bagradas, defeated the enemy with great slaughter, and re-opened the communications with the interior. He now traversed the open country unopposed, and reduced many towns again to the subjection of Carthage. On one occasion, indeed, he seems to have been surprised and involved in a situation of much difficulty, but was saved by the opportune accession of Naravas, a Numidian chief, with whose assistance he totally defeated the rebels under Spendius and Autaritus. Many captives having fallen into his hands on this occasion, Hamilcar treated them with the utmost lenity, receiving into his army all that were willing to enlist, and dismissing the rest in safety to their homes, on condition of their not bearing arms against him again. But this clemency was so far from producing the desired effect, that it led Spendius and Matho, the leaders of the insurgents, from apprehension of the influence it might exercise upon their followers, to the most barbarous measures, and they put to death Gisco and all their other prisoners, in order, by this means, to put an end to all hopes of reconciliation or pardon. This atrocity drove Hamilcar to measures of retaliation, and he henceforth put to death, without mercy, all the prisoners that fell into his hands. (Polyb. i. 75—81; Diod. *Exc. Vales.* xxv. 2.) The advantages hitherto gained by Barca were now almost counterbalanced by the defection of Utica and Hippo; and Hanno having been (for what reason we know not) associated with him in the command, the dissensions which broke out between the two generals effectually prevented their co-operating to any successful result. These disputes were at length terminated by the Carthaginian government leaving it to the army to decide which of the two generals should resign,

and which should retain his command. The soldiers chose Hamilcar, who accordingly remained at his post, and Hannibal succeeded Hanno as his colleague. Matho and Spendius, the leaders of the insurgents, had taken advantage of the dissensions among their adversaries, and after many successes had even ventured to lay siege to Carthage itself; but Hamilcar, by laying waste the country behind them, and intercepting their supplies, reduced them to such distress, that they were compelled to raise the siege. Spendius now took the field against Hamilcar; but though his forces were greatly superior, he was no match for his adversary in generalship; and the latter succeeded in shutting him up, with his whole army, in a position from which there was no escape. Hence, after suffering the utmost extremities of hunger, Spendius himself, together with nine others of the leaders of the rebels, repaired to the camp of Hamilcar to sue for mercy. That general agreed to allow the army to depart in safety, but without arms or baggage, and retaining to himself the power of selecting for punishment ten of the ringleaders. These terms being agreed to, he immediately seized on Spendius and his companions as the ten whom he selected: the rebel army, deeming themselves betrayed, rushed to arms; but Hamilcar surrounded them with his elephants and troops, and put them all to the sword, to the number, it is said, of 40,000 men. (Polyb. i. 82—85.) But even this fearful massacre was far from putting an end to the war: a large force still remained under the command of Matho, with which he held the important town of Tunis. Here Hamilcar and Hannibal proceeded to besiege him with their combined forces; but Matho took advantage of the negligence of the latter, to surprise his camp, cut to pieces great part of his army, and take Hannibal himself prisoner. This disaster compelled Hamilcar to raise the siege of Tunis, and fall back to the river Bagradas. The Carthaginian senate, in great alarm, now exerted themselves to bring about a reconciliation between Hamilcar and Hanno; and this being at length effected, the two generals again took the field in concert. They soon succeeded in bringing matters to the decision of a general battle, in which the rebels were completely defeated, and Matho himself taken prisoner; after which almost all the revolted towns submitted to the Carthaginians. Utica and Hippo alone held out for a time, but they were soon reduced, the one by Hamilcar and the other by Hanno; and this sanguinary war at length brought to a successful close (B. C. 238), after it had lasted three years and four months. (Polyb. i. 86—88; comp. Diod. *Exc. Hoeschel.* xxv. 1; and for the chronology see Clinton, *F. H.* vol. iii. *an.* 238.)

There is much obscurity with regard to the conduct of Hamilcar after the termination of the war of the mercenaries. Polybius states simply (ii. 1) that the Carthaginians immediately afterwards sent him with an army into Spain. Diodorus and Appian, on the contrary, represent him as engaging in intrigues with the popular party at Carthage against the aristocracy; and the latter author asserts that it was in order to escape a prosecution brought against him by the adverse party for his conduct in Sicily, that he sought and obtained employment in a war against the Numidians, in which Hanno was associated with him as his colleague; and on the latter being recalled to Carthage, Hamilcar crossed over into Spain. Both Appian and Zonaras expressly assert that he took this important step without any authority from the government at home, trusting to the popular influence at Carthage to ratify his measures subsequently; and it is said that he secured this confirmation not only by his brilliant successes, and by the influence of his son-in-law Hasdrubal, one of the chief leaders of the democratic party at Carthage, but by employing the treasures which he obtained in Spain in purchasing adherents at home. (Appian, *Hisp.* 4, 5, *Annib.* 2; Zonar. viii. 17; Diod. *Exc. Vales.* xxv.) Whatever weight we may attach to these statements (which are probably derived from Fabius), it is certain that Hamilcar was supported by the popular or democratic party at Carthage, in opposition to the old aristocracy, of whom Hanno was the chief leader: and it was in order to strengthen this interest that he allied himself with Hasdrubal, who, both by his wealth and popular manners, had acquired a powerful body of adherents in the state. It seems probable also that we are to attribute to Hamilcar alone the project to which he henceforth devoted himself with so much energy, and which was so ably followed up after his death by Hasdrubal and Hannibal,—that of forming in Spain a new empire, which should not only be a source of strength and wealth to Carthage, and compensate for the loss of Sicily and Sardinia, but should be the point from whence he might at a subsequent period renew hostilities against Rome. (Polyb. iii. 9, 10.) His enmity to that state, and his long-cherished resentment for the loss of Sicily, had been aggravated by the flagrant injustice with which the Romans had taken advantage of the weakness of Carthage after the African war, to force from her the cession of Sardinia, one of her most valued possessions; and the intensity of this feeling may be inferred from the well-known story of his causing his son Hannibal, when a child of nine years old, to swear at the altar eternal hostility to Rome. (Polyb. iii. 11.) But his views were long-sighted, and he regarded the subjugation of Spain as a necessary preliminary to that contest for life or death, to which he looked forward as his ultimate end. The Carthaginians, whether or not they sanctioned his plans in the beginning, did not attempt to interfere with them afterwards, and left him the uncontrolled direction of affairs in Spain from his first arrival there till his death, a period of nearly nine years. But of all that he accomplished during this long interval we know, unfortunately, almost nothing. Previous to this time the Carthaginians do not appear to have had any dominion in the interior of Spain, though Gades and other Phoenician colonies gave them in some measure the command of the southern coasts; but Hamilcar carried his arms into the heart of the country, and while he reduced some cities and tribes by force of arms, gained over others by negotiation, and availed himself of their services as allies or as mercenaries. The vast wealth he is said to have acquired by his victories was probably derived not only from the plunder and contributions of the vanquished nations, but from the rich silver mines in part of the country which he subdued. We are told also that he founded a great city, which he destined to be the capital of the Carthaginian empire in Spain, at a place called the White Promontory (Ἄκρα Λευκή), but this was probably superseded by New Carthage, and its situation is now unknown. The

progress which the arms of Hamilcar had made in the peninsula may be in some measure estimated by the circumstance that the fatal battle in which he perished is stated to have been fought against the Vettones, a people who dwelt between the Tagus and the Guadiana. (Corn. Nep. *Hamilc.* 4; Strab. iii. p. 139.) According to Livy (xxiv. 41), it occurred near a place called Castrum Album, but the exact site is unknown. The circumstances of his defeat and death are very differently told by Diodorus and by Appian. The account of the latter author is confirmed by Zonaras; but all writers agree that he displayed the utmost personal bravery in the fatal conflict, and that his death was not unworthy of his life. It took place in 229 B. C., about ten years before his son Hannibal was able to commence the realisation of the great designs in the midst of which he was thus himself cut off. (Polyb. ii. 1; Diod. *Exc. Hoeschel.* xxv. 2; Zonar. viii. 19; Corn. Nep. *Hamilc.* 4; Liv. xxi. 1, 2; Oros. iv, 13.)

We know very little concerning the private character of Hamilcar: an anecdote of him preserved by Diodorus (*Exc. Val.* xxiv. 2, 3) represents in a favourable light his liberality and even generosity of spirit; and we have seen that he at first displayed much leniency towards the insurgents in the African war, though the atrocities of his opponents afterwards led him to acts of frightful cruelty by way of retaliation. His political relations are so obscure that it is difficult to form a judgment concerning his conduct in this respect; but there certainly seems reason to suppose that, like many other great men, the consciousness of his own superiority rendered him impatient of control; and it is not improbable that he sought in Spain greater freedom of action and a more independent career than existing institutions allowed him at home. An odious imputation cast on his relations with Hasdrubal was probably no more than a calumny of the opposite faction. (Corn. Nep. *Hamilc.* 3; Liv. xxi. 2, 3.) Of the military genius of Hamilcar our imperfect knowledge of the details of his campaigns scarcely qualifies us to judge, but the concurrent testimony of antiquity places him in this respect almost on a par with his son Hannibal. He left three sons, Hannibal, Hasdrubal, and Mago, all of whom bore a distinguished part in the second Punic war.

9. Son of Gisco, was the Carthaginian governor of Malta at the beginning of the second Punic war. He surrendered the island, together with his garrison of 2000 men, into the hands of the Roman consul, Ti. Sempronius Longus, B. C. 218. (Liv. xxi. 51.)

10. Son of Bomilcar (probably the Suffete of that name: see BOMILCAR No. 2), is mentioned as one of the generals in Spain in B. C. 215, together with Hasdrubal and Mago, the two sons of Barca. The three generals, with their united armies, were besieging the city of Illiturgi, when the two Scipios came up to its relief; and notwithstanding the great inferiority of their forces, totally defeated the Carthaginians, and compelled them to raise the siege. (Liv. xxiii. 49.) No other mention is found of this Hamilcar, unless he be the same that is named by Polybius (iii. 95) as commanding the fleet of Hasdrubal in 217. That officer is, however, called by Livy (xxii. 19) Himilco. From the perpetual confusion between these two names it seems not impossible that the person of whom we are now speaking is the same as the Himilco whom Livy had previously mentioned (xxiii. 28) as being sent into Spain with a large force to support Hasdrubal. [HIMILCO, No. 7.]

11. A Carthaginian admiral, who commanded the fleet of observation which the Carthaginians kept up during the second Punic war, to watch the movements of the Romans in Sicily. (Polyb. viii. 3. § 8.) He is probably the same who in the summer of 210 ravaged the coasts of Sardinia with a fleet of 40 ships (Liv. xxvii. 6); and whom we find holding the chief naval command at Carthage when the seat of war was transferred to Africa. (Appian, *Pun.* 24.) After the defeat of Hasdrubal and Syphax by Scipio in 203, Hamilcar made a sudden attack upon the Roman fleet as it lay at anchor before Utica. He had hoped to have taken it by surprise, and destroyed the whole; but the vigilance of Scipio anticipated his design, and after an obstinate combat he was only able to carry off six ships to Carthage. In a subsequent attack he effected still less. (Appian, *Pun.* 24, 25, 30; Liv. xxx. 10).

12. An officer in the army of Hannibal, in Italy, during the second Punic war. In 215 he was detached, together with Hanno, into Bruttium, where he succeeded in reducing the important town of Locri. (Liv. xxiv. 1.) He appears to have been appointed governor of his new conquest, which he held with a Carthaginian garrison till the year 205, when the citadel was surprised by Q. Pleminius. Hamilcar still held out in another fort that commanded the town, and Hannibal himself advanced to his relief, but the unexpected arrival of Scipio disconcerted his plans, and he was compelled to abandon Locri to its fate. Hamilcar made his escape in the night, with the remains of his garrison. According to the Roman historians, his conduct during the period he had held the command at Locri was marked by every species of cruelty and extortion, which were however, according to their own admission, far exceeded by those of his Roman successor. (Liv. xxix. 6—8, 17.)

13. A Carthaginian, who had remained in Cisalpine Gaul after the defeat of Hasdrubal at the Metaurus (B. C. 207), or, according to others, had been left there by Mago when he quitted Italy. In 200, when the Romans were engaged in the Macedonian war, and had greatly diminished their forces in Gaul, Hamilcar succeeded in exciting a general revolt, not only of the Insubrians, Boïans, and Cenomanni, but several of the Ligurian tribes also. By a sudden attack, he took the Roman colony of Placentia, which he plundered and burnt, and then laid siege to Cremona; but that place, though unprepared for defence, was able to hold out until the Roman praetor, L. Furius, arrived to its relief with an army from Ariminum. A pitched battle ensued, in which the Gauls were totally defeated, and in which, according to one account, Hamilcar was slain: but another, and a more probable statement, represents him as continuing to take part in the war of the Gallic tribes, not without frequent successes, until the year 197, when he was taken prisoner, in the great battle on the river Mincius, in which the Insubrians were overthrown by the consul Cethegus. He is said to have adorned the triumph celebrated by the victorious consul. (Liv. xxxi. 10, 21, xxxii. 30, xxxiii. 23; Zonar. ix. 15, 16.) In these proceedings, it is clear that Hamilcar acted without

any authority from Carthage; and, on the complaints of the Romans, the Carthaginian government passed sentence against him of banishment and confiscation of his property. (Liv. xxxi. 19.)

14. Surnamed *the Samnite*, on what account we know not. He was one of the leaders of the democratic party at Carthage during the dissensions which divided that state after the close of the second Punic war; and one of those who instigated Carthalo to attack the troops of Masinissa. [CARTHALO, No. 3.] At a subsequent period (B. C. 151), the democratic party having expelled from the city those who were considered to favour Masinissa, that monarch sent his two sons, Gulussa and Micipsa, to demand the restoration of the exiles; but the two princes were refused admission within the gates; and as they were retiring, Hamilcar attacked them, and killed many of the followers of Gulussa, who himself escaped with difficulty. This outrage was one of the immediate causes of the war with Masinissa, which ultimately led to the third Punic war. It is probable that Hamilcar, though not mentioned by name, was included in the proscription of Hasdrubal, Carthalo, and the other leaders of the war party, by which the Carthaginians sought to appease the anger of Rome, when the danger of war with that power became imminent. (Appian, *Pun.* 68, 70, 74.)

15. One of the five ambassadors sent by the Carthaginians to Rome at the beginning of the third Punic war, B. C. 149. They were furnished with full powers to act as they deemed best, in order to avert the impending danger; and finding, on their arrival at Rome, that the senate had already passed a decree for war, and would no longer enter into negotiation, they determined on offering unqualified submission. This declaration was favourably received, but 300 hostages were required, as a proof of the sincerity of their countrymen, and, with this demand, the ambassadors returned to Carthage. (Polyb. xxxvi. 1, 2.)

16. There is a Carthaginian author, of the name of Hamilcar, mentioned (together with Mago) by Columella (xii. 4) as having written on the details of husbandry; but nothing more is known concerning him. [E. H. B.]

HAMMO'NIUS. [AMMONIUS.]

HAMMO'NIUS, C. AVIA'NUS, a freedman of M. Aemilius Avianus, whom Cicero recommended, in B. C. 46, to Ser. Sulpicius, governor of Achaia. (Cic. *ad Fam.* xiii. 21, 27.)

HAMPSICORA, a Sardinian chief, who, after the battle of Cannae (B. C. 216), entered into secret negotiations with the Carthaginians, inviting them to send over a force to Sardinia, to recover that important island from the dominion of Rome. His overtures were eagerly listened to, and Hasdrubal, surnamed the Bald, dispatched with a fleet and army, to support the intended revolt. But before the arrival of Hasdrubal, and while Hampsicora himself was engaged in levying troops in the interior of the island, his son Hiostus rashly allowed himself to be led into an engagement with the Roman praetor, T. Manlius, in which he was defeated, and his forces dispersed. The arrival of Hasdrubal for a moment changed the face of affairs, but he and Hampsicora having advanced with their united forces against Caralis, the capital of the Roman province, they were met by Manlius, when a decisive battle took place, in which the Romans were completely victorious. Hiostus fell in the action, and Hampsicora, who had made his escape from the field of battle, on learning the death of his son, put an end to his own life. These events occurred in the summer of B. C. 215. (Liv. xxiii. 32, 40, 41.) [E. H. B.]

HA'NNIBAL (Ἀννίβας). Many persons of this name occur in the history of Carthage, whom it is not always easy to distinguish from one another, on account of the absence of family names, and even of patronymics, among the Carthaginians. The name itself signifies, according to Gesenius (*Ling. Phoen. Monum.* p. 407), "the grace or favour of Baal;" the final syllable *bal*, of such common occurrence in Punic names, always having reference to this tutelary deity of the Phoenicians.

1. A son of Hasdrubal, and grandson of Mago, mentioned only by Justin (xix. 2), according to whom this Hannibal, together with his brothers, Hasdrubal and Sappho, carried on successful wars against the Africans, Numidians, and Mauritanians, and was one of those mainly instrumental in establishing the dominion of Carthage on the continent of Africa.

2. Son of Gisco, and grandson of the Hamilcar who was killed at Himera B. C. 480. [HAMILCAR, No. 1.] He was one of the suffetes, or chief magistrates, of Carthage at the time that the Segestans, after the defeat of the great Athenian expedition to Sicily, implored the assistance of the Carthaginians, to protect them against the Selinuntines. The senate of Carthage, having determined to avail themselves of the opportunity of extending their power and influence in Sicily, Hannibal was appointed to conduct the war: a small force was sent off immediately to the support of the Segestans, and Hannibal, having spent the winter in assembling a large body of mercenaries from Spain and Africa, landed at Lilybaeum the following spring (B. C. 409), with an army, according to the lowest statement, of not less than 100,000 men. His arms were first directed against Selinus, which, though one of the most powerful and opulent cities of Sicily, appears to have been ill prepared for defence, and Hannibal pressed his attacks with such vigour, that he made himself master of the city, after a siege of only nine days: the place was given up to plunder, and, with the exception of some of the temples, almost utterly destroyed. From hence Hannibal proceeded to lay siege to Himera, into which place Diocles had thrown himself, at the head of a body of Syracusans and other auxiliaries; but the latter, after an unsuccessful combat, in which many of his troops had fallen, became alarmed for the safety of Syracuse itself, and withdrew, with the forces under his command, and a part of the citizens of Himera, leaving the rest to their fate. The remnant thus left were unable to defend their walls, and the city fell the next day into the power of Hannibal, who, after having abandoned it to be plundered by his soldiers, razed it to the ground, and sacrificed all the prisoners that had fallen into his hands, 3000 in number, upon the field of battle, where his grandfather Hamilcar had perished. After these successes, he returned in triumph to Carthage. (Diod. xiii. 43, 44, 54—62; Xen. *Hell.* i. 1. § 37.)

It appears that Hannibal must have been at this time already a man of advanced age, and he seems to have been disposed to rest content with the glory he had gained in this expedition, so that when, three years afterwards (B. C. 406), the Car-

thaginians determined on sending another, and a still greater, armament to Sicily, he at first declined the command, and was only induced to accept it by having his cousin Himilco associated with him. After making great preparations, and assembling an immense force of mercenary troops, Hannibal took the lead, with a squadron of fifty triremes, but was quickly followed by Himilco, with the main army; and having landed their whole force in safety, they proceeded immediately to invest Agrigentum, at that time one of the wealthiest and most powerful cities in Sicily. But while the two generals were pushing their attacks with the utmost digour on several points at once, a pestilence suddenly broke out in the camp, to which Hannibal himself fell a victim, B. C. 406. (Diod. xiii. 80—86.)

3. Father of Hanno, who joined Hieron in the siege of Messana. [HANNO, No. 8.]

4. A Carthaginian general, who happened to be stationed with a fleet at Lipara, when Hieron, after gaining a great victory over the Mamertines, was preparing to follow up his advantage, and besiege Messana itself. The Carthaginians were at this time hostile to the Mamertines, and, in name at least, friendly to Hieron; but Hannibal was alarmed at the prospect of the latter obtaining so important an accession of power; he therefore hastened to the camp of Hieron, and induced him to grant terms to the Mamertines, while he himself succeeded in introducing a Carthaginian garrison into the city of Messana. (Diod. *Exc. Hoeschel.* xxii. 15. p. 500.) These events must have occurred in 270 B. C. (See Droysen, *Hellenismus*, vol. ii. p. 268, not.) It may probably have been this same Hannibal who is mentioned by Diodorus (*Exc. Hoeschel.* xxiii. 5) as arriving at Xiphonias with a naval force to the support of Hieron, but too late to prevent that prince from concluding peace with the Romans, B. C. 263.

5. Son of Gisco (Zonar. viii. 10), and commander of the Carthaginian forces at Agrigentum, when it was besieged by the Romans during the first Punic war, B. C. 262. It seems not improbable that this may be the same person with the preceding, but we have no evidence by which to decide the fact, and the name of Hannibal appears to have been so common at Carthage, that it can by no means be assumed. Hannibal had a considerable army under his command, yet he did not venture to face the Romans in the field, and shut himself up within the walls of Agrigentum. The Roman consuls, L. Postumius Megellus and Q. Mamilius Vitulus, established their armies in two separate fortified camps, which they united by lines of intrenchment, and thus proceeded to blockade the city. Hannibal was soon reduced to great distress, for want of provisions, but held out, in hopes of being relieved by Hanno, who had advanced as far as Heraclea to his support. [HANNO, No. 8.] But the operations of the latter were unsuccessful, and when he at length ventured on a decisive effort, he was completely defeated. Hereupon Hannibal, who had himself made an unsuccessful attack upon the Roman camp, during their engagement with Hanno, determined to abandon the town, and succeeded, under cover of the night, in forcing his way through the enemy's lines, and making good his retreat with what troops remained to him in safety to Panormus. Agrigentum itself was immediately afterwards stormed and plundered by the Romans. (Polyb. i. 17—19; Zonar. viii. 10; Oros. iv. 7.) Hannibal's attention was henceforth directed principally to carrying on the contest by sea: with a fleet of sixty ships, he ravaged the coasts of Italy, which were then almost defenceless; and the next year (B. C. 260), on learning that the consul, Cn. Cornelius Scipio Asina, had put to sea with a squadron of seventeen ships, he dispatched Boodes, with twenty gallies, to meet him at Lipara, where the latter succeeded by a stratagem in capturing Scipio, with his whole squadron. After this success, Hannibal put to sea in person, with fifty ships, for the purpose of again ravaging the coasts of Italy, but, falling in unexpectedly with the whole Roman fleet, he lost many of his ships, and with difficulty made his escape to Sicily with the remainder. Here, however, he joined the rest of his fleet, and C. Duilius, having taken the command of that of the Romans, almost immediately brought on a general action off Mylae. Hannibal, well knowing the inexperience and want of skill of the Romans in naval warfare, and having apparently a superior force, had anticipated an easy victory, but the valour of the Romans, together with the strange contrivance of the *corvi*, or boarding bridges, gained them the advantage; the Carthaginians were totally defeated, and not less than fifty of their ships sunk, destroyed, or taken. Hannibal himself was obliged to abandon his own ship (a vessel of seven banks of oars, which had formerly belonged to Pyrrhus), and make his escape in a small boat. He hastened to Carthage, where, it is said, he contrived by an ingenious stratagem to escape the punishment so often inflicted by the Carthaginians on their unsuccessful generals. (Polyb. i. 21—23; Zonar. viii. 10, 11; Oros. iv. 7; Diod. *Exc. Vatic.* xxiii. 2; Dion Cass. *Frag. Vat.* 62; Polyaen. vi. 16. § 5.) He was, nevertheless, deprived of his command, but was soon after (apparently the very next year, 259) again sent out, with a considerable fleet, to the defence of Sardinia, which had been attacked by the Romans under L. Scipio. Here he was again unfortunate, and, having lost many of his ships, was seized by his own mutinous troops, and put to death. (Polyb. i. 24; Oros. iv. 8; Zonar. viii. 12. There is some discrepancy between these accounts, and it is not clear whether he perished in the year of Scipio's operations in Sardinia, or in the following consulship of Sulpicius Paterculus, B. C. 258.)

6. A son of the preceding, was one of the Carthaginian officers at Lilybaeum during the siege of that city by the Romans. He was employed by the general, Himilco, to treat with the disaffected Gaulish mercenaries, and succeeded in inducing them to remain faithful. (Polyb. i. 43.)

7. Son of Hamilcar (perhaps the Hamilcar who was opposed to Regulus [HAMILCAR, No. 7]), was chosen by the Carthaginians, as a distinguished naval officer and a friend of their admiral, Adherbal, to command the squadron destined for the relief of Lilybaeum in the 15th year of the first Punic War, B. C. 250. That city was at the time blockaded by the Romans both by sea and land, but Hannibal, sailing from Carthage with fifty ships to the small islands of the Aegusae, lay there awaiting a favourable wind; and no sooner did this arise, than he put out to sea, and spreading all sail, stood straight into the harbour of Lilybaeum before the Romans could collect their ships to oppose him. He thus landed a force of 10,000 me

besides large supplies of provisions; after which, again eluding the Romans, he repaired with his fleet to join that of Adherbal at Drepanum. His name is not mentioned as taking part in the great victory of that commander over P. Claudius in the following year (249), though it is probable that he was present, as immediately afterwards we find him detached, with a force of thirty ships, to Panormus, where he seized the Roman magazines of corn, and carried them off to Lilybaeum. (Polyb. i. 44, 46; Diod. *Exc. Hoeschel.* xxiv. 1; Oros. iv. 10.)

8. Surnamed the Rhodian, distinguished himself during the siege of Lilybaeum by the skill and daring with which he contrived to run in and out of the harbour of that place with his single ship, and thus keep up the communication of the besieged with Carthage, in spite of the vigilance of the Roman blockading squadron. At length, however, he fell into the hands of the enemy, who subsequently made use of his galley, of the swiftness of which they had had so much experience, as a model after which to construct their own. (Polyb. i. 46, 47; Zonar. viii. 15, who erroneously calls him Hanno.)

9. A general in the war of the Carthaginians against their revolted mercenaries, B. C. 240–238, who was appointed to succeed Hanno, when the dissensions between that general and Hamilcar Barca had terminated in the deposition of the former. [HANNO, No. 12.] It is probable that the new commander, if not distinctly placed in subordination to Hamilcar, was content to follow his directions, and we hear nothing of him separately until the two generals besieged Tunis with their combined forces. On this occasion Hamilcar encamped with a part of the army on one side of the city, Hannibal on the other; but the latter was so wanting in vigilance, that Matho, the commander of the besieged forces, by a sudden sally, broke into his camp, made a great slaughter among his troops, and carried off Hannibal himself prisoner. The next morning the unfortunate general was nailed to the same cross on which Spendius, the chief leader of the insurgents, had been previously crucified by Hamilcar. (Polyb. i. 82, 86; Diod. *Exc. Vat.* xxv. 1.)

10. Son of Hamilcar Barca, and one of the most illustrious generals of antiquity. The year of his birth is not mentioned by any ancient writer, but from the statements concerning his age at the battle of Zama, it appears that he must have been born in B. C. 247, the very year in which his father Hamilcar was first appointed to the command in Sicily. (Clinton, *F. H.* vol. iii. pp. 20, 52; but compare Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 158.) He was only nine years old when his father took him with him into Spain, and it was on this occasion that Hamilcar made him swear upon the altar eternal hostility to Rome. The story was told by Hannibal himself many years afterwards to Antiochus, and is one of the best attested in ancient history. (Polyb. iii. 11; Liv. xxi. 1, xxxv. 19; Corn. Nep. *Hann.* 2; Appian, *Hisp.* 9; Val. Max. ix. 3, ext. § 3.) Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against the power and domination of Rome. He was early trained in arms under the eye of his father, and probably accompanied him on most of his campaigns in Spain. We find him present with him in the battle in which Hamilcar perished (B. C. 229); and though only eighteen years old at this time, he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general. (Diod. *Exc. Hoesch.* xxv. p. 511; Liv. xxi. 4; Appian, *Hisp.* 6.) Of the details of these campaigns we know nothing; but it is clear that Hannibal thus early gave proof of that remarkable power over the minds of men, which he afterwards displayed in so eminent a degree, and secured to himself the devoted attachment of the army under his command. The consequence was, that on the assassination of Hasdrubal (B. C. 221), the soldiers unanimously proclaimed their youthful leader commander-in-chief, and the government at Carthage hastened to ratify an appointment which they had not, in fact, the power to prevent. (Polyb. iii. 13; Appian, *Hisp.* 8; Zonar. viii. 21.)

Hannibal was at this time in the twenty-sixth year of his age. There can be no doubt that he already looked forward to the invasion and conquest of Italy as the goal of his ambition; but it was necessary for him first to complete the work which had been so ably begun by his two predecessors, and to establish the Carthaginian power as firmly as possible in Spain, before he made that country the base of his subsequent operations. This was the work of two campaigns. Immediately after he had received the command, he turned his arms against the Olcades, a nation of the interior, who were speedily compelled to submit by the fall of their capital city, Althaea. Hannibal levied large sums of money from them and the neighbouring tribes, after which he returned into winter quarters at New Carthage. The next year (220), he penetrated farther into the country, in order to assail the powerful tribe of the Vaccaeans, and reduced their two strong and populous cities of Helmantica and Arbocala. On his return from this expedition, he was involved in great danger by a sudden attack from the Carpetanians, together with the remaining forces of the Olcades and Vaccaeans, but by a dexterous manoeuvre he placed the river Tagus between himself and the enemy, and the barbarian army was cut to pieces in the attempt to force their passage. After these successes he again returned to spend the winter at New Carthage. (Polyb. iii. 13—15; Liv. xxi. 5.)

Early in the ensuing spring (B. C. 219) Hannibal proceeded to lay siege to Saguntum, a city of Greek origin, which, though situated to the south of the Iberus, and therefore not included under the protection of the treaty between Hasdrubal and the Romans [HASDRUBAL, No. 5], had concluded an alliance with the latter people. There could be little doubt, therefore, that an attack upon Saguntum would inevitably bring on a war with Rome; but for this Hannibal was prepared, or rather it was unquestionably his real object. The immediate pretext of his invasion was the same of which the Romans so often availed themselves,—some injuries inflicted by the Saguntines upon one of the neighbouring tribes, who invoked the assistance of Hannibal. But the resistance of the city was long and desperate, and it was not till after a siege of near eight months, in the course of which Hannibal himself had been severely wounded, that he made himself master of the place. (Polyb. iii. 17; Liv. xxi. 6—15; Appian, *Hisp.* 10—12;

Zonar. viii. 21.) During all this period the Romans sent no assistance to their allies: they had, indeed, as soon as they heard of the siege, dispatched ambassadors to Hannibal, but he referred them for an answer to the government at home, and they could obtain no satisfaction from the Carthaginians, in whose councils the war party had now a decided predominance. A second embassy was sent after the fall of Saguntum to demand the surrender of Hannibal in atonement for the breach of the treaty; but this was met by an open declaration of war, and thus began the long and arduous struggle called the Second Punic War. Of this it has been justly remarked, that it was not so much a contest between the powers of two great nations, — between Carthage and Rome, — as between the individual genius of Hannibal on the one hand, and the combined energies of the Roman people on the other. The position of Hannibal was indeed very peculiar: his command in Spain, and the powerful army there, which was entirely at his own disposal, rendered him in great measure independent of the government at Carthage, and the latter seemed disposed to take advantage of this circumstance to devolve all responsibility upon him. When he sent to Carthage for instructions as to how he should act in regard to Saguntum, he could obtain no other reply than that he should do as he thought best (Appian, *Hisp.* 10); and though the government afterwards avowed and supported his proceedings in that instance, they did little themselves to prepare for the impending contest. All was left to Hannibal, who, after the conquest of Saguntum, had returned once more to New Carthage for the winter, and was there actively engaged in preparations for transporting the scene of war in the ensuing campaign from Spain into Italy. At the same time, he did not neglect to provide for the defence of Spain and Africa during his absence: in the former country he placed his brother Hasdrubal with a considerable army, great part of which was composed of Africans, while he sent over a large body of Spanish troops to contribute to the defence of Africa and even of Carthage itself. (Polyb. iii. 33.) During the winter he allowed many of the Spaniards in his own army to return to their homes, that they might rejoin their standards with fresh spirits for the approaching campaign: he himself is said to have repaired to Gades, and there to have offered up in the temple of Melkarth, the tutelary deity of Tyre and of Carthage, a solemn sacrifice for the success of his expedition. (Liv. xxi. 21.)

All his preparations being now completed, Hannibal quitted his winter-quarters at New Carthage in the spring of 218, and crossed the Iberus with an army of 90,000 foot and 12,000 horse. (Polyb. iii. 35). The tribes between that river and the Pyrenees offered at first a vigorous resistance; and though they were quickly subdued, Hannibal thought it necessary to leave behind him a force of 11,000 men, under Hanno, to maintain this newly acquired province. His forces were farther thinned during the passage of the Pyrenees by desertion, which obliged him to send home a large body of his Spanish troops. With a greatly diminished army, but one on which he could securely rely, he now continued his march from the foot of the Pyrenees to the Rhone without meeting with any opposition, the Gaulish tribes through which he passed being favourably disposed to him, or having been previously gained over by his emissaries. The Roman consul, P. Scipio, had already arrived in the neighbourhood of Massilia, when he heard that Hannibal had reached the Rhone, but was too late to dispute the passage of that river: the barbarians on the left bank in vain endeavoured to prevent the Carthaginian army from crossing; and Hannibal, having effected his passage with but little loss, continued his march up the left bank of the Rhone as far as its confluence with the Isère. Here he interposed in a dispute between two rival chiefs of the Allobroges, and by lending his aid to establish one of them firmly on the throne, secured the co-operation of an efficient ally, who greatly facilitated his farther progress. But at the very commencement of the actual passage of the Alps he was met by hostile barbarians, who at first threatened altogether to prevent his advance; and it was not without heavy loss that he was able to surmount this difficult pass. For some time after this his advance was comparatively unimpeded; but a sudden and treacherous attack from the Gaulish mountaineers at the moment when his troops were struggling through a narrow and dangerous defile, went near to annihilate his whole army. Surmounting all these dangers, he at length reached the summit of the pass, and thenceforth suffered but little from hostile attacks; but the natural difficulties of the road, enhanced by the lateness of the season (the beginning of October, at which time the snows have already commenced in the high Alps), caused him almost as much detention and difficulty as the opposition of the barbarians on the other side of the mountains. So heavy were his losses from these combined causes, that when he at length emerged from the valley of Aosta into the plains of the Po, and encamped in the friendly country of the Insubrians, he had with him no more than 20,000 foot and 6000 horse. Such were the forces, as Polybius remarks (ii. 24), with which he descended into Italy, to attempt the overthrow of a power that a few years before was able to muster a disposable force of above 700,000 fighting men. (Polyb. iii. 35, 40—56; Liv. xxi. 21—37.)

The march of Hannibal across the Alps is one of the most remarkable events in ancient history, and, as such, was early disfigured by exaggerations and misconceptions. The above narrative is taken wholly from that of Polybius, which is certainly by far the most trustworthy that has descended to us; but that author has nowhere clearly stated by which of the passes across the Alps Hannibal effected his march; and this question has given rise to much controversy both in ancient and modern times. Into this discussion our limits will not allow us to enter, but the following may be briefly stated as the general results: — 1. That after a careful examination of the text of Polybius, and comparison of the different localities, his narrative will be found on the whole to agree best with the supposition that Hannibal crossed the Graian Alps, or Little St. Bernard, though it cannot be denied that there are some difficulties attending this line, especially in regard to the descent into Italy. 2. That Caelius Antipater certainly represented him as taking this route (Liv. xxi. 38); and as he is known to have followed the Greek history of Silenus, who is said to have accompanied Hannibal in many of his campaigns, his authority is of the greatest weight. 3. That Livy and Strabo, on the contrary, both suppose him to have crossed the

Cottian Alps, or Mont Genèvre. (Liv. *l. c.*; Strab. iv. p. 209.) But the main argument that appears to have weighed with Livy, as it has done with several modern writers on the subject, is the assumption that Hannibal descended in the first instance into the country of the Taurinians, which is opposed to the direct testimony of Polybius, who says expressly that he descended among the Insubrians (*κατῆρε τολμηρῶς εἰς τὰ περὶ τὸν Πάδον πεδία, καὶ τὸ τῶν Ἰσόμβρων ἔθνος*, iii. 56.), and *subsequently* mentions his attack on the Taurinians. 4. That as according to Livy himself (xxi. 29) the Gaulish emissaries who acted as Hannibal's guides were Boians, it was natural that these should conduct him by the passage that led directly into the territory of their allies and brothers-in-arms, the Insubrians, rather than into that of the Taurinians, a Ligurian tribe, who were at this very time in a state of hostility with the Insubrians. (Polyb. iii. 60.) And this remark will serve to explain why Hannibal chose apparently a longer route instead of the more direct one of the Mont Genèvre. Lastly, it is remarkable that Polybius, though he censures the exaggerations and absurdities with which earlier writers had encumbered their narrative (iii. 47, 48), does not intimate that any doubt was entertained as to the line of his march; and Pompey, in a letter to the senate, written in 73 B.C. (ap. Sallust. *Hist.* Frag. lib. iii.), alludes to the route of Hannibal across the Alps as something well known: hence it appears clear that the passage by which he crossed them must have been one of those frequented in subsequent times by the Romans; and this argument seems decisive against the claims of the Mont Cenis, which have been advocated by some modern writers, that pass having apparently never been used until the middle ages. For a fuller examination of this much controverted subject, the reader may consult De Luc, *Histoire du Passage des Alpes par Annibal*, 8vo. Genève, 2d edit. 1825; Wickham and Cramer, *Dissertation on the Passage of Hannibal over the Alps*, Lond. 1828, 2d edit.; Ukert, *Hannibal's Zug. über die Alpen*, appended to the 4th vol. of his *Geographie d. Griech. u. Römer:* in which works the earlier dissertations and scattered remarks of other writers are discussed or referred to. Of the latest historians it may be noticed that Niebuhr (*Lect. on Rom. Hist*, vol. i. p. 170) and Arnold (*Hist. of Rome*, vol. iii. p. 83—92, note M), as well as Böttcher (*Gesch. d. Carthager*, p. 261), have decided in favour of the Little St. Bernard; while Michelet (*Hist. Romaine*, vol. ii. p. 10) and Thierry (*Hist. des Gaulois*, vol. i. p. 276), in common with almost all French writers, adopt the Mont Genèvre or Mont Cenis.

Five months had been employed in the march from New Carthage to the plains of Italy, of which the actual passage of the Alps had occupied fifteen days. (Polyb. iii. 56.) Hannibal's first care was now to recruit the strength of his troops, exhausted by the hardships and fatigues they had undergone: after a short interval of repose, he turned his arms against the Taurinians (a tribe bordering on, and hostile to, the Insubrians), whom he quickly reduced, and took their principal city. The news of the approach of P. Scipio next obliged him to turn his attention towards a more formidable enemy. Scipio had sent on his own army from Massilia into Spain, while he himself, returning to Etruria, crossed the Apennines from thence into Cisalpine Gaul, took the command of the praetor's army, which he found there, and led it against Hannibal. In the first action, which took place in the plains westward of the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged; and the superiority of Hannibal's Numidian horse at once decided the combat in his favour. The Romans were completely routed, and Scipio himself severely wounded; in consequence of which he hastened to retreat beyond the Ticinus and the Po, under the walls of Placentia. Hannibal crossed the Po higher up; and advancing to Placentia, offered battle to Scipio; but the latter declined the combat, and withdrew to the hills on the left bank of the Trebia. Here he was soon after joined by the other consul, Ti. Sempronius Longus, who had hastened from Ariminum to his support: their combined armies were greatly superior to that of the Carthaginians, and Sempronius was eager to bring on a general battle, of which Hannibal, on his side, was not less desirous, notwithstanding the great inferiority of his force. The result was decisive: the Romans were completely defeated, with heavy loss; and the remains of their shattered army, together with the two consuls, took refuge within the walls of Placentia. (Polyb. iii. 60—74; Liv. xxi. 39—48, 52—56; Appian, *Annib.* 5—7; Zonar. viii. 23, 24.)

The battle of the Trebia was fought late in the year, and the winter had already begun with unusual severity, so that Hannibal's troops suffered severely from cold, and all his elephants perished, except one. But his victory had caused all the wavering tribes of the Gauls to declare in his favour; and he was now able to take up his winter-quarters in security, and to levy fresh troops among the Gauls, while he awaited the approach of spring. According to Livy (xxi. 58), he made an unsuccessful attempt to cross the Apennines before the winter was well over, but was driven back by the violence of the storms that he encountered. But as soon as the season permitted the renewal of military operations (B. C. 217), he entered the country of the Ligurian tribes, who had lately declared in his favour, and descended by the valley of the Macra into the marshes on the banks of the Arno. He had apparently chosen this route in order to avoid the Roman armies, which, under the two consuls, Flaminius and Servilius, guarded the more obvious passes of the Apennines; but the hardships and difficulties which he encountered in struggling through the marshes were immense, great numbers of his horses and beasts of burthen perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. At length, however, he reached Faesulae in safety, and was able to allow his troops a short interval of repose. Flaminius, with his army, was at this time at Arretium; and Hannibal (whose object was always to bring the Roman commanders to a battle, in which the superior discipline of his veteran troops, and the excellence of his numerous cavalry, rendered him secure of victory), when he moved from Faesulae, passed by the Roman general, and advanced towards Perugia, laying waste the fertile country on his line of march. Flaminius immediately broke up his camp, and following the traces of Hannibal, fell into the snare which was prepared for him. His army was attacked under the most disadvantageous circumstances, where it was hemmed in between rocky heights previously occu-

pied by the enemy and the lake of Thrasymenus; and its destruction was almost complete, thousands fell by the sword, among whom was the consul himself; thousands more perished in the lake, and no less than 15,000 prisoners fell into the hands of Hannibal, who on his side is said to have lost only 1500 men. A body of 4000 horse, who had been sent to the support of Flaminius, under C. Centenius, were also intercepted, and the whole of them cut to pieces or made prisoners. (Polyb. iii. 77—86; Liv. xxii. 1—8; Appian, *Annib.* 9, 10; Zonar. viii. 25.) Hannibal's treatment of the captives on this occasion, as well as after the battle of the Trebia, was marked by the same policy on which he afterwards uniformly acted: the Roman citizens alone were retained as prisoners, while their Italian allies were dismissed without ransom to their respective homes. By this means he hoped to excite the nations of Italy against their Roman masters, and to place himself in the position of the leader of a national movement rather than that of a foreign invader. It was probably in order to give time for this feeling to display itself, that he did not, after so decisive a victory, push on towards Rome itself; but after an unsuccessful attempt upon the Roman colony of Spoletium, he turned aside through the Apennines into Picenum, and thence into the northern part of Apulia. Here he spent a great part of the summer, and was able effectually to restore his troops, which had suffered much from the hardships of their previous marches. But no symptoms appeared of the insurrections he had looked for among the Italians. The Romans had collected a fresh army; and Fabius, who had been appointed to the command of it, with the title of dictator, while he prudently avoided a general action, was able frequently to harass and annoy the Carthaginian army. Hannibal now, therefore, recrossed the Apennines, descended into the rich plains of Campania, and laid waste, without opposition, that fertile territory. But he was unable either to make himself master of any of the towns, or to draw the wary Fabius to a battle. The Roman general contented himself with occupying the mountain passes leading from Samnium into Campania, by which Hannibal must of necessity retreat, and believed that he had caught him as it were in a trap; but Hannibal eluded his vigilance by an ingenious stratagem, passed the defiles of the Apennines without loss, and established himself in the plains of Apulia, where he collected supplies from all sides, in order to prepare for the winter. During this operation the impatience of the Romans and the rashness of Minucius (who had been raised by the voice of popular clamour to an equality in the command with Fabius) were very near giving Hannibal the opportunity for which he was ever on the watch, to crush the Roman army by a decisive blow; but Fabius was able to save his colleague from destruction; and Hannibal, after obtaining only a partial advantage, took up his winter-quarters at the small town of Geronium. (Polyb. iii. 85—94, 100—105; Liv. xxii. 7—18, 23—30, 32; Plut. *Fab.* 3—13; Appian, *Annib.* 12—16; Zonar. viii. 25, 26.)

The next spring (B. C. 216) was a period of inaction on both sides: the Romans were engaged in making preparations for bringing an unusually large force into the field; and Hannibal remained at Geronium until late in the spring, when the want of provisions compelling him to move, he surprised the Roman magazines at Cannae, a small town of Apulia, and established his head-quarters there until the harvest could be got in. Meanwhile, the two Roman consuls, L. Aemilius Paullus and C. Terentius Varro, arrived at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle in the plains on the right bank of the Aufidus, just below the town of Cannae.* We have no statement of the numbers of his army, but it is certain that it must have been greatly inferior to that of the enemy; notwithstanding which, the excellence of his cavalry, and the disciplined valour of his African and Spanish infantry, gave him the most decisive victory. The immense army of the Romans was not only defeated, but annihilated; and between forty and fifty thousand men are said to have fallen in the field, among whom was the consul Aemilius Paullus, both the consuls of the preceding year, the late master of the horse, Minucius, above eighty senators, and a multitude of the wealthy knights who composed the Roman cavalry. The other consul, Varro, escaped with a few horsemen to Venusia, and a small band of resolute men forced their way from the Roman camp to Canusium; all the rest were killed, dispersed, or taken prisoners. (Polyb. iii. 107—117; Liv. xxii. 36, 38—50; Plut. *Fab.* 14—16; Appian, *Annib.* 17—25; Zonar. ix. 1.)

Hannibal has been generally blamed for not following up his advantage at once, after so decisive a victory, by an immediate advance upon Rome itself,—a measure which was strongly urged upon him by Maharbal [MAHARBAL]; and we are told that he himself afterwards bitterly repented of his error. Whatever may be the motives that deterred him from such a step, we cannot but be surprised at his apparent inactivity after the battle. He probably expected that so brilliant a success would immediately produce a general rising among the nations of Italy, and remained for a time quietly in Apulia, until they should have had time to declare themselves. Nor were his hopes disappointed: the Hirpinians, all the Samnites (except the Pentrian tribe), and almost all the Apulians, Lucanians, and Bruttians declared in favour of Carthage. But though the whole of the south of Italy was thus apparently lost to the Romans, yet the effect of this insurrection was not so decisive as it would at first appear; for the Latin colonies, which still without exception remained faithful, gave the Romans a powerful hold upon the revolted provinces; and the Greek cities on the coast, though mostly disposed to join the Carthaginians, were restrained by the presence of Roman garrisons. Hence it became necessary to support the insurrection in the different parts of Italy with a Carthaginian force; and Hannibal, while he himself moved forward into Samnium, detached his brother Mago into Bruttium, and Hanno, one of his ablest officers, into Lucania. After securing the

* The battle of Cannae was fought, according to Claudius Quadrigarius (ap. Macrob. i. 16; Gell. v. 17. § 2), on the 2nd of August; but it seems probable that the Roman calendar was at this period considerably in advance of the true time, and that the battle was fought in reality at least as early as the middle of June. (See Arnold's *Rome*, vol. iii. p. 136; Clinton, *F. H.* vol. iii. p. 42; where the words "*behind* the true time" are evidently an accidental error.)

submission of the Samnites, he pushed forward into Campania, and though foiled in the attempt to make himself master of Neapolis, which had been the immediate object of his advance, he was more than compensated by the acquisition of Capua (a city scarcely inferior to Rome itself in importance), the gates of which were opened to him by the popular party. Here, after reducing the small towns of Nuceria and Acerrae, he established his army in winter-quarters; while he, at the same time, carried on the siege of Casilinum, a small but strong fortress in the immediate neighbourhood. (Liv. xxii. 58, 61, xxiii. 1—10, 14—18; Zonar. ix. 1, 2; Plut. *Fab.* 17.)

Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. (Zonar. ix. 3; Florus, ii. 6.) The futility of such declamations is sufficiently shown by the simple fact that the superiority of that army in the field remained as decided as ever. Still it may be truly said that the winter spent at Capua, B. C. 216-215, was in great measure the turning point of Hannibal's fortune, and from this time the war assumed an altered character. The experiment of what he could effect with his single army had now been fully tried, and, notwithstanding all his victories, it had decidedly failed; for Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. But Hannibal had not relied on his own forces alone, and he now found himself, apparently at least, in a condition to commence the execution of his long-cherished plan,—that of arming Italy itself against the Romans, and crushing the ruling power by means of her own subjects. It was to this object that his attention was henceforth mainly directed; and hence, even when apparently inactive, he was, in reality, occupied with the most important schemes, and busy in raising up fresh foes to overwhelm his antagonists. From this time, also, the Romans in great measure changed their plan of operations, and, instead of opposing to Hannibal one great army in the field, they hemmed in his movements on all sides, guarded all the most important towns with strong garrisons, and kept up an army in every province of Italy, to thwart the operations of his lieutenants, and check the rising disposition to revolt. It is impossible here to follow in detail the complicated movements of the subsequent campaigns, during which Hannibal himself frequently traversed Italy in all directions, appearing suddenly wherever his presence was called for, and astonishing, and often baffling, the enemy by the rapidity of his marches. Still less can we advert to all the successes or defeats of his generals, though these of necessity often influenced his own operations. All that we can do is, to notice very briefly the leading events which distinguished each successive campaign. But it is necessary to bear in mind, if we would rightly estimate the character and genius of Hannibal, that it was not only where he was present in person that his superiority made itself felt: as Polybius has justly remarked (ix. 22), he was at once the author and the presiding spirit of all that was done in this war against the Roman power,—in Sicily and in Macedonia, as well as in Italy itself, from one extremity of the peninsula to the other.

The campaign of 215 was not marked by any decisive events. Casilinum had fallen in the course of the winter, and with the advance of spring Hannibal took up his camp on Mount Tifata, where, while awaiting the arrival of reinforcements from Carthage, he was at hand to support his partisans in Campania, and oppose the Roman generals in that province. But his attempts on Cumae and Neapolis were foiled; and even after he had been joined by a force from Carthage (very inferior, however, to what he had expected), he sustained a repulse before Nola, which was magnified by the Romans into a defeat. As the winter approached, he withdrew into Apulia, and took up his quarters in the plains around Arpi. But other prospects were already opening before him; in his camp on Tifata he had received embassies from Philip, king of Macedonia, and Hieronymus of Syracuse, both of which he had eagerly welcomed; and thus sowed the seeds of two fresh wars, and raised up two formidable enemies against the Roman power. (Liv. xxiii. 19, 20, 30—39, 41—46; xxiv. 6; Plut. *Marc.* 10—12; Polyb. vii. 2, 9; Zonar. ix. 4.)

These two collateral wars in some degree drew off the attention of both parties from that in Italy itself; yet the Romans still opposed to the Carthaginian general a chain of armies which hampered all his operations; and though Hannibal was ever on the watch for the opportunity of striking a blow, the campaign of 214 was still less decisive than that of the preceding year. Early in the summer he advanced from Apulia to his former station on Mount Tifata, to watch over the safety of Capua; from thence he had descended to the Lake Avernus, in hopes of making himself master of Puteoli, when a prospect was held out to him of surprising the important city of Tarentum. Thither he hastened by forced marches, but arrived too late,—Tarentum had been secured by a Roman force. After this his operations were of little importance, until he again took up his winter-quarters in Apulia. (Liv. xxiv. 12, 13, 17, 20.)

During the following summer (B. C. 213), while all eyes were turned towards the war in Sicily, Hannibal remained almost wholly inactive in the neighbourhood of Tarentum, the hopes he still entertained of making himself master of that important city rendering him unwilling to quit that quarter of Italy. Fabius, who was opposed to him, was equally inefficient; and the capture of Arpi, which was betrayed into his hands, was the only advantage he was able to gain. But before the close of the ensuing winter Hannibal was rewarded with the long-looked-for prize, and Tarentum was betrayed into his hands by Nicon and Philemenus. The advantage, however, was still incomplete, for a Roman garrison still held possession of the citadel, from which he was unable to dislodge them. (Polyb. viii. 26—36; Liv. xxiv. 44—47; xxv. 1, 8—11; Appian, *Annib.* 31—33.)

The next year (212) was marked by important events. In Sicily, on the one hand, the fall of Syracuse more than counterbalanced the acquisition of Tarentum; while in Spain, on the contrary, the defeat and death of the two Scipios [HASDRUBAL, No. 6] seemed to establish the superiority of Carthage in that country, and open the way to Hasdrubal to join his brother in Italy; a movement which Hannibal appears to have been already long expecting. Meanwhile, the two consuls, emboldened by the apparent inactivity of the Cartha-

ginian general, began to draw together their forces for the purpose of besieging Capua. Hanno, who was despatched thither by Hannibal with a large convoy of stores and provisions, was defeated, and the object of his march frustrated; and though another officer of the same name, with a body of Carthaginian and Numidian troops, threw himself into the city, the Romans still threatened it with a siege, and Hannibal himself was compelled to advance to its relief. By this movement he for a time checked the operations of the consuls, and compelled them to withdraw; but he was unable to bring either of them to battle. Centenius, a centurion, who had obtained the command of a force of 8000 men, was more confident; he ventured an engagement with Hannibal, and paid the penalty of his rashness by the loss of his army and his life. This success was soon followed by a more important victory over the praetor Cn. Fulvius at Herdonea in Apulia, in which the army of the latter was utterly destroyed, and 20,000 men cut to pieces. But while Hannibal was thus employed elsewhere, he was unable to prevent the consuls from effectually forming the siege of Capua, and surrounding that city with a double line of intrenchments. (Liv. xxv. 13—15, 18—22.)

His power in the south had been increased during this campaign by the important accession of Metapontum and Thurii: but the citadel of Tarentum still held out, and, with a view to urge the siege of this fortress by his presence, Hannibal spent the winter, and the whole of the ensuing spring (211), in its immediate neighbourhood. But as the season advanced, the pressing danger of Capua once more summoned him to its relief. He accordingly presented himself before the Roman camp, and attacked their lines from without, while the garrison co-operated with him by a vigorous sally from the walls. Both attacks were, however, repulsed, and Hannibal, thus foiled in his attempt to raise the siege by direct means, determined on the bold manoeuvre of marching directly upon Rome itself, in hopes of thus compelling the consuls to abandon their designs upon Capua, in order to provide for the defence of the city. But this daring scheme was again frustrated: the appearance of Hannibal before the gates of Rome for a moment struck terror through the city, but a considerable body of troops was at the time within the walls, and the consul, Fulvius Flaccus, as soon as he heard of Hannibal's march, hastened, with a portion of the besieging army, from Capua, while he still left with the other consul a force amply sufficient to carry on the siege. Hannibal was thus disappointed in the main object of his advance, and he had no means of effecting any thing against Rome itself, where Fulvius and Fabius confined themselves strictly to the defensive, allowing him to ravage the whole country, up to the very walls of Rome, without opposition. Nothing therefore remained for him but to retreat, and he accordingly recrossed the Anio, and marched slowly and sullenly through the land of the Sabines and Samnites, ravaging the country which he traversed, and closely followed by the Roman consul, upon whom he at length turned suddenly, and, by a night attack, very nearly destroyed his whole army. When he had thus reached Apulia, he made from thence a forced march into Bruttium, in hopes of surprising Rhegium; but here he was again foiled, and Capua, which he was now compelled to abandon to its fate, soon after surrendered to the Romans, Hannibal once more took up his winter-quarters in Apulia. (Liv. xxvi. 4—14; Polyb. ix. 3—7; Appian, *Annib.* 38—43; Zonar. ix. 6.)

The commencement of the next season (210) was marked by the fall of Salapia, which was betrayed by the inhabitants to Marcellus; but this loss was soon avenged by the total defeat and destruction of the army of the proconsul Cn. Fulvius at Herdonea. Marcellus, on his part, carefully avoided an action for the rest of the campaign, while he harassed his opponent by every possible means. Thus the rest of that summer, too, wore away without any important results. But this state of comparative inactivity was necessarily injurious to the cause of Hannibal: the nations of Italy that had espoused that cause when triumphant, now began to waver in their attachment; and, in the course of the following summer (209), the Samnites and Lucanians submitted to Rome, and were admitted to favourable terms. A still more disastrous blow to the Carthaginian cause was the loss of Tarentum, which was betrayed into the hands of Fabius, as it had been into those of Hannibal. In vain did the latter seek to draw the Roman general into a snare; the wary Fabius eluded his toils. But Marcellus, after a pretended victory over Hannibal during the earlier part of the campaign, had shut himself up within the walls of Venusia, and remained there in utter inactivity. Hannibal meanwhile still traversed the open country unopposed, and laid waste the territories of his enemies. Yet we cannot suppose that he any longer looked for ultimate success from any efforts of his own: his object was, doubtless, now only to maintain his ground in the south until his brother Hasdrubal should appear in the north of Italy, an event to which he had long looked forward with anxious expectation. (Liv. xxvii. 1, 2, 4, 12—16, 20; Plut. *Fab.* 19, 21—23, *Marc.* 24—27; Appian, *Annib.* 45—50; Zonar. ix. 7, 8.)

Yet the following summer (208) was not unmarked by some brilliant achievements. The Romans having formed the siege of Locri, a legion, which was despatched to their support from Tarentum, was intercepted in its march, and utterly destroyed; and not long afterwards the two consuls, Crispinus and Marcellus, who, with their united armies, were opposed to Hannibal in Lucania, allowed themselves to be led into an ambush, in which Marcellus was killed, and Crispinus mortally wounded. After this the Roman armies withdrew, while Hannibal hastened to Locri, and not only raised the siege, but utterly destroyed the besieging army. Thus he again found himself undisputed master of the south of Italy during the remainder of this campaign. (Liv. xxvii. 25—28; Polyb. x. 32; Plut. *Marc.* 29; Appian, *Annib.* 50; Zonar. ix. 9.)

Of the two consuls of the ensuing year (207), C. Nero was opposed to Hannibal, while M. Livius was appointed to take the field against Hasdrubal, who had at length crossed the Alps, and descended into Cisalpine Gaul. [HASDRUBAL, No. 6.] According to Livy (xxvii. 39), Hannibal was apprised of his brother's arrival at Placentia before he had himself moved from his winter-quarters; but it is difficult to believe that, if this had been the case, he would not have made more energetic efforts to join him. If we can trust the narrative transmitted to us, which is certainly in many respects unsatis-

factory, Hannibal spent much time in various unimportant movements, before he advanced northwards into Apulia, where he was met by the Roman consul, and not only held in check, but so effectually deceived, that he knew nothing of Nero's march to support his colleague until after his return, and the first tidings of the battle of the Metaurus were conveyed to him by the sight of the head of Hasdrubal. (Liv. xxvii. 40—51; Polyb. xi. 1—3; Appian, *Annib.* 52; Zonar. ix. 9.)

But, whatever exaggeration we may justly suspect in this relation, it is not the less certain that the defeat and death of Hasdrubal was decisive of the fate of the war in Italy, and the conduct of Hannibal shows that he felt it to be such. From this time he abandoned all thoughts of offensive operations, and, withdrawing his garrisons from Metapontum, and other towns that he still held in Lucania, collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly four years, while the towns that he still possessed on the coast gave him the command of the sea. Of the events of these four years (B.C. 207—203) we know but little. It appears that the Romans at first contented themselves with shutting him up within the peninsula, but gradually began to encroach upon these bounds; and though the statements of their repeated victories are doubtless gross exaggerations, if not altogether unfounded, yet the successive loss of Locri, Consentia, and Pandosia, besides other smaller towns, must have hemmed him in within limits continually narrowing. Crotona seems to have been his chief stronghold, and centre of operations; and it was during this period that he erected, in the temple of the Lacinian Juno, near that city, a column bearing an inscription which recorded the leading events of his memorable expedition. To this important monument, which was seen and consulted by Polybius, we are indebted for many of the statements of that author. (Polyb. iii. 33, 56; Liv. xxvii. 51, xxviii. 12, 46; xxix. 7, 36.)

It is difficult to judge whether it was the expectation of effective assistance from Carthage, or the hopes of a fresh diversion being operated by Mago in the north, that induced Hannibal to cling so pertinaciously to the corner of Italy that he still held. It is certain that he was at any time free to quit it; and when he was at length induced to comply with the urgent request of the Carthaginian government that he should return to Africa to make head against Scipio, he was able to embark his troops without an attempt at opposition. (Liv. xxx. 19, 20.) His departure from Italy seems, indeed, to have been the great object of desire with the Romans. For more than fifteen years had he carried on the war in that country, laying it waste from one extremity to the other, and during all this period his superiority in the field had been uncontested. (Polyb. x. 33, xv. 11; Corn. Nep. *Hann.* 5.) The Romans calculated that in these fifteen years their losses in the field alone had amounted to not less than 300,000 men (Appian, *Pun.* 134); a statement which will hardly appear exaggerated, when we consider the continual combats in which they were engaged by their ever-watchful foe.

Hannibal landed, with the small but veteran army which he was able to bring with him from Italy, at Leptis, in Africa, apparently before the close of the year 203. From thence he proceeded to the strong city of Hadrumetum. The circumstances of the campaign which followed are very differently related, nor will our space allow us to enter into any discussion of the details. Some of these, especially the well-known account of the interview between Scipio and Hannibal, savour strongly of romance, notwithstanding the high authority of Polybius. (Comp. Polyb. xv. 1—9; Liv. xxx. 25—32; Appian, *Pun.* 33—41; Zonar. ix. 13.) The decisive action was fought at a place called Naragara, not far from the city of Zama; and Hannibal, according to the express testimony of his antagonist, displayed on this occasion all the qualities of a consummate general. But he was now particularly deficient in that formidable cavalry which had so often decided the victory in his favour: his elephants, of which he had a great number, were rendered unavailing by the skilful management of Scipio, and the battle ended in his complete defeat, notwithstanding the heroic exertions of his veteran infantry. Twenty thousand of his men fell on the field of battle; as many more were made prisoners, and Hannibal himself with difficulty escaped the pursuit of Masinissa, and fled with a few horsemen to Hadrumetum. Here he succeeded in collecting about 6000 men, the remnant of his scattered army, with which he repaired to Carthage. But all hopes of resistance were now at an end, and he was one of the first to urge the necessity of an immediate peace. Much time, however, appears to have been occupied in the negotiations for this purpose; and the treaty was not finally concluded until the year after the battle of Zama (B.C. 201). (Polyb. xv. 10—19; Liv. xxx. 33—44; Appian, *Pun.* 42—66; Zonar. ix. 14.)

By this treaty Hannibal saw the object of his whole life frustrated, and Carthage effectually humbled before her imperious rival. But his enmity to Rome was unabated; and though now more than 45 years old, he set himself to work, like his father, Hamilcar, after the end of the first Punic war, to prepare the means for renewing the contest at no distant period. His first measures related to the internal affairs of Carthage, and were directed to the reform of abuses in the administration, and the introduction of certain constitutional changes, which our imperfect knowledge of the government of Carthage does not enable us clearly to understand. We are told that after the termination of the war with Rome, Hannibal was assailed by the opposite faction with charges of remissness, and even treachery, in his command—accusations so obviously false, that they appear to have recoiled on the heads of his accusers; and he was not only acquitted, but shortly afterwards was raised to the chief magistracy of the republic, the office styled by Livy *praetor*—by which it is probable that he means one of the suffetes. (Liv. xxxiii. 46; Corn. Nep. *Hann.* 7; Zonar. ix. 14.) But the virtual control of the whole government had at this time been assumed by the assembly of judges (*ordo judicum* (Liv. *l. c.*) apparently the same with the Council of One hundred; see Justin. xix. 2, and Aristot. *Pol.* ii. 11), evidently a high aristocratic body; and it was only by the overthrow of this power that Hannibal was enabled to introduce order into the finances of the state, and thus prepare the way for the gradual restoration of the republic. But though he succeeded in accomplishing this object, and in introducing the most beneficial

reforms, such a revolution could not but irritate the adverse faction, and they soon found an opportunity of avenging themselves, by denouncing him to the Romans as engaged in negotiations with Antiochus III. king of Syria, to induce him to take up arms against Rome. (Liv. xxxiii. 45). There can be little doubt that the charge was well founded, and Hannibal saw that his enemies were too strong for him. No sooner, therefore, did the Roman envoys appear at Carthage than he secretly took to flight, and escaped by sea to the island of Cercina, from whence he repaired to Tyre, and thence again, after a short interval, to the court of Antiochus at Ephesus. The Syrian monarch was at this time (B. C. 193) on the eve of war with Rome, though hostilities had not actually commenced. Hence Hannibal was welcomed with the utmost honours. But Antiochus, partly perhaps from incapacity, partly also from personal jealousy, encouraged by the intrigues of his courtiers, could not be induced to listen to his judicious counsels, the wisdom of which he was compelled to acknowledge when too late. Hannibal in vain urged the necessity of carrying the war at once into Italy, instead of awaiting the Romans in Greece. The king could not be persuaded to place a force at his disposal for this purpose, and sent him instead to assemble a fleet for him from the cities of Phoenicia. This Hannibal effected, and took the command of it in person; but his previous habits could have little qualified him for this service, and he was defeated by the Rhodian fleet in an action near Side. But unimportant as his services in this war appear to have been, he was still regarded by the Romans with such apprehension, that his surrender was one of the conditions of the peace granted to Antiochus after his defeat at Magnesia, B. C. 190. (Polyb. xxi. 14, xxii. 26.) Hannibal, however, foresaw his danger, and made his escape to Crete, from whence he afterwards repaired to the court of Prusias, king of Bithynia. Another account represents him as repairing from the court of Antiochus to Armenia, where it is said he found refuge for a time with Artaxias, one of the generals of Antiochus who had revolted from his master, and that he superintended the foundation of Artaxata, the new capital of the Armenian kingdom. (Strab. xi. p. 528; Plut. *Lucull.* 31.) In any case it was with Prusias that he ultimately took up his abode. That monarch was in a state of hostility with Eumenes, the faithful ally of Rome, and on that account unfriendly at least to the Romans. Here, therefore, he found for some years a secure asylum, during which time we are told that he commanded the fleet of Prusias in a naval action against Eumenes, and gained a victory over that monarch, absurdly attributed by Cornelius Nepos and Justin to the stratagem of throwing vessels filled with serpents into the enemy's ships! (Liv. xxxiii. 47—49, xxxiv. 60, 61, xxxv. 19, 42, 43, xxxvi. 7, 15, xxxvii. 8, 23, 24; Appian, *Syr.* 4, 7, 10, 11, 14, 22; Zonar. ix. 18, 20; Corn. Nep. *Hann.* 7—11; Justin. xxxii. 4.) But the Romans could not be at ease so long as Hannibal lived; and T. Quintius Flamininus was at length despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist, and sent troops to arrest his illustrious guest; but Hannibal, who had long been in expectation of such an event, as soon as he found that all approaches were beset, and that flight was impossible, took poison, to avoid falling into the hands of his enemies. (Liv. xxxix. 51; Corn. Nep. *Hann.* 12; Justin. xxxii. 4. § 8; Plut. *Flamin.* 20; Zonar. ix. 21.) The year of his death is uncertain, having been a subject of much dispute among the Roman chronologers. The testimony of Polybius on the point, which would have appeared conclusive, is doubtful. From the expressions of Livy, we should certainly have inferred that he placed the death of Hannibal, together with those of Scipio and Philopoemen, in the consulship of M. Claudius Marcellus and Q. Fabius Labeo (B. C. 183); and this, which was the date adopted by Atticus, appears on the whole the most probable; but Cornelius Nepos expressly says that Polybius assigned it to the following year (182), and Sulpicius to the year after that (B. C. 181). (Corn. Nep. *Hann.* 13; Liv. xxxix 50, 52; Clinton, *F. H.* vol. iii. p. 72). The scene of his death and burial was a village named Libyssa, on the coast of Bithynia. (Plut. *Flamin.* 20; Appian, *Syr.* 11; Zonar. ix. 21.)

Hannibal's character has been very variously estimated by different writers. A man who had rendered himself so formidable to the Roman power, and had wrought them such extensive mischief, could hardly fail to be the object of the falsest calumnies and misrepresentations during his life; and there can be no doubt that many such were recorded in the pages of the historian Fabius, and have been transmitted to us by Appian and Zonaras. He was judged with less passion, and on the whole with great impartiality, by Polybius. (ix 22—26, xi. 19, xxiv. 9. An able review of his character will be found also in Dion Cassius, *Exc. Peiresc.* 47, *Exc. Vat.* 67.) But that writer tells us that he was accused of avarice by the Carthaginians, and of cruelty by the Romans. Many instances of the latter are certainly recorded by the Roman historians; but even if we were content to admit them all as true (and many of them are even demonstrably false), they do not exceed, or even equal what the same writers have related of their own generals: and severity, often degenerating into cruelty, seems to have been so characteristic of the Carthaginians in general, that Hannibal's conduct in this respect, as compared with that of his countrymen, deserves to be regarded as a favourable exception. We find him readily entering into an agreement with Fabius for an exchange of prisoners; and it was only the sternness of the Romans themselves that prevented the same humane arrangements from being carried throughout the war. On many occasions too his generous sympathy for his fallen foes bears witness of a noble spirit; and his treatment of the dead bodies of Flaminius, of Gracchus, and of Marcellus (Liv. xxii. 7, xxv. 17; Plut. *Marc.* 30), contrasts most favourably with the barbarity of Claudius Nero to that of Hasdrubal. The charge of avarice appears to have been as little founded: of such a vice in its lowest acceptation he was certainly incapable, though it is not unlikely that he was greedy of money for the prosecution of his great schemes, and perhaps unscrupulous in his modes of acquiring it. Among other virtues he is extolled for his temperance and continence (Justin. xxxii. 4; Frontin. iv. 3. § 7), and for the fortitude with which he endured every species of toil and hardship (Dion Cass. *Exc. Peiresc.* 47.) Of his abilities as a general it is unnecessary to speak: all the great masters of the art of

war, from Scipio to the emperor Napoleon, have concurred in their homage to his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the peculiar circumstances in which he was placed. He was not in the position either of a powerful monarch, disposing at his pleasure of the whole resources of the state, nor yet in that of a republican leader, supported by the patriotism and national spirit of the people that followed him to battle. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations, of men fickle and treacherous to all others but himself, men who had no other bond of union than their common confidence in their leader. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army; and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors.

Of the private character of Hannibal we know very little—no man ever played so conspicuous a part in history of whom so few personal anecdotes have been recorded. Yet this can hardly have been for want of the opportunity of preserving them, for we are told (Corn. Nep. *Hann.* 13) that he was accompanied throughout his campaigns by two Greek writers, Silenus and Sosilus; and we know that the works of both these authors were extant in later times; but they seem to have been unworthy of their subject. Sosilus is censured by Polybius (iii. 20. § 5) for the fables and absurdities with which he had overlaid his history; and Silenus is only cited as an authority for dreams and prodigies. The former is said also to have acted as Hannibal's instructor in Greek, a language which, at least in the latter years of his life, he spoke with fluency (Cic. *de Or.* ii. 18), and in which he even composed, during his residence at the court of Prusias, a history of the expedition of Cn. Manlius Vulso against the Galatians. (Corn. Nep. *l. c.*) If we may believe Zonaras (viii. 24), he was at an early age master of several other languages also, Latin among the rest: but this seems at least very doubtful. Dion Cassius, however, also bears testimony (*Fr. Vat.* 67, p. 187, ed. Mai) to his having received an excellent education, not only in Punic, but in Greek learning and literature. During his residence in Spain Hannibal had married the daughter of a Spanish chieftain (Liv. xxiv. 41); but we do not learn that he left any children.

The principal ancient authorities for the life of Hannibal have been already cited in the course of the above narrative: besides those there referred to, many detached facts and anecdotes, but almost all relating to his military operations, will be found in Valerius Maximus, Polyaenus, and Frontinus: and the leading events of the second Punic war are also given by the epitomizers of Roman history, Florus, Eutropius, and Orosius. Among modern writers it may be sufficient to mention Arnold, the third volume of whose History of Rome contains much the best account of the second Punic war that has yet appeared; and Niebuhr, in his Lectures on Roman History (vol. i. lect. 8—15). The reader who desires military commentaries on his operations may consult Vaudoncourt (*Hist. des Campagnes d'Annibal en Italie*, 3 tom. Milan, 1812) and Guischard (*Mémoires Militaires sur les Grecs et les Romains*, 4to. La Haye, 1758). There are few separate histories of the second Punic war as a whole: the principal are Becker's *Vorarbeiten zu einer Geschichte des zweiten Punischen Krieges*, and a work entitled *Der Zweite Punische Krieg und der Kriegsplan der Karthager*, by Ludwig-Freiherr von Vincke.

11. Surnamed Monomachus, an officer in the army of the preceding, who, according to Polybius, was a man of a ferocious and sanguinary disposition, and the real author or adviser of many cruelties which were attributed to the great commander. Among other things, he is said to have recommended Hannibal to teach his soldiers to live upon human flesh, a piece of advice which could not have been seriously meant, though it is gravely urged by Roman writers as a reproach against the son of Hamilcar. (Polyb. ix. 24; Liv. xxiii. 5; Dion Cass. *Fr. Vat.* 72, p. 191, ed. Mai.)

12. A Carthaginian officer in the service of the great Hannibal, who was sent by him to Syracuse, together with Hippocrates and Epicydes, in order to gain over Hieronymus to the Carthaginian alliance. He proceeded from thence to Carthage, leaving his two colleagues to conduct affairs in Sicily. (Polyb. vii. 2, 4; Liv. xxiv. 6.)

13. Surnamed the Starling (ὁ Ψάρ), is mentioned by Appian (*Pun.* 68) as one of the leaders of the party favourable to Masinissa in the dissensions that arose at Carthage after the end of the second Punic war; but we do not again meet with his name. [E. H. B.]

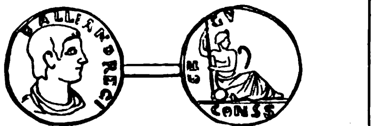
HANNIBALLIA'NUS, half-brother of Constantine the Great. Constantius Chlorus, by his second wife Flavia Maximiana Theodora, had three daughters, Constantia, Anastasia, and Eutropia; also three sons, Delmatius, Julius Constantius, and Hannibalianus. These boys, who at the period of their father's death must have been prevented by their youth from disputing the sovereignty, were educated at Toulouse, and when they grew up to manhood their politic brother took care to gratify any ambitious longings which they might have cherished, by a liberal distribution of empty honours. Hannibalianus, in acknowledgment of his royal blood, was invested with the scarlet gold-bordered robe, and received the high-sounding but as yet vague title of *Nobilissimus*—distinctions which he enjoyed until A. D. 337, when he was involved in the cruel massacre of all those members of the Flavian house whose existence was supposed to threaten the security of the new Augusti.

It must be observed, that the three sons of Theodora are, in the Alexandrian chronicle, distinguished as Delmatius, Constantius, and Hanniballianus; but by Zonaras they are named Constantinus, Hanniballianus, and Constantius, while Theophanes expressly asserts that Hanniballianus is the same with Delmatius. The conflicting evidence has been carefully examined by Tillemont, who decides in favour of the Alexandrian chronicle, although it must be confessed that the question is involved in much obscurity. [DELMATIUS.]

(Chron. Alex. p. 648, ed. 1615; Zonar, xii. 33; Zosim. ii. 39, 40; Theophanes, *Chron.* ad ann. 296; Auson. *Prof.* 17; Liban. *Or.* 15; Tillemont, *Hist. des Emp.* vol. iv. *Notes sur Constantin.* n. 4.) [W. R.]

HANNIBALLIA'NUS, FLA'VIUS CLAU-

DIUS, son of the elder, brother of the younger Delmatius [DELMATIUS], grandson of Constantius Chlorus, and nephew of the foregoing, received in marriage Constantina, daughter of his uncle Constantine the Great, by whom he was nominated to the government of Pontus, Cappadocia, and Lesser Armenia, with the title of king, a designation which had never been assumed by any Roman ruler since the expulsion of Tarquin the Proud, and which would have been regarded with horror and disgust even in the days of Nero or Commodus. However startling the appellation may appear, nothing can be more unreasonable than the scepticism of Gibbon, for the fact is not only recorded by Ammianus and other historians of the period, but their testimony is fully corroborated by coins unquestionably genuine, which bear the legend FL. (or FL. CL.) HANNIBALLIANO. REGI. This prince shared the fate of his kindred, and perished in the general massacre of the imperial family which followed the death of Constantine. (Amm. Marc. xiv. 1, and note of Valesius; Aur. Vict. *Epit.* 61; Chron. Paschal. 286; Spanheim, *de Usu et Praest. Numismat.* Diss. xii.; Eckhel, vol. viii. p. 104.) [W. R.]



COIN OF HANNIBALLIANUS.

HANNO (Ἄννων). This name seems to have been still more common at Carthage than those of Hamilcar and Hannibal; hence it is even more difficult to distinguish or identify, with any reasonable probability, the numerous persons that bore it. In the enumeration of them here given, it has been judged the safest plan to consider all those as distinct whom there are no sufficient grounds for identifying; though it is probable that several of them might prove to be the same person, if our information were more complete. But as we repeatedly meet with two or more Hannos in the same army, or engaged in the same enterprise, it is evident that no presumption arises of identity from the mere circumstance of their being contemporaries.

1. Father of the Hamilcar who was killed at Himera, B. C. 480, according to Herodotus (vii. 165). See HAMILCAR, No. 1.

2. Son of the same Hamilcar, according to Justin (xix. 2). It is probable that this is the same with the father of Himilco, who took Agrigentum, B. C. 406 (Diod. xiii. 80); it being expressly stated by Diodorus that that general and Hannibal, the son of Gisco, who was also grandson of Hamilcar, No. 1, were of the same family. Heeren (*Ideen*, vol. iv. p. 539) conjectures this Hanno to be the same with the navigator and author of the Periplus.

3. According to Justin (xx. 5), the commander of the Carthaginians in Sicily in one of their wars with Dionysius in the latter part of his reign (probably the last of all, concerning which we have little information in Diodorus), was named Hanno. He is apparently the same to whom the epithet *Magnus* is applied in the epitome of Trogus Pompeius (Prol. xx.); and it is probable that the twentieth book of that author contained a relation of the exploits in Africa by which he earned this title. These are omitted by Justin, who, however, speaks of Hanno in the following book (xxi. 4) as "princeps Carthaginiensium," and as possessed of private wealth and resources exceeding those of the state itself. This great power led him, according to the same author, to aim at possessing himself of the absolute sovereignty. After a fruitless attempt to poison the senators at a marriage-feast, he excited a rebellion among the slaves, but his schemes were again frustrated, and he fled for refuge to a fortress in the interior, where he assembled an army of 20,000 men, and invoked the assistance of the Africans and Moors. But he soon fell into the hands of the Carthaginians, who crucified him, together with his sons and all his kindred. (Justin. xxi. 4, xxii. 7.) The date of this event, which is related only by Justin and Orosius (iv. 6, who copies Justin almost verbatim), and incidentally alluded to by Aristotle (*Pol.* v. 7), must apparently be placed between the first expulsion and the return of the younger Dionysius, i. e. between 356 and 346 B. C. There is a Hanno mentioned by Polyaenus (v. 9) as commanding a Carthaginian fleet on the coast of Sicily against Dionysius, who may be the same with the above. Bötticher also conjectures (*Gesch. der Carthager*, p. 178) that the Hanno mentioned by Diodorus (xvi. 81) as the father of Gisco [GISCO, No. 2] is no other than this one; but there is no proof of this supposition.

4. Commander of the Carthaginian fleet and army sent to Sicily in B. C. 344, according to Diodorus (xvi. 67). In all the subsequent operations of that expedition, Plutarch speaks of Mago as the Carthaginian commander (*Timol.* 17—20); but in one place (*Ib.* 19), he mentions Hanno as lying in wait with a squadron to intercept the Corinthian ships. Whether the same person is meant in both these cases, or that Hanno in Diodorus is merely a mistake for Mago, it seems impossible to decide.

5. One of the generals appointed to take the field against Agathocles when the latter had effected his landing in Africa, B. C. 310. He is said to have had an hereditary feud with Bomilcar, his colleague in the command, which did not, however, prevent their co-operation. In the battle that ensued Hanno commanded the right wing, and placed himself at the head of the sacred battalion, a select body of heavy infantry, apparently native Carthaginians, with which he attacked the enemy's left wing vigorously, and for a time successfully, but at length fell covered with wounds, on which his troops gave way. (Diod. xx. 10—12; Justin. xxii. 6; comp. Oros. iv. 6.)

6. One of the three generals appointed to act against Archagathus, the son of Agathocles, in Africa. He totally defeated the Syracusan general, Aeschrion, who was opposed to him. (Diod. xx. 59, 60.)

7. Commander of the Carthaginian garrison at Messana, at the beginning of the first Punic war, B. C. 264. It appears that while one party of the Mamertines had sent to request assistance from Rome, the adverse faction had had recourse to Carthage, and had actually put Hanno with a body of Carthaginian troops in possession of the citadel. Hence, when the Roman officer, C. Claudius, came to announce to the Mamertines that the Romans were sending a force to their support, and called on them to eject the Carthaginians, no answer was returned. On this, Claudius retired to Rhegium, where he collected a few ships, with which he at-

tempted to pass into Sicily. His first attempt was easily baffled, and some of his ships fell into the hands of Hanno, who sent them back to him with a friendly message; but, on receiving a haughty answer, he declared that he would not suffer the Romans even to wash their hands in the sea. Nevertheless, Claudius eluded his vigilance, and landed at Messana, where he held a conference with the Mamertines, in which Hanno having been incautiously induced to take a part, was treacherously seized by the Romans and detained a prisoner. In order to procure his liberty, he consented to withdraw the garrison from the citadel, and surrender it to the Romans; a concession, for which, on his return to Carthage, the council of elders condemned him to be crucified. (Dion Cass. *Fr. Vat.* 59, 60; Zonar. viii. 8, 9; Polyb. i. 11.)

8. Son of Hannibal, was sent to Sicily by the Carthaginians with a large force immediately after the events just related. Alarmed at the support given to the Mamertines by the Romans, he concluded an alliance with Hieron, and they hastened to besiege Messana with their combined forces (B. C. 264). Hieron encamped on the south side of the town, while Hanno established his army on the north, and his fleet lay at Cape Pelorus. Yet he was unable to prevent the passage of the Roman army, and the consul, Appius Claudius, landed at Messana with a force of 20,000 men, with which he first attacked and defeated Hieron, and then turned his arms against the Carthaginians. Their camp was in so strong a position, that they at first repulsed the Romans, but were afterwards defeated, and compelled to retire towards the west of Sicily, leaving the open country at the mercy of the enemy. (Diod. *Exc. Hoeschel.* xxiii. 2; Polyb. i. 11, 12, 15; Zonar. viii. 9.)

It seems probable that this Hanno is the same as is styled by Diodorus "the elder" (ὁ πρεσβύτερος), when he is next mentioned, in the third year of the war (Diod. *Exc. Hoeschel.* xxiii. 8): of this, however, there is no proof. Hannibal, the other Carthaginian general in Sicily, was at that time shut up in Agrigentum, where he had been besieged, or rather blockaded, by the Romans more than five months, and was now beginning to suffer from want of provisions, when Hanno was ordered to raise the siege. For this purpose he assembled at Lilybaeum an army of 50,000 men, 6000 horse, and 60 elephants, with which formidable force he advanced to Heraclea; but though he made himself master of Erbessus, where the Romans had established their magazines, and thus reduced them for a time to great difficulties; and though he at first obtained some advantages by means of his Numidian cavalry, he was eventually defeated in a great battle, and compelled to abandon Agrigentum to its fate, B. C. 262. (Polyb. i. 18, 19; Diod. *Exc. Hoeschel.* xxiii. 8, 9; Zonar. viii. 10; Oros. iv. 7.) For this ill success Hanno was recalled by the Carthaginian senate, and compelled to pay a fine of 6000 pieces of gold (Diod. *Exc. Hoeschel.* xxiii. 9): he was succeeded by Hamilcar, but six years afterwards (B. C. 256), we again find him associated with that general in the command of the Carthaginian fleet at the great battle of Ecnomus. (Polyb. i. 27; Oros iv. 8.) After that decisive defeat, Hanno is said to have been sent by Hamilcar, who appears to have held the chief command, to enter into negotiations with the Roman generals; but failing in this, he sailed away at once, with the ships that still remained to him, to Carthage. (Dion Cass. *Exc. Vat.* 63; Zonar. viii. 12; Val. Max. vi. 6. § 2.) His name is not mentioned in the subsequent operations; but as two generals of the name of Hanno are spoken of as commanding the Carthaginian army which was defeated at Clupea in 255 by the consuls Aemilius Paullus and Fulvius Nobilior (Oros. iv. 9), it is not impossible that he was one of them.

9. Son of Hamilcar, one of the three ambassadors sent by the Carthaginians to Regulus, to sue for peace, after the defeat of their armies near Adis. (Diod. *Exc. Vat.* xxiii. 4.)

10. A Hanno is mentioned both by Zonaras (viii. 12) and Orosius (iv. 7) as commanding in Sardinia during the first Punic war. Orosius states that he succeeded Hannibal (the son of Gisco), but was defeated and killed by L. Scipio, probably in B. C. 259. The same story is told by Valerius Maximus (v. 1. ext. 2).

11. Commander of the Carthaginian fleet, which was defeated by Lutatius Catulus off the Aegates, B. C. 241. There are no means of determining whether he may not be the same with some one of those already mentioned; but it is certainly a mistake to confound him with the following [No. 12], which has been done by several authors. The particulars of the action off the Aegates are so fully given under the article CATULUS [No. 1], that it is unnecessary to repeat them here. According to Zonaras (viii. 17), Hanno himself, with those ships which escaped destruction, fled directly to Carthage, where he met with the same fate that so often awaited their unsuccessful generals at the hands of the Carthaginians, and was crucified by order of the senate.

12. Surnamed the Great (ὁ Μέγας, Appian, *Hisp.* 4, *Pun.* 34, 49) apparently for his successes in Africa, was during many years the leader of the aristocratic party at Carthage, and, as such, the chief adversary of Hamilcar Barca and his sons. He is first mentioned as holding a command in Africa during the first Punic war, at which time he must have been quite a young man. We know very little of his proceedings there, except that he took Hecatompylus, a city said to have been both great and wealthy, but the situation of which is totally unknown. (Diod. *Exc. Vales.* xxiv. p. 565; Polyb. i. 73.) Nor do we know against what nations of Africa his arms were directed, or what was the occasion of the war, though it seems probable that it arose out of the defection of the African cities from the Carthaginians during the expedition of Regulus. Whatever may have been the occasion of it, it appears that Hanno obtained so much distinction by his exploits in this war as to be regarded as a rival to his contemporary, Hamilcar Barca. According to Polybius, the favour with which Hanno was regarded by the government at home was due in part to the harshness and severity he displayed towards their African subjects, and to the rigour with which he exacted from these payment of the heavy taxes with which they were loaded. (Polyb. i. 67, 72.) When the mercenaries that had been employed in Sicily, returned to Africa after the end of the first Punic war (B. C. 240), and were all assembled at Sicca, it was Hanno who was chosen to be the bearer to them of the proposition that they should abate

some part of the arrears to which they were justly entitled. The personal unpopularity of the envoy added to the exasperation naturally produced by such a request, and Hanno, after vain endeavours to effect a negotiation through the inferior commanders, returned to Carthage. But when matters soon after came to an open rupture, and the mercenaries took up arms under Spendius and Matho, he was appointed to take the command of the army which was raised in all haste to oppose them. His previous wars against the Numidian and African troops were, however, far from qualifying him to carry on a campaign against an army disciplined by Hamilcar; and though he at first defeated the rebels under the walls of Utica, he soon after suffered them to surprise his camp, and this proof of his incapacity was followed by others as glaring. Yet notwithstanding that these disasters compelled the Carthaginians to have recourse to Hamilcar Barca, and that general took the field against the rebels, it would appear that Hanno was not deprived of his command, in which we find him soon after mentioned as associated with Hamilcar. But the two generals could not be brought to act together; and their dissensions rose to such a height, and were productive of so much mischief, that at length the Carthaginian government, finding it absolutely necessary to recal one of the two, left the choice to the soldiers themselves, who decided in favour of Hamilcar. Hanno was in consequence displaced: but his successor, Hannibal, having been made prisoner and put to death by the rebels, and Hamilcar compelled to raise the siege of Tunis, the government again interposed, and by the most strenuous exertions effected a formal reconciliation between the two rivals. Hanno and Hamilcar again assumed the joint command, and soon after defeated the rebel army in a decisive battle. The reduction of Utica and Hippo, of which the one was taken by Hamilcar, the other by Hanno, now completed the subjection of Africa. (Polyb. i. 74, 81, 82, 87, 88.) If we may trust the statement of Appian (*Hisp.* 4, 5), Hanno was again employed, together with Hamilcar, in another expedition against the Numidians and more western tribes of Africa, after the close of the war of the mercenaries; but was recalled from his command to answer some charges brought against him by his enemies at home. From this time forward he appears to have taken no active part in any of the foreign wars or enterprises of Carthage. But his influence in her councils at home was great, and that influence was uniformly exerted against Hamilcar Barca and his family, and against that democratic party in the state by whose assistance they maintained their power. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above thirty-five years, Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed. (Liv. xxi. 3, 10, 11, xxiii. 12, 13; Val. Max. vii. 2, ext. § 13; Zonar. viii. 22.) It is indeed uncertain how far we are entitled to regard the accounts given by Livy of his conduct on these occasions as historical: it is not very probable that the Romans were well acquainted with what passed in the councils of their enemies, and on one occasion the whole narrative is palpably a fiction. For Livy puts into the mouth of Hanno a long declamatory harangue against sending the young Hannibal to join Hasdrubal in Spain, though he himself tells us elsewhere that Hannibal had gone to Spain with his father nine years before, and never returned to Carthage from that time until just after the battle of Zama. (Liv. xxi. 3, compared with xxx. 35, 37.) Still there can be no doubt of the truth of the general fact that Hanno was the leader, or at least one of the leaders, of the party opposed to Hannibal throughout the second Punic War. As one of those desirous of peace with Rome, he is mentioned as interposing to preserve the Roman ambassadors from the fury of the Carthaginian populace in the year before the battle of Zama, B. C. 551; and, after that defeat, he was one of those sent as ambassadors to Scipio to sue for peace. (Appian, *Pun.* 34, 49.) After the close of the war, he is mentioned, for the last time, as one of the leaders of the Roman party in the disputes which were continually recurring between the Carthaginians and Masinissa (Appian, *Ib.* 68); but we have no information as to the period of his death.

The character of Hanno will be found drawn in a masterly manner by Sir W. Raleigh in his History of the World (book v. ch. i. sect. 11. p. 117, Oxf. edit.); though that writer has committed the mistake of confounding him with the general defeated at the Aegates [No. 11], an error into which Arnold also appears to have fallen. (*Hist. of Rome*, vol. ii. p. 619.) So far as we know concerning him, we cannot but wonder at his bearing the title of "the Great," an epithet which few characters in history would appear less to deserve.

13. An officer sent by the Carthaginians to Sardinia in B. C. 239 to reduce the mercenaries there, who had followed the example of those in Africa, mutinied, and put to death their commander, Bostar. But no sooner did Hanno arrive in the island than his own troops declared in favour of the rebels, by whom he was taken prisoner and immediately crucified. (Polyb. i. 79.)

14. One of ten ambassadors sent by the Carthaginians to Rome in B. C. 235 to avert the war which the Romans had threatened to declare in consequence of the alleged support given to the revolt in Sardinia. Hanno is said to have effected, by the bold and frank tone which he assumed, what all the previous embassies had failed to accomplish, and obtained a renewal of the peace on equitable terms. (Dion Cass. *Exc.* 150; Oros. iv. 12.) From the terms in which he is mentioned by Dion Cassius and Orosius (Ἄννων τις—*minimus homo inter legatos*), he can hardly have been the same with the preceding, which would at first appear not improbable.

15. A Carthaginian officer left in Spain by Hannibal when that general crossed the Pyrenees, B. C. 218. An army of 10,000 foot and 1000 horse was placed under his orders, with which he was to guard the newly-conquered province between the Iberus and the Pyrenees. On the arrival of Cn. Scipio with a Roman army at Emporia, Hanno, alarmed at the rapid spread of disaffection throughout his province, hastened to engage the Roman general, but was totally defeated, the greater part of his army cut to pieces, and he himself taken prisoner. (Polyb. iii. 35, 76; Liv. xxi. 23, 60.)

16. Son of Bomilcar, one of the most distinguished officers in the service of Hannibal during

his expedition to Italy. According to Appian (*Annib.* 20) he was a nephew of that great general; but a consideration of the ages of Hannibal and Hamilcar, as well as the silence of Polybius, renders this statement improbable. He was, however, a man of high rank, his father having been one of the kings or suffetes of Carthage. (Polyb. iii. 42.) His name is first mentioned at the passage of the Rhone, on which occasion he was detached by Hannibal to cross that river higher up than the spot where the main army was to effect its passage. This Hanno successfully performed, and, descending the left bank of the river, fell upon the flank and rear of the Gauls, who were engaged in obstructing the passage of Hannibal, and utterly routed them, so that the rest of the army was enabled to cross the river without opposition. (Polyb. iii. 42, 43; Liv. xxi. 27, 28.) We meet with no farther account of his services until the battle of Cannae (B. C. 216), on which memorable day he commanded the right wing of the Carthaginian army. (Polyb. iii. 114; Appian, *Annib.* 20, says the left.) After that great victory, he was detached by Hannibal with a separate force into Lucania, in order to support the revolt of that province. Here he was opposed in the following year (215) by a Roman army under Ti. Sempronius Longus, who defeated him in an action at Grumentum, in consequence of which he was compelled to withdraw into Bruttium. Before the close of the summer he was joined by Bomilcar with the reinforcements that had been sent from Carthage to Hannibal, and which he conducted in safety to that general in his camp before Nola. When Hannibal, after his unsuccessful attempts to reduce Nola, at length withdrew, to take up his winter-quarters in Apulia, he sent Hanno to resume the command in Bruttium, with the same force as before. The Bruttians themselves had all declared in favour of Carthage, but, of the Greek cities in that province, Locri alone had as yet followed their example. Hanno now added the important conquest of Crotona. Having thus effectually established his footing in this country, he was able to resume offensive operations, and was advancing (early in the summer of 214) to support Hannibal in Campania, with an army of about 18,000 men (chiefly Bruttians and Lucanians), when he was met near Beneventum by the praetor, Tib. Gracchus, and, after an obstinate combat, suffered a complete defeat. Yet we are told that he soon after gained in his turn a considerable advantage over Gracchus, notwithstanding which, he thought fit to retreat once more into Bruttium. (Liv. xxiii. 37, 41, 43, 46, xxiv. 1—3, 14—16, 20; Zonar. ix. 4.) Here he was opposed the following summer (213) by an irregular force, collected together by one L. Pomponius, which he utterly routed and dispersed. (Liv. xxv. 1.) The next year (212) he was ordered by Hannibal to advance with a convoy of stores and provisions, for the supply of Capua, which the Romans were threatening to besiege. The service was a delicate one, for both the Roman consuls were in Samnium with their respective armies, notwithstanding which Hanno conducted his force in safety to the neighbourhood of Beneventum, but the negligence of the Capuans, in not providing means of transport, caused so much delay, that the Romans had time to come up, and not only seized the greater part of the stores, but stormed and plundered the camp of Hanno, who himself made his escape, with the remains of his force, into Bruttium. Not long after his return thither, he was able in some degree to compensate his late disaster by the important acquisition of Thurii. (Liv. xxv. 13—15; Appian, *Annib.* 34.)

From this time we in great measure lose sight of Hanno; though it is probable that it is still the same whom we find in command at Metapontum, in 207, and who was sent by Hannibal from thence into Bruttium, to raise a fresh army. (Liv. xxvii. 42.) As we hear no more of his actions in Italy, and the Hanno who was appointed in 203 B. C., to succeed Hasdrubal Gisco in the command in Africa, is expressly called by Appian son of Bomilcar, there can be little doubt that it was the same as the subject of the present article, though we have no account of his return to Africa. It was after the final defeat of Hasdrubal and Syphax by Scipio, that Hanno assumed the command; and, in the state of affairs which he then found, it is no reproach to him that he effected little. He joined with Hasdrubal, although then an outlaw, in a plot for setting fire to the camp of Scipio, but the project was discovered, and thereby prevented; and he was repulsed in an attack upon the camp of Scipio before Utica. After this he appears to have remained quiet, awaiting the return of Hannibal from Italy: on the arrival of that general he was deposed from his command, the sole direction of all military affairs being confided to Hannibal. (Appian, *Pun.* 24, 29, 30, 31; Zonar. ix. 12, 13.)

17. A Carthaginian of noble birth, said by Livy to have been the chief instigator of the revolt in Sardinia under Hampsicora during the second Punic war. He was taken prisoner, together with the Carthaginian general, Hasdrubal, in the decisive action which put an end to the war in that island, B. C. 215. (Liv. xxiii. 41.)

18. A general sent from Carthage to carry on the war in Sicily after the fall of Syracuse, B. C. 211. He established his head-quarters at Agrigentum, where he was associated with Epicydes and Mutines. But his jealousy of the successes obtained by the latter led to the most unfortunate results. He took the opportunity of a temporary absence of Mutines to give battle to Marcellus; but the Numidian cavalry refused to fight in the absence of their leader, and the consequence was, that Hanno was defeated, with heavy loss. Marcellus, however, did not form the siege of Agrigentum, and Hanno thus remained master of that city, while Mutines, with his indefatigable cavalry, gave him the command of all the neighbouring country. But his jealousy of that leader still continuing, he was at length induced to take the imprudent step of depriving him of his command. Mutines hereupon made overtures to the Roman general Laevinus, and betrayed the city of Agrigentum into his hands, Hanno and Epicydes with difficulty making their escape by sea to Carthage. This blow put a final termination to the war in Sicily, B. C. 210. (Liv. xxv. 40, 41, xxvi. 40; Zonar. ix. 7.)

19. An officer who was sent by Hannibal, in 212 B. C., with a force of 1000 horse and 1000 foot, to the defence of Capua, when the Romans began to threaten that city. According to Livy, Bostar was associated with him in the command. Though they made several vigorous sallies, in which their cavalry were often victorious, yet they were unable to prevent the Romans from completing their fortified lines around the city, which was thus entirely blockaded. Famine soon made itself felt, and the

populace of the city became discontented; but the Carthaginian governors contrived to send tidings of their distress to Hannibal, who hastened to their relief out of Lucania. But though Hanno and Bostar seconded his efforts, by a vigorous sally from the city against the Roman camp, while Hannibal attacked it from without, all their exertions were in vain; and the daring march of Hannibal upon Rome itself having proved equally ineffectual in compelling the consuls to dislodge their troops from before Capua, the fall of that city became inevitable. Under these circumstances, the Campanians endeavoured to purchase forgiveness, by surrendering into the hands of the Romans the Carthaginian garrison, with its two commanders, B. C. 211. (Liv. xxv. 15, xxvi. 5, 12; Appian, *Annib.* 36—43.) Appian (*l. c.*) carefully distinguishes this Hanno from the son of Bomilcar [No. 16], with whom he might have been easily confounded: the latter is distinctly mentioned as commanding in Lucania after the siege of Capua had commenced.

20. A Carthaginian general, who was sent in B. C. 208 to succeed Hasdrubal, the son of Barca, in Spain, when that general crossed the Pyrenees, on his march to Italy. Hanno united his forces with those of Mago in Celtiberia, and the two armies were encamped near each other, when they were attacked by Scipio's lieutenant, Silanus, and totally routed. Hanno fell into the hands of the enemy, and was sent by Scipio as a prisoner to Rome. (Liv. xxviii. 1, 2, 4.)

21. An officer under Mago in Spain. When Mago, after the great defeat sustained by Hasdrubal Gisco and himself, in 206, took refuge at Gades, he employed Hanno in levying mercenaries among the neighbouring Spanish tribes; the latter had succeeded in assembling a considerable force, when he was attacked and defeated by L. Marcius. He himself escaped from the field of battle with a small body of troops, but was soon after given up by his own followers to the Roman general. (Liv. xxviii. 23, 30; Appian, *Hisp.* 31.)

22. A Carthaginian youth, of noble birth, who was sent out, with a body of 500 horse, to reconnoitre the army of Scipio, when that general first landed in Africa, B. C. 204. Having approached too near the Roman camp he was attacked by their cavalry, and cut to pieces, together with his detachment. (Liv. xxix. 29.)

23. Another officer of the same name shared the same fate shortly after, being led into a snare by Masinissa, and cut off, with above 1000 of his men. Livy, however, informs us that authors were not agreed whether there were two Hannos thus cut off in succession, or only one; and that some writers represented him to have been taken prisoner, and not killed. (Liv. xxix. 34, 35.) The last version of this history is that followed by Appian (*Pun.* 14) and by Zonaras (ix. 12), who state that he was immediately afterwards set at liberty, in exchange for the mother of Masinissa. According to Zonaras he was the son of Hasdrubal Gisco; Livy, on the contrary, calls him son of Hamilcar—what Hamilcar we know not, but certainly not the great Barca. (Comp. Eutrop. iii. 20; Oros. iv. 18.)

24. Surnamed Gillas, or Tigillas (Γίλλας, or Τιγίλλας), one of the ambassadors sent from Carthage to the consul Censorinus just before the beginning of the third Punic war, B. C. 149. Appian, who puts a long speech into his mouth on this occasion, calls him the most distinguished member of the embassy. (Appian, *Pun.* 82.) His name is written in many of the MSS. Βάννων, which has been corrupted into Βλάννων in the extracts from Diodorus Siculus (*Fragm. Urs.* p. 627), and by Suidas into Βλάνων.

25. Surnamed the White (Λευκός), an officer under the command of Himilco Phamacas in the third Punic war, who, when that general went over to the Romans, prevented a part of his army from following his example. (Appian, *Pun.* 108.)

26. A Carthaginian of uncertain date, of whom a foolish story is told by Aelian (*V. H.* xiv. 30), that he taught a number of birds to repeat the words "Hanno is a god," and then let them loose; but the birds forgot their lesson as soon as they had regained their liberty. This anecdote is supposed by Bochart and Perizonius (*Ad Ael. l. c.*) to refer to Hanno the navigator, but certainly without foundation. It seems more probable that it may be the same who is mentioned by Pliny (*H. N.* viii. 21), and by Plutarch (*De Praec. Polit.* vol. ix. p. 191, ed. Reisk.), as having been condemned to banishment because he had succeeded in taming a lion.

27. There is a Hanno mentioned by Dion Chrysostom (vol. i. p. 522, ed. Reiske) in terms which would seem to imply that he was one of the first founders of the Carthaginian greatness, but the passage is so vague and declamatory that it would be unsafe to found on it any historical inference.

28. Another Hanno is incidentally mentioned as a contemporary of Anacharsis, the Scythian philosopher, who addressed a letter to him which is preserved by Cicero. (*Tusc. Qu.* v. 22.) [E. H. B.]

HANNO (Ἄννων), a Carthaginian navigator, under whose name we possess a περίπλους, or a short account of a voyage round a part of Libya. The work was originally written in the Punic language, and what has come down to us is a Greek translation of the original. The work is often referred to by the ancients, but we have no statement containing any direct information by means of which we might identify its author, Hanno, with any of the many other Carthaginians of that name, or fix the time at which he lived. Pliny (*H. N.* ii. 67, v. 1, 36) states that Hanno undertook the voyage at the time when Carthage was in a most flourishing condition. (*Punicis rebus florentissimis, Carthaginis potentia florente.*) Some call him king, and others *dux* or *imperator* of the Carthaginians, from which we may infer that he was invested with the office of suffetes. (Solin. 56; Hanno, *Peripl.* Introd.) In the little Periplus itself Hanno says that he was sent out by his countrymen to undertake a voyage beyond the Pillars of Hercules, and to found Libyphoenician towns, and that he sailed accordingly with sixty pentecontores, and a body of men and women, to the number of 30,000, and provisions and other necessaries. On his return from his voyage, he dedicated an account of it, inscribed on a tablet, in the temple of Cronos, or, as Pliny says, in that of Juno. (Comp. Pomp. Mela, iii. 9; Marc. Heracl. *Epit. Artemid. et Menip.*; Athen. iii. 83.) It is therefore presumed that our periplus is a Greek version of the contents of that Punic tablet.

These vague accounts, leaving open the widest field for conjecture and speculation, have led some critics to place the expedition as early as the Trojan war or the time of Hesiod, while others

place it as late as the reign of Agathocles. Others, as Falconer, Bougainville, and Gail, with somewhat more probability, place Hanno about B. C. 570. But it seems preferable to identify him with Hanno, the father or son of Hamilcar, who was killed at Himera, B.C. 480. [HANNO, Nos. 1, 2.] The fact of such an expedition at that time had nothing at all improbable, for in the reign of the Egyptian king Necho, a similar voyage had been undertaken by the Phoenicians, and an accurate knowledge of the western coast of Africa was a matter of the highest importance to the Carthaginians. The number of colonists, 30,000, is undoubtedly an error either of the translator or of later transcribers. This circumstance, as well as many fabulous accounts contained in the periplus, and the difficulties connected with the identification of the places visited by Hanno, and with the fixing of the southernmost point to which Hanno penetrated, are not sufficient reasons for denying the genuineness of the periplus, or for regarding it as the product of a much later age, as Dodwell did. The first edition of Hanno's Periplus appeared at Basel, 1534, 4to., as an appendix to Arrian, by S. Gelenius. This was followed by the editions of J. H. Boecler and J. J. Müller (Strassburg, 1661, 4to.), A. Berkel (Leyden, 1674, 12mo., with a Latin version by M. Gesner), and Thomas Falconer (London, 1797, with an English translation, two dissertations and maps). It is also printed in Hudson's *Geographi Minores*, vol. i., which contains Dodwell's dissertation, *De vero Peripli, qui Hannonis nomine circumfertur, Tempore*, in which Dodwell attacks the genuineness of the work; but his arguments are satisfactorily refuted by Bougainville (*Mém. de l'Acad. des Inscript.* xxvi. p. 10, &c., xxviii. p. 260, &c.), and by Falconer in his second dissertation. [L. S.]

HARMA'TIUS, a sculptor whose name is inscribed, with that of Heracleides, on the restored statue of Ares in the Royal Museum at Paris. [HERACLEIDES.] [P. S.]

HARMENOPU'LUS, CONSTANTI'NUS, nomophylax and judge of Thessalonice, a Graeco-Roman jurist and canonist, whose date has been a subject of much controversy. Suarez (*Notit. Basil.* § 5) says that his Prochiron was written in A. D. 1143. Jacques Godefroi, in his *Manuale Juris* (i. 9), makes it two years later, and Fréher, in the Chronologia prefixed to the *Jus Graeco-Romanum* of Leunclavius, follows Suarez. Selden, in his *Uxor Hebraica* (iii. 29) adopted the common opinion, which placed Harmenopulus in the middle of the twelfth century; but he seems to have been the first to impugn this opinion in his treatise *De Synedriis* (i. 10). The common belief was founded on the asserted fact that Harmenopulus never, in any authentic passage, cites the Novells of any emperor later than Manuel Comnenus (A. D. 1143—1180), and that in his treatise on Heresies (Leunclavius, *J. G. R.* vol. i. p. 552), in the commencement of his account of the Bogomili, he describes them as a sect which had sprung up shortly before his time (οὐ πρὸ πολλοῦ συνέστη τῆς καθ' ἡμᾶς γενεᾶς). Now it is known that this heresy originated in the reign of Alexius Comnenus. The reason which induced Selden to ascribe to Harmenopulus a much later date was a composition of Philotheus (who was patriarch of Constantinople in A. D. 1362), which appears to be addressed in the form of a letter to Harmenopulus as a contemporary. The letter exists in various manuscripts, and is printed in the *J. G. R.* of Leunclavius, vol. i. p. 288. It blames Harmenopulus, for inserting in his writings the anathemas which were denounced by some of the eastern emperors against seditious or rebellious subjects, whereas such denunciations ought not to be directed against Christians, however criminal, whose belief was orthodox. "Skilled as you are in such matters, venerable nomophylax and general judge Harmenopulus, why did you not add that the τόμοι had fallen into disuse, in consequence of the ordinances of the holy Chrysostom. However, I proceed to supply this deficiency in the works of my friend." The *tomi synodici*, which contain the objectionable anathema here referred to, still exist. That of Constantinus Porphyrogenitus alone is given in Leunclavius, *J. G. R.* vol. i. p. 118, and to this are added the tomi of Manuel Comnenus and Michael Palaeologus (reigned A. D. 1261—1282), in the supplementary volume of Meerman's Thesaurus (p. 374), where they are copied from a manuscript in which they are appended to the Promptuarium of Harmenopulus. Some of the best critics, though not ignorant of this letter of Philotheus, still refused to depart from the opinion which ascribed Harmenopulus to the twelfth century. (Cave, *Script. Eccles. Hist. Liter.* vol. ii. p. 226; Bayle, *Réponse aux Questions d'un Provincial*, c. 53, *Oeuvres*, vol. iii. p. 509.) They must have believed the so-called letter of Philotheus to have been a literary forgery, or have supposed that the patriarch addressed such language as we have quoted to an author who lived two centuries before him. The Promptuarium of Harmenopulus has been interpolated and altered; otherwise it might be cited in favour of the later date, attributed to its author. As we have it in the edition of Reiz, in the supplemental or eighth volume of Meerman's *Thesaurus Juris Civilis*, it cites a constitution of the patriarch Athanasius of A. D. 1305. (*Prompt.* lib. 5. tit. 8. s. 95, with the note of G. O. Reiz; Meerm. *Thes.* vol. viii. p. 304, n. 176.) In lib. 4. tit. 6. s. 21, 22, 23, of the Promptuarium or Hexabiblon of Harmenopulus, are mentioned the names of Michael, who was patriarch of Constantinople in 1167, and of Arsenius, who was patriarch in 1255, but the sections in which these names occur are not found in the older manuscripts (p. 237, n. 46).

Such was the evidence with respect to the date of Harmenopulus, when Lambecius, who had originally ascribed Harmenopulus to the twelfth century (*Comment. de Bibl. Caes. Vindob.* lib. v. p. 319, 365, 373, 381), found a note written in a manuscript at Vienna (Cod. Vindob. ii. fol. 195, b.), which induced him to change his opinion. This manuscript note is put forward by Lambecius (lib. vi. p. i. p. 40) as the testimony of Philotheus, but upon what ground does not appear, since there is no name affixed to it in the Vienna manuscript. It states that the Epitome of the Canons of Harmenopulus, the nomophylax and judge of Thessalonice, was composed in the reign of "our most pious and Christian lady and empress the lady Anna Palaeologina, and her most beloved son, our most pious and Christian king, and emperor of the Romans, the Lord Joannes Palaeologus, in the year of the Creation 6853, in the 13th Indiction," i.e. in A. D. 1345. This testimony has satisfied the majority of more modern critics, as Fabricius (*Bibl. Gr.* vol. xii. p. 429), Heineccius, Ritter, Zepernic (*ad Beck. de Novellis Leonis*, p. 22, n. k.), Pohl (*ad Suares.*

Notit. Basil. p. 16, n. (a)), Heimbach (*de Basil. Orig.* p. 113, 132-7), Zachariae (*Hist. Jur. Gr. Rom. Delin.* § 49). On the other hand, Ch. Waechtler is censured by his editor Trotz (*Praef. ad Waechtleri Opusc.* p. 75) for still adhering, like Cave and Bayle, to the ancient belief.

The general reception of the more modern opinion, which places Harmenopulus in the middle of the fourteenth century, has been favoured by a circumstantial narrative of his life, resting upon an authority which has deceived many recent writers, but is now known to be utterly unworthy of credit. Nic. Comnenus Papadopoli, in his *Praenotiones Mystagogicae*, published in 1696, gives a biography of Harmenopulus, the materials of which he professes (p. 143) to have derived from the *Paralipomena* of G. Coressius, and Maximus Planudes upon the *Nomocanon* of Photius. (Fabric. *Bibl. Gr.* vol. xi. p. 260.)

The questionable narrative of Nic. Comnenus, which is the source of the modern biographies, is to the following effect. Harmenopulus was born at Constantinople about A. D. 1320, nearly sixty years after Constantinople had been recovered from the Latins. His father held the office of Curopalates, and his mother, Muzalona, was cousin of the emperor Joannes Cantacuzenus. He commenced the study of his native language under the monk Philastrius, and when he attained the age of sixteen years his father thought that it was time to initiate him into Latin literature. Accordingly, the education of the young Harmenopulus was confided to Aspasius, a Calabrian monk, who was sent for expressly from Italy to undertake this charge. While under this master, Harmenopulus attended the lectures of Leo, who was afterwards archbishop of Mytilene, and whom Nic. Comnenus believes to be the same with Leo Magentinus, the commentator on Aristotle. At the age of twenty he devoted himself entirely to jurisprudence, under the jurist Simon Attaliata, great-grandson of Michael Attaliata, the author of a legal compendium. [ATTALIATA.] Possessed of a keen and active intellect, he soon mastered the whole extent of the science, and had scarcely attained the age of twenty-eight, when he earned and obtained the title of *antecessor*, which was usually conferred by the emperors on those only who had grown grey in the successful study and practice of the law. At the age of thirty he was appointed judge of the superior court (judex Dromi). Soon afterwards he was invited to become a member of the council of the emperor Joannes Cantacuzenus, and, though he was the youngest of the royal councillors, the first place of honour was assigned to him. He discharged the high functions of his office with so much sagacity and prudence, that, after the dethronement of the emperor Cantacuzenus, in 1355, he experienced no change of fortune from the succeeding emperor, Joannes Palaeologus. Upon the death of his father, he was appointed Curopalates in his place, and received the title of Sebastus. Soon afterwards he was named prefect of Thessalonice, and nomophylax. Loaded with honours and wealth (for his wife Briennia was a lady of large fortune), he applied himself to the interpretation of law with an extent of skill and learning which are every where conspicuous in his works. Comnenus (p. 272) professes to refute Maximus Margunius, who is stated to have cited the *Orations* of Harmenopulus; for, says Comnenus, the author of the Hexabiblus and Epitome of the Canons left no orations. Nay, in the commencement of his commentary on the Digest, he calls himself an ineloquent man, slow of speech, and states that for this cause he left the defence of clients, and betook himself to the more umbratile province of legal meditation and authorship. Besides this commentary on the Digest, Comnenus ascribes to him commentaries upon the Code and the Novells, and scholia on the Novells of Leo, and says that he was the author of the *Tomus contra Gregorium Palamam*, which is published by Allatius in *Graecia Orthodoxa* (vol. i. p. 780-5, 4to. Rome, 1652), and that he closely followed the jurist Tipucitus, and was far more learned than Balsamo, &c. For fuller particulars relating to the works of Harmenopulus, Comnenus refers to his own *Graeciae Sapientis Testimonium*, but we cannot find any mention of this treatise of Comnenus in the catalogues, and it was never seen by Fabricius.

We may here stop to remark, that the greater part of the above account is probably sheer invention. The title of *antecessor* is not met with in authentic history under the later emperors—the story of Simon Attaliata, the descendant of Michael Attaliata, is very like a fable—and there is no evidence that the compilations of Justinian were known at Constantinople, in their original form, in the age when Harmenopulus is stated to have commented upon them. (Heimbach, *Anecdota*, vol. i. p. 222.) At all events, they were not likely to be annotated by a practical jurist.

To return to the apocryphal biography. About the fortieth year of his age, Harmenopulus, in the midst of the avocations of office, turned his attention to the difficulties of the canon law, a species of study to which the Greeks of the middle ages were more addicted than to the cultivation of elegant literature. In this pursuit he acquired the highest reputation, and became no less celebrated as a canonist than he had previously been as a civilian. He died at Constantinople in 1380, or, according to more exact accounts, on the 1st of March, 1383.

A Greek translation of the Donation of Constantine the Great to the papal see is attributed to Harmenopulus. It is printed in Fabricius (*Bibl. Gr.* vol. vi. p. 698). To the catalogues of Lambecius, Montfaucon, &c., we must refer for an account of the manuscripts of a Greek lexicon, and other minor works of this author, which have not been printed.

The works by which Harmenopulus is known to the world are the following:—

1. Πρόχειρον Νόμων, seu *Promptuarium Juris Civilis*, seu *Manuale Legum*, *dictum Hexabiblus*. This work (which is cited indifferently by all the above names) is based on the older Prochiron of Basileius Constantinus, and Leo, of which it was intended to correct the errors and supply the deficiencies. In fact, it incorporates the whole of the older work, the portions of which are distinguished, in the best manuscripts, by the mark of Saturn (♄), while to the additions is prefixed the sign of the sun (☉). In the printed edition of Reiz, the extracts from the old Prochiron are denoted by an asterisk (*), and the whole of the older original Prochiron has been recently published in a distinct and separate form by Zachariae with very valuable Prolegomena (Heidelb. 1837). Harmenopulus also, in his preface (*Protheoria*,

§ 20) acknowledges his obligations to the Romaica of Magister [EUSTATHIUS] and other previous sources. He says that he pored over the Πλάτος τῶν Νόμων (by which we understand the Basilica to be designated), and the Novells promulgated by subsequent emperors. One of the most interesting parts of the work to the unprofessional reader consists of the extracts (lib. 2. tit. 4) from the architect Julianus of Ascalon. They begin with an account of measures of length, borrowed from Eratosthenes and Strabo, and proceed with regulations of police (edicta or eparchica) prescribed by governors of Syria, with respect chiefly to the processes of building, and the modes of carrying on trade. In one of these edicts (lib. 2. tit. 4. s. 51) is a citation from the third book of *Quaestiones* of Papinian, which may possibly be taken from the original work of Papinian, as we cannot find it in the Digest. The arrangement of the Hexabiblus, (so called from its division into six books) is defective, but in legal merit it is superior to most of the productions of the lower empire. A resemblance has been supposed to exist between some of the ideas of Harmenopulus and those of the early glossators on the Corpus Juris in the West, and consequently some communication between them has been suspected. Thus Harmenopulus, like Accursius, derives the name of the Lex Falcidia from *falx*, instead of deriving it from the name of its proposer, Falcidius (lib. 5. tit. 9. s. 1). The first book is occupied chiefly with judicial procedure, the second with the law of property, corporeal and incorporeal, the third with contracts, the fourth with the law of marriage, the fifth with the law of wills, and the sixth with penal law. An appendix of four titles (the last of which relates to the ordination of bishops) seems to be the addition of a later hand, and it is doubtful whether the collection of *leges georgicae* or *colonariae* or *rusticae* of Justinian (qu. Justinian the younger), which, in the manuscripts and printed editions, usually follows the Hexabiblus, was made by Harmenopulus.

The Hexabiblus until recently possessed validity as a system of living law in the greater part of the European dominions of Turkey. In Moldavia and Wallachia it has been supplanted, at least in part, by modern codes. In 1830, by a proclamation of Capodistrias, the judges in Greece were directed to consult the Manual of Harmenopulus, and subsequently, by a constitution of Feb. 23 (O.S.), 1835, Otho I. directs that it shall continue in force until the new codes shall be published. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* §§ 58, 59; Maurer, *das Griechische Volk*.)

The first edition of this work was that of Theodoricus Adamaeus of Suallemberg, 4to. Paris, 1540. This was followed by the Latin translation of Bernardus a Rey, 8vo. Coloniae, 1547, and by another Latin translation made by Mercier, 4to. Lyon. 1556. The edition of Denis Godefroi, 4to. Geneva, 1547, was the best, until the appearance of the very valuable edition of Reiz in the supplement to Meerman's Thesaurus, La Haye, 1780. From the edition of Reiz, the ancient Greek text was reprinted Ἐν Ἀθήναις, 8vo. 1835. A translation into modern Greek appeared at Venice, 4to. 1744, and has been reprinted, with the addition of a translation of the Epitome of Canons, in 1777, 1805, and 1820. (Savigny's *Zeitschrift*. vol. viii. p 222). A new translation by K. Klonares was printed Ἐν Ναυπλίῳ, 8vo. 1833. There is an old translation into German *from the Latin* by Justin Gobler, fol. Frank. 1556.

2. *Epitome Divinorum et Sacrorum Canonum*, a compilation, which is based upon the second part of the Nomocanon of Photius, as altered by Johannes Zonaras. It is divided into six sections; the first relating to bishops; the second to priests, deacons, and subdeacons; the third to clerici; the fourth to monks and monasteries; the fifth to laymen, including penances for offences; the sixth to women. It is printed with a Latin translation and scholia (some of which bear the name of Philotheus, and others of Citrensis, while the greater part are anonymous) in the beginning of the first volume of Leunclavius, *J. G. R.*

3. Περὶ αἱρεσέων, *seu De Opinionibus Haereticorum qui singulis Temporibus extiterunt.* This treatise was first published by Leunclavius, with a Latin translation, at the end of Theorianus on the Embassy of Manuel Comnenus to the Armenian Court, 8vo. Bâle, 1578. It is also to be found in the *J. G. R.* of Leunclavius, vol. i. p. 457; in Morell's *Bibl. Putr.* vol. ii. and in other authors who have written upon Sects. To the end of this treatise is appended the Confession of Faith of Harmenopulus, which Nic. Comnenus (*Praenot. Mystag.* p. 144) asserts that Harmenopulus recited twice in his last illness upon the very day of his death. In the first and probably more genuine edition of 1578, Harmenopulus, in this creed, represents the Holy Spirit as proceeding from the Father alone; whereas, in the *J. G. R.* of Leunclavius, vol. i. p. 552, the words καὶ τοῦ υἱοῦ are interpolated.

(See, in addition to the authorities cited in this article, Αἰμίλιος Χέρτσογ (Herzog), Πραγματεία περὶ τοῦ Προχείρου ἢ τῆς Ἑξαβίβλου Κωνσταντίνου τοῦ Ἀρμενοπούλου· Ἐν Μονάχῳ, 8vo. 1837.) [J. T. G.]

HARMO'DIUS (Ἁρμόδιος), of Lepreon, a Greek writer, whose time is unknown. His work, περὶ τῶν ἐν Φιγαλεῦσι νομίμων, is repeatedly quoted by Athenaeus. (iv. p. 148, f., x. p. 442, b., xi. p. 465, e., p. 497, c.; Vossius, *de Hist. Graec.* p. 445, ed. Westermann; comp. HERODICUS.) [P. S.]

HARMO'DIUS and ARISTOGEI'TON (Ἁρμόδιος, Ἀριστογείτων), Athenians, of the blood of the GEPHYRAEI, were the murderers of Hipparchus, brother of the tyrant Hippias, in B. C. 514. The following is the account we have received from the best authorities of the circumstances which induced the crime. Aristogeiton, a citizen of the middle class, was strongly attached to the young and beautiful Harmodius, who returned his affection with equal warmth. Hipparchus endeavoured to withdraw the youth's love to himself, and, failing in this, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in some religious procession, and when she presented herself for the purpose, he caused her to be dismissed and declared unworthy of the honour. Aristogeiton had been before exasperated by the advances which Hipparchus had made to Harmodius, and this fresh insult determined the two friends to slay both Hipparchus and his brother Hippias as well. Of the motive for the conspiracy a different account is given by the author of the dialogue named "Hipparchus," which is found among the works of Plato. According to this writer, Aristo-

geiton had educated Harmodius, and was as proud of him as he was fond, while he looked with jealousy on Hipparchus, who was ambitious, it seems, of the same distinction as an attracter of the love and confidence of the young. A youth, who was beloved by Harmodius, and had been accustomed to look up to him and Aristogeiton as patterns of wisdom, became acquainted with Hipparchus, and transferred to him his affection and admiration; and this circumstance excited the anger of the two friends, and urged them to the murder. They communicated their plot to a few only, in order to lessen the chance of discovery, but they hoped that many would join them in the hour of action. The occasion they selected for their enterprise was the festival of the great Panathenaea and the day of the solemn procession of armed citizens from the outer Cerameicus to the temple of Athena Polias,—the only day, in fact, on which they could appear in arms without exciting suspicion. When the appointed time arrived, the two chief conspirators observed one of their accomplices in conversation with Hippias, who was standing in the Cerameicus and arranging the order of the procession. Believing, therefore, that they were betrayed, and wishing to wreak their vengeance before they were apprehended, they rushed back into the city with their daggers hid in the myrtle-boughs which they were to have borne in the procession, and slew Hipparchus near the Leocorium. Harmodius was immediately cut down by the guards. Aristogeiton at first escaped, but was afterwards taken, and, according to the testimony of Polyaenus, Justin, and Seneca, which is confirmed by the language of Thucydides, was put to the torture. He named as his accomplices the principal friends of Hippias, who were executed accordingly, and being then asked if he had any more names of conspirators to give, he answered that there was no one besides, whose death he desired, except the tyrant. According to another account, he pretended, while under the torture, that he had some communication to make to Hippias, and when the latter approached him, he seized one of his ears with his teeth, and bit it off. (Herod. v. 55, 56, vi. 109, 123; Thuc. i. 20, vi. 54—57; Pseudo-Plat. *Hipparch.* p. 229; Plat. *Symp.* p. 182; Arist. *Polit.* v. 10, ed. Bekk., *Rhet.* ii. 24. § 5; Schol. ad Arist. *Ach.* 942; Aelian, *V. H.* xi. 8; Perizon. *ad loc.*; Polyaen. i. 22; Justin. ii. 9; Seneca, *de Ira*, ii. 23; Diog. Laërt. ix. 26). [LEAENA.]

Four years after this Hippias was expelled, and thenceforth the policy and spirit of party combined with popular feeling to attach to Harmodius and Aristogeiton among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs,—names often abused indeed, but seldom more grossly than in the present case. Their deed of murderous vengeance formed a favourite subject of drinking-songs, of which the most famous and popular is preserved in full by Athenaeus. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, of which even the law of Leptines (B. C. 355) did not propose to deprive them. (Aesch. *c. Timarch.* §§ 132, 140; Athen. xv. p. 695; Aristoph. *Ach.* 942, 1058, *Lysistr.* 632, *Vesp.* 1225, *Eq.* 783; Aristot. *Rhet.* ii. 23. § 8; Suid. *s. vv.* Ἀγοράσω, Ἐν μύρτου κλάδῳ, Πάροινος, Φορήσω; Dem. *c. Lept.* pp. 462, 466.) Their tombs are mentioned by Pausanias (i. 29) as situated on the road from the city to the Academy. Their statues, made of bronze by Antenor, were set up in the Agora in the inner Cerameicus, near the temple of Ares, in B. C. 509, the year after the expulsion of Hippias; and this, according to Aristotle and Pliny, was the first instance of such an honour publicly conferred at Athens, Conon being the next, as Demosthenes tells us, who had a bronze statue raised to him. When Xerxes took the city, he carried these statues away, and new ones, the work of CRITIAS, were erected in B. C. 477. The original statues were afterwards sent back to the Athenians from Susa, according to Pausanias by Antiochus, according to Valerius Maximus by Seleucus, but, as we may believe, on the testimony of Arrian and Pliny, by Alexander the Great. We learn, finally, from Diodorus, that when the Athenians were anxious to pay the highest honours in their power to Antigonus and Demetrius Poliorcetes, in B. C. 307, they placed their statues near those of Harmodius and Aristogeiton. (Paus. i. 8; Aristot. *Rhet.* i. 9. § 38; Dem. *c. Lept.* p. 478; Plin. *H. N.* xxxiv. 4, 8; Val. Max. ii. 10. Ext. 1; Arr. *Anab.* iii. 16, vii. 19; Diod. xx. 46.) [E. E.]

HARMO'NIA (Ἁρμονία), a daughter of Ares and Aphrodite, or, according to others, of Zeus and Electra, the daughter of Atlas, in Samothrace. When Athena assigned to Cadmus the government of Thebes, Zeus gave him Harmonia for his wife, and all the gods of Olympus were present at the marriage. Cadmus on that day made her a present of a peplus and a necklace, which he had received either from Hephaestus or from Europa. (Apollod. iii. 4. § 2.) Other traditions stated that Harmonia received this necklace (ὅρμος) from some of the gods, either from Aphrodite or Athena. (Diod. iv. 48, v. 49; Pind. *Pyth.* iii. 167; Stat. *Theb.* ii. 266; comp. Hes. *Theog.* 934; Hom. *Hymn. in Apoll.* 195.) Those who described Harmonia as a Samothracian related that Cadmus, on his voyage to Samothrace, after being initiated in the mysteries, perceived Harmonia, and carried her off with the assistance of Athena. When Cadmus was obliged to quit Thebes, Harmonia accompanied him. When they came to the Encheleans, they assisted them in their war against the Illyrians, and conquered the enemy. Cadmus then became king of the Illyrians, but afterwards he and Harmonia were metamorphosed into dragons and transferred to Elysium; or, according to others, they were carried thither in a chariot drawn by dragons. (Apollod. iii. 5. § 4; Eurip. *Bacch.* 1233; Ov. *Met.* iv. 562, &c.) Harmonia is renowned in ancient story chiefly on account of the fatal necklace she received on her wedding day. Polyneices, who inherited it, gave it to Eriphyle, that she might persuade her husband, Amphiaraus, to undertake the expedition against Thebes. (Apollod. iii. 6. § 2; Schol. *ad Pind. Pyth.* iii. 167.) Through Alcmaeon, the son of Eriphyle, the necklace came into the hands of Arsinoë, next into those of the sons of Phegeus, Pronous and Agenor, and lastly into those of the sons of Alcmaeon, Amphoterus and Acarnan, who dedicated it in the temple of Athena Pronoea at Delphi. (Apollod. iii. 7. §§ 5—7.) The necklace had wrought mischief to all who had been in possession of it, and it continued to do so even after it was dedicated at Delphi. Phayllus, the tyrant, stole it from the temple to gratify his mistress, the

wife of Ariston. She wore it for a time, but at last her youngest son was seized with madness, and set fire to the house, in which she perished with all her treasures. (Athen. vi. p. 232; Parthen. *Erot.* 25.) [L. S.]

HARMONIA, daughter of Gelon, the son of Hieron II., king of Syracuse. She was married to a Syracusan named Themistus, who, after the death of Hieronymus (B. C. 215) was elected one of the captains-general of the republic; but these being soon overthrown by a fresh revolution, in which Themistus perished, a decree was passed condemning to death all surviving members of the family of Hieron; and, in pursuance of this barbarous resolution, Harmonia was immediately put to death, together with Demarata and Heraclea, the daughters of Hieron. (Liv. xxiv. 24, 25; Val. Max. iii. 2. ext. § 9.) [E. H. B.]

HA'RPAGUS (Ἅρπαγος). 1. A noble Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under CYRUS. He became one of the generals of Cyrus, and suggested the stratagem of opposing camels to the Lydian cavalry. (Herod. i. 80.) He succeeded MAZARES in the work of reducing the Greek cities of Asia Minor; and he employed against them the ancient oriental mode of attack, which seems to have been new to the Greeks, of casting up a mound against the city. He first attacked Phocaea, demanding of its inhabitants the demolition of only one bulwark, and the dedication of a single house, in token of submission. The Phocaeans demanded a day to deliberate; and Harpagus, perceiving their design, drew off his army. Meanwhile, the Phocaeans took to their ships in a body, with all their movable property, and left the city, which Harpagus garrisoned. Before, however, the Phocaeans quitted the Aegean, on their voyage to Corsica, they returned to their city, and massacred the Persian garrison. The Teians were next assaulted; and they too, as soon as Harpagus had raised his mound high enough to master their wall, deserted their city. The other Ionian cities were reduced after a brave struggle; but none of their inhabitants proceeded to the same extremity as those of Phocaea and Teos: they stayed at home under the Persian yoke. After the conquest of the cities on the continent, the Ionians of the islands submitted to Cyrus of their own accord. The subjugated Ionians and Aeolians contributed to swell the army of Harpagus, who now proceeded against the Carians, the Caunians, and the Lycians, and the Dorian cities on the coast of Caria. Of the Carians, the strong city of Pedasus alone offered any resistance. The Lacedaemonian colony of Cnidos had commenced preparations for defence while Harpagus was still engaged in Ionia, by digging through the isthmus which joined their territory to the mainland; but they had desisted at the command of a Delphic oracle, which told them that, if it had been the will of Zeus, their isthmus would have been an island by nature. They quietly surrendered to Harpagus.

The Lycians showed far more spirit. The people of Xanthus gave battle to Harpagus before their city; and when they had been defeated by his superior numbers, and were beaten back into the city, they collected all their property, with their wives, children, and servants, into the citadel, which they then burnt, while they themselves sallied out, and fell fighting to a man. The battle-scene represented upon one of the sides of a sarcophagus in ancient Xanthus, which was discovered by Mr. Fellows, and is now deposited in the British Museum, is supposed to represent the taking of Xanthus by Harpagus, whose name is also said to occur in an inscription in the Lycian language. (Fellows, *Lycia*, p. 276, 1841.) We hear nothing more of Harpagus after the conquest of Asia Minor. (Herod. i. 162—177.) Diodorus (ix. 35; Excerpt. Vat. pp. 27—29) relates a story about the answer of Harpagus to an embassy of the Asiatic Greeks to Cyrus, which is identical in substance (though the parable is different) with the story which Herodotus tells of the reply of Cyrus to the same embassy. (i. 141; CYRUS, p. 921, b.)

2. A Persian general, under Dareius I., took Histiaeus prisoner. (Herod. i. 28—30; HISTIAEUS.) [P. S.]

HA'RPALUS (Ἅρπαλος). 1. A Macedonian, son of Machatas, who belonged to the family of the princes of Elymiotis, and nephew of Philip, king of Macedon, the latter having married Phila, a sister of Machatas. Notwithstanding this connection, the house of the Elymiot princes seems to have been always unfavourably disposed towards Philip, who had in fact deprived them of their hereditary dominions; and though we find Harpalus residing at the court of the Macedonian king, and even on one occasion employed by him on a mission of some importance, it appears that he did not enjoy much of his confidence. (Dem. *c. Aristocr.* p. 669; Plut. *Apophth.* p. 681, ed. Reiske.) It is perhaps to this cause that we are to attribute his close attachment to Alexander, and his participation in the intrigues for the marriage of that prince with the daughter of Pixodarus, a scheme which gave so much offence to Philip, that all those who were thought to have taken part in it were banished from Macedonia, Harpalus among the rest. But this temporary disgrace was productive, both to him and his companions in exile, of the greatest subsequent advantages, for immediately on the death of Philip, Alexander not only recalled those who had suffered on his account, but promoted them to important and confidential offices. Harpalus, being unfitted by his constitution of body for services in war, was appointed to the superintendence of the treasury, and in this capacity accompanied Alexander to Asia. But he proved unfaithful to his trust, and shortly before the battle of Issus was induced (probably by the consciousness of peculation and the fear of punishment) to take to flight. He made his escape to Greece, and was lingering at Megara, when he received letters from Alexander intreating his return, and promising entire forgiveness for the past. He, in consequence, rejoined the king at Tyre on his return from Egypt (B. C. 331), and not only obtained the promised pardon, but was reinstated in his former important situation. (Plut. *Alex.* 10; Arrian, *Anab.* iii. 6.) When Alexander, after the conquest of Persia and Media, determined to push on into the interior of Asia, in pursuit of Dareius, he left Harpalus at Ecbatana, with 6000 Macedonian troops, in charge of the royal treasures. From thence he appears to have removed to Babylon, and to have held the important satrapy of that province as well as the administration of the treasury. (Arrian, *Anab.* iii. 19. § 13; Plut. *Alex.* 35; Diod. xvii. 108.) It was here that, during the absence of Alexander

in India, he gave himself up to the most extravagant luxury and profusion, squandering the treasures entrusted to him, at the same time that he alienated the people subject to his rule, by his lustful excesses and extortions. Not content with compelling the native women to minister to his pleasures, he sent to Athens for a celebrated courtesan named Pythionice, whom he received with the most extravagant honours, and to whom, after her death, he erected two costly monuments, one at Babylon, the other at Athens, where it is mentioned by Pausanias as one of the most splendid in all Greece. (Paus. i. 37. § 5.) Pythionice was succeeded by Glycera, to whom he compelled all those subject to his authority to pay honours that were usually reserved for a queen. The indignation of Greeks, as well as barbarians, was now loud against Harpalus: among others, Theopompus the historian wrote a letter of complaint to Alexander, some extracts from which are still preserved. (Athen. xiii. pp. 586, 594, 596; Diod. xvii. 108.) Harpalus had probably thought that Alexander would never return from the remote regions of the East into which he had penetrated; but when he at length learnt that the king was on his march back to Susa, and had visited with unsparing rigour those of his officers who had been guilty of any excesses during his absence, he at once saw that his only resource was in flight Collecting together all the treasures which he could, amounting to a sum of 5000 talents, and assembling a body of 6000 mercenaries, he hastened to the coast of Asia, and from thence crossed over to Attica. He had previously sent to Athens a magnificent present of corn, in return for which he had received the right of citizenship (Athen. xiii. pp. 586, 596); and he probably reckoned on a favourable reception in that city; but the Athenians refused to allow him to land, and he, in consequence, repaired to Taenarus, where he left his mercenaries, and himself returned to Athens. Being now admitted within the city, he employed the treasures that he had brought with him in the most unsparing manner, in order to gain over the orators and public men at Athens, and induce the people to undertake the support of his cause against Alexander and his vicegerent, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son-in-law of Phocion, and even, as is well known. Demosthenes himself. Into the various questions connected with the conduct of these statesmen, and especially the last (see DEMOSTHENES, and Thirlwall's *Greece*, vol. vii. pp. 153—161), it is impossible here to enter: but it should be mentioned that, after the death of Harpalus, one of his slaves, who had acted as his steward in the administration of his treasures, having fallen into the power of Philoxenus, the Macedonian governor of Caria, gave a list of all those persons at Athens who had received any sums of money from Harpalus, and in this list the name of Demosthenes did not appear. (Paus. ii. 33. § 4.) But to whatever extent Harpalus may have succeeded in bribing individuals, he failed in his general object, for Antipater, having demanded his surrender from the Athenians, it was resolved to place him in confinement until the Macedonians should send for him. He, however, succeeded in making his escape from prison, and rejoined his troops at Taenarus, from whence he transported his mercenary force and the remainder of his treasures to Crete, with what ulterior designs we know not; but soon after his arrival in that island he was assassinated by Thimbron, one of his own officers; or, according to another account, by a Macedonian named Pausanias. (Diod. xvii. 108; Paus. ii. 33. § 4; Arr. *ap. Phot.* p. 70 a; Plut. *Dem.* 25; *Phoc.* 21, *Vit. X. Oratt.* p. 363, 364, ed. Reiske; Curt. x. 2.) Plutarch tells us (*Alex.* 35) that Harpalus, during his residence at Babylon, endeavoured to introduce there the most valuable of the plants and shrubs, natives of Greece—perhaps the first instance on record of an attempt at exotic gardening.

2. The chief of the ambassadors sent by Perseus to Rome in B.C. 172, to answer the complaints of Eumenes, king of Pergamus. Harpalus gave great offence to the Romans by the haughty and vehement tone that he assumed, and exasperated the irritation already existing against Perseus. (Liv. xlii. 14, 15; Appian, *Maced.* 9. § 2.) [E. H. B.]

HA'RPALUS is mentioned by Censorinus (c. 18), and alluded to by Festus Avienus, as having either introduced an *octaëteris*, or altered the mode of intercalation practised in that of Cleostratus. [CLEOSTRATUS.] It is also mentioned that he introduced an *Heccaedecaëteris*, or cycle of sixteen years. But how far either was adopted is not very clear, and it would not be worth while to give a special account of one of the obscure points of the Antemetonic calendar. (Plin. *H. N.* xvi. 34. s. 32; Weidler, *Hist. Astron.*; Dodwell, *de Veteribus Cyclis*, dissert. iii. § 30—32.) [A. DE M.]

HARPALY'CE (Ἁρπαλύκη). 1. A daughter of Harpalycus, king of the Amymnaeans in Thrace. As she lost her mother in her infancy, she was brought up by her father with the milk of cows and mares, and was trained in all manly exercises. After the death of her father, whom she had once delivered from the hand of the Myrmidones, she spent her time in the forests as a robber, being so swift in running that horses were unable to overtake her. At length, however, she was caught in a snare by shepherds, who killed her. (Serv. *ad Virg. Aen.* i. 321; Hygin. *Fab.* 193.)

2. A maiden who died because her love of Iphiclus was not returned. In commemoration of her fate, a contest in songs (ᾠδῆς ἀγών) was celebrated by maidens. (Aristoxenus, *ap. Athen.* xiv. p. 619.)

For a third personage of this name, see CLYMENUS, No. 2. [L. S.]

HARPINNA (Ἅρπιννα), a daughter of Asopus, from whom the town of Harpina or Harpinna in Elis was believed to have derived its name. (Paus. vi. 21. § 6.) She became by Ares the mother of Oenomaus. (v. 22. § 5.) [L. S.]

HA'RPOCRAS (Ἁρπόκρας), an iatralipta, who attended the younger Pliny, with great care and assiduity, about the beginning of the second century after Christ. He was originally a slave, was afterwards manumitted, and lastly, at the especial request of Pliny, presented by the emperor Trajan with the freedom of the cities of Rome and Alexandria. (Plin. *Ep.* x. 5, 6.) He is not the same person whose prescriptions are several times quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Gen.* vol. xiii. pp. 729, 838, 841, 978), and who must have lived about a hundred years earlier. [W. A. G.]

HARPOCRATES. [HORUS.]

HARPOCRA'TION (Ἁρποκρατίων). 1. Of Argos, a Platonic philosopher and a friend of J. Caesar. He wrote a Commentary on Plato in

twenty-four, and a Lexicon to Plato in two books. (Suidas.) He seems to be the same as the Harpocration who is mentioned by Athenaeus (xiv. p. 648) along with Chrysippus, and by Stobaeus (*Eclog. Phys.* i. 2. pp. 896, 912. ed. Heeren.)

2. Of Mendes, is mentioned by Athenaeus (xiv. p. 648) as the author of a work on cakes (Περὶ Πλακούντων), but is otherwise unknown. Who the Harpocration is who is mentioned by the Venetian scholiast on the Iliad (i. 453), as the teacher of Dion, is unknown. [L. S.]

HARPOCRA'TION, AE'LIUS, a rhetorician who, according to Suidas, wrote a variety of rhetorical and philosophical works; such as, Περὶ τῶν δοκούντων τοῖς ῥήτορσιν ἠγνοεῖσθαι, Ὑποθέσεις λόγων Ὑπερίδου, Περὶ τέχνης ῥητορικῆς, Περὶ ἰδεῶν, &c., of which not a trace has come down to us. Another Harpocration, with the praenomen Caius, who is likewise mentioned only by Suidas, wrote works of a similar character, as Περὶ τῶν Ὑπερίδου καὶ Λυσίου λόγων, Περὶ τῶν Ἀντιφῶντος σχημάτων, and others. Hence it is inferred that Suidas is here guilty of some mistake, and that Aelius and Caius Harpocration are perhaps one and the same person, whose full name was C. Aelius Harpocration. (Kiessling, *Quaest. Attic. Specim.* p. 26.) [L. S.]

HARPOCRA'TION, VALE'RIUS, the author of a Greek dictionary to the works of the ten Attic orators, which is entitled Περὶ τῶν λέξεων τῶν δέκα ῥητόρων, or Λεξικὸν τῶν δέκα ῥητόρων, and is still extant. It contains not only explanations of legal and political terms, but also accounts of persons and things mentioned in the orations of the Attic orators. The work is to us of the highest importance, as it contains a vast deal of information on the public and civil law of Athens, and on antiquarian, historical, and literary subjects, of which we should be in ignorance but for this dictionary of Harpocration, for most of the works from which the author compiled are lost, and appear to have perished at an early time. Hence Suidas, the author of the Etymologicum Magnum, and other late grammarians, derived their information on many points from Harpocration. All we know about his personal history is contained in a line or two in Suidas, who calls him a rhetorician of Alexandria, and, besides the above-mentioned dictionary, attributes to him an ἀνθηρῶν συναγωγή, which is lost. We are thus left in the dark as to the time in which our rhetorician lived. Some believe that he is the same person as the Harpocration who, according to Julius Capitolinus (*Verus*, 2), instructed the emperor L. Verus in Greek; so that he would have lived in the latter half of the second century after Christ. Maussac (*Dissert. Crit.* p. 378, in Blancard's edition of Harpocration) points out passages from which it would appear that Harpocration must have been acquainted with the Deipnosophists of Athenaeus, and that consequently he must have lived after the time of Athenaeus. Others, again, look upon him as identical with the Harpocration whom Libanius (*Epist.* 367) calls a good poet and a still better teacher; whence it would follow that he lived about A. D. 354. Others, lastly, identify him with the physician Harpocration: but all is mere conjecture, and it is impossible to arrive at any positive conviction. The text of Harpocration's dictionary was first printed, with the Scholia of Ulpian on the Philippics of Demosthenes, in the Aldine edition (Venice, 1503, and again in 1527); but the first critical edition is that by Ph. J. Maussac (Paris, 1614, 4to.), with a commentary and a learned dissertation on Harpocration. This edition was reprinted, with some improvements and additional notes of H. Valesius, by N. Blancard, Leyden, 1683, 4to., and followed by the edition of J. Gronovius, Harderwyk, 1696, 4to. The Leipzig edition (1824, 2 vols. 8vo.) incorporates every thing that had been done by previous editors for Harpocration. The most recent edition of the text (together with the dictionary of Moeris) is that of I. Bekker, Berlin, 1833, 8vo. [L. S.]

HARPYIAE (Ἅρπυιαι), that is, "the swift robbers," are, in the Homeric poems, nothing but personified storm winds. (*Od.* xx. 66, 77.) Homer mentions only one by name, viz. Podarge, who was married to Zephyrus, and gave birth to the two horses of Achilles, Xanthus and Balius. (*Il.* xvi. 149, &c.) When a person suddenly disappeared from the earth, it was said that he had been carried off by the Harpies (*Od.* i. 241, xiv. 371); thus, they carried off the daughters of king Pandareus, and gave them as servants to the Erinnyes. (*Od.* xx. 78.) According to Hesiod (*Theog.* 267, &c.), the Harpies were the daughters of Thaumas by the Oceanid Electra, fair-locked and winged maidens, who surpassed winds and birds in the rapidity of their flight. Their names in Hesiod are Aëllo and Ocypete. (Comp. Apollod. i. 2. § 6.) But even as early as the time of Aeschylus (*Eum.* 50), they are described as ugly creatures with wings, and later writers carry their notions of the Harpies so far as to represent them as most disgusting monsters. They were sent by the gods as a punishment to harass the blind Phineus, and whenever a meal was placed before him, they darted down from the air and carried it off; later writers add, that they either devoured the food themselves, or that they dirtied it by dropping upon it some stinking substance, so as to render it unfit to be eaten. They are further described in these later accounts as birds with the heads of maidens, with long claws on their hands, and with faces pale with hunger. (Virg. *Aen.* iii. 216, &c.; Tzetz. *ad Lycoph.* 653; Ov. *Met.* vii. 4, *Fast.* vi. 132; Hygin. *Fab.* 14.) The traditions about their parentage likewise differ in the different traditions, for some called them the daughters of Pontus (or Poseidon) and Terra (Serv. *ad Aen.* iii. 241), of Typhon (Val. Flacc. iv. 428, 516), or even of Phineus. (Tzetz. *ad Lycoph.* 166, *Chil.* i. 220; Palaephat. 23. 3). Their number is either two, as in Hesiod and Apollodorus, or three; but their names are not the same in all writers, and, besides those already mentioned, we find Aëllopos, Nicothoë, Ocythoë, Ocypode, Celaeno, Acholoë. (Apollod. i. 9, 21; Serv. *ad Aen.* iii. 209; Hygin. *Fab.* Praef. p. 15, *Fab.* 14.) Their place of abode is either the islands called Strophades (Virg. *Aen.* iii. 210), a place at the entrance of Orcus (vi. 289), or a cave in Crete. (Apollon. Rhod. ii. 298.) The most celebrated story in which the Harpies play a part is that of Phineus, at whose residence the Argonauts arrived while he was plagued by the monsters. He promised to instruct them respecting the course they had to take, if they would deliver him from the Harpies. When the food for Phineus was laid out on a table, the Harpies immediately came, and were attacked by the Boreades, Zetes and Calais, who were among the Argonauts, and provided with wings. According to an ancient oracle, the

Harpies were to perish by the hands of the Boreades, but the latter were to die if they could not overtake the Harpies. The latter fled, but one fell into the river Tigris, which was hence called Harpys, and the other reached the Echinades, and as she never returned, the islands were called Strophades. But being worn out with fatigue, she fell down simultaneously with her pursuer; and, as they promised no further to molest Phineus, the two Harpies were not deprived of their lives. (Apollod. i. 9. § 21.) According to others, the Boreades were on the point of killing the Harpies, when Iris or Hermes appeared, and commanded the conquerors to set them free, or both the Harpies as well as the Boreades died. (Schol. *ad Apollon. Rhod.* i. 286, 297; Tzetz. *Chil.* i. 217.) In the famous Harpy monument recently brought from Lycia to this country, the Harpies are represented in the act of carrying off the daughters of Pandareus. (Th. Panofka, in the *Archaeol. Zeitung* for 1843, No. 4; E. Braun, in the *Rhein. Mus.* Neue Folge, vol. iii. p. 481, &c., who conceives that these rapacious birds with human heads are symbolical representations of death carrying off everything.) [L. S.]

HASDRUBAL (Ἀσδρούβας). According to Gesenius (*d. Phoen. Mon.* pp. 401, 407) this name is more correctly written *Asdrubal*, without the aspiration, which has been adopted from a mistaken analogy with Hannibal, Hamilcar, &c. (See Drakenborch, ad Liv. xxi. 1.) The same writer explains it as signifying *cujus auxilium est Baal.* 1. A Carthaginian general, son of Mago, is represented by Justin as being, together with his father and his brother, Hamilcar, one of the chief founders of the military power and dominion of Carthage. According to that writer he was eleven times invested with the chief magistracy, which he calls dictatorship (*dictatura*, by which it is probable that he means the chief military command, rather than the office of suffete), and four times obtained the honours of a triumph, an institution which is not mentioned on any other occasion as existing at Carthage. But the only wars in which Justin speaks of him as engaged, are one against the Africans, which appears to have been on the whole unsuccessful, and one in Sardinia, in which Hasdrubal himself perished. (Just. xix. 1.) He left three sons, Hannibal, Hasdrubal, and Sappho, who are said to have followed up their father's career of conquest, and to have held, together with their cousins, the three sons of Hamilcar, the chief direction of all affairs at Carthage; but their particular actions are not specified. (Id. xix. 2). The chronology of this part of the Carthaginian history, as related by Justin, is extremely uncertain.

2. A son of the preceding, of whom nothing more is known. (Just. *l. c.*)

3. One of the commanders of the great Carthaginian army which was defeated by Timoleon at the river Crimissus, in B. C. 339. [TIMOLEON]. Plutarch, the only author who mentions the names of the Carthaginian generals, on this occasion (*Timol.* 25) does not tell us what became of them.

4. A Carthaginian general in the first Punic war, called by Polybius son of Hanno. He is first mentioned as one of the two generals appointed to take the field against Regulus in B. C. 256, and who, by their injudicious management, brought Carthage to the brink of ruin. (Polyb. i. 30—31.) Though the virtual command of the army was soon after transferred to Xanthippus, it does not appear that the generals were ever deposed; and after the final defeat of Regulus, Hasdrubal was immediately despatched to Sicily, with a large army, and not less than 140 elephants. (Id. 38.) The terror with which these animals at this time inspired the Romans rendered them unwilling to encounter Hasdrubal in the field, and thus gave him the command of the open country, notwithstanding which he appears to have wasted his time in unaccountable inactivity; and during a period of two years to have effected nothing beyond a few unimportant skirmishes. At length, in the beginning of B. C. 250, he was aroused to exertion, and advanced to attack the Roman consul, L. Caecilius Metellus, under the walls of Panormus. But Metellus, by his skilful dispositions, not only repulsed his attack, but totally defeated his army; and, what was of the greatest consequence, killed or took captive all his elephants. This defeat had more than almost any other a decisive influence on the fate of the war, as from this time the Roman superiority by land was almost undisputed. Hasdrubal escaped from the action to Lilybaeum, but was put to death on his return to Carthage. (Polyb. i. 39, 40; Diod. *Exc. Hoesch.* xxiii. 14, p. 506; Zonar. viii. 14; Oros. iv. 9.)

5. A Carthaginian, son-in-law of the great Hamilcar Barca. He appears to have early taken part in public affairs, and distinguished himself while yet a young man as one of the most influential leaders of the democratic party at Carthage during the interval between the first and second Punic wars. Community of interests led to a close connection between him and Hamilcar Barca, whose daughter he had married, and whom he accompanied into Spain in 238 B. C. From thence he was sent back to Africa to take the command in a war against the Numidian tribes, whom he completely defeated and reduced to submission. (Diod. *Exc. Hoesch.* xxv. 2. p. 510). At what time he returned to Spain we know not, but we find him there in B. C. 229, when, after the death of Hamilcar, he hastened to collect together his scattered forces, and was soon after nominated by the government of Carthage to succeed him as commander-in-chief. Hasdrubal does not appear to have been distinguished so much by his talents for war, as by his political management and dexterity, and especially his conciliating manners: and these qualities, as they had first gained him popularity at home, were now also of the utmost service in conciliating the minds of the Spaniards, and gaining them over to the Carthaginian alliance. Still more to increase this disposition, he married the daughter of one of the Spanish chieftains. (Diod. *l. c* p. 511.) At the same time, by the foundation of the city of New Carthage, in a situation admirably chosen, on account of its excellent port and easy communication with Africa, as well as from its proximity to the silver mines of Spain, he contributed greatly to the consolidation of the Carthaginian empire in that country. Meanwhile he carried on warlike operations against the more distant and hostile tribes; and these enterprizes, the conduct of which he entrusted to the young Hannibal, are said to have been almost uniformly successful. By these means he had already extended the dominion of Carthage over a great part of the peninsula, when he was assassinated by a slave, whose master he had put to death (B. C. 221). He had held the

command in Spain for a period of between eight and nine years. (Polyb. ii. 1, 13, 36; Diod. *Exc. Hoesch.* xxv. 3, p. 511; Appian, *Hisp.* 4—8; Liv. xxi. 2; Zonar. viii. 19.)

According to Fabius (ap. Polyb. iii. 8), Hasdrubal had been so elated by the successes he had obtained in Spain, that he repaired to Carthage, with the design of overthrowing the constitution of his country, and establishing himself in the possession of unlimited power; but failing in this object, he returned to Spain, and thenceforth governed that country with uncontrolled and arbitrary authority. Notwithstanding the censure of Polybius, there is certainly nothing in itself improbable in this statement: the position of Hasdrubal in Spain, like that of his predecessor and successor, was in great measure independent of the government at home, a fact sufficiently proved by the remarkable circumstance that the celebrated treaty which fixed the Iberus as the boundary of the two nations was concluded by the Romans, not with the Carthaginian government, but with Hasdrubal alone. (Polyb. ii. 13, iii. 27, 29; Liv. xxi. 2, 18, 19.) A splendid palace which he erected at New Carthage was also pointed out as an additional proof of his assumption of sovereign power. (Polyb. x. 10. § 9.)

6. Son of the great Hamilcar Barca, and brother of the still more famous Hannibal. He is mentioned as being present in the battle in which his father lost his life, and from which he escaped, together with his brother Hannibal, to the city of Acra Leuce. (Diod. *Exc. Hoesch.* xxv. 2.) This is the only notice we find of him previous to the departure of Hannibal for Italy; but it is evident that he must not only have been trained up in war, but must have already given proofs of his ability, which led his brother to confide to him the important command of the army in Spain, when he himself set out on his daring march to Italy, B. C. 218. The troops left under his command amounted to less than 13,000 foot and 2500 horse, principally Africans (Polyb. iii. 33); but he doubtless greatly increased this number by levies among the Spaniards themselves. With a part of this force he advanced to support Hanno, who had been left in charge of the province between the Iberus and the Pyrenees, against Cn. Scipio; but that general was defeated, and his army destroyed before he could arrive, and he was obliged to content himself with cutting off a body of the Roman soldiers who were attached to the fleet. (Polyb. iii. 76; Liv. xxi. 61.) The next spring (B. C. 217) he advanced from New Carthage, where he had wintered, with the intention of dispossessing Cn. Scipio of the province north of the Iberus; but the loss of his fleet, which was almost destroyed by that of the Romans, appears to have paralysed his movements, and he did not even cross the Iberus. Before the end of the season, P. Scipio joined his brother with large reinforcements from Rome, and they now assumed the offensive, and crossed the Iberus, without Bostar, who had been despatched by Hasdrubal to oppose them, venturing to meet them in the field. No decisive action took place before the winter; but Bostar, by suffering the Spanish hostages to fall into the hands of the Romans [BOSTAR No. 3], gave a shock to the Carthaginian influence throughout Spain which it hardly recovered. (Polyb. iii. 95—99; Liv. xxii. 19—22.) The campaign of the next year, 216, which was marked in Italy by the great victory of Cannae, was signalised by no decisive results in Spain, Hasdrubal having apparently confined himself to defensive operations, or to enterprises against the Spanish tribes. But when the news of the battle of Cannae reached Carthage, orders were immediately sent to Hasdrubal to march at once into Italy, in order to support and co-operate with the victorious Hannibal, and Himilco was sent with a fresh army to supply his place in Spain. But the execution of this plan was frustrated by the total defeat of Hasdrubal in a battle with the two Scipios near the passage of the Iberus; and this disaster was followed by the defection of many of the native tribes. (Liv. xxiii. 26—29, 32; Zonar. ix. 3.) The Carthaginians now sent to his relief his brother Mago, with a force of 12,000 foot, 1500 horse, and 20 elephants, which had been previously destined for the assistance of Hannibal in Italy; and we henceforward find the two brothers co-operating in the war in Spain. But our knowledge of their proceedings is very imperfect: the Roman accounts are full of the most palpable and absurd exaggerations; and it is utterly impossible to form any thing like a clear conception of the military operations of either side. Hence a very brief notice of the leading events of the war is all that can be here attempted. It may be observed, however, that the operations of the generals on both sides must naturally have been determined in great measure by the fluctuating policy of the different Spanish tribes, concerning which we have scarcely any information; and this circumstance may sometimes serve to explain changes of fortune which would otherwise appear wholly unaccountable.

In the year 215 we find Hasdrubal and Mago employed with their united forces in the siege of Illiturgi, when the two Scipios came up to the relief of the city, totally defeated them, and took their camp. But this disaster did not prevent them from soon after forming the siege of Indibilis, where, it is said, they again experienced the like ill fortune. (Liv. xxiii. 49.) The next year, 214, was marked by the arrival in Spain of a third Carthaginian general, Hasdrubal the son of Gisco, with a considerable army; but, notwithstanding this reinforcement, nothing memorable was effected. The Roman accounts indeed speak of two successive victories gained by Cn. Scipio, but followed (as usual) by no apparent results. (Liv. xxiv. 41, 42.) Of the campaign of 213 no particulars are recorded by Livy; but according to Appian (*Hisp.* 15), Hasdrubal was employed during a part of this year in Africa, having been sent for by the government at home to carry on the war against the revolted Numidians, which he brought to a successful termination, and then returned to Spain. The following year (B. C. 212) was at length marked by a decisive success on the part of the Carthaginians. The two Scipios appear to have roused themselves to make a great effort, and dividing their forces, marched to attack the separate Carthaginian armies at the same time. The result was fatal: Cn. Scipio, who was opposed to Hasdrubal, was at once paralysed by the defection of 20,000 Celtiberian mercenaries, who were gained over by the Carthaginian general: meanwhile his brother Publius had fallen in an engagement with the Numidian cavalry of Hasdrubal son of Gisco and Mago; and those two generals having hastened to join their forces with those of the son of Barca,

Cn. Scipio was surrounded by their united armies, his camp taken, and he himself slain, with the greater part of his troops. (Liv. xxv. 32—36; Appian, *Hisp.* 16.)

This victory appeared to be decisive of the fate of the war in Spain; and we do not see what now remained to prevent Hasdrubal from setting out on his march to Italy. Yet we hear of no measures tending to this result, and are unable to account for the loss of so valuable an opportunity. But the history of this part of the war has been so effectually disguised, that it is impossible to conjecture the truth. It appears that the remains of the Roman armies had been collected together by a Roman knight, named L. Marcius, who established his camp to the north of the Iberus; and was able to defend it against the attacks of the enemy; but the accounts (copied by Livy from Claudius Quadrigarius and Valerius of Antium) of his great victories over the Carthaginian armies, and his capture of their camps, are among the most glaring exaggerations with which the history of this war has been encumbered by the Roman annalists. Still more palpably absurd is the story that the Roman praetor, Claudius Nero, landing in Spain with a force of 6000 men, found Hasdrubal encamped in so disadvantageous a position, that his whole army must have fallen into the power of Claudius, had he not deluded that general by a pretended negotiation, under cover of which he drew off his forces. (Liv. xxv. 37—39, xxvi. 17; comp. Appian, *Hisp.* 17, and Zonar. ix. 5, 7; and see some judicious remarks on this part of Livy's history by a soldier and a statesman in Raleigh's *History of the World*, book 5, ch. 13, sect. 11.) All that is certain is, that when the youthful P. Scipio (the son of that Publius who had fallen in the preceding year) landed in Spain in 211, he found the whole country south of the Iberus in the undisputed possession of the Carthaginian generals. Their three armies were, however, separated in distant quarters of the peninsula, probably engaged in establishing their dominion over the native tribes: while the more settled Carthaginian province was comparatively neglected. Of this disposition Scipio ably availed himself, and by a sudden blow, made himself master of New Carthage, the heart of the enemy's dominion, and the place where their principal stores had been collected. (Polyb. x. 7—20; Liv. xxvi. 20, 41—48; Appian, *Hisp.* 19—24.)

Hasdrubal had been occupied in the siege of a small town of the Carpetanians, at the time that this blow was struck: we know nothing of the measures which either he or his colleagues adopted in consequence; but we are told that the conquest of New Carthage co-operating with the personal popularity of Scipio, caused the defection of many of the Spanish tribes from the alliance of Carthage, among others that of Indibilis and Mandonius, two of the most influential, and hitherto the most faithful of her supporters. Hasdrubal, alarmed at this increasing disaffection, determined to bring matters to the issue of a decisive battle, with the view of afterwards putting in execution his long-meditated advance to Italy. But while he was still engaged in his preparations for this purpose, and was collecting a supply of money from the rich silver mines of Andalusia, he was attacked by Scipio in his camp at Baecula, and, notwithstanding the strength of his position, was forced from it with heavy loss. The defeat, however, can hardly have been so complete as it is represented by the Roman writers, for it appears that Hasdrubal carried off his treasure and his elephants in safety, and withdrew unmolested towards the more northern provinces of Spain. Here he held a consultation with the other two generals (his brother Mago and Hasdrubal the son of Gisco), at which it was agreed that he himself should proceed to Italy, leaving his two colleagues to make head against Scipio in Spain. (Polyb. x. 34—40; Liv. xxvii. 17—20.)

Of the expedition of Hasdrubal to Italy, though it is one of the most important events of the war, we have very little real knowledge. The line of his march was necessarily different from that pursued by Hannibal, for Scipio was in undisputed possession of the province north of the Iberus, and had secured the passes of the Pyrenees on that side; hence Hasdrubal, after recruiting his army with fresh troops, levied among the northern Spaniards, crossed the Pyrenees near their western extremity, and plunged into the heart of Gaul. What were his relations with the Gallic tribes—whether the period spent by him among them was occupied in peace or war—we know not; but, before he reached the foot of the Alps, many of them had been induced to join him, and the mention among these of the Arverni shows how deep into the country he had penetrated. The chronology is also very obscure. It is certain that the battle of Baecula was fought in B. C. 209, but whether Hasdrubal crossed the Pyrenees the same year we have no evidence: he must, at all events, have spent one winter in Gaul, as it was not till the spring of 207 that he crossed the Alps, and descended into Italy. The passage of the Alps appears to have presented but trifling difficulties, compared with what his brother Hannibal had encountered eleven years before; and he arrived in Italy so much earlier than he was expected, that the Romans had no army in Cisalpine Gaul ready to oppose him. Unfortunately, instead of taking advantage of this, to push on at once into the heart of Italy, he allowed himself to be engaged in the siege of Placentia, and lost much precious time in fruitless efforts to reduce that colony. When at length he abandoned the enterprise, he continued his march upon Ariminum, having previously sent messengers to Hannibal to apprise him of his movements, and concert measures for their meeting in Umbria. But his despatches fell into the hands of the Roman consul, C. Nero, who instantly marched with a light detachment of 7000 men to join his colleague, M. Livius, in his camp at Sena, where his army was now in presence of Hasdrubal. Emboldened by this reinforcement, the two consuls proceeded to offer battle to the Carthaginian general; but Hasdrubal, perceiving their augmented forces, declined the combat, and retreated towards Ariminum. The Romans pursued him, and he found himself compelled to give them battle on the right bank of the Metaurus. It is admitted by his enemies that on this occasion Hasdrubal displayed all the qualities of a consummate general, but his forces were greatly inferior to those of the enemy, and his Gaulish auxiliaries were of little service. The gallant resistance of his Spanish and Ligurian troops is attested by the heavy loss of the Romans; but all was of no avail, and, seeing the battle irretrievably lost, he rushed into the midst of the enemy, and fell sword in hand, in a manner, says Livy, worthy

of the son of Hamilcar and the brother of Hannibal. The loss on his side had amounted, according to Polybius, to 10,000 men, while it is exaggerated by the Roman writers (who appear anxious to make the battle of the Metaurus a compensation for that of Cannae), to more than 50,000. But the amount of loss is unimportant; the battle was decisive of the fate of the war in Italy. (Polyb. xi. 1—3; Liv. xxvii. 36, 39, 43—49; Appian, *Hisp.* 28. *Annib.* 52, 53; Zonar. ix. 9; Oros. iv. 18; Eutrop. iii. 18.) The consul, C. Nero, hastened back to Apulia almost as speedily as he had come, and is said to have announced to Hannibal the defeat and death of his brother, by throwing down before his camp the severed head of Hasdrubal. (Liv. xxvii. 51.)

The merits of Hasdrubal as a general are known to us more by the general admission of his enemies, who speak of him as a worthy rival of his father and his brother, than from any judgment we can ourselves form from the imperfect and perverted accounts that have been transmitted to us. Of his personal character we know nothing: not a single anecdote, not a single individual trait, has been preserved to us by the Roman writers of the man who for so many years maintained the struggle against some of their ablest generals. We can only conjecture, from some of the events of the Spanish war, that he possessed to a great degree the same power over the minds of men that was evinced by other members of his family; and his conduct towards the subject tribes seems to have been regarded as presenting a favourable contrast to that of his namesake, the son of Gisco. (Polyb. ix. 11.)

7. A member of the senate of Carthage, who, according to Zonaras (viii. 22), took the lead in recommending the rejection of the demands of Rome, and the declaration of war, when the Roman embassy arrived at Carthage, after the fall of Saguntum, B. C. 219. He is not mentioned by any other writer.

8. An officer of high rank in the army of Hannibal. He is first mentioned as being entrusted by that general with the care of transporting his army over the Po (Polyb. iii. 66); and we afterwards find him employed in preparing the arrangements for the well-known stratagem by which Hannibal eluded the vigilance of Fabius, and effected his escape from Campania through the passes of the Apennines. (*Id.* iii. 93; Liv. xxii. 16.) He at this time held the chief direction of all military works (*ὁ ἐπὶ λειτουργιῶν τεταγμένος*); but there is little doubt that it is the same person whom we afterwards find in command of Hannibal's camp at Geronium on the occasion of his action with Minucius (Polyb. iii. 102), and who also commanded the left wing of the Carthaginian army at the battle of Cannae (B. C. 216). On that memorable day, Hasdrubal rendered the most important services. The Spanish and Gaulish horse under his command, after an obstinate combat, obtained the victory over the Roman cavalry to which they were opposed, cut to pieces the greater part of them, and dispersed the rest. As soon as he saw his victory in this quarter complete, Hasdrubal hastened to recal his troops from the pursuit, and led them to the support of the Numidian cavalry of the right wing, against whom the Roman allies had hitherto maintained their ground, but took to flight on perceiving the approach of Hasdrubal. He thereupon left it to the Numidians to pursue the enemy, and, bringing up his cavalry to the centre of the field, by a well-timed charge upon the rear of the Roman infantry, at the same time that they were engaged both in front and flank with Hannibal's African and Spanish foot, effectually decided the fortune of the day. (Polyb. iii. 115—118; Liv. xxii. 46—48.) Appian, whose account of the battle of Cannae (*Annib.* 20—24) differs very much from that of Polybius, and is far less probable, assigns the command of the left wing of the Carthaginian army to Hanno, and that of the right to Mago, and does not mention Hasdrubal at all. It is more singular, that after this time his name does not occur again either in Polybius or Livy.

9. Surnamed the Bald (Calvus), commander of the Carthaginian expedition to Sardinia in the Second Punic War, B. C. 215. The revolt of Hampsicora in Sardinia having excited in the government of Carthage hopes of recovering that important island, they placed under the command of Hasdrubal a fleet and army equal to those sent into Spain under Mago, with which he put to sea; but a storm drove his armament to the Balearic islands, where he was obliged to remain some time in order to refit. Meanwhile, affairs in Sardinia had taken an unfavourable turn, notwithstanding which, he landed his forces in the island, and uniting them with those of Hampsicora, marched straight upon Caralis, when they were met by the Roman praetor, T. Manlius. A pitched battle ensued, which ended in the total defeat of the Carthaginian army. Hasdrubal himself was made prisoner, and carried in triumph to Rome by Manlius. (Liv. xxiii. 32, 34, 40, 41; Zonar. ix. 4; Eutrop. iii. 13.)

10. Son of Gisco, one of the Carthaginian generals in Spain during the Second Punic War. He is first mentioned as arriving in that country, with a considerable army, in B. C. 214, and as co-operating with Hasdrubal and Mago, the two sons of Hamilcar, in the campaign of that year. But, notwithstanding the union of their three armies, they were able to effect nothing decisive. The outline of the events which marked the Spanish war from this year until the departure of Hasdrubal the son of Hamilcar to Italy, has been already given in the life of the latter [No. 6], and it seems unnecessary to recapitulate it, in order to point out the share which the son of Gisco took in the successes or reverses of the Carthaginian arms. From an early period of the war, dissensions arose between the three generals, which doubtless contributed not a little to the fluctuations of its success, and which appear to have risen to a still greater height after the defeat and death of the two Scipios (B. C. 212) had left them apparently undisputed masters of Spain. The particular part which the son of Gisco took in these is nowhere mentioned, but it is difficult to avoid the conjecture that they were in great part owing to his jealousy of the sons of Hamilcar; and Polybius expressly charges him (ix. 11, x. 35, 36) with alienating the minds of the Spaniards by his arrogance and rapacity, among others that of Indibilis, one of the chiefs who had been most faithfully attached to the Carthaginian cause. [INDIBILIS.]

When Hasdrubal the son of Hamilcar, after his defeat at Baecula by Scipio (B. C. 209), moved northwards across the Tagus, he was joined by his two colleagues, and, at the council of war held by them, it was agreed, that while the son of Hamilcar

should prosecute his march to Italy, the son of Gisco should confine himself to the defence of Lusitania and the western provinces of Spain, taking care to avoid a battle with Scipio. (Liv. xxvii. 20.) This accounts for his inaction during the following year. In the summer of 207 we hear of him in the extreme south, near Gades, where he was joined by Mago with the remains of his army, after his defeat by M. Silanus. [MAGO.] But though Scipio followed Mago to the south, and endeavoured to bring Hasdrubal to a battle, that general evaded his designs, and the campaign came to a close without any decisive action. The next year (206) having greatly augmented his army by fresh levies, Hasdrubal found himself at the head of a force of 70,000 foot and 4500 horse, with which he and Mago no longer hesitated to meet the enemy in the field. They were attacked by Scipio at a place called by Polybius Elinga, by Livy Silpia, situated apparently in the mining district of Baetica, and, after a long and obstinate combat, totally defeated. This battle, which seems to have been one of the most striking instances of Scipio's military genius, was decisive of the war in Spain; Hasdrubal and Mago, with the remains of their scattered army, took refuge within the walls of Gades. (Polyb. xi. 20—24; Liv. xxviii. 1—3, 12—16; Appian, *Hisp.* 24—28.) The former appears to have henceforth abandoned all hopes of prosecuting the war in Spain, and turned all his attention to Africa, where Scipio had already entered into negotiations with Syphax, the powerful king of the Massaesylians. Hasdrubal, alarmed at these overtures, hastened in person to the court of the Numidian king, where it is said he arrived at the same time with Scipio himself, and spent some days in friendly intercourse with his dreaded adversary. (Liv. xxviii. 17, 18; Appian, *Hisp.* 30.) He was, however, successful in detaching Syphax from his meditated alliance with Rome, a success said to have been owing in great part to the charms of his daughter Sophonisba, whom he gave in marriage to the Numidian prince; but this same measure had the effect of completing the alienation of Masinissa, prince of the Massylians, to whom Sophonisba had been previously promised. Hasdrubal, however, did not regard his enmity in comparison with the friendship of Syphax, whom he not long after instigated to invade the territories of Masinissa, and expel that prince from the whole of his hereditary dominions. (Liv. xxix. 23, 31; Appian, *Pun.* 10—12; Zonar. ix. 11, 12.)

Such was the state of affairs when Scipio landed in Africa, in B. C. 204. Hasdrubal, who was at this time regarded as one of the chief citizens in his native state, was immediately placed at the head of the Carthaginian land forces, and succeeded in levying an army of 30,000 foot and 3000 horse, which was quickly joined by Syphax with a force of 50,000 foot and 10,000 horse. The approach of these two powerful armies compelled Scipio to raise the siege of Utica, and establish his camp in a strong position on a projecting headland, while Hasdrubal and Syphax formed two separate camps to watch and, as it were, blockade him throughout the winter. The Numidian king, however, allowed himself to be engaged in negotiations with Scipio, during the course of which the Roman general was led to form the dreadful project of burning both the hostile camps. With the assistance of Masinissa, he was enabled fully to accomplish this horrible scheme: the camp of Hasdrubal and that of Syphax were set on fire at the same time, while they were surrounded by the enemy's troops: thousands of their men perished in the flames, the rest fell by the sword of the enemy in the darkness and confusion: out of 90,000 men, it is said that a few fugitives alone escaped, to tell the tale of this fearful massacre. Among these, however, was Hasdrubal himself, who hastened from the scene of the disaster to Carthage, where he succeeded in persuading the senate once more to try the fortune of war. Syphax had also escaped, and was soon able to raise another army of Numidians, with which he again joined Hasdrubal. But their united forces were a second time overthrown by Scipio; and while Syphax fled once more into Numidia, Hasdrubal returned to Carthage, B. C. 203. (Polyb. xiv. 1—8; Liv. xxix. 35, xxx. 3—8; Appian, *Pun.* 13—23; Zonar. ix. 12.) This is the last notice of him that occurs in Polybius or Livy; according to Appian, on the contrary, he avoided returning to Carthage, from apprehension of the popular fury, and assembled a force of mercenary and Numidian troops, with which he kept the field on his own account, having been condemned to death for his ill success by the Carthaginian government. Notwithstanding this, he continued to concert measures, and co-operate with his successor, Hanno the son of Hamilcar; and on the arrival of Hannibal from Italy his sentence was reversed, and the troops he had collected placed under the command of that general. But the popular feeling against him had not subsided: he was compelled to conceal himself within the city, and, on some occasion of a sudden outbreak of party violence, he was pursued by his enemies, and with difficulty escaped to the tomb of his family, where he put an end to his life by poison. His head was cut off and paraded in triumph by the populace through the city. (Appian, *Pun.* 24, 29, 30, 36, 38; Zonar. ix. 12, 13.)

11. A Hasdrubal, who must be distinct from the preceding, is mentioned by Livy and Appian as commanding the Carthaginian fleet in Africa in B. C. 203. According to the Roman accounts he was guilty of a flagrant violation of the law of nations by attacking the quinquereme in which the ambassadors sent by Scipio were returning to his camp: they, however, made their escape to the land. He had previously been engaged in an attack upon the Roman squadron under Cn. Octavius, which, together with a large fleet of transports, had been wrecked on the coast near Carthage. (Liv. xxx. 24, 25; Appian, *Pun.* 34.) It is probable that he is the same who had been sent to Italy, at an earlier period of the same year, to urge the return of Hannibal to Africa. (Id. *Annib.* 58.)

12. Surnamed the Kid (*Haedus*, Liv. xxx. 42, Ἔριφος, Appian, *Pun.* 34), was one of the leaders of the party at Carthage favourable to peace towards the end of the Second Punic War. Hence when the envoys sent by Scipio were in danger of their lives from the fury of the populace at Carthage, it was this Hasdrubal, together with Hanno, the leader of the anti-Barcine party, that interposed to protect them, and sent them away from the city under convoy of two Carthaginian triremes. (Liv. xxx. 25; Appian, *Pun.* 34.) According to Appian (*Ib.* 49), he was one of the ambassadors sent to Scipio to sue for peace after the battle of Zama (B. C. 202). Livy also mentions

him as one of the envoys (all men of the highest rank at Carthage) deputed to Rome to fix the terms of the final treaty of peace on that occasion, and attributes the success of the negotiation in great measure to his personal influence and ability. (Liv. xxx. 42). On his return to Carthage he is again mentioned as taking part against Hannibal in the discussions concerning the peace. (*Id. ib.* 44.)

13. General of the Carthaginians in their last fatal struggle with Rome, known by the name of the Third Punic War. He is first mentioned at the time of the breaking out of the war with Masinissa, which immediately preceded that with Rome, B. C. 150. Hasdrubal at this time held the office called by Appian boëtharch (βοηθάρχος), the nature of which is very uncertain; but when Masinissa, after the insult offered to his two sons, Gulussa and Micipsa, whom he had sent to Carthage as ambassadors, commenced open hostilities by the siege of Oroscopa, Hasdrubal was sent against him at the head of 25,000 foot and 400 horse, which forces were quickly increased by the accession of 6000 Numidian cavalry, who deserted from Masinissa. With this force he did not hesitate to give battle to the Numidian king: the action which ensued was fiercely contested from morning till night, without any decisive advantage on either side; negotiations were then commenced by the intervention of Scipio, who was accidentally present; but these proved abortive, and Masinissa afterwards succeeded in shutting up Hasdrubal in such a position that he was able to cut off his supplies, and finally compelled him by famine to capitulate. By the terms of the treaty, the Carthaginians were allowed to depart in safety, leaving their arms and baggage; but these conditions were shamefully violated: the Numidians attacked them on their march in this defenceless state, and cut to pieces by far the greater part of them; very few made their escape, together with Hasdrubal, to Carthage. (Appian, *Pun.* 70—73.) After this disaster, the Carthaginians, apprehensive of the danger that threatened them from Rome, sought to avert it by casting the responsibility of the late events upon individuals, and accordingly passed sentence of banishment on Hasdrubal, together with all the other leaders in the war against Masinissa. He thereupon took refuge among the neighbouring Africans, and soon collected around his standard an army of 20,000 men, with which he awaited the issue of events. The Carthaginians found, when too late, that all concessions were unavailing to conciliate their inexorable enemies; and while they prepared for a desperate resistance within the city, they hastened to recal the sentence of Hasdrubal, and appointed him to the chief command without the walls, B. C. 149. His own army gave him the complete command of the open country, and enabled him to secure abundant supplies to the city, while the Romans with difficulty drew their provisions from a few detached towns on the coast. Hovering in the neighbourhood of Carthage, without approaching close to the enemy, Hasdrubal prevented them from regularly investing the city, and, by means of his light cavalry, harassed and impeded all their movements. At length the Roman consul, Manilius, was induced to undertake an expedition against Nepheris, a stronghold in the interior, where Hasdrubal had established his head-quarters; but far from succeeding in dislodging him from thence, he was repulsed with heavy loss, and suffered severely in his retreat. (Appian, *Pun.* 74, 80, 93, 94, 97, 102—104; Liv. *Epit.* xlix.) A second attempt on the part of Manilius having proved equally unsuccessful, Hasdrubal became so elated that he aspired to the sole command, and procured the deposition of the other Hasdrubal, the grandson of Masinissa [No. 14], who had hitherto held the command within the city (*Id.* 108, 111). On the arrival of Scipio (B. C. 147) to carry on the war, which had been so much mismanaged by his predecessors, Hasdrubal advanced close to the walls of Carthage, and encamped within five stadia of the city, immediately opposite to the camp of the Roman general. But notwithstanding this proximity, he did not prevent Scipio from surprising by a night attack the quarter of the city called Megara. By way of revenging himself for this disaster, Hasdrubal, who had now withdrawn his forces within the walls of Carthage, put to death all the Roman prisoners, having previously mutilated them in the most horrible manner, and in this state exposed them on the walls to the eyes of their countrymen. By this act of wanton barbarity he alienated the minds of many of his fellow-citizens at the same time that he exasperated the enemy; and the clamour was loud against him in the senate of Carthage. But he now found himself in the uncontrolled direction of the military force within the city, a position of which he availed himself to establish a despotic authority: he put to death many of the senators who were opposed to him, and assumed the garb and manners of royalty. When Scipio had at length succeeded in completely investing the city, and famine began to make itself felt within the walls, Hasdrubal carefully reserved the supplies which from time to time were introduced, and distributed them only among his soldiers and those of the citizens on whom he mainly relied for the defence. At the same time he opened negotiations with Scipio, through the medium of Gulussa; but that general having offered him terms only for himself with his family and a few friends, he refused to purchase his personal safety by the abandonment of his country. Meanwhile the siege of Carthage was more and more closely pressed, and in the spring of 146 Hasdrubal saw himself compelled to abandon the defence of the port and other quarters of the city, and collect all his forces into the citadel called Byrsa. Against this Scipio now concentrated all his attacks; the ground was contested foot by foot, but the Romans renewed their assaults without ceasing, both by night and day, and gradually advanced by burning and demolishing the houses along all the streets which led to the citadel. At length the mass of the inhabitants submitted to Scipio, and were received as prisoners; the Roman deserters alone, with a few others who despaired of pardon, took refuge in the sacred precincts of the temple of Aesculapius, and still held out with the fury of desperation. Hasdrubal at first fled thither with his wife and children; but afterwards made his escape secretly to Scipio, who spared his life. It is said that his wife, after upbraiding him with his weakness, threw herself and her children into the flames of the burning temple. Scipio carried him prisoner to Rome, where, after adorning the triumph of his conqueror, he spent the rest of his life in an honourable captivity in some one of the provincial towns of Italy. (Appian, *Pun.* 114, 118, 120, 126—131; Polyb. *Exc.* xxxix.; Zonar. ix.

29, 30; Liv. *Epit.* li.; Oros. iv. 22, 23; Flor. ii. 14.) Polybius, from whom all our accounts of this war are directly or indirectly derived, has drawn the character of Hasdrubal in the blackest colours, and probably not without prejudice: the circumstances in which he was placed must have palliated, if not excused, many arbitrary acts; and however justly he may be reproached with cruelty, there seems strong evidence of his being a man of much greater ability than the historian is willing to allow. Nor must we forget that he refused to purchase his own personal safety so long as there remained even the slightest chance of obtaining that of his country.

14. A grandson of Masinissa by the mother's side, but apparently a Carthaginian by birth. He was appointed to the chief command within the walls of the city, when the Carthaginians, in B.C. 149, prepared for their last desperate resistance against the Roman consuls Censorinus and Manilius. How far we are to ascribe to his authority or directions the energetic measures adopted for the defence of the city, or the successful resistance opposed for more than a year to the Roman arms, we know not, as his name is not again mentioned by Appian until after the defeat of Calpurnius Piso at Hippo in the following year, B.C. 148. This success following the repeated repulses of Manilius in his attacks on Nepheris, had greatly elated the Carthaginians; and in this excitement of spirits, they seem to have been easily led to believe a charge brought by his enemies against Hasdrubal of having betrayed their interests for the sake of his brother-in-law, Gulussa. The accusation was brought forward in the senate, and before Hasdrubal, astounded at the unexpected charge, could utter a word in his defence, a tumult arose, in the midst of which he was struck down, and despatched with blows from the benches of the senators used as clubs. According to Appian, his destruction was caused by the intrigues of his rival and namesake, No. 13. (Appian, *Pun.* 93, 111; Oros. iv. 22.) [E. H. B.]

HATERIA'NUS, the name of one of the early commentators on Virgil quoted in the *Virgilii Maronis Interpretes Veteres*, published from a Verona Palimpsest, by Ang. Mai, Mediolan. 1818. [W. R.]

HATE'RIUS. The name, like Adrian, Atria, &c., is frequently written Aterius, but the aspirated form is preferable. (Orelli, *Inscr.* n. 1825.)

1. HATERIUS, a jurist, contemporary with Cicero. [ATERIUS.]

2. HATERIUS was proscribed by Augustus, Antony, and Lepidus, in B.C. 43, and betrayed by one of his slaves, who received his freedom in recompence. The sons of Haterius wished to purchase their father's confiscated estate, but were outbid and insulted by his betrayer. His insolence, however, aroused the sympathy of the people, and the triumvirs reduced him to his former servile condition, and assigned him to the family of his late master. (Appian, *B. C.* iv. 29.)

3. Q. HATERIUS, a senator and rhetorician in the age of Augustus and Tiberius, and, in what year is unknown, a supplementary consul. (Tac. *Ann.* ii. 33.) In the contest of mutual distrust and dissimulation between the senate and Tiberius on his accession, A. D. 14 (Tac. *Ann.* i. 11—13), Haterius unguardedly asked the cautious emperor, "how long he meant to suffer the commonwealth to be without a head?"—an offensive question, since it obliged Tiberius to declare his intentions, and he gravely rebuked its author. (Suet. *Tib.* 29.) When the senate broke up, Haterius repaired to the palace to implore pardon. He found the emperor walking, attended by a guard. Either to escape his importunity (Suet. *Tib.* 27), or in anger at his presumption (Tac. *ib.* 13), Tiberius turned away from Haterius, who, in the energy of supplication, had cast himself at his feet. Accidentally, or in struggling to be rid of the suppliant, Tiberius himself fell to the ground, and Haterius narrowly avoided being slain by the guard. The intercession of the empress-mother, Livia, at length rescued Haterius from peril. We find him afterwards, in A. D. 16, advocating a sumptuary law, to restrain the use of gold-plate and silk garments (Tac. *ib.* ii. 33), and in 22 moving that a decree of the senate, which conferred the Tribunicia Potestas on Drusus, the emperor's son, be inscribed in letters of gold, and affixed to the walls of the curia (Tac. *ib.* iii. 57)—a useless piece of adulation, since the decree was little more than matter of course. If the systematic legacy-hunter mentioned by Seneca (*de Ben.* vi. 38) were the same Q. Haterius, it accords well with his servility as a senator.

The reputation of Haterius was, however, higher in the rhetorical schools than in the senate. His character as a declaimer is sketched by Seneca the rhetorician, who had heard him (*Excerpt. Controv. Proem.* iv. p. 422, Bipont. ed.), and by Seneca the philosopher (*Ep.* 40). Their accounts are confirmed by Tacitus (*Ann.* iv. 61), and may be thus compressed. His voice was sonorous, his lungs unwearied, his invention fertile, and his sophistical ingenuity, though it sometimes betrayed him into ludicrous blunders, was extraordinary. There was much to applaud, more to excuse or condemn, in his declamation. Augustus said that his eloquence needed a drag-chain—"Haterius noster sufflaminandus est"—it not only ran, but it ran downhill. He had so little control over his volubility, that he employed a freedman to punctuate his discourse while speaking, and the partitions and transitions of his theme were regulated by this monitor. Seneca, the philosopher (*l. c.*), censures him severely. He began impetuously, he ceased abruptly. His manner was abhorrent from common sense, good taste, and Roman usage. The evolutions of Cicero were slow and decorous; but the rapid verbiage of Haterius was suitable only to the hackneyed demagogue, and excitable crowd of a Greek agora. The elder Seneca frequently cites the declamations of Haterius (*Suas.* 2, 3, 6, 7, *Controv.* 6, 16, 17, 23, 27, 28, 29), but Tacitus says that his works were in his age nearly obsolete. (*Ann.* iv. 61.) The best specimens of the rhetoric of Haterius are,—Sen. *Suas.* 6, 7, and *Controv.* 6, *Excerpt. ex Controv.* i.; in the latter, Seneca praises the pathos of the declaimer. Haterius died at the end of A. D. 26, in the eighty-ninth year of his age. (Tac. *Ann.* iv. 61; Euseb. *Chron.* n. 2040, p. 157; Hieron. *Ep. ad Pammach. adv. error. Joan. Hierosol.*) His sons appear to have died before him. (Sen. *Excerpt. Controv. Proem.* Bip. ed. p. 422.) It is worth noting, that Haterius is accused by Seneca (*l. c.*) of archaisms, but those archaisms were words or phrases from Cicero—so brief was the meridian of Latin prose.

4. D. HATERIUS AGRIPPA, a son of the preceding. [AGRIPPA, p. 77 a.]

5. Q. HATERIUS ANTONINUS, probably a son of No. 4, was consul in A. D. 53. (Tac. *Ann.* xii. 58.) He dissipated his patrimonial estate, and in his latter years was a pensionary of Nero. (Tac. *ib.* xiii. 34.) He is thought by some to be the professional legacy-hunter mentioned by Seneca (*de Ben.* vi. 30).

6. HATERIUS RUFUS, a Roman eques, who perished in the theatre at Syracuse by the awkwardness of a gladiator, and thereby fulfilled his dream of the previous night, that the Retiarius slew him. (Val. Max. i. 7. § 8.) [W. B. D.]

HEBDOMA'GETES (Ἑβδομαγέτης), a surname of Apollo, which was derived, according to some, from the fact of sacrifices being offered to him on the seventh of every month, the seventh of some month being looked upon as the god's birthday. Others connect the name with the fact that at the festivals of Apollo, the procession was led by seven boys and seven maidens. (Aeschyl. *Sept.* 804; Herod. vi. 57; Lobeck, *Aglaoph.* p. 434.) [L. S.]

HEBE (Ἥβη), the personification of youth, is described as a daughter of Zeus and Hera (Apollod. i. 3. § 1.), and is, according to the Iliad (iv. 2), the minister of the gods, who fills their cups with nectar; she assists Hera in putting the horses to her chariot (v. 722); and she bathes and dresses her brother Ares (v. 905). According to the Odyssey (xi. 603; comp. Hes. *Theog.* 950), she was married to Heracles after his apotheosis. Later traditions, however, describe her as having become by Heracles the mother of two sons, Alexiares and Anticetus (Apollod. ii. 7. § 7), and as a divinity who had it in her power to make persons of an advanced age young again. (Ov. *Met.* ix. 400, &c.) She was worshipped at Athens, where she had an altar in the Cynosarges, near one of Heracles. (Paus. i. 19. § 3.) Under the name of the female Ganymedes (Ganymeda) or Dia, she was worshipped in a sacred grove at Sicyon and Phlius. (Paus. ii. 13. § 3; Strab. viii. p. 382.)

At Rome the goddess was worshipped under the corresponding name of Juventas, and that at a very early time, for her chapel on the Capitol existed before the temple of Jupiter was built there; and she, as well as Terminus, is said to have opposed the consecration of the temple of Jupiter. (Liv. v. 54.) Another temple of Juventas, in the Circus Maximus, was vowed by the consul M. Livius, after the defeat of Hasdrubal, in B. C. 207, and was consecrated 16 years afterwards. (Liv. xxxvi. 36; comp. xxi. 62; Dionys. iv. 15, where a temple of Juventas is mentioned as early as the reign of Servius Tullius; August. *de Civ. Dei*, iv. 23; Plin. *H. N.* xxix. 4, 14, xxxv. 36, 22.) [L. S.]

HE'CABE (Ἑκάβη), or in Latin HE'CUBA, a daughter of Dymas in Phrygia, and second wife of Priam, king of Troy. (Hom. *Il.* xvi. 716, xxii. 234; Apollod. iii. 12. § 5.) Some described her as a daughter of Cisseus, or the Phrygian river-god Sangarius and Metope. (Eurip. *Hec.* 3; Eustath. *ad Hom.* p. 1083.) According to the tragedy of Euripides, which bears her name, she was made a slave by the Greeks on their taking Troy, and was carried by them to Chersonesus; and she there saw her daughter Polyxena sacrificed. On the same day the waves of the sea washed the body of her last son Polydorus on the coast where stood the tents in which the captive women were kept. Hecabe recognised the body, and sent for Polymestor, who had murdered him, pretending that she was going to inform him of a treasure which was concealed at Ilium. When Polymestor arrived with his two sons, Hecabe murdered the children, and tore out the eyes of Polymestor. Agamemnon pardoned her for the crime, and Polymestor prophesied to her that she should be metamorphosed into a she-dog, and should leap into the sea at a place called Cynosema. (Strab. p 595; Thuc. viii. 104.) According to Ovid (*Met.* xiii. 423—575), this prophecy was fulfilled in Thrace, the inhabitants of which stoned her; but she was metamorphosed into a dog, and in this form she howled through the country for a long time. (Comp. Hygin. *Fab.* 111; Serv. *ad Virg. Aen.* iii. 6; Cic. *Tusc.* iii. 26.) According to other accounts she was given as a slave to Odysseus, and in despair she leaped into the Hellespont (Dict. Cret. v. 13), or being anxious to die, she uttered such invectives against the Greeks, that the warriors put her to death, and called the place where she was buried κυνὸς σῆμα, with reference to her impudent invectives. (Dict. Cret. v. 16.) Respecting her children by Priam, see Apollod. iii. 12. § 5: comp. PRIAMUS, HECTOR, PARIS. [L. S.]

HECAERGE (Ἑκαέργη), a daughter of Boreas, and one of the Hyperborean maidens, who were believed to have introduced the worship of Artemis in Delos. (Callim. *Hymn. in Del.* 292; Paus. i. 43. § 4, v. 7. § 4; Herod. iv. 35.) The name Hecaerge signifies hitting at a distance; and it is not improbable that the story of the Hyperborean maiden may have arisen out of an attribute of Artemis, who bore the surname of Hecaerge. (Anton. Lib. 13.) Aphrodite had the same surname at Iulis in Cos. (Anton. Lib. 1.) [L. S.]

HECAERGUS (Ἑκάεργος), a surname of Apollo, of the same meaning as Hecaerge in the case of Artemis. (Hom. *Il.* i. 147.) Here too tradition has metamorphosed the attribute of the god into a distinct being, for Servius (*ad Aen.* xi. 532, 858) speaks of one Hacaergus as a teacher and priest of Apollo and Artemis. [L. S.]

HE'CALE (Ἑκάλη), a poor old woman, who hospitably received into her house Theseus, when he had gone out for the purpose of killing the Marathonian bull. As she had vowed to offer up to Zeus a sacrifice for the safe return of the hero, and died before his return, Theseus himself ordained that the inhabitants of the Attic tetrapolis should offer a sacrifice to her and Zeus Hecalus, or Hecaleius. (Plut. *Thes.* 14; Callim. *Fragm.* 40, Bentley; Ov. *Remed. Am.* 747.) [L. S.]

HECAME'DE (Ἑκαμήδη), a maiden of Tenedos, and daughter of Arsinous. When Achilles took the island, Hecamede was given to Nestor as a slave. (Hom. *Il.* xi. 622, xiv. 6.) [L. S.]

HECATAEUS (Ἑκαταῖος), tyrant of Cardia, is first mentioned as one of the friends of Alexander the Great, and was selected by that monarch immediately after his accession (B. C. 336) to undertake the perilous duty of putting down the threatened revolt of Attalus in Asia. He crossed over to that continent with a considerable force, with which he joined the army of Parmenion; but after consulting with that general, he deemed it inexpedient to attempt his object by open force, and caused Attalus to be secretly assassinated. (Diod. xvii. 2, 5; comp. Curt. vii. 1. § 3.) As we find no mention of Hecataeus during the operations of Alexander in Asia, it must be presumed that

for some reason or another he did not accompany him in this expedition. (See, however, Curt. vii. 1. § 38.) Nor do we know any thing of the steps by which he raised himself to the sovereignty of his native city; but it appears that he must have done so long before the death of Alexander, as we are told that his fellow-citizen, Eumenes, frequently employed his influence with the king, though ineffectually, to induce him to expel Hecataeus, and restore freedom to Cardia. (Plut. *Eum.* 3.) He seems to have enjoyed a high place in the confidence of Antipater, as he was chosen by him as his deputy to Leonnatus, to invoke the assistance of the latter in the Lamian war (B. C. 323). Leonnatus sought on this occasion to effect a reconciliation between Hecataeus and Eumenes, but without success; and the latter, mistrusting the projects of Leonnatus, secretly withdrew to join Perdiccas. The name of Hecataeus is not again mentioned. (Diod. xviii. 14; Plut. *Eum.* 3.) [E. H. B.]

HECATAEUS (Ἑκαταῖος). 1. Of Miletus, one of the earliest and most distinguished Greek historians (logographers) and geographers. He was the son of Hegesander, and belonged to a very ancient and illustrious family (Herod. ii. 143). According to Suidas, he was a contemporary of Dionysius of Miletus, and lived about the 65th olympiad, i. e. B. C. 520. Hence Larcher and others conclude that he was born about 550, so that in B. C. 500, the time at which he acted a prominent part among the Ionians, he would have been about fifty years old. As Hecataeus further (Suidas, *s. v.* Ἑλλάνικος) survived the Persian war for a short time, he seems to have died about B. C. 476, shortly after the battles of Plataeae and Mycale. Suidas tells us that Hecataeus was a pupil of Protagoras, which is utterly impossible for chronological reasons, just as it is impossible that Hecataeus should have been a friend of Xenocrates, as Strabo says (xii. p. 550.) Hecataeus must have been possessed of considerable wealth, for, like many other eminent men of that age, he satisfied his desire for knowledge by travelling into distant countries, and seeing with his own eyes that which others learnt from books. We know from Herodotus (*l. c.*) that Hecataeus visited Egypt, and from the manner in which later writers speak of his geographical knowledge, there can be no doubt that he visited many other countries also. (Agathem. i. 1; Agatharch. *De Rubr. Mari*, p. 48.) The fragments of his geographical work, which have come down to us, lead us to suppose that, besides the provinces of the Persian empire, he visited the coasts of the Euxine, Thrace, the whole of Greece, Oenotria, and even Liguria, Spain, and Libya, though of the last-mentioned countries he may have seen little more than the coasts. The time during which he was engaged in these travels cannot be accurately determined, though it must have been previous to the revolt of the Ionians, that is, previous to B. C. 500, for after that event the war between the Greeks and Persians, as well as the advanced age of Hecataeus, would have thrown too many difficulties in his way; and it further appears that he was well acquainted with the extent and resources of the Persian empire at the time when his countrymen contemplated the revolt from Persia. (Herod. v. 36.) His geographical work, moreover, must have been written after the year B. C. 524, since in one of the extant fragments (140, ed. Müller) he speaks of Boryza in Thrace as a Persian town, which it did not become till that year.

The only events in the life of Hecataeus of which we have any definite knowledge, are the part he took in the insurrection of the Ionians against the Persians. When Aristagoras was planning the revolt of the Ionians, and all those whom he consulted agreed with him, Hecataeus was the only one who dissuaded his countrymen from such a rash undertaking, explaining to them the extent of the enemy's empire and his power. When this advice was disregarded, he exhorted them at least to provide themselves with a naval force, and for this purpose to make use of the treasures amassed in the temple at Branchidae. But this opinion also was overruled by the sanguine Ionians (Herod. v. 36), and the Ionians revolted without being prepared to meet the enemy or to protect themselves. Subsequently, when Artaphernes and Otanes had invaded Ionia and Aeolis, and taken the towns of Clazomenae and Cuma, Aristagoras, who had brought about the misfortunes without the courage to endure them, meditated upon flight either to Sardinia or to Myrcinus. Hecataeus advised him to do neither, but to take up a fortified position in the neighbouring island of Leros, and there to watch the issue of the events. (Herod. v. 124, 125.) This advice was rejected again, but the conduct of Hecataeus had been throughout that of a wise and experienced man. Even after the fall of Ionia under the strokes of the Persians, he did not desert his countrymen; for we are told that he was sent as ambassador to Artaphernes, and prevailed upon the satrap to win the confidence of the Ionians by a mild treatment. (Diod. *Fragm. Vat.* p. 41, ed. Dindorf.) After this we hear no more of Hecataeus, but the little we know of him is enough to justify the high praise which some of the ancients bestow upon him in mentioning him along with the greatest men. (Eratosth. *ap. Strab.* i. p. 7, xiv. p. 635; Aelian, *V. H.* xiii. 20; Hermog. *De Gen. dicend.* ii. 12.)

Hecataeus deposited the results of his travels and studies in two great works; one geographical, entitled Περίοδος γῆς, or Περιήγησις, and the other historical, entitled Γενεαλογίαι, or Ἱστορίαι. (Suid. *s. v.* Ἑλλάνικος, where the heading of the article is a mistake for Ἑκαταῖος.) The passage of Suidas compared with one of Strabo (i. p. 7) clearly shows that Hecataeus wrote only two works, and that the other names or titles we meet with refer to subdivisions of the geographical work. The latter consisted of two parts, one of which contained a description of Europe, and the other of Asia, Egypt, and Libya. Both parts appear to have been subdivided into smaller sections; thus we find one section belonging to the first part referred to under the name of Hellespontus (Steph. Byz. *s. v.* Τένεδος), and others belonging to the second part, under the titles of Αἰολικά, Περιήγησις Αἰγύπτου, and Περιήγησις Λιβύης. (Steph. Byz. *s. vv.* Ἀμαζόνειον, Δίηβρις, Ἐλένειος). It is not easy to determine the order in which Hecataeus described the different countries, and consequently also the order in which the fragments still extant should be arranged. The mode in which he treated his subjects may still be seen from some of the longer fragments: he first mentioned the name of the people, then the towns they inhabited, and sometimes he gave an account of their foundation and of any thing that was remarkable in them. The distances of the places from one another seem to have been carefully marked. Hecataeus was the first historical writer who exercised his own judgment on the

matters which he had to record, and used historical criticism in rejecting what appeared to him fabulous, or endeavouring to find out the historical truth which formed the groundwork of a mythical tradition (Paus. iii. 25. § 5; Arrian, *Anab.* ii. 16); still he is nevertheless very dependent on Homer and other early poets, whereby he is led to mix up fables with truth; but wherever he gives the results of his own observations, he is a correct and trustworthy guide. Eratosthenes (*ap. Strab.* i. p. 7) seems to deny that Hecataeus made geographical maps; but if we compare the statement of Agathemerus (i. 1) with Herodotus (v. 49), it is clear, on the one hand, that Hecataeus corrected and improved the map of the earth drawn up by Anaximander, and it is probable, on the other, that the map which Aristagoras carried to Sparta for the purpose of persuading Cleomenes to engage in a war against Persia was either the work of Hecataeus, or had been drawn up according to his views of the physical structure of the earth. Callimachus (*ap. Athen.* ii. p. 70, comp. ix. p. 410), whose opinion seems to be followed by Arrian (*Anab.* v. 6), regarded the Περιήγησις τῆς Ἀσίας, ascribed to Hecataeus, and belonging to the second part of his geographical work, as spurious, and assigned it to a νησιώτης (an islander). It is not impossible that he may have found in the library of Alexandria a periegesis of Asia ascribed to the celebrated Hecataeus, but which was in reality a forgery, and had nothing in common with the genuine work but the name of the author; for such forged title-pages were not uncommon in the time of the Ptolemies, and literary impostors made a lucrative traffic of them. (Hippocrat. vol. xv. pp. 105, 109, ed. Kühn.) At any rate, even if we admit that Callimachus really found a spurious periegesis, it does not follow that the genuine work did not exist.

The second work of Hecataeus, the Histories or Genealogies, was a prose account, in the form of genealogies, of the poetical fables and traditions of the Greeks. From the fragments which are quoted from it, we see that it must have consisted of at least four sections. The first contained the traditions about Deucalion and his descendants; the second, the stories of Heracles and the Heracleidae; the third, apparently the Peloponnesian traditions; and the fourth, those of Asia Minor. The value of this, as well as his other, work cannot be diminished in our eyes by the fact of Herodotus controverting several of his opinions (vi. 137, comp. i. 146, 202, ii. 3, 15, 21, 23, 143, iv. 8, 36); but, on the contrary, it is evident that Herodotus looked upon him as a rival, whom it was worth while endeavouring to refute and excel, and that he actually did excel him, does not require to be proved in this place. Herodotus knew the works of Hecataeus well, and undoubtedly availed himself of them; but the charge of Porphyrius (*ap. Euseb. Praep. Evang.* x. p. 466), that Herodotus literally transcribed whole passages from Hecataeus is wholly without foundation. (Comp. Hermog. *De Form. Orat.* ii. 12; Dionys. *Jud. de Thucyd.* 5; Diod. i. 37; Strab. i. p. 18; Suidas.) Respecting the style of Hecataeus, Strabo says, that though prose, it approached very nearly to poetry, and Hermogenes (*l. c.*) praises it for its simplicity, purity, clearness, and sweetness, and adds that the language was the pure and unmixed Ionic dialect.

The fragments of the Genealogies are collected in Creuzer's *Histor. Graec. Antiquissimorum Fragmenta*, Heidelberg, 1806, 8vo. p. 1—86; and the fragments of both the Periegesis and the Genealogies by R. H. Klausen, *Hecataei Milesii Fragmenta*, Berlin, 1831, 8vo., and by C. and Th. Müller, *Fragm. Hist. Graec.*, Paris, 1841, p. 1—31. Each of these collections is preceded by a dissertation on the life and writings of Hecataeus. (Comp. Dahlmann, *Herodot.* p. 112, &c.; Ukert, *Untersuchungen über die Geographie des Hecataeus u. Damastes*, Weimar, 1814.)

2. Of Abdera has often been confounded in ancient as well as in modern times with Hecataeus of Miletus. He was a contemporary of Alexander the Great and Ptolemy, the son of Lagus, and appears to have accompanied the former on his Asiatic expedition as far as Syria. He was a pupil of the Sceptic Pyrrho, and is himself called a philosopher, critic, and grammarian. (Suid. *s. v.* Ἑκαταῖος; Joseph. *c. Apion.* i. 22; Diod. i. 47; Diog. Laërt. ix. 61; Plut. *Sympos.* p. 666, e.) From the manner in which he is spoken of by Eusebius (*Praep. Evang.* ix. p. 239), we must infer that he was a man of great reputation on account of his extensive knowledge as well as on account of his practical wisdom (περὶ τὰς πράξεις ἱκανώτατος). In the reign of the first Ptolemy he travelled up the Nile as far as Thebes. He was the author of several works, of which, however, only a small number of fragments have come down to us. 1. A History of Egypt. (Diod. i. 47; Phot. *Bibl.* Cod. 244, where he is confounded with Hecataeus of Miletus.) Whether the work on the philosophy of the Egyptians, attributed to him by Diogenes Laërtius (i. Prooem. § 10), was a distinct work, or only a portion of the History of Egypt, is uncertain. (Comp. Plut. *De Is. et Os.* p. 354, d.) This work on Egypt is one of the causes of the confusion of our Hecataeus with the Milesian, who in his Periegesis had likewise written on Egypt. 2. A work on the Hyperboreans. (Schol. *ad Apollon. Rhod.* ii. 675; Diod. ii. 47; Aelian, *H. A.* xi. 1; Steph. Byz. *s. vv.* Ἐλίξοια, Καραμβύκαι.) 3. A History of the Jews, of which the book on Abraham mentioned by Josephus (*Ant. Jud.* i. 7), was probably only a portion. This work is frequently referred to by the ancients (Joseph. *c. Apion.* i. 22; Euseb. *Praep. Evang.* ix. p. 408, xiii. p. 680; Clem. Alex. *Strom.* v. p. 603, and others); but it was declared spurious even by Origen (*c. Cels.* i. 15), and modern critics are divided in their opinions. Suidas attributes to our Hecataeus works on Homer and Hesiod, but makes no mention of the historical works which we have enumerated. The fragments of Hecataeus of Abdera have been collected by P. Zorn, *Hecataei Abderitae Fragmenta*, Altona, 1730, 8vo. (Comp. Creuzer, *Hist. Graec. Antiquiss. Fragm.* p. 28, &c.; Vossius, *De Hist. Graec.* p. 86, &c., ed. Westermann.)

3. Of Teos, an historian, who is mentioned only by Strabo (xiv. p. 644), and is considered by Ukert (*Ibid.* p. 12) to be no other than Hecataeus of Abdera.

4. Of Eretria, is mentioned by Plutarch (*Alex.* 26) among the historians of Alexander the Great, but is otherwise altogether unknown. Schweighäuser (*ad Athen.* ii. p. 70) conjectures that he is the *islander* to whom Callimachus attributed the περιήγησις τῆς Ἀσίας; but Creuzer (*l. c.* p. 85) believes, with far greater probability, that the epithet ὁ Ἐρετριεὺς in Plutarch is a mistake, and that this Hecataeus is no other than Hecataeus of Abdera,

who is repeatedly mentioned among the historians of Alexander, of whom he must have had frequent occasions to speak in his history of Egypt. [L. S.]

HECATAEUS, a statuary and silver-chaser of some note, who seems, from the way in which he is mentioned by Pliny, to have been a native of Mytilene, and to have lived not long before the time of Pompey the Great. (Plin. *H. N.* xxxiii. 12. s. 55; xxxiv. 8. s. 19. § 25.) [P. S.]

HE'CATE (Ἑκάτη), a mysterious divinity, who, according to the most common tradition, was a daughter of Persaeus or Perses and Asteria, whence she is called Perseis. (Apollod. i. 2. § 4; Apollon. Rhod. iii. 478.) Others describe her as a daughter of Zeus and Demeter, and state that she was sent out by her father in search of Persephone (Schol. *ad Theocrit.* ii. 12); others again make her a daughter of Zeus either by Pheraea or by Hera (Tzetz. *ad Lyc.* 1175; Schol. *ad Theocrit.* ii. 36); and others, lastly, say that she was a daughter of Leto or Tartarus. (Procl. *in Plat. Cratyl.* p. 112; Orph. *Argon.* 975.) Homer does not mention her. According to the most genuine traditions, she appears to have been an ancient Thracian divinity, and a Titan, who, from the time of the Titans, ruled in heaven, on the earth, and in the sea, who bestowed on mortals wealth, victory, wisdom, good luck to sailors and hunters, and prosperity to youth and to the flocks of cattle; but all these blessings might at the same time be withheld by her, if mortals did not deserve them. She was the only one among the Titans who retained this power under the rule of Zeus, and she was honoured by all the immortal gods. She also assisted the gods in their war with the Gigantes, and slew Clytius. (Hes. *Theog.* 411—452; Apollod. i. 6. § 2.) This extensive power possessed by Hecate was probably the reason that subsequently she was confounded and identified with several other divinities, and at length became a mystic goddess, to whom mysteries were celebrated in Samothrace (Lycoph. 77; Schol. *ad Aristoph. Pac.* 277) and in Aegina. (Paus. ii. 30. § 2; comp. Plut. *de Flum.* 5.) For being as it were the queen of all nature, we find her identified with Demeter, Rhea (Cybele or Brimo); being a huntress and the protector of youth, she is the same as Artemis (Curotrophos); and as a goddess of the moon, she is regarded as the mystic Persephone. (Hom. *Hymn. in Cer.* 25, with the commentat.; Paus. i. 43, § 1.) She was further connected with the worship of other mystic divinities, such as the Cabeiri and Curetes (Schol. *ad Theocrit.* ii. 12; Strab. x. p. 472), and also with Apollo and the Muses. (Athen. xiv. p. 645; Strab. x. p. 468.) The ground-work of the above-mentioned confusions and identifications, especially with Demeter and Persephone, is contained in the Homeric hymn to Demeter; for, according to this hymn, she was, besides Helios, the only divinity who, from her cave, observed the abduction of Persephone. With a torch in her hand, she accompanied Demeter in the search after Persephone; and when the latter was found, Hecate remained with her as her attendant and companion. She thus becomes a deity of the lower world; but this notion does not occur till the time of the Greek tragedians, though it is generally current among the later writers. She is described in this capacity as a mighty and formidable divinity, ruling over the souls of the departed; she is the goddess of purifications and expiations, and is accompanied by Stygian dogs. (Orph. *Lith.* 48; Schol. *ad Theocr. l. c.*; Apollon. Rhod. iii. 1211; Lycoph. 1175; Horat. *Sat.* i. 8. 35; Virg. *Aen.* vi. 257.) By Phorcos she became the mother of Scylla. (Apollon. Rhod. iv. 829; comp. Hom. *Od.* xii. 124.) There is another very important feature which arose out of the notion of her being an infernal divinity, namely, she was regarded as a spectral being, who at night sent from the lower world all kinds of demons and terrible phantoms, who taught sorcery and witchcraft, who dwelt at places where two roads crossed each other, on tombs, and near the blood of murdered persons. She herself too wanders about with the souls of the dead, and her approach is announced by the whining and howling of dogs. (Apollon. Rhod. iii. 529, 861, iv. 829; Theocrit. *l. c.*; Ov. *Heroid.* xii. 168, *Met.* xiv. 405; Stat. *Theb.* iv. 428; Virg. *Aen.* iv. 609; Orph. *Lith.* 45, 47; Eustath. *ad Hom.* p. 1197, 1887; Diod. iv. 45.) A number of epithets given her by the poets contain allusions to these features of the popular belief, or to her form. She is described as of terrible appearance, either with three bodies or three heads, the one of a horse, the second of a dog, and the third of a lion. (Orph. *Argon.* 975, &c.; Eustath. *ad Hom.* pp. 1467, 1714.) In works of art she was sometimes represented as a single being, but sometimes also as a three-headed monster. (Paus. ii. 28. § 8. 30. § 2.) Besides Samothrace and Aegina, we find express mention of her worship at Argos (Paus. ii. 30. § 2.) and at Athens, where she had a sanctuary under the name of Ἐπιπυργιδία, on the acropolis, not far from the temple of Nice. (Paus. ii. 30. § 2.) Small statues or symbolical representations of Hecaté (ἑκάταια) were very numerous, especially at Athens, where they stood before or in houses, and on spots where two roads crossed each other; and it would seem that people consulted such Hecataea as oracles. (Aristoph. *Vesp.* 816, *Lysistr.* 64; Eurip. *Med.* 396; Porphyr. *de Abstin.* ii. [illegible]; Hesych. *s. v.* Ἑκάταια.) At the close of every month dishes with food were set out for her and other averters of evil at the points where two roads crossed each other; and this food was consumed by poor people. (Aristoph. *Plut.* 596; Plut. *Sympos.* vii. 6.) The sacrifices offered to her consisted of dogs, honey, and black female lambs. (Plut *Quaest. Rom.* 49; Schol. *ad Theocrit.* ii. 12; Apollon. Rhod. iii. 1032.) [L. S.]

HECATODO'RUS. [Hypatodorus.]

HECATOMNUS (Ἑκατόμνως), king or dynast of Caria, in the reign of Artaxerxes III. He was appointed by the Persian king to command the naval forces destined to take part in the war against Evagoras of Cyprus (Theopomp. *ap. Phot.* p. 120 a; Diod. xiv. 98); but the operations of the war were at that time allowed to linger; and it appears that Hecatomnus himself shared in the spirit of disaffection towards Persia at that time so general; as when hostilities were at length resumed in earnest against Evagoras, he not only took no part in support of the Persian monarchy, but secretly supplied Evagoras with sums of money to raise mercenary troops. (Diod. xv. 2.) No notice, however, seems to have been taken of this act of treachery, a circumstance for which the disorganised state of the Persian monarchy will fully account: and Hecatomnus continued to hold possession of Caria in a state of virtual independence until his death. The date of this cannot be ascertained with certainty, but we learn from Isocrates

(*Panegyr*. p. 74 d) that he was still ruling in B. C. 380. Clinton has suggested that the date B. C. 379, assigned by Pliny for the death of Maussolus, was in fact that of the commencement of his reign, and the death of his father, Hecatomnus. (Plin. *H. N.* xxxvi. 6.) He left three sons, Maussolus, Idrieus, and Pixodarus, all of whom, in their turn, succeeded him in the sovereignty; and two daughters, Artemisia and Ada, who were married, according to the Asiatic custom, to their brothers Maussolus and Idrieus. (Strab. xiv. p. 656; Arr. *Anab.* i. 23.) Hecatomnus was a native of Mylasa, and made that city his capital and the seat of his government: hence we find on his coins the figure of Zeus Labrandenos (represented as walking and carrying a bipennis over his shoulder), from the celebrated temple of that name near Mylasa. (Strab. xiv. p. 659; Eckhel, vol. ii. p. 596.) [E. H. B.]

HECA'TON (Ἑκάτων), a Stoic philosopher, a native of Rhodes. All that we know of his personal history is contained in a passage of Cicero (*de Off.* iii. 15); but besides the name of his birthplace we learn nothing more from it than that he studied under Panaetius. He seems also to have been closely connected with the principal Stoic philosophers of his age. Of his somewhat voluminous writings nothing now remains. He was the author of the following treatises:—*De Officiis* (Cic. *de Off.* iii. 15, 23); Περὶ ἀγαθῶν, in at least nineteen books; Περὶ ἀρετῶν; Περὶ παθῶν; Περὶ τελῶν; Περὶ παραδόξων, in at least thirteen books; Χρεῖαι (Diog. Laërt. vii. 103, 101, 127, 125, 90, 110, 87, 102, 124, 26, 172, vi. 4, 32, 95.) Hecaton is also frequently mentioned by Seneca in his treatise *De Beneficiis*. (Fabric. *Bibl. Graec.* vol. iii. 563.) [C. P. M.]

HECTOR (Ἕκτωρ), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam by Hecabe, the husband of Andromache, and father of Scamandrius. (Hom. *Il.* ii. 817; Apollod. iii. 12. § 5; Theocrit. xv. 139.) Some traditions describe him as a son of Apollo (Tzetz. *ad Lycoph.* 265; Schol. Venet. *ad Il.* iii. 314.), and speak of him as the father of two sons by Andromache, viz. Scamandrius and Laodamas, or Amphineus. (Dict. Cret. iii. 20.) According to the most common account, Protesilaus, who was the first of the Greeks that jumped upon the Trojan coast, was slain by Hector. (Lucian, *Dial. Mort.* 23. 1; Hygin. *Fab.* 113.) This, however, is not mentioned in the Iliad; and his first act described in that poem is his censure of Alexander (Paris) who, after having gone out to fight Menelaus in single combat, took to flight. (*Il.* iii. 39, &c.) He himself then challenged Menelaus. During the battle he was accompanied by Ares, with whom he rushed forward to protect his friend Sarpedon, and slew many Greeks (v. 590, &c.) When Diomedes had wounded Ares, and was pressing the Trojans very hard, Hector hastened to the city to request Hecabe to pray to Athena for assistance. (vi. 110.) Hereupon he went to Paris and had a conversation with him and Helena, reproaching the former for his cowardice. He then went to his own house to seek Andromache, but she was absent; and he afterwards found her with her child Scamandrius at the Scaean gate. The scene which there took place is one of the most delicate and beautiful scenes in the Iliad (vi. 406, &c.). After having taken leave of his wife and child, he returned to battle, and challenged the bravest of the Greeks to single combat. No one ventured to come forward except Menelaus, who, however, was dissuaded from it by his friends. The lot then fell upon the Telamonian Ajax. Hector was wounded, and at nightfall the battle ceased, and the two heroes honoured each other with presents. After this he again distinguished himself by various feats (viii. 307, &c., x. 299, &c., xi. 163, &c.) In the fierce battle in the camp of the Greeks, he was struck with a stone by Ajax, and carried away from the field of battle (xiv. 402). Apollo cured his wound, and then led him back to battle. He there repelled Ajax, and fire was set to the ships of the Greeks (xv. 253, &c. xvi. 114, &c.). In the encounter with Patroclus, he at first gave way, but, encouraged by Apollo, he returned, fought with Patroclus, slew him, took off his armour, and put it on himself (xvi. 654, &c., xvii. 192). Thereupon a vehement contest took place about the body of Patroclus, which Hector refused to give up. Polydamas advised him to withdraw to the city before the arrival of Achilles, but the Trojan hero refused (xviii. 160, &c.). Apollo forbade Hector to enter upon a contest with Achilles; but when the two heroes met, they were protected by Apollo and Athena (xx. 375, &c.). The Trojans fled, but Hector, although called back by his parents in the most imploring terms, remained and awaited Achilles. When, however, the latter made his appearance, Hector took to flight, and was chased thrice around the city (xxii. 90, &c.). His fall was now determined on by Zeus and Athena; and assuming the appearance of Deiphobus, Athena urged him to make his stand against the pursuer. Hector was conquered, and fell pierced by the spear of Achilles (xxii. 182—330; comp. Dict. Cret. iii. 15). Achilles tied his body to his own chariot, and thus dragged him into the camp of the Greeks; but later traditions relate that he first dragged the body thrice around the walls of Ilium. (Virg. *Aen.* i. 483.) In the camp the body was thrown into the dust, that it might be devoured by the dogs. But Aphrodite embalmed it with ambrosia, and Apollo protected it by a cloud. At the command of Zeus, however, Achilles surrendered the body to the prayers of Priam (xxiv. 15, &c.; comp. Eustath. *ad Hom.* p. 1273; Virg. *Aen.* i. 484). When the body arrived at Ilium, it was placed on a bier; and while Andromache held the head of her beloved Hector on her knees, the lamentations began, whereupon the body was burned, and solemnly buried (xxiv. 718, &c.). Funeral games were celebrated on his tomb (Virg. *Aen.* v. 371; Philostr. *Her.* 10), and on the throne of Apollo at Amyclae, the Trojans were seen offering sacrifices to him. (Paus. iii. 18. § 9.) In pursuance of an oracle, the remains of Hector were said to have been conveyed to the Boeotian Thebes, where his tomb was shown in later times. (Paus. ix. 18. § 4; Tzetz. *ad Lycoph.* 1194.) Hector is one of the noblest conceptions of the poet of the Iliad. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. But besides these virtues of a warrior, he is distinguished also, and perhaps more so than Achilles, by those of a man: his heart is open to the gentle feelings of a son, a husband, and a father. He was represented in the Lesche at Delphi by Polygnotus (Paus. x. 31. § 2), and on the chest of Cypselus

(v. 19. § 1), and he is frequently seen in vase paintings. [L. S.]

HE'CUBA. [HECABE.]

HE'DYLE (Ἡδύλη), an Iambic poetess, daughter of Moschine the Athenian, and mother of HEDYLUS. She wrote a poem entitled Σκύλλη, from which a passage is cited by Athenaeus (vol. vii. p. 297, b.). [P. S.]

HE'DYLUS (Ἥδυλος), the son of Melicertus, was a native of Samos or of Athens, and an epigrammatic poet. According to Athenaeus, he killed himself for love of a certain Glaucus. His epigrams were included in the *Garland* of Meleager. (*Prooem.* 45.) Eleven of them are in the Greek Anthology (Brunck, *Anal.* vol. i. p. 483, vol. ii. p. 526; Jacobs, *Anth. Graec.* vol. i. p. 233), but the genuineness of two of these (ix. and x.) is very doubtful. Most of his epigrams are in praise of wine, and all of them are sportive. In some he describes the dedicatory offerings in the temple of Arsinoë, among which he mentions the hydraulic organ of Ctesibius. Besides this indication of his time, we know that he was the contemporary and rival of Callimachus. He lived therefore in the reign of Ptolemy Philadelphus, about the middle of the third century of our era, and is to be classed with the Alexandrian school of poets. (Athen. vii. p. 297, b., viii. p. 344, f.; Casaub. *ad Athen.* xi. p. 817; Pierson, *ad Moerid.* p. 413; Etym. Mag. *s. v.* ἀλυτάρχης; Callim. *Epig.* xxxi. in *Anthol. Graec.*; Strab. xiv. p. 683; Fabric. *Bibl. Graec.* vol. iv. p. 476; Jacobs, *Anth. Graec.* vol. xiii. p. 899.) [P. S.]

HEGE'LEOS (Ἡγέλεως), a son of Tyrsenus. Either he or Archondas is said to have given the trumpet (σάλπιγξ) which had been invented by Tyrsenus to the Dorians, when, commanded by Temenus, they marched against Argos. Hence Athena at Argos was believed to have received from him the surname of σάλπιγξ. (Paus. ii. 21. § 3.) [L. S.]

HEGE'LOCHUS (Ἡγέλοχος). 1. Commander of the Athenian forces, which successfully protected the fields of the Mantineians from the Theban and Thessalian cavalry, when Epaminondas threatened the city in B. C. 362. The name of the Athenian commander is not mentioned by Xenophon, but is supplied by Diodorus. (Xen. *Hell.* vii. 5. §§ 15—17; Diod. xv. 84; Plut. *de Glor. Ath.* 2.)

2. One of Alexander's officers, son of Hippostratus. At the battle of the Granicus, in B. C. 334, he led a body of cavalry which was sent forward to watch the enemy's movements. In the following year Amphotorus was appointed to command the fleet in the Hellespont, and Hegelochus was associated with him as general of the forces, with a commission to drive the Persian garrisons from the islands in the Aegean. In this he was fully successful, the islanders being themselves anxious to throw off the Persan yoke; and he brought the news of his success to Alexander in B. C. 331, when the king was engaged in the foundation of Alexandria. In the same year he commanded a troop of horse at the battle of Arbela; and in the confession of Philotas, in B. C. 330, he is mentioned as having died in battle. According to the statements of Philotas under the torture, on which, however, no dependence can be placed, Hegelochus, indignant at Alexander's assumption of divine honours, had instigated Parmenion to form a plot against the king's life. (Arr. *Anab.* i. 13, iii. 2, 11; Curt. iii. 1, iv. 4, vi. 11; comp. Plut. *Alex.* 49; Diod. xvii. 79.) [E. E.]

HEGE'LOCHUS (Ἡγέλοχος), an Athenian tragic actor, who incurred the ridicule of the comic poets, Plato, Strattis, Sannyrion, and Aristophanes, by his pronunciation of the line of Euripides (*Orest.* 269)—

Ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.

The scholiasts tell us that the sudden failure of the actor's voice prevented him from indicating properly the synaloepha, and that thus he altered γαλήν', *a calm*, into γαλῆν, *a weasel*. The incident furnishes a proof that elided vowels were not completely dropped in pronunciation. (Aristoph. *Ran.* 304; Schol. *in loc.*; Schol. *in Eurip. Orest.* 269.) [P. S.]

HEGE'MON (Ἡγήμων), of Thasos, was a comic poet of the old comedy at Athens, but was more celebrated for his parodies, of which kind of poetry he was, according to Aristotle, the inventor. He was nicknamed Φακῆ, on account of his fondness for that kind of pulse. He lived in the time of the Peloponnesian war, and was contemporary with Cratinus when the latter was an old man, and with Alcibiades. His parody of the *Gigantomachia* was the piece to which the Athenians were listening, when the news was brought to them in the theatre of the destruction of the expedition to Sicily, and when, in order not to betray their feelings, they remained in the theatre to the end of the performance. The only comedy of his which is mentioned is the Φιλίνη, of which one fragment is preserved by Athenaeus, who also gives some amusing particulars respecting him. (Aristot. *Poet.* 2, and Ritter's note, p. 92; Athen. i. p. 5, b.; iii. p. 108, e.; ix. pp. 406, 407; xv. pp. 698, 699; Meineke, *Hist. Crit. Com. Graec.* pp. 214, 215; Fabric. *Bibl. Graec.* ii. p. 448.)

2. An Athenian orator of the time of Demosthenes, and one of those who were induced by the bribes of Philip to support the Macedonian party. He was capitally accused by Aristogeiton, and at last shared the fate of Phocion. According to Syrianus, he was one of those orators who attained to eminence by practice, without having studied the art of rhetoric. (Dem. *adv. Aristog.* i. p. 784; Pseud. Aeschin. Epist. xii.; Liban. i. p. 471, b.; Harpocrat. *s. v.*; Plut. *Phocion*, 33, 35.)

3. An epic poet, who celebrated in verse the exploits of the Thebans under Epaminondas in the campaign of Leuctra. (Steph. Byz. *s. v.* Ἀλεξάνδρεια). Aelian quotes Hegemon ἐν τοῖς Δαρδανικοῖς μέτροις. [P. S.]

HE'GEMON (Ἡγέμων), an epigrammatic poet, one epigram of whose is in the Vatican MS. of the Greek Anthology (p. 274). Nothing more is known of him. (Jacobs, *Anth. Graec.* vol. xiii. pp. 649, 900.) [P. S.]

HEGE'MONE (Ἡγεμόνη), that is, the leader or ruler, is the name of one of the Athenian Charites. When the Athenian ephebi took their civic oath, they invoked Hegemone. (Pollux, viii. 106; Paus. ix. 35. § 1.) Hegemone occurs also as a surname of Artemis at Sparta, and in Arcadia. (Paus. iii. 14. § 6, viii. 36. § 7, 47. § 4; Callim. *Hymn. in Dian.* 227; Polyaen. viii. 52.) [L. S.]

HEGESANDER (Ἡγήσανδρος), a Greek writer, and a citizen of Delphi. Besides an historical work, called "Commentaries" (ὑπομνήματα), which

consisted of at least six books (see Athen. iv. p. 162, a), and seems to have been of a somewhat discursive character, he wrote a work on statues (ὑπόμνημα ἀνδριάντων καὶ ἀγαλμάτων). The period at which he flourished is not known, but he cannot have been more ancient than the reign of Antigonus Gonatas, which is mentioned by him (Athen. ix. p. 400, d.), and which extended from 283 to 239 B.C. (Athen. i. pp. 18, a. 19, d. ii. pp. 44, c. 51, f. iii. pp. 83, a. 87, b. 107, e. 108, a. iv. pp. 132, c. 167, e. 174, a. v. p. 210, b. vi. pp. 229, a. 248, e. 249, e. 250, e. 260, b. vii. pp. 289, f. 325, c. viii. pp. 334, e. 337, f. 343, e. 344, a. 365, d. x. pp. 419, d. 431, d. 432, b. 444 d. xi. pp. 477, e. 479, d. 507, a. xii. p. 544, c, d. xiii. pp. 564, a. 572, d. 592, b. xiv. pp. 621, a. 652, f. 656, c.; Suid. s. v. Ἀλκυονίδες ἡμέραι.) [E. E.]

HEGESANDER, sculptor. [AGESANDER.]

HEGESANDER [HEGESANDRIDAS].

HEGESA'NDRIDAS, or AGESA'NDRIDAS (Ἡγησανδρίδας, Xen.; Ἀγησανδρίδας, Thuc.), son of an Hegesander or Agesander, perhaps the same who is mentioned (Thuc. i. 139) as a member of the last Spartan embassy sent to Athens before the Peloponnesian war, was himself, in its twenty-first year, B.C. 411, placed in command of a fleet of two and forty ships destined to further a revolt in Euboea. News of their being seen off Las of Laconia came to Athens at the time when the 400 were building their fort of Eëtionia commanding Peiraeeus, and the coincidence was used by Theramenes in evidence of their treasonable intentions. Further intelligence that the same fleet had sailed over from Megara to Salamis coincided again with the riot in Peiraeeus, and was held to be certain proof of the allegation of Theramenes. Thucydides thinks it possible that the movement was really made in concert with the Athenian oligarchs, but far more probable that Hegesandridas was merely prompted by an indefinite hope of profiting by the existing dissensions. His ulterior design was soon seen to be Euboea; the fleet doubled Sunium, and finally came to harbour at Oropus. The greatest alarm was excited; a fleet was hastily manned, which, with the gallies already at the port, amounted to thirty-six. But the new crews had never rowed together; a stratagem of the Eretrians kept the soldiers at a distance, at the very moment when, in obedience to a signal from the town, the Spartan admiral moved to attack. He obtained an easy victory: the Athenians lost two and twenty ships, and all Euboea, except Oreus, revolted. Extreme consternation seized the city; greater, says the sober historian, than had been caused by the very Sicilian disaster itself. Athens, he adds, had now once again to thank their enemy's tardiness. Had the victors attacked Peiraeeus, either the city would have fallen a victim to its distractions, or by the recal of the fleet from Asia, every thing except Attica been placed in their hands. (Thuc. viii. 91, 94—96.) Hegesandridas was content with his previous success; and had soon to weaken himself to reinforce the Hellespontine fleet under Mindarus, after the defeat of Cynos-sema. Fifty ships (partly Euboean) were despatched, and were, one and all, lost in a storm off Athos. So relates Ephorus in Diodorus (xiii. 41). On the news of this disaster, Hegesandridas appears to have sailed with what ships he could gather to the Hellespont. Here, at any rate, we find him at the opening of Xenophon's Hellenics; and here he defeated a small squadron recently come from Athens under Thymochares, his opponent at Eretria. (Xen. *Hell.* i. 1. § 1.) He is mentioned once again (*Ib.* i. 3. § 17) as commander on the Thracian coast, B.C. 408. [A. H. C.]

HEGESARA'TUS, was descended from an ancient and noble family of Larissa in Thessaly, and was leader of the Pompeian party in that city during the civil war in B.C. 48. He had been greatly befriended by Cicero while consul, and proved himself grateful to his benefactor, who strongly recommends Hegesaratus to Ser. Sulpicius, proconsul of Achaia in that year. (Cic. *ad Fam.* xiii. 25; Caes. *B. C.* iii. 35.) [W. B. D.]

HEGESI'ANAX (Ἡγησιάναξ), one of the envoys of Antiochus the Great, in B.C. 196, to the ten Roman commissioners, whom the senate had sent to settle the affairs of Greece after the conquest of Philip V. by Flamininus (Polyb. xviii. 30, 33; comp. Liv. xxxiii. 38, 39; App. *Syr.* 2, 3.) In B.C. 193 he was sent by Antiochus as one of his ambassadors to Rome; the negotiation, however, came to nothing, as the Romans required that Antiochus should withdraw his forces from all places in Europe,—a demand to which Hegesianax and his colleagues could not assent. (Liv. xxxiv. 57—59; Appian, *Syr.* 6.) [E. E.]

HEGESI'ANAX (Ἡγησιάναξ), an historian of Alexandria, is said by Athenaeus to have been the real author of the work called *Troica*, which went under the name of Cephalon, or Cephalion (Athen. ix. p. 393; comp. Strab. xiii. p. 594.) Plutarch also (*Par. Min.* 23) mentions an historian of the name of Hegesianax or Hesianax, and refers to the third book of a work of his, called *Libyca*; and again there was a poet, named Agesianax, of whom Plutarch (*de Fac. in Orb. Lun.* 2, 3) has preserved some verses of much merit, descriptive of the moon. Vossius thinks it doubtful whether these two should be identified with one another, or either or both of them with the Alexandrian. Lastly, Stephanus of Byzantium (*s. v.* Τρωάς) makes mention of Hegesianax of Troas, a grammarian, and the author of a treatise on the style of Democritus, and of another on poetic expressions; and Vossius supposes him to have been the same with the author of the *Troica*, who may have been a citizen, though not a native of Alexandria. This conjecture appears to be borne out by the language of Athenaeus (iv. p. 155, b. Ἡγησιάνακτα τὸν Ἀλεξανδρέα ἀπὸ Τρωάδος), from whom we also learn that the Hegesianax in question was contemporary with Antiochus the Great, and stood high in favour at his court. In this case, is there any reason against our identifying him with the historical person mentioned above? In another passage (iii. p. 80, d.), Athenaeus tells us, on the authority of Demetrius of Scepsis, that Hegesianax being at first a poor man, followed the profession of an actor, and for eighteen years abstained from figs lest he should spoil his voice. (Comp. Voss. *de Hist. Graec.* p. 447, ed. Westermann.) [E. E.]

HEGE'SIAS (Ἡγησίας). 1. A native of Magnesia, who addicted himself to rhetoric and history. There is some reason for supposing that he wrote not later than Timaeus of Tauromenium, and lived about the time of Ptolemaeus Lagi, in the early part of the third century B.C. Strabo (xiv. p. 648) speaks of him as the founder of that degenerate style of composition which bore the name of the Asiatic, though he professed to be an imitator of

Lysias and Charisius [CHARISIUS]. Cicero and Dionysius of Halicarnassus agree in thinking the man himself a thorough blockhead, and in describing his style as utterly destitute of vigour and dignity, consisting chiefly of childish conceits and minute prettinesses. (Cic. *Brut.* 83, *Orat.* 67, 69; Dionys. *de Compos. Verb.* 4, 18.) Specimens of his style are given by Dionysius and by Photius (*Cod.* 250. p. 446, ed. Bekker.) Varro had rather an admiration for it. (Cic. *ad Att.* xii. 6.) The history of Alexander the Great was the theme which he selected to dilate upon in his peculiar fashion. As regards the subject-matter of his history, Gellius (ix. 4) classes him with those writers who deal rather plentifully in the marvellous. Plutarch (*Alex.* 3) makes rather a clumsy pun in ridicule of a joke of his about Diana not being at liberty to come to the protection of her temple at Ephesus, when it was set on fire on the day on which Alexander the Great was born. (Fabric. *Bibl. Graec.* vol. iii. p. 43, vol. ii. pp. 762, 873; Voss. *de Hist. Gr.* p. 115, &c., ed. Westermann; Ruhnken, *ad Rutil. Lup.* i. 7.)

2. HEGESIAS (called Hegesinus by Photius, *Cod.* 239. p. 319, ed. Bekker), a native of Salamis, supposed by some to have been the author of the Cyprian poem, which, on better authority, is ascribed to Stasinus. (Athen. xv. p. 682 e.; Fabric. *Bibl. Graec.* vol. i. p. 382.) [C. P. M.]

HEGE'SIAS (Ἡγησίας), a Cyrenaic philosopher, said by Diogenes Laërtius (ii. 86, &c.) to have been the disciple of Paraebates. He was the fellow-student of Anniceris, from whom, however, he differed by presenting in its most hateful form the system which Anniceris softened and improved. [ANNICERIS.] He followed Aristippus in considering pleasure the object of man's desire; but, being probably of a morose and discontented turn of mind, the view which he took of human life was of the gloomiest character, and his practical inferences from the Cyrenaic principles were destructive alike to goodness and happiness. The latter he said could not be the aim of man, because it is not attainable, and therefore concluded that the wise man's only object should be to free himself from inconvenience, thereby reducing the whole of human life to mere sensual pleasure. Since, too, every man is sufficient to himself, all external goods were rejected as not being true sources of pleasure, and therefore all the domestic and benevolent affections. Hence the sage ought to regard nothing but himself; action is quite indifferent; and if action, so also is life, which, therefore, is in no way more desirable than death This statement (τήν τε ζωήν τε καὶ τὸν θάνατον αἱρετόν) is, however, less strong than that of Cicero (*Tusc.* i. 34), who tells us that Hegesias wrote a book called ἀποκαρτερῶν, in which a man who has resolved to starve himself is introduced as representing to his friends that death is actually more to be desired than life, and that the gloomy descriptions of human misery which this work contained were so overpowering, that they drove many persons to commit suicide, in consequence of which the author received the surname of Peisithanatos. This book was published at Alexandria, where he was, in consequence, forbidden to teach by king Ptolemy. The date of Hegesias is unknown, though Ritter thinks that he was contemporaneous with Epicurus. (*Geschichte der Philosophie*, viii. 1, 3; see also Val. Max. viii. 9.) [G. E. L. C.]

HEGE'SIAS (Ἡγησίας) and HE'GIAS (Ἡγίας), two Greek statuaries, whom many scholars identify with one another, and about whom, at all events, there are great difficulties. It is therefore the best course to look at the statements respecting both of them together.

Pausanias (viii. 42. § 4, or § 10, ed. Bekker) mentions Hegias of Athens as the contemporary of Onatas and of Ageladas the Argive.

Lucian (*Rhet. Praec.* 9, vol. iii. p 9) mentions Hegesias, in connection with Critios and Nesiotes, as belonging to the ancient school of art (τῆς παλαιᾶς ἐργασίας), the productions of which were constrained, stiff, harsh, and rigid, though accurate in the outlines (ἀπεσφιγμένα καὶ νευρώδη καὶ σκληρὰ καὶ ἀκριβῶς ἀποτεταμένα ταῖς γραμμαῖς). It seems necessary here to correct the mistake of the commentators, who suppose that Lucian is speaking of the rhetorician Hegesias. Not only is the kind of oratory which Lucian is describing not at all like that of Hegesias, but also the word ἐργασίας, and the mention of Critios and Nesiotes (for the true reading is ἀμφὶ Κρίτιον καὶ Νησιώτην; comp. CRITIAS, p. 893, b.), sufficiently prove that this is one of the many passages in which Lucian uses the fine arts to illustrate his immediate subject, though, in this case, the transition from the subject to the illustration is not very clearly marked. A similar illustration is employed by Quintilian (xii. 10. § 7), who says of Hegesias and Callon, that their works were harsh, and resembled the Etruscan style: he adds, "jam minus rigida Calamis."

The testimony of Pliny is very important. After placing Phidias at Ol. 84, or about A. U. C. 300, he adds, "quo eodem tempore aemuli ejus fuere Alcamenes, Critias (i. e. Critios), Nestocles (i. e. Nesiotes), Hegias" (xxxiv. 8. s. 19). Again (*ibid.* §§ 16, 17):—"Hegiae Minerva Pyrrhusque rex laudatur: et Celetizontes pueri, et Castor et Pollux ante aedem Jovis Tonantis, Hegesiae. In Pario colonia Hercules Isidori. Eleuthereus Lycius Myronis discipulus fuit." So stands the passage in Harduinus, and most of the modern editions. There is, even at first sight, something suspicious in the position of the names *Hegesiae* and *Isidori* at the end of the two sentences, while all the other names, both before and after, are put at the beginning of their sentences, as it is natural they should be, in an alphabetical list of artists; and there is also something suspicious in the way in which the word *Eleuthereus* (which is explained *of Eleutherae*) is inserted. This last word is an emendation of Casaubon's. Most of the MSS. give *Buthyreus*, *buthyres*, or *butires*; the Pintian and Bamberg give *bythytes*. We have therefore no hesitation in accepting Sillig's reading, "Hegiae, &c., pueri, et, &c. Tonantis: Hagesiae" (the MSS. vary greatly in the spelling of this name) "in Pario colonia Hercules: Isidori buthytes" (the last word meaning a person sacrificing an ox).

From the above testimonies, it follows that Hegias and Hegesias were both artists of great celebrity, and that they flourished at about the same time, namely, at the period immediately preceding that of Phidias. For Hegias was a contemporary of Onatas and Ageladas, and also of Alcamenes, Critios, Nesiotes, and Phidias; and Hegesias of Critios, Nesiotes, Callon, and Calamis. The interval between the earliest and the latest of these artists is not too great to allow those who lived in

the meantime to have been contemporary, in part, with those at both extremes, especially when it is observed how Pliny swells his lists of rivals of the chief artists, by mentioning those who were contemporary with them for ever so short a time. The age thus assigned to both these artists agrees with the remarks of Lucian on the style of Hegesias; for those remarks do not describe a rude and imperfect style, but the very perfection of the old conventional style, of which the only remaining fault was a certain stiffness, which Phidias was the first to break through.

Hegias is expressly called an Athenian: the country of Hegesias is not stated, but the above notices of him are quite consistent with the supposition that he also was an Athenian.

There remains the question, whether Hegesias and Hegias were the same or different persons, and also whether Agasias of Ephesus is to be identified with them. Etymologically, there can be little doubt that Ἀγησίας, Ἡγησίας, and Ἡγίας, are the same name, Ἀγησίας being the Doric and common form, and Ἡγησίας and Ἡγίας respectively the full and abbreviated Ionic and Attic form. Sillig contends that Ἀγασίας is also a Doric form of the same name; but, as Müller has pointed out, the Doric forms of names derived (like Ἡγησίας) from ἡγέομαι, begin with ἀγη, not ἀγα (Ἀγήσανδρος, Ἀγήσαρχος, Ἀγησίδαμος, Ἀγησίλαος, &c.: Ἀγησίας itself is found as a Doric name, Pind. *Ol.* ix. and elsewhere); and it is probable that Ἀγασίας is a genuine Ionic name, derived from ἄγαμαι, like Ἀγασιθέα, Ἀγασικλῆς, Ἀγασισθένης. For these and other reasons, it seems that the identity of Hegesias with Agasias cannot be made out, while that of Hegesias with Hegias is highly probable. It is true that Pliny mentions them as different persons, but nothing is more likely than that Pliny should have put together the statements of two different Greek authors, of whom the one wrote the artist's full name, Ἡγησίας, while the other used the abbreviated form, Ἡγίας. Pliny is certainly wrong when, in enumerating the works of Hegias, he says, "Minerva Pyrrhusque *rex* laudatur." What is meant seems to have been a group, in which (not the king, but) the hero Pyrrhus was represented as supported by Pallas. The statues of Castor and Pollux, by Hegesias, are supposed by Winckelmann to be the same as those which now stand on the stairs leading to the capitol; but this is very doubtful. (Winckelmann, *Geschichte d. Kunst*, bk. ix. c. 9. § 31, and *Vorläufige Abhandlung*, § 100; Sillig, *Catal. Artif. s. v.*; Thiersch, *Epochen*, p. 128; Müller, *Aeginetica*, p.102.) [P. S.]

HEGESICLES. [AGASICLES.]

HEGESIDE'MUS (Ἡγησίδημος), an author of uncertain date, quoted by Pliny. (*H. N.* ix. 8.) The reference seems to be to an historical work, but even this is not certain. [E. E.]

HEGESI'GONUS (Ἡγησίγονος), a Greek writer, perhaps an historian, of uncertain country and date. It is questionable whether the name be not another form of Hesigonus. (Tzetz. *Chil.* i. 18, 469, vii. 144, 645; Schol. *ad Lycophr.* 1021; Vossius, *de Hist. Graec.* p. 447, ed. Westermann.) [E. E.]

HEGESILA'US. [AGESANDER or AGESILAUS.]

HEGESI'LOCHUS. [AGESILOCHUS.]

HEGE'SINUS (Ἡγησῖνους), a writer of uncertain date, author of a poem on Attica, called Ἀτθίς, apparently of a legendary character. Pausanias, who has preserved four verses of the poem, tells us that it had perished utterly before his time, and that he took the verses in question from the work of Callippus, the Corinthian, on the history of Orchomenus, in Boeotia. (Paus. ix. 29.) [E. E.]

HEGE'SINUS (Ἡγησῖνους), of Pergamum, an Academic philosopher, the successor of Evander and the immediate predecessor of Carneades in the chair of the academy. He flourished about B. C. 185. (Diog. Laërt. iv. 60; Cic. *Acad.* ii. 6.)

HEGE'SIPPUS (Ἡγήσιππος), 1. An Athenian of the time of Demosthenes, and the brother of Hegesander, was nicknamed Κρωβύλος by Aeschines, but for what reason is quite uncertain. He was of the same political party as Demosthenes. He advocated the Phocian alliance, and the declaration of war against Philip, who showed his resentment by his conduct towards Hegesippus in the celebrated Macedonian embassy. He was also united with Demosthenes in his mission to excite the Peloponnesians to make war with Philip. He defended Timarchus, when accused by Aeschines, and accused Callippus. The ancient grammarians ascribe to him two of the orations which have come down to us as those of Demosthenes, namely, that on Halonesus, and that on the treaty with Alexander. (Dem. *de Fals. Legat.* pp. 364, 447, *de Coron.* p. 250, *Phil.* iii. p. 129; Aeschin. *c. Timarch.* p. 86, *c. Ctesiph.* p. 409; Suid. Hesych., Phot., *s. v.*; Plut. *Demosth.* 17, *Apophthegm.* p. 187, d.; Ruhnken, *Hist. Crit. Orat. Graec.* 33. p. lxxix.)

2. A comic poet of the New Comedy, who flourished about B. C. 300. Two of his comedies are quoted, Ἀδελφοί and Φιλέταιροι. Suidas (*s. v.*) confounds him with the orator. (Athen. vii. p. 279, a., p. 290, b., ix. p. 405, d.; Meineke, *Hist. Crit. Com. Graec.* pp. 475—477.)

3. Of Tarentum, a writer of Ὀψαρτυτικά (Athen. x. p. 429, d.; xii. p. 516, c.; Pollux, vi. 10.)

4. A Greek historian or topographer of Mecyberna, who wrote an account of the peninsula of Pallene. He is mentioned by Dionysius among ἄνδρες ἀρχαῖοι καὶ λόγου ἄξιοι. (*Ant. Rom.* i. 49; Steph. Byz. *s. v.* Παλλήνη and Μηκύβερνα; Vossius, *de Hist. Graec.* p. 448, ed. Westermann.)

5. The author of eight epigrams in the Greek Anthology, which appear, from the simplicity of the style, to be of an early date. (Brunck, *Anal.* vol. i. p. 254; Jacobs, *Anth. Graec.* vol. i. p. 187, vol. xiii. p. 901.) [P. S.]

HEGESI'PYLA (Ἡγησιπύλη), daughter of Olorus, king of Thrace, and wife of Miltiades. A son of hers, named Olorus, after his grandfather, was the father of Thucydides the historian. In all probability, he was the fruit of a second marriage contracted by Hegesipyla after the death of Miltiades. (Herod. vi. 39; Marcellin. *Vit. Thuc.*) [E. E.]

HEGESI'STRATUS (Ἡγησίστρατος). 1. A son of Peisistratus by an Argive woman, was placed by his father in the tyranny of Sigeium in the Troad, and maintained possession of the city against the attacks of the Mytilenaeans. When Hippias was banished from Athens, in B. C. 510, he took refuge with his brother, Hegesistratus, at Sigeium (Herod. v. 94; Thuc. vi. 59).

2. An Elean soothsayer, one of the Telliadae. The Spartans, whose enemy he was, having once got him into their power, confined him with his

foot in a species of stocks, intending to put him to death; but Hegesistratus cut his foot off with a knife, escaped from prison, and fled to Tegea, which was then at war with the Lacedaemonians. He was hired by Mardonius, and acted as soothsayer for the Persians at the battle of Plataea, B.C. 479; some time after which he fell again into the hands of the Spartans, at Zacynthus, and was put to death by them. (Herod. ix. 37.)

3. A Samian, was among those who were sent from Samos to Leotychides, the Spartan king, in command of the Greek fleet at Delos, to urge him to come to the aid of the Ionians against the Persians. Leotychides accepted the name Hegesistratus (conductor of the army) as a good omen, and complied with the request. The result was the battle of Mycale, B.C. 479. (Herod. ix. 90—92.) [E. E.]

HEGE'TOR (Ἡγήτωρ), a surgeon, who probably lived at Alexandria at the end of the second or the beginning of the first century B.C., as he is apparently mentioned by Galen as a contemporary of several physicians who lived at Alexandria about that time. (*De Dignosc. Puls.* iv. 3, vol. viii. p. 955.) He certainly lived before Apollonius Citiensis, by whom he is quoted, and one of his opinions controverted. (Dietz, *Schol. in Hippocr. et Gal.* vol. i. pp. 34, 35, 41.) He was one of the followers of Herophilus, and wrote a work entitled Περὶ Αἰτιῶν, *De Causis*, of which nothing remains. This work has been attributed to Herophilus by Dr. Marx (*De Heroph. Vita, &c.* pp. 11, 58), who considers the word Ἡγήτωρ in Apollonius to be, not a proper name, but a sort of honorary title applied to Herophilus; but that both these suppositions are wrong has been pointed out by a writer in the *Brit. and For. Med. Rev.* vol. xv. pp. 109, 110. [W. A. G.]

HE'GIAS. [HEGESIAS.]

HEIMA'RMENE (Εἱμαρμένη), the personification of fate. [MOIRAE.]

HEIUS (Ἥιος), the name of an ancient and noble family at Messana in Sicily. They were probably hereditary clients of the Claudii. (Cic. *in Verr.* iv. 3; comp. c. 17.)

1. CN. HEIUS, one of the judices in the judicium Albianum, B.C. 74. (Cic. *pro Cluent.* 38.) [CLUENTIUS.]

2. HEIUS, a citizen of Lilybaeum in Sicily, and a ward of C. Claudius Pulcher, curule aedile in B.C. 99. He was one of the many Sicilians whom Verres, while praetor, robbed of money and works of art. (Cic. *in Verr.* iv. 17.)

3. C. HEIUS, the principal citizen of Messana in Sicily, and head of the deputation which Verres persuaded or compelled that city to send to Rome in B.C. 70, to give evidence in his favour, when impeached by Cicero. But Heius, although he discharged his public commission, was in his own person an important witness for the prosecution. He had, indeed, been one of the principal sufferers from the praetor's rapacity. Before the administration of Verres Heius was the possessor, by long inheritance, of some of the rarest and most perfect specimens of Grecian art. Among them were the famous Eros in marble by Praxiteles; an equally celebrated Heracles in bronze, by Myron; Canephoroe, by Polycletus; and Attalic tapestry, as rare and much more costly than the Gobelin tapestry of modern times. All these ancestral treasures of the Heian family, some of which being the furniture of the family-chapel, were sacred as well as priceless, Verres purchased from their reluctant owner at a nominal price, borrowed without returning, or seized without apology, until both the house and lararium of Heius were stripped bare of every work of art, except one ancient piece, probably of Pelasgian manufacture, which was neither beautiful nor curious enough for the praetor's cabinet. Verres had been equally unscrupulous with the money and property of Heius, who declared, when examined by Cicero, that so far from consenting to the sale of his statues, no price could have induced him to alienate them from the Heian inheritance. (Cic. *in Verr.* ii. 5, iv. 2, 7, 67, v. 18.) [W. B. D.]

HE'LARA (Ἑλάρη), a daughter of Orchomenus, became by Zeus the mother of Tityus, but the god, from fear of Hera, concealed her under the earth. (Apollod. i. 4. § 1; Apollon. Rhod. i. 762; Strab. ix. p. 423.) [L. S.]

HELEIUS (Ἕλειος), a son of Perseus and Andromeda, who joined Amphitryon in the war against the Teleboans, and received from him the islands of the Taphians. (Apollod. ii. 4. §§ 5, 7; Schol. *ad Hom. Il.* xix. 116; Strab. viii. p. 363, where he is called Ἕλιος.) [L. S.]

HE'LENA (Ἑλένη), a daughter of Zeus and Leda, and the sister of Polydeuces and Castor; some traditions called her a daughter of Zeus by Nemesis. (Apollod. iii. 10. § 6; Hygin. *Fab.* 77; Schol. *ad Callim. Hymn. in Dian.* 232.) She was of surpassing beauty, and is said to have in her youth been carried off by Theseus, in conjunction with Peirithous to Attica. When therefore Theseus was absent in Hades, Polydeuces and Castor (the Dioscuri) undertook an expedition to Attica. Athens was taken, Helena delivered, and Aethra, the mother of Theseus, was taken prisoner, and carried by the Dioscuri, as a slave of Helena, to Sparta. (Hygin. *Fab.* 79; comp. Paus. i. 17. § 6, 41. § 5, ii. 22. § 7.) After her return to Sparta, princely suitors appeared from all parts of Greece (Hygin. *Fab.* 81; Apollod. iii. 10. § 8), but, after a consultation with Odysseus, who was likewise one of them, Tyndareus, the husband of Leda, gave her in marriage to Menelaus, who became by her the father of Hermione, and, according to others, of Nicostratus also. She was subsequently seduced and carried off by Paris to Troy. [PARIS; MENELAUS.] Ptolemaeus Hephaestion (4) mentions six other mythical personages of the same name: 1. a daughter of Paris and Helena; 2. a daughter of Aegisthus and Clytaemnestra; 3. a daughter of Epidamnius; 4. a daughter of Faustulus, the shepherd who brought up Romulus and Remus; 5. a daughter of Tityrus; and 6. a daughter of Micythus, the beloved of Stesichorus. [L. S.]

HE'LENA, FLA'VIA JU'LIA. 1. The mother of Constantine the Great, was unquestionably of low origin, perhaps the daughter of an innkeeper, but the report chronicled by Zosimus, and not rejected by Orosius, that she was not joined in lawful wedlock to Chlorus seems to be no less destitute of foundation than the monkish legend which represents her father as a British or Caledonian king. When her husband was elevated to the dignity of Caesar by Diocletian, in A.D. 292, he was compelled to repudiate his wife, to make way for Theodora, the step-child of Maximianus Herculius: but the necessity of such a divorce is in itself a sufficient proof that the existing marriage was regarded as regular and legal. Subsequently, when her son succeeded to the purple, Helena was

in some degree compensated for her suffering, for she was treated during the remainder of her career with the most marked distinction, received the title of Augusta, and after her death, at an advanced age, about A. D. 328, her memory was kept alive by the names of Helenopolis and Helenopontus, bestowed respectively upon a city of Syria, a city of Bithynia, and a district bordering on the Euxine. The virtues of this holy lady, her attachment to the Christian faith, which she appears to have embraced at the instance of Constantine, her pilgrimage to Jerusalem, where she was believed to have discovered the sepulchre of our Lord, together with the wood of the true cross, and her zealous patronage of the faithful, have afforded a copious theme to Eusebius, Sozomenus, Theodoretus, and ecclesiastical historians, and, at a later period, procured for her the glory of canonisation. (Gruter, *C. I.* cclxxxiv. 1; Eutrop. x. 2; Aurel. Vict. *Epit.* 39, 40; Zosim. ii. 8; Oros. vii. 25; Euseb. *Vit. Const.* iii. 46, 47; Sozomen. ii. 1; Theodoret. i. 18. On the legitimacy of St. Helena's marriage, see Tillemont, *Histoire des Empereurs*, vol. iv., *Notes sur l'Empereur Constantin*, not. i., and on the period of her death, not. lvii.)

2. Daughter of Constantine the Great and Fausta, was given in marriage by her brother Constantius to her cousin Julian the Apostate, when the latter was nominated Caesar, towards the end of A. D. 355. She survived the union for five years only, until A. D. 360, having borne one child, a boy, which died immediately after its birth. Her sterility, as well as the fate of this solitary infant, were ascribed, as we learn from Ammianus Marcellinus, to the guilty arts of her sister-in-law, the empress Eusebia. (Amm. Marc. xv. 8. § 18, xvi. 10. § 18, xxi. 1. § 5.)

The medals belonging to this epoch which bear the name of *Helena* are peculiarly embarrassing, since, in most cases, it is very difficult, if not impossible, to decide which belong to Helena the wife of Chlorus, which to Helena the wife of Julian, and which to Helena the wife of Crispus. The designation appears upon the obverses under four forms: 1. FL. JUL. HELENAE. AUG.; 2. FLAVIA or FL. HELENA. AUGUSTA; 3. HELENA. N. F. (*Nobilis Femina*); 4. HELENA FL. MAX. (*Helena Flavia Maxima*).



COIN OF HELENA, WIFE OF CONSTANTIUS CHLORUS.



COIN OF HELENA, WIFE OF CRISPUS OR JULIANUS.

The dissertation of Eckhel, vol. viii. p. 143, gives within a short compass the substance of the different theories which have been broached from time to time by writers upon these topics. [W. R.]

HE'LENA (Ἑλένη), the daughter of Timon of Egypt, painted the battle of Issus about the time of its occurrence (B. C. 333). In the reign of Vespasian this picture was placed in the Temple of Peace at Rome. (Ptol. Hephaest. *ap. Phot.* cod. 190, p. 149, b. 30, ed. Bekker.) It is supposed by some scholars that the well-known mosaic found at Pompeii is a copy of this picture, while others believe it to represent the battle at the Granicus, others that at Arbela. All that can be safely said is, that the mosaic represents one of Alexander's battles, and that in all probability the person in the chariot is Dareius. (Müller, *Archäol. d. Kunst*, § 163. n. 1, 6.) [P. S.]

HE'LENUS (Ἕλενος), a son of Priam and Hecabe, was a skilful observer of auguries, and knew the counsel of the gods (Hom. *Il.* vi. 76, vii. 44; Apollod. iii. 12. § 5); but he was at the same time a warrior, and with Deiphobus he led the third host of the Trojans against the camp of the Greeks. (*Il.* xii. 94.) He fought against Menelaus, but was wounded by him (xiii. 580, &c.). This is in outline all that the Homeric poems tell us of Helenus, but in other traditions we find the following additions. Once, when yet children, Helenus and Cassandra were left by their parents in the temple of the Thymbraean Apollo; and, as they fell asleep, snakes came and cleaned their ears, whereby they acquired the gift of prophecy. (Eustath. *ad Hom.* p. 663.) Another tradition was, that his original name was Scamandrius, and that he received the name of Helenus from a Thracian soothsayer, who also instructed him in the prophetic art. (Eustath. *ad Hom.* p. 626.) Respecting his deserting his countrymen and joining the Greeks, there are different accounts; according to some it was the act of his free will, and, according to others, he was ensnared by Odysseus, who wanted to have his prophecy respecting the fall of Troy. (Tzetz. *ad Lycoph.* 905; Soph. *Philoct.* 605, 1338; Ov. *Met.* xiii. 99, 723.) Others again relate that Chryses announced to the Greeks that Helenus was staying with him in the temple of Apollo. When therefore Diomedes and Odysseus were sent to fetch him, Helenus surrendered to them, requesting them to assign to him a place where he might live away from his own friends and relatives. He then informed them that he had not left his country and friends from fear of death, but on account of the sacrilege which Paris had committed, in murdering Achilles in the temple, and told them of the time and the circumstances under which Troy should fall. (Dict. Cret. iv. 18.) Others, lastly, relate that, on the death of Paris, Helenus and Deiphobus disputed about the possession of Helena, and that Helenus being conquered, fled to Mount Ida, where he was taken prisoner by the Greeks. (Conon, *Narr.* 34; Serv. *ad Aen.* ii. 166.) In the Philoctetes of Sophocles, Helenus foretells to Pyrrhus, the son of Achilles, that Troy shall fall only through Pyrrhus and Philoctetes; and after the destruction of the city, he reveals to Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevails upon him to return by land, and settle in Epeirus. (Serv. *ad Aen.* ii. 166.) After the death of Pyrrhus he received a portion

of the country, and married Andromache, by whom he became the father of Cestrinus. The remaining part of Epeirus was given to Molossus, the son of Pyrrhus. (Paus i. 11. § 1, &c., ii. 23. § 6; Virg. *Aen.* iii. 295, 333.) When Aeneas in his wanderings arrived in Epeirus, he was hospitably received by Helenus, who also foretold him the future events of his life. (Virg. *Aen.* iii. 245, 374; Ov. *Met.* xv. 438.) According to an Argive tradition, Helenus was buried at Argos. (Paus. ii. 23. § 5.) A different person of the same name occurs in the Iliad (v. 707). [L. S.]

HE'LENUS (Ἕλενος), son of Pyrrhus, king of Epeirus, by Lanassa, daughter of Agathocles. He was very young when he accompanied his father on his expedition to Italy, B. C. 280; but Pyrrhus is said to have conceived the project, when elated with his first successes in Sicily, of establishing Helenus there as king of the island, to which as grandson of Agathocles he appeared to have a sort of hereditary claim. (Just. xviii, 1, xxiii. 3.) But the tide of fortune soon turned; and when Pyrrhus saw himself compelled to abandon both Sicily and Italy, he left Helenus at Tarentum, together with Milo, to command the garrison of that city, the only place in Italy of which he still retained possession. It was not long before he recalled them both from thence, in consequence of the unexpected views that had opened to his ambition in Macedonia and Greece. Helenus accompanied his father on his expedition into the Peloponnese (B. C. 272), and after the fatal night attack on Argos, in which Pyrrhus himself perished, he fell into the hands of Antigonus Gonatas, who however behaved towards him in the most magnanimous manner, treated him with the utmost distinction, and sent him back in safety to Epeirus, bearing with him the remains of his father. (Just. xxv. 3, 5; Plut. *Pyrrh.* 33, 34.) After this we hear no more of him.

2. A freedman of Octavian, who enjoyed a high place in his favour. He was taken prisoner in Sardinia by Maenas, the lieutenant of Sext. Pompey (B. C. 40), but the latter set him at liberty without ransom, in order to curry favour with Augustus. (Dion Cass. xlviii. 30.) According to Appian (*B. C.* v. 66), he was employed as a general by Octavian, and had reduced Sardinia not long before; but Dion Cassius represents M. Lurius as the commander in the island at the time of its capture. [E. H. B.]

HE'LENUS (Ἕλενος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. Of his writings only some fragments remain, which are to be found in the Collection of Writers on Veterinary Surgery, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and afterwards in Greek by Simon Grynaeus, Basil. 1537, 4to. [W. A. G.]

HELIADAE and HELIADES (Ἡλιάδαι and Ἡλιάδες), that is, the male and female descendants of Helios, and might accordingly be applied to all his children, but in mythology the name is given more particularly to the seven sons and the one daughter of Helios by Rhode or Rhodos. Their names are, Cercaphus, Actis, Macareus, Tanages, Triopas, Phaëton, Ochimus, and Electryone. These names, however, as well as their number, are not the same in all accounts. (Diod. v. 56, &c.; Schol. *ad Pind. Ol.* vii. 131, &c.) It should be observed that the sisters of Phaëton are likewise called Heliades. (Ov. *Met.* ii. 340, &c.; Apollon. Rhod. iv. 604.) [L. S.]

HELI'ANAX (Ἡλιάναξ), brother of Stesichorus, who, according to Suidas (*s. v.*), was a lawgiver, probably in one of the states of Sicily. [C. P. M.]

HELIAS. [ELIAS.]

HELICAON (Ἑλικάων), a son of Antenor, and husband of Laodice, a daughter of Priam. (Hom. *Il.* iii. 124; Paus. x. 26. § 2.) [L. S.]

HE'LICE (Ἑλίκη). 1. A daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, metamorphosed her into a she-bear, whereupon Zeus placed her among the stars, under the name of the Great Northern Bear. (Serv. *ad Virg. Georg.* i. 138, 246.) When Demeter invoked her, asking for information about her lost daughter, Helice referred her to Helios. (Ov. *Fast.* iv. 580.) Hyginus (*Poet. Astr.* ii. 2, 13) calls her a daughter of Olenus, and says that she brought up Zeus.

2. A daughter of Selinus, and the wife of Ion. The town of Helice, in Achaia, was believed to have derived its name from her. (Paus. vii. 1. § 2; Steph. Byz. *s. v.*)

3. A daughter of Danaus, mentioned by Hyginus. (*Fab.* 170.) [L. S.]

HE'LICON (Ἑλικών), a native of Cyzicus, a friend and disciple of Plato. He was for some time a resident at the court of Dionysius the Younger, and was presented by him with a talent of silver for having correctly predicted an eclipse of the sun. (Plut. *Dion.* p. 966.) According to Suidas (*s. v.*), he wrote a work entitled Ἀποτελέσματα, and a treatise Περὶ Διοσημειῶν. [C. P. M.]

HE'LICON (Ἑλικών), the son of Acesas, of Salamis, in Cyprus, was a celebrated artist in weaving variegated garments and hangings. He made the war cloak (ἐπιπόρπαμα) which the Rhodians presented to Alexander the Great. (Plut. *Alex.* 32.) Plutarch's addition to his name of the words τοῦ παλαιοῦ, makes it probable that he lived about the time of Phidias, under whose direction we know that artists of his class (ποικιλταί) wrought. (Plut. *Peric.* 12.) The celebrated works of Helicon and his father are mentioned under ACESAS. (Müller, *Archäol. d. Kunst.* § 114, n. 1, and *Nachträge*, p. 706.) [P. S.]

HELICO'NIUS (Ἑλικώνιος), a Byzantine writer, lived in the fourth century, and did not die before A. D. 395, since it was down to this year that his work extended. This work was a chronicle from Adam to Theodosius the Great, divided into ten books. (Suidas, *s. v.* Ἑλικών; Fabric. *Bibl. Graec.* vol. xi. p. 633.) [W. P.]

HE'LIO or HE'LION (Ἡλίων), magister officiorum, A. D. 414—417, 424—427, under Theodosius II. He is also called Patricius by Olympiodorus. (Comp. Cod. Theod. 6. tit. 27. s. 20. and 7. tit. 8. s. 14.) He was commissioned by Theodosius to invest with the robe of Caesar, at Thessalonica, A. D. 424, the boy Valentinian III., then in exile [GALLA, No. 3]; and after the overthrow and death of the usurper Joannes, he invested Valentinian at Rome, A. D. 425, with the robes and crown of Augustus. Helio had, before these transactions (A. D. 422), been engaged by Theodosius, by whom he was much esteemed, in negotiating a peace with the Persian king Varanes. (Cod. Theod. 13. tit. 3. s. 17; 6. tit. 27. ss. 17, 18, 19, 20; 7. tit. 8. s. 14; Gothofred. *Prosop. Cod. Theod.*; Olympiod. apud Phot. *Bibl.* Cod. 80; Socrat. *H. E.* vii

20, 24; Theophan. *Chronog.* vol. i. p. 134, ed. Bonn; Tillemont, *Hist. des Emp.* vol. vi.) [J. C. M.]

HELIOCLES (Ἡλιοκλῆς), a king of Bactria, or of the Indo-Bactrian provinces south of the Paropamisus, known only from his coins. Many of these are bilingual, having Greek inscriptions on the one side, and Arian characters on the reverse: whence it is inferred that he must have flourished in the interval between the death of Eucratides and the destruction of the Greek kingdom of Bactria, B. C. 127. It appears probable also, from one of his coins, that he must have reigned at one time conjointly with, or subordinate to Eucratides: and Lassen, Mionnet, and Wilson, conceive him to be the son of Eucratides, who is mentioned by Justin as being at first associated with his father in the sovereign power, and who afterwards put him to death. (Justin. xli. 6; Lassen, *Gesch. der Bactr. Könige*; Wilson's *Ariana*, p. 262.) [E. H. B.]

HELIODO'RUS (Ἡλιόδωρος), the treasurer of Seleucus Philopator, king of Syria, murdered his master, and attempted to seize the crown for himself, but was expelled by Eumenes and Attalus, of Pergamus, who established Antiochus Epiphanes in the kingdom, B. C. 175. (Appian. *Syr.* 45; Liv. xli. 24.) The well-known story of his being sent by Seleucus to rob the temple at Jerusalem, and of his miraculous punishment (2 *Maccab.* iii.), is rendered somewhat suspicious by the silence of Josephus. The author of the anonymous work on the Maccabees tells the story of Apollonius, instead of Heliodorus, and says nothing about the miraculous part of it. (*De Maccab.* 4.) [P. S.]

HELIODO'RUS, praefectus urbi at Constantinople, A. D. 432, is probably the Heliodorus mentioned with a high encomium by Theodoric, king of the Ostrogoths in Italy, in a letter included in the works of Cassiodorus. A person of the same name, possibly the same person, was comes sacrarum largitionum, A. D. 468. (Cod. Theod. 6. tit. 24, § 11, with the note of Gothofredus; Cassiodor. *Variar.* i. 4.) [J. C. M.]

HELIODO'RUS (Ἡλιόδωρος), literary:—

I. POETS. 1. Of Athens. A tragedian, and author of a poem entitled ἀπολυτικά, from which Galen quotes some verses about poisons. (*De Antidot.* ii. 7, vol. xiv. p. 145; Welcker, *die Griech. Tragöd.* p. 1323.)

2. The author of a poem entitled *Protesilaus*, from which Stephanus Byzantinus, (*s. v.* Φυλάκη) quotes an hexameter verse.

3. The author of a poem entitled Ἰταλικὰ Θεάματα, from which Stobaeus (*Floril.* tit. 100, c. 6) quotes six verses. He probably lived after Cicero. (Meineke, *Comm. Misc. Spec.* i. 3, p. 38.)

II. PHILOSOPHERS, RHETORICIANS, and GRAMMARIANS. 1. A writer on metres, whose Ἐγχειρίδιον is often quoted by Hephaestion, Rufinus, and others, and who also wrote Περὶ μουσικῆς. (Priscian, *de Fig. Num.* ii. 396, ed. Krehl.) He was the father of the grammarian Irenaeus, and the teacher of Minutius Pacatus. He probably lived shortly before the time of Augustus. (Suid. *s. v.* Εἰρηναῖος; Fabric. *Bibl. Graec.* vol. i. p. 512, vol. vi. pp. 206, 344, 368, vol. viii. p. 126; Ritschl, *Die Alexandr. Bibl.* pp. 138, &c.)

2. Perhaps the same as the preceding, a grammarian, whose commentaries on Homer are quoted by Eustathius and other scholiasts on Homer, and by Apollonius and Hesychius. Iriarte mentions some grammatical MSS. by a certain Heliodorus in the Royal Library at Madrid. (Villoison, *Proleg. in Apollon. Lex. Hom.* pp. 24, 61; Fabric. *ll. cc.*; Ritschl, *l. c.*, who considers the Heliodorus who wrote scholia to the τέχνη γραμματική of Dionysius Thrax, to be a different person.)

3. A rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to Brundisium, calling him "by far the most learned of the Greeks." (*Sat.* i. 5. 2, 3.)

4. A Stoic philosopher at Rome, who became a *delator* in the reign of Nero. Among his victims was his own disciple, Licinius Silanius. He was attacked by Juvenal (*Sat.* i. vv. 33, 35, and schol.).

5. A rhetorician, and also private secretary to the emperor Hadrian. He was a contemporary and rival of Dionysius of Miletus, who, we are told, once said to him, "The emperor can give you money and honour, but he cannot make you an orator." He was probably the same person as Heliodorus of Syria, who, as the reward of his skill in rhetoric, was made praefect of Egypt, and whose son, Avidius Cassius, attempted to usurp the purple in the reign of Marcus Aurelius Antoninus. [CASSIUS AVIDIUS.] (Dion, lxix. 3, lxxi. 22, and Reimarus *ad loc.*) Reimarus confounds Heliodorus with Hadrian's other secretary, Celer. That they were not the same person is proved by the distinct mention of both of them in an oration of Aristeides. (*Orat. Sac.* iv. pp. 595, 602.) There can be little doubt that this is also the Heliodorus whom Aelius Spartianus mentions as a philosopher and friend of Hadrian, but who, the same writer tells us, suffered the usual fate of Hadrian's friends, and was abused by the emperor "famosissimis literis." (Spart. *Had.* 15, 16.) It is doubtful whether this Heliodorus or the preceding [No. 3] is the grammarian who is satirically alluded to by the epigrammatists of the Greek Anthology. (Brunck, *Anal.* vol. i. p. 11, vol. ii. pp. 327, 332.)

6. Philostratus relates the life of an Arabian sophist, Heliodorus, who lived under Caracalla, and gained the favour of the emperor in a curious way, and who, after his patron's death, was made the praefect of a certain island. (*Vit. Sophist.* 22.)

III. HISTORIAN. An Athenian, surnamed Περιηγητής, wrote a description of the works of art in the Acropolis at Athens, which is quoted under the various titles, Περὶ ἀκροπόλεως, Περὶ τῶν Ἀθήνησι τριπόδων, Ἀναθήματα, and *de Atheniensium Anathematis*. This work was one of the authorities for Pliny's account of the Greek artists. Heliodorus lived after the time of Antiochus Epiphanes, at least if he be the person meant in the first passage of Athenaeus now referred to. (Athen. ii. p. 45, c. vi. p. 229, e. ix. p. 406, c.; Suid., Phot., Harpocrat. *s. vv.* Θετταλός, Νίκη, Ὀνήτωρ, Προπύλαια; Plin. *Elench. in Lib.* xxxiii. xxxiv. xxxv.) He is also apparently mentioned in a passage of Plutarch as the author of a work Περὶ μνημάτων (*Vit. X. Orat.* p. 849, c), but in that passage we should probably read Διόδωρος for Ἡλιόδωρος. (Vossius, *de Hist. Graec.* p. 448, ed. Westermann.)

IV. ROMANCE-WRITER, the author of the oldest and by far the best of the Greek romances. Heliodorus, the son of Theodosius, was a native of Syria, and was born, not, as Photius says, at Aminda, but at Emesa, as he himself tells us at the

end of his romance:—*Τοιόνδε πέρας ἔσχε τὸ σύνταγμα τῶν περὶ Θεαγένην καὶ Χαρίκλειαν Αἰθιοπικῶν· ὃ συνέταξεν ἀνὴρ Φοῖνιξ Ἐμεσηνὸς, τῶν ἀφ' Ἡλίου γένος, Θεοδοσίου παῖς Ἡλιόδωρος.* The words *τῶν ἀφ' Ἡλίου γένος* no doubt mean that he was of the family of priests of the Syrian god of the Sun (Elagabalus). He lived about the end of the fourth century of our era, under Theodosius and his sons. He wrote his romance in early life. He afterwards became bishop of Tricca in Thessaly, where he introduced the regulation, that every priest who did not, upon his ordination, separate himself from his wife, should be deposed. (Socrat. *H. E.* v. 22.) Nicephorus (*H. E.* xii. 34) adds that, on the ground of the alleged injury which had been done to the morals of young persons by the reading of the *Aethiopica*, a provincial synod decreed that Heliodorus must either suffer his book to be burnt, or lay down his bishopric, and that Heliodorus chose the latter alternative. The story has been wisely rejected by Valesius, Petavius, Huet, and other scholars; and it is the more improbable from the fact that there is nothing of a corrupting tendency in the *Aethiopica*. We have no further accounts of the life of Heliodorus. (Phot. *Cod.* 73.)

His romance is in ten books, and is entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia. It relates the loves of Theagenes and Charicleia. Persine, the wife of Hydaspes, king of Aethiopia, bore a daughter, whose complexion, through the effect of a Greek statue on the queen's mind, was white. Fearing that this circumstance might cause her husband to doubt her fidelity, she resolved to expose the child, and committed her, with tokens by which she might afterwards be known, to Sisimithras, a gymnosophist, who, being sent on an embassy into Egypt, took the child with him, and gave her to Charicles, the Pythian priest, who happened to be in Egypt. Charicles took the child to Delphi, where he brought her up as his own daughter, by the name of Charicleia, and made her priestess of Apollo. In course of time there came to Delphi a noble Thessalian, descended from the Aeacidae, and named Theagenes, between whom and Charicleia a mutual love sprung up at first sight. At the same time Calasiris, an Egyptian priest, whom the queen of Aethiopia had employed to seek for her daughter, happened to arrive at Delphi; and by his help Theagenes carried off Charicleia. Then follows a long and rapid series of perilous adventures, from pirates and other lawless men, till at last the chief persons of the story meet at Meroë, at the very moment when Charicleia, who has fallen as a captive into her father's hands, is about to be sacrificed to the gods: she is made known by the tokens and by the testimony of Sisimithras, and the lovers are happily married.

Though very deficient in those characteristics of modern fiction which appeal to the universal sympathies of our nature, the romance of Heliodorus is extremely interesting on account of the rapid succession of strange and not altogether improbable adventures, the many and various characters introduced, and the beautiful scenes described. The opening scene is admirable, and the point of the story at which it occurs is very well chosen. The language is simple and elegant, though it is sometimes too diffuse, and often deviates from the pure Attic standard. The whole work, as compared with the best of later Greek romances, that of Achilles Tatius for example, has the superiority of greater nature, less artificial and rhetorical elaboration, with more real eloquence, less improbability in its incidents, and greater skill in the management of the episodes, and, in short, the superiority of a work of original talent over an imitation. It formed the model for subsequent Greek romance writers. It is often quoted by the title of *Χαρίκλεια*, just as the work of Achilles is quoted by that of *Λευκίππη*, from the names of the respective heroines.

In modern times the *Aethiopica* was scarcely known till, at the sacking of Ofen in 1526, a MS. of the work in the library of Matthias Corvinus, king of Hungary, attracted, by its rich binding, the attention of a soldier, who brought it into Germany, and at last it came into the hands of Vincentius Opsopoeus, who printed it at Basel, 1534, 4to. Several better MSS. were afterwards discovered, and in 1596 a new edition was brought out in folio, at Heidelberg, by Commelinus, with the Latin version of Stanislaus Warschewiczki, which had been printed in 1552 at Basel, and in 1556 at Antwerp. The edition of Commelinus was reprinted at Lyon in 1611, 8vo., and at Frankfort in 1631, 8vo. This last edition, by Daniel Pareus, was the first divided into chapters. The edition of Bourdelot, Paris, 1619, 8vo., is full of errors, and the notes are of little value. The edition of Peter Schmid, Lips. 1772, 8vo., only differs from that of Bourdelot by the introduction of new errors. At length, in 1799, an excellent edition of the text and Latin version, with a few notes, chiefly critical, appeared in Mitscherlich's *Scriptores Graeci Erotici*, of which it forms the 2d volume, in two parts, 8vo. Argentorat. anno VI. A still better edition was brought out in 1804, at Paris, by the learned Greek Coraës, at the expense of his friend, Alexander Basilius, in 2 vols. 8vo. The first volume contains an introduction, in modern Greek, in the form of a letter to Alexander Basilius, and the text, with various readings. The second volume contains notes in ancient Greek, and other illustrative matter.

The *Aethiopica* has been translated into nearly all modern languages. (Fabric. *Bibl. Graec.* vol. viii. p. 111; the Prefaces of Mitscherlich and Coraës; Jacobs, in Ersch and Gruber's *Encyclopädie*, *s. v.*; Hoffmann, *Lex. Bibliog. Script. Graec.* *s. v.*)

There is an iambic poem, in 269 verses, on the art of making gold, which is attributed by a MS. in the royal library at Paris to Heliodorus the bishop of Tricca. It exists in MS. in several libraries in Europe, and is printed, from the Paris MS., in Fabric. *Bibl. Graec.* vol. viii. p. 119. The title is *Ἡλιοδώρου φιλοσόφου πρὸς Θεοδόσιον τὸν μέγαν Βασιλέα, περὶ τῆς τῶν φιλοσόφων Μυστικῆς τέχνης* (i. e. Alchymy), *δι' Ἰάμβων.* Kühn and Hoffmann (*Lex. Bibl.* *s. v.*) believe the poem to be genuine, but Jacobs calls it the clumsy fabrication of a later time, to which the name of Theodosius was prefixed to give it the semblance of authority; and he suggests that the name *Heliodorus* may have been used, after the fashion of the Alchymists and Rosicrucians, on account of its etymological signification. (Ersch and Gruber's *Encyclopädie*, *s. v.*)

V. Scientific. 1. Of Larissa, the author of a little work on optics, entitled *Κεφάλαια τῶν Ὀπτικῶν*, which seems to be a fragment or abridgement of the larger work, which is entitled in some MSS.

Δαμιανοῦ φιλοσόφου τοῦ Ἡλιοδώρου Λαρισσαίου περὶ ὀπτικῶν ὑποθέσεων βιβλία β', which makes it doubtful whether his true name was Damianus or Heliodorus. The work is chiefly taken from Euclid's *Optics*. The work was printed at Florence, with an Italian version, by Ignatius Dante, with the *Optics* of Euclid, 1573, 4to.; at Humburgh by F. Lindenbrog, 1610, 4to; at Paris, by Erasmus Bartholinus, 1657, 4to (reprinted 1680); at Cambridge, in Gale's *Opuscula Mythologica*, 1670, 8vo. (but it is omitted in the Amsterdam edition, 1688); and lastly, with a Latin version and a dissertation upon the author, by A. Matani, Pistorii, 1758, 8vo. Some other scientific works of Heliodorus are mentioned. (Fabric. *Bibl. Graec.* vol. viii. p. 128.)

2. Alchymist. (See No. IV.)

VI. Several Heliodori of less importance are mentioned by Fabricius. (*Bibl. Graec.* vol. viii. pp. 126, 127.)

The Greek writers confound this name with Herodianus, Herodorus, Herodotus, Hesiodus, and Diodorus. [P. S.]

HELIODO'RUS, a statuary in bronze and marble, mentioned by Pliny among the artists who made "athletas et armatos et venatores sacrificantesque" (xxxiv. 8. s. 19. § 34). He was the maker of a celebrated marble group, representing Pan and Olympus wrestling, which stood in the portico of Octavia, in the time of Pliny, who calls it "alterum in terris symplegma nobile" (xxxvi. 5. s. 4. § 10; comp. § 6, and CEPHISODOTUS.) [P. S.]

HELIODO'RUS (Ἡλιόδωρος), a surgeon at Rome, probably a contemporary of Juvenal, in the first century after Christ. (Juv. vi. 373.) He may be the same person who wrote a work on surgery, which is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medic. sec. Gen.* vi. 14, vol. xiii. p. 849), and Paulus Aegineta (*De Re Med.* iv. 49), and of which only some fragments remain, chiefly preserved by Oribasius and Nicetas. These are to be found in the twelfth volume of Chartier's edition of Galen, and in the Collection of Greek Surgical Writers published by Cocchi, Florence, 1754, fol. (Haller's *Biblioth. Chirurg.* vol. i. p. 71; Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabricio, &c. exhibitum.*) [W. A. G.]

HELIOGA'BALUS. [ELAGABALUS.]

HE'LIOS (Ἥλιος or Ἠέλιος), that is, the sun, or the god of the sun. He is described as the son of Hyperion and Theia, and as a brother of Selene and Eos. (Hom. *Od.* xii. 176, 322, *Hymn. in Min.* 9, 13; Hes. *Theog.* 371, &c.) From his father, he is frequently called Hyperionides, or Hyperion, the latter of which is an abridged form of the patronymic, Hyperionion. (Hom. *Od.* xii. 176, *Hymn. in Cer.* 74; Hes. *Theog.* 1011; Hom. *Od.* i. 24, ii. 19, 398, *Hymn. in Apoll. Pyth.* 191.) In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaëssa. Homer describes Helios as giving light both to gods and men: he rises in the east from Oceanus, though not from the river, but from some lake or bog (λίμνη) formed by Oceanus, rises up into heaven, where he reaches the highest point at noon time, and then he descends, arriving in the evening in the darkness of the west, and in Oceanus. (*Il.* vii. 422, *Od.* iii. 1, &c., 335, iv. 400, x. 191, xi. 18, xii. 380.) Later poets have marvellously embellished this simple notion: they tell of a most magnificent palace of Helios in the east, containing a throne occupied by the god, and surrounded by personifications of the different divisions of time (Ov. *Met.* ii. 1, &c.); and while Homer speaks only of the gates of Helios in the west, later writers assign to him a second palace in the west, and describe his horses as feeding upon herbs growing in the islands of the blessed. (Nonn. *Dionys.* xii. 1, &c.; Athen. vii. 296; Stat. *Theb.* iii. 407.) The points at which Helios rises and descends into the ocean are of course different at the different seasons of the year; and the extreme points in the north and south, between which the rising and setting take place, are the τροπαὶ ἠελίοιο. (*Od.* xv. 403; Hes. *Op. et Dies*, 449, 525.) The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned either by Homer or Hesiod, but later poets make him sail in a golden boat round one-half of the earth, and thus arrive in the east at the point from which he has to rise again. This golden boat is the work of Hephaestus. (Athen. xi. 469; Apollod. ii. 5. § 10; Eustath. *ad Hom.* p. 1632.) Others represent him as making his nightly voyage while slumbering in a golden bed. (Athen. xi. 470.) The horses and chariot with which Helios makes his daily career are not mentioned in the Iliad and Odyssey, but first occur in the Homeric hymn on Helios (9, 15; comp. *in Merc.* 69, *in Cer.* 88), and both are described minutely by later poets. (Ov. *Met.* ii. 106, &c.; Hygin. *Fab.* 183; Schol. *ad Eurip. Phoen.* 3; Pind. *Ol.* vii. 71.)

Helios is described even in the Homeric poems as the god who sees and hears every thing, but, notwithstanding this, he is unaware of the fact that the companions of Odysseus robbed his oxen, until he was informed of it by Lampetia. (*Od.* xii. 375.) But, owing to his omniscience, he was able to betray to Hephaestus the faithlessness of Aphrodite, and to reveal to Demeter the carrying off of her daughter. (*Od.* viii. 271, *Hymn. in Cer.* 75, &c., *in Sol.* 10; comp. Soph. *Ajax*, 847, &c.) This idea of Helios knowing every thing, which also contains the elements of his ethical and prophetic nature, seems to have been the cause of Helios being confounded and identified with Apollo, though they were originally quite distinct; and the identification was, in fact, never carried out completely, for no Greek poet ever made Apollo ride in the chariot of Helios through the heavens, and among the Romans we find this idea only after the time of Virgil. The representations of Apollo with rays around his head, to characterise him as identical with the sun, belong to the time of the Roman empire.

The island of Thrinacia (Sicily) was sacred to Helios, and he there had flocks of oxen and sheep, each consisting of 350 heads, which never increased or decreased, and were attended to by his daughters Phaetusa and Lampetia. (Hom. *Od.* xii. 128. 261, &c.; Apollon. Rhod. iv. 965, &c.) Later traditions ascribe to him flocks also in the island of Erytheia (Apollod. i. 6. § 1; comp. ii. 5. § 10; Theocrit. xxv. 130), and it may be remarked in general, that sacred flocks, especially of oxen, occur in most places where the worship of Helios was established. His descendants are very numerous, and the surnames and epithets given him by the poets are mostly descriptive of his character as the sun. Temples of Helios (ἡλιεῖα) seem to have existed in Greece at a very early time (Hom. *Od.* xii. 346), and in later times we find his worship

established in various places, as in Elis (Paus. vi. 25. § 5), at Apollonia (Herod. ix. 93), Hermione (Paus. ii. 34. § 10), in the acropolis of Corinth (ii. 4. § 7; comp. ii. 1. § 6), near Argos (ii. 18. § 3), at Troezene (ii. 31. § 8), Megalopolis (viii. 9. § 2, 31. § 4), and several other places, especially in the island of Rhodes, where the famous colossus of Rhodes was a representation of Helios: it was 70 cubits in height, and, being overthrown by an earthquake, the Rhodians were commanded by an oracle not to erect it again. (Pind. *Ol.* vii. 54, &c.; Strab. xiv. p. 652; Plin. *H. N.* xxxiv. 7, 17.) The sacrifices offered to Helios consisted of white rams, boars, bulls, goats, lambs, especially white horses, and honey. (Hom. *Il.* xix. 197; Eustath. *ad Hom.* pp. 36, 1668; Hygin. *Fab.* 223; Paus. iii. 20. § 5; Herod. i. 216; Strab. xi. 513.) Among the animals sacred to him, the cock is especially mentioned. (Paus. v. 25. § 5.) The Roman poets, when speaking of the god of the sun (Sol), usually adopt the notions of the Greeks, but the worship of Sol was introduced also at Rome, especially after the Romans had become acquainted with the East, though traces of the worship of the sun and moon occur at a very early period. (Varro, *de Ling. Lat.* v. 74; Dionys. ii. 50; Sext. Ruf. *Reg. Urb.* iv.) Helios was represented on the pedestal of the Olympian Zeus, in the act of ascending his chariot (Paus. v. 11. § 3), and several statues of him are mentioned (vi. 24. § 5, viii. 9. § 2, 31. § 4); he was also represented riding in his chariot, drawn by four horses. (Plin. *H. N.* xxxiv. 3, 19; comp. Hirt, *Mythol. Bilderb.* i. 35.) [L. S.]

HE'LIUS (Ἥλιος), a freed-man of the emperor Claudius, and steward of the imperial demesnes in the province of Asia. He was one of Agrippina's agents in ridding herself of M. Junius Silanus, proconsul of that province in A. D. 55. During Nero's excursion into Greece, A. D. 67—68, Helius acted as prefect of Rome and Italy. He was worthy of the tyrant he represented. Dion Cassius (lxiii. 12) says the only difference between them was that the heir of the Caesars emulated the minstrels, and the freed-man aped the heir of the Caesars. The borrowed majesty of Helius was equally oppressive to the senate, the equites, and the populace. He put to death Sulpicius Camerinus [CAMERINUS] and his son, because they inherited the agnomen Pythicus, which Nero, since he had sung publicly at the Pythian games, arrogated to himself. He compelled the equestrian order to subscribe to a statue of himself, and his edicts of mulct, banishment, and death, were issued without any reference to the emperor. The universal hatred which he incurred secured the fidelity of Helius to his master. When his urgent despatches could not draw Nero from the spectacles and theatres of Greece, Helius precipitately quitted Rome, and personally remonstrated with the emperor on allowing conspiracies to spring up on all sides, and in the capital itself, unchecked. After Nero's death, Helius, by the command of Galba, was conducted in chains through the streets of Rome, and, with Locusta the poisoner, Patrobius, and other creatures of the late tyrant, put to death. (Tac. *Ann.* xiii. 1; Suet. *Ner.* 23; Plut. *Galb.* 17; Dion Cass. lxiii. 12, 18, 19, lxiv. 3.) [W. B. D.]

HELIXUS (Ἕλιξος), of Megara, with a portion of the Lacedaemonian squadron, which, on its way to the Hellespont, under Clearchus, was dispersed by a storm, made his way to Byzantium, and received it into the Peloponnesian confederacy, in the 21st year of the war, B. C. 411. (Thuc. viii. 80.) Here he appears to have remained with a contingent from Megara. We find him at the end of the year B. C. 408 left with Coeratados, the Boeotian, in command of the place, then besieged by the Athenians, while Clearchus went out to seek reinforcements. The Byzantines, whose lives were being sacrificed to leave sufficient food for the garrison, took the opportunity of communicating with the besiegers; and by means of a stratagem, succeeded in admitting them. Helixus and his colleague were obliged to surrender as prisoners of war. (Xen. *Hell.* i. 3. §§ 17—22; comp. Diod. xiii. 66, 67.) [A. H. C.]

HELLA'DIUS (Ἑλλάδιος). 1. Of Alexandria, a grammarian in the time of Theodosius the younger. Photius (cod. 145) gives a brief account of his λεξικὸν κατὰ στοιχεῖον, which embraced chiefly prose words. The work is again quoted by Photius (Cod. 158, p. 100, a. 38 ed. Bekker) under the title of τῶν λέξεων συλλογή. Suidas calls it λέξεως παντοίας χρῆσις κατα στοῖχειον, and mentions also the following works by Helladius: 2. Ἔκφρασις φιλοτιμίας. 3. Διόνυσος ἢ Μοῦσα. 4. Ἔκφρασις τῶν λουτρῶν Κωνσταντιανῶν. 5. Ἔπαινος Θεοδοσίου τοῦ βασιλέως. It is likely, from the titles, that some of these works were poetical.

2. Besantinoüs, Besantinus, or Bisantinus, an Egyptian grammarian, who lived at the beginning of the fourth century, under the emperors Licinius and Maximinianus, and composed four books of miscellaneous extracts, under the title of πραγματεία χρηστομαθειῶν, an account of which is given by Photius (Cod. 279). The work is often quoted in the *Etymologicum Magnum*. The extracts in Photius were edited, with a Latin version, by Schottus, and notes by Meursius, as an appendix to the posthumous work of Meursius, *De Regno Laconico et Atheniensium Piraeo*, Ultraj. 1686, 4to, reprinted in Gronovius's *Thesaurus Antiq. Graec.* vol. x. 1701, fol.

3. There is one distich in the Greek Anthology under the name of Helladius. (Jonsius, *Script. Hist. Phil.* i. 2, 4, p. 15; Fabric. *Bibl. Graec.* vol. iv. p. 477, vol. vi. p. 368; vol. x. pp. 718, 772; Brunck, *Anal.* vol. ii p. 438; Jacobs, *Anth. Graec.* vol. iii. p. 145, vol. xiii. p. 901.)

4. Bishop of Caesareia, in Cappadocia, succeeded his master, Basil the Great, in that see, A. D. 378, and was present at the two councils of Constantinople in A. D. 381 and 394. His life of St. Basil is quoted by Damascenus (*Orat. de Imag.* i. p. 327), but the genuineness of the work is doubtful. (Sozom. *H. E.* viii. 6; Tillemont, *Mém. Eccles.* vol. ix. p. 589; Cave, *Hist. Lit. s. a.* 378; Fabric. *Bibl. Graec.* vol. ix. p. 293.)

5. Bishop of Tarsus, originally a monk, flourished about A. D. 431, and was remarkable for his attachment to Nestorius, through which he lost his bishopric. He was afterwards reconciled to the church, but he was compelled to join in the anathema upon Nestorius. Six letters of his are extant. (Cave, *Hist. Lit. s. a.* 431.) [P. S.]

HELLANI'CUS (Ἑλλάνικος). 1. Of Mytilene in the island of Lesbos, the most eminent among the Greek logographers. He was the son, according to some, of Andromenes or Aristomenes, and, according to others, of Scamon (Scammon), though this latter may be merely a mistake of

Suidas (*s. v.* Ἑλλάνικος). According to the confused account of Suidas, Hellanicus and Herodotus lived together at the court of Amyntas (B. C. 553—504), and Hellanicus was still alive in the reign of Perdiccas, who succeeded to the throne in B. C. 461. This account, however, is irreconcilable with the further statement of Suidas, that Hellanicus was a contemporary of Sophocles and Euripides. Lucian (*Macrob.* 22) states that Hellanicus died at the age of eighty-five, and the learned authoress Pamphila (*ap. Gellium*, xv. 23), who likewise makes him a contemporary of Herodotus, says that at the beginning of the Peloponnesian war (B. C. 431), Hellanicus was about sixty-five years old, so that he would have been born about B. C. 496, and died in B. C. 411. This account, which in itself is very probable, seems to be contradicted by a statement of a scholiast (*ad Aristoph. Ran.* 706), from which it would appear that after the battle of Arginusae, in B. C. 406, Hellanicus was still engaged in writing; but the vague and indefinite expression of that scholiast does not warrant such an inference, and it is moreover clear from Thucydides (i. 97), that in B. C. 404 or 403 Hellanicus was no longer alive. Another authority, an anonymous biographer of Euripides (p. 134 in Westermann's *Vitarum Scriptores Graeci minores*, Brunswick, 1845), states that Hellanicus was born on the day of the battle of Salamis, that is, on the 20th of Boedromion B. C. 481, and that he received his name from the victory of Ἑλλάς over the barbarians; but this account is too much like an invention of some grammarian to account for the name Hellanicus, and deserves no credit; and among the various contradictory statements we are inclined to adopt that of Pamphila. Respecting the life of Hellanicus we are altogether in the dark, and we only learn from Suidas that he died at Perperene, a town on the coast of Asia Minor opposite to Lesbos; we may, however, presume that he visited at least some of the countries of whose history he treated.

Hellanicus was a very prolific writer, and if we were to look upon all the titles that have come down to us as titles of genuine productions and distinct works, their number would amount to nearly thirty; but the recent investigations of Preller (*De Hellanico Lesbio Historico*, Dorpat, 1840, 4to.) have shown that several works bearing his name are spurious and of later date, and that many others which are referred to as separate works, are only chapters or sections of other works. We adopt Preller's arrangement, and first mention those works which were spurious. 1. Αἰγυπτίακα. The late origin of this production is obvious from the fragment quoted by Arrian (*Dissert. Epictet.* ii. 19) and Gellius (i. 2; comp. Athen. xi. p. 470, xv. pp. 679, 680.) 2. Εἰς Ἄμμωνος ἀνάβασις, which is mentioned by Athenaeus (xiv. p. 652), who, however, doubts its genuineness. 3. Βαρβαρικὰ νόμιμα, which, even according to the opinions of the ancients, was a compilation made from the works of Herodotus and Damastes. (Euseb. *Praep. Evang.* ix. p. 466; comp. Suid. *s. v.* Ζάμολξις; Etymol. Mag. p. 407. 48.) 4. Ἐθνῶν ὀνομασίαι, which seems to have been a similar compilation. (Athen. xi. p. 462; comp. Herod. iv. 190.) It may have been the same work as the one which we find referred to under the name of Περὶ ἐθνῶν (Schol. *ad Apollon. Rhod.* iv. 322), Κτίσεις ἐθνῶν καὶ πόλεων, or simply κτίσεις. (Steph. Byz. *s. v.* Χαριμᾶται; Athen. x. p. 447.) Stephanus of Byzantium refers to some other works under the name of Hellanicus, such as Κυπριακά, τὰ περὶ Λυδίαν, and Σκυθικά, of which we cannot say whether they were parts of another work, perhaps the Περσικά (of which we shall speak presently). The Φοινικικά mentioned by Cedrenus (*Synops.* p. 11), and the ἱστορίαι (Athen. ix. p. 411, where ἱερείαις must probably be read for ἱστορίαις; Theodoret, *de Aff.* p. 1022), probably never existed at all, and are wrong titles. There is one work referred to by Fulgentius (*Myth.* i. 2), called Διὸς πολυτυχία, the very title of which is a mystery, and is otherwise unknown.

Setting aside these works, which were spurious, or at least of very doubtful character, we proceed to enumerate the genuine productions of Hellanicus, according to the three divisions under which they are arranged by Preller, viz. genealogical, chorographical, and chronological works.

I. *Genealogical works.* It is a very probable opinion of Preller, that Apollodorus, in writing his Bibliotheca, followed principally the genealogical works of Hellanicus, and he accordingly arranges the latter in the following order, agreeing with that in which Apollodorus treats of his subjects. 1. Δευκαλιώνεια, in two books, containing the Thessalian traditions about the origin of man, and about Deucalion and his descendants down to the time of the Argonauts. (Clem. Alex. *Strom.* vi. p. 629.) The Θετταλικά referred to by Harpocration (*s. v.* τετραρχία) were either the same work or a portion of it. 2. Φορωνίς, in two books, contained the Pelasgian and Argive traditions from the time of Phoroneus and Ogyges down to Heracles, perhaps even down to the return of the Heracleidae. (Dionys. i. 28.) The works Περὶ Ἀρκαδίας (Schol. *ad Apollon. Rhod.* i. 162), Ἀργολικά (Schol. *ad Hom. Il.* iii. 75), and Βοιωτικά (ibid. iii. 494) were either the same work as the Phoronis or portions of it. 3. Ἀτλαντιάς, in two books, containing the stories about Atlas and his descendants. (Harpocrat. *s. v.* Ὁμηρίδαι; Schol. *ad Hom. Il.* xviii. 486.) 4. Τρωικά, in two books, beginning with the time of Dardanus. (Harpocrat. *s. v.* Κριθωτή; Schol. *ad Hom. Il.* φ. 242.) The Ἀσωπίς was only a portion of the Troica. (Marcellin. *Vit. Thuc.* § 4.)

II. *Chorographical works.* 1. Ἀτθίς, or a history of Attica, consisting of at least four books. The first contained the history of the mythical period; the second was principally occupied with the history and antiquities of the Attic demi; the contents of the third and fourth are little known, but we know that Hellanicus treated of the Attic colonies established in Ionia, and of the subsequent events down to his own time. (Preller, *l. c.* p. 22, &c.; comp. Thuc. i. 97.) 2. Αἰολικά, or the history of the Aeolians in Asia Minor and the islands of the Aegean. The Lesbiaca and Περὶ Χίου κτίσεως seem to have formed sections of the Aeolica. (Tzetz. *ad Lycoph.* 1374; Schol. *ad Pind. Nem.* xi. 43, *ad Hom. Od.* viii. 294.) 3. Περσικά, in two books, contained the history of Persia, Media, and Assyria from the time of Ninus to that of Hellanicus himself, as we may gather from the fragments still extant, and as is expressly stated by Cephalion in Syncellus (p. 315, ed. Dindorf).

III. *Chronological works.* 1. Ἱέρειαι τῆς Ἥρας, in three books, contained a chronological list of the priestesses of Hera at Argos. There existed undoubtedly at Argos in the temple of Hera records

in the form of annals, which ascended to the earliest times for which they were made up from oral traditions. Hellanicus made use of these records, but his work was not a mere meagre list, but he incorporated in it a variety of traditions and historical events, for which there was no room in any of his other works, and he thus produced a sort of chronicle. It was one of the earliest attempts to regulate chronology, and was afterwards made use of by Thucydides (ii. 2, iv. 1, 33), Timaeus (Polyb. xii. 12), and others. (Comp. Plut. *De Mus.* p. 1181; Preller, *l. c.* p. 34, &c.) 2. Καρνεονῖκαι, or a chronological list of the victors in the musical and poetical contests at the festival of the Carneia. This work may be regarded as the first attempt towards a history of literature in Greece. A part of this work, or perhaps an early edition of it, is said to have been in verse. (Athen. xiv. p. 635.) Suidas states that Hellanicus wrote many works both in prose and in verse; but of the latter kind nothing is known.

All the productions of Hellanicus are lost, with the exception of a considerable number of fragments. Although he belongs, strictly speaking, to the logographers (Dionys. *Jud. de Thucyd.* 5; Diod. i. 37), still he holds a much higher place among the early Greek historians than any of those who are designated by the name of logographers. He forms the transition from that class of writers to the real historians; for he not only treated of the mythical ages, but, in several instances, he carried history down to his own times. But, as far as the form of history is concerned, he had not emancipated himself from the custom and practice of other logographers, for, like them, he treated history from local points of view, and divided it into such portions as might be related in the form of genealogies. Hence he wrote local histories and traditions. This circumstance, and the many differences in his accounts from those of Herodotus, renders it highly probable that these two writers worked quite independently of each other, and that the one was unknown to the other. It cannot be matter of surprise that, in regard to early traditions, he was deficient in historical criticism, and we may believe Thucydides (i. 97), who says that Hellanicus wrote the history of later times briefly, and that he was not accurate in his chronology. In his geographical views, too, he seems to have been greatly dependent upon his predecessors, and gave, for the most part, what he found in them; whence Agathemerus (i. 1), who calls him an ἀνὴρ πολυΐστωρ, remarks that he ἀπλάστως παρέδωκε τὴν ἱστορίαν; but the censure for falsehood and the like bestowed on him by such writers as Ctesias (*ap. Phot. Bibl. Cod.* 72), Theopompus (*ap. Strab.* i. p. 43), Ephorus (*ap. Joseph. c. Apion*, i. 3; comp. Strab. viii. p. 366), and Strabo (x. p. 451, xi. p. 508, xiii. p. 602), is evidently one-sided, and should not bias us in forming our judgment of his merits or demerits as a writer; for there can be no doubt that he was a learned and diligent compiler, and that so far as his sources went, he was a trustworthy one. His fragments are collected in Sturz, *Hellanici Lesbii Fragmenta*, Lips. 1796, 8vo., 2d edition 1826; in the *Museum Criticum*, vol. ii. p. 90—107, Camb. 1826; and in C. and Th. Müller, *Fragmenta Histor. Graec.* p. 45—96. (Dahlmann, *Herodot.* p. 122, Müller, *Hist. of Greek Lit.* p. 264, and especially the work of Preller above referred to.)

2. A Greek grammarian, a disciple of Agathocles, and apparently a contemporary of the critic Aristarchus. He wrote on the Homeric poems, and belonged to that class of critics who are termed the Chorizontes. (Eustath. *ad Hom.* pp. 1035, 1173; Schol. Venet. *ad Il.* v. 269; Schol. *ad Sophocl. Philoct.* 201; Schol. Eurip. Vat. *in Troad.* 823, *in Orest.* 1347; comp. Grauert in the *Rhein. Museum*, vol. i. p. 204, &c.; Welcker, *der Epische Cyclus*, p. 251.)

3. Of Syracuse, a contemporary of Dion. (Plut. *Dion.* 42.) He is perhaps the same as the one who is mentioned in Bekker's *Anecdota* (p. 351) and Suidas (*s. v.* ἀναῤῥιχᾶσθαι) as an author who wrote in the Doric dialect. [L. S.]

HELLAS. [GO'NGYLUS.]

HELLE (Ἕλλη), a daughter of Athamas and Nephele, and sister of Phrixus. (Apollod. i. 9. § 1; Apollon. Rhod. i. 927; Ov. *Fast.* iv. 909, *Met.* xi. 195.) When Phrixus was to be sacrificed, Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes, but, between Sigeium and the Chersonesus, Helle fell into the sea, which was hence called the sea of Helle (Hellespont; Aeschyl. *Pers.* 70, 875). Her tomb was shown near Pactya, on the Hellespont. (Herod. vii. 57; comp. ATHAMAS and ALMOPS.) [L. S.]

HELLEN (Ἕλλην). 1. A son of Deucalion and Pyrrha, or, according to others, a son of Zeus and Dorippe (Apollod. i. 7. § 2; Schol. *ad Apollon. Rhod.* i. 118; Eustath. *ad Hom.* p. 1644), or of Prometheus and Clymene, and a brother of Deucalion. (Schol. *ad Pind. Ol.* ix. 68.) By the nymph Orseis, that is, the mountain nymph, he became the father of Aeolus, Dorus, and Xuthus, to whom some add Amphictyon. Hellen, according to tradition, was king of Phthia in Thessaly, i. e. the country between the rivers Peneius and Asopus, and this kingdom he left to Aeolus. Hellen is the mythical ancestor of all the Hellenes or Greeks, in contradistinction from the more ancient Pelasgians. The name of Hellenes was at first confined to a tribe inhabiting a part of Thessaly, but subsequently it was extended to the whole Greek nation. (Hom. *Il.* ii. 684; Herod. i. 56; Thucyd. i. 3; Paus. iii. 20. § 6; Strab. viii. p. 383.)

2. A son of Phthios and Chrysippe, and the mythical founder of the Thessalian town of Hellas. (Steph. Byz. *s. v.* Ἑλλάς; Strab. ix. p. 431, &c.) [L. S.]

HELLEN, a distinguished engraver of gems in the time of Hadrian. (Bracci, vol. ii. tab. 77; de Jonge, p. 161; Köhler, *Einleitung*, p. 23; R. Rochette, *Lettre à M. Schorn*, p. 44.) [P. S.]

HELLO'TIA or HELLO'TIS (Ἑλλωτία or Ἑλλωτίς), a surname of Athena at Corinth. According to the scholiast on Pindar (*Ol.* xiii. 56), the name was derived from the fertile marsh (ἕλος) near Marathon, where Athena had a sanctuary; or from Hellotia, one of the daughters of Timander, who fled into the temple of Athena when Corinth was burnt down by the Dorians, and was destroyed in the temple with her sister Eurytione. Soon after, a plague broke out at Corinth, and the oracle declared that it should not cease until the souls of the maidens were propitiated, and a sanctuary should be erected to Athena Hellotia. Respecting the festival of the Hellotia, see *Dict. of Ant. s. v.* Hellotis was also a surname of Europe in Crete.

where also a festival, Hellotia, was celebrated to her. (*Dict. of Ant. s. v.*) [L. S.]

HELO'RUS (Ἑλωρός), a son of the Scythian Istrus, and brother of Actaeus. Later traditions state that he accompanied Telephus in the war against Troy. (Philostr. *Her.* ii. 15; Tzetz. *Antehom.* 274.) [L. S.]

HELPI'DIUS, or ELPI'DIUS. 1. A person of this name appears, from the Codex Justinianeus (8. tit. 10. § 6), to have performed the duties (*agens vicem*) of praefectus praetorio under Constantine the Great, in A. D. 321. A law of the same emperor, dated in the same year from Caralis (now Cagliari in Sardinia), is addressed to Helpidius (Cod. Theod. 2. tit. 8. § 1), but without his official designation. A constitution of the same emperor, dated from Sirmium, A. D. 323, and a law dated A. D. 324 (Cod. Theod. 13. tit. 5. § 4), containing some regulations for the portus or harbour of Rome, at the mouth of the Tiber, are addressed to him. It is not determined what office Helpidius held at these dates: it has been thought that he was praeses of Sardinia in A. D. 321, and acted in some emergency for the praetorian praefect of Italy; but it is more likely that he was vicarius or vice-praefect of Italy during the whole period A. D. 320—324, and had Sardinia in his jurisdiction.

An Helpidius was consularis Pannoniae A. D. 352 (Cod. Theod. 7. tit. 20. § 6), and praefectus praetorio Orientis, A. D. 359, 360. It is probable that this is the same person who was vicarius of Italy in 320, notwithstanding the length of the interval between his holding that office and the Eastern praefecture; for the Helpidius who was praefect of the East was already a person of rank and wealth when he visited the celebrated recluse St. Antony in the Egyptian desert. His wife, Aristaeneta, was with him, and they were accompanied by three sons. On their departure from Egypt, the sons were all taken ill at Gaza, and given up by the physicians, but were restored to health by the prayers (as was supposed) of St. Hilarion, who was then leading a solitary life near Gaza, and to whom Aristaeneta, a lady of eminent piety, paid a visit. The data furnished by St. Jerome enable us to fix the date of this visit to Egypt at A. D. 328; and as Helpidius had then three sons old enough to encounter the difficulties of such a journey, it is obvious that he might have been vicarius of Italy in 320. In A. D. 356 Aristaeneta visited Hilarion again, and was about to visit Antony when she was prevented by the intelligence of his death. Jerome speaks of Helpidius as praefect at this time; but if this is correct, he must have held some other praefecture before that of the East, in which he succeeded Hermogenes. Ammianus places his appointment a little before the death of the emperor Constantius II.; and from the Codex Theodosianus it appears that it took place only just before A. D. 359. Ammianus speaks of him as a man of mean appearance and address, but of mild and upright disposition, and averse to bloodshed. Libanius was intimate with Helpidius, and addressed many letters to him. Some dispute, however, appears to have taken place between them; and Libanius, in one of his letters to the emperor Julian (*Ep.* 652. ed. Wolf), complains that Helpidius, "the unjust," had stopped his salary, which, however, Sallustius, "the kind," who succeeded Helpidius in the praefecture of the East, had restored. Libanius, in his Orations, also disparages Helpidius: in one place he refers to the mean condition of his father (*Orat. pro Thalassio*), and in another (*ad Polyclem*), charges him with having in his youth prostituted himself to the unnatural lusts of others. Little confidence, however, can be placed in the sophist's invectives. The history of Helpidius after he ceased to be praefect is doubtful: it is most likely that he is the Helpidius who under Julian apostatized from Christianity (perhaps to gain the emperor's favour or to avert his displeasure), and held the office of comes rerum privatarum, in which capacity he accompanied Julian, comes Orientis, uncle of the emperor, and Felix, comes sacrarum largitionum, when they seized the sacred vessels of the great church at Constantinople. The narrative of Theodoret leads to the supposition that Helpidius in this affair simply discharged his official function, abstaining from the insults by which his coadjutors aggravated the injury, and escaping the judgments by which, according to the historian, they were afterwards overtaken. Nicephorus Callisti, however, states that Helpidius did not escape the Divine indignation, for that afterwards, "aiming at the tyranny," he was stripped of his possessions, and thrown into prison, where he died.

Baronius (*Martyrologium ad* 16*th Nov.*) mentions a Saint Elpidius of senatorial rank, who suffered martyrdom under Julian, and cites as his authority the *Menologium* of the Greeks. In his *Annales Ecclesiastici ad Ann.* 362, c. xxv. he identifies the martyr with the praetorian praefect; but this identity is disputed, and apparently with reason, by Tillemont. Possibly Helpidius may have suffered fine or confiscation or imprisonment for some offence under Julian; and from this may have arisen the story of his martyrdom on the one hand, and of his suffering a Divine judgment for apostacy on the other. (Cod. Theod. *ll. cc.*; Gothofred. *Prosop. Cod. Theodos.*; Amm. Marc. xxi. 6; Hieronym. *Vita Hilarion. Opera*, vol. iv. pt. 2. cols. 78, 84, ed. Martianay; Liban. *Epist.* 33, 460, 652, 1463, &c.; see the index in ed. Wolf, *Oration. ll. cc.*; Theodoret, *H. E.* iii. 12, 13; Niceph. Callisti, *H. E.* x. 29; Tillemont, *Hist. des Emp.* vol. iv.)

2. A Spaniard, cousin of the emperor Theodosius the Great, who wished to force St. Olympias to marry him. (Baronius, *Annal. ad Ann.* 388. c. xliv.; Tillemont, *Hist. des Emp.* vol. v. p. 291.)

3. A friend of Symmachus. A considerable number of the extant letters of Symmachus were addressed to him, and owe their preservation to the care of Helpidius. (Symmach. *Epist.* v. 83, 84, ed. Genev. 1587, v. 85, 86, ed. Paris, 1604; Tillemont, *Hist. des Emp.* vol. v. p. 409.) [J. C. M.]

HELPI'DIUS or ELPI'DIUS, sometimes written *Helfridius*, was a Christian poet, who flourished towards the close of the fifth century, was physician to the Gothic monarch Theodoric, and is believed by many to be the Rusticus Helpidius commemorated in an inscription with the title of *Exquaestor*. The following compositions, still extant, are ascribed to this author:—

1. *Historiarum Testamenti Veteris et Novi Tristicha XXIV.*, twenty-four epigrammatic narratives, taken from Bible history, each comprised in three dactylic hexameters, with titles descriptive of the subjects, such as "Eva a diabolo seducta," "Joseph

a fratribus venditur," "Lazarus a morte revocatus," "Christus in monte docet," and the like.

2. *De Christi Jesu Beneficiis*, a song of praise and thanksgiving, comprised in 150 hexameters, not altogether destitute of elegance, and certainly very superior in every respect to the weak and pointless tristichs.

It would appear from an allusion, somewhat ambiguous, however, contained in the last-named piece (l. 45, &c.), that Helpidius had written a poem to comfort himself while in sorrow, but, if such a production was ever published, it is now lost.

Both of the above works are given in the *Poetarum veterum Eccles. Opera Christiana* of G. Fabricius, fol. Basil. 1564; in the *Bibl. Magn. Patr.* fol. Paris, 1644, vol. viii., and in the *Bibl. Patr. Max.* fol. Lugdun. 1677, vol. ix. p. 462. (Cassiodor. *Var.* iv. 24; Ennod. *Ep.* ix. 21, xi. 19, and notes of Sirmond.) [W. R.]

HE'LVIA. 1. Daughter of L. Helvius, a Roman eques, who, on her return from Rome to Apulia, B. C. 114, was struck from her horse by lightning, and killed, on the Stellatine plain. The circumstances of her death were sufficiently remarkable to attract the notice of the Haruspices, who predicted from them impending disgrace to the vestal priesthood and to the equestrian order. (Plut. *Quaest. Rom.* 83; Oros. v. 15; Obseq. *de Prod.* 97.) For the speedy accomplishment of the prediction see Dion Cass. *Fr.* 91, 92; Liv. *Epit.* lxiii.

2. Wife of M. Annaeus Seneca, of Corduba, the rhetorician, and mother of his three sons, M. Annaeus Novatus, L. Annaeus Seneca, the philosopher, and L. Annaeus Mela. (Sen. *Consol. ad Helv.* 2.) Helvia was probably a native of Spain, and followed her husband to Rome, about A. D. 3—5, while her second son was an infant. (*Ibid.* 17.) The life of Helvia is contained in Seneca's address of condolence to his mother (*Consolatio ad Helviam*) on his exile to Corsica, in the reign of Claudius, A. D. 47-9. Through the rhetorical amplifications of this address we discover that Helvia had borne her full share of the sorrows of life. Her mother died in giving birth to her. She was brought up by a stepmother. She had lost her husband and a most indulgent uncle within a month of each other; and her grief for the untimely decease of one of her grandsons was embittered by the exile of her son. Helvia had at least one sister (*Cons. ad Helv.* 17), but her name is unknown. [W. B. D.]

HE'LVIA GENS, plebeian, occurs only once in the Fasti—the ovation of M. Helvius Blasio, B. C. 195 [BLASIO]—and was first rescued from obscurity by the election of P. Helvius Pertinax to the empire, A. D. 193. The Helvia gens contained in the time of the republic the surnames BLASIO, CINNA, MANCIA. A few are mentioned without a cognomen. [W. B. D.]

HE'LVIUS. 1. CN., tribune of the soldiers, was slain, B. C. 204, in battle with the Gauls and Carthaginians, in the territory of Milan. (Liv. xxx. 18.)

2. C., was aedile of the plebs with M. Porcius Cato the elder, in B. C. 199, and, in the next year, one of his colleagues in the praetorship. As praetor, Helvius had no province regularly assigned to him; but he accompanied the consul, Sext. Aelius Paetus, into Cisalpine Gaul, and received from him the command of one of the consular armies. (Liv. xxxii. 7, 9, 26.) He afterwards served in Galatia as legatus to Cn. Manlius Vulso, consul in B. C. 189. (Liv. xxxviii. 20, 21, 22; Polyb. xxii. 17. § 3, &c.) [W. B. D.]

HE'LVIUS PE'RTINAX. [PERTINAX.]

HELVI'DIA GENS. The name Helvidius does not occur in Roman history until the latter half of the first century B. C. (Cic. *pro Cluent.* 70.) Under Nero and the Flavian Caesars it was renowned for earnest, but fruitless, patriotism. The connection of P. Helvidius Rufus with Larinum (Cic. *l. c.*), a Frentanian municipium (Plin. *H. N.* iii. 12), makes it probable that the family was originally Sabellian. The Helvidii had the surnames Priscus and Rufus. The only Helvidius who had no cognomen, or whose cognomen has, perhaps, dropped out of the MSS., is the following:—

HELVI'DIUS, son of the younger Helvidius Priscus [PRISCUS HELVIDIUS, 2] by his first wife. He had the title of consularis, but his name does not appear on the Fasti. Warned by the fate of his father and his father's friends, under Nero and his successors, Helvidius concealed equal talents and similar principles in retirement. But he had written an interlude (exodium), entitled "Paris and Oenone," and the informers of Domitian's reign detected in the nymph and the faithless Trojan the emperor's divorce from one of his many wives. Helvidius was accused, condemned, and even dragged to prison, by the obsequious senate (Tac. *Agric.* 45), whither the order for his execution soon followed. After Domitian's decease, the younger Pliny, an intimate friend of Helvidius, avenged his death and the cause of public justice at once, by impeaching Publicius Certus, a senator of praetorian rank, who had been the foremost in seconding the delators. The account of the impeachment, which was afterwards published, and was written, in imitation of Demosthenes against Meidias, is given by Pliny in a letter to Quadratus. (*Ep.* ix. 13.) A death, so timely as to be deemed voluntary, released Certus from condemnation. Helvidius married Anteia, daughter of P. Anteius, put to death by Nero in A. D. 57. [P. ANTEIUS, p. 183, a.] By her he had a son, who survived him, and two daughters, who died very young in childbed. (Plin. *Ep.* iv. 21, ix. 13; Suet. *Dom.* 10; Tac. *Agric.* 45.) [W. B. D.]

HELVI'DIUS PRISCUS. [PRISCUS.]

HELVI'DIUS RUFUS. [RUFUS.]

HEMERE'SIA (Ἡμερησία), i. e. the soothing goddess, a surname of Artemis, under which she was worshipped at the well Lusi (Λουσοί), in Arcadia. (Paus. viii. 18. § 3; Callim. *Hymn. in Dian.* 236.) [L. S.]

HEMINA, L. CA'SSIUS, an historian of Rome, who wrote at the beginning of the second century of the city. According to Censorinus (*De Die Nat.* 17), Hemina was alive in B. C. 146, a year memorable for the destruction of Carthage and Corinth, and for the fourth celebration of the secular or centenary games of Rome. His praenomen, Lucius, rests on the sole authority of Priscian (ix. p. 868, ed. Putsch.; comp. Intpp. *ad Virg. Aen.* ii. 717, ed. Mai). If Nepos (ap. Suet. *de Clar. Rhet.* 3) be correct in stating L. Otacilius Pilitus to have been the first person not of noble birth who wrote the history of Rome, Hemina, who lived much earlier than Pilitus, must have belonged to a well-born family. Hemina was the author of a work, styled indifferently by those who mention it, annals or history, which comprised the records of Rome from the earliest to his own times. We

know the title and contents of the fourth book alone—"Bellum Punicum posterius" (Priscian. vii. p. 767, ed. Putsch); those of the preceding books are merely matter of conjecture. Priscian, however, cites from a fifth book (*super xii. ver. Aen.* vi. p. 1254), and there were probably even more. (Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 37.) Pliny (*H. N.* xiii. 13, xxix. 1) calls Hemina "vetustissimus auctor," and "auctor ex antiquis." He derived his information from genuine sources, and synchronised with the Greeks, placing the age of Homer more than 160 years after the Trojan war. (Gellius, xvii. 21.) Hemina had read, and probably borrowed, from Cato's *Origines* (comp. Priscian, x. p. 903, with Serv. *ad Aen.* i. 421); and, on the other hand, Sallust, whose propensity for archaisms is obvious, seems to have studied Hemina, since the words "omnia orta occidunt, et aucta senescunt," in the prooemium of the Jugurthine war, singularly resemble a fragment, "quae nata sunt, ea omnia denasci aiunt," of the second book of Hemina's annals, quoted by Nonius (*denasci, decrescere*). It is, however, remarkable, that neither Livy, Dionysius, nor Plutarch, mention Hemina by name among their several authorities; nor does Cicero include him in his catalogue of the early annalists and historians of Rome. (*De Or.* ii. 12, *De Leg.* 1, 2.) From the frequent citations of Hemina by the grammarians Nonius, Priscian, and Servius, his diction would seem to have been at least idiomatic, and he furnished the antiquarians and encyclopaedists, Macrobius (*Sat.* i. 13, 16, iii. 4), Gellius (xvii. 21. § 3), Pliny (*H. N.* xiii. 13, xviii. 2, xix. 1, xxix. 1, xxxii. 2), and Solinus (8), with some curious traditions of the past. The fragments of Hemina's history are collected and arranged by Krause (*Vit. et Fragm. Vet. Hist. Rom.* pp. 155—166). [W. B. D.]

HEMI'THEON (Ἡμιθέων), a Sybarite of the vilest character, and the author of an obscene work. He is mentioned by Lucian (*Adv. Indoctum*, c. 23, and, according to the conjecture of Solanus, *Pseudolog.* c. 3). It is thought that he is the writer referred to in a passage of Ovid (*Trist.* ii. 417), and, if the common reading of the passage is correct, he appears to have flourished not long before that poet. But Heinsius (*ad loc.*) conjectures that for "nuper" we should read "turpem," in which case, the age of Hemitheon remains undetermined. If it is to him that Ovid refers, it may be gathered that his work was a poem, entitled *Sybaritis*. (Politian, *Miscellanea*, c. 15; Fabric. *Bibl. Gr.* vol. viii. p. 150.) [J. C. M.]

HENI'OCHE (Ἡνιόχη), a daughter of Creon of Thebes, to whom, and to whose sister Pyrrha, statues were erected at the entrance of the temple of the Ismenian Apollo at Thebes. (Paus. ix. 10. § 3.) The wife of Creon, whom Sophocles calls Eurydice, is likewise called by Hesiod (*Scut.* 83) Henioche. [L. S.]

HENI'OCHUS (Ἡνίοχος), an Athenian comic poet of the middle comedy, whose plays, as mentioned by Suidas, were: Τροχίλος, Ἐπίκληρος, Γοργόνες, Πολυπράγμων, Θωρύκιον, Πολύευκτος, Φιλέταιροι, Δὶς ἐξαπατώμενος, a few fragments of which are preserved by Athenaeus (vi. p. 271, a. ix. p. 396, d. p. 408, a. xi. p. 483, e.) and Stobaeus (*Serm.* xliii. 27). Suidas (*s. v.* πολύευκτος) has made a curious blunder, calling Heniochus a play by the comic poet Polyeuctus. The Polyeuctus, who gave the title to the play of Heniochus, was an orator in the time of Demosthenes. (Meineke, *Frag. Com. Graec.* vol. i. p. 421, vol. iii. p. 560; Fabric. *Bibl. Graec.* vol. ii. p. 448.) [P. S.]

HENRI'CUS (Ἐνρῖκος), HENRY, a Greek emperor (A. D. 1206—1216), the second son of Baldwin VIII., count of Flanders and Hainaût, was born about 1176, and succeeded his elder brother Baldwin on the throne of Constantinople in 1206. [BALDUINUS I.] Henry was one of the leading chiefs in the great expedition of the Latin barons against Constantinople, in 1204, and in the division of the empire was rewarded with territories in Asia, which, however, he had first to wrest from Theodore Lascaris and the other leaders of the rebellious Greeks. He defeated Lascaris in a bloody battle near Adramyttium in Mysia, in 1205, and the conquest of Bithynia was the fruit of his victory. The emperor's campaign against the Bulgarians obliged him to repair to the other side of the Bosporus, and he left Asia at the head of 20,000 Armenian mercenaries, with whom he marched upon Adrianople. Before he had reached that town, he was informed that Baldwin, without waiting for the arrival of his brother, had imprudently engaged a pitched battle with the Bulgarian king, Joannicus or Calo-Joannes, that the imperial troops had suffered a severe defeat, and that nobody knew what had become of the emperor (15th of April, 1205). In this emergency, Henry left his army, and hastening alone to the field of battle near Adrianople, arrived in time to save the imperial army from utter destruction. The fate of Baldwin being entirely unknown, Henry was chosen regent, and he conducted his forces back to Constantinople. The Bulgarian king followed in his steps, burnt Philippopolis, and ravaged all Thrace in a most savage manner. He reckoned upon the assistance of the discontented Greeks, and, had they joined him, the fate of the new Latin empire of Constantinople would have been sealed; but his unheard-of cruelties showed the Greeks that among their foreign masters the Bulgarian was the worst; and the inhabitants of Adrianople, after having defended their town against Henry as an usurper and tyrant, now opened their gates, and received him within their walls with acclamations of joy. This was in 1206. It was then known that the emperor Baldwin was a prisoner of the king of Bulgaria, and in the summer of 1206 the news came of his melancholy death. Henry, known as a skilful general, endeared to most of the Latin barons for having saved them after the defeat of Adrianople, and moreover next of kin to his brother, was unanimously chosen emperor, and crowned at Constantinople on the 20th of August, 1206. At the same time Theodore Lascaris was recognised by a large number of towns and villages as lawful emperor, and took up his residence at Nicaea. From that time down to 1261, there was a Latin-Byzantine and a Greek-Byzantine empire, to which we must add a third, the Greek empire of the Comneni at Trebizond. An alliance between the king of Bulgaria and Theodore Lascaris placed Henry in great danger. He kept the field in Thrace and Asia with great bravery, and found additional strength in an alliance with the Marquis of Montferrat, lord or king of Thessalonica, whose daughter Agnes he married; but he lost her soon afterwards. In 1207 Joannicus died, and Henry concluded a political marriage with his daughter, which led to a

lasting state of peace with Phrorilas, the brother and successor of Joannicus. He also made a truce with Theodore Lascaris, who was hard pressed by David, the gallant brother and general of Alexis I., the new emperor of Trebizond. In 1214, Theodore Lascaris formed a most advantageous peace with Alexis, and now suddenly invaded Bithynia, surprised the troops of Henry which were stationed there, and conquered them in a pitched battle. To avenge this defeat, Henry crossed the Bosporus with a chosen army, and laid siege to Pemanene. The town surrendered after an obstinate resistance, which so roused the resentment of Henry, that he ordered the three principal officers of the garrison to be put to death, viz. Dermocaitus, Andronicus Palaeologus, the brother-in-law of Theodore Lascaris, and a brother of Theodore Lascaris, whose name is not mentioned, but who was undoubtedly the brave Constantine Lascaris, who defended Constantinople with so much gallantry against the Latins in 1204. The issue of the campaign, however, was not very favourable to Henry, for he obtained peace only on condition of ceding to his rival all the territories situate east of a line drawn from Sardis to Nicaea, and to leave Theodore Lascaris in possession of those which he had conquered west of that line in Bithynia previous to the truce mentioned above. In 1215 the fourth Lateran council was assembled by pope Innocent III., and a kind of mock union was formed between the Roman and Greek churches within the narrow dominions of Henry. Gervasius was made patriarch of Constantinople, and recognised by both Henry and the pope, who besides declared Constantinople the first see of Christendom after Rome. In the following year (1216), Henry set out to wage war with his former friend Theodore, despot of Epeirus and Aetolia, but died suddenly, before any hostilities of consequence had taken place. It is said that he died by poison, and both the Greeks and the Latins are charged with the murder; but the fact is doubtful. Henry left no male issue, and was succeeded by Peter of Courtenay.

In spite of the perpetual wars into which he was driven by circumstances, and which he carried on with insufficient means, Henry found time to ameliorate the condition of his subjects by several wise laws and a careful and impartial administration. Towards the Greeks he showed great impartiality, admitting them to the highest offices of the state, and never giving any preference to his own countrymen or other foreigners; and there are many passages in the Greek writers which prove that the Greeks really loved him. To make a nation forget a foreign yoke is, however, no easy task, and no ruler has ever succeeded in it but by displaying in equal proportions valour, energy, prudence, wisdom, and humanity. For these qualities great praise has been bestowed upon Henry, and he well deserved it. (Gregoras, lib. i. ii.; Nicetas, p. 410, &c., ed. Paris; Acropolita, c. 6, &c.; Villehardouin, *De la Conqueste de Constantinoble*, ed. Paulin Paris, Paris, 1838.) [W. P.]

HEPHAE'STION (Ἡφαιστίων), son of Amyntor, a Macedonian of Pella, celebrated as the companion and friend of Alexander the Great. We are told that he was of the same age with the great conqueror himself, and that he had been brought up with him (Curt. iii. 12); but the latter statement apparently refers only to the period of childhood, as we find no mention of him among those who shared with Alexander the instruction and society of Aristotle. Nor does the name of Hephaestion occur amidst the intrigues and dissensions between Alexander and his father, which agitated the close of the reign of Philip. The first occasion on which he is mentioned is that of Alexander's visit to Troy, when Hephaestion is said to have paid the same honours to the tomb of Patroclus that were bestowed by the king himself on that of Achilles,—an apt type of the relation subsisting between the two. (Arr. *Anab.* i. 12. § 2; Ael. *V. H.* xii. 6.) For it is equally to the credit of Hephaestion and Alexander, that though the former undoubtedly owed his elevation to the personal favour and affection of the king, rather than to any abilities or achievements of his own, he never allowed himself to degenerate into the position of a flatterer or mere favourite, and the intercourse between the two appears to have been uniformly characterised by the frankness and sincerity of a true friendship. It is unnecessary to do more than allude to such well-known anecdotes as the visit paid by the king and Hephaestion to the tent of Dareius after the battle of Issus, or the delicate reproof conveyed by Alexander to his friend when he found him reading over his shoulder a letter from Olympias. If we can trust the expression of Plutarch, on the latter occasion, that it was no more than he was accustomed to do (ἅμα τοῦ Ἡφαιστίωνος, ὥσπερ εἰώθει, συναναγινώσκοντος), there cannot well be a stronger proof of the complete familiarity subsisting between them. (Arr. *Anab.* ii. 12; Curt. iii. 12; Diod. xvii. 37; Plut. *Alex.* 39, *Apophth.* p. 180, d., *De fort. Alex. Or.* i. 11.) But it appears that Alexander's attachment to Hephaestion never blinded him to the fact that his friend was not possessed of abilities that qualified him to take the sole command of important enterprises, and that he would not in fact have attained to eminence by his own exertions alone. On one occasion, indeed, he is said to have expressed this truth in the strongest manner, when finding his favourite engaged in an open quarrel with Craterus, he exclaimed that Hephaestion must be mad if he were not aware that without Alexander he would be nothing. Throughout his life he appears to have retained a just sense of their different merits; and while he loved Hephaestion the most, he yet regarded Craterus with the greater reverence: the one, he often observed, was his own private friend (φιλαλέξανδρος), the other that of the king (φιλοβασιλεύς). (Plut. *Alex.* 47.)

During the first years of Alexander's expedition in Asia we scarcely find any mention of Hephaestion as employed in any military capacity. Curtius, indeed, tells us (iv. 5. § 10) that he was appointed to command the fleet which accompanied the army of Alexander along the coast of Phoenicia, in B. C. 332, but this was at a time when there was little fear of hostility. In the following year, however, he served with distinction at the battle of Arbela, where he was wounded in the arm. (Arr. *Anab.* iii. 15; Curt. iv. 16. § 32; Diod. xvii. 61.) On this occasion he is called by Diodorus the chief of the body-guards. We have no account of the time when he obtained this important post, but it is certain that he was one of the seven select officers who, under the title of body-guards (σωματοφύλακες), were in close attendance upon the king's person. (Arr. *Anab.* vi. 28. § 6.) After the death

of Philotas (B. C. 330), the command of the select cavalry called ἑταῖροι, or horse-guards, was divided for a time between Hephaestion and Cleitus, but it does not appear that on the death of the latter any one was appointed to succeed him, and thenceforward Hephaestion held the sole command of that important corps,—a post which was regarded as the highest dignity in the whole army. (Arr. *Anab.* iii. 27, vii. 14, *ap. Phot.* p. 69, a.; Diod. xviii. 3.) From this time forward—whether Alexander trusted to experience having supplied any original deficiency of military talent, or that he had really seen occasion for placing greater confidence in his favourite—we find Hephaestion frequently entrusted with separate commands of importance, during the campaigns in Bactria and Sogdiana, and still more during the expedition to India. Thus he was not only charged by Alexander with the care of founding new cities and colonies, with preparing the bridge over the Indus, and with the construction of the fleet on the Acesines, which was to descend that river and the Indus, but was detached on several occasions with a large force for strictly military objects. When Alexander approached the Indus in B. C. 327, Hephaestion was ordered to advance, together with Perdiccas and the Indian king Taxiles, by the direct line down the valley of the Cophen, while the king was engaged in subduing the warlike tribes farther north; and on reaching the Indus, he reduced an important fortress, after a siege of thirty days. Again, after the passage of the Acesines, and the defeat of Porus, the task of subduing the other king of that name was assigned to Hephaestion, a service of which he acquitted himself with much distinction. After this he was appointed to conduct one division of the army along the left bank of the river, while Craterus led the other on the opposite side; and throughout the descent of the Indus, and the subsequent march through Gedrosia, the command of the main body of the army, whenever it was separated from the king, devolved upon Hephaestion, either singly or in conjunction with Craterus. (Arr. *Anab.* iv. 16, 22, v. 21, 29, vi. 2, 4, 5, 13, 17, 18, 20—22, 28, *Ind.* 19; Diod. xvii. 91, 93, 96; Curt. viii. 1, 2, 10, ix. 1, 10.) By his services during this period Hephaestion earned the distinction of being among those rewarded by Alexander with crowns of gold on his arrival at Susa (B. C. 324): a still higher honour was conferred on him at the same time by Alexander's giving him in marriage Drypetis, the daughter of Dareius and sister of his own bride Stateira. (Arr. *Anab.* vii. 4; Diod. xvii. 107.) Hephaestion now found himself in possession of the highest power and distinction to which a subject could aspire; but he was not destined long to enjoy these accumulated honours. From Susa he accompanied Alexander, towards the close of the year 325, to Ecbatana, where he was attacked by a fever, which carried him off, after an illness of only seven days. Alexander's grief for his loss was passionate and violent, and found a vent in the most extravagant demonstrations. A general mourning was ordered throughout the empire, and a funeral pile and monument erected to him at Babylon (whither his body had been conveyed from Ecbatana), at a cost, it is said, of 10,000 talents. Orders were at the same time given to pay honours to the deceased as to a hero—a piece of flattery which is said to have been dictated by the oracle of Ammon. Alexander also refused to appoint a successor to him in his military command, and ordered that the division of cavalry of which he had been chiliarch should continue to bear his name. (Arr. *Anab.* vii. 14; Diod. iii. 110, 114, 115; Plut. *Alex.* 72; Justin, xii. 12.)

It was fortunate for Hephaestion that his premature death saved him from encountering the troubles and dissensions which followed that of Alexander, and in which he was evidently ill qualified to compete with the sterner and more energetic spirits that surrounded him. Even during the lifetime of the king, the enmity between him and Eumenes, as well as that already adverted to with Craterus, had repeatedly broken out, with a vehemence which required the utmost exertions of Alexander to repress them; and it is but justice to the latter to observe, that his authority was employed on these occasions without any apparent partiality to his favourite. (Plut. *Alex.* 47, *Eum.* 2; Arr. *Anab.* vii. 13, 14.) If, indeed, we cannot refuse this obnoxious name to Hephaestion, nor affirm that he was altogether exempt from the weaknesses and faults incident to such a position, it may yet be fairly asserted that history affords few examples of a favourite who abused his advantages so little. [E. H. B.]

HEPHAE'STION (Ἡφαιστίων). 1. A Greek grammarian, who instructed the emperor Verus in Greek, and accordingly lived about the middle of the second century after Christ. (Capitolin. *Verus Imp.* 2.) It is commonly supposed that he is the same as the Hephaestion whom Suidas calls an Alexandrian grammarian. This latter Hephaestion wrote versified manuals on grammatical subjects. Suidas, who mentions several works besides, speaks of one entitled μέτρων Πεδισμοί, which is believed to be the same as the Ἐγχειρίδιον περὶ μέτρων, which has come down to us under the name of Hephaestion, and is a tolerably complete manual of Greek metres, forming, in fact, the basis of all our knowledge on that subject. This little work is of great value, not only on account of the information it affords us on the subject it treats of, but also on account of the numerous quotations it contains from other writers, especially poets. The first edition of this Enchiridion appeared at Florence, 1526, 8vo., together with the Greek grammar of Theodorus Gaza. It was followed by the editions of Hadr. Turnebus (Paris, 1553, 4to., with some Greek scholia), and of J. Corn. de Pauw. (Traject. ad Rhen. 1726, 4to.) The best edition is that of Th. Gaisford (Oxford, 1810, 8vo., reprinted at Leipzig, 1832, 8vo.) There is an English translation of it with prolegomena and notes by Th. Foster Barham, Cambridge, 1843, 8vo.

2. A person who seems to have made it his business to publish other men's works under his own name. Thus he is said to have published one Περὶ τοῦ παρὰ Ἀνακρέοντι λυγίνου στεφάνου, and another which was the production of the Aristotelian Adrantus. (Athen. xv. p. 673.) [L. S.]

HEPHAE'STION, a Greek sculptor, the son of Myron; but whether of the great sculptor, Myron, or not, is unknown. His name occurs in an inscription. (Spon. *Misc. Erud. Ant.* p. 126; Bracci, vol. ii. p. 268.) [P. S.]

HEPHAESTUS (Ἥφαιστος), the god of fire, was, according to the Homeric account, the son of Zeus and Hera. (*Il.* i. 578, xiv. 338, xviii. 396,

xxi. 332, *Od.* viii. 312.) Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athena independent of her. (Apollod. i. 3. § 5; Hygin. *Fab.* Praef.) This, however, is opposed to the common story, that Hephaestus split the head of Zeus, and thus assisted him in giving birth to Athena, for Hephaestus is there represented as older than Athena. A further development of the later tradition is, that Hephaestus sprang from the thigh of Hera, and, being for a long time kept in ignorance of his parentage, he at length had recourse to a stratagem, for the purpose of finding it out. He constructed a chair, to which those who sat upon it were fastened, and having thus entrapped Hera, he refused allowing her to rise until she had told him who his parents were. (Serv. *ad Aen.* viii. 454, *Eclog.* iv. 62.) For other accounts respecting his origin, see Cicero (*de Nat. Deor.* iii. 22), Pausanias (viii. 53. § 2), and Eustathius (*ad Hom.* p. 987).

Hephaestus is the god of fire, especially in so far as it manifests itself as a power of physical nature in volcanic districts, and in so far as it is the indispensable means in arts and manufactures, whence fire is called the breath of Hephaestus, and the name of the god is used both by Greek and Roman poets as synonymous with fire. As a flame arises out of a little spark, so the god of fire was delicate and weakly from his birth, for which reason he was so much disliked by his mother, that she wished to get rid of him, and dropped him from Olympus. But the marine divinities, Thetis and Eurynome, received him, and he dwelt with them for nine years in a grotto, surrounded by Oceanus, making for them a variety of ornaments. (Hom. *Il.* xviii. 394, &c.) It was, according to some accounts, during this period that he made the golden chair by which he punished his mother for her want of affection, and from which he would not release her, till he was prevailed upon by Dionysus. (Paus. i. 20. § 2; Hygin. *Fab.* 166.) Although Hephaestus afterwards remembered the cruelty of his mother, yet he was always kind and obedient towards her, nay once, while she was quarrelling with Zeus, he took her part, and thereby offended his father so much, that he seized him by the leg, and hurled him down from Olympus. Hephaestus was a whole day falling, but in the evening he came down in the island of Lemnos, where he was kindly received by the Sintians. (Hom. *Il.* i. 590, &c.; Val. Flacc. ii. 85; Apollod. i. 3. § 5, who, however, confounds the two occasions on which Hephaestus was thrown from Olympus.) Later writers describe his lameness as the consequence of his second fall, while Homer makes him lame and weak from his birth. After his second fall he returned to Olympus, and subsequently acted the part of mediator between his parents. (*Il.* i. 585.) On that occasion he offered a cup of nectar to his mother and the other gods, who burst out into immoderate laughter on seeing him busily hobbling through Olympus from one god to another, for he was ugly and slow, and, owing to the weakness of his legs, he was held up, when he walked, by artificial supports, skilfully made of gold. (*Il.* xviii. 410, &c., *Od.* viii. 311, 330.) His neck and chest, however, were strong and muscular. (*Il.* xviii. 415, xx. 36.)

In Olympus, Hephaestus had his own palace, imperishable and shining like stars: it contained his workshop, with the anvil, and twenty bellows, which worked spontaneously at his bidding. (*Il.* xviii. 370, &c.) It was there that he made all his beautiful and marvellous works, utensils, and arms, both for gods and men. The ancient poets and mythographers abound in passages describing works of exquisite workmanship which had been manufactured by Hephaestus. In later accounts, the Cyclopes, Brontes, Steropes, Pyracmon, and others, are his workmen and servants, and his workshop is no longer represented as in Olympus, but in the interior of some volcanic isle. (Virg. *Aen.* viii. 416, &c.) The wife of Hephaestus also lived in his palace: in the Iliad she is called a Charis, in the Odyssey Aphrodite (*Il.* xviii. 382, *Od.* viii. 270), and in Hesiod's Theogony (945) she is named Aglaia, the youngest of the Charites. The story of Aphrodite's faithlessness to her husband, and of the manner in which he surprised her, is exquisitely described in *Od.* viii. 266—358. The Homeric poems do not mention any descendants of Hephaestus, but in later writers the number of his children is considerable. In the Trojan war he was on the side of the Greeks, but he was also worshipped by the Trojans, and on one occasion he saved a Trojan from being killed by Diomedes. (*Il.* v. 9, &c.)

His favourite place on earth was the island of Lemnos, where he liked to dwell among the Sintians (*Od.* viii. 283, &c., *Il.* i. 593; Ov. *Fast.* viii. 82); but other volcanic islands also, such as Lipara, Hiera, Imbros, and Sicily, are called his abodes or workshops. (Apollon. Rhod. iii. 41; Callim. *Hymn. in Dian.* 47; Serv. *ad Aen.* viii. 416; Strab. p. 275; Plin. *H. N.* iii. 9; Val. Flacc. ii. 96.)

Hephaestus is among the male what Athena is among the female deities, for, like her, he gave skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. (*Od.* vi. 233, xxiii. 160, *Hymn. in Vulc.* 2, &c.) But he was, nevertheless, conceived as far inferior to the sublime character of Athena. At Athens they had temples and festivals in common. (See *Dict. of Ant. s. v.* Ἡφαιστεῖα, Χαλκεῖα.) Both also were believed to have great healing powers, and Lemnian earth (terra Lemnia) from the spot on which Hephaestus had fallen was believed to cure madness, the bites of snakes, and haemorrhage, and the priests of the god knew how to cure wounds inflicted by snakes. (Philostr. *Heroic.* v. 2; Eustath. *ad Hom.* p. 330; Dict. Cret. ii. 14.) The epithets and surnames by which Hephaestus is designated by the poets generally allude to his skill in the plastic arts or to his figure and his lameness. He was represented in the temple of Athena Chalcioecus at Sparta, in the act of delivering his mother (Paus. iii. 17. § 3); on the chest of Cypselus, giving to Thetis the armour for Achilles (v. 19. § 2); and at Athens there was the famous statue of Hephaestus by Alcamenes, in which his lameness was slightly indicated. (Cic. *de Nat. Deor.* i. 30; Val. Max. viii. 11. § 3.) The Greeks frequently placed small dwarf-like statues of the god near the hearth, and these dwarfish figures seem to have been the most ancient. (Herod. iii. 37; Aristoph. *Av.* 436; Callim. *Hymn. in Dian.* 60.) During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered.

(Hirt, *Mythol. Bilderb.* i. 42, &c.) The Romans, when speaking of the Greek Hephaestus, call him Vulcanus, although Vulcanus was an original Italian divinity. [VULCANUS.] [L. S.]

HEPTA'PORUS (Ἑπτάπορος), a son of Oceanus and Tethys, was the god of a small river near Mount Ida. (Hom. *Il.* xii. 20; Hes. *Theog.* 341; Strab. pp. 587, 602.) [L. S.]

HERA (Ἥρα or Ἥρη), probably identical with *hera*, mistress, just as her husband, Zeus, was called ἔῤῥος in the Aeolian dialect (Hesych. *s. v.*). The derivation of the name has been attempted in a variety of ways, from Greek as well as oriental roots, though there is no reason for having recourse to the latter, as Hera is a purely Greek divinity, and one of the few who, according to Herodotus (ii. 50), were not introduced into Greece from Egypt. Hera was, according to some accounts, the eldest daughter of Cronos and Rhea, and a sister of Zeus. (Hom. *Il.* xvi. 432; comp. iv. 58; Ov. *Fast.* vi. 29.) Apollodorus (i. 1, § 5), however, calls Hestia the eldest daughter of Cronos; and Lactantius (i. 14) calls her a twin-sister of Zeus. According to the Homeric poems (*Il.* xiv. 201, &c.), she was brought up by Oceanus and Thetys, as Zeus had usurped the throne of Cronos; and afterwards she became the wife of Zeus, without the knowledge of her parents. This simple account is variously modified in other traditions. Being a daughter of Cronos, she, like his other children, was swallowed by her father, but afterwards released (Apollod. *l. c.*), and, according to an Arcadian tradition, she was brought up by Temenus, the son of Pelasgus. (Paus. viii. 22. § 2; August. *de Civ. Dei*, vi. 10.) The Argives, on the other hand, related that she had been brought up by Euboea, Prosymna, and Acraea, the three daughters of the river Asterion (Paus. ii. 7. § 1, &c.; Plut. *Sympos.* iii. 9); and according to Olen, the Horae were her nurses. (Paus. ii. 13. § 3.) Several parts of Greece also claimed the honour of being her birthplace; among them are two, Argos and Samos, which were the principal seats of her worship. (Strab. p. 413; Paus. vii. 4. § 7; Apollon. Rhod. i. 187.) Her marriage with Zeus also offered ample scope for poetical invention (Theocrit. xvii. 131, &c.), and several places in Greece claimed the honour of having been the scene of the marriage, such as Euboea (Steph. Byz. *s. v.* Κάρυστος), Samos (Lactant. *de Fals. Relig.* i. 17), Cnossus in Crete (Diod. v. 72), and Mount Thornax, in the south of Argolis. (Schol. *ad Theocrit.* xv. 64; Paus. ii. 17. § 4, 36. § 2.) This marriage acts a prominent part in the worship of Hera under the name of ἱερὸς γάμος; on that occasion all the gods honoured the bride with presents, and Ge presented to her a tree with golden apples, which was watched by the Hesperides in the garden of Hera, at the foot of the Hyperborean Atlas. (Apollod. ii. 5. § 11; Serv. *ad Aen.* iv. 484.) The Homeric poems know nothing of all this, and we only hear, that after the marriage with Zeus, she was treated by the Olympian gods with the same reverence as her husband. (*Il.* xv. 85, &c.; comp. i. 532, &c., iv. 60, &c.) Zeus himself, according to Homer, listened to her counsels, and communicated his secrets to her rather than to other gods (xvi. 458, i. 547). Hera also thinks herself justified in censuring Zeus when he consults others without her knowing it (i. 540, &c.); but she is, notwithstanding, far inferior to him in power; she must obey him unconditionally, and, like the other gods, she is chastised by him when she has offended him (iv. 56, viii. 427, 463). Hera therefore is not, like Zeus, the queen of gods and men, but simply the wife of the supreme god. The idea of her being the queen of heaven, with regal wealth and power, is of a much later date. (Hygin. *Fab.* 92; Ov. *Fast.* vi. 27, *Heroid.* xvi. 81; Eustath. *ad Hom.* p. 81.) There is only one point in which the Homeric poems represent Hera as possessed of similar power with Zeus, viz. she is able to confer the power of prophecy (xix. 407). But this idea is not further developed in later times. (Comp. Strab. p. 380; Apollon. Rhod. iii. 931.) Her character, as described by Homer, is not of a very amiable kind, and its main features are jealousy, obstinacy, and a quarrelling disposition, which sometimes makes her own husband tremble (i. 522, 536, 561, v. 892.) Hence there arise frequent disputes between Hera and Zeus; and on one occasion Hera, in conjunction with Poseidon and Athena, contemplated putting Zeus into chains (viii. 408, i. 399). Zeus, in such cases, not only threatens, but beats her; and once he even hung her up in the clouds, her hands chained, and with two anvils suspended from her feet (viii. 400, &c., 477, xv. 17, &c.; Eustath. *ad Hom.* p. 1003). Hence she is frightened by his threats, and gives way when he is angry; and when she is unable to gain her ends in any other way, she has recourse to cunning and intrigues (xix. 97). Thus she borrowed from Aphrodite the girdle, the giver of charm and fascination, to excite the love of Zeus (xiv. 215, &c.). By Zeus she was the mother of Ares, Hebe, and Hephaestus (v. 896, *Od.* xi. 604, *Il.* i. 585; Hes. *Theog.* 921, &c.; Apollod. i. 3. § 1.) Respecting the different traditions about the descent of these three divinities see the separate articles.

Properly speaking, Hera was the only really married goddess among the Olympians, for the marriage of Aphrodite with Ares can scarcely be taken into consideration; and hence she is the goddess of marriage and of the birth of children. Several epithets and surnames, such as Εἰλείθυια, Γαμηλία, Ζυγία, Τελεία, &c., contain allusions to this character of the goddess, and the Eileithyiae are described as her daughters. (Hom. *Il.* xi. 271, xix. 118.) Her attire is described in the Iliad (xiv. 170, &c.); she rode in a chariot drawn by two horses, in the harnessing and unharnessing of which she was assisted by Hebe and the Horae (iv. 27, v. 720, &c., viii. 382, 433). Her favourite places on earth were Argos, Sparta, and Mycenae (iv. 51). Owing to the judgment of Paris, she was hostile towards the Trojans, and in the Trojan war she accordingly sided with the Greeks (ii. 15, iv. 21, &c., xxiv. 519, &c.). Hence she prevailed on Helius to sink down into the waves of Oceanus on the day on which Patroclus fell (xviii. 239). In the Iliad she appears as an enemy of Heracles, but is wounded by his arrows (v. 392, xviii. 118), and in the Odyssey she is described as the supporter of Jason. It is impossible here to enumerate all the events of mythical story in which Hera acts a more or less prominent part; and the reader must refer to the particular deities or heroes with whose story she is connected.

Hera had sanctuaries, and was worshipped in many parts of Greece, often in common with Zeus. Her worship there may be traced to the very earliest times: thus we find Hera, surnamed Pe-

lasgia, worshipped at Iolcos. But the principal place of her worship was Argos, hence called the δῶμα Ἥρας. (Pind. *Nem.* x. init.; comp. Aeschyl. *Suppl.* 297.) According to tradition, Hera had disputed the possession of Argos with Poseidon, but the river-gods of the country adjudicated it to her. (Paus. ii. 15. § 5.) Her most celebrated sanctuary was situated between Argos and Mycenae, at the foot of Mount Euboea. The vestibule of the temple contained ancient statues of the Charites, the bed of Hera, and a shield which Menelaus had taken at Troy from Euphorbus. The sitting colossal statue of Hera in this temple, made of gold and ivory, was the work of Polycletus. She wore a crown on her head, adorned with the Charites and Horae; in the one hand she held a pomegranate, and in the other a sceptre headed with a cuckoo. (Paus. ii. 17, 22; Strab. p. 373; Stat. *Theb.* i. 383.) Respecting the great quinquennial festival celebrated to her at Argos, see *Dict. of Ant.* s. v. Ἥραια. Her worship was very ancient also at Corinth (Paus. ii. 24, 1, &c.; Apollod. i. 9. § 28), Sparta (iii. 13. § 6, 15. § 7), in Samos (Herod. iii. 60; Paus. vii. 4. § 4; Strab. p. 637), at Sicyon (Paus. ii. 11. § 2), Olympia (v. 15. § 7, &c.), Epidaurus (Thucyd. v. 75; Paus. ii. 29. § 1), Heraea in Arcadia (Paus. viii. 26. § 2), and many other places.

Respecting the real significance of Hera, the ancients themselves offer several interpretations: some regarded her as the personification of the atmosphere (Serv. *ad Aen.* i. 51), others as the queen of heaven or the goddess of the stars (Eurip. *Helen.* 1097), or as the goddess of the moon (Plut. *Quaest. Rom.* 74), and she is even confounded with Ceres, Diana, and Proserpina. (Serv. *ad Virg. Georg.* i. 5). According to modern views, Hera is the great goddess of nature, who was every where worshipped from the earliest times. The Romans identified their goddess Juno with the Greek Hera [JUNO]. We still possess several representations of Hera. The noblest image, and which was afterwards looked upon as the ideal of the goddess, was the statue by Polycletus. She was usually represented as a majestic woman at a mature age, with a beautiful forehead, large and widely opened eyes, and with a grave expression commanding reverence. Her hair was adorned with a crown or a diadem. A veil frequently hangs down the back of her head, to characterise her as the bride of Zeus, and, in fact, the diadem, veil, sceptre, and peacock are her ordinary attributes. A number of statues and heads of Hera still exist. (Hirt, *Mythol. Bilderb.* i. p. 22; comp. Müller, *Dorians*, ii. 10. § 1.) [L. S.]

HERACLEA, daughter of Hieron II., king of Syracuse, was married to a Syracusan named Zoïppus. Though her husband was a man of a quiet and unambitious character, and had taken no part in the schemes of Andranodorus and Themistus, after the death of Hieronymus, the unhappy Heraclea was nevertheless involved in the sentence of proscription passed on the whole house of Hieron at the instigation of Sopater, and was put to death together with her two daughters. It is said that the people relented, and revoked the sentence against her, but not until it was too late. (Liv. xxiv. 26.) [E. H. B.]

HERACLEIDAE (Ἡρακλεῖδαι), a patronymic from Heracles, and consequently given to all the sons and descendants of the Greek Heracles; but the name is also applied in a narrower sense to those descendants of the hero who, in conjunction with the Dorians, invaded and took possession of Peloponnesus.

The many sons of Heracles are enumerated by Apollodorus (ii. 7. § 8), though his list is very far from being complete; and a large number of tribes or noble families of Greece traced their origin to Heracles. In some of them the belief in their descent from Heracles seems to have arisen only from the fact, that the hero was worshipped by a particular tribe. The principal sons and descendants of Heracles are treated of in separate articles, and we shall here confine ourselves to those Heracleidae whose conquest of Peloponnesus forms the transition from mythology to history. It was the will of Zeus that Heracles should rule over the country of the Perseida, at Mycenae and Tiryns. Through Hera's cunning, however, Eurystheus had been put into the place of Heracles, and the latter had become the servant of the former. After the death of the two, the claims of Heracles devolved upon the sons and descendants of Heracles. The leader of these Heracleidae was Hyllus, the eldest of the four sons of Heracles by Deianeira. The descendants of Heracles, who, according to the tradition of the Dorians (Herod. v. 72), were in reality Achaeans, ruled over Dorians, as Heracles had received for himself and his descendants one third of the dominions of the Doric king, Aegimius, for the assistance he had given him against the Lapithae. The countries to which the Heracleidae had especial claims were Argos, Lacedaemon, and the Messenian Pylos, which Heracles himself had subdued: Elis, the kingdom of Augeas, might likewise be said to have belonged to him. (Apollod. ii. 7. § 2, &c.; Paus. ii. 18. § 6, &c., v. 3. § 1, &c.) The Heracleidae, in conjunction with the Dorians, invaded Peloponnesus, to take possession of those countries and rights which their ancestor had duly acquired. This expedition is called the return of the Heracleidae, κάθοδος τῶν Ἡρακλειδῶν. (Comp. Thuc. i. 12; Isocrat. *Archid.* 6.) They did not, however, succeed in their first attempt; but the legend mentions five different expeditions, of which we have the following accounts. According to some, it happened that, after the demise of Heracles, his son, Hyllus, with his brothers and a band of Arcadians, was staying with Ceyx at Trachis. As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens, at the altar of Eleos, *Mercy*, (Apollod. ii. 8. § 1; Diod. iv. 57; Paus. i. 32. § 5; Longin. 27). According to the *Heracleidae* of Euripides, the sons of Heracles were at first staying at Argos, and thence went to Trachis, Thessaly, and at length to Athens. (Comp. Anton. Lib. 33.) Demophon, the son of Theseus, received them, and they settled in the Attic tetrapolis. Eurystheus, to whom the Athenians refused to surrender the fugitives, now made war on the Athenians with a large army, but was defeated by the Athenians under Iolaus, Theseus, and Hyllus, and was slain with his sons. Hyllus took his head to his grandmother, Alcmene; and the Athenians of later times showed the tomb of Eurystheus in front of the temple of the Pallenian Athena. The battle itself was very celebrated in the Attic stories as the battle of the Scironian rock, on the coast of the Saronic gulf (comp. Dem. *de Coron.*

(§ 147), though Pindar places it in the neighbourhood of Thebes. (*Pyth.* ix. 137; comp. Anton. Lib. *l. c*; Herod. ix. 27; Eurip. *Heracl.*) After the battle, the Heracleidae entered Peloponnesus, and maintained themselves there for one year. But a plague, which spread over the whole peninsula, compelled them (with the exception of Tlepolemus, who went to Rhodes) to return to Attica, where, for a time, they again settled in the Attic tetrapolis. From thence, however, they proceeded to Aegimius, king of the Dorians, about the river Peneius, to seek protection. (Apollod. ii. 8. § 2; Strab. ix. p. 427.) Diodorus (iv. 57) does not mention this second stay in Attica, and he represents only the descendants of Hyllus as living among the Dorians in the country assigned to Heracles by Aegimius: others again do not notice this first expedition into Peloponnesus (Pherecyd. *ap. Anton. Lib. l. c.*), and state that Hyllus, after the defeat of Eurystheus, went with the other Heracleidae to Thebes, and settled there at the Electrian gate. The tradition then goes on to say that Aegimius adopted Hyllus, who, after the lapse of three years, in conjunction with a band of Dorians, undertook an expedition against Atreus, who, having married a daughter of Eurystheus, had become king of Mycenae and Tiryns. They marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the interest of the Pelopidae, the principal opponents of the Heracleidae. Hyllus fell in single combat with Echemus, and according to an agreement which the two had entered into, the Heracleidae were not to make any further attempt upon the peninsula within the next fifty years. They accordingly went to Tricorythus, where they were allowed by the Athenians to take up their abode. During the period which now followed (ten years after the death of Hyllus), the Trojan war took place; and thirty years after the Trojan war Cleodaeus, son of Hyllus, again invaded Peloponnesus; and about twenty years later Aristomachus, the son of Cleodaeus, undertook the fourth expedition. But both heroes fell. Not quite thirty years after Aristomachus (that is, about 80 years after the destruction of Troy), the Heracleidae prepared for a great and final attack. Temenus, Cresphontes, and Aristodemus, the sons of Aristomachus, after having received the advice of an oracle, built a fleet on the Corinthian gulf; but this fleet was destroyed, because Hippotes, one of the Heracleidae, had killed Carnus, an Acarnanian soothsayer; and Aristodemus was killed by a flash of lightning. (Apollod. ii. 8. § 2; Paus. iii. 1. § 5.) An oracle now ordered them to take a three-eyed man for their commander. He was found in the person of Oxylus, the son of Andraemon. The expedition now successfully sailed from Naupactus towards Rhion in Peloponnesus. (Paus. viii. 5. § 4). Oxylus, keeping the invaders away from his own kingdom of Elis, led them through Arcadia. Cresphontes is said to have married the daughter of the Arcadian king, Cypselus, and Polycaon Euaechme, the daughter of Hyllus. Thebans, Trachinians, and Tyrrhenians, are further said to have supported the Heracleidae and Dorians. (Paus. iv. 3. § 4, viii. 5. § 4; Schol. *ad Soph. Aj.* 17; Eurip. *Phoen.* 1386; Pind. *Pyth.* v. 101, *Isthm.* vii. 18.) Being thus strongly supported in various ways, the Heracleidae and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta. (Apollod. *l. c.*; Paus. v. 3; Polyaen. i. 9.) The conquerors now succeeded without difficulty, for many of the inhabitants of Peloponnesus spontaneously opened their gates to them, and other places were delivered up to them by treachery. (Paus. ii. 4. § 3, iii. 13. § 2, iv. 3. § 3, v. 4. § 1; Strab. viii. p. 365.) They then distributed the newly acquired possessions among themselves by lot: Temenus obtained Argos; Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon; and Cresphontes, Messenia.

Such are the traditions about the Heracleidae and their conquest of Peloponnesus. The comparatively late period to which these legends refer is alone sufficient to suggest that we have not before us a purely mythical story, but that it contains a genuine historical substance, notwithstanding the various contradictions contained in the accounts. But a critical examination of the different traditions belongs to a history of Greece, and we refer the reader to Müller's *Dorians*, book i. chap. 3; Thirlwall, *Hist. of Greece*, vol. i. p. 282, &c., 8vo edit.; Bernardi ten Haar, *Commentatio praemio ornata, qua respubl. ad quaestionem: Enarrentur Heraclidarum incursiones in Peloponnesum earumque causae atque effectus exponantur*, Groningen, 1830. [L. S.]

HERACLEIDES (Ἡρακλείδης). 1. A citizen of Mylasa in Caria, who commanded the Carian Greeks in their successful resistance to the arms of Persia after the revolt of Aristagoras, B. C. 498. The Persian troops fell into an ambuscade which had been prepared for them, and were cut to pieces, together with their generals, Daurises, Amorges, and Sisimaces. (Herod. v. 121.)

2. A Syracusan, son of Lysimachus, was one of the three generals appointed by the Syracusans, after the first defeat they suffered from the Athenians on their arrival in Sicily, B. C. 415. His colleagues were Hermocrates and Sicanus, and they were invested with full powers, the late defeat being justly ascribed by Hermocrates to the too great number of the generals, and their want of sufficient control over their troops. (Thuc. vi. 73; Diod. xiii. 4.) They were deposed from their command in the following summer, on account of their failure in preventing the progress of the Athenian works. Of the three generals appointed in their place, one was also named Heracleides. (Thuc. vi. 103.)

3. A Syracusan, son of Aristogenes, was one of the commanders of the Syracusan squadron sent to co-operate with the Lacedaemonians and their allies. He joined Tissaphernes at Ephesus just in time to take part in the defeat of the Athenians under Thrasyllus, B. C. 409. (Xen. *Hell.* i. 2. § 8, &c.)

4. A Syracusan, who held the chief command of the mercenary forces under the younger Dionysius. (Diod. xvi. 6; Plut. *Dion*, 32.) We have little information as to the causes which led to his exile from Syracuse, but it may be inferred, from an expression of Plutarch (*Dion*, 12), that he was suspected of conspiring with Dion and others to overthrow the tyrant: and it seems clear that he must have fled from Syracuse either at the same time with Dion and Megacles, or shortly afterwards. Having joined the other exiles in the Peloponnesus, he co-operated with Dion in his preparations for the overthrow of Dionysius, and the liberation of Syracuse, but did not accompany him when he actually sailed, having remained behind

in the Peloponnesus in order to assemble a larger force both of ships and soldiers. According to Diodorus, his departure was for some time retarded by adverse weather; but Plutarch (whose account is throughout unfavourable to Heracleides) ascribes the delay to his jealousy of Dion. It is certain, however, that he eventually joined the latter at Syracuse, with a force of 20 triremes and 1,500 heavy-armed troops. He was received with acclamations by the Syracusans, who immediately proclaimed him commander-in-chief of their naval forces, an appointment which was resented by Dion as an infringement of the supreme authority already entrusted to himself; but the people having revoked their decree, he himself reinstated Heracleides of his own authority. (Diod. xvi. 6, 16; Plut. *Dion*, 32, 33.) Dionysius was at this time shut up in the island citadel of Ortygia, and mainly dependent for his supplies upon the command of the sea. Philistus now approached to his relief with a fleet of 60 triremes, but he was encountered by Heracleides with a force about equal to his own; and after an obstinate combat, totally defeated. Philistus himself fell into the hands of the Syracusans, by whom he was put to death; and Dionysius, now almost despairing of success, soon after quitted Syracuse, leaving Apollocrates in charge of the citadel (B.C. 356). The distinguished part which Heracleides had borne in these successes led him to contest with Dion the position of leader in those that remained to be achieved, and his pretensions were supported by a large party among the Syracusans themselves, who are said to have entertained less jealousy of his seeking to possess himself of the sovereign power than they felt in regard to Dion. (Diod. xvi. 17; Plut. *Dion*, 48.) Unfortunately our knowledge of the subsequent intrigues and dissensions between the two leaders is almost wholly derived from Plutarch; and his manifest partiality to Dion renders his statements concerning his rival liable to much suspicion. Heracleides was at first triumphant; twenty-five generals, of whom he was one, were appointed to take the command, and Dion retired in disgust, accompanied by the mercenary troops in his pay, to Leontini. But the mismanagement of the new generals, and the advantages gained by Hypsius, who had arrived in the citadel with a large reinforcement, soon compelled the Syracusans to have recourse once more to Dion. Heracleides had been disabled by a wound; but he not only joined in sending messages to Dion, imploring his assistance, but immediately on his arrival placed himself in his power, and sued for forgiveness. This was readily granted by Dion, who was reinstated in his position of general autocrator, on the proposal of Heracleides himself, and in return bestowed upon the latter once more the sole command by sea. Yet the reconciliation was far from sincere: Heracleides, if we may believe the accounts of his enemies, withdrew, with the fleet under his command, to Messana, and even entered into negotiations with Dionysius: but he was again induced to submit to Dion, who (contrary, it is said, to the advice of all his friends) spared his life, and restored him to favour. But when the departure of Apollocrates had left Dion sole master of Syracuse (B.C. 354), he no longer hesitated to remove his rival, whom he justly regarded as the chief obstacle to his ambitious designs; and under pretence that Heracleides was again intriguing against him, he caused him to be put to death in his own house by a band of armed men. But the popularity of Heracleides was so great, and the grief and indignation of the Syracusans, on learning his death, broke forth with so much violence, that Dion was compelled to honour him with a splendid funeral, and to make a public oration in extenuation of his crime. (Plut. *Dion*, 35—53; Diod. xvi. 16—20; Corn. Nep. *Dion*, 5, 6.)

5. A Syracusan, who, together with Sosistratus, obtained the chief direction of affairs in his native city, shortly before the elevation of Agathocles in B.C. 317. Diodorus tells us (xix. 3) that they were both men who had attained to power by every species of treachery and crime; but the details to which he refers as having been given in the preceding book, are lost. (See Wesseling, *ad l. c.*) We find them both mentioned as the leaders of an expedition sent by the Syracusans against Crotona and Rhegium in Italy, in which Agathocles also took part; but it is not clear how far Heracleides was connected with the subsequent events which terminated in the temporary elevation of Sosistratus to the supreme power. [SOSISTRATUS.] (Diod. xix. 3, 4.)

6. Uncle of Agathocles, apparently distinct from the preceding. (Diod. xix. 2.)

7. Son of Agathocles. He accompanied his father on his memorable expedition to Africa, and appears to have been regarded by him with especial favour, as when Agathocles, at length despairing of success in Africa, and unable to carry off his army, determined to secure his own safety by secret flight, he selected Heracleides for his companion, leaving his eldest son, Archagathus, to his fate. The latter, however, obtained information of his intention, and communicated it to the soldiery, who thereupon arrested both Agathocles and Heracleides: but they were afterwards induced to set the tyrant himself at liberty, of which he immediately availed himself to make his escape to Sicily, and the soldiers, enraged at his desertion, put to death both Heracleides and Archagathus, B.C. 307. (Diod. xx. 68, 69; Justin. xxii. 5, 8.)

8. Tyrant or ruler of Leontini at the time when Pyrrhus landed in Sicily, B.C. 278. He was one of the first to offer submission to that monarch. (Diod. *Exc. Hoeschel.* xxii. p. 296.)

9. Son of Antiochus, an officer of cavalry in the service of Alexander the Great, is mentioned in the first campaign of that monarch against the Triballi, and again at the battle of Arbela. (Arr. *Anab.* i. 2, iii. 11.)

10. Son of Argaeus, was sent by Alexander, shortly before his death, to construct ships on the Caspian Sea, with a view to a voyage of discovery, similar to that of Nearchus in the Erythraean Sea. (Arr. *Anab.* vii. 16.)

11. An officer appointed by Demetrius Poliorcetes to command the garrison which he left at Athens, apparently in B.C. 290. An attempt was made by the Athenians to possess themselves of the fortress in his charge (whether this was the Museum or the Peiraeeus does not appear, but probably the former) by a secret negotiation with Hierocles, a Carian leader of mercenaries; but the plan was betrayed by Hierocles to his commanding officer, and Heracleides caused the Athenians to be admitted into the fort, to the number of 420 men, when they were surrounded by his troops, and cut to pieces. (Polyaen. v. 17. § 1.)

12. A native of Tarentum, and one of the chief counsellors of Philip V. king of Macedonia. He is said to have been by profession an architect, and having in this capacity been entrusted with some repairs of the walls of Tarentum (at that time in the hands of Hannibal), he was accused of intending to betray the city to the Romans. In consequence of this charge he fled from Tarentum, and took refuge in the Roman camp, but was soon suspected of having opened secret negotiations with Hannibal and the Carthaginian garrison. After this double treachery he thought it prudent to quit Italy, and repaired to the court of Philip, where, by his ability and cunning, he made himself at first useful to the king as a convenient tool for carrying into execution the most nefarious schemes, and ultimately rose to a high place in his favour and confidence. He is said to have especially gained these by the address with which, pretending to have been ill-used and driven into banishment by Philip, he ingratiated himself with the Rhodians, and succeeded in setting fire to their arsenal, and burning great part of their fleet. It is not difficult to believe that a man who had risen to power by such arts as these should have abused it when attained: and we are told that he made use of his influence with the king to get rid of all those that were opposed to his views, and even induced him to put to death five of the leading members of his council of state at once. But by these and other such measures he rendered Philip so obnoxious to his subjects, that the king at length found himself obliged to yield to the popular clamour, displaced Heracleides, whom he had not long before employed in the command of his fleet, and threw him into prison, B. C. 199. Whether he was subsequently put to death we are not informed. (Polyb. xiii. 4, 5; Diod. *Exc. Vales.* xxviii. pp. 572, 573; Polyaen. v. 17. § 2; Liv. xxxi. 16, 33, xxxii. 5.)

13. Of Gyrton in Thessaly, commanded the Thessalian cavalry in the army of Philip at the battle of Cynoscephalae. (Polyb. xviii. 5.)

14. Of Byzantium, was sent as ambassador by Antiochus the Great to the two Scipios immediately after they had crossed the Hellespont, B. C. 190. He was instructed to offer, in the king's name, the cession of Lampsacus, Smyrna, and some other cities of Ionia and Aeolia, and the payment of half the expenses of the war; but these offers were sternly rejected by the Romans: and Heracleides, having in vain sought to gain over Scipio Africanus by a private negotiation, returned to Antiochus to report the failure of his mission. (Polyb. xxi. 10—12; Liv. xxxvii. 34—36; Diod. xxix. *Exc. Leg.* p. 620; Appian, *Syr.* 29.)

15. One of the three ambassadors sent by Antiochus Epiphanes to Rome to support his claims on Coele-Syria against Ptolemy Philometor, and defend his conduct in waging war upon him, B. C. 169. The same three ambassadors seem to have been sent again after Antiochus had been interrupted in his career of conquest by the mission of Popillius, and compelled to raise the siege of Alexandria. (Polyb. xxvii. 17, xxviii. 1, 18.) It is not improbable that this Heracleides is the same who is spoken of by Appian (*Syr.* 45) as one of the favourites of Antiochus Epiphanes, by whom he was appointed to superintend the finances of his whole kingdom. After the death of Antiochus, and the establishment of Demetrius Soter upon the throne (B. C. 162), Heracleides was driven into exile by the new sovereign. In order to revenge himself, he gave his support to, if he did not originate, the imposture of Alexander Balas, who set up a claim to the throne of Syria, pretending to be a son of Antiochus Epiphanes. Heracleides repaired, together with the pretender and Laodice, daughter of Antiochus, to Rome, where, by the lavish distribution of his great wealth, and the influence of his popular manners and address, he succeeded in obtaining an ambiguous promise of support from the Roman senate. Of this he immediately availed himself to raise a force of mercenary troops for the invasion of Syria, and effected a landing, together with Alexander, at Ephesus. (Appian, *Syr.* 47; Polyb. xxxiii. 14, 16.) What became of him after this we know not, as his name is not mentioned during the struggle that ensued between Alexander and Demetrius, nor after the elevation of the former to the throne of Syria.

16. Of Maronea, a Greek who had attached himself to the service of the Thracian chief Seuthes, and was residing with him at the time that Xenophon and the remains of the Ten Thousand arrived in Thrace after their memorable retreat, B. C. 300. Heracleides was entrusted with the charge of disposing of the booty that had been acquired by the Greeks and Thracians in common, but kept back for his own use a considerable part of the money produced by the sale of it. This fraudulent conduct, together with the calumnious insinuations which he directed against Xenophon, when the latter urged with vigour the just claims of his troops, became the chief cause of the dissensions that arose between Seuthes and his Greek mercenaries. (Xen. *Anab.* vii. 3, 4, 5, 6.)

17. Of Aenus in Thrace, joined with his brother Python in the assassination of Cotys, king of Thrace, B. C. 358, for which piece of good service, though prompted by private revenge, they were rewarded by the Athenians with the right of citizenship, and with crowns of gold. (Dem. *c. Aristocr.* p. 659, ed. Reiske; Arist. *Pol.* v. 10.) According to Plutarch (*adv. Coloten.* 32), they had both been disciples of Plato. [E. H. B.]

HERACLEIDES (Ἡρακλείδης). 1. Of Cumae, the author of a history of Persia (Περσικά), a portion of which bore the special title of παρασκευαστικά, and, to judge from the quotations from it, contained an account of the mode of life of the kings of Persia. (Athen. iv. p. 145, xii. p. 117; comp. ii. p. 48.) According to Diogenes Laërtius (v. 94), the Persica consisted of five books.

2. An historian who, according to Suidas, was a native of Oxyrhinchis in Egypt, while Diogenes Laërtius (v. 94) calls him a Callatian, or Alexandrian. He lived in the reign of Ptolemy Philopator, and wrote a great work, entitled ἱστορίαι, of which the thirty-seventh book is quoted (Athen. iii. p. 98, xiii. p. 578); another, under the title διαδοχή, in six books (Diog. Laërt. *l. c.*), which was probably of the same kind, if not identical with his ἐπιτομὴ τῶν Σωτίωνος διαδοχῶν. (Diog. Laërt. v. 79.) He further made an abridgement of the biographical work of Satyrus (Diog. Laërt. viii. 40, ix. 25), and wrote a work called Λεμβευτικὸς λόγος, from which he received the nickname of ὁ Λέμβος. (Diog. Laërt. v. 94; Phot. *Bibl.* Cod. 213.) He is often called, after his father, Heracleides, the son of Sarapion, and, under this name, Suidas attributes to him also philosophical works. It is not

impossible that he may be the same as the Heracleides who is mentioned by Eutocius, in his commentary on Archimedes, as the author of a life of that great mathematician.

3. Of Odessus, in Thrace, a Greek historian mentioned by Stephanus Byzantinus (*s. v.* Ὀδησσός).

4. Of Magnesia, is known only as the author of a history of Mithridates (Μιθριδατικά), which is lost. (Diog. Laërt. v. 94.)

5. A Greek grammarian of Alexandria (Eustath. *ad Hom.* p. 237), who is perhaps the same as the one whom Ammonius (*De Differ. Verb. s. v.* σταφυλή) mentions as a contemporary of his. The same name is often mentioned by Eustathius, and in the Venetian scholia on the Iliad, in connection with grammatical works on Homer, and Ammonius (*s. v.* νῦν) attributes to one Heracleides a work entitled Περὶ καθολικῆς προσῳδίας.

6. A Greek rhetorician of Lycia, who lived in the second century of our era. He was a disciple of Herodes Atticus, and taught rhetoric at Smyrna with great success, so that the town was greatly benefited by him, on account of the great conflux of students from all parts of Asia Minor. He owed his success not so much to his talent as to his indefatigable industry; and once, when he had composed an ἐγκώμιον πόνου, and showed it to his rival Ptolemaeus, the latter struck out the π in πόνου, and, returning it to Heracleides, said, "There, you may read your own encomium" (ἐγκώμιον ὄνου). He died at the age of eighty, leaving a country-house in the neighbourhood of Smyrna, which he had built with the money he had earned, and which he called Rhetorica. He also published a *purified* edition of the orations of Nicetes, forgetting, as his biographer says, that he was putting the armour of a pigmy on a colossus. (Philostr. *Vit. Soph.* ii. 26, comp. i. 19.)

7. A comic poet. [HERACLEITUS.]

8. Of Sinope: under this name we possess a Greek epigram in the Greek Anthology (vii. 329). It is not improbable that two other epigrams (vii. 281, 465) are likewise his productions, though his native place is not mentioned there. He seems to have been a poet of some celebrity, as Diogenes Laërtius (v. 94) mentions him as ἐπιγραμμάτων ποιητὴς λιγυρός. Diogenes Laërtius (*l. c.*) mentions fourteen persons of this name. [L. S.]

HERACLEIDES (Ἡρακλείδης), son of Euthyphron or Euphron, born at Heracleia, in Pontus, and said by Suidas to have been descended from Damis, one of those who originally led the colony from Thebes to Heracleia. He was a person of considerable wealth, and migrated to Athens, where he became a pupil of Plato, and Suidas says that, during Plato's absence in Sicily, his school was left under the care of Heracleides. He paid attention also to the Pythagorean system, and afterwards attended the instructions of Speusippus, and finally of Aristotle. He appears to have been a vain and luxurious man, and so fat, that the Athenians punned on his surname, Ποντικός, and turned it into Πομπικός. Diogenes Laërtius (v. 86, &c.) gives a long list of his writings, from which it appears that he wrote upon philosophy, mathematics, music, history, politics, grammar, and poetry; but unfortunately almost all these works are lost. There has come down to us a small work, under the name of Heracleides, entitled περὶ Πολιτειῶν, which is perhaps an extract from the περὶ Νόμων καὶ τῶν Συγγενῶν τούτοις mentioned by Diogenes, though others conjecture that it is the work of another person. It was first printed with Aelian's *Variae Historiae*, at Rome in 1545, afterwards at Geneva, 1593, edited by Cragius, but the best editions are by Köler, with an introduction, notes, and a German translation, Halle, 1804, and by Coraes, in his edition of Aelian, Paris, 1805, 8vo. Another extant work, Ἀλληγορίαι Ὁμηρικαί, which also bears the name of Heracleides, was certainly not written by him. It was first printed with a Latin translation by Gesner, Basel, 1544, and afterwards with a German translation by Schulthess, Zürich, 1779. We further read in Diogenes (on the authority of Aristoxenus, surnamed ὁ μουσικός, also a scholar of Aristotle), that "Heracleides made tragedies, and put the name of Thespis to them." This sentence has given occasion to a learned disquisition by Bentley (*Phalaris*, p. 239), to prove that the fragments attributed to Thespis are really cited from these counterfeit tragedies of Heracleides. The genuineness of one fragment he disproves by showing that it contains a sentiment belonging strictly to Plato, and which therefore may naturally be attributed to Heracleides. Some childish stories are told about Heracleides keeping a pet serpent, and ordering one of his friends to conceal his body after his death, and place the serpent on the bed, that it might be supposed that he had been taken to the company of the gods. It is also said, that he killed a man who had usurped the tyranny in Heracleia, and there are other traditions about him, scarcely worth relating. There was also another Heracleides Ponticus of the same town of Heracleia, a grammarian, who lived at Rome in the reign of the emperor Claudius. The titles of many of his works are mentioned by Diogenes and Suidas. (Vossius, *de Histor. Graec.* p. 78, &c. Köler, *Fragmenta de Rebus publicis*, Hal. Sax. 1804; Roulez, *Commentatio de Vita et Scriptis Heraclidae Pontic.*, Lovanii, 1828; Deswert, *Dissertatio de Heraclide Pont.*, Lovanii, 1830.) [G. E. L. C.]

HERACLEIDES, artists. 1. A sculptor of Ephesus, the son of Agasias. His name is inscribed, with that of Harmatius, on the restored statue of Ares in the Royal Museum at Paris. It cannot be said with certainty whether his father, Agasias, was the celebrated Ephesian sculptor of that name, but it seems probable that he was. (Müller, *Archäol. d. Kunst.* § 175, n. 3, § 372, n. 5; Clarac, *Description des Antiques du Musée Royal*, No. 411, p. 173.)

2. A Macedonian painter, who was at first merely a painter of ships, but afterwards acquired some distinction as a painter in encaustic. He lived in the time of Perseus, after whose fall he went to Athens, B. C. 168. (Plin. xxxv. 11. s. 40. §§ 30, 42.)

3. A Phocian sculptor, of whom nothing more is known. (Diog. Laërt. v. 94)

4. An architect, in the time of Trajan, who is known by two inscriptions found in Egypt. (Muratori, p. 478, 3; Letronne, *Recueil des Inscript. Grecq. et Latin. de l'Egypte*, vol. i. p. 426.) [P. S.]

HERACLEIDES (Ἡρακλείδης), the name of several ancient Greek physicians. 1. The sixteenth in descent from Aesculapius, the son of Hippocrates I., who lived probably in the fifth century B. C. He married Phaenarete, or, according to others, Praxithea, by whom he had two sons, Sosander

and Hippocrates II., the most famous of that name. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. vet.; Poeti *Epist. ad Artax.*, and Sorani *Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 770, 850; Suid. *s. v.* Ἱπποκράτης; Steph. Byz. *s. v.* Κῶς).

2. A physician of Tarentum (hence commonly called *Tarentinus*), a pupil of Mantias (Galen, *De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 462), who lived probably in the third or second century B. C., somewhat later than Apollonius the Empiric and Glaucias. (Cels. *De Med.* i. Praef. p. 5.) He belonged to the sect of the Empirici (Cels. *l. c.*; Galen, *De Meth. Med.* ii. 7, vol. x. p. 142), and wrote some works on Materia Medica, which are very frequently quoted by Galen, but of which only a few fragments remain. Galen speaks of him in high terms of praise, saying that he was an author who could be entirely depended on, as he wrote in his works only what he had himself found from his own experience to be correct. (*De Compos. Medicam. sec. Gen.* iv. 7, vol. xiii. p. 717.) He was also one of the first persons who wrote a commentary on all the works in the Hippocratic Collection. (Galen, *Comment. in Hippocr.* "*De Humor.*" i. Prooem. 24, vol. xvi. pp. 1, 196.) He is several times quoted by Caelius Aurelianus and other ancient authors. A further account of his lost works, and his medical opinions so far as they can be found out, may be found in two essays by C. G. Kühn, inserted in the second volume of his *Opuscula Academica Medica et Philologica*, Lips. 2 vols. 8vo. 1827, 1828.

3. A physician, mentioned by Diogenes Laërtius (v. 94) as one of the followers of Hicesius, the head of the Erasistratean school of medicine at Smyrna, who must therefore probably have lived in the first century B. C.

4. Surnamed Erythraeus, a physician of Erythrae in Ionia, who was a pupil of Chrysermus (Galen, *De Differ. Puls.* iv. 10, vol. viii. p. 743), a fellow-pupil of Apollonius, and a contemporary of Strabo in the first century B. C. (Strab. xiv. 1, p. 182, ed. Tauchn.) Galen calls him the most distinguished of all the pupils of Chysermus (*l. c.*), and mentions a work written by him, Περὶ τῆς Ἡροφίλου Αἱρέσεως, *De Herophili Secta* (*Ibid.* p. 746), consisting of at least seven books. He wrote a commentary on the sixth book of Hippocrates, *De Morbis Vulgaribus* (Galen, *Comment. in Hippocr.* "*Epid. VI.*" i. Praef. vol. xvii. pt. i. p. 793), but neither this nor any of his writings are still extant. [W. A. G.]

HERACLEITUS (Ἡράκλειτος), a native of Cyme, in Aeolia, was appointed by Arsinoë, the wife of Lysimachus, to the government of Heraclea, when that city was given to her by her husband. By his arbitrary and tyrannical administration he inflicted a great injury on the prosperity of Heraclea, and alienated the minds of the citizens, so that after the death of Lysimachus (B. C. 281) they rose in revolt against him, and, uniting with the mercenaries under his command, took Heracleitus prisoner, and re-established the liberty of their city. (Memnon, *ap. Phot.* p. 225, a. b. ed. Bekker.) In the second passage where he is mentioned by Memnon, his name is written Heracleides: it is uncertain which is the correct form. [E. H. B.]

HERACLEITUS (Ἡράκλειτος). 1. Of Lesbos, the author of a history of Macedonia, but otherwise unknown. (Diog. Laërt. ix. 17.)

2. A lyric poet, by whom there existed, in the time of Diogenes Laërtius (ix. 17), an encomium on the Twelve Gods.

3. An elegiac poet of Halicarnassus, a contemporary and friend of Callimachus, who wrote an epigram on him which is preserved in Diogenes Laërtius (ix. 17; comp. Strab. xiv. p. 656).

4. Of Sicyon, the author of a work on stones, of which the second book is quoted by Plutarch. (*De Fluv.* 13.)

5. A Peripatetic philosopher, who is mentioned by Plutarch (*adv. Colot.* p. 1115) as the author of a work entitled Zoroaster.

6. An Academic philosopher of Tyre and a friend of Antiochus. He was for many years a pupil of Cleitomachus and Philo, and was a philosopher of some reputation. (Cic. *Acad.* ii. 4.) Some writers have confounded him with Heracleitus the Peripatetic. (Menage, *ad Diog. Laërt.* ix. 17.)

7. The reputed author of a work Περὶ Ἀπίστων, which was published from a Vatican MS. with a Latin translation and some other works of a similar kind by Leo Allatius, Rome, 1641. But the editor suspected that the name Heracleitus was a mistake for Heracleides, and thinks it possible that he may be the Heracleides who wrote on the allegories in Homer. This work has been also published by Gale in his *Op. Mythologica*, Cantab. 1671; by Teucher, Lemgo, 1796; and by Westermann, in his *Mythograph.* Brunsvig. 1843.

8. A comic poet, whose comedy, entitled Ξενίζων, is referred to by Athenaeus (x. p. 414). Meineke (*Hist. Crit. Com. Gr.* p. 422) thinks that the name Heracleitus is a mistake for Heracleides, and that, consequently, our comic poet is the same as the Heracleides who ridiculed Adaeus, a commander of mercenaries (under Philip of Macedonia), by calling him Ἀλεκτρύων, or the cock. (Athen. xii. p. 532; Zenob. *Proverb.* vi. 34.) [L. S.]

HERACLEITUS (Ἡράκλειτος), of Ephesus, surnamed φυσικός, son of Blyson, a philosopher generally considered as belonging to the Ionian school, though he differed from their principles in many respects. He is said to have been instructed by Hippasus of Metapontum, a Pythagorean, or by Xenophanes, the founder of the Eleatic school, but neither statement rests on any probable foundation. We read that in his youth he travelled extensively, and that after his return to Ephesus the chief magistracy was offered him, which, however, he transferred to his brother. He gave, as his reason for declining it, the infamous state of morals prevalent in the city, and employed himself in playing at dice with boys near the temple of Artemis, informing the passers by that this was a more profitable occupation than to attempt the hopeless task of governing them. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Dareius, and at last retreating to the mountains, where he lived on pot-herbs, but, after some time, he was compelled by the sickness consequent on such meagre diet to return to Ephesus, where he died. As to the manner of his death, various absurd stories are related. His age at the time of his death is said, on Aristotle's authority, to have been sixty (Diog. Laërt. ix. 3, compared with viii. 52), and he flourished about the 69th Olympiad (*Ib.* ix. 1), being later than Pythagoras, Xenophanes, and Hecataeus, whom he mentions. With this date Suidas agrees, and hence Clinton (*F. H.* vol. ii.) places him under the year B. C. 513.

The philosophical system of Heracleitus was contained in a work which received various titles from the ancients, of which the most common is *On Nature* (περὶ φύσεως). Some fragments of it remain, and have been collected and explained by Schleiermacher, in Wolf and Buttmann's *Museum der Alterthumswissenschaft*. (vol. i. part 3.) From the obscurity of his style, Heracleitus gained the title of σκοτεινός, and, with his predilection for this method of writing, was probably connected his aristocratical pride and hauteur (whence he was called ὀχλολοίδορος), his tenacious adherence to his own views, which, according to Aristotle, had as much weight with him as science itself (*Eth. Nic.* vii. 5), his contempt for the opinions of previous writers, and the well-known melancholy of his disposition, from which he is represented in various old traditions as the contrast to Democritus, weeping over the follies and frailties at which the other laughed. (See Juv. x. 34.) With regard, however, to his obscurity, we must also take into account the cause assigned for it by Ritter, that the oldest philosophical prose must have been rude and loose in its structure; and, since it had grown out of a poetical style, would naturally have recourse to figurative language. He starts from the point of view common to all the Ionian philosophers, that there must be some physical principle, which is not only the ground of all phenomena, but is also a living unity, actually pervading and inherent in them all, and that it is the object of philosophy to discover this principle. He declared it to be fire, but by this expression he meant only to describe a clear light fluid, "self-kindled and self-extinguished," and therefore not differing materially from the air of Anaximenes. Thus then the world is formed, "not made by God or man," but simply evolved by a natural operation from fire, which also is the human life and soul, and therefore a rational intelligence, guiding the whole universe. While, however, the other Ionian philosophers assumed the real existence of individual things, and from their properties attempted to discover the original from which they sprang, whether it were water or air, or any other such principle, Heracleitus paid no regard to these separate individuals, but fixed his attention solely on the one living force and substance, which alone he held to be true and permanent, revealing itself indeed in various phenomena, and yet not permitting them to have any permanence, but keeping them in a state of continual flux, so that all things are incessantly moving and changing. In the primary fire, according to Heracleitus, there is inherent a certain longing to manifest itself in different forms, to gratify which it constantly changes itself into a new phenomenon, though it feels no desire to maintain itself in that for any period, but is ever passing into a new one, so that "the Creator *amuses* himself by making worlds" is an expression attributed to Heracleitus. (Procl. *ad Tim.* p. 101.) With this theory was connected one of space and motion. The living and rational fire in its perfectly pure state is in heaven (the highest conceivable region), whence, in pursuance of its wish to be manifested, it descends, losing as it goes the rapidity of its motion, and finally settling in the earth, which is the furthest possible limit of descent. The earth, however, is not to be considered immovable, but only the slowest of motions. Previous, however, to assuming the form of earth, fire passes through the shape of water; and the soul of man, though dwelling in the lower earthly region, must be considered a migrated portion of fire in its pure state, and therefore an exception to the general rule; according to which, fire by descending loses its etherial purity. And this, as Ritter remarks, appears an almost solitary instance of Heracleitus condescending to mould his theory in any respect according to the dictates of sense and experience. The only possible repose which Heracleitus allowed the universe was the harmony occasionally resulting from the fact, that the downward motion of some part of fire will sometimes encounter the upward motion of another part (for the living fire, after manifesting itself in the lower earthly phenomena, begins to return to the heaven from which it descended), and so must produce for some time a kind of rest. Only we must remember that this encounter is not accidental, but the result of law and order. Ultimately, all things will return into the fire from which they proceeded and received their life. The view that all things are arranged by law and order is also the foundation of his moral theory, for he considered the summum bonum to be *contentment* (εὐαρέστησις), i.e. acquiescence in the decrees of the supreme law. The close connection of his physical and moral theories is further shown by the fact that he accounted for a drunkard's incapacity by supposing him to have a wet soul (Stob. *Serm.* v. 120), and he even pushed this so far as to maintain that the soul is wisest where the land and climate is driest, which would account for the mental greatness of the Greeks. (Euseb. *Praep. Evang.* viii. 14.) There is not to be found in Heracleitus any dialectical exposition of the sources of our knowledge. He held man's soul to be a portion of the divine fire, though degraded by its migration to earth. Hence he seems to have argued that we must follow that which is commonly maintained by the general reason of mankind, since the ignorant opinions of individuals are the origin of error, and lead men to act as if they had an intelligence of their own, instead of a portion of the Divine intelligence. "Vain man," he said, "learns from God as the boy from the man" (Orig. *c. Cels.* vi. 283), and therefore we must trust this source of knowledge rather than our own senses, which are generally (though not invariably) deceitful. He considered the eyes more trustworthy than the ears, probably as revealing to us the knowledge of fire. The connection of pantheism and atheism is well illustrated by the system of Heracleitus; nor is it difficult to see how the doctrine of an all-pervading essence, revealing itself in various phenomena, might serve possibly for the origin, and certainly for an attempt at a philosophical explanation of a polytheistic religion. The Greek letters bearing the name of Heracleitus, published in the Aldine collection of Greek Epistles, Rome, 1499, and Geneva, 1606, and also in the edition of Eunapius, by Boissonade, p. 425, are the invention of some later writer. (Schleiermacher, *l. c.*; Ritter, *Gesch. der Philosophie*, vol. i. p. 267, &c.; Brandis, *Handbuch d. Gesch. der Griech. Röm. Philosophie*, vol. i. p. 148, &c.) [G. E. L. C.]

HERA'CLEO, FLA'VIUS, the commander of the Roman soldiers in Mesopotamia in the reign of Alexander Severus, was slain by his own troops. (Dion Cass. lxxx. 4.)

HERACLEODO'RUS (Ἡρακλεόδωρος), a disciple of Plato, who, after being for some time under

the instruction of that philosopher, became negligent, and gave himself up to idleness; a change which drew from Demosthenes, who is said to have been his fellow-disciple, a letter of remonstrance. This letter is noticed in a fragment of the commentary on the *Gorgias* of Plato by Olympiodorus, preserved in a MS. collection of *Praeannotamenta Miscellanea in Platonem*, in the imperial library at Vienna. (Lambecius, *Comment. de Biblioth. Caesarea*, lib. vii. No. 77, vol. vii. p. 271, ed. Kollar; Fabric. *Bibl. Gr.* vol. iii. p. 176.) [J. C. M.]

HERA'CLEON (Ἡρακλέων), a grammarian, a native of Egypt, mentioned by Suidas (*s.v.*), and quoted by Stephanus of Byzantium, Harpocration (*s. v.* Μαρτυλεῖον), Eustathius (pp. 1910, 106. c. 524. b.), and in the Scholia Marciana on Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 388, 513, vol. vi. p. 368.) [C. P. M.]

HERACLEO'NAS (Ἡρακλεωνᾶς), the second son of the emperor Heraclius, reigned together with his brother, Constantine III., after the death of their father in March (February), A. D. 641, and he succeeded his brother in the month of June (May) following. Constantine III. had two sons, but their legitimate rights were disregarded by his ambitious stepmother Martina, who placed her younger son, Heracleonas, on the throne, and reigned in his name till the following month of September, when her misgovernment was put an end to by a revolt of the people, headed by Valentinus, the commander of the troops in Asia. Martina was punished with the loss of her tongue, and Heracleonas was deprived of his nose. They were both confined in a convent, and finished their days in obscurity. Heracleonas was succeeded by Constans II., the son of his brother, Constantine III. [CONSTANTINUS III.; CONSTANS II.] [W. P.]

HERACLES (Ἡρακλῆς), and in Latin HERCULES, the most celebrated of all the heroes of antiquity. The traditions about him are not only the richest in substance, but also the most widely spread; for we find them not only in all the countries round the Mediterranean, but his wondrous deeds were known in the most distant countries of the ancient world. The difficulty of presenting a complete view of these traditions was felt even by the ancients (Diod. iv. 8); and in order to give a general survey, we must divide the subject, mentioning first the Greek legends and their gradual development, next the Roman legends, and lastly those of the East (Egypt, Phoenicia).

The traditions about Heracles appear in their national purity down to the time of Herodotus; for although there may be some foreign ingredients, yet the whole character of the hero, his armour, his exploits, and the scenes of his action, are all essentially Greek. But the poets of the time of Herodotus and of the subsequent periods introduced considerable alterations, which were probably derived from the east or Egypt, for every nation of antiquity as well as of modern times had or has some traditions of heroes of superhuman strength and power. Now while in the earliest Greek legends Heracles is a purely human hero, as the conqueror of men and cities, he afterwards appears as the subduer of monstrous animals, and is connected in a variety of ways with astronomical phaenomena. According to Homer (*Il.* xviii. 118), Heracles was the son of Zeus by Alcmene of Thebes in Boeotia, and the favourite of his father. (*Il.* xiv. 250, 323, xix. 98, *Od.* xi. 266, 620, xxi. 25, 36.) His stepfather was Amphitryon. (*Il.* v. 392, *Od.* xi. 269; Hes. *Scut. Herc.* 165.) Amphitryon was the son of Alcaeus, the son of Perseus, and Alcmene was a grand-daughter of Perseus. Hence Heracles belonged to the family of Perseus. The story of his birth runs thus. Amphitryon, after having slain Electryon, was expelled from Argos, and went with his wife Alcmene to Thebes, where he was received and purified by his uncle Creon. Alcmene was yet a maiden, in accordance with a vow which Amphitryon had been obliged to make to Electryon, and Alcmene continued to refuse him the rights of a husband, until he should have avenged the death of her brothers on the Taphians. While Amphitryon was absent from Thebes, Zeus one night, to which he gave the duration of three other nights, visited Alcmene, and assuming the appearance of Amphitryon, and relating to her how her brothers had been avenged, he begot by her the hero Heracles, the great bulwark of gods and men. (Respecting the various modifications of this story see Apollod. ii. 4. § 7, &c.; Hygin. *Fab.* 29; Hes. *Scut.* 35, &c.; Pind. *Isth.* vii. 5, &c., *Nem.* x. 19, &c.; Schol. *ad Hom. Od.* xi. 266.) The day on which Heracles was to be born, Zeus boasted of his becoming the father of a man who was to rule over the heroic race of Perseus. Hera prevailed upon him to confirm by an oath that the descendant of Perseus born that day should be the ruler. When this was done she hastened to Argos, and there caused the wife of Sthenelus to give birth to Eurystheus, whereas, by keeping away the Eileithyiae, she delayed the confinement of Alcmene, and thus robbed Heracles of the empire which Zeus had intended for him. Zeus was enraged at the imposition practised upon him, but could not violate his oath. Alcmene brought into the world two boys, Heracles, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than Heracles. (Hom. *Il.* xix. 95, &c.; Hes. *Scut.* 1—56, 80, &c.; Apollod. ii. 4. § 5, &c.) Zeus, in his desire not to leave Heracles the victim of Hera's jealousy, made her promise, that if Heracles executed twelve great works in the service of Eurystheus, he should become immortal. (Diod. iv. 9.) Respecting the place of his birth traditions did not agree; for although the majority of poets and mythographers relate that he was born at Thebes, Diodorus (iv. 10) says that Amphitryon was not expelled from Tiryns till after the birth of Heracles, and Euripides (*Herc. Fur.* 18) describes Argos as the native country of the hero.

Nearly all the stories about the childhood and youth of Heracles, down to the time when he entered the service of Eurystheus, seem to be inventions of a later age: at least in the Homeric poems and in Hesiod we only find the general remarks that he grew strong in body and mind, that in the confidence in his own power he defied even the immortal gods, and wounded Hera and Ares, and that under the protection of Zeus and Athena he escaped the dangers which Hera prepared for him. But according to Pindar (*Nem.* i. 49, &c.), and other subsequent writers, Heracles was only a few months old when Hera sent two serpents into the apartment where Heracles and his brother Iphicles were sleeping, but the former killed the serpents with his own hands. (Comp. Theocrit. xxiv. 1, &c.; Apollod. ii. 4. § 8.) Heracles was brought

up at Thebes, but the detail of his infant life is again related with various modifications in the different traditions. It is said that Alcmene, from fear of Hera, exposed her son in a field near Thebes, hence called the field of Heracles; here he was found by Hera and Athena, and the former was prevailed upon by the latter to put him to her breast, and she then carried him back to his mother. (Diod. iv. 9; Paus. ix. 25. § 2.) Others said that Hermes carried the newly-born child to Olympus, and put him to the breast of Hera while she was asleep, but as she awoke, she pushed him away, and the milk thus spilled produced the Milky Way. (Eratosth. *Catast.* 44; Hygin. *Poet. Astr.* ii. in fin.) As the hero grew up, he was instructed by Amphitryon in riding in a chariot, by Autolycus in wrestling, by Eurytus in archery, by Castor in fighting with heavy armour, and by Linus in singing and playing the lyre. (See the different statements in Theocrit. xxiv. 114, 103, 108; Schol. *ad Theocrit.* xiii. 9, 56; Tzetz. *ad Lycoph.* 49.) Linus was killed by his pupil with the lyre, because he had censured him. (Apollod. ii. 4. § 9; Diod. iii. 66; Aelian, *V. H.* iii. 32.) Being charged with murder, Heracles exculpated himself by saying that the deed was done in self-defence; and Amphitryon, in order to prevent similar occurrences, sent him to attend to his cattle. In this manner he spent his life till his eighteenth year. His height was four cubits, fire beamed from his eyes, and he never wearied in practising shooting and hurling his javelin. To this period of his life belongs the beautiful fable about Heracles before two roads, invented by the sophist Prodicus, which may be read in Xenoph. *Mem.* ii. 1, and Cic *de Off.* i. 32. Pindar (*Isth.* iv. 53) calls him small of stature, but of indomitable courage. His first great adventure, which happened while he was still watching the oxen of his father, is his fight against and victory over the lion of Cythaeron. This animal made great havoc among the flocks of Amphitryon and Thespius (or Thestius), king of Thespiae, and Heracles promised to deliver the country of the monster. Thespius, who had fifty daughters, rewarded Heracles by making him his guest so long as the chase lasted, and gave up his daughters to him, each for one night. (Apollod. ii. 4. § 10; comp. Hygin. *Fab.* 162; Diod. iv. 29; Athen. xiii. p. 556.) Heracles slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet; others related that the lion's skin of Heracles was taken from the Nemean lion. On his return to Thebes, he met the envoys of king Erginus of Orchomenos, who were going to fetch the annual tribute of one hundred oxen, which they had compelled the Thebans to pay. Heracles, in his patriotic indignation, cut off the noses and ears of the envoys, and thus sent them back to Erginus. The latter thereupon marched against Thebes; but Heracles, who received a suit of armour from Athena, defeated and killed the enemy, and compelled the Orchomenians to pay double the tribute which they had formerly received from the Thebans. In this battle against Erginus Heracles lost his father Amphitryon, though the tragedians make him survive the campaign. (Apollod. ii. 4. § 11; Diod. iv. 10, &c.; Paus. ix. 37. § 2; Theocrit. xvi. 105; Eurip. *Herc. Fur.* 41.) According to some accounts, Erginus did not fall in the battle, but concluded peace with Heracles. But the glorious manner in which Heracles had delivered his country procured him immortal fame among the Thebans, and Creon rewarded him with the hand of his eldest daughter, Megara, by whom he became the father of several children, the number and names of whom are stated differently by the different writers. (Apollod. ii. 4. § 11. 7. § 8; Hygin. *Fab.* 32; Eurip. *Herc. Fur.* 995; Tzetz. *ad Lycoph.* 38; Schol. *ad Pind. Isthm.* iii. 104.) The gods, on the other hand, made him presents of arms: Hermes gave him a sword, Apollo a bow and arrows, Hephaestus a golden coat of mail, and Athena a peplus, and he cut for himself a club in the neighbourhood of Nemea, while, according to others, the club was of brass, and the gift of Hephaestus. (Apollon. Rhod. i. 1196; Diod. iv. 14.) After the battle with the Minyans, Hera visited Heracles with madness, in which he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile, and went to Thestius, who purified him. (Apollod. ii. 4. § 12.) Other traditions place this madness at a later time, and relate the circumstances differently. (Eurip. *Herc. Fur.* 1000, &c.; Paus. ix. 11. § 1; Hygin. *Fab.* 32; Schol. *ad Pind. Isthm.* iii. 104.) He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles — for hitherto his name had been Alcides or Alcaeus,—and ordered him to live at Tiryns, to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Tiryns, and did as he was bid by Eurystheus.

The accounts of the twelve labours of Heracles are found only in the later writers, for Homer and Hesiod do not mention them. Homer only knows that Heracles during his life on earth was exposed to infinite dangers and sufferings through the hatred of Hera, that he was subject to Eurystheus, who imposed upon him many and difficult tasks, but Homer mentions only one, viz. that he was ordered to bring Cerberus from the lower world. (*Il.* viii. 363, &c. xv. 639, &c., *Od.* xi. 617, &c.) The Iliad further alludes to his fight with a sea-monster, and his expedition to Troy, to fetch the horses which Laomedon had refused him. (v. 638, &c., xx. 145, &c.) On his return from Troy, he was cast, through the influence of Hera, on the coast of Cos, but Zeus punished Hera, and carried Heracles safely to Argos. (xiv. 249, &c., xv 18, &c.) Afterwards Heracles made war against the Pylians, and destroyed the whole family of their king Neleus, with the exception of Nestor. He destroyed many towns, and carried off Astyoche from Ephyra, by whom he became the father of Tlepolemus. (v. 395, &c., ii. 657, &c.; comp. *Od* xxi. 14, &c.; Soph. *Trach.* 239, &c.) Hesiod mentions several of the feats of Heracles distinctly, but knows nothing of their number twelve. The selection of these twelve from the great number of feats ascribed to Heracles is probably the work of the Alexandrines. They are enumerated in Euripides (*Herc. Fur.*), Apollodorus, Diodorus Siculus, and the Greek Anthology (ii. 651), though none of them can be considered to have arranged them in any thing like a chronological order.

1. *The fight with the Nemean lion.* The mountain valley of Nemea, between Cleonae and Phlius, was inhabited by a lion, the offspring of Typhon (or Orthrus) and Echidna. (Hes. *Theog.* 327; Apollod. ii. 5. § 1; comp. Aelian, *H. A.* xii. 7,

Serv. *ad Aen.* viii. 295.) Eurystheus ordered Heracles to bring him the skin of this monster. When Heracles arrived at Cleonae, he was hospitably received by a poor man called Molorchus. This man was on the point of offering up a sacrifice, but Heracles persuaded him to delay it for thirty days until he should return from his fight with the lion, in order that then they might together offer sacrifices to Zeus Soter; but Heracles added, that if he himself should not return, the man should offer a sacrifice to him as a hero. The thirty days passed away, and as Heracles did not return, Molorchus made preparations for the heroic sacrifice; but at that moment Heracles arrived in triumph over the monster, which was slain, and both sacrificed to Zeus Soter. Heracles, after having in vain used his club and arrows against the lion, had blocked up one of the entrances to the den, and entering by the other, he strangled the animal with his own hands. According to Theocritus (xxv. 251, &c.), the contest did not take place in the den, but in the open air, and Heracles is said to have lost a finger in the struggle. (Ptolem. Heph. 2.) He returned to Eurystheus carrying the dead lion on his shoulders; and Eurystheus, frightened at the gigantic strength of the hero, took to flight, and ordered him in future to deliver the account of his exploits outside the gates of the town. (Diod. iv. 11; Apollod., Theocrit. *ll. cc.*; comp. MOLORCHUS.)

2. *Fight against the Lernean hydra.* This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lernae near Argos, and dwelt in a swamp near the well of Amymone: it was formidable by its nine heads, the middle of which was immortal. Heracles, with burning arrows, hunted up the monster, and with his club or a sickle he cut off its heads; but in the place of the head he cut off, two new ones grew forth each time, and a gigantic crab came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the ninth or immortal one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared the victory unlawful, as Heracles had won it with the aid of Iolaus. (Hes. *Theog.* 313, &c.; Apollod. ii. 5. § 2; Diod. iv. 11; Eurip. *Herc. Fur.* 419, 1188, *Ion*, 192; Ov. *Met.* ix. 70; Virg. *Aen.* viii. 300; Paus. ii. 36. § 6, 37. § 4, v. 5. § 5; Hygin. *Fab.* 30.)

3. *The stag of Ceryneia in Arcadia.* This animal had golden antlers and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year: at length it fled from Oenoë to mount Artemisium in Argolis, and thence to the river Ladon in Arcadia. Heracles wounded it with an arrow, caught it, and carried it away on his shoulders. While yet in Arcadia, he was met by Apollo and Artemis, who were angry with him for having outraged the animal sacred to Artemis; but Heracles succeeded in soothing their anger, and carried his prey to Mycenae. According to some statements, he killed the stag. (Apollod. ii. 5. § 3; Diod iv. 13; Callim. *Hymn. in Dian.* 100, &c.; Ov. *Met.* ix. 188; Virg. *Aen.* vi. 803; Pind. *Ol.* iii. 24, 53; Eurip. *Herc. Fur.* 378.)

4. *The Erymanthian boar.* This animal, which Heracles was ordered to bring alive, had descended from mount Erymanthus (according to others, from mount Lampe,) into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae. (Apollod. ii. 5. § 4; Diod. iv. 12.) Other traditions place the hunt of the Erymanthian boar in Thessaly, and some even in Phrygia. (Eurip. *Herc. Fur.* 368; Hygin. *Fab.* 30.) It must be observed that this and subsequent labours of Heracles are connected with other subordinate ones, called Πάρεργα, and the first of these parerga is the fight of Heracles with the Centaurs; for it is said that in his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Heracles opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Heracles drove them away: they fled to the house of Cheiron, and Heracles, eager in his pursuit, wounded Cheiron, his old friend. Heracles was deeply grieved, and tried to save Cheiron; but in vain, for the wound was fatal. As, however, Cheiron was immortal, and could not die, he prayed to Zeus to take away his immortality, and give it to Prometheus. Thus Cheiron was delivered of his burning pain, and died. Pholus, too, was wounded by one of the arrows, which by accident fell on his foot and killed him. This fight with the centaurs gave rise to the establishment of mysteries, by which Demeter intended to purify the hero from the blood he had shed against his own will. (Apollod. ii. 5. § 4; Diod. iv. 14; Eurip. *Herc. Fur.* 364, &c.; Theocrit. vii. 150; Apollon. Rhod. i. 127; Paus. viii. 24. § 2; Ov. *Met.* ix. 192.)

5. *The stables of Augeas.* Eurystheus imposed upon Heracles the task of cleaning the stables of Augeas in one day. Augeas was king of Elis, and extremely rich in cattle. Heracles, without mentioning the command of Eurystheus, went to Augeas, offering in one day to clean his stables, if he would give him the tenth part of the cattle for his trouble, or, according to Pausanias (v. i. § 7) a part of his territory. Augeas, believing that Heracles could not possibly accomplish what he promised, agreed, and Heracles took Phyleus, the son of Augeas, as his witness, and then led the rivers Alpheius and Peneius through the stables, which were thus cleaned in the time fixed upon. But Augeas, who learned that Heracles had undertaken the work by the command of Eurystheus, refused the reward, denied his promise, and declared that he would have the matter decided by a judicial verdict. Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus declared the work thus performed to be unlawful, because Heracles had stipulated with Augeas a payment for it. (Apollod. ii. 5. § 5; Theocrit. xxv. 88, &c.; Ptolem. Heph. 5; Athen. x. p. 412; Schol. *ad Pind. Ol.* xi. 42.) At a subsequent time Heracles, to revenge the faithlessness of Augeas, marched with an army of Argives and Tirynthians against Augeas, but in a narrow defile in Elis he was taken by surprise by Cteatus and Eurytus, and lost a great number of his warriors. But afterwards Heracles slew Cteatus and Eurytus, invaded Elis, and killed Augeas and his sons. After this

victory, Heracles marked out the sacred ground on which the Olympian games were to be celebrated, built altars, and instituted the Olympian festival and games. (Apollod. ii. 7. § 2; Paus. v. 1. § 7. 3. § 1, &c., 4. § 1; viii. 15. § 2; Pind. *Ol.* xi. 25, &c., comp. v. 5, iii. 13, &c.)

6. *The Stymphalian birds.* They were an innumerable swarm of voracious birds, the daughters of Stymphalus and Ornis. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They had been brought up by Ares, and were so numerous, that with their secretions and feathers they killed men and beasts, and covered whole fields and meadows. From fear of the wolves, these birds had taken refuge in a lake near Stymphalus, from which Heracles was ordered by Eurystheus to expel them. When Heracles undertook the task, Athena provided him with a brazen rattle, by the noise of which he startled the birds, and, as they attempted to fly away, he killed them with his arrows. According to some accounts, he did not kill the birds, but only drove them away, and afterwards they appeared again in the island of Aretias, whither they had fled, and where they were found by the Argonauts. (Apollod. ii. 5. § 6; Hygin. *Fab.* 30; Paus. viii. 22. § 4, &c.; Serv. *ad Aen.* viii. 300; Apollon. Rhod. ii. 1037, with the Schol.)

7. *The Cretan bull.* According to Acusilaus, this bull was the same as the one which had carried Europa across the sea; according to others, he had been sent out of the sea by Poseidon, that Minos might sacrifice him to the god of the sea. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by making the fine bull mad, and causing it to make great havoc in the island. Heracles was ordered by Eurystheus to catch the bull, and Minos, of course, willingly allowed him to do so. Heracles accomplished the task, and brought the bull home on his shoulders, but he then set the animal free again. The bull now roamed about through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus. (Apollod. ii. 5. § 7; Paus. i. 27. § 9, v. 10. § 2; Hygin. *Fab.* 30; Diod. iv. 13, &c.; Serv. *ad Aen.* viii. 294.)

8. *The mares of the Thracian Diomedes.* This Diomedes, king of the Bistones in Thrace, fed his horses with human flesh, and Eurystheus now ordered Heracles to fetch those animals to Mycenae. For this purpose, the hero took with him some companions. He made an unexpected attack on those who guarded the horses in their stables, took the animals, and conducted them to the sea coast. But here he was overtaken by the Bistones, and during the ensuing fight he entrusted the mares to his friend Abderus, a son of Hermes of Opus, who was eaten up by them; but Heracles defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera, in honour of his unfortunate friend, and then returned to Mycenae, with the horses which had become tame after eating the flesh of their master. The horses were afterwards set free, and destroyed on Mount Olympus by wild beasts. (Apollod. ii. 5. § 8; Diod. iv. 15; Hygin. *Fab.* 30; Eurip. *Alcest.* 483, 493, *Herc. Fur.* 380, &c.; Gell. iii. 9; Ptolem. Heph. 5.)

9. *The girdle of the queen of the Amazons.* Hippolyte, the queen of the Amazons (Diodorus calls the queen Melanippe, and her sister Hippolyte), possessed a girdle, which she had received from Ares, and Admete, the daughter of Eurystheus, wished to have it. Heracles was therefore sent to fetch it, and, accompanied by a number of volunteers, he sailed out in one vessel. He first landed in Paros, where he became involved in a quarrel with the sons of Minos. Having killed two of them, he sailed to Mysia, where his aid was solicited by Lycus, king of the Mariandynians, against the Bebryces. Heracles assisted Lycus, took a district of land from the enemy, which was given to Lycus, who called it Heracleia. When Heracles at length arrived in the port of Themiscyra (Thermodon), after having given to the sea he had crossed the name of Euxeinus, he was at first kindly received by Hippolyte, who promised him her girdle. But Hera, in the disguise of an Amazon, spread the report that the queen of the Amazons was robbed by a stranger. They immediately rose to her assistance, and Heracles, believing that the queen had plotted against him, killed her, took her girdle, and carried it with him. This expedition, which led the hero into distant countries, afforded a favourable opportunity to poets and mythographers for intruducing various embellishments and minor adventures, such as the murder of the Boreades, Calais and Zetes, and his amour with Echidna, in the country of the Hyperboreans, by whom he became the father of three sons. On his return he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon, in return for which her father Laomedon promised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy. He therefore landed in Thrace, where he slew Sarpedon, and at length he returned through Macedonia to Peloponnesus. (Apollod. ii. 5. § 9; Diod. iv. 16; Herod. iv. 9, 10, 82; Eurip. *Herc. Fur.* 413, *Ion.* 1143; Plut. *Thes.* 26; Hom. *Il.* v. 649, &c.)

10. *The oxen of Geryones in Erytheia.* The fetching of these oxen was a subject which, like the preceding one, was capable of great poetical embellishments, owing to the distant regions into which it carried the hero. The adventure is mentioned by Hesiod, but it is further developed in the later writers, and more especially by the Roman poets, who took a more direct interest in it, as it led the hero to the western parts of the world. The story runs as follows:—Geryones, the monster with three bodies, lived in the fabulous island of Erytheia (the reddish), so called because it lay under the rays of the setting sun in the west. It was originally conceived to be situated off the coast of Epeirus, but afterwards it was identified either with Gades or the Balearian islands, and was at all times believed to be in the distant west. Geryones kept a herd of red oxen, which fed together with those of Hades, and were guarded by the giant Eurytion and the two-headed dog Orthrus. Heracles was commanded by Eurystheus to fetch those oxen of Geryones. He traversed Europe, and, having passed through the countries of several savage nations, he at length arrived in Libya. Diodorus makes Heracles collect a large fleet in Crete, to sail against Chrysaor, the wealthy king of Iberia, and his three sons. On his way he is further said to have killed Antaeus and Busiris, and to have founded Hecatompolis. On the frontiers of Libya

and Europe he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar, which were hence called the pillars of Heracles. As on his journey Heracles was annoyed by the heat of the sun, he shot at Helios, who so much admired his boldness, that he presented him with a golden cup or boat, in which he sailed across the ocean to Erytheia. He there slew Eurytion, his dog, and Geryones, and sailed with his booty to Tartessus, where he returned the golden cup (boat) to Helios. On his way home he passed the Pyrenees and the Alps, founded Alesia and Nemausus in Gaul, became the father of the Celts, and then proceeded to the Ligurians, whose princes, Alebion and Dercynus, attempted to carry off his oxen, but were slain by him. In his contest with them, he was assisted by Zeus with a shower of stones, as he had not enough missiles; hence the *campus lapideus* between Massilia and the river Rhodanus. From thence he proceeded through the country of the Tyrrhenians. In the neighbourhood of Rhegium one of his oxen jumped into the sea, and swam to Sicily, where Eryx, the son of Poseidon, caught and put him among his own cattle. Heracles himself followed, in search of the ox, and found him, but recovered him only after a fight with Eryx, in which the latter fell. According to Diodorus, who is very minute in this part of his narrative, Heracles returned home by land, through Italy and Illyricum; but, according to others, he sailed across the Ionian and Adriatic seas. After reaching Thrace, Hera made his oxen mad and furious. When, in their pursuit, he came to the river Strymon, he made himself a road through it by means of huge blocks of stone. On reaching the Hellespont, he had gradually recovered his oxen, and took them to Eurystheus, who sacrificed them to Hera. (Hes. *Theog.* 287, &c.; Apollod. ii. 5. § 10; Diod iv 17, &c., v. 17, 25; Herod. iv. 8; Serv. *ad Aen.* vii. 662; Strab. iii. pp. 221, 258, &c.; Dionys. i. 34; Pind. *Nem.* iii. 21.)

These ten labours were performed by Heracles in the space of eight years and one month; but as Eurystheus declared two of them to have been performed unlawfully, he commanded him to accomplish two more, viz. to fetch

11. *The golden apples of the Hesperides.* This was particularly difficult, since Heracles did not know where to find them. They were the apples which Hera had received at her wedding from Ge, and which she had entrusted to the keeping of the Hesperides and the dragon Ladon, on Mount Atlas, in the country of the Hyperboreans. (Apollod. ii. 5. § 11.) In other accounts the apples are described as sacred to Aphrodite, Dionysus, or Helios; but the abode of the Hesperides is placed by Hesiod, Apollodorus, and others, in the west, while later writers specify more particularly certain places in Libya, or in the Atlantic Ocean. The mention of the Hyperboreans in this connection renders the matter very difficult, but it is possible that the ancients may have conceived the extreme north (the usual seat of the Hyperboreans), and the extreme west to be contiguous. Heracles, in order to find the gardens of the Hesperides, went to the river Echedorus, in Macedonia, after having killed Termerus in Thessaly. In Macedonia he killed Cycnus, the son of Ares and Pyrene, who had challenged him. He thence passed through Illyria, and arrived on the banks of the river Eridanus, and was informed by the nymphs in what manner he might compel the prophetic Nereus to instruct him as to what road he should take. On the advice of Nereus he proceeded to Libya. Apollodorus assigns the fight with Antaeus, and the murder of Busiris, to this expedition; both Apollodorus and Diodorus now make Heracles travel further south and east: thus we find him in Ethiopia, where he kills Emathion, in Arabia, and in Asia he advances as far as Mount Caucasus, where he killed the vulture which consumed the liver of Prometheus, and thus saved the Titan. At length Heracles arrived at Mount Atlas, among the Hyperboreans. Prometheus had advised him not to fetch the apples himself, but to send Atlas, and in the meantime to carry the weight of heaven for him. Atlas accordingly fetched the apples, but on his return he refused to take the burden of heaven on his shoulders again, and declared that he himself would carry the apples to Eurystheus. Heracles, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples, but Heracles dedicated them to Athena, who, however, did not keep them, but restored them to their former place. Some traditions add to this account that Heracles killed the dragon Ladon. (Apollod. ii. 5. § 11; Diod. iv. 26, &c.; Hes. *Theog.* 215, &c.; Plin. *H. N.* vi. 31, 36; Plut. *Thes.* 11; Apollon. Rhod. iv. 1396, &c.; Hygin. *Fab.* 31, *Poet. Astr.* ii. 6; Eratosth. *Catast.* 3.)

12. *Cerberus.* To fetch this monster from the lower world is the crown of the twelve labours of Heracles, and is therefore usually reckoned as the twelfth or last in the series. It is the only one that is expressly mentioned in the Homeric poems. (*Od.* xi. 623, &c.) Later writers have added to the simple story several particulars, such, e. g. that Heracles, previous to setting out on his expedition, was initiated by Eumolpus in the Eleusinian mysteries, in order to purify him from the murder of the Centaurs. Accompanied by Hermes and Athena, Heracles descended into Hades, near Cape Taenarum, in Laconia. On his arrival most of the shades fled before him, and he found only Meleager and Medusa, with whom he intended to fight; but, on the command of Hermes, he left them in peace. Near the gates of Hades he met Theseus and Peirithous, who stretched their arms imploringly towards him. He delivered Theseus, but, when he attempted to do the same for Peirithous, the earth began to tremble. After having rolled the stone from Ascalaphus, he killed one of the oxen of Hades, in order to give the shades the blood to drink, and fought with Menoetius, the herdsman. Upon this, he asked Pluto permission to take Cerberus, and the request was granted, on condition of its being done without force of arms. This was accomplished, for Heracles found Cerberus on the Acheron, and, notwithstanding the bites of the dragon, he took the monster, and in the neighbourhood of Troezene he brought it to the upper world. The place where he appeared with Cerberus is not the same in all traditions, for some say that it was at Taenarum, others at Hermione, or Coroneia, and others again at Heracleia. When Cerberus appeared in the upper world, it is said that, unable to bear the light, he spit, and thus called forth the poisonous plant called *aconitum*. After having shown the monster to Eurystheus, Heracles took it back to the lower world. Some traditions connect the descent of Heracles into the

lower world with a contest with Hades, as we see even in the Iliad (v. 397), and more particularly in the Alcestis of Euripides (24, 846, &c. See Apollod. ii. 5. § 12; Diod. iv. 25, &c.; Plut. *Thes.* 30; Paus. ii. 31. § 2, ix. 34. § 4, iii. 25. § 4, ii. 35. § 7; Ov. *Met.* vii. 415, Serv. *ad Virg. Georg.* ii. 152, *Aen.* vi. 617).

Such is the account of the twelve labours of Heracles. According to Apollodorus, Eurystheus originally required only ten, and commanded him to perform two more, because he was dissatisfied with two of them; but Diodorus represents twelve as the original number required. Along with these labours (ἆθλοι), the ancients relate a considerable number of other feats (πάρεργα) which he performed without being commanded by Eurystheus; some of them are interwoven with the twelve ἆθλοι, and others belong to a later period. Those of the former kind have already been noticed above; and we now proceed to mention the principal πάρεργα of the second class. After the accomplishment of the twelve labours, and being released from the servitude of Eurystheus, he returned to Thebes. He there gave Megara in marriage to Iolaus; for, as he had lost the children whom he had by her, he looked upon his connection with her as displeasing to the gods (Paus. x. 29), and went to Oechalia. According to some traditions, Heracles, after his return from Hades, was seized with madness, in which he killed both Megara and her children. This madness was a calamity sent to him by Hera, because he had slain Lycus, king of Thebes, who, in the belief that Heracles would not return from Hades, had attempted to murder Megara and her children. (Hygin. *Fab.* 32; Tzetz. *ad Lycoph.* 38.) Eurytus, king of Oechalia, an excellent archer, and the teacher of Heracles in his art, had promised his daughter Iole to the man who should excel him and his sons in using the bow. Heracles engaged in the contest with them, and succeeded, but Eurytus refused abiding by his promise, saying, that he would not give his daughter to a man who had murdered his own children. Iphitus, the son of Eurytus, endeavoured to persuade his father, but in vain. Soon after this the oxen of Eurytus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended Heracles, went to him and requested his assistance in searching after the oxen. Heracles agreed; but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall, and killed him. Deiphobus of Amyclae, indeed, purified Heracles from this murder, but he was, nevertheless, attacked by a severe illness. Heracles then repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle between Heracles and Apollo ensued, and the combatants were not separated till Zeus sent a flash of lightning between them. Heracles now obtained the oracle that he should be restored to health, if he would sell himself, would serve three years for wages, and surrender his wages to Eurytus, as an atonement for the murder of Iphitus. (Apollod. ii. 6. § 1, 2; Diod. iv. 31, &c.; Hom. *Il.* ii. 730, *Od.* xxi. 22, &c.; Soph. *Trach.* 273, &c.) Heracles was sold to Omphale, queen of Lydia, and widow of Tmolus. Late writers, especially the Roman poets, describe Heracles, during his stay with Omphale, as indulging at times in an effeminate life: he span wool, it is said, and sometimes he put on the garments of a woman, while Omphale wore his lion's skin; but, according to Apollodorus and Diodorus, he nevertheless performed several great feats. (Ov. *Fast.* ii. 305, *Heroid.* ix. 53; Senec. *Hippol.* 317, *Herc. Fur.* 464; Lucian, *Dial. Deor.* xiii. 2; Apollod. ii. 6. § 3; Diod. iv. 31, &c.) Among these, we mention his chaining the Cercopes [CERCOPES], his killing Syleus and his daughter in Aulis, his defeat of the plundering Idones, his killing a serpent on the river Sygaris, and his throwing the blood-thirsty Lytierses into the Maeander. (Comp. Hygin. *Poet. Astr.* ii. 14; Schol. *ad Theocrit.* x. 41; Athen. x. p. 415.) He further gave to the island of Doliche the name of Icaria, as he buried in it the body of Icarus, which had been washed on shore by the waves. He also undertook an expedition to Colchis, which brought him in connection with the Argonauts (Apollod. i. 9. § 16; Herod. vii. 193; Schol. *ad Apollon. Rhod.* i. 1289; Anton. Lib. 26); he took part in the Calydonian hunt, and met Theseus on his landing from Troezene on the Corinthian isthmus. An expedition to India, which was mentioned in some traditions, may likewise be inserted in this place. (Philostr. *Vit. Apoll.* iii. 4, 6; Arrian, *Ind.* 8, 9.)

When the period of his servitude and his illness had passed away, he undertook an expedition against Troy, with 18 ships and a band of heroes. On his landing, he entrusted the fleet to Oicles, and with his other companions made an attack upon the city. Laomedon in the mean time made an attack upon the ships, and slew Oicles, but was compelled to retreat into the city, where he was besieged. Telamon was the first who forced his way into the city, which roused the jealousy of Heracles to such a degree that he determined to kill him; but Telamon quickly collected a heap of stones, and pretended that he was building an altar to Heracles καλλίνικος or ἀλεξίκακος. This soothed the anger of the hero; and after the sons of Laomedon had fallen, Heracles gave to Telamon Hesione, as a reward for his bravery. (Hom. *Il.* v. 641, &c., xiv. 251, xx. 145, &c.; Apollod. ii. 6. § 4; Diod. iv. 32, 49; Eurip. *Troad.* 802, &c.)

On his return from Troy, Hera sent a storm to impede his voyage, which compelled him to land in the island of Cos. The Meropes, the inhabitants of the island, took him for a pirate, and received him with a shower of stones; but during the night he took possession of the island, and killed the king, Eurypylus. Heracles himself was wounded by Chalcodon, but was saved by Zeus. After he had ravaged Cos, he went, by the command of Athena, to Phlegra, and fought against the Gigantes. (Apollod. ii. 7. § 1; Hom. *Il.* xiv. 250, &c.; Pind. *Nem.* iv. 40.) Respecting his fight against the giants, who were, according to an oracle, to be conquered by a mortal, see especially Eurip. *Herc. Fur.* 177, &c., 852, 1190, &c., 1272. Among the giants defeated by him we find mention of Alcyoneus, a name borne by two among them. (Pind. *Nem.* iv. 43, *Isthm.* vi. 47.)

Soon after his return to Argos, Heracles marched against Augeas to chastise him for his breach of promise (see above), and then proceeded to Pylos, which he took, and killed Periclymenus, a son of Neleus. He then advanced against Lacedaemon, to punish the sons of Hippocoon, for having assisted Neleus and slain Oeonus, the son of Licymnius. (Paus. iii. 15. § 2, ii. 18. § 6; Apollod. ii. 7. § 3; Diod. iv. 33.) Heracles took Lacedaemon, and assigned the government of it to Tyndareus. On

his return to Tegea, he became, by Auge, the father of Telephus [AUGE], and then proceeded to Calydon, where he demanded Deianeira, the daughter of Oeneus, for his wife. [DEIANEIRA; ACHELOUS.] The adventures which now follow are of minor importance, such as the expedition against the Dryopians, and the assistance he gave to Aegimius, king of the Dorians, against the Lapithae; but as these events led to his catastrophe, it is necessary to subjoin a sketch of them.

Heracles had been married to Deianeira for nearly three years, when, at a repast in the house of Oeneus, he killed, by an accident, the boy Eunomus, the son of Architeles. The father of the boy pardoned the murder, as it had not been committed intentionally; but Heracles, in accordance with the law, went into exile with his wife Deianeira. On their road they came to the river Euenus, across which the centaur Nessus used to carry travellers for a small sum of money. Heracles himself forded the river, and gave Deianeira to Nessus to carry her across. Nessus attempted to outrage her: Heracles heard her screaming, and as the centaur brought her to the other side, Heracles shot an arrow into his heart. The dying centaur called out to Deianeira to take his blood with her, as it was a sure means for preserving the love of her husband. (Apollod. ii. 7. § 6; Diod. iv. 36; Soph. *Trach.* 555, &c.; Ov. *Met.* ix. 201, &c.; Senec. *Herc. Oet.* 496, &c.; Paus. x. 38. § 1.) From the river Euenus, Heracles now proceeded through the country of the Dryopes, where he showed himself worthy of the epithet "the voracious," which is so often given to him, especially by late writers, for in his hunger he took one of the oxen of Theiodamas, and consumed it all. At last he arrived in Trachis, where he was kindly received by Ceyx, and conquered the Dryopes. He then assisted Aegimius, king of the Dorians, against the Lapithae, and without accepting a portion of the country which was offered to him as a reward. Laogoras, the king of the Dryopes, and his children, were slain. As Heracles proceeded to Iton, in Thessaly, he was challenged to single combat by Cycnus, a son of Ares and Pelopia (Hesiod. *Scut. Her.* 58, &c.); but Cycnus was slain. King Amyntor of Ormenion refused to allow Heracles to pass through his dominions, but had to pay for his presumption with his life. (Apollod. ii. 7. § 7; Diod. iv. 36, &c.)

Heracles now returned to Trachis, and there collected an army to take vengeance on Eurytus of Oechalia. Apollodorus and Diodorus agree in making Heracles spend the last years of his life at Trachis, but Sophocles represents the matter in a very different light, for, according to him, Heracles was absent from Trachis upwards of fifteen months without Deianeira knowing where he was. During that period he was staying with Omphale in Lydia; and without returning home, he proceeded from Lydia at once to Oechalia, to gain possession of Iole, whom he loved. (Soph. *Trach.* 44, &c.; 248, &c., 351, &c.) With the assistance of his allies, Heracles took the town of Oechalia, and slew Eurytus and his sons, but carried his daughter Iole with him as a prisoner. On his return home he landed at Cenaeum, a promontory of Euboea, and erected an altar to Zeus Cenaeus, and sent his companion, Lichas, to Trachis to fetch him a white garment, which he intended to use during the sacrifice. Deianeira, who heard from Lichas respecting Iole, began to fear lest she should supplant her in the affection of her husband, to prevent which she steeped the white garment he had demanded in the preparation she had made from the blood of Nessus. Scarcely had the garment become warm on the body of Heracles, when the poison which was contained in the ointment, and had come into it from the poisoned arrow with which Heracles had killed Nessus, penetrated into all parts of his body, and caused him the most fearful pains. Heracles seized Lichas by his feet, and threw him into the sea. He wrenched off his garment, but it stuck to his flesh, and with it he tore whole pieces from his body. In this state he was conveyed to Trachis. Deianeira, on seeing what she had unwittingly done, hung herself; and Heracles commanded Hyllus, his eldest son, by Deianeira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mount Oeta, raised a pile of wood, ascended, and ordered it to be set on fire. No one ventured to obey him, until at length Poeas the shepherd, who passed by, was prevailed upon to comply with the desire of the suffering hero. When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him into Olympus, where he was honoured with immortality, became reconciled with Hera, and married her daughter Hebe, by whom he became the father of Alexiares and Anicetus. (Hom. *Od.* xi. 600, &c.; Hes. *Theog.* 949, &c.; Soph. *Trach.* *l. c.*, *Philoct.* 802; Apollod. ii. 7. §. 7; Diod. iv. 38; Ov. *Met.* ix. 155, &c.; Herod. vii. 198; Conon, *Narrat.* 17; Paus. iii. 18. § 7; Pind. *Nem.* i. in fin., x. 31, &c., *Isthm.* iv. 55, &c.; Virg. *Aen.* viii. 300, and many other writers.)

The wives and children of Heracles are enumerated by Apollodorus (ii. 7. § 8), but we must refer the reader to the separate articles. We may, however, observe that among the very great number of his children, there are no daughters, and that Euripides is the only writer who mentions Macaria as a daughter of Heracles by Deianeira. We must also pass over the long series of his surnames, and proceed to give an account of his worship in Greece. Immediately after the apotheosis of Heracles, his friends who were present at the termination of his earthly career offered sacrifices to him as a hero; and Menoetius established at Opus the worship of Heracles as a hero. This example was followed by the Thebans, until at length Heracles was worshipped throughout Greece as a divinity (Diod. iv. 39; Eurip. *Herc. Fur.* 1331); but he, Dionysus and Pan, were regarded as the youngest gods, and his worship was practised in two ways, for he was worshipped both as a god and as a hero. (Herod. ii. 44, 145.) One of the most ancient temples of Heracles in Greece was that at Bura, in Achaia, where he had a peculiar oracle. (Paus. vii. 25. § 6; Plut. *de Malign. Herod.* 31.) In the neighbourhood of Thermopylae, where Athena, to please him, had called forth the hot spring, there was an altar of Heracles, surnamed μελάμπυγος (Schol. *ad Aristoph. Nub.* 1047; Herod. vii. 176); and it should be observed that hot springs in general were sacred to Heracles. (Diod. v. 3; Schol. *ad Pind. Ol.* xii. 25; Liv. xxii. 1; Strab. pp. 60, 172, 425, 428.) In Phocis he had a temple under the name of μισογύνης; and as at Rome, women were not allowed to take part in his worship, probably on account of his having been poisoned by Deianeira. (Plut. *Quaest. Rom.* 57

de Pyth. Orac. 20; Macrob. *Sat.* i. 12.) But temples and sanctuaries of Heracles existed in all parts of Greece, especially in those inhabited by the Dorians. The sacrifices offered to him consisted principally of bulls, boars, rams and lambs. (Diod. iv. 39; Paus. ii. 10. § 1.) Respecting the festivals celebrated in his honour, see *Dict. of Ant.* *s. v.* Ἡράκλεια.

The worship of Hercules at Rome and in Italy requires a separate consideration. His worship there is connected by late, especially Roman writers, with the hero's expedition to fetch the oxen of Geryones; and the principal points are, that Hercules in the West abolished human sacrifices among the Sabines, established the worship of fire, and slew Cacus, a robber, who had stolen eight of his oxen. (Dionys. i. 14; Cacus.) The aborigines, and especially Evander, honoured the hero with divine worship. (Serv. *ad Aen.* viii. 51, 269.) Hercules, in return, feasted the people, and presented the king with lands, requesting that sacrifices should be offered to him every year, according to Greek rites. Two distinguished families, the Potitii and Pinarii, were instructed in these Greek rites, and appointed hereditary managers of the festival. But Hercules made a distinction between these two families, which continued to exist for a long time after; for, as Pinarius arrived too late at the repast, the god punished him by declaring that he and his descendants should be excluded for ever from the sacrificial feast. Thus the custom arose for the Pinarii to act the part of servants at the feast. (Diod. iv. 21; Dionys. i. 39, &c.; Liv. i. 40, v. 34; Nepos, *Hann.* 3; Plut. *Quaest. Rom.* 18; Ov. *Fast.* i. 581.) The Fabia gens traced its origin to Hercules, and Fauna and Acca Laurentia are called mistresses of Hercules. In this manner the Romans connected their earliest legends with Hercules. (Macrob. *Sat.* i. 10; August. *de Civ. Dei*, vi. 7.) It should be observed that in the Italian traditions the hero bore the name of Recaranus, and this Recaranus was afterwards identified with the Greek Heracles. He had two temples at Rome, one was a small round temple of Hercules Victor, or Hercules Triumphalis, between the river and the Circus Maximus, in the forum boarium, and contained a statue, which was dressed in the triumphal robes whenever a general celebrated a triumph. In front of this statue was the ara maxima, on which, after a triumph, the tenth of the booty was deposited for distribution among the citizens. (Liv. x. 23; Plin. *H. N.* xxxiv. 7, 16; Macrob. *Sat.* iii. 6; Tacit. *Ann.* xii. 24; Serv. *ad Aen.* xii. 24; Athen. v. 65; comp. Dionys. i. 40.) The second temple stood near the porta trigemina, and contained a bronze statue and the altar on which Hercules himself was believed to have once offered a sacrifice. (Dionys. i. 39, 40; Plut. *Quaest. Rom.* 60; Plin. *H. N.* xxxiii. 12, 45.) Here the city praetor offered every year a young cow, which was consumed by the people within the sanctuary. The Roman Hercules was regarded as the giver of health (Lydus, *de Mens.* p. 92), and his priests were called by a Sabine name Cupenci. (Serv. *ad Aen.* xii. 539.) At Rome he was further connected with the Muses, whence he is called *Musagetes*, and was represented with a lyre, of which there is no trace in Greece. The identity of the Italian with the Greek Heracles is attested not only by the resemblance in the traditions and the mode of worship, but by the distinct belief of the Romans themselves. The Greek colonies had introduced his worship into Italy, and it was thence carried to Rome, into Gaul, Spain, and even Germany. (Tac. *Germ.* 2.) But it is, nevertheless, in the highest degree probable that the Greek mythus was engrafted upon, or supplied the place of that about the Italian Recaranus or Garanus. [Garanus.]

The works of art in which Heracles was represented were extremely numerous, and of the greatest variety, for he was represented at all the various stages of his life, from the cradle to his death; but whether he appears as a child, a youth, a struggling hero, or as the immortal inhabitant of Olympus, his character is always that of heroic strength and energy. Specimens of every kind are still extant. In the works of the archaic style he appeared as a man with heavy armour (Paus. iii. 15. § 7), but he is usually represented armed with a club, a Scythian bow, and a lion's skin. His head and eyes are small in proportion to the other parts of his body; his hair is short, bristly, and curly, his neck short, fat, and resembling that of a bull; the lower part of his forehead projects, and his expression is grave and serious; his shoulders, arms, breast, and legs display the highest physical strength, and the strong muscles suggest the unceasing and extraordinary exertions by which his life is characterised. The representations of Heracles by Myron and Parrhasius approached nearest to the ideal which was at length produced by Lysippus. The so-called Farnesian Heracles, of which the torso still exists, is the work of Glycon, in imitation of one by Lysippus. It is the finest representation of the hero that has come down to us: he is resting, leaning on his right arm, while the left one is reclining on his head, and the whole figure is a most exquisite combination of peculiar softness with the greatest strength. (Müller, *Handb. der Archäol.* p. 640, &c. 2d edit.; E. A. Hagen, *de Herculis Laboribus Comment. Arch.*, Regiomont. 1827.)

The mythus of Heracles, as it has come down to us, has unquestionably been developed on Grecian soil; his name is Greek, and the substance of the fables also is of genuine Greek growth: the foreign additions which at a later age may have been incorporated with the Greek mythus can easily be recognised and separated from it. It is further clear that real historical elements are interwoven with the fables. The best treatises on the mythus of Heracles are those of Buttmann (*Mythologus*, vol. i. p. 246, &c.), and C. O. Müller (*Dorians*, ii. cc. 11 and 12), both of whom regard the hero as a purely Greek character, though the former considers him as entirely a poetical creation, and the latter believes that the whole mythus arose from the proud consciousness of power which is innate in every man, by means of which he is able to raise himself to an equality with the immortal gods, notwithstanding all the obstacles that may be placed in his way.

Before we conclude, we must add a few remarks respecting the Heracles of the East, and of the Celtic and Germanic nations. The ancients themselves expressly mention several heroes of the name of Heracles, who occur among the principal nations of the ancient world. Diodorus, e.g. (iii. 73, comp. i. 24, v. 64, 76) speaks of three, the most ancient of whom was the Egyptian, a son of Zeus, the second a Cretan, and

one of the Idaean Dactyls, and the third or youngest was Heracles the son of Zeus by Alcmena, who lived shortly before the Trojan war, and to whom the feats of the earlier ones were ascribed. Cicero (*de Nat. Deor.* iii. 16) counts six heroes of this name, and he likewise makes the last and youngest the son of Zeus and Alcmena. Varro (*ap. Serv. ad Aen.* viii. 564) is said to have reckoned up forty-four heroes of this name, while Servius (*l.c.*) assumes only four, viz. the Tirynthian, the Argive, the Theban, and the Libyan Heracles. Herodotus (ii. 42, &c.) tells us that he made inquiries respecting Heracles: the Egyptian he found to be decidedly older than the Greek one; but the Egyptians referred him to Phoenicia as the original source of the traditions. The Egyptian Heracles, who is mentioned by many other writers besides Herodotus and Diodorus, is said to have been called by his Egyptian name Som or Dsom, or, according to others, Chon (Etym. M. *s. v.* Χῶν), and, according to Pausanias (x. 17. § 2), Maceris. According to Diodorus (i. 24), Som was a son of Amon (Zeus); but Cicero calls him a son of Nilus, while, according to Ptolemaeus Hephaestion, Heracles himself was originally called Nilus. This Egyptian Heracles was placed by the Egyptians in the second of the series of the evolutions of their gods. (Diod. *l.c.*; Herod. ii. 43, 145, iii. 73; Tac. *Ann.* ii. 6.) The Thebans placed him 17,000 years before king Amasis, and, according to Diodorus, 10,000 years before the Trojan war; whereas Macrobius (*Sat.* i. 20) states that he had no beginning at all. The Greek Heracles, according to Diodorus, became the heir of all the feats and exploits of his elder Egyptian namesake. The Egyptian Heracles, however, is also mentioned in the second class of the kings; so that the original divinity, by a process of anthropomorphism, appears as a man, and in this capacity he bears great resemblance to the Greek hero. (Diod. i. 17, 24, iii. 73.) This may, indeed, be a mere reflex of the Greek traditions, but the statement that Osiris, previous to his great expedition, entrusted Heracles with the government of Egypt, seems to be a genuine Egyptian legend. The other stories related about the Egyptian Heracles are of a mysterious nature, and unintelligible, but the great veneration in which he was held is attested by several authorities. (Herod. ii. 113; Diod. v. 76; Tac. *Ann.* ii. 60; Macrob. *Sat.* i. 20.)

Further traces of the worship of Heracles appear in Thasus, where Herodotus (ii. 44) found a temple, said to have been built by the Phoenicians sent out in search of Europa, five generations previous to the time of the Greek Heracles. He was worshipped there principally in the character of a saviour (σωτήρ, Paus. v. 25. § 7, vi. 11. § 2).

The Cretan Heracles, one of the Idaean Dactyls, was believed to have founded the temple of Zeus at Olympia (Paus. v. 13. § 5), but to have originally come from Egypt. (Diod. iv. 18.) The traditions about him resemble those of the Greek Heracles (Diod. v. 76; Paus. ix. 27. § 5); but it is said that he lived at a much earlier period than the Greek hero, and that the latter only imitated him. Eusebius states that his name was Diodas, and Hieronymus makes it Desanaus. He was worshipped with funeral sacrifices, and was regarded as a magician, like other ancient daemones of Crete. (Cic. *de Nat. Deor.* iii. 16; Diod. v. 64.)

In India, also, we find a Heracles, who was called by the unintelligible name Διρσάνης. (Plin. *H. N.* vi. 16, 22; Hesych. *s. v.* Δορσάνης.) The later Greeks believed that he was their own hero, who had visited India, and related that in India he became the father of many sons and daughters by Pandaea, and the ancestral hero of the Indian kings. (Arrian, *Ind.* 8, 9; Diod. ii. 39, xvii. 85, 96; Philostr. *Vit. Apoll.* iii. 46.)

The Phoenician Heracles, whom the Egyptians considered to be more ancient than their own, was probably identical with the Egyptian or Libyan Heracles. See the learned disquisition in Movers (*Die Phoenicier*, p. 415, &c.) He was worshipped in all the Phoenician colonies, such as Carthage and Gades, down to the time of Constantine, and it is said that children were sacrificed to him. (Plin. *H. N.* xxxvi. 5.)

The Celtic and Germanic Heracles has already been noticed above, as the founder of Alesia, Nemausus, and the author of the Celtic race. We become acquainted with him in the accounts of the expedition of the Greek Heracles to Geryones. (Herod. i. 7, ii. 45, 91, 113, iv. 82; Pind. *Ol.* iii. 11, &c.; Tacit. *Germ.* 3, 9.) We must either suppose that the Greek Heracles was identified with native heroes of those northern countries, or that the notions about Heracles had been introduced there from the East. [L. S.]

HERACLES or HERCULES (Ἡρακλῆς), a son of Alexander the Great by Barsine, the daughter of the Persian Artabazus, and widow of the Rhodian Memnon. Though clearly illegitimate, his claims to the throne were put forth in the course of the discussions that arose on the death of Alexander (B.C. 323), according to one account by Nearchus, to another by Meleager. (Curt. x. 6. § 11; Justin. xi. 10, xiii. 2.) But the proposal was received with general disapprobation, and the young prince, who was at the time at Pergamus, where he had been brought up by Barsine, continued to reside there, under his mother's care, apparently forgotten by all the rival candidates for empire, until the year 310, when he was dragged forth from his retirement, and his claim to the sovereignty once more advanced by Polysperchon. The assassination of Roxana and her son by Cassander in the preceding year (B.C. 311) had left Hercules the only surviving representative of the royal house of Macedonia, and Polysperchon skilfully availed himself of this circumstance to gather round his standard all those hostile to Cassander, or who clung to the last remaining shadow of hereditary right. By these means he assembled an army of 20,000 foot and 1000 horse, with which he advanced towards Macedonia. Cassander met him at Trampyae, in the district of Stymphaea, but, alarmed at the disposition which he perceived in his own troops to espouse the cause of a son of Alexander, he would not risk a battle, and entered into secret negotiations with Polysperchon, by which he succeeded in inducing him to put the unhappy youth to death. Polysperchon, accordingly, invited the young prince to a banquet, which he at first declined, as if apprehensive of his fate, but was ultimately induced to accept the invitation, and was strangled immediately after the feast, B.C. 309. (Diod. xx. 20, 28; Justin. xv. 2; Plut. *de fals. Pud.* 4. p. 530; Paus. ix. 7. § 2; Lycophron. *Alex.* v. 800—804; and Tzetz. *ad loc.*) According to Diodorus, he was about seventeen years old when sent for by Polysperchon from Pergamus,

and consequently about eighteen at the time of his death: the statement of Justin that he was only fourteen is certainly erroneous. (See Droysen, *Hellenism.* vol. i. p. 22.) [E. H. B.]

HERACLIA'NUS (Ἡρακλειανός), one of the officers of Honorius. He is first noticed (A. D. 408) as the person who with his own hand put Stilicho to death, and received, as the reward of that service, the office of Comes Africae. Zosimus says that he succeeded Bathanarius, who had married the sister of Stilicho, and whom Honorius put to death; but Tillemont has noticed that, according to the *Chronicon* of Prosper Tiro, Joannes or John was Comes Africae A. D. 408, and was killed by the people. If this notice is correct, Heraclian was the successor, not of Bathanarius, but of Joannes. Orosius, indeed, states that Heraclian was not sent to Africa till A. D. 409, after Attalus had assumed the purple. Heraclian rendered good service to Honorius during the invasion of Italy by Alaric, and the usurpation of Attalus. [ALARICUS; ATTALUS.] He secured the most important posts on the African coast by suitable guards, and laid an embargo on the ships which carried corn from his province to Rome, thereby producing a famine in that city. Attalus, misled by prophecies or jealous of the Visigothic soldiers, who were his chief military support, sent Constans, without any troops, to supersede Heraclian, counting apparently either on the submission of the latter or the revolt of the provincials. He was disappointed: Constans was killed; and those whom Attalus sent with a sum of money to support him appear to have fallen into the hands of Heraclian, who sent to Honorius at Ravenna a seasonable pecuniary supply, derived probably from the captured treasure. Alaric, who saw the importance of obtaining Africa, proposed to send Drumas or Druma with the Visigoths, whom he commanded, to attack Heraclian, but Attalus would not consent, and Alaric, dissatisfied with Attalus, compelled him to resign the purple (A. D. 410). The military force of Heraclian appears to have been trifling, if we may judge from the force which Alaric would have sent against him, and which consisted of only about 500 men. But he had probably secured the fidelity of the provincials, by the wise measure of toleration to the Donatists, which Honorius (at the suggestion, as Baronius thinks, of Heraclian) granted about this time, A. D. 410. When the danger was over, the persecuting spirit revived, and a later edict of the same year, addressed to Heraclian, recalled the liberty which had been granted.

The important services of Heraclian secured for him the honour of the consulship. It is probable that he was only consul designatus for the year 413, and that he never exercised the functions of the office. He appears to have received the notice of his appointment in the earlier part of 412; and the same year, elated with pride, and instigated, as we gather from Orosius, by Sabinus, an intriguing and unquiet man, whom he had raised from some post in his household to be his son-in-law, he revolted against Honorius, and assumed the purple. His first step was to stop the corn ships, as in the revolt of Attalus; his second, to collect ships and troops for the invasion of Italy. An edict of Honorius, dated from Ravenna, Non. Jul., A. D. 412, denounces sentence of death against him and his followers, as public enemies, and enables us to fix the date of his revolt. Gothofredus would, indeed, correct the date of this edict to the next year, but we think without reason. The threatened invasion of Italy did not take place till the next year (A. D. 413). Heraclian had a great force with him, though the numbers are differently stated. The enterprise failed; but the particulars of the failure are variously stated. According to Orosius and Marcellinus, he landed in Italy, and was marching toward Rome, when, alarmed by the approach of Count Marinus, who was sent against him, he forsook his army, and fled to Carthage, where he was immediately put to death. According to Idatius, he was defeated at Utriculum (Ocriculum, in Umbria, between Rome and Ravenna?), in a battle in which 50,000 men fell; and, fleeing into Africa, was put to death in the temple of Memoria, at Carthage, by executioners sent by Honorius. Possibly the battle was fought by his army when deserted by their leader. Sabinus, son-in-law of Heraclian, fled to Constantinople; but, being sent back after a time, was condemned to banishment.

The name of Heraclian does not appear in the Fasti Consulares, an edict of Honorius having declared the consulship defiled by him, and abolished his name and memory; but it is probable that Prosper Tiro is correct in making him colleague (or intended colleague) of Lucianus or Lucius, who appears in the Fasti as sole consul for A. D. 413. (Zosim. v. 37, vi. 7—11; Sozomen, *H. E.* ix. 8; Philostorg. *H. E.* xii. 6; Oros. vii. 29, 42; Idatius, *Chron.* and *Fasti*; Marcellin. *Chron.*; Prosper Aquit. *Chron.*; Prosper Tiro, *Chron.*; Olympiod. apud Phot. *Bibl.* Cod. 80; Cod. Theod. 9. tit. 40. § 21; 15. tit. 14. § 13; 16. tit. 5. § 51; Gothofred. *Prosop. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. 30, 31.) [J. C. M.]

HERACLIA'NUS (Ἡρακλειανός), bishop of Chalcedon, an ecclesiastical writer of uncertain date. He wrote a work against the Manichaeans, in twenty books, *Κατὰ Μανιχαίων ἐν βιβλίοις κ'*. Photius, from whom alone we learn any thing of the work and its author, describes it as written in a concise and elevated, yet perspicuous, style. It was addressed to one Achillius (Ἀχίλλιος), at whose request it was written; and was designed to refute the so-called Gospel (εὐαγγέλιον) of the Manichaeans, and the Γιγάντειος Βίβλος, and the Θησαυροί, works of note among the members of that sect. (Phot. *Bibl.* Codd. 85, 231; Cave, *Hist. Litt.* vol. i. p. 551, ed. Oxon. 1740-43; Fabric. *Bibl. Gr.* vol. x. p. 705.) [J. C. M.]

HERACLIA'NUS (Ἡρακλειανός), a physician of Alexandria, under whom Galen studied anatomy, about A. D. 156. (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136.) [W. A. G.]

HERA'CLIUS, the son of Hiero, was a noble and opulent citizen of Syracuse. Heraclius, before the praetorship of C. Verres, in B. C. 73—71, one of the wealthiest, became, through his exactions and oppression, one of the poorest men in Sicily. (Cic. *in Verr.* ii. 14.) The family, at least the namesakes of Heraclius, suffered equally from Verres. Another Heraclius of Syracuse he stripped of his property (iv. 61). Heraclius of Segesta he put to death (v. 43); and Heraclius of Amestratus (iii. 39), and another of Centuripini, appeared in evidence against him in B. C. 70 (ii. 27). [W. B. D.]

HERA'CLIUS (Ἡράκλειος), a cynic philosopher, against whom the emperor Julian composed an harangue. Suidas calls him Heracleitus (Ἡράκλειτος). (Julian, *Orat.* vii.; Suidas, *s. v.* Ἡρακλ-

ois; Fabric. *Bibl. Gr.* vol. ii. p. 626, iii. p. 519, vi. p. 727.) [J. C. M.]

HERA'CLIUS (Ἡράκλειος), a Roman emperor of the East, reigned from A. D. 610 to 641. The character of this extraordinary man is a problem; his reign, signalised by both splendid victories and awful defeats, is the last epoch of ancient Roman grandeur: he crushed Persia, the hereditary enemy of Rome, and he vainly opposed his sword to the rise and progress of another enemy, whose followers achieved their prophet's prediction, the extermination of the Roman empire in the East.

Heraclius was the son of Heraclius the elder, exarch or governor-general of Africa, who was renowned for his victories over the Persians, and who was descended from another Heraclius, of Edessa, who wrested the province of Tripolitana from the Vandals during the reign of the emperor Leo the Great. Heraclius the younger, the subject of this notice, was born in Cappadocia, about A. D. 575. We know little of his earlier life, but we must suppose that he showed himself worthy of his ancestors, since in A. D. 610, his father destined him to put an end to the insupportable tyranny of the emperor Phocas. This prince, the assassin of the emperor Mauritius, whose throne he had usurped, committed such unheard-of cruelties, and misgoverned the empire in so frightful a manner, that conspiracies were formed in all the provinces to deprive him of his ill-gotten crown. The principal conspirator was Crispus, the son-in-law of Phocas, who urged Heraclius the elder to join him in the undertaking. During two years the prudent exarch declined rising in open rebellion, but he manifested his hostile intentions by prohibiting the export of corn from Africa and Egypt into Constantinople, thus creating discontent among the inhabitants of the capital, who depended almost entirely upon the harvests of Africa. He then withheld from the imperial treasury the revenue of his province, and at last promised open assistance to Crispus, who had offered him the imperial crown. This, however, the exarch declined, alleging his advanced age. In his stead he sent his son Heraclius with a fleet, and Nicetas, the son of his brother, and his lieutenant, Gregorius or Gregoras, with an army, with which they were to proceed through Egypt, Syria, and Asia Minor. They started from Carthage in the autumn of A. D. 610. There is a strange story that the one who should first arrive at Constantinople should be emperor. But a fleet requires only twelve days or a fortnight to sail from Africa to the Bosporus, and no army can march from Carthage to Constantinople in less than three months. When Heraclius with his fleet appeared off Constantinople, Crispus rose in revolt; Heraclius forced the entrance of the Golden Horn; and the emperor, abandoned by his mercenaries, hid himself in his palace. The ignominious death, which Phocas suffered from the infuriated mob, is related in the life of that emperor [PHOCAS]. When Phocas was conducted before Heraclius, "Is it thus, wretch," exclaimed the victor, "that thou misgovernest the empire?" "Govern it better," was the sturdy answer; and Heraclius, in a fit of vulgar passion, knocked the royal captive down with his fist, and trampled upon him with his feet.

Constantinople was then agitated by two factions, the blue and the green. The green saluted Heraclius as emperor; the greater part of the population followed their example; and whatever might have been the secret designs of Crispus, he had no chance of prevailing upon the people while a conqueror filled their souls with admiration and gratitude. No enmity, however, arose between Heraclius and Crispus, who was rewarded with riches and honours, and entrusted with the supreme command against the Persians. Nicetas, of course, arrived long after the downfal of the tyrant; but as he could not traverse so many provinces without preparing the people for the revolution, he received his share, likewise, in the favours of the new emperor, with whom he continued to live in the most intimate friendship.

The Eastern empire was then in a miserable condition. Torn to pieces by political factions, attacked and ravaged in all quarters by barbarous and implacable enemies, its ruin was imminent, and a great monarch only could prevent its downfal. Heraclius was a great man, and yet he accomplished nothing. He had certainly great defects: his love of pleasure was unbounded, but his virtues were still greater; yet we search in vain for a single powerful exertion to extricate himself and his subjects from their awful position. This seems strange and wholly unaccountable; but when we call to mind his heroic exploits in a subsequent part of his reign, we have every reason for believing that he could not act vigorously on account of the circumstances in which he was placed, and therefore we are not justified in condemning his inactivity.

The following was the state of the empire: the European provinces between the Bosporus and the Danube were laid waste by the Bulgarians, Slavonians, and especially the Avars, who, in 619, overran and plundered all the country as far as Constantinople. Heraclius tried all the means within his power to persuade them to retreat; and having at last found their king disposed to return to his native wildernesses, he went into his camp, which was pitched in the neighbourhood of Constantinople, for the purpose of concluding a definite truce through a personal interview. The barbarian having pledged his word to refrain from all hostilities, the gates of Constantinople were left open, and a motley crowd of soldiers, citizens, and women left the town to witness the interview. No sooner had Heraclius entered the camp of the Avars, than he was suddenly surrounded by their horsemen, who sabred his escort, and would have made him a prisoner but for the swiftness of his horse. He succeeded in reaching the town, but the immense crowd of spectators were less fortunate. Many of them were unmercifully slain, others trampled down by the horses, and such was the flight and the eagerness of the pursuit, that the gates were closed before the last of the fugitives were in safety, as there was the greatest danger lest the pursuers should enter the town together with the flying Greeks, and make themselves masters of the capital. The barbarian then withdrew, with 250,000 prisoners, into his kingdom beyond the Danube. As the part of Illyricum between the Haemus, the Danube, the Adriatic sea, and the frontier of Italy was laid waste and most of its inhabitants slain or carried off, Heraclius allotted it to the Servians and Croates, with a view of making them serve as a barrier against the Avars, and those nations have ever since continued to live in that part of Europe. In Italy the ex-

archate was exposed to the attacks of the Lombards and some Slavonian tribes: the latter conquered Istria, where they still continue to dwell. In Spain and on the opposite coast of Africa, part of the Greek dominions was conquered by the West-Gothic king, Sisibut, in 616, and the remaining part by king Suinthila, in 624. These calamities, however, were trifling in comparison with those inflicted upon the empire by the inroads and conquests of the Persians. The war which broke out in A. D. 603 between the emperor Phocas and the Persian king Chosroës or Khosrew II., was still raging, and to the conquest of Mesopotamia and parts of Arminia, the king added, in the beginning of the reign of Heraclius, all Syria and Palaestine. Sarbar, the Persian general, conquered and pillaged Jerusalem in A. D. 615, and sent the holy lance, as his noblest trophy, to his master at Ctesiphon. In A. D. 616, Sarbar took and plundered Alexandria, conquered Egypt, and penetrated as far as Abyssinia; the export of corn from Egypt to Constantinople was interrupted, and famine soon began to increase the sufferings of the capital. Having been urged by a Greek officer to abandon Egypt as a country of which the Persians could only keep transient possession, the proud victor pointed out a lofty column in Alexandria, and said, "I shall leave Egypt after you have swallowed that column!" During this year, another Persian army overran Asia Minor, laid siege to Chalcedon, opposite Constantinople, and took it, in A. D. 616. The Greeks, however, reconquered it a few years afterwards. Heraclius made an attempt to enter into negotiations with Chosroës, but his ambassadors were thrown into prison, where they were afterwards put to death. It seems that Heraclius remained unshaken in the midst of all these tempests: he kept his eye upon Persia; he organised and increased his means, and when at last the time was come when he thought himself able to keep the field, he took the command of his troops in person, against the persuasion of his courtiers, and astonished the world by a series of campaigns worthy of comparison with those of the most consummate generals of all times. "Since the days of Scipio and Hannibal," says Gibbon, "no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire."

Heraclius spent a whole year in disciplining a host of Greeks and barbarians into a compact army. In 622 he embarked them on vessels lying in the Bosporus, and made sail for Cilicia. He pitched his camp in the plain of Issus, and occupied the Pylae Ciliciae and the other passes of the Taurus and Anti-Taurus that lead into the plain round the corner of the gulf of Iskénderun, between Mount Taurus and Mount Amanus. He was soon surrounded by a Persian army, but defeated it in a decisive battle, and, in spite of repeated attacks, fought his way across the Taurus and Anti-Taurus into the province of Pontus. There his army took up its winter-quarters. He himself returned to Constantinople, and in the spring of 623 sailed with another army, small but select, to Trebizond. This campaign and those of the following years led to great results: the campaign of 624, however, is full of obscurities. Heraclius crossed Armenia, and soon was in sight of Gandzaca, now Tauris, which yielded to him after a short siege, Chosroës being unable or unwilling to defend it, although he was in the neighbourhood with 40,000 veteran soldiers. Thence the emperor marched into the Caucasian countries, destroying some of the most famous temples of the Magi, on his way through Albania (Dághestán), along the Caspian Sea. His motive in approaching the Caucasus was probably to put himself into communication with Ziebel, the khan of the Khazars, with whom he afterwards concluded a very advantageous alliance. The Khazars were masters of the steppes north of the Caucasus as far as the Don and the Ural. Joined by the Colchians and other Caucasian nations, he directed his attacks against the northern part of Media, and he penetrated probably as far, and perhaps beyond, the present Persian capital, Ispahan. He then returned to the Caucasus, but before taking up his winter-quarters, he was attacked by the main army of the Persians commanded by Chosroës in person, who, however, suffered a total defeat. Having been informed that Chosroës meditated another expedition against Constantinople, which would be commanded by Sarbar, Heraclius descended, in 625, into Mesopotamia, and from thence went into Cilicia in order to fall upon the rear of the Persians, if Sarbar should venture to penetrate into Asia Minor with a Greek army at his back. In order to drive the emperor before him, Sarbar attacked him on the river Sarus, now Síhún. A terrible conflict took place; the Persians were routed with great slaughter, and Heraclius gained the entire devotion of his soldiers, not only for having led them to a decisive victory, but also for the most splendid proofs of personal courage: on the bridge of the Sarus he slew a giant-like Persian, whom nobody dared to meet in single combat. Sarbar hurried into Persia, and Heraclius once more marched into Pontus. During this year Chosroës concluded an alliance with the Avars: they had been on friendly terms with the emperor since the year 620, but they now listened to the proposals of the Persian, and in 626 they descended into Thrace, laying siege to Constantinople, while Sarbar with a powerful army advanced from Persia, and took up his former quarters on the Asiatic shore of the Bosporus. Heraclius was then encamped on the lower Halys. Every body expected he would fly to the relief of his capital; but he did just the contrary. He despatched his son Theodore with an army against Sais, the lieutenant of Chosroës, who invaded Mesopotamia, and he himself, with the main body, took up a position in the Caucasus, taking no notice of Sarbar and the Avars. His plan was admirable, and crowned with complete success. In the Caucasus he was joined by the khan Ziebel, with whom he had just concluded an offensive and defensive alliance, and who now hastened to his assistance with a powerful army of Khazars. The khan with his main army invaded Media; Heraclius, with his Greeks and 50,000 Khazarian auxiliaries, attacked Assyria; and Constantinople stood firmly against its assailants. As neither of the besiegers had ships, they could not effect a junction, and thus the Avars withdrew, after having sustained several severe defeats, and Sarbar amused himself with besieging Chalcedon, thus running the risk of being cut off from Persia: for in the following year, 627, Heraclius made an irresistible attack against the very heart of the Persian empire. He crossed the Great Zab, and encamped on the ruins of Nineveh. Rhazates, the Persian general, took up a fortified position

near the junction of the Little Zab and the Tigris. There he was attacked and routed by the emperor, in the month of December, 627, and an immense booty remained in the hands of the victors. A few days afterwards Heraclius took Dastagerd or Artemita, not far from Ctesiphon, which was the favourite residence of Chosroës, and the numerous palaces of the king in the neighbourhood of that town were likewise taken and plundered. The booty was so great as to baffle description, though we must not believe the Arabic historians when they say that in the treasury of Dastagerd the king used annually to deposit the greater part of the income of the empire, which amounted to two hundred millions of pounds sterling, and that the Greek emperor found in the treasury a thousand chests full of diamonds and other precious stones. Chosroës fled to Seleuceia, and thence into the interior of Persia. The only army left to him was that of Sarbar, and he sent messengers to Chalcedon to urge his immediate return. The messengers were intercepted, but Heraclius ordered them to be released, taking care, however, to substitute another letter for that written by the king, in which it was said that the king was victorious on all sides, and that Sarbar might continue the siege of Chalcedon.

The protracted absence of Sarbar in such a critical moment was certain proof of high treason in the eyes of the Persian king, and a confident officer was despatched into the camp of Chalcedon, bearing an order to the second in command, directing him to kill Sarbar. The despatch fell into Sarbar's hands: he inserted after his name those of four hundred of the principal officers, who seeing their lives in danger, agreed with the proposition of their commander to conclude a separate peace with the Greeks. Deprived of his only army and his best general, Chosroës was unable to oppose resistance to a new attack of Heraclius upon the heart of Persia. He fled to the East, abandoning the West to the victorious Greeks; but the loyalty of his subjects ceased with his victories, and Chosroës became the victim of a rebellion headed by his own son, Siroes, by whom he was put to death in the month of February, A. D. 628. In the following month of March a peace was concluded between Heraclius and Siroes, in consequence of which the ancient limits of the two empires were restored, and the holy cross was given back to the Christians. It was presented to the holy sepulchre by Heraclius himself in A. D. 629. Previous to this, however, the emperor celebrated his victories by a triumphal entrance into Constantinople: the blessings of his subjects followed him wherever he went, and his fame spread over the world from Europe to the remotest corners of India. Ambassadors from that country, from the Frankish king, Dagobert, and many other eastern and western princes, came to Constantinople to congratulate the emperor on his having overthrown the hereditary enemy of the Roman empire.

The glory acquired by Heraclius was of short duration. The provinces reconquered from the Persians he was deprived of for ever by the Arabs. Our space does not allow us to give more than a short sketch of the long and bloody war that gave a new religion and a new master to the East.

On his way to Jerusalem in A. D. 629, Heraclius received at Edessa an ambassador of Mohammed, who summoned the emperor to adopt the new religion. In spite of this insult the emperor condescended to conclude a treaty of friendship with the prophet. A small town, however, on the frontier of Syria was plundered by some Arabs, and this trifling circumstance was the signal of a general war, which Mohammed feared all the less as the Greek empire was exhausted through the long wars with the Persians. The war was continued by Mohammed's successors, Abubekr and Omar; and before Heraclius died, Syria, Palaestine, and Jerusalem, Mesopotamia and Egypt, were annexed to the dominion of the Khalifs. Heraclius did not command his armies, as he had done with so much success against Chosroës, but spent his days in pleasures and theological controversies in his palace at Constantinople. The motives of his inactivity are unknown to us, and we are inclined to ascribe the misfortunes of the last ten years of his reign to bodily sufferings and debility, the consequence of his numerous campaigns and of the many wounds which he had received in his daring exploits, rather than to some mental derangement, or to that sort of character which has been given him by modern historians, who represent him as possessing a mixture of energy and laziness of such an extraordinary description as to be hardly consistent with the organisation of the human mind. So long as there is no positive evidence of the most unequivocal character, no man, and still less a great man, ought to be declared either a madman or a fool. Heraclius died on the 11th of March (February), A. D. 641, and was succeeded by his eldest son, Heraclius, called Constantine III., whom he had by his first wife, Eudoxia: he left another son, Heracleonas, by his second wife, Martina. A colossal statue of Heraclius was shown at Barletto in Apulia so late as the end of the fifteenth century. (Theophan. p. 250, &c., ed. Paris; Nicephor. p. 4, &c., ed. Paris; Cedrenus, p. 407, ed. Paris; *Chronicon Alexandrinum*; Zonar. vol. ii. p. 82, &c., ed. Paris; Manasses, p. 75, &c.; Glycas, p. 270, &c., ed. Paris.) [W. P.]

HERA'CLIUS II. [CONSTANTINUS III.]

HE'RACON (Ἡράκων), an officer in the service of Alexander, who, together with Cleander and Sitalces, succeeded to the command of the army in Media, which had previously been under the orders of Parmenion, when the latter was put to death by order of Alexander, B. C. 330. In common with many others of the Macedonian governors, he permitted himself many excesses during the absence of Alexander in the remote provinces of the East: among others he plundered a temple at Susa, noted for its wealth, on which charge he was put to death by Alexander after his return from India, B. C. 325. (Arrian, *Anab.* vi. 27. §§ 8, 12; Curt. x. 1.) [E. H. B.]

HERA'GORAS (Ἡραγόρας), a Greek historian of uncertain date. A work of his, called Μεγαρικά, is quoted by Eudocia (p. 440), and by the scholiast on Apollonius Rhodius (i. 211), who calls him Hesagoras. [E. E.]

HERAS (Ἥρας), a physician of Cappadocia, who lived after Heracleides of Tarentum (Galen, *De Compos. Medicam. sec. Gen.* v. 6, vol. xiii. p. 812). and before Andromachus (Galen, *De Compos. Medicam. sec. Loc.* vi. 9, vol. xii. p. 989), and therefore probably in the first century B. C. He wrote some works on pharmacy, which are very frequently quoted by Galen, but of which nothing but a few fragments remain. His prescriptions are

quoted also by other ancient medical writers, and he may perhaps be the physician mentioned by Martial (*Epigr.* vi. 78. 3). See C. G. Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabric. in "Bibl. Graeca" exhibitum.* [W. A. G.]

HE'RCULES. [HERACLES.]

HERCU'LIUS (Ἑρκούλιος), praefectus praetorio Illyrici, A. D. 408—412, is probably the Herculius to whom one of the letters of Chrysostom is addressed. It is in answer to a letter from Herculius to Chrysostom, and expresses Chrysostom's appreciation of the affection of Herculius for him, which was "known by all the city," i. e. of Constantinople. The letter was written during Chrysostom's exile, A. D. 404—407. (Chrysostom, *Opera*, vol. iii. p. 859, ed. Paris, 1834, &c.; Cod. Theod. 11. tit. 17. § 4; tit. 22. § 5; 12. tit. 1. § 172; 15. tit. 1. § 49.) [J. C. M.]

HERCU'LIUS MAXIMIA'NUS. [MAXIMIANUS.]

HERCYNA (Ἕρκυνα), a divinity of the lower world, respecting whom the following tradition is related. She was a daughter of Trophonius, and once while she was playing with Cora, the daughter of Demeter in the grove of Trophonius, near Lebadeia in Boeotia, she let a goose fly away, which she carried in her hand. The bird flew into a cave, and concealed itself under a block of stone. When Cora pulled the bird forth from its hiding place, a well gushed forth from under the stone, which was called Hercyna. On the bank of the rivulet a temple was afterwards erected, with the statue of a maiden carrying a goose in her hand; and in the cave there were two statues with staves surrounded by serpents, Trophonius and Hercyna, resembling the statues of Asclepius and Hygeia. (Paus. ix. 39. § 2.) Hercyna founded the worship of Demeter at Lebadeia, who hence received the surname of Hercyna. (Lycoph. 153, with the note of Tzetzes.) Hercyna was worshipped at Lebadeia in common with Zeus, and sacrifices were offered to both in common. (Liv. xlv. 27.) [L. S.]

HERDO'NIUS, AP'PIUS, a Sabine chieftain, who, in B. C. 460, during the disturbances that preceded the Terentilian law at Rome, with a band of outlaws and slaves, made himself master of the capitol. The enterprise was so well planned and conducted, that the first intimation of it to the people of Rome was the war-shout and trumpets of the invaders from the summit of the capitoline hill. Herdonius was most probably in league with a section of the patrician party, and especially with the Fabian house, one of whose members, Kaeso Fabius, had recently been exiled for his violence in the comitia. Without some connivance within the city, the exploit of Herdonius seems incredible. At the head of at least 4000 men (Liv. iii. 15; Dionys. x. 14), he dropped down the Tiber, passed unhailed under the walls of Rome, and through the Carmental gate, which, although from a religious feeling (Liv. ii. 49; Ov. *Fasti*, ii. 201), it was always open, was certainly not usually unguarded, and ascended the clivus capitolinus by a peopled street, the vicus jugalis. Herdonius proclaimed freedom to slaves who should join him, abolition of debts, and defence of the plebs from their oppressors. But his offers attracted neither bond nor free man, and his demand that the exiles should be recalled was equally disregarded. His success indeed was confined to the capture of the citadel. On the fourth day from his entry the capitol was re-taken, and Herdonius and nearly all his followers were slain, after a desperate and protracted resistance. (Liv. iii. 15—19; Dionys. x. 14—17.) The exploit of Herdonius, although much misrepresented by both Livy and Dionysius, and probably by the annalists whom they consulted, throws considerable light on the political history of Rome in the first century of the republic. It is amply narrated by Niebuhr (*Hist. of Rome*, vol. ii. pp. 293—296), and analysed by Arnold (*Hist. of Rome*, vol. i. c. xi. note 11.) [W. B. D.]

HERDO'NIUS, TURNUS, of Aricia in Latium, having inveighed against the arrogance of Tarquin the Proud, and warned his countrymen against putting trust in him, Tarquin accused him of plotting his death. Witnesses were suborned, and weapons were conveyed by treacherous slaves into the house where Herdonius lodged. His guilt was therefore inferred, and Herdonius was condemned by the great assembly of the Latins, and drowned in the Aqua Ferentina. (Liv. i. 50, 51; Dionys. iv. 45—48.) The latter historian relates the story with some differences, and makes Herdonius a native of Corioli. [W. B. D.]

HE'REAS (Ἡρέας), an historical writer, a native of Megara, quoted by Plutarch (*Thes.* 20, 32, *Sol.* 10.) [C. P. M.]

HERENNIA ETRUSCILLA. [ETRUSCILLA.]

HEREN'NIA GENS, originally Samnite (Liv. ix. 3; Appian, *Samnit.* 4. § 3), and by the Samnite invasion established in Campania (Liv. iv, 37, vii. 38, xxxix. 13), became at a later period a plebeian house at Rome. (Cic. *Brut.* 45, *ad Att.* i. 18, 19; Sall. *Hist.* ii. *ap. Gell.* x. 20; Liv. xxiii. 43.) The Herennii were a family of rank in Italy. They were the hereditary patrons of the Marii. (Plut. *Mar.* 5.) Herennius was a leading senator of Nola in Campania (Liv. xxiii. 43); and M. Herennius was decurio of Pompeii about B. C. 63. (Plin. *H. N.* ii. 51.) From a coin (see below), from the cognomen Siculus (Val. Max. ix. 12. § 6), and the settlement of an Herennius at Leptis as a merchant (Cic. *in Verr.* i. 5, v. 59), one branch at least of the family seems to have been engaged in commerce (Macrob. *Sat.* iii. 6; Serv. *ad Aen.* viii. 363), especially in the Sicilian and African trade, and in the purchase and exportation of the silphium—*ferula Tingitana*—(Sprengel, *Rei Herbar.* p. 84), from Cyrene. (Plin. *H. N.* xix. 3.) The Herennii appear for the first time in the Fasti, B. C. 93. Under the empire they held various provincial and military offices (Joseph. *Antiq.* xviii. 16; Tac. *Hist.* iv. 19; Dion Cass. lxvii. 13; Plin. *Ep.* vii. 33); and the wife of the Emperor Decius (A. D. 249) was Herennia Etruscilla. [ETRUSCILLA; ETRUSCUS.] The cognomens which occur under the republic are BALBUS, BASSUS, CERRINIUS, PONTIUS, and SICULUS. As the surnames of Balbus, Bassus, and Cerrinius, have been omitted under these names, they are placed under the gentile name.

For the cognomens under the empire, see the alphabetical list on p. 408.

In the Herennian, as in other families of Sabellian origin, a peculiarity in the system of names is to be noted. To the family or paternal name was added that of the mother or wife. Thus the son of Cerrinius and Minia Paculla (Liv. xxxix. 13) is Minius Cerrinius, who, by marriage with an Herennia, becomes Herennius Cerrinius. The son

of the emperor Decius and Herennia Etruscilla was styled Herennius Etruscus Messius Decius. There was both assumption and deposition of names in this system. Thus Minius Cerrinius dropped the former of his appellations when he took that of Herennius. (Comp. Göttling, *Staatsverfassung der Röm.* p. 5, &c.) [W. B. D.]



COIN OF HERENNIA GENS.

The preceding coin, which represents on the obverse a female head, with the legend PIETAS, and on the reverse a son carrying his father in his arms, has reference to the celebrated act of filial affection of two brothers of Catana, who carried off their aged parents in the midst of an eruption of Mount Aetna. (Comp. Claudian, *Idyll.* 7; Eckhel, vol. i. p. 203, vol. v. p. 224.)

HERE'NNIUS. 1. C. HERENNIUS, was, according to some annalists, one of three commissioners for assigning lands to the Latin colony at Placentia, in B. C. 218. An insurrection of the Boian Gauls compelled Herennius and his colleagues to take refuge in Mutina. (Liv. xxi. 25.) According to Polybius (iii. 40), the commissioners fell into the hands of the insurgents.

2. HERENNIUS BASSUS, was one of the principal citizens of Nola in Campania. The ruling order in Nola was Sabellian (Liv. ix. 28; Strab. v. p. 249); but from its zealous emulation of Cumae and Neapolis, Nola was almost a Greek city (Dionys. xv. 5. *fragm.* Mai), and thence may have proceeded its staunch preference of a Roman to a Carthaginian alliance: for Herennius was the spokesman of his fellow-citizens when, in B. C. 215, they rejected Hanno's proposals to revolt to Hannibal. (Liv. xxiii. 43.)

3. HERENNIUS CERRINIUS, was the son of Paculla Minia, a Campanian woman, who lived at Rome. Paculla was the arch-priestess, and Herennius one of the chief hierophants of the Bacchanalia in that city, B. C. 186. (Liv. xxxix. 13, 19.) It is probable that the son of Paculla became an Herennius by marriage with Herennia, according to the Sabellian practice of annexing the wife's name to the paternal or family appellation. (See HERENNIA GENS and Göttling, *Staatsverfassung der Röm.* p. 5.)

4. M. OCTAVIUS HERENNIUS, was originally a flute-player, but afterwards engaged in trade, and throve so well that he dedicated to Hercules a tenth of his gains. Once, while sailing with his wares, Herennius was attacked by pirates, but he beat them off valiantly, and saved his liberty and cargo. Then Hercules showed Herennius in a dream that it was he who had given him strength in his need. So, when he came back to Rome, Herennius besought the senate for a piece of ground, whereon he built a chapel to Hercules, and placed in it an image of the god, and wrote underneath the image "Herculi Victori," in token of his deliverance from the pirates. The chapel stood near the Porta Trigemina, at the foot of the Aventine. The story of its foundation is probably a temple legend. (Masurius Sabinus, *Memorial.* ii. *ap. Macrob. Sat.* iii. 6; Serv. *ad Aen.* viii. 363.) The latter, indeed, calls the pious merchant M. Octavius Eserninus, but his version of the story is substantially the same with that in Macrobius.

5. C. HERENNIUS, was the hereditary patron of the Marii, and possessed probably a patrimonial estate near Arpinum. When C. Marius the elder, about B. C. 115, was impeached for bribery at his praetorian comitia, Herennius was cited, but refused to give evidence against him, alleging that it was unlawful for a patron to injure his client. (Plut. *Mar.* 5.)

6. M. HERENNIUS, was consul in B. C. 93. (Fast.; Obseq. 112.) Although a plebeian and an indifferent orator, he carried his election against the high-born and eloquent L. Marcius Philippus. (Cic. *Brut.* 45, *pro Muren.* 17.) Pliny (*H. N.* 19, 3) mentions the consulate of Herennius as remarkable for the quantity of Cyrenaic silphium—*ferula Tingitana* (Sprengel, *Rei Herbar.* p. 84.), then brought to Rome. This costly drug was worth a silver denarius the pound; and the mercantile connections of the Herennii in Africa may have caused this unusual supply.

7. C. HERENNIUS, was tribune of the plebs in B. C. 80, and opposed a rogatio of L. Sulla, the dictator, for recalling Cn. Pompey from Africa. (Sall. *Hist.* ii. *ap. Gell.* x. 20; comp. Plut. *Pomp.* 13.) After the death of Sulla, this Herennius probably joined Sertorius in Spain, B. C. 76—72: since a legatus of that name was defeated and slain by Pompey near Valentia. (Plut. *Pomp.* 18; Zonar. x. 2; Sall. *Hist.* iii. *fragm.* p. 215. ed. Gerlach. min.) Whether C. Herennius, a senator, convicted (before B. C. 69) of peculation (Cic. *in Verr.* i. 13. § 39), were the same person, is uncertain.

8. T. HERENNIUS, a banker at Leptis in Africa, whom C. Verres, while praetor in Sicily, B. C. 73—71, put to death, although his character and innocence were attested by more than a hundred Roman citizens resident at Syracuse. (Cic. *in Verr.* i. 5, v. 59.)

9. C. HERENNIUS, to whom the treatise on rhetoric—*Rhetoricorum ad C. Herennium Libri IV.*—is addressed, cannot be identified with any of the preceding or following Herennii (*ad Herenn.* i. 1, ii. 1, iv. 1, 56). Respecting this work, see CICERO, p. 726, &c.

10. M. HERENNIUS, decurio of Pompeii, about B. C. 63. Shortly before the conspiracy of Catiline, Herennius was killed by lightning from a cloudless sky. This was accounted a prodigy in augural law, and the death of Herennius was reckoned among the portents which announced the danger of Rome from treason. (Plin. *H. N.* ii. 51.)

11. C. HERENNIUS, son of Sext. Herennius (Cic. *ad Att.* i. 18), was tribune of the plebs in B. C. 59, when he zealously seconded P. Clodius [CLAUDIUS, No. 40] in his efforts to pass by adoption into a plebeian family. [FONTEIUS, No. 6.] (Cic. *ad Att.* i. 18, 19.)

12. L. HERENNIUS, a friend of Cicero, who seconded L. Atratinus [ATRATINUS, No. 7] in his accusation of M. Caelius Rufus, B. C. 56. (Cic. *pro Cael.* 11.)

13. L. HERENNIUS BALBUS, demanded that the slaves (*familia*) of Milo and Fausta his wife should be submitted to the torture, in order to elicit their

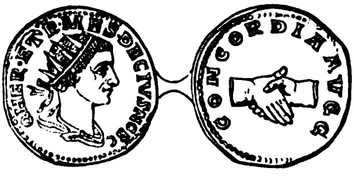
evidence respecting the murder of P. Clodius on the 20th of January, B. C. 52. (Ascon. *in Cic. Milonian.* p. 35. Orelli.)

14. HERENNIUS, a young man of profligate habits, whom Augustus expelled from the army. When the order was issued, he asked, "How shall I present myself at home? What can I say to my father?" "Tell him," replied Augustus, "that you did not like *me*." Herennius had been scarred on the forehead by a stone, and boasted of it as an honourable wound. But Augustus counselled him: "Herennius, next time you run away, do not look behind you." (Macrob. *Sat.* ii. 4.)

15. M. HERENNIUS, M. f. PICENS, was consul suffectus in the last two months of B. C. 34. The cognomen PICENS is doubtful. As Picenum was a Sabellian district, Picens may indicate a branch of the Herennia Gens settled therein. [W. B. D.]

16. HERE'NNIUS CA'PITO, was procurator of Iamnia, near the coast of Palestine. He arrested Herodes Agrippa [AGRIPPA, HERODES, 1.] for a debt to the imperial treasury, and reported his defalcation and consequent flight to the emperor Tiberius, A. D. 35—6. (Joseph. *Antiq.* xviii. 6. § 3, 4.) [W. B. D.]

HERE'NNIUS ETRUSCUS. [ETRUSCUS.]



COIN OF HERENNIUS ETRUSCUS.

HERE'NNIUS GALLUS. [GALLUS.]

HERE'NNIUS MACER. [MACER.]

HERE'NNIUS MODESTI'NUS. [MODESTINUS.]

HERE'NNIUS PO'LLIO. [POLLIO.]

HERE'NNIUS PO'NTIUS. [PONTIUS.]

HERE'NNIUS SENE'CIO. [SENECIO.]

HERE'NNIUS SEVE'RUS. [SEVERUS.]

HERE'NNIUS SI'CULUS. [SICULUS.]

HERILLUS (Ἥριλλος), of Carthage, a Stoic philosopher, was the disciple of Zeno of Cittium. He did not, however, confine himself to the opinions of his master, but held some doctrines directly opposed to them. He held that the chief good consisted in knowledge (ἐπιστήμη). This notion is often attacked by Cicero, who in two places speaks of his tenets as "jamdiu fracta et exstincta," and as "jampridem explosa." He wrote some books, which, according to Diogenes, were short, but full of force. Their titles were Περὶ ἀσκήσεως, Περὶ παθῶν, Περὶ ὑπολήψεως, Νομοθέτης, Μαιευτικός, Ἀντιφέρων διδάσκαλος, Διασκευάζων, Εὐθύνων, Ἑρμῆς, Μήδεια, Διάλογοι, Θέσεις ἠθικαί. Cleanthes wrote against him. (Diog. Laërt. vii. 165, 166, 174; Cic. *Acad.* ii. 42, *de Fin.* ii. 11, 13, iv. 14, 15, v. 8. 25, *de Offic.* i. 2, *de Orat.* iii. 17; Brucker, *Hist. Philos.* vol. i. p. 971; Ritter, *Gesch. d. Philos.* vol. iii. p. 508; Fabric. *Bibl. Graec.* vol. iii. p. 564; Krug, *Herilli de summo Bono Sententia explosa non explodenda*, in the *Symbol. ad Hist. Phil.* Lips. 1822, 4to.) [P. S.]

HE'RIUS ASI'NIUS. [ASINIUS, No. 1.]

HERMA'GORAS (Ἑρμαγόρας.) 1. Of Temnos, a distinguished Greek rhetorician of the time of Pompey and Cicero. He belonged to the Rhodian school of oratory, and appears to have tried to excel as an orator (or rather declaimer) as well as a teacher of rhetoric. (Quintil. v. 3. § 59, viii. pr. § 3; Suid. *s. v.* Ἑρμαγόρας.) But it is especially as a teacher of rhetoric that he is known to us. He devoted particular attention to what is called the *invention*, and made a peculiar division of the parts of an oration, which differed from that adopted by other rhetoricians. (Quintil. iii. 1. § 16.) Cicero (*de Invent.* i. 6) opposes his system, but Quintilian defends it (iii. 3. § 9, 5. §§ 4, 16, &c., 6. § 56), though in some parts the latter censures what Cicero approves of. (Cic. *de Invent.* i. 11; Quintil. iii. 6. § 60, &c.) But in his eagerness to systematise the parts of an oration, he entirely lost sight of the practical point of view from which oratory must be regarded. (Quintil. iii. 11. § 22; Tacit. *de Orat.* 19.) He appears to have been the author of several works which are lost: Suidas mentions Ῥητορικαί, Περὶ ἐξεργασίας, Περὶ φράσεως, Περὶ σχημάτων, Περὶ πρέποντος. (See the passages in which Cicero discusses the views of Hermagoras in Orelli's *Onom. Tull. s. v.*; comp. Westermann, *Gesch. d. Griech. Beredtsamk.* § 81. note 11, § 83. notes 11—13; C. G. Piderit, *de Hermagora Rhetore Commentatio*, Hersfeld, 1839, 4to.)

2. Surnamed Carion, likewise a Greek rhetorician, who lived in the time of Augustus, and taught rhetoric at Rome, together with Caecilius, and is called Hermagoras the younger. He was a disciple of Theodorus of Gadara. (Quintil. iii. 1. § 18; Suid. *s. v.* Ἑρμαγόρας, who confounds the Temnian with Hermagoras Carion.) Whether the Hermagoras with whom Pompey, on his return from Asia, disputed at Rhodes Περὶ τῆς καθ' ὅλου ζητήσεως (Plut. *Pomp.* 42), is the younger or elder one, is uncertain.

3. Of Amphipolis, a Stoic philosopher and disciple of Perseus, the slave and afterwards freedman of Zeno. He is mentioned only by Suidas (*l. c.*), who also gives the titles of some of his works, which are completely lost. [L. S.]

HERMANU'BIS (Ἑρμανοῦβις), a son of Osiris and Nephthys, was represented as a human being with a dog's head, and regarded as the symbol of the Egyptian priesthood, engaged in the investigation of truth. (Plut. *de Is. et Os.* 61; Diod. i. 18, 87.) [L. S.]

HERMAPHRODI'TUS (Ἑρμαφρόδιτος). The name is compounded of Hermes and Aphrodite, and is synonymous with ἀνδρογύνης, γύνανδρος, ἡμίανδρος, &c. He was originally a male Aphrodite (Aphroditus), and represented as a Hermes with the phallus, the symbol of fertility (Paus. i. 19. § 2), but afterwards as a divine being combining the two sexes, and usually with the head, breasts, and body of a female, but with the sexual parts of a man. According to a tradition in Ovid (*Met.* iv. 285, &c.), he was a son of Hermes and Aphrodite, and consequently a great-grandson of Atlas, whence he is called *Atlantiades* or *Atlantius*. (Ov. *Met.* iv. 368; Hygin. *Fab.* 271.) He had inherited the beauty of both his parents, and was brought up by the nymphs of Mount Ida. In his fifteenth year he went to Caria; in the neighbourhood of Halicarnassus he laid down by the well Salmacis. The nymph of the well fell in love with him, and tried to win his affections, but in vain

Once when he was bathing in the well, she embraced him, and prayed to the gods that they might permit her to remain united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united in such a manner that the two together could not be called either a man or a woman, but were both. Hermaphroditus, on becoming aware of the change, prayed that in future every one who bathed in the well should be metamorphosed into an hermaphrodite. (Ov. *l. c.*; Diod. iv. 6; Lucian, *Dial. Deor.* 15. 2; Vitruv. ii. 8; Fest. *s. v. Salmacis.*) In this, as in other mythological stories, we must not suppose that the idea is based on a fact, but the idea gave rise to the tale, and thus received, as it were, a concrete body. The idea itself was probably derived from the worship of nature in the East, where we find not only monstrous compounds of animals, but also that peculiar kind of dualism which manifests itself in the combination of the male and female. Others, however, conceive that the hermaphrodites were subjects of artistic representation rather than of religious worship. The ancient artists frequently represented hermaphrodites, either in groups or separately, and either in a reclining or a standing attitude. The first celebrated statue of an hermaphrodite was that by Polycles. (Plin. *H. N.* xxiv. 19, 20; comp. Heinrich, *Commentatio qua Hermaphroditorum Artis antiquae Operibus insignium Origines et Causae explicantur*, Hamburg, 1805; Welcker, in Creuzer and Daub's *Studien*, iv. p. 169, &c.) [L. S.]

HERMA'PIAS (Ἑρμαπίας or Ἑρμαππίας), a Greek grammarian, who is mentioned several times in the Venetian scholia on Homer, among the commentators of the Homeric poems (*ad Il.* iv. 235, xi. 326, xiii. 137.) From these passages we learn that his commentary treated on grammar, accent, and the like; but the author, as well as his commentaries, are otherwise unknown. [L. S.]

HERMARCHUS (Ἕρμαρχος), sometimes, but incorrectly, written Hermachus. He was a son of Agemarchus, a poor man of Mytilene, and was at first brought up as a rhetorician, but afterwards became a faithful disciple of Epicurus, who left to him his garden, and appointed him his successor as the head of his school, about B. C. 270. (Diog. Laërt. x. 17, 24.) He died in the house of Lysias at an advanced age, and left behind him the reputation of a great philosopher. Cicero (*de Fin.* ii. 30) has preserved a letter of Epicurus addressed to him. Hermarchus was the author of several works, which are characterised by Diogenes Laërtius (x. 24) as κάλλιστα, viz. Ἐπιστολικὰ περὶ Ἐμπεδοκλέους, in 22 books, Περὶ τῶν μαθημάτων, Πρὸς Πλάτωνα, and Πρὸς Ἀριστοτέλην; but all of them are lost, and we know nothing about them but their titles. But from an expression of Cicero (*de Nat. Deor.* i. 33), we may infer that his works were of a polemical nature, and directed against the philosophy of Plato and Aristotle, and on Empedocles. (Comp. Cic. *Acad.* ii. 30; Athen. xiii. p. 588; Phot. *Bibl.* Cod. 167, p. 115, b. ed. Bekker.) It should be remarked that his name was formerly written Hermachus, until it was corrected by Villoison in his *Anecdota Graec.* ii. pp. 159, 290. [L. S.]

HERMAS (Ἑρμᾶς), a disciple of the apostle Paul, and one of the apostolic fathers. So at least it is generally believed, and it is further supposed that he is the same person as the Hermas who is mentioned in St. Paul's epistle to the Romans (xvi. 14). This opinion arose from the fact that at the beginning of the second century of our era a Greek work entitled *Hermas Pastor* (ποιμήν) was circulated from Rome, and acquired a great reputation in the Christian church. We possess the work only in a Latin translation, which seems to have been made at a very early period, though there still exist some fragments of the Greek original, which have been collected by Fabricius (*Cod. Apocryph. N. T.* iii. p. 738) and Grabe (*Spicileg. Patr.* i. p. 303). The object of the author of this treatise is to instruct his readers in the duties of the Christian life, the necessity of repentance, man's relation to the church, fasts, prayer, constancy in martyrdom, and the like; but the manner in which he inculcates his doctrines is of a singular kind, for he represents them as divine revelations, which were made to him either in visions or by his own guardian angel, whom he calls *pastor angelicus*, and from whom his work derives its name. The whole work is divided into three books: the first is entitled *Visiones*, and contains four visions, which he pretends to have been ordered to commit to writing. The subjects are mostly of an ethical nature, or the church. The second contains 12 *Mandata*, which were given to Hermas by his guardian angel as answers to questions which he had put to him. The third book, entitled *Similitudines*, contains ten similes, which were likewise revealed to Hermas by his angel; and the similes themselves are taken from a tree and a tower. By these three means, visions, commands and similes, the author endeavours to show that a godly life consists in observing the commands of God and doing penance; that he who leads a godly life is safe against all temptations and persecutions, and will ultimately be raised into heaven. The objects of the writer were thus evidently good and noble, but some of his opinions have been very severely censured by theologians, and the character of the author has been the subject of lively controversies down to the present time. Most theologians are of opinion that, if not an imposter, he was at least a person of a weak understanding, but of a lively and enthusiastic imagination. Mosheim judges of him most severely, and treats him as a person guilty of a most unpardonable pious fraud, and whose production is of scarcely any value. The doctrines, however, are, on the whole, sound; and as to the form in which they are clothed, it is impossible for us to say what induced him to adopt it. The book itself is a sort of devotional treatise, and contains many a lesson, encouragement and warning, which must have been useful to the early Christians, and have comforted them under the sufferings to which they were exposed in those times. The high estimation in which the work was held is attested by Irenaeus (*adv. Haeres.* iv. 3), Clemens of Alexandria (*Strom.* i. 29), and Origen. (*Explan. Epist. ad Rom.* 16.) According to Eusebius (*Hist. Eccles.* iii. 3), many indeed doubted the genuineness of the Pastor, but others had it read in public, and regarded it as a necessary introduction to Christianity. This latter was the case, according to Hieronymus (*de Script. Eccles.* 10), more especially in those countries where Greek was spoken; but Hieronymus himself is uncertain in his opinion, for sometimes he calls it a useful book, and sometimes a foolish one. (*Comment. in Habac.*

i. 1.) Tertullian (*de Pudicit.* 10), who had judged it very severely, does not appear to have made any deep impression upon his readers, for the fact of the Pastor being declared an apocryphal work by several synods, does not imply any opinion as to its value or worthlessness, but only shows that they did not regard it as a canonical work.

One of the main reasons why the Pastor was generally held in such high esteem was undoubtedly the belief that its author, Hermas, was the same as the one mentioned by St. Paul, an opinion which has been maintained in modern times by Dodwell, Wake, and others. But although there is no internal evidence to prove that the author of the Pastor was a different person, yet the uncertainty of the early church (see Tertull. *l. c.*; Euseb. *Hist. Eccles.* iii. 25) seems to show that the author himself had given no clue to ascertain the identity, and perhaps intentionally avoided giving any. Another opinion, which is based on ancient authorities (*Carm. c. Marcionem*, iii. in fin.; Muratori, *Antiq. Ital. med. aevi*, iii. p. 853, &c.), is that Hermas, the author of the Pastor, was a brother of Pius II., bishop of Rome, who entered upon his office about the middle of the second century after Christ. But in the first place, the authorities on which this opinion is founded are of a very doubtful nature; and secondly, a writer of that time could not have avoided mentioning some of the heresies which were then spreading, but of which there is not a trace in the Pastor. Considering, moreover, that the work already enjoyed considerable reputation in the time of Irenaeus and Clemens of Alexandria, we must suppose that it was written either in the time of the apostles or soon after, and that its author was either the person mentioned by St. Paul, or one who assumed the name of that person for the purpose of acquiring a greater influence upon the minds of his readers.

The first edition of the Pastor is that by J. Faber, Paris, 1513, which was afterwards often reprinted. A better edition is that of Cotelier in his *Patres Apostol.* Paris, 1672. It is also printed in other collections of the fathers; but a very good separate edition, together with the Epistle of Barnabas, appeared at Oxford, 1685, 12mo. (Cave, *Hist. Lit.* vol. i. p. 20, &c.; Fabric. *Bibl. Graec.* vol. vii. p. 18, &c.; Mosheim, *Comment. de Reb. Christ. ante Constant.* p. 106; Neander, *Kirchengeschichte*, vol. i. p. 1107.) [L. S.]

HERMEIAS or HERMIAS (Ἑρμείας or Ἑρμίας: see concerning the mode of writing this name, Stahr, *Aristotelia*, vol. i. p. 75). 1. Tyrant or dynast of the cities of Atarneus and Assos, in Mysia, celebrated as the friend and patron of Aristotle. He is said to have been an eunuch, and to have begun life as a slave, but whether he obtained his liberty or not, he appears to have early risen to a confidential position with Eubulus, the ruler of Atarneus and Assos. If, however, Strabo's statement, that he repaired to Athens, and there attended the lectures of both Plato and Aristotle, be correct, we cannot doubt that he had at that time obtained his freedom, though he remained attached to the service of Eubulus, who had raised himself from the situation of a banker to the undisputed government of the two cities already mentioned. In this position Eubulus maintained himself till his death, in defiance, it would appear, of the authority of Persia (see Arist. *Pol.* ii. 4), and on that event Hermias seems to have succeeded to his authority without opposition. The exact period of his accession is unknown, and we know not how long he had held the sovereign power when he invited Aristotle and Xenocrates to his little court, about the year B. C. 347. The long sojourn of Aristotle with him, and the warm attachment which that philosopher formed towards him, are strong arguments in favour of the character of Hermias: yet the relations between them did not escape the most injurious suspicions, for which there was doubtless as little reason as for the obloquy with which Aristotle was loaded when, after the death of Hermias, he married Pythias, the niece, or, according to other accounts, the adopted daughter of his friend and benefactor. (Strab. xiii. p. 610; Pseud. Ammon. *vit. Aristot.*; Aristocles ap. Euseb. *Praep. Ev.* xv. 2; Diog. Laërt. v. 3.)

Of other occurrences under the rule of Hermias we know nothing; but he appears to have maintained himself in the undisputed sovereignty of his little state, and in avowed independence of Persia, until the year 345, when the Greek general, Mentor, who was sent down by the Persian king to take the command in Asia Minor, decoyed him, by a promise of safe conduct, to a personal interview, at which, in defiance of his pledge, he seized and detained him as a prisoner. After making use of his signet to enforce the submission of the governors left in the cities subject to his rule, Mentor sent him as a captive to the court of Artaxerxes, where he was soon after put to death. (Diod. xvi. 52; Strab. xiii. p. 610, 614; Diog. Laërt. v. 6.)

Aristotle testified his reverence for the memory of his friend, not only by erecting a statue to him at Delphi, but by celebrating his praises in an ode or hymn, addressed to Virtue, which has fortunately been preserved to the present day. (Athen. xv. p. 696; Diog. Laërt. v. 6, 7) Concerning the relations of the philosopher with Hermias, and the injurious imputations to which they gave rise, see the article ARISTOTLE [vol. i. p. 318], and Blakesley's Life of Aristotle, p. 35—44.

2. A Carian by birth, who had raised himself to be the favourite and chief minister of Seleucus Ceraunus, and was left at the head of affairs in Syria by that monarch when he set out on the expedition across the Taurus, in the course of which he met with his death, B. C. 223. That event placed Hermeias in the possession of almost undisputed power, the young king, Antiochus III., being then only in his 15th year; and his jealous and grasping disposition led him to remove as far as possible all competitors for power. The formidable revolt of Molon and Alexander in the eastern provinces of the kingdom seemed to demand all the attention of Antiochus, but Hermeias persuaded him to confide the conduct of the army sent against the insurgents to his generals, Xenon and Theodotus, while he advanced in person to attack Coele-Syria. Here, however, the king met with a complete repulse, while the army sent against Molon was totally defeated by that general, who made himself master in consequence of several of the provinces bordering on the Tigris. The opinion of Hermeias, who still opposed the march of Antiochus to the East, was now overruled, and the king took the field in person the ensuing spring. But though the favourite had succeeded in removing his chief opponent, Epigenes, by a fabricated charge of conspiracy, his utter incapacity for military

affairs was fully apparent in the ensuing campaign, in which, nevertheless, Antiochus, having followed the advice of Zeuxis, in opposition to that of Hermeias, defeated Molon in a pitched battle, and recovered the revolted provinces. But during the subsequent halt at Seleuceia, Hermeias had again an opportunity of displaying his evil disposition by the cruelties with which, notwithstanding the opposition of Antiochus, he stained the victory of the young king. Meanwhile, the birth of a son of Antiochus, by Laodice, is said to have excited in the mind of this profligate and ambitious minister the project of getting rid of the king himself, in order that he might rule with still more uncontrolled authority under the name of his infant son. This nefarious scheme was fortunately revealed in time to Antiochus, who had long regarded Hermeias with fear as well as aversion, and he now gladly availed himself of the assistance of his physician, Apollophanes, and others of his friends, to rid himself of his minister by assassination. Polybius, who is our sole authority for all the preceding facts, has drawn the character of Hermeias in the blackest colours, and represents his death as a subject of general rejoicing, though he considers his fate as a very inadequate punishment for his misdeeds. (Polyb. v. 41—56.) [E. H. B.]

HERMEIAS (Ἑρμείας). 1. An iambic poet, a native of Curia in Cyprus. He was a contemporary of Alexander the Great, but only a few fragments of his productions have come down to us. (Athen. xiii. p. 563; Schneidewin, *Delectus Poes.* p. 242.)

2. Of Methymna in Lesbos, the author of a history of Sicily, the third book of which is quoted by Athenaeus (x. p. 438); but we know from Diodorus Siculus (xv. 37) that Hermeias related the history of Sicily down to the year B. C. 376, and that the whole work was divided into ten or twelve books. Stephanus Byzantius (*s. v.* Χαλκίς) speaks of a Periegesis of Hermeias, and Athenaeus (iv. p. 149) quotes the second book of a work Περὶ τοῦ Γρυνείου Ἀπόλλωνος, by one Hermeias, but whether both or either of them is identical with the historian of Sicily is quite uncertain.

3. A Christian writer, who seems to have lived in the latter half of the second century after Christ, and about the time of Tatianus. Respecting his life nothing is known, but we possess under his name a Greek work, entitled Διασυρμὸς τῶν ἔξω φιλοσόφων, in which the author holds the Greek philosophers up to ridicule. It is addressed to the friends and relations of the author, and is intended to guard them against the errors of the pagan philosophers. The author puts together the various opinions of philosophers on nature, the world, God, his nature, and relation to the world, the human soul, &c.; shows their discrepancies and inconsistencies, and thus proves their uselessness and insufficiency on those important questions. The author is not without considerable wit and talent, and his work is of some importance for the history of ancient philosophy. It is divided into nineteen chapters, and was first published with a Latin translation by Seiler at Zurich, 1553, 8vo., and again in 1560, fol. It was subsequently printed in several collections of ecclesiastical writers, e. g. in Morell's *Tabul. Compendios.* (Basel, 1580, 8vo. p. 189, &c.), in several editions of Justin Martyr, in the edition of Tatianus by W. Worth (Oxford, 1700, 8vo.), in the *Auctarium Bibl. Patr.* (Paris, 1624, fol.), and in Gallandi's *Bibl. Patr.* vol. ii. p. 68, &c. A separate edition, with notes by H. Wolf, Gale, and Worth, was published by J. C. Dommerich, Halle, 1764, 8vo. (Comp. Fabric. *Bibl. Graec.* vol. vii. p. 114, &c.; Cave, *Hist. Lit.* vol. i. p. 50.) This Hermeias must not be confounded with Hermeias Sozomenus, the ecclesiastical historian [SOZOMENUS], nor with the Hermeias who is mentioned by St. Augustin (*De Haeres.* 59) as the founder of the heretical sect of the Hermeians or Seleucians, who belongs to the fourth century after Christ. A few more persons of this name are mentioned by Fabricius. (*Bibl. Graec.* vol. vii. p. 114, &c) [L. S.]

HERMERICUS, king of the Suevi, who, in conjunction with the Vandals and Alans, entered Spain, A. D. 409. The Suevi occupied a considerable part of Gallaecia, in the N.W. part of Spain; but the rest of the Gallaecians retained their independence; and, though apparently unsupported by the troops of the empire, carried on an obstinate and desultory warfare with the invaders. In A. D. 419 war broke out between Hermeric and his former allies, the Vandals, who, under their king Gunderic, attacked the Suevi in the mountains of Nervasi or Nerbasis (Tillemont understands the mountains of Biscay, but we rather identify them with the mountains of Gallicia or of Portugal, N. of the Douro); but the Vandals were recalled to their own settlements in Baetica, by the advance of the Roman troops into Spain. In their retreat they had a severe conflict at Bracara (Braga), in which they slew many of the Suevi. In A. D. 431 Hermeric, who had concluded peace with the independent portion of the Gallaecians, broke the treaty, and ravaged their territory; but, failing to reduce their strongholds, restored his captives, and renewed the peace. Next year (A. D. 432) he broke it again; and Idatius, the chronicler, was sent to Aëtius, the patrician, then in Gaul, to solicit help. In A. D. 433 Idatius, accompanied by Count Censorius, returned to Spain, and by his intervention peace was made, but was not ratified by the court of Valentinian III. In A. D. 437 Censorius was sent again to Hermeric, and in 438 peace was concluded. Hermeric resigned his crown the same year to his son Rechilda, having been suffering for four years from some disease, of which he died, three years after his abdication (A. D. 441). Isidore of Seville says he reigned 14 years, which, reckoned back from his abdication (A. D. 438), carries us to 424. As this was long after his invasion and settlement in Gallaecia, it perhaps marks the epoch of his recognition by the Romans of the Western Empire. (Idatius, *Chronicon;* Isid. Hispal. *Histor. Suevor.;* Tillemont, *Hist. des Emp.* vol. v. vi.) [J. C. M.]

HERMES (Ἑρμῆς, Ἑρμείας, Dor. Ἑρμᾶς), a son of Zeus and Maia, the daughter of Atlas, was born in a cave of Mount Cyllene in Arcadia (Hom. *Od.* viii. 335, xiv. 435, xxiv. 1; *Hymn. in Merc.* 1, &c.; Ov. *Met.* i. 682, xiv. 291), whence he is called Atlantiades or Cyllenius; but Philostratus (*Icon.* i. 26) places his birth in Olympus. In the first hours after his birth, he escaped from his cradle, went to Pieiria, and carried off some of the oxen of Apollo. (Hom. *Hymn. in Merc.* 17.) In the Iliad and Odyssey this tradition is not mentioned, though Hermes is characterised as a cunning thief. (*Il.* v. 390, xxiv. 24.) Other accounts, again, refer the theft of the oxen to a more advanced period of the life of the god. (Apollod. iii.

10. § 2; Anton. Lib. 23.) In order not to be discovered by the traces of his footsteps, Hermes put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. (Comp. the different stratagems by which he escaped in Hom. *Hymn. in Merc.* 75, &c., and Anton. Lib. *l. c.*) The skins of the slaughtered animals were nailed to a rock, and part of their flesh was prepared and consumed, and the rest burnt; at the same time he offered scrifices to the twelve gods, whence he is probably called the inventor of divine worship and sacrifices. (Hom. *Hymn. in Merc.* 125, &c.; Diod. i. 16.) Hereupon he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell, drew strings across it, and thus invented the lyre and plectrum. The number of strings of his new invention is said by some to have been three and by others seven, and they were made of the guts either of oxen or of sheep. (Hom. *l. c.* 51; Diod. i. 16, v. 75; Orph. *Argon.* 381; Horat. *Carm.* i. 10. 6.) Apollo, by his prophetic power, had in the meantime discovered the thief, and went to Cyllene to charge him with it before his mother Maia. She showed to the god the child in its cradle; but Apollo took the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, but Hermes denied that he had stolen the cattle. As, however, he saw that his assertions were not believed, he conducted Apollo to Pylos, and restored to him his oxen; but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals. Hermes now invented the syrinx, and after having disclosed his inventions to Apollo, the two gods concluded an intimate friendship with each other. (Hom. *l. c.* 514, &c.) Apollo presented his young friend with his own golden shepherd's staff, taught him the art of prophesying by means of dice, and Zeus made him his own herald, and also of the gods of the lower world. According to the Homeric hymn (533, &c.), Apollo refused to teach Hermes the art of prophecy, and referred him for it to the three sisters dwelling on Parnassus; but he conferred upon him the office of protecting flocks and pastures (568; comp. Lucian, *Dial. Deor.* 7; Ov. *Met.* ii. 683, &c.).

The principal feature in the traditions about Hermes consists in his being the herald of the gods, and in this capacity he appears even in the Homeric poems; his original character of an ancient Pelasgian, or Arcadian divinity of nature, gradually disappeared in the legends. As the herald of the gods, he is the god of skill in the use of speech and of eloquence in general, for the heralds are the public speakers in the assemblies and on other occasions. (*Il.* i. 333, iv. 193, vii. 279, 385, viii. 517, xi. 684; comp. Orph. *Hymn.* 27. 4; Aelian, *H. A.* x. 29; Hor. *Carm.* i. 10. 1.) As an adroit speaker, he was especially employed as messenger, when eloquence was required to attain the desired object. (*Od.* i. 38, *Il.* xxiv. 390; Hom. *Hymn. in Cer.* 335.) Hence the tongues of sacrificial animals were offered to him. (Aristoph. *Pax*, 1062; Athen. i. p. 16.) As heralds and messengers are usually men of prudence and circumspection, Hermes was also the god of prudence and skill in all the relations of social intercourse. (*Il.* xx. 35, xxiv. 282, *Od.* ii. 38.) These qualities were combined with similar ones, such as cunning, both in words and actions, and even fraud, perjury, and the inclination to steal; but acts of this kind were committed by Hermes always with a certain skill, dexterity, and even gracefulness. Examples occur in the Homeric hymn on Hermes (66, 260, 383; comp. Eustath. *ad Hom.* p. 1337; Hom. *Il.* v. 390, xxiv. 24; Apollod. i. 6. § 3).

Being endowed with this shrewdness and sagacity, he was regarded as the author of a variety of inventions, and, besides the lyre and syrinx, he is said to have invented the alphabet, numbers, astronomy, music, the art of fighting, gymnastics, the cultivation of the olive tree, measures, weights, and many other things. (Plut. *Sympos.* ix. 3; Diod. *l. c.* and v. 75; Hygin. *Fab.* 277.) The powers which he possessed himself he conferred upon those mortals and heroes who enjoyed his favour, and all who had them were under his especial protection, or are called his sons. (*Od.* x. 277, &c., xv. 318, &c., xix. 397; Soph. *Philoct.* 133; Hes. *Op.* 67; Eustath. *ad Hom.* pp. 18, 1053.) He was employed by the gods and more especially by Zeus on a variety of occasions which are recorded in ancient story. Thus he conducted Priam to Achilles to fetch the body of Hector (*Il.* xxiv. 336), tied Ixion to the wheel (Hygin. *Fab.* 62), conducted Hera, Aphrodite, and Athena to Paris (Hygin. *Fab.* 92; Paus. v. 19. § 1), fastened Prometheus to Mount Caucasus (Serv. *ad Virg. Eclog.* vi. 42), rescued Dionysus after his birth from the flames, or received him from the hands of Zeus to carry him to Athamas (Apollod. iii. 4. § 3; Apollon. Rhod. iv. 1137), sold Heracles to Omphale (Apollod. ii. 6. § 3), and was ordered by Zeus to carry off Io, who was metamorphosed into a cow, and guarded by Argus; but being betrayed by Hierax, he slew Argus. (Apollod. ii. 1. § 3.) From this murder he is very commonly called Ἀργειφόντης. (*Il.* xxiv. 182; comp. Schol. *ad Aeschyl. Prom.* 563; Ov. *Met.* i. 670, &c.) In the Trojan war Hermes was on the side of the Greeks. (*Il.* xx. 72, &c.) His ministry to Zeus is not confined to the offices of herald and messenger, but he is also the charioteer and cupbearer. (Hom. *Od.* i. 143, *Il.* xxiv. 178, 440, *Hymn. in Cer.* 380; Eustath. *ad Hom.* p. 1205.) As dreams are sent by Zeus, Hermes, the ἡγήτωρ ὀνείρων, conducts them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. (Hom. *Hymn. in Merc.* 14, *Il.* ii. 26, xxiv. 343, &c.) Another important function of Hermes was to conduct the shades of the dead from the upper into the lower world, whence he is called ψυχοπομπός, νεκροπομπός, ψυχαγωγός, &c. (Hom. *Od.* xxiv. 1, 9, *Hymn. in Cer.* 379, &c.; Eustath. *ad Hom.* p. 561; Diog. Laërt. viii. 31; Hygin. *Fab.* 251.)

The idea of his being the herald and messenger of the gods, of his travelling from place to place and concluding treaties, necessarily implied the notion that he was the promoter of social intercourse and of commerce among men, and that he was friendly towards man. (*Od.* xix. 135, *Il.* xxiv. 333.) In this capacity he was regarded as the maintainer of peace, and as the god of roads, who protected travellers, and punished those who refused to assist travellers who had mistaken their way. (*Il.* vii. 277, &c.; Theocrit. xxv. 5; Aristoph. *Plut.* 1159.) Hence the Athenian generals, on setting out on an expedition, offered sacrifices to Hermes, surnamed Hegemonius, or Agetor; and

numerous statues of the god were erected on roads, at doors and gates, from which circumstance he derived a variety of surnames and epithets. As the god of commerce, he was called διέμπορος, ἐμπολαῖος, παλιγκάπηλος, κερδέμπορος, ἀγοραῖος, &c. (Aristoph. *Plut.* 1155; Pollux, vii. 15; Orph. *Hymn.* xxvii. 6; Paus. i. 15. § 1, ii. 9. §. 7, iii. 11. § 8, &c.); and as commerce is the source of wealth, Hermes is also the god of gain and riches, especially of sudden and unexpected riches, such as are acquired by commerce. As the giver of wealth and good luck (πλουτοδότης), he also presided over the game of dice, and those who played it threw an olive leaf upon the dice, and first drew this leaf. (Hom. *Il.* vii. 183; Aristoph. *Pax*, 365; Eustath. *ad Hom.* p. 675.) We have already observed that Hermes was considered as the inventor of sacrifices, and hence he not only acts the part of a herald at sacrifices (Aristoph. *Pax*, 433), but is also the protector of sacrificial animals, and was believed in particular to increase the fertility of sheep. (Hom. *Hymn. in Merc.* 567, &c., *Il.* xiv. 490, xvi. 180, &c; Hes. *Theog.* 444.) For this reason he was especially worshipped by shepherds, and is mentioned in connection with Pan and the Nymphs. (Hom. *Od.* xiv. 435; Eustath. *ad Hom.* p. 1766; Aristoph. *Thesm.* 977; Paus. viii. 16. § 1; ix. 34. § 2; Schol. *ad Soph. Philoct.* 14, 59.) This feature in the character of Hermes is a remnant of the ancient Arcadian religion, in which he was the fertilising god of the earth, who conferred his blessings on man; and some other traces of this character occur in the Homeric poems. (*Il.* xxiv. 360, *Od.* viii. 335, xvi. 185, *Hymn. in Merc.* 27.)

Another important function of Hermes was his being the patron of all the gymnastic games of the Greeks. This idea seems to be of late origin, for in the Homeric poems no trace of it is found; and the appearance of the god, such as it is there described, is very different from that which we might expect in the god of the gymnastic art. But as his images were erected in so many places, and among them, at the entrance of the gymnasia, the natural result was, that he, like Heracles and the Dioscuri, was regarded as the protector of youths and gymnastic exercises and contests (Pind. *Nem.* x. 53), and that at a later time the Greek artists derived their ideal of the god from the gymnasium, and represented him as a youth whose limbs were beautifully and harmoniously developed by gymnastic exercises. Athens seems to have been the first place in which he was worshipped in this capacity. (Pind. *Pyth.* ii. 10, *Isthm.* i. 60; Aristoph. *Plut.* 1161.) The numerous descendants of Hermes are treated of in separate articles. It should be observed that the various functions of the god led some of the ancients to assume a plurality of gods of this name. Cicero (*de Nat. Deor.* iii. 22) distinguishes five, and Servius (*ad Aen.* i. 301, iv. 577) four; but these numbers also include foreign divinities, which were identified by the Greeks with their own Hermes.

The most ancient seat of his worship is Arcadia, the land of his birth, where Lycaon, the son of Pelasgus, is said to have built to him the first temple. (Hygin. *Fab.* 225.) From thence his worship was carried to Athens, and ultimately spread through all Greece. The festivals celebrated in his honour were called Ἕρμαια. (*Dict. of Ant.* s. v.) His temples and statues (*Dict. of Ant.* s. v. *Hermae*) were extremely numerous in Greece. The Romans identified him with Mercury. [MERCURIUS.] Among the things sacred to him we may mention the palm tree, the tortoise, the number four, and several kinds of fish; and the sacrifices offered to him consisted of incense, honey, cakes, pigs, and especially lambs and young goats. (Paus. vii. 22. § 2; Aristoph. *Plut.* 1121, 1144; Hom. *Od.* xiv. 435, xix. 397; Athen. i. p. 16.)

The principal attributes of Hermes are: 1. A travelling hat, with a broad brim, which in later times was adorned with two little wings; the latter, however, are sometimes seen arising from his locks, his head not being covered with the hat. 2. The staff (ῥάβδος or σκῆπτρον): it is frequently mentioned in the Homeric poems as the magic staff by means of which he closes and opens the eyes of mortals, but no mention is made of the person or god from whom he received it, nor of the entwining serpents which appear in late works of art. According to the Homeric hymn and Apollodorus, he received it from Apollo; and it appears that we must distinguish two staves, which were afterwards united into one: first, the ordinary herald's staff (*Il.* vii. 277, xviii. 505), and secondly, a magic staff, such as other divinities also possessed. (Lucian, *Dial. Deor.* vii. 5; Virg. *Aen.* iv. 242, &c.) The white ribbons with which the herald's staff was originally surrounded were changed by later artists into two serpents (Schol. *ad Thuc.* i. 53; Macrob. *Sat.* i. 19; comp. Hygin. *Poet. Astr.* ii. 7; Serv. *ad Aen.* iv. 242, viii. 138), though the ancients themselves accounted for them either by tracing them to some feat of the god, or by regarding them as symbolical representations of prudence, life, health, and the like. The staff, in later times, is further adorned with a pair of wings, expressing the rapidity with which the messenger of the gods moved from place to place. 3. The sandals (πέδιλα.) They were beautiful and golden, and carried the god across land and sea with the rapidity of wind; but Homer no where says or suggests that they were provided with wings. The plastic art, on the other hand, required some outward sign to express this quality of the god's sandals, and therefore formed wings at his ancles, whence he is called πτηνοπέδιλος, or *alipes*. (Orph. *Hymn.* xxvii. 4; Ov. *Met.* xi. 312.) In addition to these attributes, Hermes sometimes holds a purse in his hands. Several representations of the god at different periods of his life, as well as in the discharge of his different functions, have come down to us. (Hirt, *Mythol. Bilderb.* i. p. 63, &c.) [L. S.]

HERMES, a Greek rhetorician, who is mentioned in the work *ad Herennium* (i. 11), where he is called *doctor noster*, and an opinion of his is quoted. The MSS. of that passage, however, vary, some having *Hermes*, and others *Hermestes*. Some critics have conjectured *Hermagoras*, but the opinion quoted in the work *ad Herennium* does not agree with what we know to have been the opinion of Hermagoras. [L. S.]

HERMES and HERMES TRISMEGISTUS (Ἑρμῆς and Ἑρμῆς Τρισμέγιστος), the reputed author of a variety of works, some of which are still extant. In order to understand their origin and nature, it is necessary to cast a glance at the philosophy of the New Platonists and its objects. The religious ideas of the Greeks were viewed as in some way connected with those of the Egyptians

at a comparatively early period. Thus the Greek Hermes was identified with the Egyptian Thot, or Theut, as early as the time of Plato. (*Phileb.* § 23; comp. Cic. *de Nat. Deor.* iii. 22.) But the intermixture of the religious ideas of the two countries became more prominent at the time when Christianity began to raise its head, and when pagan philosophy, in the form of New Platonism, made its last and desperate effort against the Christian religion. Attempts were then made to represent the wisdom of the ancient Egyptians in a higher and more spiritual light, to amalgamate it with the ideas of the Greeks, and thereby to give to the latter a deep religious meaning, which made them appear as a very ancient divine revelation, and as a suitable counterpoise to the Christian religion. The Egyptian Thot or Hermes was considered as the real author of every thing produced and discovered by the human mind, as the father of all knowledge, inventions, legislation, religion, &c. Hence every thing that man had discovered and committed to writing was regarded as the property of Hermes. As he was thus the source of all knowledge and thought, or the λόγος embodied, he was termed τρὶς μέγιστος, Hermes Trismegistus, or simply Trismegistus. It was fabled that Pythagoras and Plato had derived all their knowledge from the Egyptian Hermes, who had recorded his thoughts and inventions in inscriptions upon pillars. Clemens of Alexandria (*Strom.* vi. 4. p. 757) speaks of forty-two books of Hermes, containing the sum total of human and divine knowledge and wisdom, and treating on cosmography, astronomy, geography, religion, with all its forms and rites, and more especially on medicine. There is no reason for doubting the existence of such a work or works, under the name of Hermes, at the time of Clemens. In the time of the New Platonists, the idea of the authorship of Hermes was carried still further, and applied to the whole range of literature. Iamblichus (*De Myst.* init.) designates the sum total of all the arts and sciences among the Egyptians by the name Hermes, and he adds that, of old, all authors used to call their own productions the works of Hermes. This notion at once explains the otherwise strange statement in Iamblichus (*De Myst.* viii. 1), that Hermes was the author of 20,000 works; Manetho even speaks of 36,525 works, a number which exactly corresponds with that of the years which he assigns to his several dynasties of kings. Iamblichus mentions the works of Hermes in several passages, and speaks of them as translated from the Egyptian into Greek (*De Myst.* viii. 1, 2, 4, 5, 7); Plutarch also (*De Is. et Os.* p. 375, e.) speaks of works attributed to Hermes, and so does Galen (*De Simpl. Med.* vi. 1) and Cyrillus (*Contr. Jul.* i. 30). The existence of works under the name of Hermes, as early as the second century after Christ, is thus proved beyond a doubt. Their contents were chiefly of a philosophico-religious nature, on the nature and attributes of the deity, on the world and nature; and from the work of Lactantius, who wrote his Institutes chiefly to refute the educated and learned among the pagans, we cannot help perceiving that Christianity, the religion which it was intended to crush by those works, exercised a considerable influence upon their authors. (See e.g. *Div. Instit.* i. 8, ii. 10, vii. 4, 13.)

The question as to the real authorship of what are called the works of Hermes, or Hermes Trismegistus, has been the subject of much controversy, but the most probable opinion is, that they were productions of New Platonists. Some of them appear to have been written in a pure and sober spirit, and were intended to spread the doctrines of the New Platonists, and make them popular, in opposition to the rising power of Christianity, but others were full of the most fantastic and visionary theories, consisting for the most part of astrological and magic speculations, the most favourite topics of New Platonism. Several works of this class have come down to our times, some in the Greek language and others only in Latin translations; but all those which are now extant are of an inferior kind, and were, in all probability, composed during the later period of New Platonism, when a variety of Christian notions had become embodied in that system. It may be taken for granted, on the whole, that none of the works bearing the name of Hermes, in the form in which they are now before us, belongs to an earlier date than the fourth, or perhaps the third, century of our era, though it cannot be denied that they contain ideas which may be as ancient as New Platonism itself. We here notice only the principal works which have been published, for many are extant only in MS., and buried in various libraries.

1. Λόγος τέλειος, perhaps the most ancient among the works attributed to Hermes. The Greek original is quoted by Lactantius (*Div. Instit.* vii. 18), but we now possess only a Latin translation, which was formerly attributed to Appuleius of Madaura. It bears the title *Asclepius*, or *Hermetis Trismegisti Asclepius sive de Natura Deorum Dialogus*, and seems to have been written shortly before the time of Lactantius. Its object is to refute Christian doctrines, but the author has at the same time made use of them for his own purposes. It seems to have been composed in Egypt, perhaps at Alexandria, and has the form of a dialogue, in which Hermes converses with a disciple (Asclepius) upon God, the universe, nature, &c., and quite in the spirit of the New Platonic philosophy. It is printed in some editions of Appuleius, and also in those of the Poemander, by Ficinus and Patricius. The latter editions, as well as the Poemander, by Hadr. Turnebus, contain

2. Ὅροι Ἀσκληπίου πρὸς Ἄμμωνα βασιλέα, which is probably the production of the same author as the preceding work. Asclepius, who here calls Hermes his master, discusses questions of a similar nature, such as God, matter, man, and the like.

3. Ἑρμοῦ τοῦ τρισμεγίστου Ποιμάνδρης, is a work of larger extent, and in so far the most important production of the kind we possess. The title Ποιμάνδρης, or *Poemander* (from ποιμήν, a shepherd, pastor) seems to have been chosen in imitation of the ποιμήν, or *Pastor* of Hermas [HERMAS], who has sometimes even been considered as the author of the Poemander. The whole work was divided by Ficinus into fourteen, but by Patricius into twenty books, each with a separate heading. It is written in the form of a dialogue, and can scarcely have been composed previous to the fourth century of our era. It treats of nature, the creation of the world, the deity, his nature and attributes, the human soul, knowledge, and the like; and all these subjects are discussed in the spirit of New Platonism, but sometimes Christian, oriental, and Jewish notions are mixed up with it in a remarkable manner, showing the syncretism so po-

culiar to the philosophy of the period to which we have assigned this work. It was first published in a Latin translation by Ficinus, under the title *Mercurii Trismegisti Liber de Potestate et Sapientia Dei*, Tarvisii, 1471, fol., which was afterwards often reprinted, as at Venice in 1481, 1483, 1493, 1497, &c. The Greek original, with the translation of Ficinus, was first edited by Hadr. Turnebus, Paris, 1554, 4to., and was afterwards published again in Fr. Flussatis, *Candallae Industria*, Bordeaux, 1574; in Patricius' *Nova de universis Philosophia Libris quatuor comprehensa*, Ferrara, 1593, fol., and again in 1611, fol., and at Cologne in 1630, fol., with a commentary by Hannibal Rosellus.

4. Ἰατρομαθηματικὰ ἢ περὶ κατακλίσεως νοσούντων προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης πρὸς Ἄμμωνα Αἰγύπτιον, is a work of less importance, and contains instructions for ascertaining the issue of a disease by the aid of mathematics, that is, of astrology, for the author endeavours to show that the nature of a disease, as well as its cure and issue, must be ascertained from the constellation under which it commenced. The substance of this work seems to have been unknown to Firmicus (about the middle of the fourth century), and this leads us to the supposition that it was written after the time of Firmicus. The work was published in a Latin translation in Th. Boder's *De Ratione et Usu Dierum Criticorum*, Paris, 1555, 4to., and in Andr. Argolus' *De Diebus Criticis Libri duo*, Patavii, 1639, 4to. The Greek original was published by J. Cramer (*Astrolog.* No. vi. Norimbergae, 1532, 4to.), and by D. Hoeschel. (Aug. Vindelic. 1597, 8vo.)

5. *De Revolutionibus Nativitatum*, is likewise an astrological work, and intended to show how the nativity should be regulated at the end of every year. The original seems to have been written in Greek, though some say that it was in Arabic; but it was at any rate composed at a later time than the work mentioned under No. 4. We now possess only a Latin version, which was edited by Hieronymus Wolf, together with the *Isagoge* of Porphyrius, and some other works, Basel, 1559, fol.

6. *Aphorismi sive Centum Sententiae Astrologicae*, also called *Centiloquium*, that is, one hundred astrological propositions, which are supposed to have originally been written in Arabic; but we now have only a Latin translation, which has been repeatedly printed, as at Venice, 1492, 1493, 1501, 1519, fol., at Basel, 1533, fol., 1551, 8vo., and at Ulm, 1651, 1674, 12mo.

7. *Liber Physico-Medicus Kiranidum Kirani, id est, regis Persarum vere aureus gemmeusque*, &c., belongs to the same class of medico-astrological works, and is as yet printed only in a Latin translation, published by Andr. Rivinus (Leipzig, 1638, and Frankfurt, 1681, 12mo.), though the Greek original is still extant in MS. at Madrid, under the title of Κυρανίδες (from κύριος, lord or master). This work is referred to even by Olympiodorus, and must therefore have existed in the fourth century of our era. It is divided into four parts, and is a sort of materica medica, arranged in alphabetical order, for it treats of the magic and medicinal powers of a variety of stones, plants, and animals, and under each head it mentions some mineral, vegetable, or animal medicine. It is generally supposed that this work was originally compiled from Persian, Arabic, or Egyptian sources.

Some of the works bearing the name of Hermes seem to be productions of the middle ages, such as,—

8. *Tractatus vere Aureus de Lapidis Philosophici Decreto*, that is, on the philosopher's stone. The work is divided into seven chapters, which are regarded as the seven seals of Hermes Trismegistus. It was published in Latin by D. Gnosius, Leipzig, 1610, and 1613, 8vo.

9. *Tabula Smaragdina*, an essay, professing to teach the art of making gold, was published at Nürnberg, 1541 and 1545, 4to., and at Strassburg, 1566, 8vo.

10. Περὶ βοτανῶν χυλώσεως is only a fragment, but probably belongs to an earlier period than the two preceding works, and treats of similar subjects as the Κυρανίδες. It is printed at the end of Roether's edition of L. Lydus, *de Mensibus*, with notes by Baehr.

11. Περὶ σεισμῶν, on earthquakes, or rather on the forebodings implied in them. It is only a fragment, consisting of sixty-six hexameter lines, and is sometimes ascribed to Hermes Trismegistus, and sometimes to Orpheus. It was first edited by Fr. Morel, with a Latin translation by F. A. Baif, Paris, 1586, 4to., and afterwards by J. S. Schoder, 1691, 4to. It is also contained in Maittaire's *Miscellanea*, London, 1722, 4to., and in Brunck's *Analecta*, iii. p. 127.

For a more detailed account of the works bearing the name of Hermes Trismegistus, see Fabric. *Bibl. Graec.* vol. i. pp. 46—94; and especially Baumgarten-Crusius, *De Librorum Hermeticorum Origine atque Indole*, Jena, 1827. [L. S.]

HERME'SIANAX (Ἑρμησιάναξ). 1. Of Colophon, a distinguished elegiac poet, the friend and disciple of Philetas, lived in the time of Philip and Alexander the Great, and seems to have died before the destruction of Colophon by Lysimachus, B. C. 302. (Paus. i. 9. § 8.) His chief work was an elegiac poem, in three books, addressed to his mistress, Leontium, whose name formed the title of the poem, like the *Cynthia* of Propertius. A great part of the third book is quoted by Athenaeus (xiii. p. 597). The poem is also quoted by Pausanias (vii. 17. § 5, viii. 12. § 1, ix. 35. § 1), by Parthenius (*Erot.* 5, 22), and by Antoninus Liberalis (*Metam.* 39). We learn from another quotation in Pausanias, that Hermesianax wrote an elegy on the Centaur Eurytion (vii. 18. § 1). It is somewhat doubtful whether the Hermesianax who is mentioned by the scholiast on Nicander (*Theriaca*, 3), and who wrote a poem entitled Περσικά, was the same or a younger poet. The fragment of Hermesianax has been edited separately by Ruhnken (*Append. ad Epist. Crit.* ii. p. 283, *Opusc.* p. 614), by Weston, Lond. 1784, 8vo., by C. D. Ilgen (*Opusc. Var. Philol.* vol. i. p. 247, Erford, 1797, 8vo.), by Rigler and Axt, Colon. 1828, 16mo., by Hermann (*Opusc. Acad.* vol. iv. p. 239), by Bach (*Philet. et Phanoc. Reliq.* Hal. 1829, 8vo.), by J. Bailey, with a critical epistle by G. Burgess, Lond. 1839, 8vo., and by Schneidewin (*Delect. Poes. Eleg.* p. 147). Comp. Bergk, *De Hermesianactis Elegia*, Marburgi, 1845.

2. Of Cyprus, an historian, whose Φρυγιακά is quoted by Plutarch (*De Fluv.* 2, 24, 12.)

3. Of Colophon, the son of Agoneus, an athlete, whose statue was erected by his fellow-citizens in honour of his victory at Olympia (Paus. vi. 17. § 3). If he had been, as Vossius (*l. c.*) supposes,

the same person as the poet, we may be sure that Pausanias would have said so. [P. S.]

HERMI'NIA GENS, a very ancient patrician house at Rome, which appears in the first Etruscan war with the republic, B. C. 506, and vanishes from history in B. C. 448. The name Herminius occurs only twice in the Fasti, and has only one cognomen, AQUILINUS. [AQUILINUS.] Whether this gens were of Oscan, Sabellian, or Etruscan origin, is doubtful. An Herminius defends the sublician bridge against an Etruscan army, and probably represents in that combat one of the three tribes of Rome. Horatius Cocles, as a member of a lesser gens, the Horatian, is the symbol of the Luceres; and therefore Herminius is the symbol either of the Ramnes or the Titienses. Probably of the latter, since the Titienses were the Sabine tribe, and the syllable Her is of frequent occurrence in Sabellian names—Her-ennius, Her-ius, Her-nicus, Her-silia, &c. (Comp. Müller, *Etrusc.* vol. i. p. 423.) But, on the other hand, the nomen of one of the Herminii is Lar, Larius, or Larcius (Liv. iii. 65; Dionys. xi. 51; Diod. xii. 27), and the Etruscan origin of Lar is unquestionable. (Müller, *Ib.* p. 408.) It is remarkable, that the first Herminius, cos. B. C. 506, in his consulate, on the bridge, and at the "Battle of Regillus," is coupled with Sp. Larcius. (Liv. ii. 10, 21; Dionys. v. 22.) The Roman antiquaries regarded the Herminii as an Etruscan family (Val. Max. *de Praenom.* 15); and Silius Italicus gives a North-Etruscan fisherman the name of Herminius. (*Punic.* v. 580.) In the diverging dialects of the West-Caucasian languages, Arminius, the Cheruscan name (Tac. *Ann.* ii.), and Herminius, are perhaps cognate appellations. [W. B. D.]

HERMI'NUS (Ἑρμῖνος), a Peripatetic philosopher, a contemporary of Demonax (called by Porphyrius, *Vit. Plot.* 20, a stoic). He appears to have written commentaries on most of the works of Aristotle. Simplicius (*ad Arist. de Caelo*, ii. 23, fol. 105) says he was the instructor of Alexander of Aphrodisias. His writings, of which nothing now remains, are frequently referred to by Boëthius, who mentions a treatise by him, περὶ Ἑρμηνείας, as also *Analytica* and *Topica*. (Lucian, *Demon.* § 56; Fabric. *Bibl. Graec.* vol. iii. p. 495.) [C. P. M.]

HE'RMION (Ἑρμίων), a son of Europs, and grandson of Phoroneus, was, according to a tradition of Hermione, the founder of that town on the south-east coast of Peloponnesus. (Paus. ii. 34. § 5.) [L. S.]

HERMI'ONE (Ἑρμιόνη), the only daughter of Menelaus and Helena, and beautiful, like the golden Aphrodite. (Hom. *Od.* iv. 14, *Il.* iii. 175). As she was a grand-daughter of Leda, the mother of Helena, Virgil (*Aen.* iii. 328) calls her Ledaea. During the war against Troy, Menelaus promised her in marriage to Neoptolemus (Pyrrhus); and after his return he fulfilled his promise. (*Od.* iv. 4, &c.) This Homeric tradition differs from those of later writers. According to Euripides (*Androm.* 891, &c.; comp. Pind. *Nem.* vii. 43; Hygin. *Fab.* 123), Menelaus, previous to his expedition against Troy, had promised Hermione to Orestes. After the return of Neoptolemus, Orestes informed him of this, and claimed Hermione for himself; but Neoptolemus haughtily refused to give her up. Orestes, in revenge, incited the Delphians against him, and Neoptolemus was slain. In the meantime Orestes carried off Hermione from the house of Peleus, and she, in remembrance of her former love for Orestes, followed him. She had also reason to fear the revenge of Neoptolemus, for she had made an attempt to murder Andromache, whom Neoptolemus seemed to love more than her, but had been prevented from committing the crime. According to others, Menelaus betrothed her at Troy to Neoptolemus; but in the meantime her grandfather, Tyndareus, promised her to Orestes, and actually gave her in marriage to him. Neoptolemus, on his return, took possession of her by force, but was slain soon after either at Delphi or in his own home at Phthia. (Virg. *Aen.* iii. 327, xi. 264; Sophocl. *ap. Eustath. ad Hom.* p. 1479.) Hermione had no children by Neoptolemus (Eurip. *Androm.* 33; Paus. i. 11. § 1; Schol. *ad Pind. Nem.* vii. 58), but by Orestes, whose wife she ultimately became, she was the mother of Tisamenus. (Paus. i. 33. § 7, ii. 18. § 5.) The Lacedaemonians dedicated a statue of her, the work of Calamis, at Delphi. (Paus. x. 16. § 2.) A scholiast on Pindar (*Nem.* x. 12) calls her the wife of Diomedes, and Hesychius (*s. v.*) states that Hermione was a surname of Persephone at Syracuse. [L. S.]

HERMIPPUS (Ἕρμιππος). 1. An Athenian comic poet of the old comedy, was the son of Lysis and the brother of the comic poet Myrtilus. He was a little younger than Telecleides, but older than Eupolis and Aristophanes (Suid. *s. v.*). He vehemently attacked Pericles, especially on the occasion of Aspasia's acquittal on the charge of ἀσέβεια, and in connection with the beginning of the Peloponnesian war. (Plut. *Peric.* 32, 33.) He also attacked Hyperbolus. (Aristoph. *Nub.* v. 553, and Schol.) According to Suidas, he wrote forty plays, and his chief actor was Simermon (Schol. *in Aristoph. Nub.* 535, 537, 542). There are extant of his plays several fragments and nine titles; viz. Ἀθηνᾶς γοναί, Ἀρτοπώλιδες, Δημόται, Εὐρώπη, Θεοί, Κέρκωπες, Μοῖραι, Στρατιῶται, Φορμοφόροι. The statement of Athenaeus (xv. p. 699, a.) that Hermippus also wrote parodies, seems to refer not to any separate works of his, but to parodies contained in his plays, of which there are examples in the extant fragments, as well as in the plays of other comic poets.

Besides the comedies of Hermippus, several of the ancient writers quote his *Iambics*, *Trimeters*, and *Tetrameters*. Meineke's analysis of these quotations leaves little room to doubt that Hermippus published scurrilous poems, like those of the old iambic poets, partly in Iambic trimeters, and partly in trochaic tetrameters. (Meineke, *Frag. Com. Graec.* vol. i. pp. 90—99, vol. ii. pp. 380—417; Bergk, *Comment. de Reliq. Com. Att. Ant.* c. 3.)

2. Of Smyrna, a distinguished philosopher, surnamed by the ancient writers the Callimacheian (ὁ Καλλιμάχειος). From this title it may be inferred that he was a disciple of Callimachus about the middle of the third century B. C., while the fact of his having written the life of Chrysippus proves that he lived to about the end of the century. His writings seem to have been of very great importance and value. (Joseph. *c. Apion.* i. 22; Hieronym. *de Vir. Illustr.* Praef.) They are repeatedly referred to by the ancient writers, under many titles, of which, however, most, if not all seem to have been chapters of his great biographical work, which is often quoted under the title

of Βίοι. It can scarcely be doubted that the following were portions of that work: Περὶ τῶν ἐν Παιδείᾳ λαμψάντων (Westermann believes this to have been the title of the whole work),—Περὶ τῶν ἑπτὰ Σοφῶν,—Περὶ τῶν Νομοθετῶν,—Βίοι τῶν Φιλοσόφων, of which a great portion was occupied with the life of Pythagoras, and which also contained lives of Empedocles, Heracleitus, Democritus, Zeno, Socrates, Plato, Aristotle, Antisthenes, Diogenes, Stilpo, Epicurus, Theophrastus, Heracleides, Demetrius Phalereus, Chrysippus, and others,—Βίοι τῶν Ῥητόρων, under which, again, may be included the titles Περὶ Γοργίου, Περὶ Ἰσοκράτους, Περὶ τῶν Ἰσοκράτους Μαθητῶν. The work seems also to have contained lives of historians (Marcell. *Vit. Thuc.* 18), and of poets, for we have the title Περὶ Ἱππώνακτος. It is not improbable that the treatise Περὶ τῶν διαπρεψάντων ἐν Παιδείᾳ Δούλων also belonged to the same great work, but the subject creates a suspicion that it may belong to Hermippus of Berytus. There is more uncertainty about the work Περὶ Μάγων, and about several miscellaneous quotations on points of geography, music, and astronomy. If the Hermippus whom Athenaeus quotes under the surname of ὁ ἀστρολογικός (xi. p. 478, a.) be a different person, the work Περὶ Μάγων and the astronomical quotations would naturally be referred to him. Lastly, Stobaeus (*Serm.* 5) quotes from the work of a certain Hermippus, Συναγωγὴ τῶν καλῶς ἀναφωνηθέντων ἐξ Ὁμήρου. Perhaps this work should be assigned to Hermippus of Berytus. (Vossius, *de Hist. Graec.* pp. 138—140, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 495; Lozynski, *Hermippi Smyrnaei Peripatetici Fragmenta*, Bonn, 1832, 8vo.; Preller, in Jahn's *Jahrbücher für Philologie*, vol. xvii. p. 159; Clinton, *Fast. Hellen.* vol. iii. p. 518.)

3. Of Berytus, a grammarian, who flourished under Trajan and Hadrian. By birth he was a slave, but having become the disciple of Philo Biblius, he was recommended by him to Herennius Severus, and attained to great eminence by his eloquence and learning. He wrote many works, among which were an account of dreams in five books (Tertull. *De Anim.* 46), and a book Περὶ Ἑβδομάδος (Clem. Alex. *Strom.* vi. p. 291). He is also quoted again by Clemens (*Strom.* i. p. 132), and by Stephanus Byzantinus, *s. v.* Ῥάβεννα. (Suid. *s. vv.* Ἕρμιππος, Νικαγόρας; Vossius, *De Hist. Graec.* pp. 262, 263, ed. Westermann.)

4. There is a dialogue on astrology, in two books, under the name of Ἕρμιππος, which is not the name of the author but of the principal speaker. It was printed by Fabricius (*Bibl. Graec.* vol. xii. p. 261, old edition; comp. vol. iv. p. 159, ed. Harless), and has been re-edited by O. D. Bloch. (*Hermippus, incerti auctoris Christiani Dialogus s. de Astrologia Libri II. Gr. ex apog. cod. Vatic.* Havniae, 1830, 8vo.) [P. S.]

HERMO'CHARES. [ACONTIUS; CTESYLLA.]

HE'RMOCLES (Ἑρμοκλῆς), of Rhodes, a statuary, who made the bronze statue of Combabus in the temple of Hera at Hierapolis in Syria. He lived, therefore, in the reign of Antiochus II. (Soter), about B. C. 280, and belonged, no doubt, like Chares, to the Rhodian school of artists, who were the followers of Lysippus. (Lucian, *de Dea Syria*, 26.) [P. S.]

HERMO'CRATES (Ἑρμοκράτης). 1. Son of Hermon, a Syracusan, and one of the most eminent citizens of that state at the time of the Athenian invasion. We have no account of his early life or rise, but his family must have been illustrious, for, according to Timaeus (*ap. Longin.* iv. 3; comp. also Plut. *Nic.* 1), it claimed descent from the god Hermes, and it is evident that he was a person of consideration and influence in the state as early as B. C. 424, as he was one of the deputies sent by the Syracusans to the general congress of the Greek cities of Sicily, held at Gela in the summer of that year. Thucydides, who puts a long speech into his mouth on that occasion, ascribes mainly to his influence the resolution adopted by the assembled deputies to terminate the troubles of Sicily by a general peace. (Thuc. iv. 58, 65; Timaeus, *ap. Polyb.* xii. *Frag. Vat.* 22.) In 415, when the news of the impending invasion from Athens came to be generally rife, though still discredited by many, Hermocrates again came forward to urge the truth of the rumour, and the necessity of immediate preparations for defence. (Thuc. vi. 32—35.) It does not appear that he at this time held any public situation or command; but in the following winter, after the first defeat of the Syracusans by the Athenians, he represented this disaster as owing to the too great number as well as insufficient authority of their generals, and thus induced them to appoint himself, together with Heracleides and Sicanus, to be commanders-in-chief, with full powers. (Thuc. vi. 72, 73; Plut. *Nic.* 16; Diod. xiii. 4; who, however, places their appointment too early.) He was soon after sent to Camarina, to counteract the influence of the Athenian envoys, and gain the Camarinaeans to the alliance of Syracuse, but he only succeeded in inducing them to remain neutral. (Thuc. vi. 75, 88.) According to Thucydides, Hermocrates had already given proofs of valour and ability in war, before his elevation to the command; but his first proceedings as a general were unsuccessful: his great object was to prevent the Athenians from making themselves masters of the heights of Epipolae, above the town, but they landed suddenly from Catana, carried the Epipolae by surprise, and commenced their lines of circumvallation. The Syracusans next, by the advice of Hermocrates, began to construct a cross wall, to interrupt the Athenian lines; but they were foiled in this project too: the Athenians attacked their counterwork, and destroyed it, while they themselves were repulsed in all their attacks upon the Athenian lines. Dispirited by their ill success, they laid the blame upon their generals, whom they deposed, and appointed three others in their stead. (Thuc. vi. 96—103.) The arrival of Gylippus soon after superseded the new generals, and gave a fresh turn to affairs; but Hermocrates, though now in a private situation, was not less active in the service of his country: we hear of his heading a chosen band of warriors in resisting the great night attack on the Epipolae, immediately after the arrival of Demosthenes (Diod. xiii. 11): he is also mentioned as joining with Gylippus in urging the Syracusans to try their fortune again by sea, as well as by land: and when, after the final defeat and destruction of their fleets, the Athenian generals were preparing to retreat by land, it was Hermocrates who anticipated their purpose, and finding it impossible to induce his countrymen to march forth at once and occupy the passes, nevertheless succeeded, by an ingenious stratagem, in causing the

Athenians themselves to defer their departure for two days, a delay which proved fatal to the whole army. (Thuc. vii 21, 73; Diod. xiii. 18; Plut. *Nic.* 26.) Thucydides makes no mention of the part taken by Hermocrates in regard to the Athenian prisoners, but both Diodorus and Plutarch represent him as exerting all his influence with his countrymen, though unsuccessfully, to save the lives of Nicias and Demosthenes. According to a statement of Timaeus, preserved by the latter author, when he found all his efforts fruitless, he gave a private intimation to the two generals that they might anticipate the ignominy of a public execution by a voluntary death. (Diod. xiii. 19; Plut. *Nic.* 28.)

After the destruction of the Athenian armament in Sicily, Hermocrates employed all his influence with his countrymen to induce them to support with vigour their allies the Lacedaemonians in the war in Greece itself. But he only succeeded in prevailing upon them to send a squadron of twenty triremes (to which the Selinuntians added two more); and with this small force he himself, with two colleagues in the command, joined the Lacedaemonian fleet under Astyochus, before the close of the summer of 412. (Thuc. viii. 26; Diodorus, however, raises the number of the ships to thirty-five, xiii. 34.) But, trifling as this succour appears, the Syracusan squadron bore an important part in many of the subsequent operations, and particularly in the action off Cynossema, in which it formed the right wing of the Lacedaemonian fleet; and though unable to prevent the defeat of its allies, escaped with the loss of only one ship. (Thuc. viii. 104—106; Diod. xiii. 39.) It is probably of this action that Polybius was thinking, when he states (*Frag. Vat.* xii. 23) that Hermocrates was present at the battle of Aegos Potamoi, which is clearly erroneous. During these services Hermocrates, we are told, conciliated in the highest degree the favour both of the allies and of his own troops; and acquired such popularity with the latter, that when (in 409 B. C.) news arrived that he as well as his colleagues had been sentenced to banishment by a decree of the Syracusan people, and new commanders appointed to replace them, the officers and crews of the squadron not only insisted on their retaining the command until the actual arrival of their successors, but many of them offered their services to Hermocrates to effect his restoration to his country. He however urged the duty of obedience to the laws; and, after handing over the squadron to the new generals, repaired to Lacedaemon to counteract the intrigues of Tissaphernes, to whom he had given personal offence. From thence he returned to Asia, to the court of Pharnabazus, who furnished him with money to build ships and raise mercenary troops, for the purpose of effecting his return to Syracuse. (Xen. *Hell.* i. 1. § 27—31; Thuc. viii. 85; Diod. xiii. 63.) With a force of five triremes and 1000 soldiers, he sailed to Messana, and from thence in conjunction with the refugees from Himera, and, with the co-operation of his own party in Syracuse, attempted to bring about a revolution in that city. But failing in that scheme, he hastened to Selinus, at this time still in ruins, after its destruction by the Carthaginians, rebuilt a part of the city, and collected thither its refugees from all parts of Sicily. He thus converted it into a stronghold, from whence he carried on hostilities against the Carthaginian allies, laid waste the territories of Motya and Panormus, and defeated the Panormitans in a battle. By these means he acquired great fame and popularity, which were still increased when in the following year (B. C. 407) he repaired to Himera, and finding that the bones of the Syracusans who had been slain in battle against the Carthaginians two years before still lay there unburied, caused them to be gathered up, and removed with all due funeral honours to Syracuse. But, though the revulsion of feeling thus excited led to the banishment of Diocles, and other leaders of the opposite party yet the sentence of exile against Hermocrates still remained unreversed. Not long afterwards he approached Syracuse with a considerable force, and was admitted by some of his friends into the city; but was followed in the first instance only by a select band, which the Syracusans no sooner discovered than they took up arms, and attacked and slew him, together with the greater part of his followers, before his troops could come to their assistance. (Diod. xiii. 63, 75.) The character of Hermocrates is one of the brightest and purest in the history of Syracuse; and the ancient republics present few more striking instances of moderation and wisdom, combined with the most steady patriotism; while his abilities, both as a statesman and a warrior, were such as to earn for him the praise of being ranked in after ages as on a level in these respects with Timoleon and Pyrrhus. (Polyb. *Frag. Vat.* xii. 22.) We do not learn that Hermocrates left a son; his daughter was married, after his death, to the tyrant Dionysius. (Diod. xiii. 96; Plut. *Dion.* 3.)

2. Father of Dionysius the elder, tyrant of Syracuse.

3. A Rhodian, who, according to Plutarch, was sent by Artaxerxes Mnemon to Greece, during the expedition of Agesilaus in Asia, to gain over the other states of Greece by large bribes, and thus compel the Spartans to recal Agesilaus. (Plut. *Artax.* 20.) There can be little doubt that the same person is meant who is called by Xenophon (*Hell.* iii. 5. § 1) Timocrates, and who was sent, it appears, not by the king himself, but by the satrap Tithraustes. [E. H. B.]

HERMO'CRATES (Ἑρμοκράτης). 1. A disciple of Socrates, mentioned by Xenophon (*Mem.* i. 2. § 48) as one of those whose character and conduct refuted the charge brought against Socrates of corrupting those who associated with him.

2. A rhetorician, a native of Phocaea. He was the grandson of the sophist Attalus, and studied under Claudius Rufinus of Smyrna. He died at the age of twenty-five, or twenty-eight, according to other accounts. Philostratus (*Vit. Sophist.* ii. 25) pronounces him one of the most distinguished rhetoricians of his age. (Fabric. *Bibl. Graec.* vol. vi. p. 131.)

3. A grammarian, a native of Iasus. Nothing more is known of him than that he was the instructor of Callimachus. [CALLIMACHUS.] [C. P. M.]

HERMO'CRATES (Ἑρμοκράτης), a physician mentioned by Martial in one of his epigrams (vi. 53), the point of which seems to be borrowed from one by Lucilius in the Greek Anthology (xi. 257, vol. ii. p. 59, ed. Tauchn.) If the name is not a fictitious one, Hermocrates may have lived in the first century after Christ. [W. A. G.]

HERMO'CREON (Ἑρμοκρέων), an architect and sculptor, was the builder of a gigantic altar

beautiful altar at Parium on the Propontis. (Strab. xii. p. 487, a.; xiii. p. 588, b.) [P. S.]

HERMO'CREON (Ἑρμοκρέων), the author of two simple and elegant epigrams in the Greek Anthology. His time is not known. (Brunck, *Anal.* vol. ii. p. 252; Jacobs, *Anth. Graec.* vol. ii. p. 229, vol. xiii. p. 902; Fabric. *Bibl. Graec.* vol. iv. p. 477.) [P. S.]

HERMODO'RUS (Ἑρμόδωρος). 1. Of Ephesus, a person of great distinction, but was expelled by his fellow-citizens, for which Heracleitus censured them very severely. (Diog. Laërt. ix. 2; Cic. *Tusc.* v. 36.) He is said to have gone to Rome to have explained to the decemvirs the Greek laws, and thus assisted them in drawing up the laws of the Twelve Tables, B. C. 451. (Pompon. *de Orig. Jur.* Dig. 1. tit. 2. s. 4.) Pliny (*H. N.* xxxiv. 11) further states, that the Romans expressed their gratitude towards him, by erecting a statue to him in the comitium. This story of his having assisted the decemvirs has been treated by some modern critics as a fiction, or at least has been modified in a manner which reduces his influence upon that legislation to a mere nothing. But, in the first place, it would be arbitrary to reject the authority of Pomponius, or to doubt the merits of Hermodorus, which are sufficiently attested by the statue in the comitium, and, in the second, there is nothing at all improbable in the statement, that a distinguished Greek assisted the Romans in the framing of written laws, in which they were surely less experienced than the Greeks. In what his assistance consisted is only matter of conjecture: he probably gave accounts of the laws of some Greek states with which he was acquainted, and we may further believe with Niebuhr (*Hist. of Rome*, vol. ii. p. 310), that the share he took related only to the constitution. (Ser. Gratama, *de Hermodoro Ephesio vero XII. Tabularum Auctore*, Groningen, 1818, 4to.)

2. A disciple of Plato, is said to have circulated the works of Plato, and to have sold them in Sicily, whence arose the proverb λόγοισιν Ἑρμόδωρος ἐμπορεύεται. (Suid. *s. v.* λόγοισι; Cic. *ad Att.* xiii. 20.) Hermodorus himself appears to have been a philosopher, for we know the titles of two works that were attributed to him, viz. Περὶ Πλάτωνος and Περὶ μαθημάτων. (Comp. Diog. Laërt. *Prooem.* 8, ii. 106, iii. 6; Ionsius, *de Script. Hist. Philos.* i. 10. 2.)

3. An Epicurean philosopher, known only from Lucian (*Icaromenipp.* 16), according to whom he committed perjury for a bribe of 1000 drachmae.

4. A lyric poet, whose songs were incorporated in the Anthology of Meleager. We still possess an epigram of his on the Aphrodite of Cnidus (Brunck, *Analect.* i. 162), but he is otherwise unknown. There is a fragment of two lines quoted by Stobaeus (*Flor.* tit. lx. 2), under the name of Hermodotus, which, according to some critics, is a mistake for Hermodorus; but nothing can be said about the matter. (Jacobs, *ad Anthol.* xiii. p. 902.) [L. S.]

HERMODO'RUS, of Salamis, was the architect of the temple of Mars in the Flaminian Circus (Cornel. Nepos, *ap. Priscian, Gr. Lat.* viii. col. 792, Fr. xi.), and also, if we accept the emendation of Turnebus (Hermodori for Hermodi), of the temple of Jupiter Stator in the portico of Metellus Macedonicus (Vitruv. iii. 2. § 5, Schneider). There was also a Hermodorus of Salamis, a naval architect at Rome, whom the great Antonius defended in the year of his consulship, B. C. 99. (Cicero, *de Orat.* i. 12.) Now Metellus triumphed over Andriscus in B. C. 148. These two architects, therefore, can hardly be the same. In fact, the conjecture of Turnebus is suspicious, for the very reason that it is so plausible. Schneider reads *hujusmodi* instead of the *Hermodi* of the MSS. (*Comment. in Vitruv. l. c.*) [P. S.]

HE'RMODUS. [HERMODORUS, of Salamis.]

HERMO'GENES (Ἑρμογένης). 1. A son of Crito, the friend of Socrates, and, like his father, a disciple of Socrates. (Diog. Laërt. ii. 121.)

2. A son of Hipponicus, and a brother of the wealthy Callias, is introduced by Plato in his dialogue Cratylus as one of the interlocutors, and maintains that all the words of a language were formed by an agreement of men among themselves. Diogenes Laërtius (iii. 6) states that he was one of the teachers of Plato, but no other writer has mentioned this, although there was no want of opportunities; and it is further clear from the Cratylus, that Hermogenes was not a man either of talent or learning, and that he scarcely knew the elements of philosophy. Although he belonged to the great family of Callias, he is mentioned by Xenophon as a man of very little property: this is accounted for by some by the supposition that Hermogenes was not a legitimate son of Hipponicus, but only a νόθος. Plato (*Cratyl.* p. 391, c.), on the other hand, suggests that he was unjustly deprived of his property by Callias, his brother. (Comp. Xenoph. *Memor.* ii. 10. § 3, *Conviv.* i. 3, *Apol.* 2; Groen van Prinsterer, *Prosopogr. Plat.* p. 225; C. F. Hermann, *Gesch. u. System der Plat. Philos.* i. pp. 47, 654.)

3. A banker at Rome, who is called by Cicero (*ad Att.* xii. 25, 30) his debtor, in B. C. 45. If, as is commonly supposed, he is the same as Hermogenes Clodius, who is mentioned by Cicero in a letter of the same year (*ad Att.* xiii. 23), he was a freedman of Clodius.

4. An architect of Alabanda, in Caria, who invented what was called the pseudodipterus, that is, a form of a temple, with *apparently* two rows of columns, whereby he effected a great saving both of money and labour in the construction of temples. (Vitruv. iii. 2. § 6, 3. § 8.) His great object as an architect was to increase the taste for the Ionic form of temples, in preference to Doric temples. (Vitruv. iv. 3. § 1.) He was further the author of two works which are now lost; the one was a description of the temple of Diana which he had built at Magnesia, a pseudodipterus, and the other a description of a temple of Bacchus, in Teos, a monopterus. (Vitruv. vii. Praef. § 12.)

5. A sculptor of the island of Cythera, who, according to Pausanias (ii. 2. § 7), made a statue of Aphrodite, which stood at Corinth.

6. One of the most celebrated Greek rhetoricians. He was a son of Calippus and a native of Tarsus, and lived in the reign of the emperor M. Aurelius, A. D. 161—180. He bore the surname of ξυστήρ, that is, the scratcher or polisher, either with reference to his vehement temperament, or to the great polish which he strongly recommended as one of the principal requisites in a written composition. He was, according to all accounts, a man endowed with extraordinary talents; for at the age of fifteen he had already acquired so great a reputation as an orator, that the emperor M. Aurelius desired to

hear him, and admired and richly rewarded him for his wonderful talent. Shortly after this he was appointed public teacher of rhetoric, and at the age of seventeen he began his career as a writer, which unfortunately did not last long, for at the age of twenty-five he fell into a mental debility, which rendered him entirely unfit for further literary and intellectual occupation, and of which he never got rid, although he lived to an advanced age; so that he was a man in the time of his youth, and a child during his maturer years. After his death his heart is said to have been found covered with hair. (Philostr. *Vit. Soph.* ii. 7; Suid. Hesych. *s. v.* Ἑρμογένης; Eudoc. p. 165; Schol. *ad Hermog.* περὶ στάσεων, in Olearius's note on Philostr. *l. c.*) If we may judge from what Hermogenes did at so early an age, there can be little doubt that he would have far excelled all other Greek rhetoricians, if he had remained in the full possession of his mental powers. His works, five in number, which are still extant, form together a complete system of rhetoric, and were for a long time used in all the rhetorical schools as manuals. Many distinguished rhetoricians and grammarians wrote commentaries upon them, some of which are still extant; many also made abridgments of the works of Hermogenes, for the use of schools, and the abridgment of Aphthonius at length supplanted the original in most schools. The works of Hermogenes are:—

(1.) Τέχνη ῥητορικὴ περὶ τῶν στάσεων, was composed by the author at the age of eighteen, and on the principles laid down by Hermagoras. The work treats of the points and questions which an orator, in civil cases, has to take into his consideration; it examines every one separately, and thence deduces the rules which a speaker has to observe. (See the whole reduced to a tabular view in Westermann's *Gesch. der Griech. Beredtsamkeit*, p. 325.) The work is a very useful guide to those who prepare themselves for speaking in the courts of justice. We still possess the commentaries which were written upon it by Syrianus, Sosipater, and Marcellinus. It is printed in the *Rhetores* of Aldus, vol. i. pp. 1—179, and has been edited separately at Paris (1530 and 1538, 4to. ex off. Wechelii), by J. Caselius (Rostock, 1583, 8vo.), E. Sturm (Argentorat. 1570, with a Latin transl. and scholia), G. Laurentius (Col. Allobrog. 1614, 8vo.), and M. Corales (Venice, 1799, 4to.). The extant scholia are printed in Walz, *Rhetor. Graec.* vols. iv. vi. and vii.

(2.) Περὶ εὑρέσεως (*De Inventione*), in four books, contains instructions about the proper composition of an oration, discussing first the introduction, then the plan of the whole, viz. the exposition of the subject, the argumentation, the refutation of objections that may be raised, and lastly, on the oratorical ornament and delivery. Every point which Hermogenes discusses is illustrated, as in the preceding work, by examples taken from the Attic orators, which greatly enhance the clearness and utility of the treatise. It is printed in Aldus's *Rhetores*, in the editions of G. Laurentius, Wechel, and Sturm, mentioned above, but best in Walz's *Rhetor. Graec.* vol. iii. We still possess scholia on the work by an anonymous commentator, printed in Aldus's *Rhetores*, vol. ii. p. 352, &c.

(3.) Περὶ ἰδεῶν (*De Formis Oratoriis*), in two books, treats of the forms of the oratorical style, of which Hermogenes distinguishes seven, viz. σαφήνεια, μέγεθος, κάλλος, γοργότης, ἦθος, ἀλήθεια, δεινότης, and their subdivisions; he examines them from eight different points of view, and shows how by a skilful application of them the orator is most sure of gaining his end. In this discussion, too, every point is illustrated by examples, chiefly from the orators, accompanied by some very ingenious remarks. The work is printed in the editions of Aldus and Laurentius, and separately at Paris, 1531, 4to., and with a Lat. transl. and notes by Sturm, Argentorat, 1571, 8vo. The best edition is that in Walz, *Rhet. Graeci*, vol. iii., who has also published the Greek commentaries by Syrianus and Joh. Siceliota (vols. vi. and vii. Comp. Spengel, Συναγωγὴ τεχ. pp. 195, &c., 227, &c.)

(4.) Περὶ μεθόδου δεινότητος (*De apto et solerti genere dicendi Methodus*), forms a sort of appendix to the preceding work, and contains suggestions for the proper application of the rules there laid down, together with other useful remarks. It is printed in the editions of Aldus, Wechel, Laurentius, Sturm, and best in Walz's *Rhet. Graec.* vol. iii., who has also published the Greek commentaries by Gregorius Corinthius (vol. vii.). The work is said to have been left unfinished by the author, and to have been completed by two later rhetoricians, Minucianus and Apsines. (Matth. Camariota, *Compend. Rhet.* p. 12, ed. Hoeschel, Augsburg, 1594, 4to.)

(5.) Προγυμνάσματα, that is, practical instructions in oratory according to given models. A very convenient abridgment of this work was made by Aphthonius, in consequence of which the original fell into oblivion. But its great reputation in antiquity is attested by the fact, that the learned grammarian, Priscian, made a Latin translation of it, with some additions of his own, under the title of *Praeexercitamenta Rhetorica ex Hermogene*. (Putschius, *Gram. Lat.* p. 1329, &c.; Fr. Pithoeus, *Rhetor. Lat.* p. 322, &c.) This Latin version of Priscian was for a long time the only edition of the Progymnasmata, until the Greek original was found in a MS. at Turin, from which it was published by Heeren in the *Biblioth. für alte Lit. und Kunst*, parts viii. and ix. (Göttingen, 1791), and by Ward in the *Classical Journal*, parts v.—viii. A separate edition was published by G. Veesenmeyer, Nürnberg, 1812, 8vo. It is also contained in Krehl's edition of Priscian, vol. ii. p. 419, &c., but best in Walz's *Rhetor. Graec.* vol. i. p. 9, &c., who has collated six other MSS. besides the Turin one.

Some of the works of Hermogenes are lost, such as a commentary on Demosthenes (εἰς Δημοσθένην ὑπομνήματα, Syrian. *ad Hermog. Proleg. ad Ideas*, p. 195, ed. Spengel), of which a work on the Leptinea, to which Hermogenes himself alludes (*De Method.* 24), may have been only a part. Another work, which is likewise lost, was entitled σύγγραμμα περὶ προοιμίου. (Schol. in Hermog. ap. Walz, vol. iv. p. 31, ap. Aldum, ii. p. 176.) Suidas and Eudocia (p. 165) further mention a work of Hermogenes in two books, Περὶ κοίλης Συρίας, which is not noticed anywhere else, and of which no trace has come down to us.

All the extant works of Hermogenes bear strong marks of the youthful age of the author; for it is clear that his judgment and his opinions have not yet become settled; he has not the consciousness of a man of long experience, and his style is rather diffuse, but always clear and unaffected. He is moderate in his judgment and censure of other rhetoricians, has a correct appreciation of the merits of the earlier Greek orators, and every where shows

symptoms of a most careful study of the ancients. These excellencies, which at once place him on a level with the most distinguished teachers of rhetoric, are reasons enough to make us regret that his brilliant career was cut off so early and so fatally. (Comp. Westermann, *Gesch. der Griech. Beredtsamkeit*, § 95; Fabric. *Bibl. Graec.* vol. vi. p. 69, &c.)

7. The author of a history of Phrygia, in which he also made mention of the Jews. (Schol. *ad Apollon. Rhod.* ii. 722; Joseph. *c. Apion.* i. 23; comp. Plut. *de Fluv.* 17.)

8. Of Tarsus, an historian of the time of the emperor Domitian, who put him to death on account of certain expressions in his history, and those who had copied the work for sale were nailed on the cross. (Suet. *Domit.* 10.)

9. A painter, perhaps a native of Carthage, who lived at the time of Tertullian, about the end of the second and the beginning of the third century of our era, and is known to us only through Tertullian, who attacked him most severely, and wrote a work against him. (*Adversus Hermogenem.*) He seems to have been originally a pagan, but afterwards to have become a convert to Christianity. The cause of the hostility is not very clear; we learn only that Hermogenes married several times, for which Tertullian calls him a man given to voluptuousness and a heretic. It would also seem that Hermogenes, who was a man of high education and great knowledge, continued to study the pagan philosophers after his conversion to Christianity; and attempted to reconcile scriptural statements with the results of philosophical investigations, though, according to Tertullian's own statement, Hermogenes did not advance any new or heretical opinion on the person of Christ. His enemy also calls him a bad painter, and says, *illicite pingit*, but to what he alludes by this expression is uncertain: some think that Hermogenes painted subjects taken from the pagan mythology, which Tertullian would surely have expressed more explicitly. The philosophical views which Tertullian endeavours to refute seem to have been propounded by Hermogenes in a work (*adv. Hermog.* 2), for his enemy repeatedly refers to his argumentationes. (Comp. August. *de Haeres.* xli.; Tertull. *de Monogam.* 16; Theodoret. *Fab. Haeret.* i. 19.) Theodoretus and Eusebius (*Hist. Eccles.* iv. 24) state, that Theophilus of Alexandria and Origen also wrote against Hermogenes, but it is uncertain whether this is the same as the painter. [L. S.]

HERMO'GENES, M. TIGE'LLIUS, a notorious detractor of Horace, who at first seems to have been well disposed towards him, for in one passage (*Sat.* i. 3. 129) he calls him *optimus cantor et modulator* (comp. *Sat.* i. 9. 25), whereas shortly afterwards (*Sat.* i. 10. 80) he speaks of him as an opponent and an enemy. The scholiasts of Horace attempt to give the reasons why Hermogenes disliked Horace; but there is no necessity for trusting to their inventions, for Horace himself gives us sufficient materials to account for it. Hermogenes appears to have been opposed to Satires altogether (Hor. *Sat.* i. 4. 24, &c., ii. 1. 23); he was a man without talent, but yet had a foolish fancy for trying his hand at literature. (*Sat.* i. 10. 18.) He moved in the society of men without any pretensions, and is described as a singing-master in girls' schools. (*Sat.* i. 10. 80, 90, &c.) Horace therefore throughout treats him with contempt. It is a very ingenious and highly probable conjecture that, under the fictitious name of Pantolabus (*Sat.* i. 8, 11, ii. 1, 21), Horace alludes to Hermogenes, for the prosody of the two names is the same, so that one may be substituted for the other. (Comp. Weichert, *Poet. Lat. Reliquiae*, p. 297, &c.; Kirchner, *Quaestion. Horatianae*, p. 42, &c. [L. S.]

HERMO'GENES (Ἑρμογένης), of Pontus, was praefectus praetorio Orientis A. D. 359. He is probably the Hermogenes mentioned by Libanius as the best of all the magistrates of his time, though commonly supposed to be rough and severe. This character of Hermogenes agrees with that given by Ammianus, who says that when Constantius desired to establish an inquisitorial tribunal (A. D. 359), on occasion of some troubles in Egypt, Hermogenes was not appointed, "as being of too mild a temper." Hermogenes died soon after, and was succeeded in his praefecture by Helpidius. [HELPIDIUS.] This Hermogenes is to be distinguished from the officer of the same name sent to depose Paulus, bishop of Constantinople (A. D. 342), and murdered in the tumult excited by that proceeding; as well as from the ex-praefect of Egypt, to whom the emperor Julian addressed a letter; and from the proconsul of Achaia, to whom the sophist Himerius addressed one of his discourses. It is uncertain from which of these persons (if from any) a part of the horses, of Cappadocian breed, in the imperial stud were called "Equi Hermogeniani," by which name they are mentioned in edicts of Valentinian I. and of Arcadius. (Amm. Marc. xix. 12, xxi. 6; Liban. *de Vita sua*, *Opera*, vol. ii. p. 39, 40, ed. Morell; Phot. *Bibl.* cod. 165; Julian. *Epist.* 23, *Opera*, p. 389, ed. Spanhem. fol. Lips. 1696; Cod. Theod. 10. tit. 6. § 1; 15. tit. 10. § 1; Tillemont, *Hist. des Emp.* vol. iv.) [J. C. M.]

HERMO'GENES (Ἑρμογένης), the name of several ancient physicians, whom it is difficult to distinguish with certainty. 1. A physician in attendance on the emperor Hadrian at the time of his death, A. D. 138. (Dion Cass. lxix. 22.)

2. A physician mentioned in an epigram of Lucilius in the Greek Anthology (xi. 257, vol. ii. p. 59, ed. Tauchn), which has been imitated by Martial (vi. 53), and also in another epigram in the same collection attributed to Nicarchus (xi. 114, vol. ii. p. 29).

3. One of the followers and admirers of Erasistratus, mentioned by Galen (*De Simplic. Medicam. Temper. ac Facult.* i. 29, vol. xi. p. 432), who is supposed to be the same physician who is said in an ancient Greek inscription found at Smyrna to have been the son of Charidemus, and to have written a great number of medical and historical works. If his father was the physician who was one of the followers of Erasistratus [CHARIDEMUS], he lived probably in the third or second century B. C. He is perhaps the same person said in another inscription to have been a native of Tricca in Thessaly. (Mead, *Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 1724, 4to.; Fabric. *Bibl. Graec.* vol. xiii. p. 180, ed. vet.) [W. A. G.]

HERMOGENIA'NUS, the latest Roman jurist from whom there is an extract in the Digest, and the last mentioned in the Florentine Index. He lived in the time of Constantine the Great, when the family of the Hermogeniani was in high credit, from its connection with the powerful race of the Anicii (Reines, *Inscr.* p. 70). In Dig. 48. tit. 15. s. *ult.*, he says that the pecuniary punish-

ment of the Lex Fabia de Plagiariis had fallen into disuse. Now that penalty was still in existence in the reign of Diocletian and Maximilian (Cod. 9. tit. 20. s. 6), who first made kidnapping a capital offence (Cod. 9. tit. 20. s. 7). He was acquainted (Dig. 4. tit. 4. s. 7) with the constitution of Constantine, bearing date A. D. 331, by which the right of appeal from the sentences of the praefecti praetorio was abolished (Cod. Theod. 11. tit. 30. s. 16; Cod. Just. 7. tit. 62. s. 19). Jacques Godefroi, in the commencement of his Prolegomena to the Theodosian Code (vol. i. p. 193), cites several passages which make it likely that Hermogenianus survived Constantine, and wrote under the reign of his sons. Thus, in Dig. 28. tit. 1. s. 41, Dig. 39. tit. 4. s. 10, Dig. 49. tit. 14. s. 46. § 7, he speaks of *principes* and *imperatores* in the plural number. The fact of his being contemporary with Constantine may have led to the notion that he was a Christian. Bertrandus (*de Jurisp.* i. 38) endeavours to prove that he was so, from the mention which he makes in Dig. 24. tit. 1. s. 60, of divorce, "Propter sacerdotium, vel etiam sterilitatem;" but, on the one hand, a divorce for barrenness was not in conformity with the then prevalent doctrine of the Christian church, and, on the other hand, it was not unusual for Gentiles, on entering the priesthood, to dismiss their wives. (Tertullian, *ad Uxorem*, lib. i.)

Before his time, the living spirit of jurisprudence had departed. He is a mere compiler, and his language, like that of Charisius, is infected with barbarisms. He wrote *Juris Epitomae* in six books, following the arrangement of the edict (Dig. 1. tit. 5. s. 2). He appears in particular to have copied from Paulus, by whose side he is repeatedly quoted in the Digest. From his *Epitomae* there are 106 extracts in the Digest, occupying about ten pages in the *Palingenesia* of Hommel. From the inscription of Dig. 36. tit. 1. s. 14, it has been supposed that he wrote *Libri Fideicommissorum*, but there is no mention of such a work in the Florentine Index; and, as the preceding and following extracts are taken from Ulpian's *Libri IV. Fideicommissorum*, it is not unlikely that his name has been inserted by mistake, instead of Ulpian's.

It is probable that he was the compiler of the Codex Hermogenianus (*Dict. of Ant. s. v. Codex Gregorianus* and *Hermogenianus*), but so many persons of the same name lived nearly at the same time, that this cannot be affirmed with certainty. (Ritter, *ad Heinec. Hist. Jur. Rom.* § 369).

(Strauchius, *Vitae Vet. ICt.* p. 22; Jos. Finestres, *Comment. in Hermogeniani ICti Juris Epit. Libros VI.* 4to. Cervariae Lacetanorum, 1757; Ménage, *Amoen. Jur.* c. 11: Guil. Grotius, *de Vit. ICtorum*, ii. 12. § 8; Bynkers, *Obs.* vi. 21; Zimmern, *R. R. G.* vol. i. § 104.) [J. T. G.]

HERMOLA'US (Ἑρμόλαος), son of Sopolis, was one of the Macedonian youths who, according to a custom instituted by Philip, attended Alexander the Great as pages. It was during the residence of the king at Bactra in the spring of B. C. 327, that a circumstance occurred which led him, in conjunction with some of his fellow pages, to form a conspiracy against the life of Alexander. Among the duties of the pages, who were in almost constant attendance on the king's person, was that of accompanying him when hunting, and it was on one of these occasions that he gave offence to the king, by slaying a wild boar, without waiting to allow Alexander the first blow. Highly incensed at this breach of discipline, the king ordered him to be chastised with stripes, and further punished by being deprived of his horse. Hermolaus, a lad of high spirit, already verging on manhood, could not brook this indignity: his resentment was inflamed by the exhortations of the philosopher Callisthenes, to whom he had previously attached himself as a pupil, and by the sympathy of his most intimate friend among his brother pages, Sostratus. The two youths in concert at length formed the scheme of assassinating the king while he slept, the duty of guarding his bed chamber devolving upon the different pages in rotation. They communicated their plan to four of their companions, and the secret was inviolably kept, though thirty-two days are said to have elapsed before they had an opportunity of executing their project. But all things having been at length arranged for a certain night, during which Antipater, one of their number, was to keep watch, the scheme was accidentally foiled, by Alexander remaining all night at a drinking party, and the next day the plot was divulged by another of the pages, to whom it was communicated, in hopes of inducing him to take part in it. Hermolaus and his accomplices were immediately arrested, and subsequently brought before the assembled Macedonians, by whom they were stoned to death. It appears, however, that they had been previously submitted to examination by torture, when, according to one account, they implicated Callisthenes also in their conspiracy; according to another, and on the whole a more probable one, they maintained that the plot had been wholly of their own devising. [CALLISTHENES.] Some authors also represented Hermolaus as uttering before the assembled Macedonians a long harangue against the tyranny and injustice of Alexander. (Arr. *Anab.* iv. 13, 14; Curt. viii. 6—8; Plut. *Alex.* 55.) [E. H. B.]

HERMOLA'US (Ἑρμόλαος), a Greek grammarian of Constantinople, of whom nothing more is known with certainty than that he wrote an epitome of the Ἐθνικά of Stephanus of Byzantium, which he dedicated to the emperor Justinian. (Suidas, *s. v.* Ἑρμόλαος.) But whether he lived in the reign of the first or in that of the second emperor of that name cannot be clearly ascertained. There seems no reason for doubting that the epitome of Hermolaus is the same which is still extant, and which bears the title "Ἐκ τῶν ἐθνικῶν Στεφάνου κατὰ ἐπιτομήν," but without the name of the author. In its present form even this epitome seems to have suffered considerable abridgment and mutilation. Some passages in the work have been supposed to furnish a few particulars respecting the life of Hermolaus; but as the more probable opinion seems to be that they are mere verbal extracts from the work of Stephanus, an account of them is given under STEPHANUS. (Fabric. *Bibl. Graec.* vol. iv. p. 622, &c.; Westermann, *Praefat. ad Steph. Byzant.* pp. v. xxiv. &c.) [C. P. M.]

HERMOLA'US, statuary. [POLYDECTUS.]

HERMO'LYCUS (Ἑρμόλυκος), an Athenian, son of Euthynus, was distinguished as a pancratiast, and gained the ἀριστεῖα at the battle of Mycale, in B. C. 479. He was slain in the war between the Athenians and Carystians, which took place about B. C. 468. Pausanias mentions a statue of him in the Acropolis at Athens. (Herod. ix. 105; Thuc. i. 98; Paus. i. 23.) [E. E.]

HERMON (Ἕρμων) is described by Thucydides as commander of the detachment of περίπολοι, or frontier guards, stationed at Munychia, and as taking in this capacity a prominent part in the sedition against the Four Hundred which Theramenes and Aristocrates excited in Peiraeeus, B. C. 411. Thucydides had just mentioned the assassination of Phrynichus by one of the περίπολοι, and from a confusion perhaps of the two passages comes the statement of Plutarch (*Alcib.* c. 25), that the assassin was Hermon, and that he received a crown in honour of it. Such a supposition is wholly inconsistent alike with the historian's narrative and the facts mentioned by the orators. (Lys. *c. Agorat.* p. 492; Lycurgus, *ad Leocr.* p. 217.) It is hardly even a plausible hypothesis to identify him with the commander of the περίπολοι, at whose house, it appeared by the confession of an accomplice, secret meetings had been held. (Thuc. viii. 92.) But he is probably the same who is mentioned in the inscription (Böckh, *Inscr. Graec.* i. p. 221), which records the monies paid by the keepers of the treasury of Athena in the Acropolis during the year beginning at Midsummer B. C. 410. One of the earliest items is "to Hermon for his command at Pylos." The place was taken no long time after, probably in the next winter but one. [A. H. C.]

HERMON (Ἕρμων), or, as some write it, HERMONAX, a Greek grammarian, who made the dialect spoken in the island of Crete his particular study, and wrote a dictionary (Κρητικαὶ γλῶσσαι), in which he explained the words peculiar to that dialect, as well as those which were used by the Cretans in a peculiar sense. The work is often referred to by Athenaeus, who sometimes calls the author Hermon (iii. p. 81, vi. p. 267), and sometimes Hermonax (ii. p. 53, iii. p. 76, xi. p. 502), but which of the two forms of the name is the correct one is uncertain. (Comp. Fischer, *Animadv. in Welleri Grammat. Graec.* i. p. 49.) Lucian (*Conviv. s. Lapith.* 6) mentions an Epicurean philosopher of the name of Hermon, who is otherwise unknown. [L. S.]

HERMON (Ἕρμων.) Artists. 1. A statuary of Troezen, who made a statue of Apollo and wooden images of the Dioscuri in the temple of Apollo at Troezen. He seems to belong to a very ancient period. (Paus. ii. 31. § 9.)

2. An architect. [PYRRHUS.]

3. An artist, who is said to have invented a sort of masks, which were called after him Ἑρμώνεια. (*Etym. Mag. s. v.*) Probably the name is merely mythical. [P. S.]

HERMO'NYMUS, GEO'RGIUS (Γεώργιος Ἑρμώνυμος), a Byzantine scholar who contributed much to the revival of Greek learning in Italy, where he fled after the conquest of Constantinople, but whose literary activity became only conspicuous in the time after that event. (Fabric. *Bibl. Graec.* vol. xi. p. 635.) [W. P.]

HERMO'PHILUS, a blind philosopher, who, according to Claudianus Mamertus (*de Statu Anim.* iii. 9), instructed Theopompus in geometry. [C. P. M.]

HERMOTI'MUS (Ἑρμότιμος), of Pedasa in Caria, fell, when a boy, into the hands of Panionius, a Chian, who made him a eunuch, and sold him to the Persians at Sardis. He was sent thence to Susa as a present to the king, and rose high in favour with Xerxes, whose sons he was commissioned to conduct back to Asia after the battle of Salamis. Some time before this, when Xerxes was at Sardis, and preparing to invade Greece, Hermotimus went to Atarneus in Mysia, where Panionius was; and having decoyed both him and his sons into his power, took cruel vengeance on them for the injury he had received. (Herod. viii. 104—106.) [E. E.]

HERMOTI'MUS (Ἑρμότιμος). 1. A Stoic philosopher, son of Menecrates, who is introduced by Lucian as one of the speakers in the dialogue entitled Ἑρμότιμος, ἢ περὶ αἱρέσεων. Some suppose that he is merely a fictitious personage.

2. A native of Colophon, a learned geometer mentioned by Proclus. (*Comment. ad Euclid*, lib. i. p. 19. ed. Basil.) He was one of the immediate predecessors of Euclid, and the discoverer of several geometrical propositions. [C. P. M.]

HERMOTI'MUS (Ἑρμότιμος), of Clazomenae, called by Lucian a Pythagorean, had the reputation, according to Aristotle, of being the first to suggest the idea which Anaxagoras is commonly said to have originated: that mind (νοῦς) was the cause of all things. Accordingly, Sextus Empiricus places him with Hesiod, Parmenides, and Empedocles, as belonging to that class of philosophers who held a dualistic theory of a material and an active principle being together the origin of the universe.

Other notices that remain of him represent him, like Epimenides and Aristaeus, as a mysterious person, gifted with a supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in incredibly short spaces of time. At length his enemies burned his body, in the absence of the soul, which put an end to his wanderings. The story is told in Pliny and Lucian. (Plin. *H. N.* vii. 42; Lucian, *Encom. Musc.* 7; Arist. *Metaph.* i. 3; Sext. Empir. *adv. Math.* ix., *ad Phys.* i. 7; Diog. Laërt. viii. 5; Denzinger, *De Hermotim. Clazomen. Commentatio*, Leodii, 1825.) [C. E. P.]

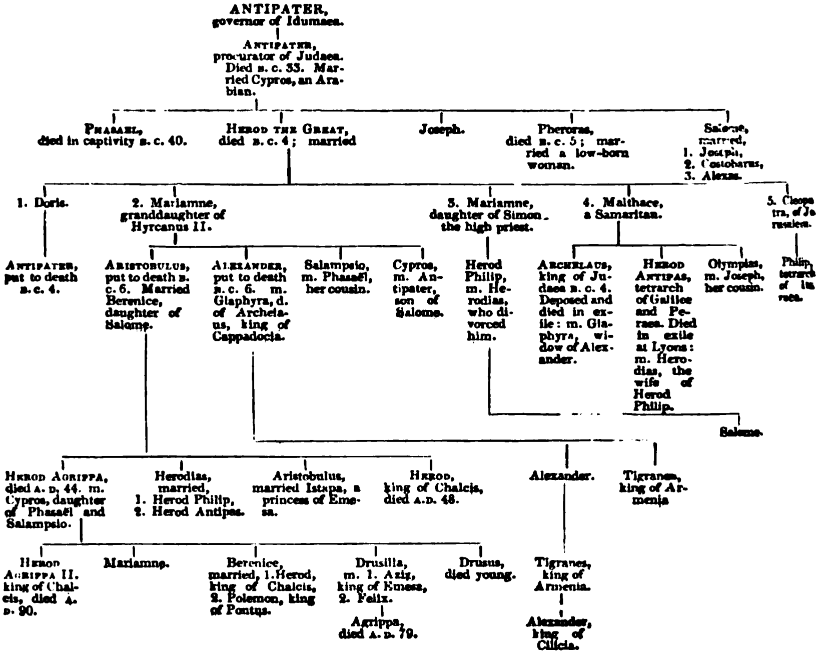
HERO (Ἡρώ), the name of three mythical personages, one a daughter of Danaus (Hygin. *Fab.* 170), the second a daughter of Priam (Hygin. *Fab.* 90), and respecting the third, see LEANDER. [L. S.]

HERO. [HERON.]

HERO'DES (Ἡρώδης), an ancient Greek Iambic poet, a contemporary and rival, as it seems, of Hipponax, though there is some doubt about the true reading of the line in which Hipponax mentions him. The ancient writers quote several choliambic lines of Herodes, who also wrote mimes in Iambic verse. (Welcker, *Hipponact. Fragm.* pp. 87—89; Knocke, *Auct. qui Choliambis usi sunt Graec. Reliq.* Fasc. i. 1842, 8vo.; Meineke and Lachmann, *Choliambica Poesis Graecorum*, pp. 148—152, Berol. 1845, 8vo.) [P. S.]

HERO'DES I. (Ἡρώδης), surnamed the GREAT, king of the Jews. He was the second son of Antipater, and consequently of Idumaean origin. [See Vol. I. p. 202.] When, in B. C. 47, his father was appointed by Julius Caesar procurator of Judaea, the young Herod, though only fifteen years of age, obtained the important post of governor of Galilee. In this situation he quickly gave proof of his energetic and vigorous character, by repressing the bands of robbers which at that time infested the province, the leaders of whom he put to death. But the distinction he thus obtained excited the envy of the opposite party, and he was brought to trial before the sanhedrim, for having put to deat

GENEALOGICAL TABLE OF THE FAMILY OF HEROD.



Jewish citizens without trial. He presented himself before his judges in the most arrogant manner, clad in a purple robe, and attended by a guard of armed men; but becoming apprehensive of an unfavourable decision, he departed secretly from Jerusalem, and took refuge with Sex. Caesar, the Roman governor of Syria, by whom he was received with the utmost favour, and shortly after appointed to the government of Coele-Syria. Of this he immediately availed himself to levy an army and march against Jerusalem, with the view of expelling Hyrcanus and the party opposed to him, but the entreaties of his father Antipater and his brother Phasaël induced him to withdraw without effecting his purpose.

These events took place in B. C. 46. Not long after, Sex. Caesar being put to death by Caecilius Bassus, Antistius, the Roman general in command in Cilicia, collected a large force, with which he marched against Bassus, and blockaded him in Apameia. Herod and his brother united their forces with those of Antistius, but notwithstanding the subsequent arrival and co-operation of Statius Murcus, the war was protracted until after the death of Caesar, when Cassius Longinus arrived in Syria (B. C. 43), and terminated the war by conciliation. Herod quickly rose to a high place in the favour of Cassius, which he gained particularly by the readiness with which he raised the heavy tribute imposed on his province: he was confirmed in the government of Coele-Syria, and placed at the head of a large force both by sea and land. Meanwhile, his father Antipater was poisoned by Malichus, whose life he had twice saved. Herod at first pretended to believe the excuses of Malichus, and to be reconciled to him, but soon took an opportunity to cause him to be assassinated near Tyre. As soon as Cassius had quitted Syria, the friends and partisans of Malichus sought to avenge his death by the expulsion of Herod and Phasaël from Jerusalem, but the latter were triumphant; they succeeded in expelling the insurgents, with their leader, Felix, and even in defeating Antigonus, the son of Aristobulus, who had invaded Judaea with a large army. The pretensions of Antigonus to the throne of Judaea were supported by Marion, king of Tyre, and by Ptolemy Menneus, prince of Chalcis; but Herod soon obtained a far more powerful auxiliary in the person of Antony, who arrived in Syria in B. C. 41, and whose favour he hastened to secure, by the most valuable presents. The aged Hyrcanus also, who had betrothed his grand-daughter Mariamne to the young Herod, threw all his influence into the scale in favour of him and his brother Phasaël; and it was at his request that Antony appointed the two brothers tetrarchs of Judaea. Their power now seemed established, but the next year (B. C. 40) brought with it a complete revolution in the state of affairs. The exactions of the Roman governors in Syria had excited general discontent, of which the Parthians took advantage, to invade the country with a large army under Pacorus, the king's son, and the Roman general, Labienus. They quickly made themselves masters not only of all Syria, but great part of Asia Minor, when Antigonus invoked their assistance to establish him on the throne of Judaea. Pacorus sent a powerful army under Barzapharnes, against Jerusalem, and Herod and Phasaël, unable to meet the enemy in

the field, or even to prevent their entrance into Jerusalem, took refuge in the strong fortress of Baris. Phasaël soon after suffered himself to be deluded by a pretended negotiation, and was made prisoner by the Parthians, but Herod effected his escape in safety, with his family and treasures, to the strong fortress of Masada, on the shores of the Dead Sea. Here he left a strong garrison, while he himself hastened to Petra to obtain the assistance of the Arabian king Malchus, on whose support he reckoned with confidence. But Malchus proved false in the hour of need, and refused to receive him; on which Herod, dismissing the greater part of his followers, hastened with a small band to Pelusium, and from thence to Alexandria, where he embarked at once for Rome. On his arrival in that capital, he was received with the utmost distinction both by Antony and Octavian, between whom a reconciliation had just been effected. Antony was at the time preparing to take the field against the Parthians, and foresaw in Herod an useful ally; hence he obtained a decree of the senate in his favour, which went beyond his own most sanguine hopes, as it constituted him at once king of Judaea, passing over the remaining heirs of the Asmonean line. (Joseph. *Ant.* xiv. 9, 11—14, *B. Jud.* i. 10—14; Dion Cass. xlviii. 26; Appian, *B. C.* v. 75.)

It was before the close of the year 40 that Herod obtained this unexpected elevation. So quickly had the whole matter been transacted, that he was able to leave Rome again only seven days after he arrived there, and sailing directly to Syria, landed at Ptolemaïs within three months from the time he had first fled from Jerusalem. He quickly assembled an army, with which he conquered the greater part of Galilee, raised the siege of Masada, took the strong fortress of Ressa, and then, in conjunction with the Roman general Silo, laid siege to Jerusalem. But, rapid as his progress was at first, it was long before he could complete the establishment of his power; and the war was protracted for several years, a circumstance owing in part to the jealousy or corruption of the Roman generals appointed to co-operate with him. The Jews within the city appear to have been strongly attached to Antigonus, as the representative of the popular line of the Asmonean princes, and they held out firmly. Even when, in B.C. 37, Herod at length obtained vigorous assistance from Antony's lieutenant, Sosius, at the head of a regular army of Roman troops, it was only by hard fighting and with heavy loss that they were able to carry in succession the several lines of wall that surrounded the city, and it was with still more difficulty that Herod was able to purchase from the Roman soldiery the freedom from pillage of a part at least of his capital. (Joseph. *Ant.* xiv. 15, 16, *B. J.* i. 15—18; Dion Cass. xlix. 22.) This long and sanguinary struggle had naturally irritated the minds of the people against him; and his first measures, when he found himself in secure possession of the sovereignty, were certainly not well calculated to conciliate them. All the members of the sanhedrim, except two, were put to death, and executions were continually taking place of all those persons who had taken an active part against him. These severities were prompted not only by vengeance but cupidity, for the purpose of confiscating their wealth, as Herod sought to amass treasures by every means in his power, for the purpose of securing the favour of Antony by the most lavish presents. He was indeed not without cause for apprehension. Immediately on his becoming master of Jerusalem, he had bestowed the high-priesthood (vacant by the death of Antigonus, whom Antony, at the instigation of Herod, had executed like a common malefactor) upon an obscure priest from Babylon, named Ananel, and by this measure had given bitter offence to Alexandra, the mother of his wife Mariamne, who regarded that dignity as belonging of right to her son Aristobulus, a youth of sixteen, and the last male descendant of the Asmonean race. Alexandra sought support for her cause by entering into secret correspondence with Cleopatra, whose influence with Antony rendered her at this time all-powerful in the East; and this potent influence, united with the constant entreaties of his beloved wife Mariamne, compelled Herod to depose Ananel, and bestow the high-priesthood upon Aristobulus. But the continued intrigues of Alexandra, and the growing popularity of the young man himself, so alarmed the jealousy of Herod, that he contrived to effect his secret assassination, in a manner that enabled him to disclaim all participation in the scheme. (Joseph. *Ant.* xv. 1—3.) But the mind of Cleopatra was alienated from him, not only by the representations of Alexandra, but by her own desire to annex the dominions of Herod to her own, and it was with difficulty that the king could make head against her influence. Antony, however, resisted all her entreaties; and though he summoned Herod to meet him at Laodiceia, and give an account of his conduct towards Aristobulus, he dismissed him with the highest honours. Cleopatra herself, on her return from the Euphrates, whither she had attended Antony, passed through Judaea, and visited Herod, who received her with the utmost distinction, and even accompanied her as far as the confines of Egypt, but successfully avoided all her snares. (*Id.* xv. 4.)

Hostilities soon after broke out between Antony and Octavian. Herod had assembled a large force, with which he was preparing to join Antony, when he received orders from that general to turn his arms against Malchus, king of Arabia, who had refused payment of the appointed tribute to Cleopatra: and these hostilities (which appear to have occupied the greater part of two years) fortunately prevented him from taking any personal part in the civil war. Still, when the battle of Actium had decided the fortunes of the Eastern world, Herod could not but feel his position to be one of much danger, from his well-known attachment to the cause of Antony. Under these circumstances, he adopted the daring resolution of proceeding at once in person to meet Caesar at Rhodes, and not only avowing, but dwelling upon, the warmth of his attachment to Antony, and the great services he had rendered him, so long as it was possible to do so: concluding that Caesar might thence learn the value and steadiness of the friendship which he now offered him. By this magnanimous conduct, he completely secured the favour of Octavian, who not only confirmed him in the possession of Judaea, but on his return from Egypt in the following year (B.C. 30), extended his dominions by the restitution of some districts which had been assigned by Antony to Cleopatra, and by the addition of Gadara and Samaria, as well as Gaza, Joppa, and other cities on the sea-coast. (Joseph. *Ant.* xv. 5, 6, 7.

§ 3, *B. J.* i. 19, 20; comp. Plut. *Ant.* 72; Tac. *Hist.* v. 9; Strab. xvi. p. 765.) Just before he had proceeded to Rhodes, Herod had thought fit to remove the only person whom he could any longer regard as in any degree a competitor for his throne, by putting to death the aged and feeble Hyrcanus, on a charge, real or pretended, of treasonable correspondence with Malchus, king of Arabia. Thus secured in the possession of an ample sovereignty, and supported by the favour of one who was now undisputed master of the world, Herod was apparently at the highest summit of prosperity. But his happiness was now clouded by a dark domestic calamity, which threw a shade over the whole of his remaining life. He was passionately attached to his beautiful wife, Mariamne; but with a strange and barbarous jealousy, he had left orders, when he repaired to meet Antony at Laodiceia, in B. C. 34, that in case of his falling a victim to the machinations of his enemies, Mariamne should be immediately put to death, to prevent her falling into the hands of Antony. The same savage command was repeated when he went to Rhodes to meet Octavian: on both occasions the fact became known to Mariamne, and naturally alienated her mind from her cruel husband. Her resentment was inflamed by her mother, Alexandra, while Cypros and Salome, the mother and sister of Herod, did their utmost to excite his suspicions against Mariamne. The king was at length induced to bring her to trial on a charge of adultery; and the judges having condemned her, he reluctantly consented to her execution. But his passion appears to have been unabated; and so violent were his grief and remorse, that he was for a long time on the verge of insanity, and was attacked by so violent a fever, that his life was despaired of. He recovered at length, but his temper was henceforth so gloomy and ferocious, that the slightest suspicion would lead him to order the execution even of his best friends. Immediately after his recovery he put to death Alexandra, whose restless ambition had been intriguing to obtain possession of Jerusalem, in case of his death: and not long afterwards, at the instigation of his sister, Salome, he ordered the execution of her husband, Costobarus, together with several of his own most intimate friends and counsellors. (Joseph. *Ant.* xv. 3. § 5—9, 7, *B. J.* i. 22.)

But Herod's domestic calamities did not in any degree affect the splendour either external or internal of his administration. He continued to cultivate with assiduity the all-important friendship of Augustus, as well as that of his prime minister and counsellor Agrippa, and enjoyed throughout the remainder of his life the highest favour both of the one and the other. Nor were his services ever wanting when called for. In B. C. 25 he sent a chosen force to the assistance of Aelius Gallus, in his expedition into Arabia; and in B. C. 17, after having received Agrippa with the utmost honour at Jerusalem, he set out himself early in the following spring with a powerful fleet to join him in his expedition to the Bosporus and the interior of the Euxine Sea. For this ready zeal, he was rewarded by obtaining, without difficulty, almost all that he could ask at the hands of Augustus; and when the latter, in B. C. 20, visited Judaea in person, he not only refused to listen to the complaints of his subjects and neighbours against Herod, but increased his dominions by the addition of the district of Paneas, as he previously had by those of Ituraea and Trachonitis. (Joseph. *Ant.* xv. 10. § 1—3, *B. J.* i. 21. § 4; Dion Cass. liv. 9.) Herod displayed his gratitude for this new favour by erecting at Paneas itself a magnificent temple of white marble, which he dedicated to Augustus. It was indeed by costly and splendid public works that he loved above all to display his power and magnificence: nor did he fail to avail himself of these opportunities of flattering the pride of the Roman emperor by the most lasting as well as conspicuous compliments. Thus he rebuilt the city of Samaria, which had been destroyed by Joannes Hyrcanus, and bestowed on it the name of Sebaste; while he converted a small town on the sea-coast, called the Tower of Straton, into a magnificent city, with an artificial port, on a scale of the utmost grandeur, to which he gave the name of Caesareia. And not only did he adorn these new cities with temples, theatres, gymnasia, and other buildings in the Greek style, but he even ventured to erect a theatre at Jerusalem itself, and an amphitheatre without the walls, in which he exhibited combats of wild beasts and gladiators, according to the Roman fashion. But these innovations naturally gave the deepest offence to the Jewish people: a conspiracy was formed against the king by ten persons, who attempted to assassinate him in the theatre: and though, after the discovery of this plot, we hear no more of any distinct attempts upon the life of Herod, he was obliged to guard himself against the increasing spirit of disaffection, not only by the employment of numerous spies and secret agents, and by prohibiting all unusual assemblages, but by the construction of several fortresses or citadels around the city of Jerusalem itself, by which means he sought to hem in the populace on all sides, and prevent any possibility of an outbreak. The most remarkable of these forts was that called Antonia, in the immediate neighbourhood of the temple: another of them, called the Hyrcania, was converted into a prison, into which all persons who incurred his suspicions were hurried at once, without form of trial, and from whence they never again appeared. At the same time we find him repeatedly endeavouring to conciliate his subjects by acts of munificence and liberality, in all of which we discern the same spirit of ostentatious grandeur which appears to have been so deeply implanted in his character. Thus, on occasion of a great famine, which afflicted Judaea, as well as all the neighbouring countries, he at once opened the hoards of his treasury, brought up vast quantities of corn from Egypt, and not only fed the whole mass of the population at his own cost, but supplied many of the neighbouring provinces with seed corn for the next harvest. (Joseph. *Ant.* xv. 9.) More than once also we find him remitting a great part of the heavy taxation, which was usually paid by his subjects. Yet these occasional acts of indulgence could but imperfectly compensate for the general arbitrary and oppressive character of his government: and the magnificence displayed in his public works, far from conciliating the minds of his subjects, served only to increase their mistrust and disaffection, as a proof of his leaning towards an idolatrous religion. In order, if possible, to dispel this feeling, he at length determined on the great work of rebuilding the temple of Jerusalem itself, which, on account of its being frequently used as a fortress, had suffered much during the late wars

The porticoes and the inner temple itself were completed in nine years and a half; but it appears that the whole structure was not finished until long after the death of Herod. (Joseph. *Ant.* xv. 11, xx. 9. § 7, *B. J.* i. 21. § 1.) Nor was it only in his own dominions that Herod loved to give proofs of his wealth and munificence: he also adorned the cities of Tripolis, Damascus, Berytus, and many others not subject to his rule, with theatres, porticoes, and other splendid edifices. On his voyage to join Agrippa in Greece, he gave large sums of money to the cities of Mytilene and Chios for the repair of their public buildings; and in B. C. 18, having touched in Greece, on his way to Rome, he not only presided in person at the Olympic games, but gave such large sums towards the revival of that solemnity, that he was honoured with the title of its perpetual president. (Joseph. *Ant.* xvi. 2. § 2, *B. J.* i. 21. §§ 11, 12.)

Herod had the singular good fortune to rule over his dominions during a period of near thirty years, from his confirmation on the throne by Augustus till his death, undisturbed by a single war, foreign or domestic; for the occasional hostilities with the robbers of Trachonitis, or the Arab chiefs that supported them, scarcely deserve the name. Once only, during his temporary absence from Syria, did these plundering tribes ravage Judaea to a considerable extent, but they were repressed immediately on his return. But the more prosperous appears the condition of Herod as a sovereign, whether we regard his internal policy or his external relations, the darker shows the reverse of the picture when we look to the long series of domestic tragedies that mark the latter years of his reign. Into the details of this complicated tissue of crimes and intrigues it is impossible for us here to enter: they are given by Josephus (our sole authority) with a circumstantial minuteness, that naturally leads us to inquire whence his knowledge was derived,—a question which we have unfortunately no means of answering. A lively abridgment of his picturesque narrative will be found in Milman's *History of the Jews*, vol. ii. book xi. A very brief outline is all that can be here given.

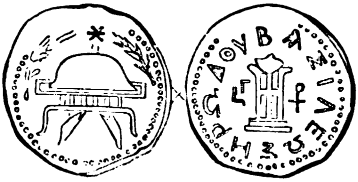
In B. C. 18, Herod paid a visit to Rome in person, where he was received with the utmost distinction by Augustus. When he returned to Judaea, he took with him Alexander and Aristobulus, his two sons by the unfortunate Mariamne, whom he had previously sent to Rome to be brought up at the court of Augustus. Having thus received an excellent education, and being just in the prime of their youth, the two young men quickly attained the greatest popularity, and enjoyed the especial favour of Herod himself. Among other marks of this, he married Alexander to the daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, the daughter of his sister Salome. But the favour of the young princes excited the envy of Pheroras and Salome, the brother and sister of Herod, who contrived to poison the mind of the king against his two sons. In an evil hour Herod was induced to recal to his court Antipater, his son by a former wife, Doris; and this envious and designing man immediately set to work, not only to supplant, but destroy, his two brothers. So far did the combined artifices of Antipater, Salome, and Pheroras succeed in working upon the mind of Herod, that in B. C. 11, he took the two princes with him to Aquileia, where Augustus then was, and accused them before the emperor of designs upon the life of their father. But the charge was manifestly groundless, and Augustus succeeded in bringing about a reconciliation for a time. This, however, did not last long: the enemies of the young princes again obtained the ascendancy, and three years afterwards Herod was led to believe that Alexander had formed a conspiracy to poison him. On this charge he put to death and tortured many of the friends and associates of the young prince. Alexander, in return, accused Pheroras and Salome of designs upon the life of Herod; and the whole court was in confusion, when the intervention of Archelaus, king of Cappadocia, once more effected a reconciliation. A third attempt of Antipater was more successful: by the instrumentality of Eurycles, a Lacedaemonian, at that time resident at the court of Herod, he brought a fresh accusation against Alexander and his brother; to which the king lent a willing ear, and having first obtained the consent of Augustus, Herod brought his two sons to a mock trial at Berytus, where they were condemned without being even heard in their defence, and soon after put to death at Sebaste, B. C. 6. But the execution of these unhappy youths was far from removing all the elements of discord within the house of Herod. Repeated dissensions had arisen between him and his brother Pheroras, whom he at length ordered to withdraw into his own tetrarchy of Peraea. Here he soon after died: his widow was accused of having poisoned him, and the investigations consequent upon this charge led to the discovery of a more important conspiracy, which had been formed by Antipater and Pheroras in concert, against the life of Herod himself. Antipater was at the time absent at Rome: he was allowed to return to Judaea without suspicion, when he was immediately seized, brought to trial before Quintilius Varus, the Roman governor of Syria, and condemned to death. His execution was, however, respited until the consent of Augustus could be obtained. (Joseph. *Ant.* xv. 10. § 1, xvi. 1, 3, 4, 7, 8, 10, 11, xvii. 1—5, *B. J.* i. 23—32; Strab. xvi. p. 765.)

Meanwhile, it was clear that the days of Herod himself were numbered. He was attacked by a painful disease, which slowly consumed his stomach and intestines, and the paroxysms of pain that he suffered from this disorder served to exasperate the natural ferocity of his temper. During his last illness a sedition broke out among the Jews, with the view of tearing down the golden eagle which he had set up over the gate of the temple, and which the bigoted people regarded as an idolatrous emblem; but the tumult was quickly suppressed, and the leaders punished with unsparing cruelty. On his deathbed, too, he must have ordered that massacre of the children at Bethlehem which is recorded by the Evangelist. (Matth. ii. 16.) Such an act of cruelty, confined as it was to the neighbourhood of a single village, may well have passed unnoticed among the more wholesale atrocities of his reign, and hence no argument can fairly be drawn from the silence of Josephus against the credibility of the fact itself. (See Winer's *Biblisches Real Wörterbuch*, vol. i. p. 568.) Almost the last act of his life was to order the execution of his son Antipater, permission having at length arrived from Rome for him to act in this matter as he thought fit. Five days afterwards he himself died, in the thirty-seventh year of his reign (dating

from his first appointment to the throne by Antony and Octavian) and the seventieth of his age, B. C. 4.* He was honoured with a splendid funeral by his son Archelaus, whom he had appointed his successor in the kingdom, and was buried at Herodium, a fortified palace which he had himself erected, not far from Jericho. (Joseph. *Ant.* xvii. 8, *B. J.* i. 33. §§ 8, 9.) Of his character it seems unnecessary to speak, after the narrative above given. There is abundant proof that he possessed great talents, and even great qualities, but these were little able to compensate for the oppression and tyranny which marked his government towards his subjects, not to speak of his frightful barbarities towards his own family.

Josephus is almost our sole authority for the events of his reign; though the general outline of the facts which he relates is supported by incidental notices in the Greek and Roman writers, especially by Strabo (xvi. p. 765). Nevertheless, we cannot but deeply regret the loss of the contemporary history of Nicolas of Damascus, the friend and apologist of Herod, notwithstanding the partiality with which he is taxed by the Jewish historian.

Herod was married to not less than ten wives: viz. 1. Doris, the mother of Antipater, already mentioned; 2. Mariamne, the mother of Aristobulus and Alexander, as well as of two daughters; 3, and 4, two of his own nieces, whose names are not mentioned, and by whom he had no children; 5. another Mariamne, a daughter of Simon, whom he appointed high-priest; she was the mother of Herod Philip; 6. a Samaritan, named Malthace, by whom he left three children, viz. Archelaus, Herod Antipas, and a daughter named Olympias; 7. Cleopatra of Jerusalem, who was the mother of a son called Herod, otherwise unknown, and Philip, the tetrarch of Ituraea; 8. Pallas, by whom he had a son named Phasaël; 9. Phaedra, mother of Roxana; and, lastly, Elpis, mother of Salome. In the preceding genealogical table those only of his wives are inserted whose offspring are of any importance in history. [E. H. B.]



COIN OF HEROD THE GREAT.

HERO'DES AGRIPPA. [AGRIPPA.]

HERO'DES A'NTIPAS ('Ηρώδης 'Αντίπας), son of Herod the Great, by Malthace, a Samaritan. (Joseph. *Ant.* xvii. 1. § 3, *B. J.* i. 28. § 4.) According to the final arrangements of his father's will, Antipas obtained the tetrarchy of Galilee and Peraea, with a revenue of 200 talents, while the kingdom of Judaea devolved on his elder brother Archelaus. On the death of Herod both Antipas and Archelaus hastened to Rome, where the former secretly endeavoured, with the support of his aunt Salome, to set aside this arrangement, and obtain the royal dignity for himself. Augustus, however, after some delay, confirmed in all essential points the provisions of Herod's will, and Antipas returned to take possession of his tetrarchy. On his way to Rome, he had seen and become enamoured of Herodias, the wife of his half-brother, Herod Philip; and after his return to Palestine, he married her, she having, in defiance of the Jewish law, divorced her first husband. He had been previously married to a daughter of the Arabian prince Aretas, who quitted him in disgust at this new alliance, and retired to her father's court. Aretas subsequently avenged the insult offered to his daughter, as well as some differences that had arisen in regard to the frontiers of their respective states, by invading the dominions of Antipas, and totally defeating the army which was opposed to him. He was only restrained from farther progress by the fear of Rome; and Tiberius, on the complaint of Antipas, sent orders to Vitellius, the praefect of Syria, to punish this aggression. Antipas himself is said by Josephus (xviii. 7. § 2) to have been of a quiet and indolent disposition, and destitute of ambition; but he followed the example of his father in the foundation of a city on the lake of Gennesareth, to which he gave the name of Tiberias; besides which, he fortified and adorned with splendid buildings the previously existing cities of Sepphoris and Betharamphtha, and called the latter Julia in honour of the wife of Augustus. In A. D. 38, after the death of Tiberius and accession of Caligula, Herod Antipas was induced to undertake a journey to Rome, to solicit from Caligula in person the title of king, which had just been bestowed upon his nephew, Herod Agrippa. To this step he was instigated by the jealousy and ambition of his wife Herodias; but it proved fatal to him. Agrippa, who was high in the favour of the Roman emperor, made use of all his influence to oppose the elevation of his uncle, whom he even accused of entertaining a treasonable correspondence with the Parthians. On this charge Antipas was deprived of his dominions, which were given to Agrippa, and sent into exile at Lyons (A. D. 39); from hence he was subsequently removed to Spain, where he ended his days in banishment. Herodias, as she had been the cause of his disgrace, became the partner of his exile. (Joseph. *Ant.* xvii. 9, 11, xviii. 2, 5, 7, *B. J.* ii. 2, 6, 9.)

It was Herod Antipas who imprisoned and put to death John the Baptist, who had reproached him with his unlawful connection with Herodias. (Matt. xiv. 3; Mark, vi. 17—28; Luke, iii. 19.) It was before him, also, that Christ was sent by Pontius Pilate at Jerusalem, as belonging to his jurisdiction, on account of his supposed Galilean origin. (Luke, xxiii. 6—12.) He is erroneously styled *king* by St. Mark (vi. 14). We learn little either from Josephus or the Evangelists concerning his personal character or that of his administration; but there are not wanting indications that if his government was milder than that of his father, it was yet far from an equitable one. (Concerning the chronology of his reign, see Winer's *Biblisches Real Wörterbuch*, vol. i. p. 570; and Eckhel, vol. iii. p. 489.) [E. H. B.]

HERO'DES A'TTICUS. [ATTICUS, p. 415.]

HERO'DES ('Ηρώδης), king of CHALCIS, was son of Aristobulus, the ill-fated son of the Asmonaean

* It must be observed that the death of Herod took place in the same year with the actual birth of Christ, but it is well known that this is to be placed four years before the date in general use as the Christian era. (See Clinton, *F. H.* vol. iii. p. 254.)

Mariamne, and brother of Herod Agrippa I. (Joseph. *Ant.* xviii. 5. § 4.) He obtained the kingdom of Chalcis from Claudius at the request of his brother Agrippa (A. D. 41): he was at the same time honoured by the emperor with the praetorian dignity; and after the death of Agrippa (A. D. 44), Claudius bestowed upon him the general superintendence of the temple and sacred treasury at Jerusalem, together with the right of appointing the high-priests. Of the latter privilege he availed himself, first to remove Cantheras, and appoint Joseph, the son of Camus, and again, subsequently to displace Joseph, and bestow that high dignity upon Ananias, the son of Nebedeus. These are all the events that are recorded of his reign, which lasted less than eight years, as he died in A. D. 48, when his petty kingdom was bestowed by Claudius upon his nephew, Herod Agrippa II. (Joseph. *Ant.* xix. 5. § 1, xx. 1. § 3, 5. § 2, *B. J.* ii. 11. §§ 5, 6; Dion Cass. lx. 8.) He was twice married, first to Mariamne, daughter of Olympias, the daughter of Herod the Great, by whom he had a son, Aristobulus; secondly, to the accomplished Berenice, daughter of his brother Agrippa, who bore him two sons, Berenicianus and Hyrcanus. (Joseph. *Ant.* xviii. 5. § 4, xx. 5. § 2.) [E. H. B.]

HERO'DES, surnamed PHILIPPUS, was son of Herod the Great by Mariamne, the daughter of the high-priest Simon. (Joseph. *Ant.* xviii. 5. § 4.) He was the first husband of Herodias, who afterwards divorced him, contrary to the Jewish law, and married his half-brother, Herod Antipas. The surname of Philippus is not mentioned by Josephus, but it is clear that it is he, and not the tetrarch of Ituraea, who is meant by the Evangelists (Matth. xiv. 3; Mark, vi. 17; Luke, iii. 19), where they speak of Philip, the brother of Herod. (See Rosenmüller, *Schol. in Nov. Test.* vol. i. p. 304.) [E. H. B.]

HERODIA'NUS (Ἡρωδιανός), a writer on Roman history. He was a Greek though he appears to have lived for a considerable period in Rome, but without holding any public office. From his work, which is still extant, we gather that he was still living at an advanced age in the reign of Gordianus III., who ascended the throne A. D. 238. Beyond this we know nothing respecting his life. His history extends over the period from the death of M. Aurelius (A. D. 180) to the commencement of the reign of Gordianus III. (A. D. 238), and bears the title, Ἡρωδιανοῦ τῆς μετὰ Μάρκον βασιλείας ἱστοριῶν βιϐλία ὀκτώ. He himself informs us (i. 1. § 3, ii. 15. § 7) that the events of this period had occurred in his own lifetime. Photius (Cod. 99) gives an outline of the contents of the work, and passes a flattering encomium on the style of Herodian, which he describes as clear, vigorous and agreeable, preserving a happy medium between an utter disregard of art and elegance and a profuse employment of the artifices and prettinesses which were known under the name of Atticism, as well as between boldness and bombast; adding that not many historical writers are his superiors. He appears to have had Thucydides before him to some extent as a model, both for style and for the general composition of his work, like him, introducing here and there speeches wholly or in part imaginary. In spite of occasional inaccuracies in chronology and geography, his narrative is in the main truthful and impartial; though Julius Capitolinus (*Maxim. duo*, c. 13) says of him, *Maximino in odium Alexandri plurimum favit.* Others also charge him with showing too great a partiality for Pertinax. The best editions of Herodian are those by Irmisch, Leipzig, 1789—1805, 5 vols. 8vo.; by F. A. Wolf, Halle, 1792, 8vo.; and by Bekker, Berlin, 1826. Notices of other editions will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 287, &c.) and Hoffmann (*Lex. Bibl.* vol. ii. p. 362, &c.). (Wolf's *Narratio de Herodiano et Libro ejus*, prefixed to his edition of Herodian; Vossius, *de Hist. Graec.* p. 284, ed. Westermann.) [C. P. M.]

HERODIA'NUS, AE'LIUS (Αἴλιος Ἡρωδιανός), one of the most celebrated grammarians of antiquity. He was the son of Apollonius Dyscolus [APOLLONIUS], and was born at Alexandria. From that place he appears to have removed to Rome, where he gained the favour of the emperor Marcus Aurelius, to whom he dedicated his work on prosody. No further biographical particulars are known respecting him. The estimation in which he was held by subsequent grammarians was very great. Priscian styles him *maximus auctor artis grammaticae.* He was a very voluminous writer; but to give any thing like a correct list of his works (of which we possess only a few fragmentary portions) is very difficult; as in numerous instances it is impossible to determine whether the titles given by writers who quoted or epitomised his works were the titles of distinct treatises, or only of portions of some of his larger works. The following appear to have been distinct works:—1. Περὶ Ὀρθογραφίας, in three books, treating of ποσότης, ποιότης, and σύνταξις. 2. Περὶ Συντάξεως Στοιχείων. 3. Περὶ Παθῶν, on the changes undergone by syllables and letters. 4. Συμπόσιον, written during a residence at Puteoli. 5. Περὶ Γάμου καὶ Συμβιώσεως. 6. Προτάσεις, of which we know something through the Λύσεις Προτάσεων τῶν Ἡρωδιανοῦ, written by the grammarian Orus. 7. Ὀνοματικά. All the above works have entirely perished. The passages where they are quoted, with the names of some other treatises of less note, will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 282, &c.). 8. Ἐπιμερισμοί. This work was devoted to the explanation of difficult, obscure, and doubtful words, and of peculiar forms found in Homer. A meagre compilation from this highly valuable work was published from Parisian MSS. by J. F. Boissonade, London, 1819. Another abstract, which appears to give a better idea of the original work, is the Ἐπιμερισμοί, published in Cramer's *Anecdota Gr. Oxon.* vol. i. Several important quotations from this work are also found scattered in different parts of the scholia on Homer. The Σχηματισμοὶ Ὁμηρικοί, appended by Sturz to his edition of the Etymologicum Gudianum, appears also to belong to the Ἐπιμερισμοί of Herodianus. An Ὁμηρικὴ Προσῳδία, of which we find mention, may also have been a portion of it; but, like the Ἀττικὴ Προσῳδία, and Ἀνώμαλος Προσῳδία (neither of which is extant), more probably belonged to the great work on prosody. 9. Ἡ καθ' Ὅλου, or Καθολικὴ Προσῳδία (called also Μεγάλη Προσῳδία), in twenty books. This work also was held in great repute by the successors of Herodianus. It seems to have embraced not merely prosody, but most of those subjects now included in the etymological portion of grammar. An abstract of it was made by the grammarian Aristodemus, which, like the original work has

perished. Another epitome is extant in a MS. in the Bodleian library (*Cod. Barocc.* clxxix.), and an index of the subjects of the different books in *Cod. Matrit.* xxxvii. The treatise Περὶ Τόνων, published under the name of Arcadius, but which was compiled by a later grammarian, Theodosius of Byzantium, seems also to be an extract from the Προσῳδία of Herodianus. 10. Περὶ Μονήρους Λέξεως, on monosyllabic words, published by Dindorf. (*Grammat. Graec.* vol. i.) This is probably the only complete treatise of Herodianus that we possess. 11. Περὶ Διχρόνων, portions of which are extant in Bekker (*Anecd.* p. 1438), and Cramer (*Anecd. Oxon.* iii. p. 282, &c.).

The names of a few other treatises are enumerated by Fabricius, but it is very likely that many of them were merely portions of greater works. The following fragments (either of distinct treatises or of different portions of his larger works) have also been preserved:— 1. Περὶ τῶν ἀριθμῶν (in Gaza's *Introd. Gramm.* Venice, 1495, and in the glossaries attached to the Thesaurus of Stephanus). 2. Παρεκβολαὶ μεγάλου Ῥήματος. 3. Παραγωγαὶ δυσκλίτων Ῥημάτων. 4. Περὶ Ἐγκλινομένων καὶ Ἐγκλιτικῶν καὶ Συνεγκλιτικῶν Μορίων. (These three are preserved in the *Thesaurus Cornucop. et Horti Adon.* Venice, 1496, and the last of them in Bekker's *Anecdota*, iii. p. 1142.) 5. Ζητούμενα κατὰ Κλίσιν παντὸς τῶν τοῦ Λόγου Μερῶν (in Cramer's *Anecdota Oxon.* iii. p. 246, &c.). 6. Περὶ Παραγωγῶν Γενικῶν ἀπὸ Διαλεκτῶν, and Περὶ Κλίσεως Ὀνομάτων (in Cramer's *An. Oxon.* iii. p. 228, &c.). 7. Two fragments, Περὶ Βαρβαρισμοῦ καὶ Σολοικισμοῦ (appended to Valckenaer's edition of Ammonius, and in the appendices of the Thesaurus of Stephanus. The latter of them also in Boissonade's *Anecdota*, iii. p. 241). 8. A fragment, entitled simply Ἐκ τῶν Ἡρωδιανοῦ (in Bachmann's *Anecdota Graeca*, ii. p. 402, and elsewhere). 9. Φιλέταιρος (appended to Pierson's edition of Moeris, and also published separately at Leipzig, 1831). 10. Περὶ Σχημάτων (in Villoison's *Anecd. Gr.* ii. p. 87). 11. Περὶ τῆς Λέξεως τῶν Στίχων (in Villoison, *Anecd.* vol. ii., and the appendix to Draco Stratonicensis, Leipzig, 1814). 12. Κανόνες περὶ Συλλαβῶν Ἐκτάσεως καὶ Συστολῆς διαλαμβάνοντες (extant in a Parisian MS. according to Bast, *Répertoire de Lit. anc.* p. 415). 13. Περὶ Ἀνθυποτακτῶν καὶ Ἀνθυποτακτῶν (in Bekker's *Anecd.* iii. p. 1086). 14. Περὶ Ἀκυρολογίας (in Boissonade's *Anecd.* iii. 262, &c., and Cramer's *Anecd.* iii. p. 263, &c., where some other less important fragments will be found). There are a few more fragments, not worth mentioning here. (Fabric. *Bibl. Graec.* vi. pp. 278, &c.) [C. P. M.]

HERODIA'NUS, a general under the emperor Justinian. [JUSTINIANUS.]

HERO'DICUS (Ἡρόδικος). 1. An historical writer, who lived in the time of Pericles, and was contemporary with Thrasymachus of Chalcedon and Polus of Agrigentum. (Aristot. *Rhet.* ii. 23, 29, and Schol; Vossius, *de Hist. Graec.* p. 36, ed. Westermann.)

2. Of Babylon, whose epigram, attacking the grammarians of the school of Aristarchus, is quoted by Athenaeus (v. p. 222), and is included in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 65; Jacobs, *Anth. Graec.* vol. ii. p. 64.) From the subject of this epigram it may be safely inferred that this Herodicus of Babylon was the same person as the grammarian Herodicus, whom Athenaeus (v. p. 219 c.) calls *the Crateteian* (ὁ Κρατήτειος), and who is quoted by the Scholiast on Homer (*Il.* xiii. 29, xx. 53) as differing from Aristarchus. (Comp. Athen. v. p. 192. b.) His time cannot be certainly fixed, but in all probability he was one of the immediate successors of Crates of Mallus, and one of the chief supporters of the critical school of Crates against the followers of Aristarchus. He wrote a work on comedy, entitled Κωμῳδούμενα, after the example of the Τραγῳδούμενα of Asclepiades Tragilensis. (Athen. xiii. p. 586, a. p. 591, c.; Harpocrat. *s. v.* Σινώπη; Schol. *in Aristoph. Vesp.* 1231, where the common reading Ἁρμόδιος should be changed to Ἡρόδικος.) Athenaeus (viii. p. 340, e.) also refers to his σύμμικτα ὑπομνήματα, and in another passage (v. p. 215, f.) to his books Πρὸς τὸν Φιλοσωκράτην. (Ionsius, *de Script. Hist. Phil.* ii. 13; Wolf, *Proleg.* p. cclxxvii. not. 65; Fabric. *Bibl. Graec.* vol. i. p. 515; Meineke, *Hist. Crit. Com. Graec.* pp. 13, 14; Jacobs, *Anth. Graec.* vol. xiii. p. 903; Vossius, *de Hist. Graec.* pp. 182, 183, ed. Westermann.) [P. S.]

HERO'DICUS (Ἡρόδικος), a physician of Selybria or Selymbria in Thrace, who lived in the fifth century B. C. He was one of the tutors of Hippocrates (Suid. *s. v.* Ἱπποκράτης; Sorani *Vita Hippocr.*; Jo. Tzetz. *Chil.* vii. *Hist.* 155. ap. Fabric. *Bibl. Graec.* vol. xii. p. 681, ed. vet.). He is mentioned, together with Iccus of Tarentum, as being one of the first persons who applied gymnastics to the treatment of disease and the preservation of health. (Plat. *Protag.* § 20. p. 316; Lucian, *Quomodo Histor. sit conscrib.* § 35.) He was not only a physician, but also a παιδοτρίβης, or gymnastic-master (Plat. *De Rep.* iii. p. 406), and a sophist (Id. *Protag.* *l. c.*), and was induced to study gymnastics in a medical point of view, from having himself been benefited by them. From a passage in Plato (*Phaedr.* init., et *Schol.*), it has been supposed that he used to order his patients to walk from Athens to Megara, and to return as soon as they had reached the walls of the latter town. The distance, however, which would be more than seventy miles, renders this quite impossible; nor do the words of Plato necessarily imply that he ever gave any such directions. A passage also in the sixth book of Hippocrates, *De Morbis Vulgaribus* (vi. 3, vol. iii. p. 599), has been quoted as confirming Plato's words, and accusing Herodicus of killing his patients by walking, &c.; but the reading in this place is uncertain, and M. Littré considers that we should probably read Πρόδικος, and not Ἡρόδικος (*Oeuvres d'Hippocr.* vol. i. p. 51). It should, however, be added, that Galen, in his commentary on the above passage (iii. 31, vol. xvii. pt. ii. p. 99), though he reads Πρόδικος, considers him to be the same person who is mentioned by Plato; and Pliny, when he speaks of *Prodicus* (*H. N.* xxix. 2), is probably alluding to him also. He is mentioned by several other ancient authors; as Plutarch (*De Sera Num. Vind.* c. 9.), Aristotle (*De Rhet.* i. 5. § 10), Eustathius (*ad Il.* i. p. 763, 16), Caelius Aurelianus (*De Morb. Chron.* v. 1), and in Cramer's *Anecd. Graec. Paris.* vol. iii. [W. A. G.]

HERODO'RUS (Ἡρόδωρος). 1. A native of Heracleia, in Pontus (hence called sometimes ὁ Ποντικός, sometimes ὁ Ἡρακλεώτης), who appears to have lived about the time of Hecataeus of Miletus and Pherecydes, in the latter part of the sixth century B. C. His son Bryson, the sophist

lived before the time of Plato. (Arist. *Hist. Anim.* vi. 6, ix. 12.) Herodorus was the author of a work on the mythology and worship of Heracles, which comprised at the same time a variety of historical and geographical notices. It must have been a work of considerable extent. Athenaeus (ix. p. 410, f.) quotes from the 17th book of it. It is frequently referred to in the scholia attached to the works of Pindar and Apollonius Rhodius, and by Aristotle, Athenaeus, Apollodorus, Plutarch, and others. The scholiast on Apollonius also refers to a work by Herodorus on the Macrones, a nation of Pontus, to a work on Heraclea, and to one on the Argonauts. (Schol. *ad Apoll.* i. 1024, i. 71, 773, &c.) Quotations are also found from the Οἰδιποῦς, Πελοπεία, and Ὀλυμπία of Herodorus. But it is not clear whether these were all separate works or only sections of the work on Hercules. But the Ἀργοναυτικά, which is frequently quoted, was doubtless a separate work, as also was probably the work on Heracleia; unless in the passage where it is referred to (*Schol. Apoll.* ii. 815), we should read Περὶ Ἡρακλέους, instead of Περὶ Ἡρακλείας. A mistake made by the scholiasts on Apollonius (ii. 1211), who ascribe to Herodorus two hexameter lines from one of the Homeric hymns (*Hymn. Hom.* xxxiv.) has led to the supposition that the Argonautics of Herodorus was a poem. The character of the quotations from it points to a different conclusion. Westermann has collected the passages in which the writings of Herodorus are quoted. (Vossius, *De Hist. Gr.* p. 451, ed. Westermann.)

2. A writer who, according to Olympiodorus (Phot. Cod. 80), composed a history of Orpheus and Musaeus. If he is the same with the Herodorus frequently mentioned in connection with Apion, he lived about the time of the emperors Tiberius and Claudius. (Fabric. *Bibl. Graec.* vol. i. pp. 512, 515.)

3. A musician, a native of Megara, noted particularly for his size and voracity. (Athen. x. p. 414, f, 415, e.)

4. An intimate friend of Demetrius, son of Philip, king of Macedonia, who fell a victim to the artifices by which Perseus, the other son of Philip, was endeavouring to compass the ruin of his brother. Having been cast into prison and put to the torture, for the purpose of extorting from him something which might be made the subject of a charge against Demetrius, he died under the protracted tortures to which he was subjected, B. C. 181. (Liv. xl. 23.) [C. P. M.]

HERO'DOTUS (Ἡρόδοτος). 1. The earliest Greek historian (in the proper sense of the term), and the father of history, was according to his own statement, at the beginning of his work, a native of Halicarnassus, a Doric colony in Caria, which at the time of his birth was governed by Artemisia, a vassal queen of the great king of Persia. Our information respecting the life of Herodotus is extremely scanty, for besides the meagre and confused article of Suidas, there is only one or two passages of ancient writers that contain any direct notice of the life and age of Herodotus, and the rest must be gleaned from his own work. According to Suidas, Herodotus was the son of Lyxes and Dryo, and belonged to an illustrious family of Halicarnassus; he had a brother of the name of Theodorus, and the epic poet Panyasis was a relation of his, being the brother either of his father or his mother. (Suid. *s. v.* Πανύασις.) Herodotus (viii. 132) mentions with considerable emphasis one Herodotus, a son of Basilides of Chios, and the manner in which the historian directs attention to him almost leads us to suppose that this Chian Herodotus was connected with him in some way or other, but it is possible that the mere identity of name induced the historian to notice him in that particular manner.

The birth year of Herodotus is accurately stated by Pamphila (*ap. Gell.* xv. 23), a learned woman of the time of the emperor Nero: Herodotus, she says, was 53 years old at the beginning of the Peloponnesian war; now as this war broke out in B. C. 431, it follows that Herodotus was born in B. C. 484, or six years after the battle of Marathon, and four years before the battles of Thermopylae and Salamis. He could not, therefore, have had a personal knowledge of the great struggles which he afterwards described, but he saw and spoke with persons who had taken an active part in them. (ix. 16). That he survived the beginning of the Peloponnesian war is attested by Pamphila and Dionysius of Halicarnassus (*Jud. de Thucyd.* 5; comp. Diod. ii. 32; Euseb. *Chron.* p. 168, who however places Herodotus too early), as well as by Herodotus's own work, as we shall see hereafter. Respecting his youth and education we are altogether without information, but we have every reason for believing that he acquired an early and intimate acquaintance with Homer and other poems, as well as with the works of the logographers, and the desire one day to distinguish himself in a similar way may have arisen in him at an early age.

The successor of Artemisia in the kingdom (or tyrannis) of Halicarnassus was her son Pisindelis, who was succeeded by Lygdamis, in whose reign Panyasis was killed. Suidas states, that Herodotus, unable to bear the tyranny of Lygdamis, emigrated to Samos, where he became acquainted with the Ionic dialect, and there wrote his history. The former part of this statement may be true, for Herodotus in many parts of his work shows an intimate acquaintance with the island of Samos and its inhabitants, and he takes a delight in recording the part they took in the events he had to relate; but that his history was written at a much later period will be shown presently. From Samos he is said to have returned to Halicarnassus, and to have acted a very prominent part in delivering his native city from the tyranny of Lygdamis; but during the contentions among the citizens, which followed their liberation, Herodotus, seeing that he was exposed to the hostile attacks of the (popular?) party, withdrew again from his native place, and settled at Thurii, in Italy, where he spent the remainder of his life. The fact of his settling at Thurii is attested by the unanimous statement of the ancients; but whether he went thither with the first colonists in B. C. 445, or whether he followed afterwards, is a disputed point. There is however a passage in his own work (v. 77) from which we must in all probability infer, that in B. C. 431, the year of the outbreak of the Peloponnesian war, he was at Athens; for it appears from that passage that he saw the Propylaea, which were not completed till the year in which that war began. It further appears that he was well acquainted with, and adopted the principles of policy followed by Pericles and his party which leads us to the belief that he witnessed

the disputes at Athens between Pericles and his opponents, and we therefore conclude that Herodotus did not go out with the first settlers to Thurii, but followed them many years after, perhaps about the time of the death of Pericles. This account is mainly based upon the confused article of Suidas, who makes no mention of the travels of Herodotus, which must have occupied a considerable period of his life; but before we consider this point, we shall endeavour to fix the time and place where he composed his work. According to Lucian (*Herod. s. Act.* 1, &c.) he wrote at Halicarnassus, according to Suidas in Samos, and according to Pliny (*H. N.* xii. 4. § 8) at Thurii. These contradictions are rendered still more perplexing by the statement of Lucian, that Herodotus read his work to the assembled Greeks at Olympia, with the greatest applause of his hearers, in consequence of which the nine books of the work were honoured with the names of the nine muses. It is further stated that young Thucydides was present at this recitation and was moved to tears. (Lucian, *l. c.*; Suid. *s. vv.* Θουκυδίδης, ὀργᾶν; Marcellinus, *Vit. Thucyd.* § 54; Phot. *Bibl.* Cod. 60. p. 19, Bekk.; Tzetz. *Chil.* i. 19.) It should be remarked that Lucian is the first writer that relates the story, and that the others repeat it after him. As Thucydides is called a boy at the time when he heard the recitation, he cannot have been more than about 15 or 16 years of age; and further, as it is commonly supposed that the Olympic festival at which Thucydides heard the recitation was that of B. C. 456 (Ol. 81.), Herodotus himself would have been no more than 32 years old. Now it seems scarcely credible that Herodotus should have completed his travels and written his work at so early an age. Some critics therefore have recourse to the supposition, that what he recited at Olympia was only a sketch or a portion of the work; but this is in direct contradiction to the statement of Lucian, who asserts that he read the whole of the nine books, which on that occasion received the names of the muses. The work itself contains numerous allusions which belong to a much later date than the pretended recitation at Olympia; of these we need only mention the latest, viz. the revolt of the Medes against Dareius Nothus and the death of Amyrtaeus, events which belong to the years B. C. 409 and 408. (Herod. i. 130, iii. 15; comp. Dahlmann, *Herodot.* p. 38, &c., and an extract from his work in the *Classical Museum*, vol. i. p. 188, &c.) This difficulty again is got over by the supposition, that Herodotus, who had written his work before B. C. 456, afterwards revised it and made additions to it during his stay at Thurii. But this hypothesis is not supported by the slightest evidence; no ancient writer knows anything of a first and second edition of the work. Dahlmann has most ably shown that the reputed recitation at Olympia is a mere invention of Lucian, and that there are innumerable external circumstances which render such a recitation utterly impossible: no man could have read or rather chanted such a work as that of Herodotus, in the open air and in the burning sun of the month of July, not to mention that of all the assembled Greeks, only a very small number could have heard the reader. If the story had been known at all in the time of Plutarch, this writer surely could not have passed it over in silence, where he tells us of Herodotus having calumniated all the Greeks except the Athenians, who had bribed him. Heyse, Baehr, and others labour to maintain the credibility of the story about the Olympic recitation, but their arguments in favour of it are of no weight. There is one tradition which mentions that Herodotus read his work at the Panathenaea at Athens in B. C. 445 or 446, and that there existed at Athens a psephisma granting to the historian a reward of ten talents from the public treasury. (Plut. *de Malign. Herod.* 26, on whose authority it is repeated by Eusebius, *Chron.* p. 169.) This tradition is not only in contradiction with the time at which he must have written his work, but is evidently nothing but part and parcel of the charge which the author of that contemptible treatise makes against Herodotus, viz. that he was bribed by the Athenians. The source of all this calumnious scandal is nothing but the petty vanity of the Thebans which was hurt by the truthful description of their conduct during the war against Persia. Whether there is any more authority for the statement that Herodotus read his history to the Corinthians, it is not easy to say; it is mentioned only by Dion Chrysostomus (*Orat.* xxxvii. p. 103 ed. Reiske), and probably has no more foundation than the story of the Olympic or Athenian recitation. Had Herodotus really read his history before any such assembly, his work would surely have been noticed by some of those writers who flourished soon after his time; but such is not the case, and nearly a century elapses after the time of Herodotus, before he and his work emerge from their obscurity.

As, therefore, these traditions on the one hand do not enable us to fix the time in which the father of history wrote his work, and cannot, on the other, have any negative weight, if we should be led to other conclusions, we shall endeavour to ascertain from the work itself the time which we must assign for its composition. The history of the Persian war, which forms the main substance of the whole work, breaks off with the victorious return of the Greek fleet from the coast of Asia, and the taking of Sestos by the Athenians in B. C. 479. But numerous events, which belong to a much later period, are alluded to or mentioned incidentally (see their list in the *Classical Museum*, *l. c.*), and the latest of them refers, as already remarked, to the year B. C. 408, when Herodotus was at least 77 years old. Hence it follows that, with Pliny, we must believe that Herodotus wrote his work in his old age during his stay at Thurii, where, according to Suidas, he also died and was buried, for no one mentions that he ever returned to Greece, or that he made two editions of his work, as some modern critics assume, who suppose that at Thurii he revised his work, and among other things introduced those parts which refer to later events. The whole work makes the impression of a fresh composition; there is no trace of labour or revision; it has all the appearance of having been written by a man at an advanced period of his life. Its abrupt termination, and the fact that the author does not tell us what in an earlier part of his work he distinctly promises, (e. g. vii. 213), prove almost beyond a doubt that his work was the production of the last years of his life, and that death prevented his completing it. Had he not written it at Thurii, he would scarcely have been called a Thurian or the Thurian historian, a name by which he is sometimes distinguished by the ancients (Aristot. *Rhet.* iii. 9; Plut. *de Exil.* 13, *de Malign. Herod.* 35; Strab. xiv. p. 657), and

from the first two of the passages here referred to it is even doubtful whether Herodotus called himself a Thurian or a Halicarnassian. There are lastly some passages in the work itself which must suggest to every unbiassed reader the idea that the author wrote somewhere in the south of Italy. (See, e. g. iv. 15, 99, iii. 131, 137, 138, v. 44. &c. vi. 21, 127).

Having thus established the time and place at which Herodotus must have written his work, we shall proceed to examine the preparations he made for it, and which must have occupied a considerable period of his life. The most important part of these preparations consisted in his travels through Greece and foreign countries, for the purpose of making himself acquainted with the world and with man, and his customs and manners. We may safely believe that these preparations occupied the time from his twentieth or twenty-fifth year until he settled at Rhegium. His work, however, is not an account of travels, but the mature fruit of his vast personal experience by land and by sea and of his unwearied inquiries which he made every where. He in fact no where mentions his travels and adventures except for the purpose of establishing the truth of what he says, and he is so free from the ordinary vanity of travellers, that instead of acting a prominent part in his work, he very seldom appears at all in it. Hence it is impossible for us to give anything like an accurate chronological succession of his travels. The minute account which Larcher has made up, is little more than a fiction, and is devoid of all foundation. In Greece Proper and on the coasts of Asia Minor there is scarcely any place of importance, with which he is not perfectly familiar from his own observation, and where he did not make inquiries respecting this or that particular point; we may mention more especially the oracular places such as Dodona and Delphi. In many places of Greece, such as Samos, Athens, Corinth and Thebes, he seems to have made a rather long stay. The places where the great battles had been fought between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataeae, were well known to him, and on the whole route which Xerxes and his army took on their march from the Hellespont to Athens, there was probably not a place which he had not seen with his own eyes. He also visited most of the Greek islands, not only in the Aegean, but even those in the west of Greece, such as Zacynthus. As for his travels in foreign countries, we know that he sailed through the Hellespont, the Propontis, and crossed the Euxine in both directions; with the Palus Maeotis he was but imperfectly acquainted, for he asserts that it is only a little smaller than the Euxine. He further visited Thrace (ii. 103) and Scythia (iv. 76, 81). The interior of Asia Minor, especially Lydia, is well known to him, and so is also Phoenicia. He visited Tyre for the special purpose of obtaining information respecting the worship of Heracles; previous to this he had been in Egypt, for it was in Egypt that his curiosity respecting Heracles had been excited. What Herodotus has done for the history of Egypt, surpasses in importance every thing that was written in ancient times upon that country, although his account of it forms only an episode in his work. There is no reason for supposing that he made himself acquainted with the Egyptian language, which was in fact scarcely necessary on account of the numerous Greek settlers in Egypt, as well as on account of that large class of persons who made it their business to act as interpreters between the Egyptians and Greeks; and it appears that Herodotus was accompanied by one of those interpreters. He travelled to the south of Egypt as far as Elephantine, everywhere forming connections with the priests, and gathering information upon the early history of the country and its relations to Greece. He saw with his own eyes all the wonders of Egypt, and the accuracy of his observations and descriptions still excites the astonishment of travellers in that country. The time at which he visited Egypt may be determined with tolerable accuracy. He was there shortly after the defeat of Inarus by the Persian general Megabyzus, which happened in B.C. 456; for he saw the battle field still covered with the bones and skulls of the slain (iii. 12.), so that his visit to Egypt may be ascribed to about B.C. 450. From Egypt he appears to have made excursions to the east into Arabia, and to the west into Libya, at least as far as Cyrene, which is well known to him. (ii. 96.) It is not impossible that he may have even visited Carthage, at least he speaks of information which he had received from Carthaginians (iv. 43, 195, 196), though it may be also that he conversed with individual Carthaginians whom he met on his travels. From Egypt he crossed over by sea to Tyre, and visited Palaestine; that he saw the rivers Euphrates and Tigris and the city of Babylon, is quite certain (i. 178, &c., 193). From thence he seems to have travelled northward, for he saw the town of Ecbatana which reminded him of Athens (i. 98). There can be little doubt that he visited Susa also, but we cannot trace him further into the interior of Asia. His desire to increase his knowledge by travelling does not appear to have subsided even in his old age, for it would seem that during his residence at Thurii he visited several of the Greek settlements in southern Italy and Sicily, though his knowledge of the west of Europe was very limited, for he strangely calls Sardinia the greatest of all islands (i. 170, v. 106, vi. 2). From what he had collected and seen during his travels, Herodotus was led to form his peculiar views about the earth, its form, climates, and inhabitants; but for discussions on this topic we must refer the reader to some of the works mentioned at the end of this article. Notwithstanding all the wonders and charms of foreign countries, the beauties of his own native land and its free institutions appear never to have been effaced from his mind.

A second source from which Herodotus drew his information was the literature of his country, especially the poetical portion, for prose had not yet been cultivated very extensively. With the poems of Homer and Hesiod he was perfectly familiar, though he attributed less historical importance to them than might have been expected. He placed them about 400 years before his own time, and makes the paradoxical assertion, that they had made the theogony of the Greeks, which cannot mean anything else than that those poets, and more especially Hesiod, collected the numerous local traditions about the gods, and arranged them in a certain order and system, which afterwards became established in Greece as national traditions. He was also acquainted with the poetry of Alcaeus, Sappho, Simonides, Aeschylus, and Pindar. He

further derived assistance from the Arimaspeia, an epic poem of Aristeas, and from the works of the logographers who had preceded him, such as Hecataeus, though he worked with perfect independence of them, and occasionally corrected mistakes which they had committed; but his main sources, after all, were his own investigations and observations.

The object of the work of Herodotus is to give an account of the struggles between the Greeks and Persians, from which the former, with the aid of the gods, came forth victorious. The subject therefore is a truly national one, but the discussion of it, especially in the early part, led the author into various digressions and episodes, as he was sometimes obliged to trace to distant times the causes of the events he had to relate, or to give a history or description of a nation or country, with which, according to his view, the reader ought to be made familiar; and having once launched out into such a digression, he usually cannot resist the temptation of telling the whole tale, so that most of his episodes form each an interesting and complete whole by itself. He traces the enmity between Europe and Asia to the mythical times. But he rapidly passes over the mythical ages, to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of this narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the detail of Egyptian history. The expedition of Dareius against the Scythians causes him to speak of Scythia and the north of Europe. The kingdom of Persia now extended from Scythia to Cyrene, and an army being called in by the Cyrenaeans against the Persians, Herodotus proceeds to give an account of Cyrene and Libya. In the meantime the revolt of the Ionians breaks out, which eventually brings the contest between Persia and Greece to an end. An account of this insurrection and of the rise of Athens after the expulsion of the Peisistratidae, is followed by what properly constitutes the principal part of the work, and the history of the Persian war now runs in a regular channel until the taking of Sestos. In this manner alone it was possible for Herodotus to give a record of the vast treasures of information which he had collected in the course of many years. But these digressions and episodes do not impair the plan and unity of the work, for one thread, as it were, runs through the whole, and the episodes are only like branches that issue from one and the same tree: each has its peculiar charms and beauties, and is yet manifestly no more than a part of one great whole. The whole structure of the work thus bears a strong resemblance to a grand epic poem. We remarked above that the work of Herodotus has an abrupt termination, and is probably incomplete: this opinion is strengthened on the one hand by the fact, that in one place the author promises to give the particulars of an occurrence in another part of his work, though the promise is nowhere fulfilled (vii. 213); and, on the other, by the story that a favourite of the historian, of the name of Plesirrhous, who inherited all his property, also edited the work after the author's death. (Ptolem. Heph. *ap. Phot. Bibl. Cod.* 190.) The division of the work into nine books, each bearing the name of a muse, was probably made by some grammarian, for there is no indication in the whole work of the division having been made by the author himself.

There are two passages (i. 106, 184) in which Herodotus promises to write a history of Assyria, which was either to form a part of his great work, or to be an independent treatise by itself. Whether he ever carried his plan into effect is a question of considerable doubt; no ancient writer mentions such a work; but Aristotle, in his History of Animals (viii. 20), not only alludes to it, but seems to have read it, for he mentions the account of the siege of Nineveh, which is the very thing that Herodotus (i. 184) promises to treat of in his Assyrian history. It is true that in most MSS. of Aristotle we there read Hesiod instead of Herodotus, but the context seems to require Herodotus. The life of Homer in the Ionic dialect, which was formerly attributed to Herodotus, and is printed at the end of several editions of his work, is now universally acknowledged to be a production of a later date, though it was undoubtedly written at a comparatively early period, and contains some valuable information.

It now remains to add a few remarks on the character of the work of Herodotus, its importance as an historical authority, and its style and language. The whole work is pervaded by a profoundly religious idea, which distinguishes Herodotus from all the other Greek historians. This idea is the strong belief in a divine power existing apart and independent of man and nature, which assigns to every being its sphere. This sphere no one is allowed to transgress without disturbing the order which has existed, from the beginning, in the moral world no less than in the physical; and by disturbing this order man brings about his own destruction. This divine power is, in the opinion of Herodotus, the cause of all external events, although he does not deny the free activity of man, or establish a blind law of fate or necessity. The divine power with him is rather the manifestation of eternal justice, which keeps all things in a proper equilibrium, assigns to each being its path, and keeps it within its bounds. Where it punishes overweaning haughtiness and insolence, it assumes the character of the divine Nemesis, and nowhere in history had Nemesis overtaken and chastised the offender more obviously than in the contest between Greece and Asia. When Herodotus speaks of the envy of the gods, as he often does, we must understand this divine Nemesis, who appears sooner or later to pursue or destroy him who, in frivolous insolence and conceit, raises himself above his proper sphere. Herodotus everywhere shows the most profound reverence for everything which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery, though now and then he cannot refrain from expressing a doubt in regard to the correctness of the popular belief of his countrymen, generally owing to the influence which the Egyptian priests had exercised on his mind; but in general his good sense and sagacity were too strong to allow him to be misled by vulgar notions and errors.

There are certain prejudices of which some of the

best modern critics are not quite free: one writer asserts, that Herodotus wrote to amuse his hearers rather than with the higher objects of an historian, such as Thucydides; another says that he was inordinately partial towards his own countrymen, without possessing a proper knowledge of and regard for what had been accomplished by barbarians. To refute such errors, it is only necessary to read his work with an unbiassed mind: that his work is more amusing than those of other historians arises from the simple, unaffected, and childlike mode of narration, features which are peculiar more or less to all early historians. Herodotus further saw and acknowledged what was good and noble wherever it appeared; for he nowhere shows any hatred of the Persians, nor of any among the Greeks: he praises and blames the one as well as the other, whenever, in his judgment, they deserve it. It would be vain indeed to deny that Herodotus was to a certain extent credulous, and related things without putting to himself the question as to whether they were possible at all or not; his political knowledge, and his acquaintance with the laws of nature, were equally deficient; and owing to these deficiencies, he frequently does not rise above the rank of a mere story-teller, a title which Aristotle (*De Animal. Gener.* iii. 5) bestows upon him. But notwithstanding all this, it is evident that he had formed a high notion of the dignity of history; and in order to realise his idea, he exerted all his powers, and cheerfully went through more difficult and laborious preparations than any other historian either before or after him. The charge of his having flattered the Athenians was brought against Herodotus by some of the ancients, but is totally unfounded; he only does justice to the Athenians by saying that they were the first who had courage and patriotism enough to face the barbarian invaders (vi. 112), and that thus they became the deliverers of all Greece; but he is very far from approving their conduct on every occasion; and throughout his account of the Persian war, he shows the most upright conduct and the sincerest love of truth. On the whole, in order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observation, or gives the results of his own investigations, from those in which he merely repeats what he was told by priests, interpreters, guides, and the like. In the latter case he undoubtedly was often deceived; but he never intrudes such reports as anything more than they really are; and under the influence of his natural good sense, he very frequently cautions his readers by some such remark as "I know this only from hearsay," or "I have been told so, but do not believe it." The same caution should guide us in his account of the early history of the Greeks, on which he touches only in episodes, for he is generally satisfied with some one tradition, without entering into any critical examination or comparison with other traditions, which he silently rejects. But wherever he speaks from his own observation, Herodotus is a real model of truthfulness and accuracy; and the more those countries of which he speaks have been explored by modern travellers, the more firmly has his authority been established. There is scarcely a traveller that goes to Egypt, the East, or Greece, that does not bring back a number of facts which place the accuracy of the accounts of Herodotus in the most brilliant light: many things which used to be laughed at as impossible or paradoxical, are found to be strictly in accordance with truth.

The dialect in which Herodotus wrote is the Ionic, intermixed with epic or poetical expressions, and sometimes even with Attic and Doric forms. This peculiarity of the language called forth a number of lexicographical works of learned grammarians, all of which are lost with the exception of a few remnants in the Homeric glosses (λέξεις). The excellencies of his style do not consist in any artistic or melodious structure of his sentences, but in the antique and epic colouring, the transparent clearness, the lively flow of his narrative, the natural and unaffected gracefulness, and the occasional signs of carelessness. There is perhaps no work in the whole range of ancient literature which so closely resembles a familiar and homely oral narration than that of Herodotus. Its reader cannot help feeling as though he was listening to an old man who, from the inexhaustible stores of his knowledge and experience, tells his stories with that single-hearted simplicity and *naïveté* which are the marks and indications of a truthful spirit. "That which charms the readers of Herodotus," says Dahlmann, "is that childlike simplicity of heart which is ever the companion of an incorruptible love of truth, and that happy and winning style which cannot be attained by any art or pathetic excitement, and is found only where manners are true to nature; for while other pleasing discourses of men roll along like torrents, and noisily hurry through their short existence, the silver stream of his words flows on without concern, sure of its immortal source, every where pure and transparent, whether it be shallow or deep; and the fear of ridicule, which sways the whole world, affects not the sublime simplicity of his mind." We have already had occasion to remark that notwithstanding all the merits and excellencies of Herodotus, there were in antiquity certain writers who attacked Herodotus on very serious points, both in regard to the form and the substance of his work. Besides Ctesias (*Pers.* i. 57.), Aelius Harpocration, Manetho, and one Pollio, are mentioned as authors of works against Herodotus; but all of them have perished with the exception of one bearing the name of Plutarch (Περὶ τῆς Ἡροδότου κακοηθείας), which is full of the most futile accusations of every kind. It is written in a mean and malignant spirit, and is probably the work of some young rhetorician or sophist, who composed it as an exercise in polemics or controversy.

Herodotus was first published in a Latin translation by Laurentius Valla, Venice, 1474; and the first edition of the Greek original is that of Aldus Manutius, Venice, 1502, fol. which was followed by two Basle editions, in 1541 and 1557, fol. The text is greatly corrected in the edition of H. Stephens (Paris, 1570 and 1592 fol.), which was followed by that of Jungermann, Frankfort, 1608, fol. (reprinted at Geneva in 1618, and at London in 1679, fol.). The edition of James Gronovius (Leiden, 1715) has a peculiar value, from his having made use of the excellent Medicean MS.; but it was greatly surpassed by the edition of P. Wesseling and L. C. Valckenaer, Amsterdam, 1763, fol. Both the language and the matter are there treated with great care; and the learned apparatus of this edition, with the exception of the notes of Gronovius, was afterwards incorporated in the edi-

tion of Schweighäuser, Argentorati et Paris. 1806, 6 vols. in 12 parts (reprinted in London, 1818, in 6 vols., and the Lexicon Herodoteum of Schweighäuser separately in 1824 and 1841, 8vo.). The editor had compared several new MSS., and was thus enabled to give a text greatly superior to that of his predecessors. The best edition after this is that of Gaisford (Oxford, 1824, 4 vols. 8vo.), who incorporated in it nearly all the notes of Wesseling, Valckenaer and Schweighäuser, and also made a collation of some English MSS. A reprint of this edition appeared at Leipzig in 1824, 4 vols. 8vo. The last great edition, in which the subject-matter also is considered with reference to modern discoveries, is that of Bähr, Leipzig, 1830, &c. 4 vols. 8vo. Among the school editions, we mention those of A. Matthiae, Leipzig, 1825, 2 vols. 8vo.; G. Long, London, 1830; and I. Bekker, Berlin, 1833 and 1837, 8vo. Among all the translations of Herodotus, there is none which surpasses in excellence and fidelity the German of Fr. Lange, Breslau, 1811, &c., 2 vols. 8vo. The works written on Herodotus, or particular points of his work, are extremely numerous: a pretty complete account of the modern literature of Herodotus is given by Bähr in the Neue Jahrbücher für Philologie und Paedagogik, vol. xli. p. 371, &c.; but we shall confine ourselves to mentioning the principal ones among them, viz., J. Rennell, *The Geographical System of Herodotus*, London, 1800, 4to, and 1832, 2 vols. 8vo.; B. G. Niebuhr, in his *Kleine Philol. Schriften*, vol. i.; Dahlmann, *Herodot, aus seinem Buche sein Leben*, Altona, 1823, 8vo., one of the best works that was ever written; C. G. L. Heyse, *De Herodoti Vita et Itineribus*, Berlin, 1826, 8vo.; H. F. Jäger, *Disputationes Herodoteae*, Göttingen, 1828, 8vo.; J. Kenrick, *The Egypt of Herodotus, with notes and preliminary dissertations*, London, 1841, 8vo.; Bähr, *Commentatio de Vita et Scriptis Herodoti*, in the fourth volume of his edition, p. 374, &c.)

2. Of Chios, the son of Basilides, is mentioned by Herodotus the historian (viii. 132) as one of the ambassadors who, after the battle of Salamis, arrived in Aegina to call upon the Greeks to deliver Ionia. What may have induced the historian to mention him alone among the ambassadors is uncertain. (See above, No. 1.)

3. A son of Apsodorus of Thebes, a victor in the Heraclean, Isthmian, and other games, whose name is celebrated in Pindar's first Isthmian ode. He lived about Ol. 80—83; his father, being expelled from Thebes, had gone to Orchomenos, but afterwards returned to Thebes. (See Dissen, *ad Pind. l. c.*)

4. A brother of the philosopher Democritus (Suid. *s. v.* Δημόκριτος), and perhaps the same as the one to whom Diogenes Laërtius (ix. 34) refers in his account of Democritus. Whether he is identical with Herodotus, the author of a work Περὶ Ἐπικούρου ἐφηβείας (Diog. Laërt. x. 4), cannot be decided.

5. Of Olophyxus in Thrace, is mentioned as the author of a work Περὶ Νυμφῶν καὶ ἱερῶν. (Steph. Byz. *s. v.* Ὀλόφυξος; Suid. *s. v.* Ὀλόφυξις; Eustath. *ad Hom. Il.* v. 683.)

6. A logomimus, who lived at the court of Antiochus II., and was highly esteemed by that king. (Athen. i. p. 19.)

7. A brother of Menander Protector, lived in the time of the emperor Mauritius, and wrote a history beginning with the death of Agathias. (Suid. *s. v.* Μένανδρος; Codinus, *de Orig. Constant.* p. 26; Malalas, *Chron.* i. p. 200.) It should be observed that in MSS. and early editions the name of Herodotus is frequently confounded with Herodorus and Heliodorus. Whether the work Περὶ τῆς Ὁμήρου Βιοτῆς, is the production of a grammarian of the name of Herodotus, or whether the author's name is a mere invention, it is impossible to say; thus much only we know, that some of the ancients themselves attributed it to Herodotus the historian. (Steph. Byz. *s. v.* Νέον τεῖχος; Suid. *s. v.* Ὅμηρος; Eustath. *ad Hom. Il.* p. 876.) [L. S.]

HERO'DOTUS, a statuary of Olynthus, contemporary with Praxiteles, made statues of Phryne and other courtesans. (Tatian, *Orat. Graec.* 53, 54.) [P. S.]

HERO'DOTUS (Ἡρόδοτος), the name of several physicians, of whom the most eminent was, 1. A pupil of Athenaeus, or perhaps rather of Agathinus (Galen, *De Differ. Puls.* iv. 11, vol. viii. p 751), who belonged to the sect of the Pneumatici (Id. *De Simplic. Medicam. Temper. ac Facult.* i. 29, vol. xi. p. 432). He lived probably towards the end of the first century after Christ, and resided at Rome, where he practised with great reputation and success. (Galen, *De Differ. Puls. l. c.*) He wrote some medical works, which are several times quoted by Galen and Oribasius, but of which only some fragments remain, most of which are to be found in Matthaei's Collection entitled *XXI Veterum et Clarorum Medicorum Graecorum Varia Opuscula*, Mosqu. 4to. 1808.

2. The son of Arieus, a native either of Tarsus or Philadelphia, who probably belonged to the sect of the Empirici. He was a pupil of Menodotus, and tutor to Sextus Empiricus, and lived therefore in the former half of the second century after Christ. (Suidas, *s. v.* Σέξτος; Diog. Laërt. ix. § 116.)

3. The physician mentioned by Galen (*De Bon. et Prav. Aliment. Succ.* c. 4. vol. vi. p. 775; *De Meth. Med.* vii. 6. vol. x. p. 474), together with Euryphon, as having recommended human milk in cases of consumption, was probably a different person from either of the preceding, and may have been a contemporary of Euryphon in the fifth century B. C.

There is extant, under the name of Herodotus, a short Glossary of Ionic words, commonly printed together with the Glossary of Erotianus, and supposed to relate to the Hippocratic Collection. Franzius, however, is inclined to the opinion that the little work is intended to explain, not the words used by Hippocrates, but those used by Herodotus the historian, and that hence it has been attributed by mistake to a physician or grammarian of the name of Herodotus.

Some persons have attributed to a physician named Herodotus two of the treatises included in the collection of Galen's works, viz. the *Introductio* or *Medicus*, and the *Definitiones Medicae*. But though it may be doubted whether these works belong to Galen, it is equally doubtful whether they were written by Herodotus. (See Fabric. *Bibl. Graec.* vol. xiii. p. 184, ed. vet.; J. G. F. Franz, Preface to his edition of the Glossaries of Erotianus, Galen, and Herodotus, Lips. 1780, 8vo.) [W. A. G.]

HERON (Ἥρων), a rhetorician, a native of Athens, and son of Cotys. According to Suidas,

he wrote commentaries on Deinarchus, Herodotus. Thucydides, and Xenophon; a work entitled *Αἱ ἐν Ἀθήναις δίκαι κεκριμένων Ὀνομάτων*, in three books; an epitome of the history of Heracleides; and a work on the ancient orators, entitled Περὶ *τῶν Ἀρχαίων Ῥητόρων καὶ τῶν Λόγων οἷς ἐνίκησαν πρὸς ἀλλήλους ἀγωνιζόμενοι.* There are no data for determining when he lived. (Fabric. *Bibl. Graec.* vol. iv. p. 239; Vossius, *De Hist. Graec.* p. 452, ed. Westermann.)

2. A grammarian, a native of Ephesus, quoted frequently by Athenaeus (ii. p. 52 b, iii. p. 76 a, p. 111 c, &c.), and in the scholia on Apollonius Rhodius (i. 769, iii. 2).

Others of this name, not worth inserting, will be found mentioned in Fabricius (*l. c.*). [C. P. M.]

HERON (Ἥρων). 1. Of Alexandria, is called by Heron the younger (*de Mach. Bell.* c. 23, Fabr.) a pupil of Ctesibius, and he lived in the reigns of the Ptolemies Philadelphus and Euergetes (B. C. 284—221.) Of his life nothing is known; on his mechanical inventions we have but some scanty parts of his own writings, and some scattered notices. The common pneumatic experiment, called *Hero's fountain*, in which a jet of water is maintained by condensed air, has given a certain popular celebrity to his name. This has been increased by the discovery in his writings of a *steam engine*, that is, of an engine in which motion is produced by steam, and which must always be a part of the history of that agent. This engine acts precisely on the principle of what is called *Barker's Mill*: a boiler with arms having lateral orifices is capable of revolving round a vertical axis; the steam issues from the lateral orifices, and the uncompensated pressure upon the parts opposite to the orifices turns the boiler in the direction opposite to that of the issue of the steam. It is nearly the machine afterwards introduced by Avery, one of which, of six horse power, is, or lately was, at work near Edinburgh.* Heron's engine is described in his pneumatics presently mentioned; as also a double forcing pump used for a fire engine, and various other applications of the elasticity of air and steam. It is, however, but recently, that the remarkable claims of Heron to success in such investigations have received any marked notice. In the "Origine des Découvertes attribuées aux modernes," (3rd edition, 1796), by M. Dutens†, who tries, with great learning, to make the best possible case for the ancients, the name of Heron is not even mentioned.

The remaining works, or rather fragments, of Heron of Alexandria, are as follows:—

1. *Χειροβαλλίστρας κατασκευὴ καὶ συμμετρία, de Constructione et Mensura Manubalistae.* First published (Gr.) by Baldi at the end of the third work presently noted. Also (Gr. Lat.) by Thevenot, Boivin, and Lahire, in the "Veterum mathematicorum Athenaei, Apollodori, Philonis, Heronis et aliorum Opera," Paris, 1693, fol. 2. *Barulcus sive de Oneribus trahendis Libri tres*, a treatise brought by J. Golius from the East in Arabic, not yet translated or published (*Ephemerid. Litter. Gotting. ann.* 1785, p. 625, &c. cited by Fabricius). 3. Βελοποιϊκά, Βελοποιηκά, or (*Eutoc. in Arch. de Sph. et Cylind.*) Βελοποιητικά, on the manufacture of darts. Edited by Bernardino Baldi (Gr. Lat.) with notes, and a life of Heron, Augsburg, 1616, 4to.; also in the *Veter. Mathemat.* &c. above mentioned. 4. Πνευματικά, or *Spiritalia*, the most celebrated of his works. Edited by Commandine (Lat.) with notes, Urbino, 1575, 4to., Amsterdam, 1680, 4to., and Paris, [illegible], 4to. It is also (Gr. Lat.) in the *Veter. Mathemat.* &c. above mentioned. It first appeared, however, in an Italian translation by Bernardo Aleotti, Bologna, 1547, 4to., Ferrara, 1589, 4to.; and there is also (Murhard) an Italian translation, by Alessandro Giorgi, of Urbino, 1592, 4to., and by J. B. Porta, Naples, 1605, 4to. There is a German translation by Agathus Cario, with an appendix by Solomon de Caus, Bamberg, 1687, 4to., Frankfort, 1688, 4to. 5. Περὶ *αὐτοματοποιητικῶν, de Automatorum Fabrica Libri duo.* Translated into Italian by B. Baldi. Venice, 1589, 1601, 1661, 4to.: also (Gr. Lat.) in the *Veter. Mathemat.*, &c. above mentioned. A fragment on dioptrics (Gr.) exists in manuscript, and two Latin fragments on military machines are given by Baldi at the end of the work on darts. The following lost works are mentioned:—*Τὰ περὶ ὑδροσκοπειῶν*, by Proclus, Pappus, and Heron himself; *Μηχανικαὶ ἰσαγωγαί*, by Eutocius, Pappus, and Heron himself; Περὶ *μετρικῶν*, by Eutocius; Περὶ *τροχιωδιῶν*, by Pappus; and a work Περὶ *ζυγίων*, is mentioned by Pappus, and has been supposed to be by Heron. (Fabric. *Bibl. Graec.* vol. iv. p. 234; Murhard's *Catalogue*; Heilbronner, *Hist. Mathes. Univ.*; Montucla, *Hist. des Mathém.* vol. i.)

2. The teacher of Proclus, of whom nothing more is known. Fabricius (*Bibl. Graec.* vol iv. p. 239) takes this to be the Heron who is mentioned by Eutocius as the commentator on the arithmetic of Nicomachus.

3. The younger, so called because we have not even an adjective of place to distinguish him from Heron of Alexandria, is supposed to have lived under Heraclius (A. D. 610—641). In his own work on Geodesy (a term used in the sense of practical geometry), he says that in his own time the stars had altered their longitudes by seven degrees since the time of Ptolemy: from which the above date must have been framed. But if he spoke, as is likely enough, from Ptolemy's value of the precession of the equinoxes, without observing the stars himself, he must have been about two hundred years later. He was a Christian.

The writings attributed to Heron the younger are, 1. *De Machinis bellicis*, published (Lat.) by Barocius, Venice, 1572, 4to. There is one Greek manuscript at Bologna. 2. *Geodaesia*, published (Lat.) with the above by Barocius. Montucla notices this as the first treatise in which the mode of finding the area of a triangle by means of its sides occurs. Savile, who had a manuscript of this treatise, rejects with scorn the idea of its having been written by Heron; but we suspect that he supposed it to be attributed to Heron of Alexandria. 3. *De Obsidione repellenda*, *ὅπως χρὴ τὸν τῆς πολιορκουμένης πόλεως στρατηγὸν πρὸς τὴν πολιορκίαν ἀντιτάσσεσθαι*, published (Gr.) in the *Veter. Mathemat. Opera*, &c. mentioned in the life of Heron of Alexandria. 4. Παρεκβολαὶ *ἐκ τῶν στρατηγικῶν παρατάξεων*, &c. This exists only in manuscript. 5. Ἐκ *τῶν τοῦ* Ἥρωνος *περὶ τῶν τῆς Γεωμετρίας καὶ Στερεωμετρίας ὀνομάτων*, pub

* So says the translator of Arago's *Eloge* of Watt, and he adds that it is in pretty general use in Scotland.

† This work is very valuable, from its giving at length every passage to which reference is made.

lished (Gr. Lat.) with the first book of Euclid, by Dasypodius, Strasburg, 1571, 8vo. 6. *Excerpta de Mensuris* (Gr. Lat.), in the *Analecta Graeca* of the Benedictines, vol. i. Paris, 1688, 4to. 7. *Εἰσαγωγὴ τῶν γεωμετρουμένων*, exists only in manuscript. (Fabric. *Bibl. Graec.* vol. iv. p. 237; Heilbronner, *Hist. Mathes. Univ.*; Montucla, *Hist. des Mathém.* vol. i.) [A. D. M.]

HE'RON (Ἥρων), a Byzantine writer of uncertain age, but who lived previous to the emperor Constantine Porphyrogenitus, composed a work on agriculture, divided into twenty books, which was a compilation from most of those works which were extracted by the writers of the "Geoponica," who likewise perused the work of Heron, which is lost. Heron was perhaps the author of a work on Measures, extant in the Imperial Library at Vienna. (Fabric. *Bibl. Graec.* vol. iv. p. 239, vol. viii. pp. 19, 20.) [W. P.]

HERO'PHILE. [SIBYL.]

HERO'PHILUS (Ἡρόφιλος), one of the most celebrated physicians of antiquity, who is best known on account of his skill in anatomy and physiology, but of whose personal history few details have been preserved. He was a native of Chalcedon in Bithynia (Galen, *Introd.* vol. xiv. p. 683 *), and was a contemporary of the physician Philotimus, the philosopher Diodorus Cronos, and of Ptolemy Soter, in the fourth and third centuries B. C., though the exact year both of his birth and death is unknown. He was a pupil of Praxagoras (Galen, *De Meth. Med.* i. 3. vol. x. p. 28), and a fellow-pupil of Philotimus (Galen, *Ibid.*), and settled at Alexandria, which city, though so lately founded, was rapidly rising into eminence under the enlightened government of the first Ptolemy. Here he soon acquired a great reputation, and was one of the first founders of the medical school in that city, which afterwards eclipsed in celebrity all the others, so much so that in the fourth century after Christ the very fact of a physician having studied at Alexandria was considered to be a sufficient guarantee of his ability. (Amm. Marc. xxii. 16.) Connected with his residence here an amusing anecdote is told by Sextus Empiricus (*Pyrrhon. Instit.* ii. 22. 245, ed. Fabric.) of the practical method in which he convinced Diodorus Cronus of the possibility of motion. That philosopher used to deny the existence of motion, and to support his assertion by the following dilemma:—"If matter moves, it is either in the place where it is, or in the place where it is not; but it cannot move in the place where it is, and certainly not in the place where it is not; therefore it cannot move at all." He happened, however, to dislocate his shoulder, and sent for Herophilus to replace it, who first began by proving by his own argument that it was quite impossible that any luxation could have taken place; upon which Diodorus begged him to leave such quibbling for the present, and to proceed at once to his surgical treatment. He seems to have given his chief attention to anatomy, which he studied not merely from the dissection of animals, but also from that of human bodies, as is expressly asserted by Galen (*De Uteri Dissect.* c. 5. vol. ii. p. 895). He is even said to have carried his ardour in his anatomical pursuits so far as to have dissected criminals alive,—a well-known accusation, which it seems difficult entirely to disbelieve, though most of his biographers have tried to explain it away, or to throw discredit on it; for (not to lay much stress on the evident exaggeration of Tertullian, who says (*De Anima*, c. 10. p. 757) that he dissected as many as six hundred), it is mentioned by Celsus (*De Medic.* i. praef. p. 6), quite as a well-known fact, and without the least suspicion as to its truth; added to which, it should be remembered, that such a proceeding would not be nearly so shocking to men's feelings two thousand years ago as it would be at present. He was the author of several medical and anatomical works, of which nothing but the titles and a few fragments remain. These have been collected by C. F. H. Marx, and published in a dissertation entitled "De Herophili Celeberrimi Medici Vita, Scriptis, atque in Medicina Meritis," 4to. Gotting. 1840. Dr. Marx attributes to Herophilus a work Περὶ Αἰτιῶν, *De Causis*; but this is considered by a writer in the *British and Foreign Medical Review* (vol. xv. p. 109) to be a mistake, as the treatise in question was probably written by one of his followers named Hegetor [HEGETOR]. He owes his principal celebrity (as has been already intimated) to his anatomical researches and discoveries, and several of the names which he gave to different parts of the human body remain in common use to this day; as the "Torcular Herophili," the "Calamus Scriptorius," and the "Duodenum." He was intimately acquainted with the nervous system, and seems to have recognised the division of the nerves into those of sensation (*αἰσθητικά*), and those of voluntary motion (*προαιρετικά*), though he included the tendons and ligaments under the common term *νεῦρον*, and called some at least of the nerves by the name of *πόροι*, *meatus*. He placed the seat of the soul (*τὸ τῆς ψυχῆς ἡγεμονικόν*) in the ventricles of the brain, and thus probably originated the idea, which was again brought forward, with some modification, towards the end of the last century, by Sömmering in his treatise *Ueber das Organ der Seele*, §§ 26, 28, Königsberg, 1796, 4to. The opinions of Herophilus on pathology, dietetics, diagnosis, therapeutics, materia medica, surgery, and midwifery (as far as they can be collected from the few scattered extracts and allusions found in other authors), are collected by Dr. Marx, but need not be here particularly noticed. Perhaps the weakest point in Herophilus was his pharmaceutical practice, as he seems to have been one of the earliest physicians who administered large doses of hellebore and other drastic purgatives, and who (on the principle that compound diseases require compound medicines) began that strange system of heterogeneous mixtures, some of which have only lately been expelled from our own Pharmacopoeia, and which still keep their place on the Continent. He is the first person who is known to have commented on any of the works of Hippocrates (see Littré, *Oeuvres d'Hippocrate*, vol. i. p. 83), and wrote an explanation of the words that had become obscure or obsolete. He was the founder of a medical school which produced several eminent physicians, and in the time of Strabo was established at Men-Carus, near Laodiceia, in Phrygia. (Strabo, xii. 8. p. 77, ed. Tauchn.) Of the physicians who belonged to this school perhaps

* In another passage (*De Usu Part.* i. 8. vol. iii. p. 21) he is called a *Carthaginian*, but this is merely a mistake (as has been more than once remarked), arising from the similarity of the names Χαλκηδόνιος and Καρχηδόνιος.

the following were the most celebrated: Andreas, Apollonius Mus, Aristoxenus, Baccheius, Callianax, Callimachus, Demetrius, Dioscorides Phacas, Gaius or Caius (Cael. Aurel. *De Morb. Acut.* iii. 14), Heracleides, Mantias, Speusippus, Zeno, and Zeuxis, several of whom wrote accounts of the sect and its opinions.

A further account of Herophilus may be found in Haller's *Biblioth. Anatom.*, and *Biblioth. Medic. Pract.*; Le Clerc's and Sprengel's Histories of Medicine; Dr. Marx's dissertation mentioned above, and a review of it (by the writer of the present article) in the *British and Foreign Medical Review*, vol. xv., from which two last works the preceding account has been abridged. [W. A. G.]

HERO'PHILUS, a veterinary surgeon at Rome in the first century B. C., is said by Valerius Maximus (ix. 15. 1) to have passed himself off as the grandson of C. Marius, and thus to have raised himself to some degree of consequence. [W. A. G.]

HERO'STRATUS (Ἡρόστρατος), a merchant of Naucratis in Egypt, who, in one of his voyages, bought at Paphos a little image of Aphrodite. (Ol. 23, B. C. 688—685.) On his return to Naucratis a storm ensued, which was stilled by the goddess, who regarded Naucratis with especial favour, and who, as a sign of her presence with Herostratus and his crew, caused myrtles to spring forth all around her. Herostratus, when safely landed, gave an entertainment to his friends, to celebrate his deliverance, and presented each of his guests with a myrtle crown: hence such a chaplet was called στέφανος Ναυκρατίτης. (Polycharm. *ap. Athen.* xv. pp. 675, f. 676, a, b; Casaub. *ad loc.*; comp. Herod. ii. 135.) [E. E.]

HERO'STRATUS (Ἡρόστρατος), an Ephesian, set fire to the temple of Artemis at Ephesus, which had been begun by CHERSIPHRON, and completed by Demetrius and Paeonius. It was burnt on the same night that Alexander the Great was born, B. C. 356, whereupon it was remarked by Hegesias the Magnesian, that the conflagration was not to be wondered at, since the goddess was absent from Ephesus, and attending on the delivery of Olympias: an observation, says Plutarch, frigid enough to have put out the fire. The stroke of genius in question, however, is ascribed by Cicero, whose taste it does not seem to have shocked, to Timaeus of Tauromenium. Herostratus was put to the torture for his deed, and confessed that he had fired the temple to immortalise himself. The Ephesians passed a decree condemning his name to oblivion; but Theopompus embalmed him in his history, like a fly in amber. (Strab. xiv. p. 640; Plut. *Alex.* 3; Cic. *De Nat. Deor.* ii. 27; Val. Max. viii. 14. Ext. 5; Gell. ii. 6.) [E. E.]

HERSE (Ἕρση). 1. The wife of Danaus and mother of Hippodice and Adiante. (Apollod. ii. 1. § 5.)

2. A daughter of Cecrops and sister of Agraulos, Pandrosos, and Erysichthon. She was the beloved of Hermes, and the mother of Cephalus. (Paus. i. 2. § 5; Apollod. iii. 14. § 2, &c.; Ov. *Met.* ii. 724.) Respecting her story, see AGRAULOS. At Athens sacrifices were offered to her, and the maidens who carried the vessels containing the libation (ἔρση) were called ἐῤῥηφόροι. (Paus. i. 27. § 4; Hesych. and Moeris, *s. v.*) [L. S.]

HERSI'LIA, the wife of Romulus, according to Livy (i. 11) and Plutarch (*Romul.* 14) but, according to Dionysius (ii. 45, iii. 1), Macrobius (*Sat.* i. 6), and one of the accounts in Plutarch (*l. c.*), of Hostus Hostilius, or Hostus, grandfather of Tullus Hostilius, fourth king of Rome. Those who made Hersilia wife of Romulus, gave her a son Aollius or Avillius, and a daughter Prima (Zenodotus of Troezene, *ap. Plut. Romul.* 14); those who assigned her to Hostus, called her son Hostus Hostilius. [HOSTILIUS HOSTUS.] Hersilia was the only married woman carried off by the Romans in the rape of the Sabine maidens, and that unwittingly, or because she voluntarily followed the fortunes of Prima her daughter. In all versions of her story, Hersilia acts as mediator—in Livy (*l. c.*) with Romulus, for the people of Antemnae—in Dionysius and Plutarch (*ib.* 19), between the Romans and Sabines, in the war arising from the rape of the women. Her name is probably a later and a Greek addition to the original story of Romulus. As Romulus after death became Quirinus, so those writers who made Hersilia his wife raised her to the dignity of a goddess, Hora or Horta, in either case, probably, with reference to boundaries of time (Ὥρα) or space (ὅρος). (Gell. xiii. 22; Ennius, *Ann.* i.; Nonius, *s. v. Hora*; Augustin. *de Civ. Dei.* iv. 16.) [W. B. D.]

HERTHA (contains probably the same elements as the words *earth*, *erde*), the goddess of the earth, in contrast to the god of the regions of the air, among the ancient Germans. She appears either as a female Hertha, that is, as the wife of Thor, or as a male being Herthus or Nerthus, and a friend of Thor. According to Tacitus (*Germ.* 40) there was a sacred grove in an island of the ocean, containing a chariot, which no one but a priest was allowed to touch. This priest alone also knew when the goddess was present, and such seasons were spent in great festivities, and people abstained from war, until the priest declared that the goddess wished to withdraw. Tacitus further calls her the mother of the gods. We cannot enter here into an examination of this great German divinity, but refer the reader to Grimm's *Deutsche Mythologie*; J. P. Anchersen, *Vallis Herthae deae et Origines Danicae*, &c.; Hafniae, 1747, 4to.; Rabus, *Dissertatio de dea Hertha*, Augsburg, 1842. [L. S.]

HESI'GONUS. [HEGESIGONUS.]

HE'SIODUS (Ἡσίοδος), one of the earliest Greek poets, respecting whose personal history we possess little more authentic information than respecting that of Homer, together with whom he is frequently mentioned by the ancients. The names of these two poets, in fact, form as it were the two poles of the early epic poetry of the Greeks; and as Homer represents the poetry, or school of poetry, belonging chiefly to Ionia in Asia Minor, so Hesiod is the representative of a school of bards, which was developed somewhat later at the foot of Mount Helicon in Boeotia, and spread over Phocis and Euboea. The only points of resemblance between the two poets, or their respective schools, consist in their forms of versification and their dialect, but in all other respects they move in totally distinct spheres; for the Homeric takes for its subjects the restless activity of the heroic age, while the Hesiodic turns its attention to the quiet pursuits of ordinary life, to the origin of the world, the gods and heroes. The latter thus gave to its productions an ethical and religious character; and this circumstance alone suggests an advance in the intellectual state of the ancient Greeks upon that which we have depicted in the Homeric poems, though we do not

mean to assert that the elements of the Hesiodic poetry are of a later date than the age of Homer, for they may, on the contrary, be as ancient as the Greek nation itself. But we must, at any rate, infer that the Hesiodic poetry, such as it has come down to us, is of later growth than the Homeric; an opinion which is confirmed also by the language and expressions of the two schools, and by a variety of collateral circumstances, among which we may mention the range of knowledge being much more extensive in the poems which bear the name of Hesiod than in those attributed to Homer. Herodotus (ii. 53) and others regarded Homer and Hesiod as contemporaries, and some even assigned to him an earlier date than Homer (Gell. iii. 11, xvii. 21; Suid. *s.v.* Ἡσίοδος; Tzetz. *Chil.* xii. 163, 198, xiii. 650); but the general opinion of the ancients was that Homer was the elder of the two, a belief which was entertained by Philochorus, Xenophanes, Eratosthenes, Apollodorus, and many others.

If we inquire after the exact age of Hesiod, we are informed by Herodotus (*l. c.*) that he lived four hundred years before his time, that is, about B. C. 850. Velleius Paterculus (i. 7) considers that between Homer and Hesiod there was an interval of a hundred and twenty years, and most modern critics assume that Hesiod lived about a century later than Homer, which is pretty much in accordance with the statement of some ancient writers who place him about the eleventh Olympiad, i. e. about B. C. 735. Respecting the life of the poet we derive some information from one of the poems ascribed to him, viz. the Ἔργα καὶ ἡμέραι. We learn from that poem (648, &c.), that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cuma in Asia Minor. Ephorus (*Fragm.* p. 268, ed. Marx) and Suidas state that both Homer and Hesiod were natives of Cuma, and even represent them as kinsmen,—a statement which probably arose from the belief that Hesiod was born before his father's emigration to Ascra; but if this were true, Hesiod could not have said that he never crossed the sea, except from Aulis to Euboea. (*Op. et Dies*, 648.) Ascra, moreover, is mentioned as his birthplace in the epitaph on Hesiod (Paus. ix. 38. § 9), and by Proclus in his life of Hesiod. The poet describes himself (*Theog.* 23) as tending a flock on the side of Mount Helicon, and from this, as well as from the fact of his calling himself an ἀτίμητος (*Op. et Dies*, 636), we must infer that he belonged to a humble station, and was engaged in rural pursuits. But subsequently his circumstances seem to have been bettered, and after the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of Perses. (*Op. et Dies*, 219, 261, 637.) He then seems to have emigrated to Orchomenos, where he spent the remainder of his life. (Pind. *ap. Proclum*, γένος Ἡσιόδου, p. xliv. in Göttling's edit. of Hesiod.) At Orchomenos he is also said to have been buried, and his tomb was shown there in later times. This is all that can be said, with any degree of certainty, about the life of Hesiod. Proclus, Tzetzes, and others relate a variety of anecdotes and marvellous tales about his life and death, but very little value can be attached to them, though they may have been derived from comparatively early sources. We have to lament the loss of some ancient works on the life of Hesiod, especially those written by Plutarch and Cleomenes, for they would undoubtedly have enlightened us upon many points respecting which we are now completely in the dark. We must, however, observe that many of the stories related about Hesiod refer to his whole school of poetry (but not to the poet personally), and arose from the relation in which the Boeotian or Hesiodic school stood to the Homeric or Ionic school. In this light we consider, e. g. the traditions that Stesichorus was a son of Hesiod, and that Hesiod had a poetical contest with Homer, which is said to have taken place at Chalcis during the funeral solemnities of king Amphidamas, or, according to others, at Aulis or Delos. (Proclus, *l. c.* p. xliii. and *ad Op. et Dies*, 648; Plut. *Conv. Sept. Sap.* 10.) The story of this contest gave rise to a composition still extant under the title of Ἀγὼν Ὁμήρου καὶ Ἡσιόδου, the work of a grammarian who lived towards the end of the first century of our era, in which the two poets are represented as engaged in the contest and answering each other in their verses. The work is printed in Göttling's edition of Hesiod, p. 242—254, and in Westermann's *Vitarum Scriptores Graeci*, p. 33, &c. Its author knows the whole family history of Hesiod, the names of his father and mother, as well as of his ancestors, and traces his descent to Orpheus, Linus, and Apollo himself. These legends, though they are mere fictions, show the connection which the ancients conceived to exist between the poetry of Hesiod (especially the Theogony) and the ancient schools of priests and bards, which had their seats in Thrace and Pieria, and thence spread into Boeotia, where they probably formed the elements out of which the Hesiodic poetry was developed. Some of the fables pretending to be the personal history of Hesiod are of such a nature as to throw considerable doubt upon the personal existence of the poet altogether; and athough we do not deny that there may have been in the Boeotian school a poet of the name of Hesiod whose eminence caused him to be regarded as the representative, and a number of works to be attributed to him, still we would, in speaking of Hesiod, be rather understood to mean the whole school than any particular individual. Thus an ancient epigram mentions that Hesiod was twice a youth and was twice buried (Proclus; Suidas; *Proverb. Vat.* iv. 3); and there was a tradition that, by the command of an oracle, the bones of Hesiod were removed from Naupactus to Orchomenos, for the purpose of averting an epidemic. (Paus. ix. 38. § 3.) These traditions show that Hesiod was looked upon and worshipped in Boeotia (and also in Phocis) as an ancient hero, and, like many other heroes, he was said to have been unjustly killed in the grove of the Nemean Zeus. (Plut. *Convio. Sept. Sap.* 19; *Certamen Hom. et Hes.* p. 251, ed. Göttling; comp. Paus. ix. 31. § 3.) All that we can say, under these circumstances, is that a poet or hero of the name of Hesiod was regarded by the ancients as the head and representative of that school of poetry which was based on the Thracian or Pierian bards, and was developed in Boeotia as distinct from the Homeric or Ionic school.

The differences between the two schools of poetry are plain and obvious, and were recognised in ancient times no less than at present, as may be seen from the Ἀγὼν Ὁμήρου καὶ Ἡσιόδου (p. 248, ed. Göttling). In their mode of delivery the poets

of the two schools likewise differed; for while the Homeric poems were recited under the accompaniment of the cithara, those of Hesiod were recited without any musical instrument, the reciter holding in his hand only a laurel branch or staff (ῥάβδος, σκῆπτρον, Hesiod, *Theog.* 30; Paus. ix. 30, x. 7. § 2; Pind. *Isthm.* iii. 55, with Dissen's note; Callimach. *Fragm.* 138). As Boeotia, Phocis, and Euboea were the principal parts of Greece where the Hesiodic poetry flourished, we cannot be surprised at finding that the Delphic oracle is a great subject of veneration with this school, and that there exists a strong resemblance between the hexameter oracles of the Pythia and the verses of Hesiod; nay, there is a verse in Hesiod (*Op. et Dies*, 283), which is also mentioned by Herodotus (vi. 86) as a Pythian oracle, and Hesiod himself is said to have possessed the gift of prophecy, and to have acquired it in Acarnania. A great many allegorical expressions, such as we frequently find in the oracular language, are common also in the poems of Hesiod. This circumstance, as well as certain grammatical forms in the language of Hesiod, constitute another point of difference between the Homeric and Hesiodic poetry, although the dialect in which the poems of both schools are composed is, on the whole, the same,—that is, the Ionic-epic, which had become established as the language of epic poetry through the influence of Homer.

The ancients attributed to the one poet Hesiod a great variety of works; that is, all those which in form and substance answered to the spirit of the Hesiodic school, and thus seemed to be of a common origin. We shall subjoin a list of them, beginning with those which are still extant.

1. Ἔργα or Ἔργα καὶ ἡμέραι, commonly called *Opera et Dies.* In the time of Pausanias (ix. 31. § 3, &c.), this was the only poem which the people about Mount Helicon considered to be a genuine production of Hesiod, with the exception of the first ten lines, which certainly appear to have been prefixed by a later hand. There are also several other parts of this poem which seem to be later interpolations; but, on the whole, it bears the impress of a genuine production of very high antiquity, though in its present form it may consist only of disjointed portions of the original. It is written in the most homely and simple style, with scarcely any poetical imagery or ornament, and must be looked upon as the most ancient specimen of didactic poetry. It contains ethical, political, and economical precepts, the last of which constitute the greater part of the work, consisting of rules about choosing a wife, the education of children, agriculture, commerce, and navigation. A poem on these subjects was not of course held in much esteem by the powerful and ruling classes in Greece at the time, and made the Spartan Cleomenes contemptuously call Hesiod the poet of helots, in contrast with Homer, the delight of the warrior. (Plut. *Apophth. Lac. Cleom.* 1.) The conclusion of the poem, from v. 750 to 828 is a sort of calendar, and was probably appended to it in later times, and the addition καὶ ἡμέραι in the title of the poem seems to have been added in consequence of this appendage, for the poem is sometimes simply called Ἔργα. It would further seem that three distinct poems have been inserted in it; viz. 1. The fable of Prometheus and Pandora (47—105); 2. On the ages of the world, which are designated by the names of metals (109—201); and, 3. A description of winter (504—558). The first two of these poems are not so much out of keeping with the whole as the third, which is manifestly the most recent production of all, and most foreign to the spirit of Hesiod. That which remains, after the deduction of these probable interpolations, consists of a collection of maxims, proverbs, and wise sayings, containing a considerable amount of practical wisdom; and some of these γνῶμαι or ὑποθῆκαι may be as old as the Greek nation itself. (Isocrat. c. *Nicocl.* p. 23, ed. Steph.; Lucian, *Dial. de Hes.* 1, 8.) Now, admitting that the Ἔργα originally consisted only of such maxims and precepts, it is difficult to understand how the author could derive from his production a reputation like that enjoyed by Hesiod, especially if we remember that at Thespiae, to which the village of Ascra was subject, agriculture was held degrading to a freeman. (Heraclid. Pont. 42.) In order to account for this phenomenon, it must be supposed that Hesiod was a poet of the people and peasantry rather than of the ruling nobles, but that afterwards, when the warlike spirit of the heroic ages subsided, and peaceful pursuits began to be held in higher esteem, the poet of the plough also rose from his obscurity, and was looked upon as a sage; nay, the very contrast with the Homeric poetry may have contributed to raise his fame. At all events, the poem, notwithstanding its want of unity and the incoherence of its parts, gives to us an attractive picture of the simplicity of the early Greek mode of life, of their manners and their domestic relations. (Comp. Twesten, *Commentat. Critica de Hesiodi Carmine, quod inscrib. Opera et Dies*, Kiel, 1815, 8vo.; F. L. Hug, *Hesiodi Ἔργα μέγαλα*, Freiburg, 1835; Ranke, *De Hesiodi Op. et Diebus*, 1838, 4to; Lehrs, *Quaest. Epic.* p. 180, &c.; G. Hermann, in the *Jahrbücher für Philol.* vol. xxi. 2. p. 117, &c.)

2. Θεογονία. This poem was, as we remarked above, not considered by Hesiod's countrymen to be a genuine production of the poet. It presents, indeed, great differences from the preceding one: its very subject is apparently foreign to the homely author of the Ἔργα; but the Alexandrian grammarians, especially Zenodotus and Aristarchus, appear to have had no doubt about its genuineness (Schol. Venet. *ad Il.* xviii. 39), though their opinion cannot be taken to mean anything else than that the poem contained nothing that was opposed to the character of the Hesiodic school; and thus much we may therefore take for granted, that the Theogony is not the production of the same poet as the Ἔργα, and that it probably belongs to a later date. In order to understand why the ancients, nevertheless, regarded the Theogony as an Hesiodic work, we must recollect the traditions of the poet's parentage, and the marvellous events of his life. It was on mount Helicon, the ancient seat of the Thracian muses, that he was believed to have been born and bred, and his descent was traced to Apollo; the idea of his having composed a work on the genealogies of the gods and heroes cannot therefore have appeared to the ancients as very surprising. That the author of the Theogony was a Boeotian is evident, from certain peculiarities of the language. The Theogony gives an account of the origin of the world and the birth of the gods, explaining the whole order of nature in a series of genealogies, for every part of physical as well as moral nature there appears personified in the cha-

racter of a distinct being. The whole concludes with an account of some of the most illustrious heroes, whereby the poem enters into some kind of connection with the Homeric epics. The whole poem may be divided into three parts: 1. The cosmogony, which widely differs from the simple Homeric notion (*Il.* xiv. 200), and afterwards served as the groundwork for the various physical speculations of the Greek philosophers, who looked upon the Theogony of Hesiod as containing in an allegorical form all the physical wisdom that they were able to propound, though Hesiod himself was believed not to have been aware of the profound philosophical and theological wisdom he was uttering. The cosmogony extends from v. 116 to 452. 2. The theogony, in the strict sense of the word, from 453 to 962; and 3. the last portion, which is in fact a heroogony, being an account of the heroes born by mortal mothers whose charms had drawn the immortals from Olympus. This part is very brief, extending only from v. 963 to 1021, and forms the transition to the Eoeae, of which we shall speak presently. If we ask for the sources from which Hesiod drew his information respecting the origin of the world and the gods, the answer cannot be much more than a conjecture, for there is no direct information on the point. Herodotus asserts that Homer and Hesiod made the theogony of the Greeks; and, in reference to Hesiod in particular, this probably means that Hesiod collected and combined into a system the various local legends, especially of northern Greece, such as they had been handed down by priests and bards. The assertion of Herodotus further obliges us to take into consideration the fact, that in the earliest Greek theology the gods do not appear in any definite forms, whereas Hesiod strives to anthropomorphise all of them, the ancient elementary gods as well as the later dynasties of Cronus and Zeus. Now both the system of the gods and the forms under which he conceived them afterwards became firmly established in Greece, and, considered in this way, the assertion of Herodotus is perfectly correct. Whether the form in which the Theogony has come down to us is the original and genuine one, and whether it is complete or only a fragment, is a question which has been much discussed in modern times. There can be little doubt but that in the course of time the poets of the Hesiodic school and the rhapsodists introduced various interpolations, which produced many of the inequalities both in the substance and form of the poem which we now perceive; many parts also may have been lost. Hermann has endeavoured to show that there exist no less than seven different introductions to the Theogony, and that consequently there existed as many different recensions and editions of it. But as our present form itself belongs to a very early date, it would be useless to attempt to determine what part of it formed the original kernel, and what is to be considered as later addition or interpolation. (Comp. Creuzer and Hermann, *Briefe über Hom. und Hes.*, Heidelberg, 1817, 8vo.; F. K. L. Sickler, *Cadmus I. Erklärung der Theogonie des Hesiod*, Hildburghausen, 1818, 4to.; J. D. Guigniant, *De la Théogonie d'Hesiod*, Paris, 1835, 8vo.; J. C. Mützell, *De Emendatione Theogoniae Hesiodi*, Lips. 1833, 8vo.; A. Soetbeer, *Versuch die Urform der Hesiod. Theogonie nachzuweisen*, Berlin, 1837, 8vo.; O. F. Gruppe, *Ueber die Theog. des Hesiod, ihr Verderbniss und ihre ursprüngliche Beschaffenheit*, Berlin, 1841, 8vo. The last two works are useless and futile attempts; comp. Th. Kock, *De pristina Theogoniae Hesiodeae Forma*, pars i. Vratislav. 1842, 8vo.)

3. Ἠοῖαι or ἠοῖαι μεγάλαι, also called κατάλογοι γυναικῶν. The name ἠοῖαι was derived, according to the ancient grammarians, from the fact that the heroines who, by their connection with the immortal gods, had become the mothers of the most illustrious heroes, were introduced in the poem by the expression ἢ οἵη. The poem itself, which is lost, is said to have consisted of four books, the last of which was by far the longest, and was hence called ἠοῖαι μεγάλαι, whereas the titles κατάλογοι or ἠοῖαι belonged to the whole body of poetry, containing accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin. The two last verses of the Theogony formed the beginning of the ἠοῖαι, which, from its nature, might justly be regarded as a continuation of the Theogony, being as a heroogony (ἡρωογονία) the natural sequel to the Theogony. The work, if we may regard it as one poem, thus contained the genealogies or pedigrees of the most illustrious Greek families. Whether the Eoeae or Catalogi was the work of one and the same poet was a disputed point among the ancients themselves. From a statement of the scholiast on Apollonius Rhodius (ii. 181), it appears that it consisted of several works, which were afterwards put together; and while Apollonius Rhodius and Crates of Mallus attributed it to Hesiod (Schol. *ad Hes. Theog.* 142), Aristophanes and Aristarchus were doubtful. (Anonym. Gram. in Göttling's ed. of Hes. p. 92; Schol. *ad Hom. Il.* xxiv. 30; Suid. and Apollon. *s. v.* μαχλοσύνη.) The anonymous Greek grammarian just referred to states that the first fifty-six verses of the Hesiodic poem Ἀσπὶς Ἡρακλέους (*Scutum Herculis*) belonged to the fourth book of the Eoeae, and it is generally supposed that this poem, or perhaps fragment of a poem, originally belonged to the Eoeae. The Ἀσπὶς Ἡρακλέους, which is still extant, consists of three distinct parts; that from v. 1 to 56 was taken from the Eoeae, and is probably the most ancient portion; the second from 57 to 140, which must be connected with the verses 317 to 480; and the third from 141 to 317 contains the real description of the shield of Heracles, which is introduced in the account of the fight between Heracles and Cycnus. When therefore Apollonius Rhodius and others considered the Ἀσπὶς to be a genuine Hesiodic production, it still remains doubtful whether they meant the whole poem as it now stands, or only some particular portion of it. The description of the shield of Heracles is an imitation of the Homeric description of the shield of Achilles, but is done with less skill and ability. It should be remarked, that some modern critics are inclined to look upon the Ἀσπίς as an independent poem, and wholly unconnected with the Eoeae, though they admit that it may contain various interpolations by later hands. The fragments of the Eoeae are collected in Lehmann, *De Hesiodi Carminibus perditis*, pars i. Berlin, 1828, in Göttling's edition of Hesiod, p. 209, &c., and in Hermann's *Opuscula*, vi. 1, p. 255, &c. We possess the titles of several Hesiodic poems, viz. Κήϋκος γάμοι, Θησέως εἰς Ἅιδην κατάβασις, and Ἐπιθαλάμιος Πηλέως and

Θίτιδος, but all these poems seem to have been only portions of the Eoeae. (Athen. ii. p. 49; Plut. *Sympos.* viii. 8; Paus. ix. 31. § 5; Schol. *ad Hes. Theog.* 142; comp. C. Ch. Heyler, *Ueber Hesiods Schild des Hercules*, Worms, 1787, 8vo.; F. Schlichtegroll, *Ueber den Schild des Heracles nach Hesiod*, Gotha, 1788, 8vo.; G. Hermann, *Opusc.* vi. 2, p. 204, &c.; Marckscheffel, *De Catalogo et Eoeis Carminibus Hesiodeis*, Vratislav. 1838, 8vo., and the same author's *Hesiodi, Eumeli, Cinaethonis, &c., Fragmenta colleg. emend. dispos.*, Lips. 1840, 8vo.)

4. Αἰγίμιος, an epic poem, consisting of several books or rhapsodies on the story of Aegimius, the famous ancestral hero of the Dorians, and the mythical history of the Dorians in general. Some of the ancients attributed this poem to Cercops of Miletus. (Apollod. ii. 1, § 3; Diog. Laërt. ii. 46.) The fragments of the Aegimius are collected in Göttling's edit. of Hesiod, p. 205, &c.

5. Μελαμποδία, an epic poem, consisting of at least three books. Some of the ancients denied that this was an Hesiodic poem. (Paus. ix. 31. § 4.) It contained the stories about the seer Melampus, and was thus of a similar character to the poems which celebrated the glory of the heroic families of the Greeks. Some writers consider the Melampodia to have been only a portion of the Eoeae, but there is no evidence for it, and others regard it as identical with the ἔπη μαντικά, an Hesiodic work mentioned by Pausanias. (*l. c.*; comp. Athen. ii. p. 47, xi. p. 498, xiii. p. 609; Clem. Alex. *Strom.* vi. p. 751.) The fragments of the Melampodia are collected in Göttling's edit. of Hesiod, p. 228, &c.

6. Ἐξήγησις ἐπὶ τέρασιν is mentioned as an Hesiodic work by Pausanias, and distinguished by him from another entitled ἔπη μαντικά; but it is not improbable that both were identical with, or portions of, an astronomical work ascribed to Hesiod, under the title of ἀστρικὴ βίβλος or ἀστρολογία. (Athen. xi. p. 491; Plut. *de Pyth. Orac.* 18; Plin. *H. N.* xviii. 25.) See the fragments in Göttling's edit. of Hesiod, p. 207.

7. Χείρωνος ὑποθῆκαι seems to have been an imitation of the Ἔργα. The few fragments still extant are given by Göttling, *l. c.* p. 230, &c.

Strabo (vii. p. 436) speaks of a γῆς Περίοδος as the work of Hesiod, but from another passage (vii. p. 434) we see that he means a compilation made by Eratosthenes from the works of Hesiod. Respecting a poem called Περὶ Ἰδαίων Δακτύλων, which was likewise ascribed to Hesiod, see Lobeck, *Aglaoph.* p. 1156.

The poems of Hesiod, especially the Theogony, were looked up to by the Greeks from very early times as a great authority in theological and philosophical matters, and philosophers of nearly every school attempted, by various modes of interpretation, to bring about a harmony between the statements of Hesiod and their own theories. The scholars of Alexandria and other cities, such as Zenodotus, Aristophanes, Aristarchus, Crates of Mallus, Apollonius Rhodius, Seleucus of Alexandria, Plutarch, and others, devoted themselves with great zeal to the criticism and explanation of the poems of Hesiod; but all their works on this poet are lost, with the exception of some isolated remarks contained in the scholia on Hesiod still extant. These scholia are the productions of a much later age, though their authors made use of the works of the earlier grammarians. The scholia of the Neo Platonist Proclus (though only in an abridged form), of Joannes Tzetzes, and Moschopulus, on the Ἔργα, and introductions on the life of Hesiod, are still extant; the scholia on the Theogony are a compilation from earlier and later commentators. The most complete edition of the scholia on Hesiod is that in the third volume of Gaisford's *Poetae Graeci Minores.*

The Greek text of the Hesiodic poems was first printed at Milan in 1493, fol., together with Isocrates and some of the idyls of Theocritus. The next edition is that in the collection of gnomic and bucolic poems published by Aldus Manutius, Venice, 1495. The first separate edition is that of Junta, Florence, 1515, and again 1540, 8vo. The first edition that contains the Greek scholia is that of Trincavellus, Venice, 1537, 4to., and more complete at Cologne, 1542, 8vo., and Frankfurt, 1591, 8vo. The most important among the subsequent editions are those of Dan. Heinsius (Amsterdam, 1667, 8vo., with lectiones Hesiodeae, and notes by Scaliger and Guietus; it was reprinted by Leclerc in 1701, 8vo), of Th. Robinson (Oxford, 1737, 4to., reprinted at Leipzig 1746, 8vo.), of Ch. F. Loesner (Leipzig, 1778, 8vo., contains all that his predecessors had accumulated, together with some new remarks), of Th. Gaisford (in vol. i. of his *Poet. Gr. Min.*, where some new MSS. are collated), and of C. Göttling (Gotha and Erfurt, 1831, 8vo., 2d edit. 1843, with good critical and explanatory notes). The Ἔργα were edited also by Brunck in his *Poetae Gnomici* and other collections; the Theogony was edited separately by F. A. Wolf (Halle, 1783), and by D. J. van Lennep (Amsterdam, 1843, 8vo., with a very useful commentary). There are also two good editions of the Ἀσπίς, the one by C. Fr. Heinrich (Breslau, 1802, 8vo., with introduction, scholia, and commentary), and by C. F. Ranke (Quedlinburg, 1840, 8vo.). [L. S.]

HE'SIONE (Ἡσιόνη), a daughter of Laomedon, and consequently a sister of Priam. When Troy was visited by a plague and a monster on account of Laomedon's breach of promise, Laomedon, in order to get rid of these calamities, chained Hesione to a rock, in accordance with the command of an oracle, where she was to be devoured by wild beasts. Heracles, on his return from the expedition against the Amazons, promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Laomedon again promised, but did not keep his word. (Hom. *Il.* v. 649, &c.; Diod. iv. 42; Apollod. iii. 12. § 7.) Hesione was afterwards given as a slave to Telamon, by whom she became the mother of Teucrus. Priam sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war. (Dares, *Phryg.* 4, &c.) According to Tzetzes (*ad Lycoph.* 467), Hesione, already in pregnancy by Telamon, fled from his ship to Miletus, where king Arion found her and her newly-born son, Trambelus, whom he brought up as his own child.

There are two other mythical personages of this name, one a daughter of Danaus, and by Zeus the mother of Orchomenus (Schol. *ad Apollon. Rhod.* i. 230), and the other the wife of Nauplius, and the mother of Palamedes, Oeax, and Nausimedon. (Apollod. ii. 1. § 5.) [L. S.]

HESPE'RIDES (Ἑσπερίδες), the famous guar-

dians of the golden apples which Ge had given to Hera at her marriage with Zeus. Their names are Aegle, Erytheia, Hestia, and Arethusa, but their descent is not the same in the different traditions; sometimes they are called the daughters of Night or Erebus (Hes. *Theog.* 215; Hygin. *Fab.* init.), sometimes of Phorcys and Ceto (Schol. *ad Apollon. Rhod.* iv. 1399), sometimes of Atlas and Hesperis, whence their names Atlantides or Hesperides (Diod. iv. 27), and sometimes of Hesperus, or of Zeus and Themis. (Serv. *ad Aen.* iv. 484; Schol. *ad Eurip. Hipp.* 742.) Instead of the four Hesperides mentioned above, some traditions know only of three, viz. Hespere, Erytheis, and Aegle, or Aegle, Arethusa, and Hesperusa or Hesperia (Apollon. Rhod. iv. 1427; Serv. *l. c.*; Stat. *Theb.* ii. 281); whereas others mention seven. (Diod. *l. c.*; Hygin. *Fab.* init.) The poets describe them as possessed of the power of sweet song. (Hes. *Theog.* 518; Orph. *Fragm.* 17; Eurip. *Herc. Fur.* 394; Apollon. Rhod. iv. 1399.) In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme west (Hes. *Theog.* 334, &c., 518; Eurip. *Hipp.* 742); but the later attempts to fix their abodes, and the geographical position of their gardens, have led poets and geographers to different parts of Libya, as in the neighbourhood of Cyrene, Mount Atlas, or the islands on the western coast of Libya (Plin. *H. N.* vi. 31, 36; Virg. *Aen.* iv. 480; Pomp. Mela, iii. 10), or even to the northern extremity of the earth, beyond the wind Boreas, among the Hyperboreans. In their watch over the golden apples they were assisted or superintended by the dragon Ladon. [L. S.]

HESPE'RIUS, son of the poet Ausonius by his wife Attusia Lucana Sabina. We have no data for fixing the year of his birth. He lost his mother while he was young; but his education was carefully superintended by his father, who wrote "Fasti," for the use of his son, and inscribed to him his metrical catalogue of the Caesars. Hesperius received, probably from the emperor Gratian, who was his father's pupil, the proconsulship of Africa, which he held A. D. 376, and perhaps later. He was one of the persons appointed to inquire into the malpractices of Count Romanus and his accomplices, and executed the task with equity, in conjunction with Flavianus, vicarius of the province. [FLAVIANUS, No. 5.] He afterwards held the praetorian praefecture in conjunction (as we judge from some expressions of Ausonius) with his father. Valesius thinks they were joint praefecti praetorio Galliarum; Gothofred, that they were joint P. P. of the whole western empire (comprehending the praefectures of Gaul, Italy, and Illyrium), but that Ausonius usually resided in Gaul, and Hesperius in Italy. There are extant several letters of Symmachus addressed to Hesperius; and from one of these (lib. i. ep. 80) he appears to have been at Mediolanum (Milan), the usual seat of the P. P. of Italy, but it is not clear that the letter was addressed to him while he was praefect. Tillemont, who discusses the question in a careful, but unsatisfactory note, thinks that Ausonius first held the praefecture of Italy alone, and afterwards that of Gaul, in conjunction with Hesperius. In A. D. 384, a Count Hesperius (apparently the son of Ausonius), was sent by the emperor Valentinian II. on a mission to Rome, which he was enabled to see, and bear witness to the innocence of his friend Symmachus, who, through some unjust accusations, had incurred discredit at court. Nothing is known of him after this.

Hesperius had at least three sons. One of them, Paulinus, distinguished as "the Penitent," author of a poem called *Eucharisticon* or *Carmen Eucharisticum de Vita sua* (sometimes ascribed, but incorrectly, to the better known Paulinus of Nola), was born in Macedonia about A. D. 375 or 376, before his father's proconsulship of Africa, which renders it not unlikely that Hesperius then held some office under the Eastern emperor Valens. Another son, Pastor, died young, and is commemorated in the *Parentalia* of Ausonius. (Amm. Marc. xxviii. 6; Symmach. *Epist.* i. 69—82. ed. Paris, 1604; Auson. *Epigram.* p. 79, ed. Vineti, *Caesares Duodecim*, *Eidyll.* xxx., *Parentul.* xi., *Gratiar. Actio pro Cons.* p. 377, 378, ed. Vineti; Cod. Theod. 6. tit. 30. § 4; 7. tit. 18. § 2; 8 tit. 5. § 34; tit. 18. § 6; 10. tit. 20. § 10; 13. tit. 1. § 11; tit. 5. § 15; 15. tit. 7. § 3; 16. tit. 5. § 4, 5; Gothofred, *Prosop. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v.) [J. C. M.]

HE'SPERUS (Ἕσπερος), the evening-star, is called by Hesiod a son of Astraeus and Eos, and was regarded, even by the ancients, as the same as the morning star, whence both Homer and Hesiod call him the bringer of light, *ἑωσφόρος* (*Il.* xxii. 317, xxiii. 226; comp. Plin. *H. N.* ii. 8; Mart. Capell. viii. § 882, &c., ed. Kopp.) Diodorus (iii. 60) calls him a son of Atlas, who was fond of astronomy, and once, after having ascended Mount Atlas to observe the stars, he disappeared. He was worshipped with divine honours, and regarded as the fairest star in the heavens. (Eratosth. *Catast.* 24.) Hyginus (*de Sign. Coel.* 2) says that some called him a son of Eos and Cephalus. The Romans designated him by the names Lucifer and Hesperus, to characterise him as the morning or evening star. [L. S.]

HE'STIA (Ἑστία, Ion. Ἱστίη), the goddess of the hearth, or rather the fire burning on the hearth, was regarded as one of the twelve great gods, and accordingly as a daughter of Cronus and Rhea. According to the common tradition, she was the first-born daughter of Rhea, and was therefore the first of the children that was swallowed by Cronus. (Hes. *Theog.* 453, &c.; Hom. *Hymn. in Ven.* 22; Apollod. i. 1. § 5.) She was, like Artemis and Athena, a maiden divinity, and when Apollo and Poseidon sued for her hand, she swore by the head of Zeus to remain a virgin for ever (Hom. *Hymn. in Ven.* 24, &c.), and in this character it was that her sacrifices consisted of cows which were only one year old. The connection between Hestia and Apollo and Poseidon, which is thus alluded to in the legend, appears also in the temple of Delphi, where the three divinities were worshipped in common, and Hestia and Poseidon appeared together also at Olympia. (Paus. v. 26. § 2, x. 5. § 3; Hom. *Hymn.* xxxi. 2.) As the hearth was looked upon as the sacred centre of domestic life, so Hestia was the goddess of domestic life and the giver of all domestic happiness and blessings, and as such she was believed to dwell in the inner part of every house (Hom. *Hymn. in Ven.* 30; Callim. *Hymn. in Del.* 325, *in Cer.* 129), and to have invented the art of building houses. (Diod. v. 68; Eustath. *ad Hom.* p. 735.) In this respect she appears often together with Hermes, who was likewise a *deus penetralis*, as protecting the works of man. (Hom. *Hymn.* xxxii. 10; Paus. x. 11. § 3.) As the hearth

of a house is at the same time the altar on which sacrifices are offered to the domestic gods (ἐφέστιοι or ἐφίστιοι), Hestia was looked upon as presiding at all sacrifices, and, as the goddess of the sacred fire of the altar, she had a share in the sacrifices in all the temples of the gods. (Hom. *Hymn. in Ven.* 31.) Hence when sacrifices were offered, she was invoked first, and the first part of the sacrifice was offered to her. (Hom. *Hymn.* xxxii. 5; Pind. *Nem.* xi. 5; Plat. *Cratyl.* p. 401, d.; Paus. v. 14. § 5; Schol. *ad Aristoph. Vesp.* 842; Hesych. *s. v.* ἀφ' ἑστίας ἀρχόμενος.) Solemn oaths were sworn by the goddess of the hearth, and the hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house. (Hom. *Od.* xiv. 159; Eustath. *ad Hom.* p. 1579.) A town or city is only an extended family, and therefore had likewise its sacred hearth, the symbol of an harmonious community of citizens and of a common worship. This public hearth usually existed in the prytaneium of a town, where the goddess had her especial sanctuary (θάλαμος), under the name of Πρυτανῖτις, with a statue and the sacred hearth. There the prytanes offered sacrifices to her, on entering upon their office, and there, as at a private hearth, Hestia protected the suppliants. As this public hearth was the sacred asylum in every town, the state usually received its guests and foreign ambassadors there, and the prytanes had to act the part of hosts. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. (Pind. *Nem.* xi. 1, &c., with the Scholiast; Parthen. *Erot.* 18; Dion. Hal. ii. 65.) If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but either by fire produced by friction, or by burning glasses drawing fire from the sun. The mystical speculations of later times proceeded from the simple ideas of the ancients, and assumed a sacred hearth not only in the centre of the earth, but even in that of the universe, and confounded Hestia in various ways with other divinities, such as Cybele, Gaea, Demeter, Persephone, and Artemis. (Orph. *Hymn.* 83; Plut. *de Plac. Philos.* 3, 11, *Numa*, 11.) There were but few special temples of Hestia in Greece, as in reality every prytaneum was a sanctuary of the goddess, and as a portion of the sacrifices, to whatever divinity they were offered, belonged to her. There was, however, a separate temple of Hestia at Hermione, though it contained no image of her, but only an altar. (Paus. ii. 35. § 2.) Her sacrifices consisted of the primitiae of fruit, water, oil, wine, and cows of one year old. (Hesych. *l. c.*; Hom. *Hymn.* xxxi. 3, xxxii. 6; Pind. *Nem.* xi. 6.) The Romans worshipped the same goddess, or rather the same ideas embodied in her, under the name of Vesta, which is in reality identical with Hestia; but as the Roman worship of Vesta differed in several points from that of Hestia in Greece, we treat of Vesta in a separate article. [L. S.]

HESTIAEA (Ἑστιαῖα), a learned Alexandrian lady. Her literary efforts were directed to the explanation of the Homeric poems. Strabo (xiii. p. 894), on the authority of Demetrius of Scepsis, informs us that she wrote a treatise respecting the site of the Homeric city of Troy, and the position of the plain which formed the scene of the encounters described in the Iliad. She is mentioned by the scholiasts on *Il.* iii. 64, and by Eustathius, and is dignified by them with the title Ἑστιαῖα ἡ Γραμματική. (Fabric. *Bibl. Graec.* vol. i. p. 516.) [C. P. M.]

HESTIAEUS (Ἑστιαῖος). 1. A native of Perinthus, mentioned by Diogenes Laërtius (iii. 16) as one of the disciples of Plato.

2. According to Aristoxenus (in Diog. Laërt. viii. 79), the father of Archytas of Tarentum was named Hestiaeus. And the name occurs in the list of Pythagoreans in Iamblichus (*Vit. Pythag.* c. 36. § 267).

3. A Stoic philosopher, a native of Pontus, mentioned by Athenaeus (vi. p. 273 d.). [C. P. M.]

HESY'CHIA (Ἡσυχία), the personification of tranquillity and peace, is called a daughter of Dice, that is, Justice. (Pind. *Ol.* iv. 18, *Pyth.* viii. 1, *Fragm.* 228. p. 669, ed. Boeckh.) [L. S.]

HESY'CHIUS, bishop of Salona in Dalmatia, who flourished about the beginning of the fifth century, maintained a friendly intercourse with St. Augustin and St. Chrysostom, as we gather from their works; and a letter has been preserved addressed to him by Pope Zosimus in A. D. 418. The only epistle written by Hesychius himself now extant will be found among the correspondence of St. Augustin, and is numbered CXCVIII. in the Benedictine edition. (Augustin, *De Civ. Dei*, xx. 5, *Ep.* cxcvii, cxcviii, cxcix. vol. ii. ed. Bened.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 14; Bähr, in his *Geschichte der Römischen Litterat.* suppl. band. II. abtheil. § 141, by some mistake apparently names this prelate *Hegesippus* instead of *Hesychius.*) [W. R.]

HESY'CHIUS (Ἡσύχιος).

1. Libanius appears to have had two friends and correspondents of this name about the middle of the fourth century: one a priest (*Ep.* 636), the other a magistrate (*Ep.* 773, 914). One of them had two sons, Eutropius and Celsus, to whom Libanius was much attached, and who were possibly his pupils, and several daughters, to one of whom a cousin of Libanius was married (*Ep.* 375). Libanius was anxious to promote the marriage of a grandson of an Hesychius (perhaps one of the two above mentioned) by his son Calliopius, with a daughter of Pompeianus (*Ep.* 1400). Possibly the magistrate Hesychius, the correspondent of Libanius, may be the Hesychius or Esychius mentioned by Jerome (*Epistola* 33 (olim 101) *ad Pammach.*; *Opera*, vol. iv. pt. ii. col. 249, ed. Benedictin.) as a man of consular rank, bitterly hated by the patriarch Gamaliel, and who was condemned to death by the emperor Theodosius for bribing a notary, and pillaging some of the imperial records. Fabricius understands the notice in Jerome of Hesychius, who was proconsul of Achaia, under Theodosius II. A. D. 435 (Cod. Theodos. 6. tit. 28. § 8); but this is not likely, for if the Benedictine editors are right in fixing A. D. 396 as the date of the letter to Pammachius, the Theodosius there mentioned must have been Theodosius I. the Great; and if Hesychius was executed (as Jerome seems to say) in his reign, he could not have been proconsul in the reign of his grandson Theodosius II. The Hesychius of the Codex Theodosianus may perhaps be the one mentioned in the letters of the monk Nilus, the pupil of Chrysostom. (Libanius, *Epistolae*, *ll. cc.*, and Ep. 1010; Cod. Theodos. *l. c.*; Hieron. *l. c.*; Nili Ascetae *Epistolae.* Lib. ii. Ep. 292, ed. Allatii; Fabr. *Bibl. Gr.* vol. vii. p. 547.)

2. A devoted disciple of St. Hilarion, whose

dead body he surreptitiously conveyed from the isle of Crete, where he died, to the Holy Land. (Hieron. *Vita S. Hilarionis*, passim; *Opera*, vol. iv. pars ii. col. 74, &c. ed. Benedict; Sozom. *H. E.* iii. 14; Fabr. *Bibl. Gr.* vol. vii. p. 552.]

3. Aegyptius. An Egyptian bishop, who suffered martyrdom in the persecution under Diocletian and his successors in the East, perhaps about A. D. 310 or 311. It is not clear whether he was executed at Alexandria or elsewhere. Hody and others regard him as identical with the Hesychius who revised the Septuagint, and whose revision was commonly used in Egypt and the adjacent churches. Fabricius, who thinks this identity probable, is also disposed to regard the martyr Hesychius as the same person as Hesychius of Alexandria, the author of the Lexicon; but Thorschmidius regards the author of the Lexicon as a distinct person. [Hesychius of Alexandria, below.] (Euseb. *H. E.* viii. 13; Hieronym. *Praef. in Paralipom.* and *Praefat. in Quatuor Evang.*; *Opera*, vol. i. col. 1023, 1429, ed. Benedictin; Hody, *De Biblior. Textibus Original.*, fol. Oxford, 1705, p. 303; Fabric. *Bibl. Gr.* vol. vii. 547; Thorschmidius, *De Hesych. Miles. Illustr. Christian. Commentat.* sect. i. apud Orellium, *Hesychii Opusc.*)

4. Of Alexandria. See below.

5. Of Apameia, called, in the older editions of Porphyry's life of Plotinus, Justinus (Ἰουστῖνος) Hesychius, but in Creuzer's edition of Plotinus, to which the life by Porphyry is prefixed, Ustillianus (Οὐστιλλιανὸς) Hesychius, was the adopted son of Amelius, one of the later Platonists in the latter half of the third century. [Amelius.] Amelius gave or bequeathed to him a hundred books of commentaries, in which he had collected or recorded the instructions of the philosopher Numenius. (Porphyr. *Vit. Plotini*, c. 3, apud Creuzer. *Opera Plotini*, 3 vols. 4to. Oxford, 1835; Fabric. *Bibl. Gr.* vol. iii. p. 180, vol. vii. p. 152.)

6. Of Constantinople, a writer of unknown date, who wrote Εἰς χαλκοῦν ὄφιν λόγοι δ'. Photius, from whom alone we learn any thing of this writer, says that, "so far as could be judged from this piece, he appeared to be orthodox." Probably he was the Hesychius, one of the clergy of Constantinople, who raised in that city the cry of heresy against Eunomius, apparently about A. D. 360. [Eunomius.] Thorschmidius thinks that he was perhaps the author of the Ecclesiastical History, known by one or two citations, and generally regarded as a work of Hesychius of Jerusalem. [Hesychius Hierosolymitanus, No. 7.] (Phot. *Bibl.* Cod. 51; Philostorg. *H. E.* vi. 1; Fabric. *Bibl. Gr.* vol. vii. p. 547.)

7. Hierosolymitanus, or of Jerusalem, an early Christian writer of considerable repute in his day, many of whose writings are extant. The date of his life and his official rank in the church have been much disputed. Cyril of Scythopolis, in his life of St. Euthymius (Βίος τοῦ ἁγίου πατρὸς ἡμῶν Εὐθυμίου, Cotel. *Eccles. Graec. Monum.* vol. iv. p. 31), speaks of Hesychius, "presbyter and teacher of the church," as being with Juvenal patriarch of Jerusalem, when he dedicated the church of the "Laura," or monastery of Euthymius, A. D. 428 or 429. Theophanes records the προβολή, advancement (i. e. ordination?) of Hesychius, "the presbyter of Jerusalem," A. M. 5906, Alex. era (=A. D. 414); and notices him again as eminent for learning (ἐνθεὶ ταῖς διδασκαλίαις) the year following, A. D. 415. He gives him no higher title when recording his death, A. M. 5926, Alex. era, = A. D. 434. Photius, who has described some of his works, also calls him "Hesychius, presbyter of Jerusalem," but without mentioning the time when he lived. Yet, notwithstanding these tolerably clear intimations, Miraeus (*Auctarium de Scriptor. Eccles.* No. clxxv.), Possevinus (*Apparatus Sacer*, vol. i. p. 739, ed. Col. 1608), Cave, and Thorschmidt (*Comment. de Hesychio Milesio*), consider Hesychius the writer to be identical with the Isysius or Isacius (Ἰσάκιος), bishop or patriarch of Jerusalem, to whom pope Gregory the Great wrote an epistle (*Epistol.* xi. 40.; *Opera*, vol. ii. col. 1133, ed. Benedict.), and whose death occurred, according to the Alexandrian or Paschal chronicle, in A. D. 609. (*Chron. Pasch.* p. 382, ed. Paris, vol. i. p. 699, ed. Bonn.) But the absence of any higher designation than presbyter in Photius and Theophanes forbid the supposition that their Hesychius ever attained episcopal rank; and the want of any distinguishing epithet leads us to conclude that there was no other Hesychius of Jerusalem who had acquired distinction as a writer. The account of Hesychius in the Greek Menology is probably correct in its general outline. According to it, he was born and educated at Jerusalem, where, by meditating on the Scriptures, he acquired a deep acquaintance with divine things. He afterwards left Jerusalem, and followed a monastic life "in the deserts" (it is not stated in what desert, but it was probably in Palestine), gathering from the holy fathers there, with bee-like industry, the flowers of virtue. He was ordained presbyter, against his will, by the patriarch of Jerusalem, and spent the rest of his life in that city, or in other places where the Lord Jesus Christ had suffered. Trithemius, who calls him Esytius (*De Scriptor. Eccles.* No. lxxxii), and Sixtus of Sena (*Bibl. Sancta*, lib. iv. p. 245, ed. Col. 1586), say, but we know not on what authority, that he was a disciple of Gregory Nazianzen, which is hardly probable.

His principal writings are, 1. *In Leviticum Libri septem.* A Latin version of this was published fol. Basel, 1527, and 8vo. Paris, 1581, and is reprinted in the *Bibliotheca Patrum* (vol. xii. p. 52, &c., ed. Lyon. 1677). The authorship and original language of this work have been much disputed. In some passages the writer evidently speaks as one to whom the Latin tongue was vernacular; and in some of the MSS. he is called Isychius, presbyter of Salona, not to be confounded with the Hesychius the correspondent of Augustin (Augustin, *Ep.* 197, 198, 199; *Opera*, vol. ii. col. 737, &c., ed. Benedict. 1679, and vol. ii. p. 1106, ed. Paris, 1836), whom Augustin addresses as his "coepiscopus;" but Tillemont thinks that the original was in Greek, and that there are internal indications that the writer lived at Jerusalem; and Cave suggests that the passages in which the writer speaks as a Latin are the interpolations of the translator, whom he supposes to have been Hesychius of Salona. The work is cited as the work of Hesychius of Jerusalem by Latin writers of the ninth century. The Latin version is ancient, though subsequent to the time when the Latin version of the Scriptures by Jerome came into general use in the church. Considerable pains are taken in the work to confute the opinions of Nestorius, and, as is thought by many, of Eutyches. Now, as the heresy of the

latter was not denounced until A. D. 448, fourteen years after the death of Hesychius of Jerusalem, according to Theophanes, this circumstance would appear fatal to his claims to the authorship. But Tillemont thinks that the opinions controverted are not those of Eutyches, but the nearly similar errors of the Apollinarists [APOLLINARIS or APOLLINARIUS, No. 2; EUTYCHES]. 2. Στιχηρὸν (or Κεφάλαια) τῶν ιβ' προφητῶν καὶ Ἡσαΐου, *Sticheron* (or *Capita*) *in duodecim Prophetas Minores et Esaiam.* This was published by David Hoeschel with the Εἰσαγωγή, *Isagoge*, of Adrian [ADRIANUS], 4to. Augsburg, 1602. It is contained also in the *Critici Sacri* (vol. viii. p. 26, ed. London, 1660). 3. Ἀντιῤῥητικά or Εὐκτικά. This work is considered to be the one mentioned by Photius (*Cod.* 198) as the last piece in a collection of ascetic writings described by him. It was printed with the *Opuscula* of Marcus Eremita, 8vo. Paris, 1563, and reprinted by Ducaeus (Du Duc) in the *Biblioth. Patrum Gr. Lat.* (commonly cited by the title of *Auctarium Ducaeanum*) vol. i. p. 985, fol. Paris, 1624. A Latin version of it is given in the *Bibliotheca Patrum* (vol. xii. p. 194), with the title *Ad Theodulum Sermo Compendiosus animae perutilis, de Temperantia et Virtute, quae dicuntur ἀντιῤῥητικὰ καὶ εὐκτικά, hoc est, de ratione reluctandi ac precandi.* 4. *Homiliae de Sancta Maria Deipara*; these two discourses on the Virgin Mary were published by Ducaeus in the *Bibliotheca Patrum Gr. Lat.* vol. ii. p. 417, and a Latin version by Joannes Picus of Paris in the *Bibl. Patrum* (vol. xii. p. 185, &c.) 5. Τὸ εἰς τὸν ἅγιον Ἀνδρέαν ἐγκώμιον, *Oratio demonstrativa in S. Andream Apostolum.* Several extracts from this piece are given by Photius (*Cod.* 269), from whom we take the title, in which Bekker, on the authority of a MS. at Paris, and on internal evidence, has properly restored the word Ἀνδρέαν in place of the common reading Θωμᾶν. A Latin version of the whole is in the *Biblioth. Patr.* vol. xii. p. 188, &c. 6. *De Resurrectione Domini Nostri Christi*, ascribed in some MSS. to Gregory Nyssen, and printed in some editions of his works. 7. *De Hora Tertia et Sexta, quibus Dominus fuisse crucifixus dicitur*, or *Qua Hora crucifixus est Dominus?* These two pieces are contained in the *Novum Auctarium* of Combefis, vol. i. fol. Paris, 1648, and a Latin version in the *Bibl. Patrum*, vol. xii. p. 190, &c. 8. Εἰς Ἰάκωβον τὸν Ἀδελφὸν τοῦ Κυρίου καὶ Δαβὶδ τὸν Θεοπάτορα, *Sermo in S. Jacobum Fratrem Domini, et in Davidem* τὸν Θεοπάτορα. Extracts from this are given by Photius (*Cod.* 275). 9. Μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου Μάρτυρος τοῦ Χριστοῦ Λογγίνου τοῦ Ἑκατοντάρχου, *Acta S. Longini Centurionis.* This piece is of very doubtful genuineness: it is given in the *Acta Sanctorum* of Bollandus, *Martii*, vol. ii. (a. d. xv), a Latin version in the body of the work at p. 368, and the Greek original, in the Appendix, p. 736. 10. *In Christi Nativitatem.* An extract from this is given by Ducange in his illustrations of the Paschal Chronicle, subjoined to that work in the Paris (p. 424) and Bonn editions (vol. ii. p. 116) of the Byzantine writers; and by Hody, in the *Proleg.* c. xxiv. prefixed to the *Chronicon* of Jo. Malalas, Oxon. 1691; and a part of this extract is cited by Cave, *Hist. Litt.* vol. i. p. 398, ed. Oxford, 1740—1743. 11. Ἡ Εὐαγγελικὴ Συμφωνία, *Consonantia Evangelica.* Some fragments of this are published in the *Novum Auctarium* of Combefis, vol. i. p. 773, fol. Paris, 1648. 12. Συναγωγὴ ἀποριῶν καὶ ἐπιλύσεων ἐκλεγεῖσα ἐν ἐπιτομῇ ἐκ τῆς Εὐαγγελικῆς Συμφωνίας, *Collectio Difficultatum et Solutionum, excerpta per compendium ex Evangelica Consonantia.* An abridgment of No. 11, published in the *Eccles. Graec. Monum.* of Cotelerius (vol. iii. p. 1). 13. *In Canticum Habacuc et Jonae.* Some fragments of this are given by Cardinal Antonio Caraffa in his *Catena Veterum Patrum in Cantica Veteris et Novi Testamenti.*

These are all the works of Hesychius, of which the whole or any considerable fragments have been published. He wrote also, 14. *Commentarius in Psalmos a Ps.* 77 *ad* 107, *inclusive, et in Ps.* 118, extant in MS., and sometimes ascribed to Chrysostom, from whose published commentary on the Psalms it is altogether different. Anselmo Banduri promised to publish this commentary of Hesychius, but did not. Several other pieces are extant in MS., but some of the most important of this writer's works are lost, including, 15. *Ecclesiastica Historia.* A Latin version of a passage in this is cited in the *Collatio* of the fifth oecumenical or second Constantinopolitan council (Labbe and Cossart. *Concil.* vol. v. col. 470). The work is also cited in the *Chron. Paschale* (p. 371, ed. Paris, vol. i. pp. 680, 681, ed. Bonn). 16. *Commentarius in Epistolam ad Hebraeos et in Ezekielem.* 17. *Hypotheses in Libros Sacros.* Cotelerius speaks of this work (*Eccles. Graec. Monumenta*, vol. iii. p. 521) as having been mentioned by Usher, but does not give a reference to the place in Usher's works. (Phot. *Bibl. ll. cc.*, ed. Bekker; Theophanes, *Chronog.* vol. i. pp. 71, 79, ed. Paris, vol. i. pp. 129, 142, ed. Bonn; with the notes of Goarus in loc. in both editions; *Acta Sanct. l. c.* and *Martii*, vol. iii. p. 173; *Menolog. Graec. jussu Imp. Basil. edit.* (*ad Mart. xxviii.*) pt. iii. p. 33; Cotelerius, *Eccles. Gr. Monum. ll. cc.*; Cave, *Hist. Litt. l. c.*, and vol. i. p. 570, &c., ed. Oxford, 1740—43; Tillemont, *Mémoires, &c.*, vol. xiv. p. 227, &c., and notes, p. 744, &c.; Fabric. *Bibl. Gr.* vol. vii. pp. 419, 548, et alibi.)

8. HIEROSOLYMITANUS, patriarch of Jerusalem at the beginning of the seventh century. [No. 7.]

9. Of MILETUS, is called by almost all the ancients who mention him ὁ Ἰλλούστριος, which is commonly understood as an indication of rank (*Illustris*), derived from some office which he held, though by some construed as a cognomen "Illustrius." He was a native of Miletus, son of Hesychius, a δικήγορος, or pleader, and his wife Sophia (Σοφία), as she is called in Suidas and in the older editions of Photius, but, according to Bekker's Photius, Philosophia (Φιλοσοφία). He lived in the time of the emperors Anastasius I., Justin I., and Justinian I.; but nothing is known of his history, except that he had a son Joannes, whose loss prevented his continuing his account of Justinian's reign. He is known as the author of the following works: 1. Περὶ τῶν ἐν παιδείᾳ λαμψάντων σοφῶν, *De his qui Eruditionis Fama claruere.* The word σοφῶν in the above title is rejected by some critics as spurious. The notice of Hesychius in the present copies of Suidas, which is probably corrupt,—at any rate it is obscure,—is understood by some to affirm that Hesychius wrote two works, one entitled Πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν, the other called Ὀνοματολόγος, an epitome of the Πίναξ. Meursius, who contends that the passage is corrupt, proposes a

conjectural emendation, according to which the two titles belong to one and the same work, Ὀνοματολόγος ἢ Πίναξ, κ. τ. λ., which he supposes Suidas to have described as an epitome of Diogenes Laërtius, *De Vitis Philosophorum*. The work is in its general character similar to that of Diogenes; and though a good deal shorter, comprehends much of the same matter. But the differences are too great to allow one to be regarded as the epitome of the other. As the ecclesiastical writers are avowedly omitted by Hesychius, the opinion has been entertained that he was a pagan; but his belief in Christianity has been satisfactorily shown by several writers, especially by Thorschmidius in a dissertation on the subject, reprinted by Orellius in his *Hesychii Opuscula*. The work of Hesychius was first published with a Latin version by Hadrianus Junius, 8vo. Antwerp, 1572, and has been reprinted several times. For a long time the standard edition was that of Meursius, in his *Hesychii Opuscula*, 8vo. Leyden, 1613, reprinted in the seventh vol. of the *Opera Meursii*, fol. Florence. 1741, &c. A late edition of the *Opuscula Hesychii*, that of Joan. Conrad. Orellius of Zurich, 8vo. Leipzig, 1820, contains much valuable illustrative matter, especially the dissertation of Thorschmidius above mentioned. 2. Πάτρια Κωνσταντινουπόλεως, *Res Patriae Constantinopolitanae.* It is probable that this work is a fragment of that next mentioned. A considerable part of it is incorporated, word for word, in the Περὶ τῶν Πατρίων Κωνσταντινουπόλεως, *De Originibus Constantinopolitanis* of Codinus [CODINUS], which was first printed in A.D. 1596, by George Dousa; but the work (or fragment) of Hesychius with the author's name, was first published by Meursius in his *Hesychii Opuscula*, noticed above, and was reprinted in the Florentine edition of the works of Meursius, and in the *Opuscula Hesychii* of Orellius. 3. A work described by Photius as Βιβλίον ἱστορικὸν ὡς ἐν συνόψει κοσμικῆς ἱστορίας, a synoptical view of universal history, and by Suidas as Χρονική τις Ἱστορία, and by Constantine Porphyrogenitus as Χρονικά. It is described by Photius as divided into six parts (τμήματα), or, as the writer himself called them, διαστήματα, by which term they were commonly quoted, e. g. ἐν τῷ ε′ (sive ς′) διαστήματι τῆς ἱστορίας. (See Charles Labbe's *Veteres Glossae Verborum Juris quae passim in Basilicis reperiuntur, s. vv.* Παλματίοις ἵπποις (Palmatiis equis), Φόλις.) The whole history comprehended a period of 1920 years, and extended from the reign of Belus, the reputed founder of the Assyrian empire, to the death of the Byzantine emperor, Anastasius I., A. D. 518: according to Photius, it was thus distributed among the six parts:—(1) Before the Trojan war. (2) From the taking of Troy to the foundation of Rome. (3) From the foundation of Rome to the abolition of kingly power and the establishment of the consulship in the 68th Olympiad. (4) From the establishment of the consulship in the 68th, to the sole power (μοναρχία) of Julius Caesar in the 182d Olympiad. (5) From the sole power of Julius Caesar till Byzantium (Constantinople) was raised to greatness, in the 277th Olympiad. (6) From the settlement of Constantine at Byzantium to the death of Anastasius in the 11th year of the indiction. The Πάτρια Κωνσταντινουπόλεως, published by Meursius, appears to be the earlier part of the sixth book. 4. A book recording the transactions of the reign of Justin I. (A. D. 518—527), and the earlier years of Justinian I., who reigned A. D. 527—566. This work, which was discontinued through domestic affliction, is lost. It was apparently intended as a continuation of the foregoing, and as the work of a contemporary whose high office (for the title "Illustris" was given to the highest officers, the praefecti praetorio, praefecti urbi, &c.) must have implied political knowledge, and have procured access to the best sources of information, it was probably the most valuable part. Photius characterizes the historical style of Hesychius as concise, his language well chosen and expressive, his sentences well constructed and arranged, and his figures as striking and appropriate. Hesychius of Miletus has sometimes been confounded with Hesychius of Alexandria, the author of the Lexicon. (Phot. *Bibl. Codd.* 69; Constant. Porphyrog. *De Themat.* lib. i. th. 2, lib. ii. th. 8; Suidas, *s. v.* Ἡσύχιος Μιλήσιος; Tzetzes, *Chil.* iii. 877; the notes of Meursius in his *Hesychii Opuscula*; Cave, *Historia Litt.* vol. i. p. 518; Fabric. *Bibl. Gr.* vol. vii. pp. 446, 544; Thorschmidius, *De Hesychio Milesio Illustri Christiano Commentatio*, ap. Orellium, *Hesychii Opera*.)

10. Of SYRIA, a monk, apparently of one of the monasteries near Antioch, whose remarkable dream, regarded as prophetic of the fortunes of his contemporary Chrysostom, is recorded by Photius. (*Bibl.* Cod. 96.)

11. TACHYGRAPHUS (ὁ ταχυγράφος). Codinus cites an author by this name in his Περὶ τῶν Πατρίων Κωνσταντινουπόλεως (p. 9, ed. Paris). Fabricius supposes him to be the same with Hesychius of Miletus (No. 9), but this cannot be, as Codinus speaks of Hesychius Tachygraphus as a contemporary with Constantine the Great. The Tachygraphi, as the name indicates, were writers employed where speed rather than beauty was required, and were distinguished by the use of abbreviations and other compendious methods. (Fabr. *Bibl. Gr.* vol. vii. p. 552.)

Various other Hesychii are noticed by Fabricius and by Thorschmidius in the *Commentatio de Hesych. Mileto Illustri Christ.* referred to in the course of this article. [J. C. M.]

HESY'CHIUS (Ἡσύχιος), an Alexandrian grammarian, under whose name a large Greek dictionary has come down to us. Respecting his personal history absolutely nothing is known. The dictionary is preceded by a letter addressed by Hesychius to a friend Eulogius, who is as little known as Hesychius himself. In this prefatory letter the author explains the plan and arrangement of his work, and tells us that his compilation is based upon a comprehensive lexicon of Diogenianus, but that he also availed himself of the lexicographical works of Aristarchus, Apion, Heliodorus, and others, and that he devoted himself to his task with great care and diligence. Valckenaer was the first that raised doubts respecting the genuineness of this letter in his *Schediasma de Epistola ad Eulogium* (in Ursinus, *Virgil. Collat.* p. 150, &c.), and he conceived that it was the production of some later Greek, who fabricated it with a view to deceive the public and make them believe that the dictionary was his own work; but Valckenaer at the same time admits that the groundwork of the lexicon is a genuine ancient production, and only disfigured by a number of later interpolations. But a close examination of the prefatory epistle does not bring forth any thing which is at variance with the

work to which it is prefixed, nor does it contain any thing to justify the opinion of Valckenaer. The investigations of Alberti and Welcker (in the *Rhein. Mus.* ii. pp. 269, &c., 411, &c.) have rendered it highly probable that Hesychius was a pagan, who lived towards the end of the fourth century of our era, or, as Welcker thinks, previous to A. D. 389. This view seems to be contradicted by the fact that the work also contains a number of Christian glosses and references to ecclesiastical writers, as Epiphanius and others, whence Fabricius and other critics consider Hesychius as a Christian, and identify him with the Hesychius who in the third century after Christ made a Greek translation of the Old Testament, and is often quoted by Hieronymus and others. But it is now a generally established belief that the Christian glosses and the references to Christian writers are to be considered as interpolations introduced into the work by a later hand. We may therefore acquiesce in the statement of the prefatory letter, that the work is based on a similar one by Diogenianus, and that Hesychius made further use of other special dictionaries, especially such as treated of Homeric λέξεις. There can be little doubt that the lexicon in its present form is greatly disfigured and interpolated, even setting aside the introduction of the Christian λέξεις, or *glossae sacrae*, as they are commonly called; but notwithstanding all this, the work is of incalculable value to us. It is now one of the most important sources of our knowledge, not only of the Greek language as such, but, to some extent, of Greek literature also; and in regard to antiquarian knowledge, it is a real storehouse of information, derived from earlier grammarians and commentators, whose works are lost and unknown. It further contains a large number of peculiar dialectical and local forms and expressions, and many quotations from other writers. The author, it is true, was more concerned about the accumulation of matter derived from the most heterogeneous sources than about a skilful and systematic arrangement; but some of these defects are, perhaps, not to be put to the account of the original compiler, but to that of the later interpolators. This condition of the work has led some critics to the opinion, that the groundwork of the lexicon was one made by Pamphilus of Alexandria in the first century after Christ; that in the second century Diogenianus made an abridgment of it, and that at length it fell into the hands of the unknown Hesychius, by whom it was greatly interpolated, and from whom it received its present form. The interpolations must be admitted, but the rest is only an unfounded hypothesis. To restore a correct text under these circumstances is a task of the utmost difficulty. The first edition is that of Venice, 1514, fol., edited by the learned Greek Musurus, who made many arbitrary alterations and additions, as is clear from the Venetian MS. (the only one that is as yet known; comp. Villoison, *Anecdot. Graec.* ii. p. 254; N. Schow, *Epistolae Criticae*, Rome, 1790, 4to., reprinted as a supplement in Alberti's edition.) The edition of Musurus was followed by those of Florence (1520, fol.), Hagenau (1521), and that of C. Schrevelius (Lugdun. Bat. et Amstelod., 1686, 4to.) The best critical edition, with a comprehensive commentary, is that of J. Alberti, which was completed after Alberti's death by Ruhnken, Lugd. Bat. 1746—1766, 2 vols. fol. A supplement to this edition was published by N. Schow (Lugd. Bat. 1792, 8vo.). The *glossae sacrae* were edited separately, with emendations and notes, by Ernesti, Leipzig, 1785. (Comp. Alberti's preface to vol. i., and Ruhnken's to vol. ii.; C. F. Ranke, *De Lexici Hesychiani vera Origine et genuina Forma Commentatio*, Leips. et Quedlinburg, 1831, 8vo.; Welcker, *l. c.*) [L. S.]

HETAEREIUS (Ἑταιρεῖος), the protector of companies or associations of friends, a surname of Zeus, to whom Jason was believed to have offered the first sacrifices, when the Argonauts were assembled for their expedition. (Athen. xiii. p. 572.) [L. S.]

HEURIPPE (Εὑρίππα), the finder of horses, a surname of Artemis, under which Odysseus was said to have built her a temple at Pheneus in common with Poseidon Hippius, when at length he there found his lost horses. (Paus. viii. 14. § 4.) [L.S.]

HIARBAS (Ἰάρβας), a king of the Numidians, who supported Domitius Ahenobarbus and the remains of the Marian party in Africa. It seems probable that he was established on the throne by Domitius, in the place of Hiempsal, who had given offence to Marius. On the arrival of Pompey in Africa (B. C. 81), Hiarbas supported Domitius with a large force, and shared in his defeat: after which he fell into the conqueror's hands, and was put to death. (Plut. *Pomp.* 12; Liv. *Epit.* lxxxix.; Oros. v. 21; Eutrop. v. 9.) The name is very variously written, but the above is probably the most correct form. [E. H. B.]

HICANUS, a statuary, who made "athletas et armatos et venatores sacrificantesque." (Plin. *H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

HICE'SIUS (Ἱκέσιος), a writer quoted by Clement of Alexandria, as having written a work concerning mysteries, in which he treated incidentally of the religion of the Scythians. (Clem. *Protrept.* p. 19.) [E. H. B.]

HICE'SIUS (Ἱκέσιος), a physician, who lived probably at the end of the first century B. C., as he is quoted by Crito (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 3, vol. xiii. p. 786, 7), and was shortly anterior to Strabo. He was a follower of Erasistratus, and was at the head of a celebrated medical school established at Smyrna. (Strab. xii. 8, sub fin.) He is several times quoted by Athenaeus, who says (ii. p. 59) that he was a friend of the physician Menodorus; and also by Pliny, who calls him "a physician of no small authority." (*H. N.* xxvii. 14.) There are extant two coins, struck in his honour by the people of Smyrna, which are described and illustrated by Mead in his *Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 4to. 1724; see also Fabric. *Bibl. Gr.* vol. xiii. p. 189, ed. vet. [W. A. G.]

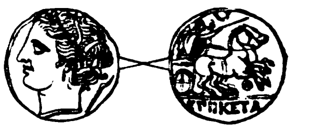
HI'CETAON (Ἱκετάων), a son of Laomedon, and father of Melanippus, who is therefore called Ἱκεταονίδης. (Hom. *Il.* xv. 546, xx. 238.) [L.S.]

HI'CETAS (Ἱκέτας or Ἱκέτης). 1. A Syracusan, contemporary with the younger Dionysius and Timoleon. He is first mentioned as a friend of Dion, after whose death (B. C. 353), his wife, Arete, and his sister Aristomache, placed themselves under the care of Hicetas. The latter was at first disposed to protect them, but was afterwards persuaded by the enemies of Dion to consent to their destruction, and he accordingly placed them on board a ship bound for Corinth, with secret instructions that they should be put to death upon the voyage. (Plut. *Dion*, 58.) In the disorders that

ensued, he succeeded in establishing himself (at what precise time we know not) in the possession of Leontini, which became, after the return of the younger Dionysius, a rallying point for all the disaffected Syracusans. But while Hicetas was secretly aiming at the expulsion of Dionysius, for the purpose of establishing himself in his place, the fears of a Carthaginian invasion, and the desire to restore tranquillity to the island, led the Sicilians (the Syracusan exiles among the rest) to send an embassy imploring assistance from Corinth. Hicetas ostensibly joined in the request; but as this was entirely opposed to his schemes, he at the same time entered into secret negotiations with the Carthaginians. Meanwhile, he had assembled a considerable force, with which he attacked Syracuse; and having defeated Dionysius in a decisive action, made himself master of the whole city, except the island citadel, in which he kept the tyrant closely besieged. (Plut. *Timol.* 1, 2, 7, 9, 11; Diod. xvi. 65, 67, 68.) This was the state of things when Timoleon, having eluded the vigilance of the Carthaginians, landed in Sicily (B. C. 344). Hicetas, learning that that general was advancing to occupy Adranum, hastened thither to anticipate him, but was defeated with heavy loss; and shortly afterwards Dionysius surrendered the citadel into the hands of the Corinthian leader. Hicetas, finding that he had now to cope with a new enemy, and having failed in an attempt to rid himself of Timoleon by assassination, determined to have recourse openly to the assistance of Carthage, and introduced Mago, at the head of a numerous fleet and army, into the port and city itself of Syracuse. Their joint operations were, however, unsuccessful; while they were engaged in an attempt upon Catana, Neon, the commander of the Corinthian garrison, recovered Achradina; and shortly afterwards Mago, alarmed at the disaffection among his mercenaries, and apprehensive of treachery, suddenly withdrew, with all his forces, and returned to Carthage. (Plut. *Timol.* 12, 13, 16—20; Diod. xvi. 68—70, who, however, erroneously places the departure of Mago before the surrender of Dionysius.) Hicetas was now unable to prevent Timoleon from making himself wholly master of Syracuse; and the latter, as soon as he had settled affairs there, turned his arms against Leontini; and would probably have succeeded in expelling Hicetas from thence also, had not the Carthaginian invasion for a time required all his attention. But after his great victory at the Crimissus (B. C. 339), he soon resumed his project of freeing Sicily altogether from the tyrants. Hicetas had concluded a league with Mamercus, ruler of Catana, and they were supported by a body of Carthaginian auxiliaries sent them by Gisco; but though they at first gained some partial successes, Hicetas was totally defeated by Timoleon at the river Damurias, and soon after fell into the hands of the enemy, by whom he was put to death, together with his son Eupolemus. His wife and daughters were carried to Syracuse, where they were barbarously executed, by order of the people, in vengeance for the fate of Arete and Aristomache. (Plut. *Timol.* 21, 24, 30—33; Diod. xvi. 72, 73, 81, 82.)

2. Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. After the death of Agathocles (B. C. 289), his supposed assassin, Maenon, put to death Archagathus, the grandson of the tyrant; and assuming the command of the army with which the latter was besieging Aetna, directed his arms against Syracuse. Hereupon Hicetas was sent against him by the Syracusans, with a considerable army: but after the war had continued for some time, without any decisive result, Maenon, by calling in the aid of the Carthaginians, obtained the superiority, and the Syracusans were compelled to conclude an ignominious peace. Soon after ensued the revolution which led to the expulsion of the Campanian mercenaries, afterwards known as the Mamertines: and it must have been shortly after this that Hicetas established himself in the supreme power, as we are told by Diodorus that he ruled nine years. The only events of his government that are recorded are a war with Phintias, tyrant of Agrigentum, in which he obtained a considerable victory, and one with the Carthaginians, by whom he was defeated at the river Terias. He was at length expelled from Syracuse by Thynion, an event which took place not long before the arrival of Pyrrhus in Sicily, and must therefore be referred either to 279 or 278 B. C., either of which dates is consistent enough with the period of nine years allotted to his reign by Diodorus. (Diod. *Exc. Hoesch.* xxi. 12, 13, xxii. 2, 6.)

There are extant gold coins struck at Syracuse bearing the name of Hicetas: from the inscription on these ΕΠΙ ΙΚΕΤΑ, it is clear that he never assumed the title of king, like his contemporary Phintias, at Agrigentum. [E. H. B.]



COIN OF HICETAS.

HI'CETAS (Ἱκέτας), one of the earlier Pythagoreans, and a native of Syracuse. Cicero, on the authority of Theophrastus (*Acad. Quaest.* ii. 39), tells us that he conceived the heavenly bodies to be stationary, while the earth was the only moving body in the universe, revolving round an axis with great swiftness. Diogenes Laërtius also (viii. 85) says that some ascribed this doctrine to him, while others attributed it to Philolaus. (Fabric. *Bibl. Graec.* vol. i. p. 847.) [C. P. M.]

HIDRIEUS. [IDRIEUS.]

HIEMPSAL (Ἱάμψας, Plut.; Ἱάμψαμος, Diod.; Ἱεμψάλας, Appian). The name is probably a corruption of Hicemsbal. (Gesenius, *Ling. Phoen. Mon.* p. 198.) 1. A son of Micipsa, king of Numidia, and grandson of Masinissa. Micipsa, on his deathbed, left his two sons, Adherbal and Hiempsal, together with his nephew, Jugurtha, joint heirs of his kingdom. But the unprincipled ambition of Jugurtha, and the jealousy of him long entertained by the other two, rendered it certain that this arrangement could not be of long duration; and at the very first meeting of the three princes their animosity displayed itself in the most flagrant manner. Hiempsal especially, as the younger of the two brothers, and of the most impetuous character, allowed his feelings to break forth, and gave mortal offence to Jugurtha. After this interview, it being agreed to divide the kingdom of Numidia, as well as the treasures of the late king, between the three princes, they took up their

quarters in different towns in the neighbourhood of Cirta; but Hiempsal having imprudently established himself at Thirmida, in a house belonging to a dependent of Jugurtha, the latter took advantage of this circumstance to introduce a body of armed men into the house during the night, who put to death the unhappy prince, together with many of his followers. (Sall. *Jug.* 5, 9, 11, 12; Diod. *Exc. Vales.* xxxv. p. 605; Flor. iii. 2.) Such is Sallust's narrative. Livy, on the contrary, appears, so far as we can judge from the words of his Epitomist, to represent the death of Hiempsal as the result of open hostilities. (Liv. *Epit.* lxii.) Orosius, who probably followed Livy, says only *Hiempsalem occidit* (v. 15).

2. King of Numidia, and father of Juba, the adversary of Caesar. (Caes. *B. C.* ii. 25; Suet. *Caes.* 71.) It appears from an inscription preserved by Reinesius and Spon, that he was a grandson of Masinissa, and son of Gulussa.* (See Wess. *ad Diod.* vol. ii. p. 607.) If this account be correct, he was already a man of advanced age, when we find him mentioned as affording shelter to the young Marius and Cethegus, after the triumph of the party of Sulla at Rome, B. C. 88. At what time he obtained the sovereignty, or over what part of Numidia his rule extended, we have no information, none of the Roman historians having mentioned the arrangements adopted in regard to Numidia after the Jugurthine war. But though Hiempsal received at his court the refugees of the Marian party, as already stated, he was far from determined to espouse their cause, and sought to detain them in a kind of honourable captivity, while he awaited the issue of events. They, however, made their escape, and joined the elder Marius. (Plut. *Mar.* 40; Appian, *B. C.* i. 62.) In consequence, probably, of his conduct on this occasion, he was afterwards expelled from the throne of Numidia by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, and Hiarbas established in his stead; but when, in B. C. 81, Pompey landed in Africa, and overthrew Domitius, he drove out Hiarbas in his turn, and reinstated Hiempsal on the throne. (Plut. *Pomp.* 12; Appian, *B. C.* i. 80.) He appears to have remained in undisputed possession of the kingdom from this period till his death, the date of which is not mentioned, but it may be inferred from the incidental notice in Suetonius (*Caes.* 71) that he was still alive as late as B. C. 62. Cicero also refers to him in an oration delivered the preceding year (*Adv. Rullum*, Or. ii. 22) in terms that evidently imply that he was then still on the throne. The peculiar privileges there adverted to, as possessed by the lands of Hiempsal in Africa, were probably conceded to him by Pompey. Many of the Gaetulian tribes were at the same time subjected to his authority. (Hirt. *B. Afr.* 56.) Sallust also cites (*Jug.* 17), as an authority for some of his statements concerning the early history of Africa, certain books written in the Punic language—*qui regis Hiempsalis dicebantur.* There is no doubt that the Hiempsal here meant is the present one; nor does there seem any reason to suppose, with Heeren (*Ideen.* vol. iv. p. 21), that Sallust meant to designate him only as the proprietor, not the author, of the work in question. [E. H. B.]

* It seems, however, that there is considerable doubt as to the true reading of the inscription in question: according to the version given by Belley (*Mém. de l'Acad. des Inscr.* vol. xxxviii. p. 104.) and Eckhel (vol. iv. p. 158), it would make Hiempsal a son of Gauda, and, consequently, great-grandson of Masinissa, which is certainly upon chronological grounds more probable.

HI'ERA (Ἱέρα), the wife of Telephus, who in the Trojan war commanded the Mysian women on horseback. Late traditions described her as excelling in beauty Helena herself. She fell by the hand of Nireus. (Philostr. *Her.* ii. 18.) [L. S.]

HI'ERAS, a Galatian, who was ambassador for king Deiotarus at Rome, when Cicero defended that prince in B. C. 45 (Cic. *pro Deiot.* 15. § 41, 42). With the devotion of an Oriental, Hieras offered himself to the torture in proof of his master's innocence. (Schol. Gronov. *ad Deiot.* p. 424; Orelli.) Hieras was at Rome in the following year also, B. C. 44. (Cic. *ad Att.* 16. 3.) [W. B. D.]

HI'ERAX (Ἱέραξ), the name of two mythical personages, respecting whom nothing of interest is related. (Apoll. ii. 1. § 3; Ant. Lib. 3.) [L. S.]

HI'ERAX (Ἱέραξ). 1. A musician of the Mythic period, before the Trojan war. He is said to have invented the Hieracian measure, νόμος ἱεράκιος, and to have been the friend and disciple of Olympus the musician. He died young. (Pollux, iv. 10; Fabr. *Bibl. Gr.* vol. i. pp. 136 and 726.)

2. A writer, from whose work Περὶ δικαιοσύνης a quotation is made in the Ἰωνιά (*Violetum*) of Arsenius, of Monembasia, first published by Walz, 8vo. Stuttgard, 1832.

There is a citation from Hierax, perhaps the same as that contained in the works of Arsenius, among the γνῶμαι subjoined to the edition of Callimachus, printed by Frobenius and Episcopius, at Basel, 4to. 1532. (Bandini, *Catal. Codd. Med. Laur.* vol. i. p. 549.)

3. A Christian teacher, charged with heresy by Epiphanius and Augustin, and classed by Photius and Peter of Sicily with the Manichaeans. Tillemont and Cave agree in placing him at the end of the third or beginning of the fourth century, and their judgment is confirmed by the manner in which Epiphanius, writing about A. D. 375, refers to his death. Epiphanius writes the name Ἱέρακας, John of Damascus calls him Hierax (Ἱέραξ); in Augustin and the work entitled *Praedestinatus* it is written Hieraca. According to Epiphanius and John of Damascus, he was of Leontus (ἐν τῷ Λεοντῷ) or Leontopolis, in Egypt, and was eminent for his attainments in every kind of knowledge cultivated by the Egyptians and the Greeks, especially in medicine: but he was perhaps only slightly, if at all, acquainted with astronomy and magic. He was thoroughly versed in the Old and New Testaments, and wrote expositions of them. The excellence of his life, and his power of persuasion, enabled him to spread his peculiar views very widely among the Egyptian ascetics. His abstinence was remarkable, but not beyond what his constitution could bear, for he is said to have lived to more than ninety years, and was distinguished to the day of his death by the undiminished clearness of his sight, and by his beautiful writing. His obnoxious opinions were a denial of the resurrection of the body, and of a heaven perceptible by the senses; the repudiation of marriage, for he believed that none of those who married could inherit the kingdom of heaven; the rejection from the

kingdom of heaven of such as die before they have become moral agents, inasmuch as they can have done nothing to obtain admission, "quia non sunt illis," as Augustin expresses it, "ulla merita certaminis quo vitia superantur." He held that the Son was truly begotten of the Father, and that the Holy Ghost was from the Father; but added that Melchizedek was the Holy Ghost. Hierax became the founder of a sect called the Hieracitae (Ἱερακῖται), into which, consistently enough, none but unmarried persons (conjugia non habentes) were admitted. Those who were regarded as his most thorough disciples abstained from animal food. The author of the work Κατὰ πασῶν τῶν αἱρέσεων, *Contra omnes Haereses*, usually printed among the works of Athanasius, says (c. 9) that they rejected the Old Testament; but this must be understood to mean that they rejected it as a perfect rule of life, deeming it abrogated by the higher moral standard of Christianity. John of Damascus says they used the Old as well as the New Testament. John of Carpathus charges them with denying the human nature of Christ, and with holding that God, matter, and evil, are three original principles. But Epiphanius does not enumerate these among their errors.

The works of Hierax were numerous; he wrote both in the Greek and Egyptian (i. e. Coptic) languages: besides his *Expositions of the Scriptures*, or more probably as a part of them, he wrote on the *Hexaëmeron*, introducing, says Epiphanius, many fables and allegories. He wrote also many psalms or sacred songs, ψαλμούς τε πολλοὺς νεωτερικούς. His works are now known only by the few brief citations of Epiphanius.

Lardner has shown the impropriety of classing Hierax and his followers with the Manichaeans, from whom the earlier writers expressly distinguish them; but with whom Photius and Peter of Sicily, and, among moderns, Fabricius and Beausobre confound them. Some have attempted, but without just ground, to distinguish between Hierax, the reputed Manichaean, and Hieracas, founder of the Hieracites. (Epiphan. *Panarium Haeres.* 67; Augustin, *De Haeres.* c. 47; Anonymi *Praedestinatus*, lib. i. c. 4, apud Galland. *Bibl. Patr.* vol. x. p. 370; Athanas. *Opera*, vol. ii. p. 235, ed. Benedictin; Joan. Damasc. *De Haeres.* c. 67; *Opera*, vol. i. p. 91, ed. Lequien; Cave, *Hist. Litt.* vol. i. p. 161, ed. Oxford, 1740—1743; Beausobre, *Hist. du Manichéisme*, liv. ii. ch. 7. § 2, vol. i. p. 430, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 321, vol. ix. p. 246; Lardner, *Credibility*, part ii. bk. i. c. 63. § 7; Tillemont, *Mém.* vol. iv. p. 411, &c.) [J. C. M.]

HIERA'MENES (Ἱεραμένης), is named with Tissaphernes and the sons of Pharnaces, as contracting parties to the third treaty between Sparta and Persia, and must therefore have been at that time (B. C. 412) an important person in Asia Minor. (Thuc. viii. 58.) He is probably the same who is said to have married a sister of Dareius, and whose sons, Autoboesaces and Mitraeus, were killed by Cyrus the Younger, for having failed to show to him a mark of respect usually paid to the king only. The complaint of the parents to Dareius was in part the reason of the recall of Cyrus, B. C. 406. (Xen. *Hell.* ii. 1. § 9.) [A. H. C.]

HIE'RIUS (Ἱέριος). 1. A rhetorician of Athens, who is mentioned by St. Augustin (*Confess.* iv. 14), and Suidas (*s. v.* Παμπρέπιος), but is otherwise unknown.

2. A son of Plutarch of Athens, and a disciple of Proclus, the New Platonist. (Comp. PLUTARCHUS of Athens.) [L. S.]

HIEROCLES (Ἱεροκλῆς), historical. 1. The father of Hieron II., king of Syracuse. [HIERON II.]

2. A Carian leader of mercenaries, which formed part of the garrison in the forts of Athens, under Demetrius Poliorcetes. He discovered to his commanding officer, Heracleides, some overtures which had been made to him by the Athenians to induce him to betray into their hands the fortress of the Museum, and thus caused the complete destruction of the Athenian force that attempted to surprise it. (Polyaen. v. 17, § 1.) He is probably the same whom we find at a subsequent period (as early as B. C. 278), holding the command of the Peiraeeus and Munychia for Antigonus Gonatas. His relations with the philosopher Arcesilaus appear to indicate that he was a man of cultivated mind. (Diog. Laërt. ii. 127, iv. 39; Droysen, *Hellenism.* vol. ii. pp. 84, 206.)

3. A native of Agrigentum, who, after the defeat of Antiochus III. at Thermopylae (B. C. 191), surrendered the island of Zacynthus, with the command of which he had been entrusted by Amynander, to the Achaeans. (Liv. xxxvi. 32.)

4. A Carian slave, afterwards a charioteer, in which capacity he attracted the attention of the emperor Elagabalus: he quickly rose to a high place in the favour of that prince, and became one of the chief ministers of his infamous debaucheries, by which means he obtained so firm a hold over him, that he continued to the last to be the chief dispenser of the favours and patronage of the emperor. He was put to death by the soldiery in a sedition, shortly before the death of Elagabalus himself, A. D. 222. (Dion Cass. lxxix. 15, 19; Lamprid. *Elagab.* 6, 15.) [E. H. B.]

HIEROCLES (Ἱεροκλῆς), literary. 1. A Greek rhetorician of Alabanda in Caria, who, like his brother Menecles, was distinguished by that kind of oratory which was designated by the name of the Asiatic, in contrast with Attic oratory. His brother was the teacher of the famous Molo of Rhodes, the teacher of Cicero, so that Hierocles must have lived about B. C. 100. We do not hear that he wrote any rhetorical works, but his orations appear to have been extant in the time of Cicero. (*Brut.* 95, *Orat.* 69, *de Orat.* ii. 23; Strab. xiv. p. 661.)

2. The author of a work entitled Φιλίστορες, or the friends of history, which is referred to several times, and seems to have chiefly contained marvellous stories about men and animals. (Steph. Byz. *s. vv.* Βραχμᾶνες, Ταρκυνία; Tzetz. *Chil.* vii. 146, 716, &c.) The time at which he lived is uncertain, though he belongs, in all probability, to a later date than Hierocles of Alabanda.

3. Of Hyllarima in Caria, is mentioned by Stephanus Byzantius (*s. v.* Ὑλλάριμα), and from an athlete turned philosopher. Whether he is the same as the Stoic who is spoken of by Gellius (ix. 5), cannot be decided. Vossius (*de Hist. Graec.* p. 453, &c., ed. Westermann) conjectures that he is the same as Hierocles the author of a work entitled *Oeconomicus*, from which some extracts are preserved in Stobaeus (*Flor.* lxxxiv. 20, 23, lxxxv. 21, lxxix. 53, xxxix. 34—36, lxvii. 21—24), and that he also was the author of a work on justice (Stob. viii. 19), though the name is there perhaps a mistake for Hierax. (Comp. v. 60, ix. 56—59, x. 77, 78, xciii. 39.) There is also a Hierocles, of whom

there is still extant a commentary on the golden verses of Pythagoras, and who may be the same as the one of Hyllarima. Suidas, it is true, calls him an Alexandrian, but this may be only because he studied philosophy at Alexandria. (Comp. No. 5.) Vossius goes still further, and identifies him with the Hierocles who compared Apollonius of Tyana with Jesus Christ, in a work to which Eusebius wrote a reply (see No. 4): it is, however, not impossible that Hierocles of Hyllarima may be the same as the one alluded to by Apostolius. (*Proverb.* viii. 20, xi. 90.)

4. A Roman proconsul at first of Bithynia, and afterwards at Alexandria, in the time of Diocletian, A. D. 284—305. It is said that this emperor was instigated to his persecution of the Christians, in A. D. 302, mainly by Hierocles, who was a man of great philosophical acquirements, and exerted all his powers to suppress the Christians and their religion, and raise the polytheistic notions of the Pagans by attributing to them a profound meaning, which had only been misunderstood and mistaken by the vulgar. (Lactant. *Instit. Div.* v. 2, *de Mort. Persecut.* 16.) With this object in view, he published a work against the Christians, in which he attempted to point out contradictions in the Scriptures in the historical as well as in the doctrinal portions. It bore the title *Λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς*, and consisted of two books; the work itself is lost, but we may still form an idea of it from the notice which Lactantius takes of it (*Div. Instit. l. c.*), and more especially from the refutation which Eusebius wrote of it. (See above, p. 116.) We there see that Hierocles attacked the character of Jesus Christ and his apostles, and put him on an equality with Apollonius of Tyana. (Comp. Fabric. *Bibl. Graec.* vol. i. p. 792; Cave, *Hist. Lit.* vol. i. p. 131, vol. ii. p. 99; Pearson, Prolegomena to Hierocles, p. xiii. ed. Needham, who, however, confounds our Hierocles with No. 5.)

5. A New Platonist, who lived at Alexandria about the middle of the fifth century, and enjoyed a very great reputation. He is commonly considered to be the author of a commentary on the golden verses of Pythagoras, which is still extant, and in which the author endeavours to give an intelligible account of the philosophy of Pythagoras. The verses of Pythagoras form the basis, but the commentator endeavours to give a succinct view of the whole philosophy of Pythagoras, whence his work is of some importance to us, and may serve as a guide in the study of the Pythagorean philosophy. This commentary was first published in a Latin translation by J. Aurispa, Padua, 1474, 4to., and afterwards at Rome, 1475, 1493, 1495, 4to., and at Basel, 1543, 8vo. The Greek original with a new Latin version was first edited by J. Curterius, Paris, 1583, 12mo. A better edition, incorporating also the fragments of other works of Hierocles, was published by J. Pearson, London, 1654 and 1655, 4to., and with additions and improvements by P. Needham, Cambridge, 1709, 8vo. A still better edition of the commentary alone is that by R. Warren, London, 1742, 8vo.

Hierocles was further the author of an extensive work entitled Περὶ Προνοίας *καὶ εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν πρὸς τὴν θείαν ἡγεμονίαν συντάξεως*, that is, On Providence, Fate, and the reconciliation of man's free will with the divine government of the world. The whole consisted of seven books, and was dedicated to Olympiodorus; but the work is now lost, and all that has come down to us consists of some extracts from it preserved in Photius (*Bibl. Cod.* 214, 251). These extracts are also found separately in some MSS., and were published by F. Morelli at Paris, 1593 and 1597, 8vo. They are also contained in Pearson's and Needham's editions of the Commentary on Pythagoras. From these extracts we see that Hierocles endeavoured to show the agreement between Plato and Aristotle against the doctrines of the Stoics and Epicureans, and to refute those who attempted to deny the Divine Providence.

A third work of an ethical nature is known to us from a number of extracts in Stobaeus (see the passages referred to above, under No. 3), on justice, on reverence towards the gods, on the conduct towards parents and relations, towards one's country, on marriage, &c. The maxims they inculcate are of a highly estimable kind. The work to which these extracts belonged probably bore the title Τὰ φιλοσοφούμενα (Suid. *s. v.* Ἐμποδών; Apostol. *Prov.* ix. 90). These extracts are likewise contained in Pearson's and Needham's editions of the Commentary. There is another work, which is referred to under the title of Οἰκονομικός, but which probably formed only a part of the Τὰ φιλοσοφούμενα.

Lastly, we have to notice that Theosebius, a disciple of Hierocles, published a commentary on the Gorgias of Plato, which consisted of notes taken down by the disciple in the lectures of Hierocles. (Phot. *Bibl. Cod.* 292.)

There is extant a work called Ἀστεῖα, a collection of ludicrous tales and anecdotes, droll ideas, and silly speeches of school pedants, &c., which was formerly ascribed to Hierocles the New Platonist; but it is obviously the production of a very insignificant person, who must have lived at a later time than the New Platonist. It was first published by Marq. Freherus, Ladenburg, 1605, 8vo., and afterwards by J. A. Schier, Leipzig, 1750, 8vo.; it is also contained in Pearson's and Needham's editions of the Commentary on Pythagoras, and in J. de Rhoer's *Observationes Philologicae*, Groningen, 1768, 8vo.

6. A Greek grammarian, who is known to us only as the author of a work entitled Συνέκδημος, that is, The Travelling Companion, which is intended as a handbook for travellers through the provinces of the Eastern empire. It was probably written at the beginning of the sixth century of our era; it contains a list of 64 eparchiae or provinces of the Eastern empire, and of 935 different towns, with brief descriptions, and is therefore of considerable importance for the geography of those countries. The first edition in C. a S. Paulo, *Geograph. Sacr.*, Paris, 1641, and Amsterdam, 1704, fol., is incomplete. Better editions are those in E. Schelstraten's *Antiquitas Eccles. Illustr.*, Rome, 1697, vol. ii., and in vol. i. of Banduri's *Imperium Orient.*; but by far the best edition is that of P. Wesseling, in his *Veterum Romanorum Itineraria*, Amsterdam, 1735, 4to., p. 631, &c. [L. S.]

HIEROCLES (Ἱεροκλῆς), the author of a treatise on veterinary surgery, of which only some fragments remain, which are to be found in the collection of writers on this subject, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and afterwards in Greek by Simon Grynaeus, Basel, 1537, 4to. Nothing is known of the events

of his life, except that he is supposed to have been a lawyer by profession, and not a veterinary surgeon, and to have lived in the tenth century after Christ, as he dedicated his work to Cassianus Bassus. He is perhaps the same writer who is quoted in the Geoponica. An analysis of his opinions, so far as they can be gathered from the fragments that remain, is given by Haller in his *Biblioth. Medic. Pract.* vol. i. p. 290; see also Fabric. *Bibl. Gr.* vol. vi. p. 497, ed. vet. [W.A.G.]

HIERON I. (Ἱέρων), tyrant of SYRACUSE, was son of Deinomenes and brother of Gelon, whom he succeeded in the sovereignty, B. C. 478. We know scarcely any thing of his personal history previous to his accession, except that he supported his brother in his various wars, and appears to have taken an active part in the great victory of Himera, as his share in the glory of that day was commemorated by Gelon himself in the inscription at Delphi which recorded his triumph. (Schol. *ad Pind. Pyth.* i. 155, ii. 115.) It is stated by Diodorus (xi. 38) that Hieron was appointed by Gelon as his successor, though it appears from other authorities that that prince left an infant son; hence it may well be suspected that he assumed the government in the first instance only in his nephew's name, and subsequently took possession of it for himself. In either case it is clear that he was virtually sovereign of Syracuse from the time of Gelon's death, but his rule was soon distinguished from that of his brother by its greater severity and more tyrannical character. Its tranquillity was early disturbed by his jealousy of his brother Polyzelus, to whom Gelon had left the command of the army and the hand of his widow Demarete. This connection secured to Polyzelus the powerful support of Theron of Agrigentum (the father of Demarete), and, united with his great popularity, sufficed to render him an object of suspicion to Hieron. The latter is said to have employed him in a military expedition against the Sybarites in Italy, or, according to another account, in Sicily itself, in hopes that he might perish in the war. The failure of this design led to an open rupture between the two brothers, and Polyzelus took refuge with Theron, who is said to have been preparing to support him by arms, when a reconciliation was effected, and a treaty of peace concluded between him and Hieron, which is attributed by some accounts to the intervention of the poet Simonides. (Schol. *ad Pind. Ol.* ii. 29, 37.) According to Diodorus (xi. 48), on the contrary, it was owing to the conduct of Hieron himself, who, instead of listening to the overtures of the citizens of Himera, and espousing their cause against Theron, gave him information of their designs; in gratitude for which, Theron abandoned his hostile intentions. By the treaty thus concluded, Polyzelus was restored to his former position at Syracuse, while Hieron himself married a sister of the Agrigentine ruler. (Schol. *ad Pind. l. c.*)

Our information concerning the events of the reign of Hieron is very imperfect, but the detached and fragmentary notices which alone remain to us attest the great power and influence that he must have possessed. In Sicily he made himself master of the powerful cities of Naxos and Catana, the inhabitants of which, according to a favourite policy of the Sicilian tyrants, he removed from their native seats, and established them at Leontini, while he repeopled Catana with Syracusans, and other colonists of Dorian origin; and having changed its name to Aetna, caused himself to be proclaimed the founder of the new city. (Diod. xi. 49; Schol. *ad Pind. Ol.* i. 35, *Pyth.* i. 1, 120.) At a very early period of his reign also we find him interposing in the affairs of the Greek cities in the south of Italy, and preventing the destruction of Locri by Anaxilas of Rhegium, which he appears to have effected by the mere apprehension of his power, without having actually recourse to arms. (Schol. *ad Pind. Pyth.* i. 98, ii. 34.) Some years later he again interfered on behalf of the sons of the same Anaxilas, and by urging them to put forward their claim to the sovereign power, succeeded in effecting the expulsion of Micythus from Rhegium. (Diod. xi. 66.) The death of Theron in B. C. 472, and the violence of his son Thrasydaeus, involved Hieron in hostilities with Agrigentum, but he defeated Thrasydaeus in a great battle, which contributed essentially to the downfal of that tyrant; and after his expulsion Hieron was readily induced to grant peace to the Agrigentines. (Diod. xi. 53.) But by far the most important event of his reign was the great victory which he obtained over the Etruscan fleet near Cumae (B. C. 474), and which appears to have effectually broken the naval power of that nation. The Etruscans had attacked Cumae and the neighbouring Greek settlements in Campania with a powerful fleet, and the Cumaeans invoked the assistance of Hieron, who, though suffering at the time from illness, appears to have commanded in person the fleet which he destined to their support. (Pind. *Pyth.* i. 137; and Schol. *ad loc.*; Diod. xi. 51.) Of the victory he there obtained, and which was celebrated by Pindar, an interesting memorial has been preserved to our own days, in a bronze helmet found at Olympia in 1817, and now in the British Museum, which appears from the inscription it bears to have formed part of the spoils consecrated by Hieron on this occasion to the Olympian Zeus. (Rose, *Inscr. Graec. Vetust.* p. 66; Boeckh's Pindar, vol. iii. p. 225.) It was probably after this victory that he sent the colony to Pithecusa or Ischia, mentioned by Strabo (v. p. 248.)

How far the internal prosperity of Syracuse, under the rule of Hieron, corresponded with this external show of power we have no means of judging, but all accounts agree in representing his government as much more despotic than that of Gelon. He fortified his power by the maintenance of a large guard of mercenary troops, and evinced the suspicious character of a tyrant by the employment of numerous spies and informers. (Arist. *Pol.* v. 11; Diod. xi. 48, 67; but comp. Plut. *de Ser. Num. Vind.* p. 551.) In one respect, however, he was superior to his brother—in the liberal and enlightened patronage that he extended to men of letters, which has contributed very much to cast a lustre over his name. His court became the resort of the most distinguished poets and philosophers of the day. Aeschylus, Pindar, and Bacchylides are recorded as having taken up their abode with him, and we find him associating in friendly intercourse with Xenophanes, Epicharmus, and Simonides. (Aelian. *V. H.* iv. 15; Paus. i. 2. § 3; Schol. *ad Pind. Pyth.* ii. 131, 167; Athen. iii. p. 121, xiv. p. 656; Plut. *Apophth.* p. 175.) His intimacy with the latter was particularly celebrated (Pseud. Plat. *Epist.* 2), and has been made the subject by Xenophon of an imaginary dialogue

entitled the Hieron (Xen. *Opp.* tom. v. ed. Schneider), but, from the advice there put into the mouth of the philosopher, as well as from the hints interspersed by Pindar, in the midst of his praises and flatteries, we may gather that there was much to disapprove of in the conduct of Hieron towards his subjects and dependants. (See Boeckh, *ad Pind. Pyth.* i. 81—88.) His love of magnificence was especially displayed, as was the custom of the day, in the great contests of the Grecian games, and his victories at Olympia and Delphi have been immortalised by Pindar. He also sent, in imitation of his brother Gelon, splendid offerings to the sanctuary at Delphi. (Paus. vi. 12. § 1; Athen. vi. p. 231, 232.)

We are told that Hieron was afflicted during the latter years of his life by the stone, and that painful malady was probably the cause of his death, which took place at Catana, in the twelfth year of his reign, B. C. 467. (Schol. *ad Pind. Ol.* i. 1, *Pyth.* i. 89, iii. 1; Plut. *de Pyth. Orac.* 19; Diod. xi. 38, 66.) Aristotle, indeed, says that he reigned only ten years (*Pol.* v. 12), but the dates of Diodorus, which are consistent with one another, are confirmed by the scholiast on Pindar, and have been justly preferred by Clinton (*F. H.* vol. ii. p. 38, 267). He was interred with much pomp at Catana, and obtained heroic honours as the new founder of that city, but his tomb was subsequently destroyed by the old inhabitants, when they returned thither, after the expulsion of the Aetnaean colonists. (Diod. xi. 66; Strab. vi. p. 268.) He had one son, Deinomenes, by his first wife, a daughter of Nicocles, a Syracusan: by his subsequent marriage with the sister of Theron already mentioned he left no issue. (Schol. *ad Pind. Pyth.* i. 112.) The scholiast here calls her the cousin (ἀνεψία) of Theron, but she is elsewhere repeatedly termed his sister (*ad Ol.* ii. 29, 37). [E. H. B.]

HIERON II., king of SYRACUSE, was the son of Hierocles, a Syracusan of illustrious birth, who claimed descent from the great Gelon, the victor at Himera. He was however illegitimate, being the offspring of a female servant, in consequence of which it is said that he was exposed as an infant, but that some omens prophetic of his future greatness caused his father to relent, and bring him up with care and attention. (Justin. xxiii. 4; Zonar. viii. 6.) The year of his birth cannot be fixed with certainty, but it must have taken place *before* B. C. 306; hence he was at least thirty years old when the departure of Pyrrhus from Sicily (B. C. 275) left the Syracusans without a leader. Hieron had already distinguished himself in the wars of that monarch, and had acquired so much favour with the soldiery, that the Syracusan army, on occasion of some dispute with the people of the city, appointed him, together with Artemidorus, to be their general; and he had the skill and address to procure the ratification of his command from the people, and conciliate the affections of the multitude as effectually as he had those of the soldiers. But his ambition did not stop here. By his marriage with the daughter of Leptines, at that time unquestionably the most distinguished and influential citizen at Syracuse, he secured for himself the most powerful support in the councils of the republic. But he felt that he could not rely on the army of mercenaries, which, though they had been the first to raise him to power, he well knew to be fickle and treacherous; he therefore took an opportunity during the war with the Mamertines (who, after the departure of Pyrrhus, had attacked the Syracusans), to abandon these troops to the enemy, by whom they were almost all cut to pieces, while Hieron, with the Syracusan citizens, who had kept aloof from the combat, effected in safety his retreat to Syracuse. Here he immediately proceeded to levy a new army, and as soon as he had organised these troops, marched forth to chastise the Mamertines, who were naturally elated with their victory. He soon drove them out of all the territory they had conquered, took the cities of Mylae and Alaesa, while those of Tyndaris, Abacaenum, and Tauromenium, declared in his favour. The Mamertines, thus hemmed in in a corner of the island, ventured on a pitched battle at the river Longanus, but were totally defeated, their leader, Cios, taken prisoner, and Messana itself would have probably fallen into the hands of Hieron, had not the intervention of the Carthaginians prevailed on him to grant a peace to his humbled enemies. On his return from this glorious expedition, Hieron was saluted by his fellow-citizens with the title of king, B. C. 270. (Polyb. i. 8, 9; Diod. *Exc. Hoesch.* xxii. p. 499, 500.)

The chronology of these events is not very clear (see Paus. vi. 12. § 2; Clinton, *F. H.* vol. ii. p. 267; and Droysen, *Hellenism.* vol. ii. p. 268, *not.*), but if the date above assigned for the commencement of the reign of Hieron be correct, it was in the year preceding his elevation to the royal dignity (B. C. 272), that he assisted the Romans during the siege of Rhegium with supplies of corn, as well as with an auxiliary force. (Zonar. viii. 6.) We know nothing more of his proceedings from this time until the year 264, nor can we clearly discover the relations in which he stood, either towards Carthage or Rome; it is said indeed that the assistance furnished by him to the latter had given umbrage to the Carthaginians (Dion Cass. *Frag. Vat.* 57; Zonar. viii. 6), and rendered them unfavourable to Hieron, but this disposition did not break out into actual hostilities. His great object seems still to have been the complete expulsion of the Mamertines from Sicily; and when, in 264, the Romans for the first time interposed in favour of that people, his indignation at their interference led him to throw himself at once into the arms of the Carthaginians, with whom he concluded an alliance, and united his forces with those of Hanno, who had just arrived in Sicily, at the head of a large army. [HANNO, No. 8.] With their combined forces they proceeded to lay siege to Messana both by sea and land, but they failed in preventing the Roman consul, Appius Claudius, from crossing the straits with his army. He landed near the Syracusan camp, and Hieron gave him battle the next day, but met with a partial defeat; and, alarmed at the aspect of affairs, and mistrusting the faith of his allies, suddenly withdrew with all his forces to Syracuse. Thither, after some interval, Claudius followed him, and ravaged the open country up to the very walls, but was unable to effect any thing against the city itself, and was compelled by the breaking out of a pestilential disorder in his army to retreat. The next year (B. C. 263) hostilities were renewed by the Romans, and the consuls, Otacilius and Valerius, not only laid waste the Syracusan territory, but took many of their smaller and dependent towns; and Hieron, finding himself unable to cope single-handed with

the Roman power, and seeing little hope of assistance from Carthage, concluded a peace with Rome. The terms of the treaty were on the whole sufficiently favourable; Hieron retained possession of the whole south-east of Sicily and the eastern side of the island as far as Tauromenium, advantages which were cheaply purchased by the surrender of his prisoners and the payment of a large sum of money. (Polyb. i. 11, 12, 15, 16; Diod. *Exc. Hoesch.* xxiii. 2, 4, 5; Zonar. viii. 9; Oros. iv. 7.)

From this time till his death, a period of little less than half a century, Hieron continued the stedfast friend and ally of the Romans, a policy of which his subjects as well as himself reaped the benefits, in the enjoyment of a state of tranquillity and prosperity such as they had never before known for so long a period. But such an interval of peace and quiet naturally affords few materials for history, and our knowledge of the remainder of Hieron's long life is almost confined to the interchange of good offices between him and the Romans, which cemented and confirmed their friendship. During the first Punic war he was frequently called upon to render important services to his new allies; in B. C. 262, by the zeal and energy which he displayed in furnishing supplies to the Roman consuls before Agrigentum, he enabled them to continue the siege, and ultimately effect the reduction of that important fortress. (Polyb. i. 18; Zonar. viii. 10.) On a subsequent occasion we find him sending them the military engines and artillery, by means of which they took Camarina (Diod. *Exc. Hoesch.* xxiii. 9), and in 255 displaying the utmost solicitude in relieving the wants of the Roman mariners and soldiers after the dreadful shipwreck of their fleet off Camarina. (*Id. ibid.* 13.) Again in 252 he is mentioned as furnishing the consul Aurelius Cotta with ships (Zonar. viii. 14), and as relieving the spirits of the Roman army by an opportune supply of corn, when almost disheartened, during the long protracted siege of Lilybaeum, B. C. 249. (Diod. *Exc. Hoesch.* xxiv. 1.) For these faithful services he was rewarded by being included under the protection of the treaty of peace concluded between Rome and Carthage in B. C. 241 (Polyb. i. 62. § 8), and by a renewal of the treaty between him and the Romans, which was now changed into a perpetual alliance, the payment of all tribute being henceforth remitted. (Zonar. viii. 16; Appian, *Sic.* 2.)

During the interval of peace between the two Punic wars, Hieron visited Rome in person, where he appears to have been received with the highest honours, and gave a proof at once of his wealth and liberality, by distributing a vast quantity of corn to the people at the secular games. (Eutrop. iii. 1.) In B. C. 222, after the great victory of Marcellus over the Gauls, a portion of the spoils taken on that occasion was sent to him by the senate as a friendly offering. (Plut. *Marc.* 8; Liv. xxiv. 21.) The beginning of the second Punic war now came, to put his fidelity to the highest test; but he was not found wanting to his allies in the hour of their danger. He not only fitted out a fleet to co-operate with that of the consul Sempronius (of which, notwithstanding his advanced age, he appears to have taken the command in person), but offered to supply the Roman legions and naval forces in Sicily with provisions and clothing at his own expense. The next year (217), on receiving the tidings of the fatal battle of Thrasymene, he hastened to send to Rome a large supply of corn, as well as a body of light-armed auxiliaries, and a golden statue of Victory, which was consecrated by the Romans in the capitol. (Liv. xxi. 49—51, xxii. 37; Zonar. viii. 26; Val. Max. iv. 8.) The still heavier disaster of Cannae in the following year (B. C. 216) appears to have produced as little change in his disposition towards the contending powers; and one of the last acts of his life was the sending a large supply of money and corn to the propraetor T. Otacilius. (Liv. xxiii. 21.) The date of his death is nowhere expressly mentioned, but it seems clear that it must have occurred before the end of the year 216. (See Clinton, *F. H.* vol. ii. p. 267.) According to Lucian (*Macrob.* 10), he had attained the age of ninety-two: both Polybius and Livy speak of him as not less than ninety. (Polyb. vii. 8; Liv. xxiv. 4.) Pausanias, who asserts that he was murdered by Deinomenes (vi. 12. § 4), has evidently confounded him with his grandson Hieronymus.

It was not towards the Romans alone that Hieron displayed his wealth and munificence in so liberal a manner. His eyes were ever turned towards Greece itself, and he sought to attract the attention and conciliate the favour of the Greek nation not only by costly offerings at Olympia and other places of national resort, but by coming forward readily to the assistance of all who needed it. A striking instance of this is recorded in the magnificent presents which he sent to the Rhodians when their city had suffered from an earthquake. (Polyb. v. 88, vii. 8; Paus. vi. 12. § 2, 15. § 6.) Nor did his steady attachment to the Romans prevent him from furnishing supplies to the Carthaginians when the very existence of their state was endangered by the war of the mercenaries. (Polyb. i. 83.) His internal administration appears to have been singularly mild and equitable: though he did not refuse the title of king, he avoided all external display of the insignia of royalty, and appeared in public unattended by guards, and in the garb of a private citizen. By retaining the senate of the republic, and taking care to consult them upon all important occasions, he preserved the forms of a constitutional government; and we are even told that he was sincerely desirous to lay aside the sovereign power, and was only prevented from doing so by the unanimous voice of his subjects. (Polyb. vii. 8; Liv. xxiv. 4, 5, 22). The care he bestowed upon the financial department of his administration is sufficiently attested by the laws regulating the tithes of corn and other agricultural produce, which, under the name of *Leges Hieronicae*, are repeatedly referred to by Cicero in his orations against Verres; and which, in consequence of their equitable and precise adjustment, were retained by the Romans when they reduced Sicily to a province. (Cic. *Verr.* ii. 13, iii. 8, 51, &c.) At the same time he adorned the city of Syracuse with many public works of great magnificence as well as of real utility, among which are mentioned temples, gymnasia, porticoes, and public altars (Athenae. v. 40; Diod. xvi. 83); that his care in this respect was not confined to Syracuse alone is proved by the occurrence of his name on the remarkable edifices which have been brought to light of late years at Acrae, now Palazzolo. (See the Duca di Serra di Falco, *Antichità della Sicilia*, vol. iv. p. 158.) Among other modes in which he displayed his magnificence was the construction of a

ship of enormous size, far exceeding all previously constructed, which, when completed, he sent laden with corn as a present to Ptolemy king of Egypt. A detailed account of this wonderful vessel has been preserved to us by Athenaeus (v. 40—44). But while he secured to his subjects the blessings of peace, Hieron did not neglect to prepare for war, and not only kept up a large and well-appointed fleet, but employed his friend and kinsman Archimedes in the construction of powerful engines both for attack and defence, which afterwards played so important a part in the siege of Syracuse by Marcellus. (Liv. xxiv. 34; Plut. *Marc.* 14.) The power and magnificence of Hieron were celebrated by Theocritus in his sixteenth Idyll, but the poet's panegyric adds hardly any thing to our historical knowledge.

Hieron had only one son, Gelon, who died shortly before his father; but he left two daughters, Demarata and Heraclea, who were married respectively to Andranodorus and Zoïppus, two of the principal citizens of Syracuse. He was succeeded by his grandson, Hieronymus.

Numerous coins are extant, which bear the name of Hieron, and some of these have been referred by the earlier numismatists to the elder Hieron; but it is quite certain, from the style of work of the coins themselves, and the characters of the inscription, that they must all have been struck in the reign of Hieron II. Eckhel (vol. i. pp. 251—257) and Visconti (*Iconographie Grecque*, vol. ii. p. 16) are, however, of opinion that the head upon them, which bears the diadem, is that of the elder Hieron, and that we cannot suppose Hieron II. to have adopted the diadem on his coins when he never wore it in public. There does not seem much weight in this objection, and it is probable, on the whole, that the portrait which we find on these coins is that of Hieron II. himself. [E. H. B.]



COINS OF HIERON II.

HIERON (Ἱέρων). 1. A pilot or navigator of Soli in Cilicia, was sent out by Alexander with a triaconter to explore the southern shores of the Erythraean sea, and circumnavigate Arabia. He advanced much further than any previous navigator had done, but at length returned, apparently discouraged by the unexpected extent of the Arabian coast, and reported on his return that Arabia was nearly as large as India. (Arr. *Anab.* vii. 20.)

2. A citizen of Laodiceia in Phrygia, distinguished for his wealth. He adorned his native city with many splendid buildings, and left a property of 2000 talents at his death to be applied to public purposes. (Strab. xii. p. 578.)

3. One of the thirty tyrants established at Athens, B. C. 404. (Xen. *Hell.* ii. 3. § 2.)

4. One of the chief satraps or governors among the Parthians, though, from his name, evidently of Greek origin, at the time when Tiridates, supported by Tiberius and the Roman influence, invaded Parthia, A. D. 36. After wavering for some time between the two rivals, Hieron declared in favour of Artabanus, and was mainly instrumental in re-establishing him upon the throne. (Tac. *Ann.* vi. 42, 43.) [E. H. B.]

HIERON (Ἱέρων), a Greek writer on veterinary surgery, whose date is unknown, but who may have lived in the fourth or fifth century after Christ. Some fragments, which are all that remains of his works, are to be found in the collection of writers on veterinary surgery, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and in Greek by Simon Grynaeus, Basel, 1537, 4to. [W. A. G.]

HIERON, modeller. [TLEPOLEMUS.]

HIERO'NYMUS (Ἱερώνυμος), historical. 1. Of Elis, a lochagus in the army of the Ten Thousand Greeks, who is mentioned by Xenophon as taking a prominent part in the discussion that ensued after the death of Clearchus and the other generals, as well as on other occasions during the retreat and subsequent operations. (Xen. *Anab.* iii. 1. § 34, vi. 2. § 10, vii. 1. § 32, 4. § 18.)

2. An Arcadian, who is reproached by Demosthenes with having betrayed the interests of his country to Philip, by whom he had allowed himself to be corrupted. (Dem. *de Cor.* p. 324, *de Fals. Leg.* p. 344, ed. Reiske.) An elaborate argument in defence of the policy adopted by him, and those who acted with him on this occasion, will be found in Polybius (xvii. 14). [E. H. B.]

HIERO'NYMUS (Ἱερώνυμος), of *Cardia*, an historian who is frequently cited as one of the chief authorities for the history of the times immediately following the death of Alexander. He had himself taken an active part in the events of that period. Whether he had accompanied his fellow-citizen Eumenes during the campaigns of Alexander we have no distinct testimony, but after the death of that prince, we find him not only attached to the service of his countryman, but already enjoying a high place in his confidence. It seems probable also from the terms in which he is alluded to as describing the magnificent bier or funeral car of Alexander, that his admiration was that of an eye-witness, and that he was present at Babylon at the time of its construction. (Athen. v. p. 206; comp. Diod. xviii. 26.) The first express mention of him occurs in B. C. 320, when he was sent by Eumenes, at that time shut up in the castle of Nora, at the head of the deputation which he despatched to Antipater. But before he could return to Eumenes, the death of the regent produced a complete change in the relative position of parties, and Antigonus, now desirous to conciliate Eumenes, charged Hieronymus to be the bearer of friendly offers and protestations to his friend and countryman. (Diod. xviii. 42, 50; Plut. *Eum.* 12.) But though Hieronymus was so far gained over by Antigonus as to undertake this embassy, yet in the struggle that ensued he adhered steadily to the cause of Eumenes, and accom-

panied that leader until his final captivity. In the last battle in Gabiene (B. C. 316) Hieronymus himself was wounded, and fell a prisoner into the hands of Antigonus, who treated him with the utmost kindness, and to whose service he henceforth attached himself. (Diod. xix. 44.) In B. C. 312, we find him entrusted by that monarch with the charge of collecting bitumen from the Dead Sea, a project which was frustrated by the hostility of the neighbouring Arabs. (Id. xix. 100.) The statement of Josephus (*c. Apion.* i. 23) that he was at one time appointed by Antigonus to the government of Syria, is in all probability erroneous. After the death of Antigonus, Hieronymus continued to follow the fortunes of his son Demetrius, and he is again mentioned in B. C. 292 as being appointed by the latter governor or harmost of Boeotia, after his first conquest of Thebes. (Plut. *Demetr.* 39.) Whether he was reinstated in this office when Thebes, after shaking off the yoke for a while, fell again under the power of Demetrius, we are not told, nor have we any information concerning the remaining events of his long life; but it may be inferred, from the hostility towards Lysimachus and Pyrrhus evinced by his writings at a period long subsequent, that he continued unshaken in his attachment to Demetrius and to his son, Antigonus Gonatas, after him. It appears that he survived Pyrrhus, whose death, in B. C. 272, was mentioned in his history (Paus. i. 13. § 9), and died at the advanced age of 104, having had the unusual advantage of retaining his strength and faculties unimpaired to the last. (Lucian. *Macrob.* 22.)

The historical work of Hieronymus is cited under various titles (ὁ τὰς τῶν διαδόχων ἱστορίας γεγραφώς, Diod. xviii. 42; ἐν τῇ περὶ τῶν ἐπιγόνων πραγματείᾳ, Dionys. i. 6), and these have sometimes been regarded as constituting separate works; but it seems probable, on the whole, that he wrote but one general work, comprising the history from the death of Alexander to that of Pyrrhus, if not later. Whether he gave any detailed account of the wars of Alexander himself is at least doubtful, for the few facts cited from him previous to the death of that monarch are such as might easily have been incidentally mentioned; and the passage in Suidas (*s. v.* Ἱερώνυμος), which is quoted by Fabricius to prove that he wrote a history of that prince, is manifestly corrupt. Probably we should read τὰ ἐπ' Ἀλεξάνδρῳ, instead of τὰ ὑπ' Ἀλεξάνδρου, as proposed by Fabricius. Nor is there any reason to infer (as has been done by the Abbé Sévin, *Mém. de l'Acad. des Inscr.* vol. xiii. p. 32), that his history of Pyrrhus formed a distinct work, though he is repeatedly cited by Plutarch as an authority in his life of that prince. (Plut. *Pyrrh.* 17, 21.) It was in this part of his work, also, that he naturally found occasion to touch upon the affairs of Rome, and he is consequently mentioned by Dionysius as one of the first Greek writers who had given any account of the history of that city (Dionys. i. 6). But that Dionysius himself did not follow his authority in regard to the expedition of Pyrrhus to Italy is clear from the passages of Plutarch already cited, in which the statements of the two are contrasted. Hieronymus is enumerated by Dionysius (*de comp.* 4) among the writers whose defective style rendered it almost impossible to read them through. He is also severely censured by Pausanias for his partiality to Antigonus and Demetrius, and the injustice he displayed in consequence in regard to Pyrrhus and Lysimachus. Towards the latter monarch, indeed, he had an additional cause of enmity, on account of Lysimachus having destroyed his native city of Cardia to make way for the foundation of Lysimacheia. (Paus. i. 9. § 8, 13. § 9.) There can be little doubt that the history of Alexander's immediate successors (the διάδοχοι and ἐπίγονοι), which has descended to us, is derived in great part from Hieronymus, but it is impossible to determine to what extent his authority was followed by Diodorus and Plutarch. (See on this point Heyne, *De Font. Diodori*, p. cxiv. in Dindorf's edition of Diodorus; and concerning Hieronymus in general, Vossius, *de Historicis Graecis*, p. 99, ed. Westermann; Sévin, *Recherches sur la Vie et les Ouvrages de Jerome de Cardie*, in the *Mém. de l'Acad. d'Inscr.* vol. xiii. p. 20, &c.; and Droysen, *Hellenism.* vol. i. pp. 670, 683.)

[E. H. B.]

HIERO'NYMUS (Ἱερώνυμος), king of SYRACUSE, succeeded his grandfather, Hieron II., in B. C. 216. He was at this time only fifteen years old, and he ascended the throne at a crisis full of peril, for the battle of Cannae had given a shock to the Roman power, the influence of which had been felt in Sicily; and though it had not shaken the fidelity of the aged Hieron, yet a large party at Syracuse was already disposed to abandon the alliance of Rome for that of Carthage. The young prince had already given indications of weakness, if not depravity of disposition, which had alarmed his grandfather, and caused him to confide the guardianship of Hieronymus to a council of fifteen persons, among whom were his two sons-in-law, Andranodorus and Zoïppus. But the objects of this arrangement were quickly frustrated by the ambition of Andranodorus, who, in order to get rid of the interference of his colleagues, persuaded the young king to assume the reins of government, and himself set the example of resigning his office, which was followed by the other guardians. Hieronymus now became a mere tool in the hands of his two uncles, both of whom were favourable to the Carthaginian alliance: and Thrason, the only one of his counsellors who retained any influence over his mind, and who was a staunch friend of the Romans, was soon got rid of by a charge of conspiracy. The young king now sent ambassadors to Hannibal, and the envoys of that general, Hippocrates and Epicydes, were welcomed at Syracuse with the highest honours. On the other hand, the deputies sent by Appius Claudius, the Roman praetor in Sicily, were treated with the utmost contempt; and it was evident that Hieronymus was preparing for immediate hostilities. He sent ambassadors to Carthage, to conclude a treaty with that power, by the terms of which the river Himera was to be the boundary between the Carthaginians and Syracusans in Sicily: but he quickly raised his demands, and, by a second embassy, laid claim to the whole island for himself. The Carthaginians readily promised every thing, in order to secure his alliance for the moment: and he assembled an army of fifteen thousand men, with which he was preparing to take the field, having previously dispatched Hippocrates and Epicydes to sound the disposition of the cities subject to Rome, when his schemes were suddenly brought to a close. A band of conspirators, at the head of whom was Deinomenes, fell upon him in the streets of Leontini, and

despatched him with numerous wounds, before his guards could come to his succour, B. C. 215. (Liv. xxiv. 4—7; Polyb. vii. 2—6.)

The short reign of Hieronymus, which had lasted only 13 months, had presented the most striking contrast to that of his grandfather. Brought up in the midst of all the enervating and corrupting influences of a court, his naturally bad disposition, at once weak and violent, felt them all in their full force; and he exhibited to the Greeks the first instance of a childish tyrant. From the moment of his accession he gave himself up to the influence of flatterers, who urged him to the vilest excesses: he assumed at once all the external pomp of royalty which Hieron had so studiously avoided; and while he plunged in the most shameless manner into every species of luxury and debauchery, he displayed the most unrelenting cruelty towards all those who became objects of his suspicion. Polybius indeed appears inclined to doubt the statements on this subject; and it is not improbable that they may have been exaggerated by the writers to whom he refers: but there is certainly nothing in the nature of the case to justify his scepticism; and the example, in later days, of Elagabalus, to whose character that of Hieronymus appears to have borne much resemblance, is sufficient to show how little any excesses that are reported of the latter can be called incredible. Among other instances of his wanton contempt of public decency, he is said to have married a common prostitute, on whom he bestowed the title and honours of a queen. (Polyb. vii. 7; Liv. xxiv. 5; Diod. *Exc. Vales.* xxvi. p. 568, 569; Athen. vi. p. 251, xiii. p. 577; Val. Max. iii. 3. *Ext.* § 5.)

The coins of Hieronymus are more abundant than might have been expected from the shortness of his reign: they all bear his portrait on the obverse, and a thunderbolt on the reverse. [E. H. B.]



COIN OF HIERONYMUS.

HIERO'NYMUS (Ἱερώνυμος), literary. 1. Son of Xenophanes, a tragic and dithyrambic poet, who is attacked by Aristophanes (*Acharn.* 387, *Nub.* 347, and Schol.; Suid. *s. v.* Κλεῖτος).

2. Of Rhodes, commonly called a peripatetic, though Cicero questions his right to the title, was a disciple of Aristotle, and contemporary with Arcesilaüs, about B. C. 300. He appears to have lived down to the time of Ptolemy Philadelphus. He is frequently mentioned by Cicero, who tells us that he held the highest good to consist in freedom from pain and trouble, and denied that pleasure was to be sought for its own sake. There are quotations from his writings Περὶ μέθης, ἱστορικὰ ὑπομνήματα or τὰ σποράδην ὑπομνήματα, and from his letters. It would seem from Cicero (*Or.* 56), compared with Rufinus (*de Comp. et Metr.* p. 318), that he was the same as the Hieronymus who wrote on numbers and feet. (Athen. ii. p. 48, b., v. p. 217, d., x. p. 424, f. p. 435, a., xi. p. 499, f., xiii. p. 556, a. p. 557, e. p. 601, f. p. 604, d.; Strab. viii. p. 378. ix. p. 443, x. p. 475, xiv. p. 655; Diog. Laërt. iv. 41, 45; Plut. *Ages.* 13, *Arist.* 27; Vossius, *de Hist. Graec.* pp. 82, 83, ed. Westermann; Fabric. *Bibl. Graec.* vol. ii. p. 306, vol. iii. p. 495, vol. vi. p. 131.)

3. Very probably the same as the preceding, the author of a work on poets, from the fifth book of which (Περὶ κιθαρῳδῶν), and from another book of it (Περὶ τῶν τραγῳδοποιῶν), there are quotations. (Athen. xiv. p. 635, f.; *Apost. Prov.* xi. 41; Suidas, *s. v.* Ἀναγυράσιος.) Perhaps he is the same person as the author of a commentary on the Ἀσπὶς of Hesiod. (Fabric. *Bibl. Graec.* vol. i. p. 582.) [P. S.]

HIERO'NYMUS, commonly known as SAINT JEROME. EUSEBIUS HIERONYMUS SOPHRONIUS was a native of Stridon, a town upon the confines of Dalmatia and Pannonia, which having been utterly destroyed by the Goths in A. D. 377, its site cannot now be determined. His parents were both Christian, living, it would appear, in easy circumstances. The period of his birth is a matter of considerable doubt. Prosper Aquitanicus, in his chronicle, fixes upon the year A. D. 331; Dupin brings down the event as low as 345; while other writers have decided in favour of various intermediate epochs. That the first of the above dates is too early seems certain, for Jerome, in the commentary upon Habbakuk (c. 3), speaks of himself as having been still occupied with grammatical studies at the death of Julian the apostate; but since this took place in 363, he must, according to the statement of Prosper, have been at that time thirty-two years old, while the calculation adopted by Du Pin would make him just eighteen, an age corresponding much better with the expressions employed, unless we are to receive them in a very extended acceptation. After having acquired the first rudiments of a liberal education from his father, Eusebius, he was despatched to Rome for the prosecution of his studies, where he devoted himself with great ardour and success to the Greek and Latin languages, to rhetoric, and to the different branches of philosophy, enjoying the instructions of the most distinguished preceptors of that era, among whom was Aelius Donatus [DONATUS]. Having been admitted to the rite of baptism, he undertook a journey into Gaul, accompanied by his friend and schoolfellow Bonosus; and after a lengthened tour, passed some time at Treves, where he occupied himself in transcribing the commentaries of Hilarius upon the Psalms, and his voluminous work upon Synods. Here too he seems to have been, for the first time, impressed with a deep religious feeling, to have formed a steadfast resolution to amend his career, which had hitherto been somewhat irregular, and to have resolved to devote himself with zeal to the interests of Christianity. Upon quitting Gaul, he probably returned to Rome; but in 370 we find him living at Aquileia, in close intimacy with Rufinus and Chromatius; and at this time he composed his first theological essay, the letter to Innocentius, *De Muliere septies percussa.* Having been compelled by some violent cause, now unknown (*Subitus turbo me a latere tuo convulsit, Ep.* iii. *ad Ruf.*), suddenly to quit this abode in 373, he set out for the East, along with Innocentius, Evagrius, and Heliodorus, and traversing Thrace, Bithynia, Galatia, Pontus, Cappa-

docia, and Cilicia, reached Antioch, where Innocentius died of a fever, and he himself was attacked by a dangerous malady. A great change seems to have taken place in the mind of Jerome during this illness; the religious enthusiasm first kindled upon the banks of the Moselle, assumed a more austere and gloomy form in the luxurious capital of Syria. In obedience, as he believed or pretended, to the warnings of a heavenly vision (*Ep.* xxii. ad Eustoch.), which reproached him especially on account of his excessive admiration of Cicero, he determined to abandon the study of the profane writers, and to occupy himself exclusively with holy toils and contemplations. From this time forward a devotion to monastic habits became the ruling principle, we might say, the ruling passion of his life. After having listened for some time to the instructions of Apollinarius, bishop of Laodiceia, whose errors with regard to the Incarnation had not yet attracted attention, he retired, in 374, to the desert of Chalcis, lying between Antioch and the Euphrates, where he passed four years, adhering strictly to the most rigid observances of monkish ascetism, tortured by unceasing remorse on account of the sinfulness of his earlier years. The bodily exhaustion produced by fasting and mental anguish did not prevent him from pursuing with resolute perseverance the study of the Hebrew tongue, although often reduced almost to despair by the difficulties he encountered; from composing annotations upon portions of Scripture; and from keeping up an active correspondence with his friends. His retirement, however, was grievously disturbed by the bitter strife which had arisen at Antioch between the partisans of Meletius and Paulinus; for having, in deference to the opinion of the Western Church, espoused the cause of the latter, he became actively involved in the controversy. Accordingly, in the spring of 379, he found himself compelled to quit his retreat, and repair to Antioch, where he unwillingly consented to be ordained a presbyter by Paulinus, upon the express stipulation that he should not be required to perform the regular duties of the sacred office. Soon after he betook himself to Constantinople, where he abode for three years, enjoying the instructions, society, and friendship of Gregory of Nazianzus, and busily employed in extending and perfecting his knowledge of the Greek language, from which he made several translations, the most important being the Chronicle of Eusebius. In 381 Meletius died; but this event did not put an end to the schism, for his partisans immediately elected a successor to him in the person of Flavianus, whose authority was acknowledged by most of the Eastern prelates. The year following, Damasus, in the vain hope of calming these unseemly dissensions, summoned Paulinus, together with his chief adherents and antagonists, to Rome, where a council was held, in which Jerome acted as secretary, and formed that close friendship with the chief pontiff which remained firm until the death of the latter, at whose earnest request he now seriously commenced his grand work of revising the received versions of the Scriptures, while at the same time he laboured unceasingly in proclaiming the glory and merit of a contemplative life and monastic discipline. His fame as a man of eloquence, learning and sanctity, was at this period in its zenith; but his most enthusiastic disciples were to be found in the female sex, especially among maidens and widows, to whom he was wont to represent in the brightest colours the celestial graces of an unwedded life. The influence exercised by Jerome over this class of persons, including many of the fairest and the noblest, soon became so powerful as to excite strong indignation and alarm among their relations and admirers, and to arouse the jealousy of the regular priesthood. He was assailed on every side by open invective and covert insinuation; and even the populace were incited to insult him when he appeared in public. These attacks he withstood for a while with undaunted firmness; but upon the death of his patron and steadfast supporter Damasus in 384, he found it necessary, or deemed it prudent to withdraw from the persecution. He accordingly sailed from Rome in the month of August, 385, accompanied by several friends; and after touching at Rhegium and Cyprus, where he was hospitably received by Epiphanius, bishop of Salamis, reached Antioch. There he was soon afterwards joined by the most zealous of his penitents, the rich widow Paula, and her daughter Eustochium, attended by a number of devout maidens, along with whom he made a tour of the Holy Land, visited Egypt, and returning to Palestine in 386, settled at Bethlehem, where Paula erected four monasteries, three for nuns and one for monks, she herself presiding over the former until her death, in 404, when she was succeeded by Eustochium, while Jerome directed the latter establishment. In this retreat he passed the remainder of his life, busied with his official duties, and with the composition of his works. Notwithstanding the pursuits by which he was engrossed in his solitude, the latter years of Jerome did not glide smoothly away. The wars waged against Rufinus, against John bishop of Jerusalem, and against the Pelagians, were prosecuted with great vigour, but with little meekness; and the friendship formed with Augustin must have been rudely broken off by the dispute regarding the nature of the difference betwen St. Peter and St. Paul, but for the singular moderation and forbearance of the African bishop. At length the rancorous bitterness of his attacks excited so much wrath among the Pelagians of the East, that an armed multitude of these heretics assaulted the monastery at Bethlehem; and Jerome, having escaped with difficulty, was forced to remain in concealment for upwards of two years. Soon after his return, in 418, both mind and body worn out by unceasing toil, privations, and anxieties, gradually gave way, and he expired on the 30th of September, A. D. 420.

The principal sources of information for the life of Jerome, of which the above is but a meagre sketch, are passages collected from his works, and these have been thrown into a biographical form in the edition of Erasmus, of Marianus Victorinus, of the Benedictines, and of Vallarsi. See also Surius, *Act. Sanct.* vol. v. mens. Septemb.; Sixtus Senensis, *Bibl. Sacr.* lib. iv. p. 302; Du Pin, *History of Ecclesiastical Writers*, fifth century; Martianay, *La Vie de St. Jerome*, Paris, 4to. 1706; Tillemont, *Mém. Eccles.* vol. xiii.; Schröck, *Kirchengesch.* vol. xi. pp. 1—244; Sebastian Dolci, *Maximus Hieronymus Vitae suae Scriptor*, Ancon. 4to. 1750; Engelstoff, *Hieronymus Stridonensis, interpres, criticus, exegeta, apologeta, historicus, doctor, monachus*, Hafn. 8vo., 1797; Bähr, *Gesch. der Röm. Litterat.* Suppl. Band. II. Abtheil. § 82; but perhaps none of the above will be found more gene-

rally useful than the article *Hieronymus*, by Cölln, in the *Encyclopädie* of Ersch and Gruber.

In giving a short account of the works of Jerome, which may be classed under the four heads — I. Epistolae; II. Tractatus; III. Commentarii Biblici; IV. Bibliotheca Divina, we shall follow closely the order adopted in the edition of Vallarsi, the best which has yet appeared.

Vol. I.

I. Epistolae. In the earlier editions the letters of Jerome are grouped together according to their subjects, and are for the most part ranked under three great heads: *Theologicae, Polemicae, Morales.* This system being altogether vague and unsatisfactory, the Benedictines selected from the mass eighteen, including one from Pope Damasus, which refer directly to the interpretation of the Old Testament, and these they distinguished by the epithet *Criticae* or *Exegeticae*, placing them immediately before the commentaries on the Scriptures. (Ed. Bened. vol. ii. p. 561—711.) The remainder they endeavoured to arrange according to their dates, dividing them into six classes, corresponding to the most remarkable epochs in the life of the author, to which a seventh class was added, containing those of which the time is uncertain; an eighth class, containing five epistles dedicatory, prefixed to various translations from the Greek; and a ninth class, containing some letters neither by nor to Jerome, but which in former editions had been mixed up with the rest. (Ed. Bened. vol. iv. p. ii. p. 1 . . . . ad fin.) In the second class, however, they have thought fit to include all the biographical tracts of Jerome; and in the third class all his polemical and apologetical works; while in the fifth they have departed from their plan, for the purpose of presenting at one view the correspondence with Theophilus and Augustin, although of these epistles a few were written before some of those in the fourth class, and a few after some of those in the sixth class. Vallarsi has, moreover, pointed out several serious inaccuracies; and after a minute investigation, in the course of which many letters hitherto received without suspicion have been rejected as spurious, and others undoubtedly authentic collected, for the first time, from various sources, has adopted the chronological order for the whole, distributing them into five periods or classes. The first embraces those written from A. D. 370, before Jerome betook himself to the desert, up to 381, when he quitted his solitude and repaired to Rome; the second those written during his residence at Rome from 382 until he quitted the city in 385, and sailed for Jerusalem; the third those written at the monastery of Bethlehem, from 386 until the condemnation of Origen by the Alexandrian synod in 400; the fourth those written from 401 until his death in 420; the fifth those the date of which cannot be fixed with precision. The total number of epistles, including those written to, as well as those written by Jerome, is in the Benedictine edition 126, in the edition of Vallarsi 150.

Of these the larger portions have nothing of that easy and familiar tone which we expect to find in the correspondence even of the most learned, and are in fact letters in name and form only, and not in substance. Several, as we have seen above, are devoted to the criticism and interpretation of certain parts of the Bible, while many others are lengthened disquisitions on abstruse questions of doctrine and discipline. A general idea of their contents will be obtained from the following table, in which they follow each other according to the arrangement of Vallarsi, the probable date being appended to each, and also the number which it bears in the Benedictine and the earlier editions.

A.D.	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
370	49	I. Ad Innocentium, de muliere septies percussa	17
374	38	II. Ad Theodosium et ceteros Anchoretas	3
374	41	III. Ad Ruffinum Monachum . .	1
374	5	IV. Ad Florentium	2
374	6	V. Ad eumdem	4
374	37	VI. Ad Julianum	6
374	43	VII. Ad Chromatium, Jovinum et Eusebium	7
374	42	VIII. Ad Niceam Hypodiaconum . .	8
374	44	IX. Ad Chrysogonum . . .	9
374	21	X. Ad Paulum Concordiensem . .	10
374	39	XI. Ad Virgines Almonenses . .	12
374	45	XII. Ad Antonium Monachum . .	11
374	36	XIII. Ad Castorinam Materteram . .	13
374	1	XIV. Ad Heliodorum	5
376	57	XV. Ad Damasum Papam de Hypostasibus	14
376	58	XVI. Ad eumdem . . .	16
379	77	XVII. Ad Marcum Presbyterum . .	15
381	Divisa in 142 et 143	XVIII. Ad Damasum de Seraphim . .	Inter Commentar. tom. 3.
383	124	XIX. Damasi ad Hieronymum de Osanna .	Inter Criticas, tom. 4. I.
383	145	XX. Ad Damasum de Osanna . .	Ibid. II.
383	146	XXI. Ad eumdem de duobus filiis, frugi et luxurioso	Ibid. III.
384	22	XXII. Ad Eustochium de Virginitate	18
384	24	XXIII. Ad Marcellam de exitu Leae	20
384	15	XXIV. Ad eamdem de laudibus Asellae	21
384	136	XXV. Ad eamdem de decem Dei nominibus	Inter Criticas, tom. 2. XIV
384	137	XXVI. Ad eamdem de quibusdam Hebraeis vocibus	Ibid. XV.

A.D.	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
384	102	XXVII. Ad eamdem adversus obtrectatores suos	25
384	138	XXVIII. Ad eamdem de Diapsalma	Inter Criticas, tom. 2. XVI.
384	139	XXIX. Ad eamdem de Ephod et Teraphim	Ibid. VII.
384	155	XXX. Ad Paulam de Alphabeto	Ibid. XVII.
384	19	XXXI. Ad Eustochium de Munusculis	23
384	74	XXXII. Ad Marcellam brevis	24
384—Vacat		XXXIII. Ad Paulum de Origene, fragmentum	29
334	141	XXXIV. Ad Marcellam de Psalm. CXXVI.	Inter Criticas, tom. 2. XVIII
384	124	XXXV. Damasi ad Hieronymum de quinque Quaestionibus	Ibid. I.
384	125	XXXVI. Ad Damasum de quinque Quaestionibus	Ibid. II.
384	133	XXXVII. Ad Marcellam de Commentariis Rheticii	Ibid. X.
384	23	XXXVIII. Ad Marcellam de aegrotatione Blesillae	19
384	25	XXXIX. Ad Paulam de obitu Blesillae	22
384	100	XL. Ad Marcellam de Onaso	26
384	54	XLI. Ad eamdem contra Montanum	27
384	149	XLII. Ad eamdem contra Novatianos	Inter Criticas, tom. 4. VI.
385	18	XLIII. Ad eamdem de laudibus ruris	45
385	20	XLIV. Ad eamdem de Munusculis	46
385	99	XLV. Ad Asellam	28
386	17	XLVI. Paulae et Eustochii ad Marcellam	44
393	154	XLVII. Ad Desiderium	48
393	50	XLVIII. Ad Pammachium pro libris contra Jovinianum	30
393	52	XLIX. Ad eumdem alia	31
393	51	L. Ad Domnionem	32
394	60	LI. Epiphanii ad Joannem Hierosolymitanum	110
394	2	LII. Ad Nepotanum de vita Clericorum	34
394	103	LIII. Ad Paulinum de studio Scripturarum	50
394	10	LIV. Ad Furiam de viduitate servanda	47
394	147	LV. Ad Amandum	Inter Criticas, tom. 4. IV.
394	86	LVI. Augustini ad Hieronymum	65
395	101	LVII. Ad Pammachium de optimo genere interpretandi	33
395	13	LVIII. Ad Paulinum altera	49
395	148	LIX. Ad Marcellam de quaestionibus N.T.	Inter Criticas, tom. 4. V.
396	3	LX. Ad Heliodorum, Epitaphium Nepotiani	35
396	75	LXI. Ad Vigilantium	36
396(7)	76	LXII. Ad Tranquillinum	56
397	68	LXIII. Ad Theophilum de Origenis causa	58
397	128	LXIV. Ad Fabiolam de veste Sacerdotali	Inter Criticas, tom. 2. V.
397	140	LXV. Ad Principiam in Psalmum XLIV.	Ibid. XII.
397	26	LXVI. Ad Pammachium de morte Paulinae	54
397	87	LXVII. Augustini ad Hieronymum	67
397	33	LXVIII. Ad Castrucium	100
397	83	LXIX. Ad Oceanum	82
397	84	LXX. Ad Magnum	83
398	28	LXXI. Ad Lucinium	52
398	132	LXXII. Ad Vitalem	Inter Criticas, tom. 2. IX
398	126	LXXIII. Ad Evangelum de Melchisedech	Ibid. III.
398	131	LXXIV Ad Ruffinum Romanum Presbyterum	Ibid. VIII.
399	29	LXXV. Ad Theodoram	53
399	32	LXXVI. Ad Abigaum	55
399	30	LXXVII. Ad Oceanum de morte Fabiolae	84
399	127	LXXVIII. Ad Fabiolam de XLII. Mansionibus	Inter Criticas, tom. 2. IV
399(400)	9	LXXIX. Ad Salvinam	85
399—Desideratur		LXXX. Ruffini Praefatio in libros περὶ ἀρχῶν	Numero caret.
399	66	LXXXI. Ad Ruffinum	42
399—Abest.	61, 62	LXXXII. Ad Theophilum contra Joannem Hierosol.	39
399	64	LXXXIII. Pammachii et Oceani ad Hieronymum	40
400	65	LXXXIV. Ad Pammachium et Oceanum	41
400	153	LXXXV. Ad Paulinum de duabus Quaestiunculis	51

A.D	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
400	70	LXXXVI. Ad Theophilum	59
400	69	LXXXVII. Theophili ad Hieronymum	60
400	71	LXXXVIII. Ad Theophilum	61
400	72	LXXXIX. Theophili ad Hieronymum	62
400	67	XC. Theophili ad Epiphanium	111
400	73	XCI. Epiphanii ad Hieronymum	63
400	Inedita	XCII. Synodica Theophili ad Episcopos Palaestinos et Cyprios	Inedita.
400	Inedita	XCIII. Synodica Hierosolymitanae Synodi ad superiorem	Inedita.
400	Inedita	XCIV. Dionysii ad Theophilum	Inedita.
400	Inedita	XCV. Anastasii Papae ad Simplicianum	Inedita.
401	Numero caret	XCVI. Theophili Paschalis I.	Numero caret.
402	78	XCVII. Ad Pammachium et Marcellam	87
402	Numero caret	XCVIII. Paschalis II.	Numero caret.
402	31	XCIX. Ad Theophilum	64
402	Numero caret	C. Paschalis III.	Numero caret.
402	90	CI. Augustini ad Hieronymum	68
402	91	CII. Ad Augustinum	69
403	98	CIII. Ad eumdem	66
403	88	CIV. Augustini ad Hieronymum	70
403	92	CV. Ad Augustinum	71
403	135	CVI. Ad Sunniam et Fretelam	Inter Criticas, tom. 2. XI.
403	7	CVII. Ad Laetam de institutione filiae	57
404	27	CVIII. Ad Eustochium, Epitaphium Paulae	86
404	53	CIX. Ad Riparium de Vigilantio	37
404	93	CX. Augustini ad Hieronymum	72
404	95	CXI. Augustini ad Praesidium	73
404	89	CXII. Ad Augustinum	74
405	Numero caret	CXIII. Theophili fragment. epist. ad Hieronymum	88
405	Superiori juncta in un.	CXIV. Ad Theophilum	Superiori juncta in un.
405	96	CXV. Ad Augustinum	75
405	97	CXVI. Augustini ad Hieronymum	76
405	47	CXVII. Ad Matrem et Filiam	89
406	34	CXVIII. Ad Julianum	92
406	152	CXIX. Ad Minervium et Alexandrum	Inter Criticas, tom. 4. IX.
407	150	CXX. Ad Hedibiam de XII. Quaestionibus N.T.	Ibid. VII.
407	151	CXXI. Ad Algasiam de XI. Quaestionibus N.T.	Ibid. VIII.
408	46	CXXII. Ad Rusticum de Poenitentia	90
409	11	CXXIII. Ad Ageruchiam de Monogamia	91
410	59	CXXIV. Ad Avitum, de libris περὶ Ἀρχῶν	94
411	4	CXXV. Ad Rusticum Monachum	95
411	82	CXXVI. Ad Marcellinam et Anapsychiam	78
412	16	CXXVII. Ad Principiam, Marcellae viduae Epitaphium	96
413	12	CXXVIII. Ad Gaudentium de Pacatulae educatione	98
414	129	CXXIX. Ad Dardanum de Terra Promissionis	Inter Criticas, tom. 2. VI.
414	8	CXXX. Ad Demetriadem de servanda Virginitate	97
415	Vacat	CXXXI. Augustini ad Hieronymum de origine Animae	Vacat.
415	Vacat	CXXXII. Augustini ad Hieron. de sententia Jacobi Apostoli	Vacat.
415	Numero caret	CXXXIII. Ad Ctesiphontem	43
416	94	CXXXIV. Ad Augustinum	79
417	Non habentur	CXXXV. Innocentii Papae ad Aurelium	Non habentur.
417	Non habentur	CXXXVI. Innocentii Papae ad Hieronymum	Non habentur.
417	Non habentur	CXXXVII. Innocentii Papae ad Joannem Hierosolym.	Non habentur.
417	55	CXXXVIII. Ad Riparium	102
417	56	CXXXIX. Ad Apronium	103
418	139	CXL. Ad Cyprianum de Psalmo LXXXIX.	Inter Criticas, tom. 2. XIII.
418	80	CXLI. Ad Augustinum	80
418	81	CXLII. Ad eumdem	77
419	79	CXLIII. Ad Alypium et Augustinum	81

A.D.	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
420—Desideratur		CXLIV. Augustini ad Optatum de Hieronymo	Desideratur.
Incert.	35	CXLV. Ad Exsuperantium . . .	99
Incert.	85	CXLVI. Ad Evangelum . . .	101
Incert.	48	CXLVII. Ad Sabinianum . . .	103
		Falso adscriptae	
	14	CXLVIII. *Ad Celantiam* . . .	109
Inedita		CXLIX. *De solennitatibus Paschae* . .	Inedita.
Non habetur		CL. *Procopii*, Graece et Latine . .	Ultima absque numero.

Vol. II. Par. 1

II. Opuscula s. Tractatus. These in the older editions are mixed up at random with the epistles. Erasmus, Victorinus, and the Benedictines, although not agreeing with each other, have sought to establish some sort of order, by attaching the tracts to such epistles as treat of kindred subjects, but unfortunately this is practicable to a very limited extent only. Vallarsi has merely collected them together, without attempting any regular classification.

1. *Vita S. Pauli primi Eremitae*, who at the age of sixteen fled to the deserts of the Thebaid to avoid the persecutions of Decius and Valerian, and lived in solitude for ninety-eight years. Written about A. D. 375, while Jerome was in the desert of Chalcis. (Ed. Bened. vol. iv. p. ii. p. 68.)

2. *Vita S. Hilarionis Eremitae*, a monk of Palestine, a disciple of the great St. Anthony. Written about A. D. 390. (Ed. Bened. vol. iv. p. ii. p. 74.)

3. *Vita Malchi Monachi captivi*. Belonging to the same period as the preceding. A certain Sophronius, commemorated in the *De Viris Illustribus* (c. 134) wrote a Greek translation, now lost, of the lives of St. Hilario and St. Malchus, a strong proof of the estimation in which the biographies were held at the time they were composed. (Ed. Bened. vol. iv. p. ii. p. 90.)

4. *Regula S. Pachomii*, the founder of Egyptian monasticism. Written originally in Syriac, translated from Syrian into Greek by some unknown hand, and translated from Greek into Latin by Jerome about A. D. 405, after the death of Paula.

5. *S. Pachomii et S. Theodorici Epistolae et Verba Mystica*. An appendix to the foregoing.

6. *Didymi de Spiritu Sancto Liber III*. This translation from the Greek was commenced at Rome in 382, at the request of Damasus, but not finished until 384, at Jerusalem. See Praef. and Ep. xxxvi. (Ed. Bened. vol. iv. p. i. App. p. 493.)

7. *Altercatio Luciferiani et Orthodoxi*. The followers of Lucifer of Cagliari [Lucifer] maintained that the Arian bishops, when received into the church, after an acknowledgment of error, ought not to retain their rank, and that the baptism administered by them while they adhered to their heresy was null and void. Written at Antioch about A. D. 378. (Ed. Bened. vol. iv. p. ii. p. 289.)

8. *Adversus Helvidium Liber*. A controversial tract on the perpetual virginity of the mother of God, against a certain Helvidius, who held that Mary had borne children after the birth of our Saviour. Written at Rome about A. D. 382. (Ed. Bened. vol. iv. p. ii. p. 130.)

9. *Adversus Jovinianum Libri II*. Jovinianus was accused of having revived many of the heretical doctrines of the Gnostic Basilides, but his chief crime seems to have been an attempt to check superstitious observances, and to resist the encroaching spirit of monachism (Milman, *History of Christianity*, vol. iii. p. 332), which was now seeking to tyrannise over the whole church. Written about A. D. 393. (Ed. Bened. vol. iv. p. ii. p. 144. These editors have subjoined, p. 229, the epistle of Jerome, entitled *Apologeticus ad Pammachium pro Libris adversus Jovinianum*.)

10. *Contra Vigilantium Liber*. The alleged heresies of Vigilantius were of the same character with those of Jovinianus; in particular, he denied that the relics of martyrs ought to be regarded as objects of worship, or that vigils ought to be kept at their tombs. Written about A. D. 406. (Ed. Bened. vol. iv. p. ii. p. 280.)

11. *Contra Joannem Hierosolymitanum*. John, bishop of Jerusalem, was accused of having adopted some of the views of Origen. Written about A. D. 399. (Ed. Bened. vol. iv. p. ii. p. 336, where it is considered as an *Epistola ad Pammachium*, and numbered xxxviii. of the series.)

12. *Apologetici adversus Rufinum Libri III*. See Rufinus. Written about A. D. 402. (Ed. Bened. vol. iv. p. ii. p. 349.)

Vol. II. Par. 2.

13. *Dialogi contra Pelagianos*, in three books. See Pelagius. Written about A. D. 415. (Ed. Bened. vol. iv. p. ii. p. 483.)

14. *De Viris Illustribus s. De Scriptoribus Ecclesiasticis* (see *Epist.* cxii.), a series of 135 short sketches of the lives and writings of the most distinguished advocates of Christianity, beginning with the apostles Peter and James, the brother (or cousin) of our Lord, and ending with Hieronymus himself, who gives a few particulars with regard to his own life, and subjoins a catalogue of the works which he had published at the date when this tract was concluded, in the fourteenth year, namely, of Theodosius, or A. D. 392. The importance of these biographies, as materials towards a history of the church, has always been acknowledged, and can scarcely be overrated, since they form the only source of accurate information with regard to many persons and many books connected with the early history of Christianity. A Greek version was printed for the first time by Erasmus, professing to be taken from an ancient MS., and to have been executed by a certain Sophronius, who is commonly supposed to be the same with the individual of that name mentioned in the *De Viris Illustribus* (c. 134), but certain barbarisms in style, and errors in translation, have induced many critics to assign a much later date to the piece, and have even led some, among whom is Vossius, to imagine that Erasmus was either imposed upon himself or wilfully sought to palm a forgery upon the literary world. (Fabric. *Bibl. Graec.* lib. v. c. 16.)

The original of Hieronymus is to be found in vol. iv. p. ii. p. 98, of the Benedictine edition, while both the original and the translation are given by Vallarsi. It was published separately, along with the catalogues of Gennadius, Isidorus, &c. Colon. 8vo. 1500, Antw. fol. 1639, and with the commentaries of Miraeus and others, Helmst. 4to. 1700.

Vol. III.

15. *De Nominibus Hebraicis.* An explanation of all the Hebrew proper names which occur in the Scriptures, those in each book being considered separately, in alphabetical order. Many of the derivations are very forced, not a few evidently false, and several words which are purely Greek or purely Latin, are explained by reference to Semitic roots.

Philo Judaeus had previously executed a work of the same description for the Old Testament, and Origen for the New, and these formed the basis of the present undertaking; but how much is original and how much borrowed from these or other similar compilations we cannot determine accurately. (Vid. Praef.) Written about 388 or 390, while he was still an admirer of Origen, who is pronounced in the preface to be second to the Apostles only. (Ed. Bened. vol. ii. p. 1.)

16. *De Situ et Nominibus locorum Hebraicorum.* Eusebius was the author of a work upon the geography of Palestine, in which he first gave an account of Judaea and of the localities of the twelve tribes, together with a description of Jerusalem and of the temple; and to this was appended a dictionary of the names of cities, villages, mountains, rivers, and other places mentioned in the Bible. Of the last portion, entitled Περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ θείᾳ γραφῇ, which is still extant in the original Greek, we are here presented with a translation, in which, however, we find many omissions, additions, and alterations. The names found in each book are placed separately, in alphabetical order. Written about 388. (Ed. Bened. vol. ii. p. 382.)

In the present state of our knowledge, neither of the above productions can be regarded as of much importance or authority; but in so far as purity of text is concerned, they appear under a much more accurate form in the edition of Vallarsi than any of the earlier impressions, especially the latter, which was carefully compared with a very ancient and excellent MS. of Eusebius in the Vatican, not before collated.

We now come to the largest and most important section of the works of Hieronymus, to which the two preceding tracts may be considered as introductory, viz.—

III. Commentarii Biblici, or annotations, critical and exegetical, on the Scriptures.

1. *Quaestionum Hebraicarum in Genesim Liber.* Dissertations upon difficult passages in Genesis, in which the Latin version as it then existed is compared with the Greek of the Septuagint and with the original Hebrew. Jerome speaks of these investigations with great complacency in the preface to his glossary of Hebrew proper names. "Libros enim Hebraicarum Quaestionum nunc in manibus habeo, opus novum, et tam Graecis quam Latinis usque ad id locorum inauditum," and had resolved (see Praef. in *Heb. Quaest.*) to examine in like manner all the other books of the Old Testament, a plan which, however, he never executed, and which, in fact, was in a great measure superseded by his more elaborate commentaries, and by his translation of the whole Bible. Written about 388. (Ed. Bened. vol. ii. p. 505.)

2. *Commentarii in Ecclesiasten*, frequently referred to in his Apology against Rufinus. Written at Bethlehem about A. D. 388. (Ed. Bened. vol. ii. p. 715.)

3. *In Canticum Canticorum Tractatus II.* From the Greek of Origen, who is strongly praised in the preface addressed to Pope Damasus. Translated at Rome in A. D. 383. (Ed. Bened. vol. ii. p. 807; comp. vol. v. p. 603.)

Vol. IV.

4. *Commentarii in Iesaiam*, in eighteen books. The most full and highly finished of all the labours of Jerome in this department. It was commenced apparently as early as A.D. 397, and not completed before A. D. 411. Tillemont considers that there is an allusion to the death of Stilicho in the preface to the eleventh book. (Ed. Bened. vol. iii. p. i.)

5. *Homiliae novem in Visiones Iesaiae ex Graeco Origenis.* Rejected by Vallarsi in his first edition as spurious, but admitted into the second, upon evidence derived from the Apology of Rufinus. (See Vallarsi, vol. iv. p. ii. p. 1098.) This must not be confounded with a short tract which Jerome wrote upon the visions of Isaiah (*Comment. in Ies.* c. vi.), when he was studying at Constantinople in 381, under Gregory of Nazianzus, and in which he seems to have called in question the views of Origen with regard to the Seraphim. (*Ep.* xviii. *ad Damasum.*)

6. *Commentarii in Jeremiam*, in six books, extending to the first thirty-two chapters of the prophet, one or two books being wanting to complete the exposition which was commenced late in life, probably about A. D. 415, frequently interrupted, and not brought down to the point where it concludes until the year of the author's death. (Ed. Bened. vol. iii. p. 526.)

Vol. V.

7. *Commentarii in Ezechielem*, in fourteen books, written at intervals during the years A. D. 411—414, the task having been begun immediately after the commentaries upon Isaiah, but repeatedly broken off. See Prolegg. and Ep. 126 ad Marcellin. et Anapsych. (Ed. Bened. vol. iii. p. 698.)

8. *Commentarius in Danielem* in one book. Written A. D. 407, after the completion of the notes on the minor prophets, and before the death of Stilicho. See praef. (Ed. Bened. vol. iii. p. 1072.)

9. *Homiliae Origenis XXVIII. in Jeremiam et Ezechielem*, forming a single work, and not two, as Erasmus and Huetius supposed. Translated at Constantinople after the completion of the Eusebian Chronicle (A. D. 380), and before the letter to Pope Damasus on the Seraphim (Ep. xviii.), written in 381.

Vol. VI.

10. *Commentarii in XII. Prophetas minores*, drawn up at intervals between A. D. 392 and 406. Nahum, Micah, Zephaniah, Haggai, and Habakkuk were printed in 392, Jonah in 397, Obadiah probably in 403, the remainder in 406. (Ed. Bened. vol. iii. p. 1234—1806.)

Vol. VII.

11. *Commentarii in Matthaeum*, in four books. They belong to the year 398. (Ed. Bened. vol. iv. pt. i. p. 1.)

12. *Homiliae XXXIX. in Lucam ex Origene.* A translation, executed about A. D. 389.

13. *Commentarii in Pauli Epistolas.* Those namely to the Galatians, to the Ephesians, to Titus, and to Philemon. Written about A. D. 387. (Ed. Bened. vol. iv. pt. i. p. 222—242.)

Vol. VIII.

Chronica Eusebii. The Chronicle of Eusebius, translated from the Greek, enlarged chiefly in the department of Roman history, and brought down to A. D. 378, that is, to the sixth consulship of Valens, the events of fifty-three years being thus added to the original. [Eusebius.]

Vols. IX. X., and Vol. I., ed. Bened.

Bibliotheca Divina. The most important contribution by Jerome to the cause of religion was his Latin version of the Old and New Testament. A Latin translation, or perhaps several Latin translations, existed in the second century, as we learn from the quotations of Tertullian, but in the course of two hundred years the text had fallen into lamentable confusion. A multitude of passages had been unscrupulously omitted or interpolated or altered by successive transcribers, to suit their own fancy or for the sake of supporting or of overturning particular doctrines, so that scarcely two copies could be found exactly alike, and in many cases the discrepancies were of a most serious character. Such a state of things had reasonably excited the greatest alarm among all sincere believers, when Jerome, who was admirably qualified for the task, undertook, at the earnest solicitation of his friend and patron, Pope Damasus, to remedy the evil.

He commenced his labours with the four Evangelists, comparing carefully the existing Latin translations with each other and with the original Greek, his object being to retain the existing expressions as far as possible, and to introduce new phraseology in those places only where the true sense had entirely disappeared. Prefixed is an introduction explaining the principle by which he had been guided, and ten synoptical tables, exhibiting a complete analysis and harmony of the whole. The remaining books of the New Testament were published subsequently upon the same plan, but from the absence of any introduction it has been doubted by some critics whether the translation of these was really executed by Jerome. His own words, however, elsewhere, are so explicit as to leave no rational ground for hesitation upon this point. (See the catalogue given by himself of his own works *de Viris Ill.* c. 135, *Epist.* lxxi., and Vallarsi, Praef. vol. x. p. xx.)

The Latin version of the Old Testament, as it existed at that epoch, had not been derived directly from the Hebrew, but from the Septuagint, and at first Jerome did not contemplate any thing more than a simple revision and correction of this version by comparing it with the Greek. Accordingly, he began with the book of Psalms, which he improved from an ordinary copy of the LXX, but here his work ended for the time. But when residing at Bethlehem in 390—391, he became acquainted with the Hexapla of Origen, in which the Greek text had been carefully corrected from the original Hebrew, and with this in his hands he revised the whole of the Old Testament. But of this improved translation no portion has descended to us except the Psalms and Job, together with the Prologues to the Verba Dierum or Chronicles, Proverbs, Ecclesiastes, and Solomon's Song. Indeed, the above-named were the only books ever published, the MS. of the remainder having been lost by the carelessness or abstracted by the treachery of some one who had gained possession of them. (See *Epist.* cxxxiv. "Pleraque enim prioris laboris fraude cujusdam amisimus.")

Nothing daunted by this misfortune, Jerome resolved to recommence his toil upon a different and far more satisfactory basis. Instead of translating a translation, he determined to have recourse at once to the original, and accordingly, after long and patient exertion, he finished in A. D. 405 an entirely new translation made directly from the Hebrew. This is in substance the Latin translation of the Old Testament now in circulation, but it was not received into general use until formally sanctioned by Pope Gregory the Great, for a strong prejudice prevailed in favour of every thing connected with the ancient Septuagint, which at that period was universally believed to have been the result of a miracle.

Jerome did not translate any part of the Apocrypha, with the exception of Tobit and Judith, which he rendered, at the request of Chromatius and Heliodorus, from the Chaldaean, not literally, as he himself informs us, but in such a manner as to convey the general sense. Indeed, his knowledge of Chaldaean could not have been very profound, since all he knew was obtained in the course of a single day from the instructions of one versed in that tongue. (See Pref. to Tobit.)

The history of the Vulgate, therefore, as it now exists, is briefly this:—

1. The Old Testament is a translation made directly from the original Hebrew by Jerome. 2. The New Testament is a translation formed out of the old translations carefully compared and corrected from the original Greek of Jerome. 3. The Apocrypha consists of old translations with the exception of Tobit and Judith freely translated from the original Chaldaean by Jerome.

In addition to the contents of the Vulgate, we find in the works of Jerome two translations of the Psalms, and a translation of Job, the origin of which we have already explained. The first translation of the Psalms was adopted soon after its appearance by the Church in Rome, and hence is called *Psalterium Romanum;* the second by the Church in Gaul, and hence is called *Psalterium Gallicanum*, and these are still commonly employed, not having been superseded by the translation in the Vulgate, since the introduction of the latter would have involved a complete change of the sacred music established by long use.

In conclusion, we may remark that the Vulgate in its present form is by no means the same as when it issued from the hands of its great editor. Numerous alterations and corruptions crept in during the middle ages, which have rendered the text uncertain.* A striking proof of this fact has been adduced by bishop Marsh, who states that two editions published within two years of each other, in 1590 and 1592, both printed at Rome, both under papal authority, and both formally pro-

nounced authentic, differ materially from each other in sense as well as in words.

The Old Testament, or the *Canon Hebraicae Veritatis*, was anciently divided into three orders, *Primus Ordo, Legis*, comprehending the Pentateuch; *Secundus Ordo, Prophetarum*, Joshua, Judges, Samuel, I. and II., Kings, I. and II., Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets; *Tertius Ordo, Hagiographorum*, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Daniel, Verba Dierum, or Chronicles I. and II., Ezra, and Esther; to which are sometimes added a fourth ordo, including the books of the Apocrypha. In like manner the New Testament was divided into the *Ordo Evangelicus*, containing Matthew, Mark, Luke, and John; and *Ordo Apostolicus*, containing the remainder, from the Acts to the Apocalypse.

Vol. XI.

The lost works of Jerome are divided by Vallarsi into two classes: I. Those which unquestionably existed at one period; II. Those of which the existence at any time is very doubtful. To the first class belong,—

1. *Interpretatio vetus SS. V. T. ex Graeco τῶν LXX. emendata*, of which we have already spoken in our account of the history of the Vulgate. 2. *Evangelium juxta Hebraeos*, written in the Chaldaean dialect, but in Hebrew characters. Jerome obtained a copy of this from some Nazareans living at Beroea in Syria, probably at the time when he himself was in the wastes of Chalcis, and translated it into Greek and Latin. Some suppose that this was the Gospel according to St. Matthew in its original form, but this does not seem to have been the opinion of Jerome himself (*Comment. in Matth.* xii. 13, *de Viris Ill.* 2, 3). 3. *Specimen Commentarii in Abdiam*, composed in early youth while dwelling in solitude in the Syrian desert, and revised after a lapse of thirty years. 4. *Commentarii in Psalmos*, not to be confounded with the confessedly spurious *Breviarium in Psalmos*. The extent of this work, whether it comprehended the whole of the Psalms, or was confined to a few only, is absolutely unknown. Tillemont has conjectured that it consisted of extracts from homilies of Origen on the entire Psalter. 5. *Commentarioli in Psalmos*, frequently referred to under this title in the first book against Rufinus. 6. *Versio Latina Libri Origeniani Περὶ Ἀρχῶν*. A few fragments are to be found in Ep. 124, *ad Avitum*. (See Ed. Bened. vol. v. p. 255.) 7. *Versio Libri Theophili Episcopi Alexandrini in S. Joannem Chrysostomum*. A very few fragments remain. 8. *Epistolae*. We find allusions to many letters which have altogether disappeared. A catalogue of them, with all the information attainable, will be found in Vallarsi.

To the second class belong,—

1. *Quaestiones Hebraicae in Vetus Testamentum*, different from those upon Genesis. Jerome certainly intended to compose such a work, and even refers to it several times, especially in his geographical work on Palestine, but there seems good reason to believe that it was never finished. 2. *Commentarii breviores in XII. Prophetas ὑπομνήματα dicti*. Different from those now existing. The belief that such a work existed is founded upon a passage in Epist. 49, addressed to Pammachius. 3. *Libri XIV. in Jeremiam*, in which he is supposed to have completed his unfinished commentary upon Jeremiah. (See Cassiodor. *Instit.* c. 3.) 4. *Alexandri Aphrodisei Commentarii Latine conversi*. (See *Ep.* 50, *ad Domnionem*.) 5. *Liber ad Abundantium* (or, *Antium*). No allusion is to be found to this piece in any ancient author except Cassiodorus (*Instit.* c. 2). 6. *De Similitudine Carnei Peccati contra Manichaeos*. Designated as a short and very elegant work of Hieronymus by Agobardus (*adv. Fel.* c. 39.) For full information with regard to these consult the dissertations of Vallarsi.

Having given a full list of the genuine and lost works of Jerome, it is unnecessary to add a catalogue of those which have from time to time been erroneously ascribed to his pen, and which found their way into the earlier editions. Many of these are collected in the fifth volume of the Benedictine edition, while Vallarsi has placed some as appendices among the genuine works, and thrown the rest together into the second and third parts of his eleventh volume.

Jerome was pronounced by the voice of antiquity the most learned and eloquent among the Latin fathers, and this judgment has been confirmed by the most eminent scholars of modern times. His profound knowledge of the Latin, Greek, and Hebrew languages; his familiarity with ancient history and philosophy, his personal acquaintance with the manners and scenery of the East, enabled him to illustrate with great force and truth many of the darkest passages in Scripture. But notwithstanding all these advantages, his commentaries must be employed with the greatest caution. The impetuosity of his temperament induced him eagerly to seize upon any striking idea suggested by his own fancy or by the works or conversation of his contemporaries, and to pour forth with incautious haste a mass of imposing but crude conceptions. Hence we can detect many glaring inconsistencies, many palpable contradictions, many grievous errors. The dreamy reveries of Origen are mixed up with the fantastic fables of Jewish tradition, and the plainest texts obscured by a cloudy veil of allegory and mysticism. Nor, while we admire his uncompromising boldness and energy in advocating a good cause, can we cease to regret the total absence of gentleness, meekness, and Christian charity, which characterises all his controversial encounters. However resolute he may have been in struggling against the lusts of the flesh, he never seems to have considered it a duty to curb the fiery promptings of a violent temper. He appears to have regarded his opponents with all the acrimony of envenomed personal hostility, and gives vent to his fury in the bitterest invective. Nor were these denunciations by any means in proportion to the real importance of the question in debate; it was chiefly when any of his own favourite tenets were impugned, or when his own individual influence was threatened, that his wrath became ungovernable. Perhaps the most intemperate of all his polemical discourses is the attack upon Vigilantius, who had not attempted to assail any of the vital principles of the faith, or to advocate any dangerous heresy, but who had sought to check the rapid progress of corruption.

The phraseology of Jerome is exceedingly pure, bearing ample testimony to the diligence with which he must have studied the choicest models. No one can read the Vulgate without being struck by the contrast which it presents in the classic simplicity of its language to the degenerate affecta-

tion of Appuleius, and the barbarous obscurity of Ammianus, to say nothing of the ecclesiastical writers. But the diction in which he embodied his own compositions, where he was called upon to supply the thoughts as well as the words, although so much vaunted by Erasmus, and in reality always forcible and impressive, is by no means worthy of high praise.

A most minute account of the editions of Hieronymus is given by Schönemann. (*Bibliotheca Patrum Latinorum*, vol. i. c. 4. § 3.) It will be sufficient here to remark, that as early as 1467 a folio volume, containing some of his epistles and opuscula, was printed at Rome by Ulric Han, constituting one of the earliest specimens of the typographical art. Two folio volumes were printed at Rome in 1468, by Sweynheim and Pannartz, "S. Hieronymi Tractatus et Epistolae," edited by Andrew bishop of Aleria, which were reprinted in 1470; in the same year "Beati Ieronimi Epistolae," 2 vols. fol. issued from the press of Schoffer, at Mayence; and from that time forward innumerable impressions of various works poured forth from all parts of Italy, Germany, and Gaul.

The first critical edition of the collected works was that superintended by Erasmus, Bas. 9 vols. fol. 1516; reprinted in 1526 and 1537, the last being the best; and also at Lyons, in 8 vols. fol. 1530. Next comes that of Marianus Victorinus, Rom. 9 vols. fol. 1566; reprinted at Paris in 1578, in 1608, 4 vols. and in 1643, 9 vols. An edition containing the notes of Erasmus and Victorinus appeared at Francfort and Leipsic, 12 vols. fol. 1684, succeeded by the famous Benedictine edition, Par. 5 vols. fol. 1693—1706, carried as far as the end of the first volume by Pouget, and continued after his death by Martinay, which is, however, superseded by the last and best of all, that of Vallarsi, Veron. 11 vols. fol. 1734—1742; reprinted, with some improvements, Venet. 11 vols. 4to. 1766. [W. R.]

HIERO'PHILUS (Ἱερόφιλος), a name which has been supposed by Marx (*De Herophili Vita*, &c. pp. 7, 13) and others to be a corruption of *Herophilus*, but probably without sufficient reason.

1. A physician at Athens, whose lectures were attended by Agnodice disguised in male attire. If the story is not wholly apocryphal (for it rests only on the authority of Hyginus, *Fab.* 274), Hierophilus may be conjectured to have lived in the fifth or sixth century B. C. Some of the reasons which render it unlikely that *Herophilus* is the true reading in this passage of Hyginus, are given in the article AGNODICE.

2. The author of a short Greek medical treatise, entitled Ἱεροφίλου Σοφίστου περὶ Τροφῶν Κύκλος· ποίᾳ δεῖ χρᾶσθαι ἑκάστῳ μηνὶ, καὶ ὁποίοις ἀπέχεσθαι, *Hierophili Sophistae de Alimentis Circulus; quibusnam uti, et a quibusnam abstinere oporteat.* This was for some time, while still in MS., supposed to be the work of Herophilus, but as soon as it was examined and published, it plainly appeared to belong to some late writer of the eleventh or twelfth century after Christ. It contains dietetical directions for every month in the year, and is full of words unknown to the older Greek writers. It was first published by Boissonade in the eleventh volume of the *Notices et Extraits des Manuscrits de la Biblioth. du Roi* (Paris, 1827), p. 178, &c.; and is inserted in the first volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1841. 8vo. [W. A. G.]

HIERO'THEUS (Ἱερόθεος), the author of a Greek poem, consisting of 233 barbarous Iambic lines on alchemy, entitled Περὶ τῆς Θείας καὶ Ἱερᾶς Τέχνης, *De Divina et Sacra Arte* (sc. *Chrysopoeia*). He appears to have been a Christian, but nothing more is known of him; and, with respect to his date, it can only be said that the poem is evidently the work of a comparatively recent writer. It was published for the first time in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1842, 8vo. [W. A. G.]

HIERO'THEUS (Ἱερόθεος), a Byzantine monk, who lived probably in the beginning of the fifteenth century, wrote a work entitled Διάγραμμα, a strange sort of dissertation, in which he endeavours to explain the nature of God by means of geometrical figures. There are several other Byzantine writers of that name, but they are of no importance. (Fabric. *Bibl. Graec.* vol. xi. pp. 636, 637.) [W. P.]

HILAEIRA (Ἱλάειρα), one of the fair daughters of Leucippus of Mycenae, was carried off with her sisters by the Dioscuri. (Apollod. iii. 10. § 3; comp. Ov. *Fast.* v. 700; Hygin. *Fab.* 80; Tzetz. *ad Lycoph.* 511.) The name occurs also as a surname of Selene. (Hesych. *s. v.*) [L. S.]

HILARIA'NUS, MECI'LIUS or MECHI'LIUS or MECILIA'NUS. The Codex Theodosianus contains frequent notice of this magistrate, who appears to have been Corrector Lucaniae et Bruttiorum under Constantine the Great, A. D. 316 (12. tit. 1. s. 3), proconsul of Africa in the same reign, A. D. 324 (12. tit. 1. s. 9), consul with Pacatianus, A. D. 332, and praefectus praetorio, or, as Gothofredus thinks, praefectus urbi, sc. Romae, under the sons of Constantine, A. D. 339 (6. tit. 4. s. 3, 4, 7). An Hilarian appears, but without any note of his office, in a law of A. D. 341. This is probably Mecilius Hilarian; but the Hilarianus or Hilarius (if indeed he be one person) who appears in the laws of the time of Gratian and Valentinian II., and of Honorius, as praefectus urbi, A. D. 383, and as praefectus praetorio, A. D. 396, must have been a different person. Perhaps the last is the Hilarius mentioned by Symmachus. (Symmachus, *Epist.* lib. ii. 80, iii. 38, 42, ed. Paris, 1604; Gothofred. *Prosop. Cod. Theodos.*) [J. C. M.]

HILA'RIO, or HILARIA'NUS, Q. JU'LIUS, an ecclesiastical writer belonging to the close of the fourth century, of whose history we know nothing since his works convey no information upon the subject, and he is not mentioned by any ancient authority whatever. Two works bear his name.

1. *Expositum de Die Paschae et Mensis*, on the determination of Easter, finished, as we are told in the concluding paragraph, on the fifth of March, A. D. 397. It was first published from a MS. in the Royal Library at Turin, by C. M. Pfaff, and attached to the edition of the Divine Institutions of Lactantius, printed at Paris in 1712. It will be found under its most correct form in the *Bibliotheca Patrum* of Galland, vol. viii. Append. ii. p. 745. Venet. fol. 1772.

2. *De Mundi Duratione*, or, according to a Vienna MS., *De Cursu Temporum*, composed, as we learn from the commencement, after the piece noticed above. It was first published by Pithou in the appendix to the *Bibliotheca Patrum*, printed at Paris in 1579. It was inserted also in the subsequent edition of the same collection, in many similar compilations, and appears under its best

form in the *Bibliotheca Patrum* of Galland, vol. viii. p. 235.

With regard to the title of another work supposed to have been written by the same author, see Mansius, *ad Fabr. Bibl. M. et Inf. Lat.* vol. iii. p. 251. [W. R.]

HILA'RIUS, a native of Bithynia, who in the reign of Valens (A. D. 364—379) migrated to Athens, and distinguished himself as a painter, as well as by his general proficiency in art and philosophy. While residing near Corinth in A. D. 379, Hilarius, with his whole family, perished in an invasion of the Goths. (Eunap. *Vit. Soph.* p. 67, ed. Boissonade; comp. id. *Excerpt. Legat.* p. 20.) [W. B. D.]

HILA'RIUS (Ἱλάριος), a Phrygian, an interpreter of oracles, implicated in the proceedings of Theodorus, who attempted to discover by magic who should succeed the emperor Valens. He was executed in the course of the judicial proceedings which followed. (Amm. Marc. xxix. 1; Zosim. iv. 15; Tillemont, *Hist. des Emp.* vol. v.) [J. C. M.]

HILA'RIUS. Among the correspondence of Augustin we find two letters addressed to that prelate by a certain Hilarius, of whom we know nothing certain except that he was a layman, an intimate friend of Prosper Aquitanus, an ardent admirer of the bishop of Hippo, and probably the person to whom the latter addressed his treatise, *De Praedestinatione Sanctorum et de Dono Perseverantiae.* The first of these letters, which is short, is entitled *De Pelagianis,* was written at Syracuse in A. D. 413 or 414, and is numbered clvi. in the collected epistles of Augustin, according to the Benedictine arrangement. The second letter is considerably longer, is entitled *De Semipelagianis,* was despatched from the south of France, along with one by Prosper upon the same subject, in 428 or 429, and is numbered ccxxvi. It was published at Cologne in 1503, along with the treatise of Honorius Augustodunensis, *De libero Arbitrio,* and is included in the Paris edition (1711) of the works of Prosper, p. 7. A third letter was written by this same personage upon the same topics, which is now lost; and some critics have, upon no sufficient grounds, ascribed to him a work, *De Vocatione Gentium.* [W. R.]

HILA'RIUS, surnamed ARELATENSIS, was born at the commencement of the fifth century, in Gallia Belgica, of a noble family, and distinguished himself in boyhood by the zeal and success with which he followed out the various branches of a liberal education. At an early age he became the disciple of Honoratus, first abbot of Lerins, by whom he was persuaded to abandon the world, and to devote himself to a monastic life. To this he attached himself so warmly, that when the bishopric of Arles became vacant in A. D. 429, by the death of his preceptor, he was with the utmost difficulty induced to yield to the wishes of the clergy and people, and to accept the episcopal chair. The circumstance that a monk of twenty-nine should have been chosen unanimously to fill such an important station is in itself a strong proof of the reputation which he must have enjoyed as a man of learning, eloquence, and piety. His name, however, has acquired importance in ecclesiastical history chiefly from the controversy in which he became involved with Pope Leo the Great. A certain Chelidonius, bishop either of Vesoul or Besançon, had been deposed, in consequence of certain irregularities, by a council at which Hilarius presided, assisted by Eucherius of Lyons and Germanus of Auxerre. Chelidonius repaired to Rome for the purpose of lodging an appeal against this sentence, and thither he was followed by Hilarius, who expressed a wish to confer with the pontiff, but refused to acknowledge his jurisdiction in the case. Leo, incensed by what he considered as a direct attack upon his supremacy, forthwith reinstated Chelidonius, while Hilarius, entertaining apprehensions for his own personal freedom, was fain to quit the city by stealth, and make his way back to his diocese, on foot, crossing the Alps at the most inclement season of the year. He subsequently endeavoured, but in vain, to negotiate a reconciliation with Leo, who refused to listen to any terms short of absolute submission, and eventually succeeded in depriving him of all the privileges which he enjoyed as metropolitan of Gaul. This proceeding was confirmed by the celebrated rescript of Valentinian III., issued in 445, in which, among other matters, it was ordained, "Ut Episcopis Gallicanis omnibusque pro lege esset, quidquid apostolicae sedis auctoritas sanxisset: ita ut quisquis Episcoporum ad judicium Romani antistitis evocatus venire neglexisset per moderatorem ejusdem provinciae adesse cogeretur," a decree which, while it unequivocally established the authority of the bishop of Rome over the church beyond the Alps, at the same time, when taken in connection with the circumstances by which it was called forth, seems to prove that up to this period such authority had never been fully and formally recognised. The merits of this dispute have, as might be expected, become a party question among ecclesiastical historians, who characterise the conduct of the chief personages concerned in the most opposite terms, according to the views which they entertain with regard to the rights of the papal chair. Hilarius died in 449, about five years after the deposition of Chelidonius.

The only works of this Hilarius now extant whose authenticity is unquestionable are—

1. *Vita Sancti Honorati Arelatensis Episcopi,* a sort of funeral panegyric upon his predecessor, which has been much admired, on account of the graceful and winning character of the style. It was first published at Paris by Genebrardus, in 1578, and a few years afterwards, from MSS. preserved at Lerins, by Vincentius Barralis, in his *Chronologia sanct. insul. Lerin.* Lugd. 4to. 1613; the text of the former edition was followed by Surius ad xvi. Jan., and of the latter by the Bollandists, vol. ii. p. 11. It is also given in the *Bibl. Patr. Max.* Lugd. 1677, vol. viii. p. 1228, in the *Opera Leonis I.*, edited by Quesnell, Paris, 4to. 1675, and in the *Opera Vincentii Lirinensis et Hilarii Arelatensis,* by J. Salinas, Rom. 8vo. 1731.

2. *Epistola ad Eucherium Episcopum Lugdunensem,* first published in the *Chronologia Lirinensis* of Barralis, and subsequently in the *Bibl. Max. Patr.* Lugd. vol. viii., in Quesnell and in Salinas. See above.

The author of his life, which we notice below, mentions also *Homiliae in totius anni Festivitates; Symboli Expositio;* a great number of *Epistolae,* and likewise *Versus,* but all of these are lost, unless we agree with those who upon very slender evidence assign to this Hilarius three poems in dactylic hexameters, of which two are ascribed in

different MSS. to different authors, and the third uniformly to Hilarius Pictaviensis. These are, 1. *Poema de septem fratribus Maccabaeis ab Antiocho Epiphane interfectis*, published under the name of Victorinus Afer, by Sicard, in his *Antidot. cont. omn. Haeres.* 1528, inserted in most of the large collections of fathers, and in the *Sylloge Poetarum Christianorum*, Lugd. 1605. 2. *Carmen de Dei Providentia*, frequently printed along with the works of Prosper Aquitanus. 3. *Carmen in Genesim ad Leonem Papam*, first printed by Miraeus in his edition of Hilarius Pictaviensis, Paris, fol. 1544; published separately by Morellus, Paris, 4to. 1559; with a commentary by Weitzius, Franc. 8vo. 1625; and included in all the larger collections of the fathers.

There is also a *Narratio de Miraculo*, performed by a certain martyr named *Genesius*, which is given to Hilarius in some MSS., but generally rejected as spurious. It will be found in Surius and the Bollandists under 25th August. We have already alluded to an ancient *Vita Hilarii*, which is commonly believed to be the production of Honoratus, bishop of Marseilles (about A. D. 460), but which in the Arles MS. is assigned to Reverentius, or Ravennius, the successor of Hilarius. It is contained in the *Chronologia Lirinensis*, and in Surius under V. Mai. [W. R.]

HILA'RIUS, surnamed DIACONUS, a native of Sardinia, a deacon of the church at Rome in the middle of the fourth century, and hence designated *Hilarius Diaconus*, to distinguish him from others of the same name, was deputed by Pope Liberius, along with Lucifer of Cagliari, Eusebius of Vercelli, and Pancratius, to plead the cause of the orthodox faith before Constantius at the council of Milan. Upon this occasion he defended the principles of Athanasius with so much offensive boldness, that he was scourged by order of the emperor, and condemned to banishment, along with his companions. Of his subsequent history we know little, except that he adopted the violent opinions of Lucifer to their full extent, maintaining that not only Arians, but all who had held any intercourse with them, as well as heretics of every description, must, even after an acknowledgment of error, be re-baptized before they could be admitted into the communion of the Catholic church, and from this doctrine he was sarcastically styled by Jerome a second Deucalion.

Two treatises are sometimes ascribed to this Hilarius, both of very doubtful authenticity. One of these, *Commentarius in Epistolas Pauli*, has frequently been published along with the writings of Ambrosius; the other, *Quaestiones Veteris et Novi Testamenti*, among the works of Augustin. [W.R.]

HILA'RIUS, surnamed PICTAVIENSIS, the most strenuous champion of the pure faith among the Latin fathers of the fourth century, the *Malleus Arianorum*, as he has been designated by his admirers, was born at Poitiers, of a good family, although the name of his parents is unknown, and carefully instructed in all the branches of a liberal education. Having been induced, after he had attained to manhood, to study the Scriptures, he became convinced of the truth of Christianity, made an open profession of his belief, was baptized along with his wife and his daughter Abra, and resolved to devote himself to the service of religion. Of the early portion of his career in this new vocation we know nothing, but his character as a man of learning and piety must have been held in high esteem, for about the year A. D. 350, although still married, he was elected bishop of his native city. From that time forward the great object of his existence was to check the progress of Arianism, which had spread all over the East, and was making rapid strides in Gaul. At his instigation the Catholic prelates excommunicated Saturninus, bishop of Arles, a zealous partizan of the heretics, together with his two chief supporters, Ursacius and Valens. But at the council of Beziers, convoked in 356 by Constantius, ostensibly for the purpose of calming these dissensions, a triumph was achieved by the adversaries of Hilarius, who by a rescript from the emperor was banished, along with Rhodanus, bishop of Toulouse, to Phrygia, which, as well as the rest of Asia Minor, was strongly opposed to Trinitarian doctrines. From this remote region he continued to govern his diocese, to which no successor had been appointed, and drew up his work *De Synodis*, that he might make known throughout Gaul, Germany, and Britain, the precise nature of the opinions prevalent in the East. In 359 a general meeting of bishops was summoned to be held at Seleuceia, in Isauria; and Hilarius, having repaired thither uninvited, boldly undertook, although almost unsupported, to maintain the consubstantiality of the Word, against the Anomeans and other kindred sectaries, who formed a large majority of the assembly. From thence he betook himself to Constantinople, at that time the very focus of Arianism, where his indefatigable importunity proved so troublesome to the court, and his influence with the more moderate among the Oriental ecclesiastics so alarming to the dominant faction, that he was ordered forthwith to return to his bishopric, where he was received in triumph, about the period of Julian's accession (361), and at this time probably published his famous invective against the late prince. For some years he found full occupation in reclaiming such of the clergy as had subscribed the confession of faith sanctioned by the council of Ariminum, and in ejecting from the church his old enemy Saturninus, along with those who refused to acknowledge their errors. In the reign of Valentinian (364), however, not satisfied with regulating the spiritual concerns of his own country, he determined to purify Italy also, and formally impeached Auxentius, bishop of Milan, who stood high in imperial favour, although suspected of being in his heart hostile to the cause of orthodoxy. The emperor forthwith cited the accuser and the accused to appear before him, and to hold a conference upon the disputed points of faith in the presence of the high officers of state. Auxentius unexpectedly, and perhaps unwillingly, gave unexceptionable answers to all the questions proposed; upon which Hilarius, having indignantly denounced him as a hypocrite, was expelled from Milan as a disturber of the tranquillity of the church, and, retiring to his episcopal see, died in peace four years afterwards, on the 13th of January, A. D. 368.

The extant works of this prelate, arranged in chronological order, are the following:—

1. *Ad Constantium Augustum Liber primus*, written it is believed in A. D. 355. It is a petition in which he implores the emperor to put an end to the persecutions by which the Arians sought to crush their opponents, produces several examples of their cruelty, and urges with great force, in respectful language, the right of the Catholics to enjoy toleration.

2. *Commentarius* (s. *Tractatus*) *in Evangelium Matthaei*, written before his exile, in A. D. 356, and divided into twenty-three *canones* or sections. The preface, which is quoted by Cassianus (*De Incarn.* vii. 24), is wanting. This is the most ancient of the extant expositions of the first evangelist by any of the Latin fathers, and is repeatedly quoted by Jerome and Augustin. From the resemblance which it bears in tone and spirit to the exegetical writings of Origen, it may very probably have been derived from some of his works.

3. *De Synodis* s. *De Fide Orientalium* s. *De Synodis Graeciae*, or more fully, *De Synodis Fidei Catholicae contra Arianos et praevaricatores Arianis acquiescentes*, or simply, *Epistola*, being in reality a letter, written in A. D. 358, while in exile, addressed to his episcopal brethren in Gaul, Germany, Holland, and Britain, explaining the real views of the Oriental prelates on the Trinitarian controversy, and pointing out that many of them, although differing in words, agreed in substance with the orthodox churches of the West. In the Benedictine edition, we find added for the first time a defence of this piece, in reply to objections which had been urged against it by a certain Lucifer, probably him of Cagliari.

4. *De Trinitate Libri XII.* s. *Contra Arianos* s. *De Fide*, besides a number of other titles, differing slightly from each other. This, the most important and elaborate of the productions of Hilarius, was composed, or at least finished, in A. D. 360. It contains a complete exposition of the doctrine of Trinity, a comprehensive examination of the evidences upon which it rests, and a full refutation of all the grand arguments of the heretics, being the first great controversial work produced upon this subject in the Latin church. Jerome informs us that it was divided into twelve books, in order that the number might correspond with the twelve books of Quintilian, whose style the author proposed as his model. When Cassiodorus (*Institt. Div.* 16) speaks of *thirteen* books, he includes the tract *De Synodis*, mentioned above.

5. *Ad Constantium Augustum Liber secundus*, presented in person to the emperor about A. D. 360, in which the petitioner sets forth that he had been driven into banishment by the calumnies of his enemies, implores the sovereign to lend a favourable ear to his cause, and takes occasion to vindicate the truth of the principles which he maintained.

6. *Contra Constantium Augustum Liber*. Probably composed, and perhaps privately circulated, while the prince was still alive, but certainly not published until after his death,—a supposition by which we shall be able to reconcile the words of the piece itself (c. 2) with the positive assertion of Jerome (*de Viris Ill.* 100). Indeed, it is scarcely credible that any zealot, however bold, would have ventured openly to assail any absolute monarch, however mild, with such a mass of coarse abuse, differing, moreover, so remarkably from the subdued tone of his former addresses to the same personage, who is here pronounced to be Antichrist, a rebel against God, a tyrant whose sole object was to make a gift to the Devil of that world for which Christ had suffered. We are particularly struck with two points in this attack. Unmeasured abuse is poured forth against Constantius because he refrained from inflicting tortures and martyrdom upon his adversaries, seeking rather to win them over by the temptations of wealth and honours, and because he wished to confine the creed strictly to the words of Scripture, excluding apostolical tradition and the authority of the hierarchy. The extravagant violence of the first requires no comment; the second is remarkable, since it proves that some of the fundamental doctrines of the Romish Church, as opposed to the Protestant, had already been called in question. (See Milman's *History of Christianity*, book iii. c. 5.)

7. *Contra Arianos vel Auxentium Mediolanensem Liber unus*; otherwise, *Epistola ad Catholicos et Auxentium*, written in A. D. 365, to which is subjoined a letter addressed by Auxentius to the emperors Valentinianus and Valens. The subject of these will be sufficiently understood from the circumstances recorded in the life of Hilarius.

8. *Commentarii* (s. *Tractatus*, s. *Expositiones*) *in Psalmos*, composed towards the very close of his life. Not so much verbal annotations as general reflections upon the force and spirit of the different psalms, and upon the lessons which we ought to draw from them, mingled with many mystical and allegorical speculations, after the fashion of Origen. It is not improbable that these were originally short discourses or homilies, delivered from the pulpit, and afterwards digested and arranged. They may have extended to the whole book of Psalms, but the collection, as it now exists, embraces seventy-nine only.

9. *Fragmenta Hilarii*, first published in 1598 by Nicolaus Faber from the library of P. Pithou, containing passages from a lost work upon the synods of Seleuceia and Ariminum, and from other pieces connected with the history of the divisions by which the church was at that time distracted.

The following are of doubtful authenticity:—

1. *Epistola ad Abram Filiam suam*, dissuading her from becoming the bride of any one save Christ. 2. *Hymnus Matutinus*, addressed also to his daughter Abra.

Works now lost, but mentioned by Jerome, Augustin, or other ancient authorities:—1. *Libellus ad Sallustium Galliarum Praefectum contra Dioscurum medicum.* Probably an apology for Christianity. 2. *Commentarius* (s. *Tractatus*) *in Jobum*, freely translated from the Greek of Origen. 3. *Liber adversus Valentem et Ursatium*, portions of which are to be found in the *Fragmenta* noticed above. 4. *Hymnorum Liber.* 5. *Mysteriorum Liber.* 6. Many *Epistolae.* 7. He was said to have been the author of a *Commentarius in Cantica Canticorum*, but Jerome was unable to discover it, and equally dubious is the *Expositio Epistolae ad Timotheum*, quoted in the Acts of the Council of Seville.

The *Carmen in Genesim; Libri de Patris et Filii Unitate; Liber de Essentia Patris et Filii; Confessio de Trinitate; Epistola*, s. *Libellus et Sermo de Dedicatione Ecclesiae*, are all erroneously ascribed to this father.

Hilarius was gifted with a powerful intellect, and displayed undaunted courage and perseverance in upholding the faith; but his zeal bordered so closely upon fanaticism, that he must frequently have injured the cause which he advocated with unseemly violence. He can scarcely be esteemed a man of learning, for he was ignorant of Hebrew, and but imperfectly acquainted with Greek: his expositions of Scripture, when original, are by no means profound, when borrowed are not selected

with judgment; while his doctrines in dogmatic theology must be received with much caution, for Erasmus has clearly proved from several passages, which the Benedictine editors have in vain sought to explain away, that his expressions with regard to the nature of Christ are such as no orthodox divine could adopt. Among his contemporaries, however, and immediate successors his influence was powerful and his reputation high. Rufinus, Augustin, and Jerome speak of him with respect, and even admiration.

A few of the opuscula of Hilarius, together with his work *De Trinitate*, and the treatise of Augustin upon the same subject, were printed at Milan, fol. 1489, by Leon. Pachel under the editorial inspection of G. Cribellus, a presbyter of that city; and this collection was reprinted at Venice in the course of the same century. More complete was the edition printed at Paris, fol. 1510, by Badius Ascensius, which, however, was greatly inferior to that of Erasmus, printed at Basle by Frobenius, fol., 1523, and reprinted in 1526 and 1528. By far the best in every respect is that published by Coustant, Paris, fol., 1693, forming one of the Benedictine series, and reprinted, with some additions, by Scipio Maffei, Veron., 2 vols. fol., 1730.

(Our chief authorities for the life of Hilarius are an ancient biography by a certain *Venantius Fortunatus*, who must be distinguished from the Christian poet of the same name, consisting of two books, which, from the difference of style, many suppose to be from two different pens; the short but valuable notice in Hieronymus, *De Viris Ill.* c. 100; and the *Vita Hilarii ex ipsius potissimum Scriptis collecta*, prefixed to the Benedictine edition, in the Prolegomena to which all the early testimonies will be found.) [W. R.]

HILDERIC (Ἰλδέριχος), king of the Vandals, son of Hunneric, and grandson of Hilderic, successor of Trasamund, reigned A. D. 523—530. He was of a gentle disposition, and by his lenity to the African Catholics won the favour of Justinian, though there is no reason for believing the assertion of Nicephorus (xvii. 11) that he was not an Arian. He was deposed, and finally murdered, by Gelimer. There is a scarce silver coin of this prince, bearing his head on the obverse, with D. N. HILDERIX REX, and the figure of a female on the reverse, with FELIX KART. (Procop. *Bell. Vand.* i. 9, 17; Eckhel, vol. iv. p. 138.) [A. P. S.]

HIMERAEUS (Ἱμεραῖος), of the borough of Phalerus in Attica, was son of Phanostratus, and brother of the celebrated Demetrius Phalereus. We know but little of his life or political career, but it seems certain that he early adopted political views altogether opposed to those of his brother, and became a warm supporter of the anti-Macedonian party at Athens. He is first mentioned as joining with Hyperides and others in prosecuting before the court of Areiopagus all those who were accused of having received bribes from Harpalus, Demosthenes among the rest. (*Vit. X. Oratt.* p. 846; Phot. p. 494, a.) During the Lamian war he united zealously in the efforts of the Athenians to throw off the yoke of Macedonia, and was in consequence one of the orators whose surrender was exacted by Antipater after his victory at Cranon. To escape the fate that awaited him, he fled from Athens to Aegina, and took refuge, together with Hyperides and Aristonicus, in the temple of Aeacus; but they were forced from this sanctuary by Archias, and sent prisoners to Antipater, who immediately put them all to death, B. C. 322. (Plut. *Dem.* 28; Arrian, *ap. Phot.* p. 69, b.; Athen. xii. p. 542.) Lucian speaks very disparagingly of Himeraeus, as a mere demagogue, indebted to the circumstances of the moment for a temporary influence. (*Encom. Demosth.* 31.) Of the justice of this character we have no means of judging. [E. H. B.]

HIME'RIUS (Ἱμέριος). 1. A celebrated Greek sophist of Prusa in Bithynia, where his father Ameinias distinguished himself as a rhetorician. (Suid. *s. v.* Ἱμέριος.) According to the most correct calculation, the life of Himerius belongs to the period from A. D. 315 to 386. He appears to have received his first education and instruction in rhetoric in his father's house, and he then went to Athens, which was still the principal seat of intellectual culture, to complete his studies. It is not improbable that he there was a pupil of Proaeresius, whose rival he afterwards became. (Eunap. *Proaeres.* p. 110.) Afterwards he travelled, according to the custom of the sophists of the time, in various parts of the East: he thus visited Constantinople, Nicomedeia, Lacedaemon, Thessalonica, Philippi, and other places, and in some of them he stayed for some time, and delivered his show speeches. At length, however, he returned to Athens, and settled there. He now began his career as a teacher of rhetoric, and at first gave only private instruction, but soon after he was appointed professor of rhetoric, and received a salary. (Phot. *Bibl. Cod.* 165. p. 109, ed. Bekk.) In this position he acquired a very extensive reputation, and some of the most distinguished men of the time, such as Basilius and Gregorius Nazianzenus, were among his pupils. The emperor Julian, who likewise heard him, probably during his visit at Athens in A. D. 355 and 356 (Eunap. *Himer.*; Liban. *Orat.* x. p. 267, ed. Morel.; Zosimus, *Hist. Eccles.* iii. 2), conceived so great an admiration for Himerius, that soon after he invited him to his court at Antioch, A. D. 362, and made him his secretary. (Tzetz. *Chil.* vi. 128.) Himerius did not return to Athens till after the death of his rival, Proaeresius (A. D. 368), although the emperor Julian had fallen five years before, A. D. 363. He there took his former position again, and distinguished himself both by his instruction and his oratory. He lived to an advanced age, but the latter years were not free from calamities, for he lost his only promising son, Rufinus, and was blind during the last period of his life. According to Suidas, he died in a fit of epilepsy (ἱερὰ νόσος).

Himerius was a Pagan, and, like Libanius and other eminent men, remained a Pagan, though we do not perceive in his writings any hatred or animosity against the Christians; he speaks of them with mildness and moderation, and seems, on the whole, to have been a man of an amiable disposition. He was the author of a considerable number of works, a part of which only has come down to us. Photius (*Bibl. Cod.* 165, comp. 243) knew seventy-one orations and discourses on different subjects: but we now possess only twenty-four orations complete; of thirty-six others we have only extracts in Photius, and of the remaining eleven we have only fragments. In his oratory Himerius took Aristeides for his model. The extant orations are declamations and show speeches,

such as were customary at the time, and were delivered either on certain occasions, as those on the marriage of Severus, and on the death of his son Rufinus, or they were spoken merely by way of oratorical exhibitions. Some of them relate to events of the time, and so far are of historical interest. Their style is not above that of the ordinary rhetoricians of his period; it is obscure and overladen with figurative and allegorical expressions; and although it is clear that Himerius was not without talent as an orator, yet he is so much under the influence of his age, that with a great want of taste he indulges in bombastic phraseology, mixes up poetical and obsolete expressions with his prose, and seldom neglects an opportunity of displaying his learning.

After the revival of letters, the productions of Himerius were very much neglected, for a complete edition of all that is still extant of them was never made till towards the end of last century. Five orations had been published before; one by Fabricius (*Bibl. Graec.* ix. p. 426, &c. old edition), another by J. H. Majus (Giessen, 1719, 8vo.), and again three by the same Majus (Halle, 1720, fol.), when G. Ch. Harles edited one oration (the seventh in the present order), as a specimen and precursor of all the others, with a commentary by G. Wernsdorf, Erlangen, 1784, 8vo. Wernsdorf now prepared a complete collection of all the extant productions of Himerius, with commentary and introduction, which appeared at length at Göttingen, 1790, 8vo., and is still the only complete edition of Himerius. One fragment of some length, which has since been discovered, is contained in Boissonade's *Anecdot. Graec.* vol. i. p. 172, &c. (Comp. Wernsdorf's edition, p. xxxv., &c.; Westermann, *Gesch. der Griech. Beredtsamk.* § 101, and *Beilage*, xiii., where a complete list of Himerius's orations is given.)

2. The father of Iamblichus, is mentioned in several of the letters of Libanius. (Wernsdorf, p. xxxvii., &c.)

3. Bishop of Nicomedeia, where he succeeded Nestorius, but was deposed by Maximian, in A. D. 432. (Murat. in the *Anecdot. Graec. ad Ep. Firmi.*)

4. A Thracian, one of the generals of Justinian, whom we meet with at first in Africa, and afterwards at Rhegium in Italy. (Procop. *Bell. Vandal.* iv. 23, *Bell. Goth.* iii. 39.)

Nine more persons of the name of Himerius, concerning whom, however, nothing of interest is known, are enumerated by Wernsdorf in the introduction to his edition, and in Fabricius, *Bibl. Graec.* vol. vi. p. 55, note ww. [L. S.]

HI'MERUS (Ἵμερος), the personification of longing love, is first mentioned by Hesiod (*Theog.* 201), where he and Eros appear as the companions of Aphrodite. He is sometimes seen in works of art representing erotic circles; and in the temple of Aphrodite at Megara, he was represented by Scopas, together with Eros and Pothus. (Paus. i. 43. § 6.) [L. S.]

HIMILCO (Ἰμίλκων). Considerable variations are found in the MSS. (especially of Greek authors) in the mode of writing this name, which is frequently confounded with Hamilcar, and written Ἀμίλκων, Ἴμιλκας, or even Ἀμίλκας (see Wesseling, *ad Diod.* xiv. 49). It is probable indeed that Hamilcar and Himilco are only two forms of the same name: both were of common occurrence at Carthage.

1. A Carthaginian, mentioned by Pliny (*H. N.* ii. 67) as having conducted a voyage of discovery from Gades towards the north, along the western shores of Europe, at the same time that Hanno undertook his well-known voyage along the west coast of Africa. [HANNO THE NAVIGATOR.] He is not elsewhere referred to by Pliny, but is quoted repeatedly as an authority by Festus Avienus in his geographical poem called Ora Maritima (vv. 117, 383, 412, ed. Wernsdorf, in the *Poetae Latini Minores*, vol. v. pars 3). It appears from the passages there cited that Himilco had represented his farther progress as prevented by the stagnant nature of the sea, loaded with sea weed, and the absence of wind, statements which do not speak highly for his character as a discoverer. His voyage is said to have lasted four months, but it is impossible to judge how far it was extended. Perhaps it was intentionally wrapt in obscurity by the commercial jealousy of the Carthaginians, and the fabulous statements just alluded to may have been designed to prevent navigators of other nations from following in the same track. We have no clue to the period at which this expedition was undertaken: Pliny says only that it was during the flourishing times of Carthage (*Carthaginis potentia florente*). Heeren (*Ideen.* vol. iv. p. 539) and Bötticher (*Gesch. d. Carthager*, p. 17) are disposed to regard this Himilco as the same with No. 2, the grandson of Mago; but there are no sufficient grounds for this supposition.

2. A son of Hamilcar, and grandson of Mago, mentioned by Justin (xix. 2 *init.*), of whom nothing more is known, for the Himilco subsequently mentioned in the same chapter is clearly the same as the subject of the next article, though Justin seems to have confounded the two.

3. Son of Hanno, commander, together with Hannibal, the son of Gisco, in the great Carthaginian expedition to Sicily, B. C. 406. His father is probably the same Hanno mentioned by Justin (xix. 2) among the sons of Hamilcar, in which case Himilco and Hannibal were first cousins. Diodorus (xiii. 80) expressly states them to have been of the same family. It was probably this relationship that induced the Carthaginians, when Hannibal manifested some reluctance to undertake the command of a new expedition, to associate Himilco with him. The forces placed under their joint command amounted, according to Timaeus and Xenophon, to 120,000 men: Ephorus, with his usual exaggeration, stated them at 300,000. (Diod. xiii. 80; Xen. *Hell.* i. 5. § 21.) With this great army the two generals formed the siege of Agrigentum, and directed their attacks against it on several points at once. In the course of the works they constructed for this purpose, they destroyed many sepulchres, a circumstance to which the superstitious fears of the multitude attributed a pestilence that broke out in the camp soon afterwards, and which carried off many victims, Hannibal among the rest. Himilco, now left sole general, after attempting to relieve the religious apprehensions of his soldiers by propitiatory sacrifices, continued to press the siege with vigour. The arrival of Daphnaeus with a body of Syracusan and other auxiliaries for a time changed the face of affairs, and Himilco was even blockaded in his camp, and reduced to great straits for want of provisions; but having, with the assistance of his fleet, intercepted a Syracusan convoy, he was re-

lieved from this difficulty, and soon recovered the advantage. The famine, which now made itself felt in its turn in the besieged city, the dissensions of the Sicilian generals, and the incapacity or treachery of some among them, at length led to the abandonment of Agrigentum, of which Himilco thus became master, after a siege protracted for nearly eight months. (Diod. xiii. 80—89; Xen. *Hell.* i. 5. § 21, ii. 2. § 24.) Here he took up his quarters for the winter, and in the spring of 405 advanced against Gela, to which he laid siege. Dionysius, then just established as tyrant of Syracuse, led a large force to its relief, but was defeated in the first encounter, on which he at once withdrew, taking with him the whole population, not only of Gela, but of Camarina also. The cities, thus abandoned, naturally fell, without a struggle, into the hands of Himilco; but of his farther operations we know nothing, except that a pestilence broke out in his army, which led him to make offers of peace to the Syracusans. These were gladly accepted, and the terms of the treaty were highly advantageous to Carthage, which retained, in addition to its former possessions, Selinus, Himera, and Agrigentum, besides which Gela and Camarina were to pay her tribute, and remain unfortified. (Diod. xiii. 91, 108—114.)

Himilco now returned to Africa, but his army carried with it the seeds of pestilence, which quickly spread from the soldiers to the inhabitants, and committed dreadful ravages, which appear to have extended through a period of several years. Carthage was thus sorely weakened, and wholly unprepared for war, when, in 397, Dionysius, who had spent several years in preparations, sent a herald to declare war in form against the Carthaginians. They were thus unable to prevent his victorious progress from one end of the island to the other, or even to avert the fall of Motya, their chief, and almost their last, strong-hold in Sicily. All that Himilco, who still held the chief command, and who was about this time advanced to the dignity of king or suffete (Diod. xiv. 54), could do, was to attempt the destruction of Dionysius's fleet, by attacking it suddenly with 100 triremes, when most of the ships were drawn up on shore; but foiled in this, he was obliged to return to Africa. Meanwhile, however, he had been actively engaged in preparations, and by the following spring (B. C. 396), he had assembled a numerous fleet and an army of 100,000 men, with which he landed at Panormus, though not without heavy loss, having been attacked on the voyage by Leptines, and many of his ships sunk. But once arrived in Sicily, he quickly regained the advantage, recovered possession of Eryx and Motya, and compelled Dionysius to fall back towards the eastern side of the island, on which the Sicanians immediately declared in favour of Carthage.

Thus again master of the western part of Sicily, Himilco advanced along the north coast both with his fleet and army; and having effected his march without opposition as far as Messana, surprised that city during the absence of most of the inhabitants, and levelled it to the ground; after which he directed his march southwards, against Syracuse itself. Dionysius had advanced with a large army to meet him, but the defection of his Sicilian allies, and the total defeat of his fleet by that of the Carthaginians under Mago, excited his apprehensions for the safety of Syracuse, and he hastened to shut himself up with his army within the walls of that city. Himilco, thus finding no enemy to oppose him in the field, advanced at once with his army to the very gates of Syracuse, and encamped on the same ground previously occupied by the Athenians under Nicias, while his fleet of 208 triremes, besides a countless swarm of transports, occupied, and almost filled, the great port. For 30 days Himilco ravaged the neighbouring country unopposed, and repeatedly offered battle to the Syracusans; but though he made himself master of one of the suburbs, he does not appear to have made any vigorous attacks on the city itself. Meanwhile, a fever, caused by the marshy nature of the ground in which he was encamped and the great heat of the summer, broke out in his army, and soon assumed the character of a malignant pestilence. This visitation was attributed by the Greeks to the profanation of their temples; and Dionysius took advantage of the confidence thus inspired to make a sudden attack upon the Carthaginian camp both by sea and land, which proved completely successful; a great part of their fleet was either sunk, burnt, or captured; and Himilco, despairing of retrieving his fortune, immediately sent proposals to Dionysius for a secret capitulation, by which he himself, together with the native Carthaginians under his command, should be permitted to depart unmolested, on payment of a sum of 300 talents. These terms were gladly accepted by the Syracusans, and Himilco made his escape under cover of the night, leaving all the forces of his allies and mercenary troops at the mercy of Dionysius. But though he thus secured his personal safety, as well as that of the Carthaginian citizens in his army, a termination at once so ignominious and so disastrous to a campaign that had promised so much, caused him, on his return to Carthage, to be overwhelmed with obloquy, until at length unable to bear the weight of odium that he had incurred, he put an end to his life by voluntary abstinence. (Diod. xiv. 41, 47—76; Justin. xix. 2.)

4. One of the generals appointed by the Carthaginians to conduct the war in Africa against Archagathus, the son of Agathocles. He totally defeated the division of the Syracusan forces under the command of Eumachus, and put them almost all to the sword. After this he occupied the passes and strongholds in the neighbourhood of Tunis, so as completely to blockade Archagathus in that city. (Diod. xx. 60, 61.) What part he took in the subsequent operations against Agathocles himself is not mentioned.

5. Commander of the Carthaginian forces at Lilybaeum during the first Punic war. At what time he was sent to Sicily does not appear, but we find him in command of Lilybaeum when the Romans, after the great victory of Metellus over Hasdrubal (B. C. 250), determined to form the siege of that important fortress. Himilco appears to have done all that an energetic and able officer could do: the forces under his command amounted to only 10,000 regular troops, while the Romans are said to have brought not less than 110,000 men to the siege; but this must, of course, include all who took part in the works, not merely the fighting men. Both consuls (C. Atilius and L. Manlius) were with the Roman army, and they carried on their operations with the utmost vigour, endeavouring to block up the port by a great mole,

at the same time that they attacked the walls on the land side with battering rams and other engines. Himilco, on his side, though he had to contend with disaffection among the mercenaries under his own command, as well as with the enemy without the walls, was not less active; but he was unable to prevent the progress of the Roman works on the land: a great storm, however, swept away the mole that the Romans were constructing; and Hannibal, the son of Hamilcar, succeeded in running into the port with 50 ships and a force of 10,000 men, in the very teeth of the Roman fleet. Thus reinforced, Himilco renewed his attacks upon the works of the besiegers; and though repulsed in a first sally, he ultimately succeeded in burning all the battering engines and other works of the Romans. This decisive blow compelled the consuls to turn the siege into a blockade: nor were they able to make even this effectual, as they could not succeed in cutting off the besieged altogether from their communications by sea. The next year (B. C. 249) the great victory of Adherbal at Drepanum rendered the Carthaginians once more masters of the sea; and Himilco is again mentioned as co-operating with Carthalo after that event, in the attempt to destroy the Roman squadron, which still kept guard before Lilybaeum. The enterprise was only partially successful; but from this time the communications of the city by sea appear to have been perfectly open. The name of Himilco occurs once more in the following year as opposing the operations of the consuls Caecilius and Fabius, but this is the last we hear of him; and we have no means of judging how long he continued to hold the command of Lilybaeum, or when he was succeeded by Gisco, whom we find in that situation at the conclusion of the war. (Polyb. i. 41—48, 53; Diod. *Exc. Hoeschel.* xxiv. 1; Zonar. viii. 15, 16.)

6. A Carthaginian, who commanded the fleet of Hasdrubal in Spain in 217 B. C. He was attacked by Cn. Scipio at the mouth of the Iberus, and completely defeated, twenty-five ships out of forty taken, and the rest driven to the shore, where the crews with difficulty made their escape. (Liv. xxii. 19, 20; Polyb. iii. 95, by whom he is called Hamilcar. See HAMILCAR, No. 10.)

7. A Carthaginian senator, who is represented by Livy (xxiii. 12) as a warm supporter of the Barcine party, and as upbraiding Hanno with his opposition, when Mago brought to Carthage the tidings of the victory at Cannae. It is possible that he is the same who was soon after sent to Spain with an army to hold that province, while Hasdrubal advanced into Italy (Liv. xxiii. 28); but this is a mere conjecture. It is remarkable that the Himilco just referred to, though entrusted with so important a command, is not again mentioned in history; at least there are no sufficient grounds for identifying him with any of those hereafter enumerated.

8. An officer in the army of Hannibal, who reduced the town of Petelia in Bruttium (B. C. 216), after a siege of several months' duration, during which the inhabitants had suffered the greatest extremities of famine. (Liv. xxiii. 20, 30.) This conquest is ascribed by Appian (*Annib.* 29) to Hanno, who, in fact, held the chief command in Bruttium at this time.

9. Commander of the Carthaginian forces in Sicily during a part of the second Punic war. He is first mentioned as commanding the fleet which was sent over from Carthage in B. C. 214, about the time that Marcellus first arrived in Sicily; but he appears to have remained inactive at Cape Pachynus, watching the operations of the enemy, but without effecting any thing decisive (Liv. xxiv. 27, 35). From thence he returned to Carthage; and having received from the government there, who were now determined to prosecute the war in Sicily with energy, an army of 25,000 foot and 3000 horse, he landed with this force at Heraclea Minoa, and quickly made himself master of Agrigentum. Here he was joined by Hippocrates from Syracuse; and following Marcellus, who retreated before him, he advanced to the banks of the Anapus. But the Roman camp was too strong to be forced, and Himilco, feeling confident that the Syracusans could be left to their own resources, turned his attention to the other cities of Sicily. The spirit of hostility to Rome was rapidly spreading among these, and several openly declared in favour of the Carthaginians. Murgantia, where great part of the Roman magazines had been collected, was betrayed into the hands of Himilco; and the still more important fortress of Enna was only prevented from following its example by the barbarous massacre of its inhabitants by the orders of the Roman governor, Pinarius. [PINARIUS.] But in the following spring (212) the surprise of the Epipolae by Marcellus, which put him in possession of three out of the five quarters of Syracuse, more than counterbalanced all these advantages of the Carthaginians. Himilco saw the necessity of an immediate effort to relieve Syracuse, and again advanced thither in conjunction with Hippocrates. But their attacks on the Roman lines were repulsed; and a pestilence, caused by the marshy ground on which they were encamped, broke out in their army, which carried off Himilco, as well as his colleague, Hippocrates. (Liv. xxiv. 35—39, xxv. 23, 26; Zonar. ix. 4.)

10. A Carthaginian officer, who commanded the Punic garrison at Castulo in 206 B. C., when that city was betrayed into the hands of Scipio by the Spaniard Cerdubellus. (Liv. xxviii. 20.)

11. Surnamed PHAMAEAS or PHAMEAS (Φαμαίας, Appian; Φαμέας, Zonar.), commander of the Carthaginian cavalry in the third Punic war. Being young, active, and daring, and finding himself at the head of an indefatigable and hardy body of troops, he continually harassed the Roman generals, prevented their soldiers from leaving the camp for provisions or forage, and frequently attacked their detachments with success, except, it is said, when they were commanded by Scipio. By these means he became an object of terror to the Romans, and contributed greatly to the success of the Carthaginian army under Hasdrubal, especially on occasion of the march of Manilius upon Nepheris. But in the course of this irregular warfare having accidentally fallen in with Scipio (at that time one of the tribunes in the Roman army), he was led by that officer into a conference, in which Scipio induced him to abandon the cause of Carthage as hopeless, and desert to the Romans. This resolution he put in execution on occasion of the second expedition of Manilius against Nepheris (B. C. 148), when he went over to the enemy, carrying with him the greater part of the troops under his command. He was sent by Manilius with Scipio to Rome, where the senate rewarded him

liar his treachery with a purple robe and other ornaments of distinction, as well as with a sum of money. After this he returned to Africa, but we do not learn that he was able to render any important services to the Romans in their subsequent operations. (Appian, *Pun.* 97, 100, 104, 107, 109; Zonar. ix. 27; Eutrop. iv. 10.) [E. H. B.]

HIOSTUS, a Sardinian, son of Hampsicora. [HAMPSICORA.]

HIPPA'GORAS (Ἱππαγόρας), a writer mentioned by Athenaeus (xiv. p. 630 A.) as the author of a treatise Περὶ τῆς Καρχηδονίων Πολιτείας. [C. P. M.]

HIPPA'LCIMUS (Ἱππάλκιμος), a grandson of Boeotus, son of Itonus, and father of Peneleus. (Diod. iv. 67; Apollod. i. 9. § 16, who, however, calls him Hippalmus.) [L. S.]

HIPPALCMUS (Ἵππαλκμος), the name of two mythical personages, the one a son of Pelops and Hippodameia, and the other an Argonaut. (Schol. *ad Pind. Ol.* i. 144; Hygin. *Fab.* 14.) [L. S.]

HIPPA'RCHIA (Ἱππαρχία), born at Maroneia, a town of Thrace. She lived about B. C. 328. She was the daughter of a family of wealth and distinction; but having been introduced by her brother Meteocles to Crates, an ugly and deformed Cynic [CRATES of THEBES], she conceived such a violent passion for him, that she informed her parents that if they refused to allow her to marry him, she should kill herself. They begged Crates to persuade her out of this strange fancy, and he certainly appears to have done his best to accomplish their wishes, since he exhibited to her his humpback and his wallet, saying, "Here is the bridegroom, and this is his fortune." Hipparchia, however, was quite satisfied, declaring that she could not find any where a handsomer or a richer spouse. They were accordingly married, and she assumed the Cynic dress and manners, and plunged into all possible excesses of eccentricity. Suidas says that she wrote some treatises, amongst others, questions addressed to Theodorus, surnamed the Atheist. There is an epigram on her by Antipater, in the Anthology, in which she is made to say, τῶν δὲ κυνῶν ἑλόμαν ῥωμαλέον βίοτον, and to pronounce herself as much superior to Atalanta as wisdom is better than hunting. (Diog. Laërt. vi. 96; Menage, *Historia Mulierum Philosopharum*, 63; Brucker, *Hist. Crit. Phil.* ii. 2. 8.) [G. E. L. C.]

HIPPARCHUS, son of Peisistratus. [PEISISTRATUS, and PEISISTRATIDAE.]

HIPPARCHUS (Ἵππαρχος), historical. 1. Of the borough of Cholargae in Attica, a distant relation of his namesake the son of Peisistratus, is mentioned as the first person banished by ostracism from Athens. (Plut. *Nic.* 11.)

2. Of Euboea, one of the warmest partisans of Philip of Macedon, who rewarded him for his zeal by appointing him, together with Automedon and Cleitarchus, to be rulers, or, as Demosthenes calls them tyrants, of Eretria, supported by a force of mercenary troops. (Dem. *Phil.* iii. p. 125, *de Cor.* p. 324, ed. Reiske.) From an anecdote mentioned by Plutarch (*Apophth.* p. 178), it appears that Philip entertained for him feelings of warm personal regard.

3. A freedman of M. Antony, in whose favour he enjoyed a high place, notwithstanding which he was one of the first to go over to Octavian. He afterwards established himself at Corinth. (Plut. *Ant.* 67.) [E. H. B.]

HIPPARCHUS (Ἵππαρχος), literary. 1. An Athenian comic poet. Suidas (*s. v.*) assigns him to the old comedy; but from what he adds, that "his dramas were about marriages," and from the extant titles of his plays, namely, Ἀνασωζόμενοι, Παννυχίς, Θαΐς, and Ζωγράφος, it is evident that Hipparchus belonged to the new comedy. He was probably contemporary with Diphilus and Menander. (Meineke, *Frag. Com. Graec.* vol. i. p. 457, vol. iv. p. 431; Fabric. *Bibl. Graec.* vol. ii. p. 451.)

2. The author of an Egyptian Iliad, from which two lines are quoted by Athenaeus (iii. p. 101, a.).

3. A Pythagorean, contemporary with Lysis, the teacher of Epaminondas, about B. C. 380. There is a letter from Lysis to Hipparchus, remonstrating with him for teaching in public, which was contrary to the injunctions of Pythagoras. (Diog. Laërt. viii. 42; Iamblich. *Vit. Pythag.* 17; Synes. *Epist. ad Heracl.*) Clemens Alexandrinus tells us that on the ground of his teaching in public, Hipparchus was expelled from the society of the Pythagoreans, who erected a monument to him, as if he had been dead. (*Strom.* v. p. 574; comp. Lycurg. *adv. Leocr.* 30.) Stobaeus (*Serm.* cvi.) has preserved a fragment from his book Περὶ εὐθυμίας. (Fabric. *Bibl. Graec.* vol. i. pp. 847, 886.)

4. Of Stageira, a relation and disciple of Aristotle, who mentions him in his will. (Diog. Laërt. v. 12.) Suidas (*s. v.*) mentions his works τί ἄῤῥεν καὶ θῆλυ παρὰ τοῖς θεοῖς and τίς ὁ γάμος. Probably he is the same as the Hipparchus mentioned in the will of Theophrastus, and the father of Hegesias. (Diog. Laërt. v. 51, 56, 57.)

Other persons of the name are mentioned by Fabricius. (*Bibl. Graec.* vol. iv. p. 31.) [P. S.]

HIPPARCHUS (Ἵππαρχος). We must give a few words to the explanation of our reason for deferring all such account of Hipparchus as his fame requires to another article. The first and greatest of Greek astronomers has left no work of his own which would entitle him to that character: it is entirely to Ptolemy that our knowledge of him is due. In this respect, the parallel is very close between him and two others of his race, each one of the three being the first of his order in point of time. Aesop and Menander would only have been known to us by report or by slight fragments, if it had not been for Phaedrus and Terence: it would have been the same with Hipparchus if it had not been for Ptolemy. Had it happened that Hipparchus had had two names, by the second of which Ptolemy, and Ptolemy only, had referred to him, we should have had no positive method of identifying the great astronomer with the writer of the commentary on Aratus. And if by any collateral evidence a doubt had been raised whether the two were not the same, it would probably have been urged with success that it was impossible the author of so comparatively slight a production could have been the sagacious mathematician and diligent observer who, by uniting those two characters for the first time, raised astronomy to that rank among the applications of arithmetic and geometry which it has always since preserved. This is the praise to which the Hipparchus of the *Syntaxis* is entitled; and as this can only be gathered from Ptolemy, it will be convenient to refer the most important part of the account of the former to the life of the latter; giving, in this place, only as much as can be gathered from other sources. And such a course is rendered more desirable by the cir-

cumstance that the boundary between the discoveries of Hipparchus and those of Ptolemy himself is in several points a question which can only be settled from the writings of the latter, if at all.

Strabo, Suidas, &c., state that Hipparchus was of Nicaea, in Bithynia; and Ptolemy (*De Adpar. Inerrant.* sub fin.), in a list in which he has expressly pointed out the localities in which astronomers made their observations, calls him a Bithynian. But the same Ptolemy (*Syntax.* lib. v. p. 299, ed. Halma) states that Hipparchus himself has noted his own observation of the sun and moon, made *at Rhodes* in the 197th year after the death of Alexander. Hence some have made the Rhodian and the Bithynian to be two different persons, without any reasonable foundation. There is a passage in the *Syntaxis* (lib. iii. p. 160, ed. Halma), from which Delambre (*Astron. Anc. Disc. Prel.* xxiv. and vol. ii. p. 108) found it difficult to avoid inferring that Ptolemy asserted Hipparchus to have also observed at Alexandria, which had been previously asserted, on the same ground, by Weidler and others. But he afterwards remembered that Ptolemy always supposes Rhodes and Alexandria to be in the same longitude, and therefore compares times of observation at the two places without reduction.

As to the time at which Hipparchus lived, Suidas places him at from B. C. 160 to B. C. 145, but without naming these epochs as those of his birth and death. Of his life and opinions, independently of the astronomical details in the Syntaxis, we know nothing more than is contained in a passage of Pliny (*H. N.* ii. 26), who states that the attention of Hipparchus* was first directed to the construction of a catalogue of stars by the appearance of a new star, and a moving one (perhaps a comet of unusually star-like appearance). Hence he dared, *rem Deo improbam*, to number the stars, and assign their places and magnitudes, that his successors might detect new appearances, disappearances, motion, or change of magnitude, *coelo in haereditate cunctis relicto*. Bayle has a curious mistake in the interpretation of a part of this passage. He tells us that Hipparchus thought the souls of men to be of celestial origin, for which he cites Pliny as follows: "Idem Hipparchus nunquam satis laudatus, ut quo nemo magis approbaverit cognationem cum homine siderum, *animasque nostras partem esse coeli*." This means, of course, that Pliny thought that no one had done more than Hipparchus to show the heavenly origin of the human mind.

The following are a list of writings attributed to Hipparchus:—1. Περὶ τῶν ἀπλανῶν ἀναγραφαί, mentioned by Ptolemy (lib. vii.). A work was added, under the name of Hipparchus, by P. Victor, to his edition of the comment on Aratus, presently mentioned, under the title ἔκθεσις ἀστερισμῶν, which is nothing more than an extract from the seventh book of the Syntaxis. Suidas and Eudocia mention a work with the following title, περὶ τῆς τῶν ἀπλανῶν συντάξεως καὶ τοῦ καταστηριγμοῦ καὶ εἰς τοὺς ἀρίστους (ἀστερισμούς?), which may be the same as the above. 2. Περὶ μεγεθῶν καὶ ἀποστημάτων, mentioned by Pappus and Theon. A further account of this work is given under PTOLEMAEUS. Kepler had a manuscript, which Fabricius seems to imply was this work, and which was to have been published by Hansch, but which did not appear. 3. *De duodecim Signorum Adscensione*, mentioned by Pappus. 4. Περὶ τῆς κατὰ πλάτος μηνιαίας τῆς σελήνης κινήσεως, mentioned by Suidas and Eudocia. 5. Περὶ μηνιαίου χρόνου, mentioned by Galen. 6. Περὶ ἐνιαυσίου μεγέθους, mentioned by Ptolemy. 7. Περὶ τῆς μεταπτώσεως τῶν τροπικῶν καὶ ἰσημερινῶν σημείων, mentioned by Ptolemy. 8. Τῶν Ἀράτου καὶ Εὐδόξου φαινομένων ἐξηγήσεων βιβλία γ'. This is the comment alluded to in ARATUS. It has always been received as the undoubted work of Hipparchus, though beyond all question it must have been written before any of his great discoveries had been made. Nevertheless, it may be said of this criticism, that it is far superior to any thing which had then been written on astronomy, or which was written before the time of Ptolemy by any but Hipparchus himself. Delambre has given a minute account of its contents (*Astron. Anc.* vol. i. pp. 106—189): he remarks that the places of the stars, as known to Hipparchus when he wrote it, are not *quite* so good as those of his subsequent catalogue, which can be recovered from the Syntaxis; this is equivalent to saying that they are much better than those of his predecessors. The comparison of Eudoxus and Aratus, which runs throughout this work, constitutes the best knowledge we have of the former. [EUDOXUS]. We cannot but suppose that the fact of this being the only remaining work of Hipparchus must arise from the Syntaxis containing the substance of all the rest: this one, of course, would live as a criticism on a work so well known as that of Aratus. It has been twice published: once by P. Victor, Florence, 1567, folio, and again by Petavius in his *Uranologion*, Paris, 1630, folio. 9. Πρὸς τὸν Ἐρατοσθένην καὶ τὰ ἐν τῇ Γεωγραφίᾳ αὐτοῦ λεχθέντα, a criticism censured by Strabo, and approved by Pliny. 10. Βιβλίον περὶ τῶν διὰ βάρους κάτω φερομένων, cited by Simplicius. 11. Achilles Tatius says that Hipparchus and others wrote περὶ ἐκλείψεων ἡλίου κατὰ τὰ ἑπτὰ κλίματα, from which we cannot infer that this is the title of a work. (Ptolem. *Syntaxis*; Fabric. *Bibl. Graec.* vol. iv. p. 26, &c.; Petavius, *Uranologion*; Weidler, *Hist. Astron.*; Delambre, *Hist. de l'Astronom. anc.* vol. i. pp. 6, 106, &c., *Discours. prélimin.* p. xxi.; Bailly, *Hist. de l'Astronom. modern.* vol. i. p. 77; Montucla, *Hist. des Mathemat.* vol. i. p. 257, &c.; Gartz in Ersch and Gruber's *Encyclop. s. v.*; Marcoz, *Astronomie solaire d'Hipparque soumise à une critique rigoreuse et ensuite rendue à sa vérité primordiale*, Paris, 1828.) [A. DE M.]

HIPPARI'NUS (Ἱππαρῖνος). 1. A Syracusan, father of Dion. He is mentioned by Aristotle (*Pol.* v. 6) as a man of large fortune, and one of the chief citizens of Syracuse, who, having squandered his own property in luxury and extravagance, lent his support to Dionysius in obtaining the sovereignty of his native city. According to Plutarch (*Dion*, 3), he was associated with Dionysius in the command as general autocrator, a statement which is understood by Mitford

* It was a similar circumstance which gave as remarkable an impulse to the astronomical career of Tycho Brahe, whose merits, as far as practical astronomy is concerned, much resemble those of Hipparchus. It is frequently stated that both were originally led to astronomy by the sight of new stars, which is certainly not true of the former, nor have we any reason to infer it from what Pliny says of the latter.

(*Hist. of Greece*, ch. xxix. sect. 5), as referring to the time when Dionysius obtained the virtual sovereignty under that title, in the spring of B. C. 405. It is more probable that it relates to the appointment of the ten generals in the preceding year, and that Hipparinus, as well as Dionysius, was one of these. [DIONYSIUS, p. 1033, a.] We hear no more of him from this time, but from the tyrant having married his daughter Aristomache, as well as from the position assumed by his son Dion, it is clear that he must have continued to hold a high place in the favour of Dionysius as long as he lived.

2. A son of Dion, and grandson of the preceding, who fell into the power of the younger Dionysius, together with the wife and sister of Dion, when the latter quitted Sicily. He was still in the hands of the tyrant when he was shut up and besieged by Dion in the island citadel (B. C. 356), a circumstance of which Dionysius took advantage to endeavour to open secret negotiations with his adversary, but without effect. (Plut. *Dion*, 31.) While in the power of the tyrant, Hipparinus had been purposely accustomed by him to dissolute and luxurious habits; of which Dion, as soon as he had become completely master of Syracuse, endeavoured to cure him by restraint and severity, but the boy, unable to endure the sudden change, threw himself from the roof of a house, and was killed on the spot. (Plut. *Dion*, 55; Corn. Nep. *Dion*, 4, 6; Ael. *V. H.* iii. 4.) According to Timaeus (*ap. Plut. l. c.*), his name was Aretaeus.

3. A son of the elder Dionysius by Aristomache, daughter of No. 1, who succeeded Callippus in the government or tyranny of Syracuse, B. C. 352. According to Diodorus, he attacked the city with a fleet and army, and having defeated Callippus, compelled him to fly from Syracuse, of which he immediately took possession (Diod. xvi. 36). The account given by Polyaenus is somewhat different: according to his version, Hipparinus was at Leontini (at this time the head-quarters of the disaffected and exiled Syracusans), when he learnt that Callippus had quitted Syracuse with the great body of his forces on an expedition elsewhere, and contrived to surprise the gates and make himself master of the city before his return. (Polyaen. v. 4.) This statement is also in part confirmed by Plutarch (*Dion*, 58), who relates that Callippus lost Syracuse while attempting to make himself master of Catana, though he does not mention Hipparinus. He held the supreme power for only two years, during which he appears to have excited the contempt of his subjects by his drunkenness, as well as their hatred by his tyranny, and he fell a victim to assassination. (Diod. xvi. 36; Theopompus, *ap. Athen.* x. p. 436, a.; Ael. *V. H.* ii. 41.) [E. H. B.]

HIPPA'SIUS (Ἱππάσιος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. He wrote some works, of which only a few fragments remain, which are to be found in the collection of writers on veterinary surgery, first published in a Latin version by Joannes Ruellius, Paris, 1530, fol., and afterwards in the original Greek, by Simon Grynaeus, Basel, 1537, 4to. [W. A. G.]

HI'PPASUS (Ἵππασος). 1. The father of Actos the Argonaut. (Apollod. i. 9. § 16; Hygin. *Fab.* 14.)

2. A son of Ceyx, king of Trachis, and the companion of Heracles in the war against Oechalia, was slain by Eurytus. (Apollod. ii. 7. § 7.)

3. A centaur, who was slain by Theseus, at the wedding of Peirithous. (Ov. *Met.* xii. 352.)

4. A son of Leucippe. [ALCATHOE.]

5. A son of Eurytus, was one of the Calydonian hunters. (Hygin. *Fab.* 173; Ov. *Met.* viii. 313.)

6. A son of Priam. (Hyg. *Fab.* 90.) [L. S.]

HI'PPASUS (Ἵππασος), a Lacedaemonian who is mentioned by Diogenes Laërtius (viii. 84) as the author of a work on the Lacedaemonian republic in five books, from which a statement is quoted by Athenaeus (i. p. 14). The time at which he lived is unknown. [L. S.]

HI'PPASUS (Ἵππασος), of Metapontum or Croton (Iamblich. *Vit. Pyth.* c. 18. §§ 81, 88. c. 23. § 104), is mentioned both by Iamblichus and by Diogenes Laërtius (viii. 84) among the elder Pythagoreans. Hippasus is said to have been the founder of a school or sect of the Pythagoreans, called the *Acusmatici* (ἀκουσματικοί), in opposition to the *Mathematici*. Aristotle (*Metaph.* i. 3) speaks of Hippasus as holding the element of fire to be the cause of all things: and Sextus Empiricus (*ad Phys.* i. 361) contrasts him with the Pythagoreans in this respect, that he believed the ἀρχή to be material, whereas they thought it was incorporeal, namely, number. A single sentence quoted by Diogenes Laërtius as expressing one of his doctrines seems to mean that he held all things to be in motion and change, but according to a fixed law. (Iamblich. *Ibid.* §§ 81, 88; Villoison, *Anecd. Graec.* ii. p. 216.) In consequence of his making known the sphere, consisting of twelve pentagons, which was regarded by the Pythagoreans as a secret, he is said to have perished in the sea as an impious man. According to one statement, Hippasus left no writings (Diog. Laërt. viii. 84), according to another he was the author of the μυστικὸς λόγος, written to calumniate Pythagoras. (*Id.* viii. 7; comp. Brandis, *Gesch. d. Griech. Röm. Philosoph.* vol. i. p. 509, &c.) [C. E. P.]

HIPPEUS (Ἱππεύς), a painter, whose picture at Athens of the marriage of Peirithoüs is mentioned by Polemon. (Athen. xi. p. 474, d.) [P. S.]

HI'PPIA and HI'PPIUS (Ἱππία and Ἵππιος, or Ἵππειος), in Latin *Equester* and *Equestris*, occur as surnames of several divinities, as of Hera (Paus. v. 15. § 4); of Athena at Athens, Tegea and Olympia (i. 30. § 4, 31. § 3, v. 15. § 4, viii. 47. § 1); of Poseidon (vi. 20. § 8, i. 30. § 4; Liv. i. 9); of Ares (Paus. v. 15. § 4); and at Rome also of Fortuna and Venus. (Liv. xl. 40, xlii. 3; Serv. *ad Aen.* i. 724.) [L. S.]

HI'PPIAS (Ἱππίας), captain of a company of Arcadian mercenaries in the service of Pissuthnes, is named by Thucydides in the story of the fifth year of the Peloponnesian War, B. C. 427. A faction of the Colophonians of Notium dependent on Persian aid introduced him into a fortified quarter of the town; and here, after the surrender of Mytilene, he was found and besieged by Paches, whose succour was demanded by the exiles of the other party. Paches, under a promise of a safe return into the fortification if no terms should be agreed on, drew Hippias out to a conference; retained him, while, by a sudden attack, the place was carried; and satisfied the letter of his promise by bringing him back into the fortress, and there shooting him to death. (Thuc. iii. 34.) [A. H. C.]

HI'PPIAS (Ἱππίας). 1. [PEISISTRATUS and PEISISTRATIDAE.]

2. The Sophist, was a native of Elis, and a son of Diopeithes. He was a disciple of Hegesidamus (Suid. *s. v.*), and the contemporary of Protagoras and Socrates. Owing to his talent and skill, his fellow-citizens availed themselves of his services in political matters, and in a diplomatic mission to Sparta. (Plat. *Hipp. maj.* pp. 281. a, 286. a; Philostr. *Vit. Soph.* i. 11.) But he was in every respect like the other sophists of the time: he travelled about in various towns and districts of Greece for the purpose of acquiring wealth and celebrity, by teaching and public speaking. His character as a sophist, his vanity, and his boastful arrogance, are well described in two dialogues of Plato, the Ἱππίας μείζων and the Ἱππίας ἐλάττων (*Hippias major* and *Hippias minor*). The former treats of the question about the beautiful, and in a manner which gives ample scope for putting the knowledge and presumption of Hippias in a ludicrous light; the other handles the deficiency of our knowledge, and exposes the ridiculous vanity of the sophist. The latter dialogue is considered by Schleiermacher and Ast to be spurious. Ast even goes so far as to reject the Hippias major also; but it is not easy to get over the difficulty which arises from the fact of Aristotle (*Metaphys.* v. 29) and Cicero (*de Orat.* iii. 32) mentioning it, though without expressly ascribing it to Plato; but however this may be, the dialogues must at any rate have been written by a person and at a time when there was no difficulty in forming a correct estimate of the character of Hippias. If we compare the accounts of Plato with those given by other writers, it cannot be denied that Hippias was a man of very extensive knowledge, that he occupied himself not only with rhetorical, philosophical, and political studies, but was also well versed in poetry, music, mathematics, painting and sculpture, nay, that to a certain extent he had a practical skill in the ordinary arts of life, for he used to boast of wearing on his body nothing that he had not made himself with his own hands, such as his seal-ring, his cloak, and shoes. (Plat. *Hipp. maj.* p. 285. c, *Hipp. min.* p. 368. b, *Protag.* p. 315. c; Philostr. *l. c.*; Themist. *Orat.* xxix. p. 345. d.) But it is at the same time evident that his knowledge of all these things was of a superficial kind, that he did not enter into the details of any particular art or science, and that he was satisfied with certain generalities, which enabled him to speak on everything without a thorough knowledge of any. This arrogance, combined with ignorance, is the main cause which provoked Plato to his severe criticism of Hippias, in which he is the more justified, as the sophist enjoyed a very extensive reputation, and thus had a proportionate influence upon the education of the youths of the higher classes. His great forte seems to have consisted in delivering extempore show speeches; and once his sophistic vanity led him to declare that he would travel to Olympia, and there deliver before the assembled Greeks an oration on any subject that might be proposed to him (Plat. *Hipp. min.* p. 363); and Philostratus in fact speaks of several such orations delivered at Olympia, and which created great sensation. Such speeches must have been published by Hippias, but no specimen has come down to us. Socrates (*ap. Plat. Hipp. min.* p. 368) speaks of epic poetry, tragedies, dithyrambs, and various orations, as the productions of Hippias; nay, his literary vanity seems not to have scrupled to write on grammar, music, rhythm, harmony, and a variety of other subjects. (Plat. *Hipp. maj.* p. 285, &c.; comp. Philostr. *l. c.*; Plut. *Num.* 1, 23; Dion Chrys. *Orat.* lxxi. p. 625.) He seems to have been especially fond of choosing antiquarian and mythical subjects for his show speeches. Athenaeus (xiii. p. 609) mentions a work of Hippias under the title Συναγωγή, which is otherwise unknown. An epigram of his is preserved in Pausanias (v. 25, also in Brunck, *Analect.* ii. 57). His style and language are not censured for any thing particular by the ancients. (Comp. Groen van Prinsterer, *Prosop. Platon.* p. 91, &c.; Geel, *Hist. Crit. Soph.* p. 181, &c.; F. Osann, *Der Sophist Hippias als Archaeolog*, in the *Rhein. Mus.* for 1843, p. 495, &c.)

3. Of Thasus, one of the earliest Greek grammarians, who occupied himself with the explanation of difficult and obscure passages in the Homeric poems. (Aristot. *Poet.* 25; *Soph. Elench.* i. 3; Lysias, *Orat.* xiii. § 54.)

4. Of Delos, a Greek grammarian, probably of a later date than the preceding one, is mentioned as the author of a sort of geographical dictionary (ἐθνῶν ὀνομασίαι, Schol. *ad Apollon. Rhod.* iii. 1178, *Eudoc.* p. 248; Eustath. *ad Dionys. Perieg.* 270), but is otherwise unknown.

5. Of Erythrae, an historian, whose age is unknown. He wrote a work on the history of his native city, of which a fragment is quoted by Athenaeus (vi. p. 258). [L. S.]

HI'PPIAS (Ἱππίας), artists. 1. A statuary, mentioned by Dio Chrysostom as the teacher of Phidias. (*Orat.* lv. vol. ii. p. 282, ed. Reiske.)

2. A statuary, who, according to Pausanias, made the statue of the Olympic victor Scaeus, the son of Duris of Samos, in the Altis at Olympia, during the time when the Samians were expelled from their island, that is, before B. C. 324. (Paus. vi. 13. § 3, or § 5, ed. Bekker, who restores the name of Scaeus, which is lost or corrupted in the older editions.)

3. A painter of second-rate merit, celebrated for his picture or pictures of Neptune and Victory. (Plin. xxxv. 11. s. 40. § 35.)

4. A most skilful mechanician and geometrician, contemporary with Lucian, who describes a bath constructed by him. (*Hippias, seu Balneium*, vol. iii. pp. 66—74.) [P. S.]

HI'PPITAS, or HI'PPOTAS (Ἱππίτας, Polyb.; Ἱππότας, Plut.), one of the friends of Cleomenes III., king of Sparta, who accompanied him in his flight and exile in Egypt. He took part, together with Panteus and the rest of the king's friends, in the last fruitless attempt to excite an insurrection at Alexandria, and shared with the rest a voluntary death when they found that all hopes were at an end. (Polyb. v. 37; Plut. *Cleom.* 37.) [E. H. B.]

HI'PPIUS, a friend of Cicero's, whom the orator represents as particularly deserving of his esteem. He therefore recommended the son of Hippius, C. Valgius Hippianus, who had been adopted by a member of the Valgian family, and had purchased a portion of the demesne of Fregellae, to the magistrates of that town. (Cic. *ad Fam.* xiii. 76.) This letter conveys indirectly some curious information. Fregellae, once the chief town of a considerable district, became a Roman colony in B. C. 328. (Liv. viii. 22; Strab. v. p. 238.) In

B. C. 122—121 it was destroyed by the praetor, L. Opimius (Rhet. *ad Herenn.* iv. 9; Vell. ii. 6; Val. Max. ii. 8); and in the age of Augustus it was little more than an open village (Strab. *l. c.*; Plin. *H. N.* iii. 5). But Cicero's letter (*l. c.*) shows that it retained its demesne-land and its full complement of local magistrates. [W. B. D.]

HIPPO'BOTUS (Ἱππόβοτος), a writer very frequently quoted by Diogenes Laërtius. He wrote a work on the different philosophic schools (Περὶ Αἱρέσεων, which is perhaps the same work as the Φιλοσόφων Ἀναγραφή mentioned by Diog. Laërt. i. 42), embracing not only an exposition of their systems, but likewise biographical notices of the different philosophers. The passages where he is quoted will be found in Vossius, *De Hist. Graec.* p. 455, ed. Westermann. [C. P. M.]

HIPPOCAMPE and HIPPOCAMPUS (Ἱπποκάμπη and Ἱππόκαμπος), the mythical sea-horse, which, according to the description of Pausanias (ii. 1), was a horse, but the part of its body down from the breast was that of a sea monster or fish. The horse appears even in the Homeric poems as the symbol of Poseidon, whose chariot was drawn over the surface of the sea by swift horses. The later poets and artists conceived and represented the horses of Poseidon and other marine divinities as a combination of a horse and a fish. (Hom. *Il.* xiii. 24, 29; Eurip. *Androm.* 1012; Virg. *Georg.* iv. 389; Philostr. *Imag.* i. 8; Stat. *Theb.* ii. 45; comp. Welcker in the *Class. Museum*, vol. ii. p. 394.)

HIPPOCENTAURUS. [CENTAURUS.]

HIPPOCLEIDES (Ἱπποκλείδης), an Athenian, son of Tisander, came to the court of CLEISTHENES of Sicyon as one of the suitors of his daughter AGARISTA. He was descended from the Cypselidae of Corinth (comp. Herod. vi. 35), and was distinguished for wealth and beauty of person. Cleisthenes was disposed to prefer him to the other suitors, and he would probably have won the lady, had he not disgusted Cleisthenes on the day appointed for the decision by indecent dancing and tumblers' tricks. To his host's remark, "You have danced away your marriage," he returned an answer by which he did not redeem his character as a gentleman, "Hippocleides does not care." (Herod. vi. 127—129; Ath. xiv. p. 628, c, d.) [E. E.]

HIPPOCLES (Ἱπποκλῆς), son of Menippus took post off Leucas, with 27 Athenian galleys, in the year following the Sicilian defeat, B. C. 412, to watch for the return of the squadron of Gylippus. He had but partial success. The sixteen Peloponnesian ships escaped with one exception, though all in a shattered state, to Corinth. (Thuc. viii. 13.) [A. H. C.]

HIPPOCLUS (Ἵπποκλος), tyrant of Lampsacus, to whose son, Aeantides, Hippias gave his daughter Archedice in marriage, induced thereto, says Thucydides, by consideration of his influence at the Persian court. (Thuc. vi. 59.) He is clearly the same who is named as tyrant of Lampsacus in the list of those, who were left at the passage of the Danube during the Scythian expedition of Dareius. (Herod. iv. 138.) [A. H. C.]

HIPPO'COON (Ἱπποκόων), the eldest, but natural son of Oebalus and Bateia, and a step-brother of Tyndareus, Icarius and Arene, at Sparta. After his father's death, Hippocoon expelled his brother Tyndareus, in order to secure the kingdom to himself; but Heracles led Tyndareus back, and slew Hippocoon and his sons. (Paus. iii. 1 § 4, 14. § 6, &c., 15. § 2, &c.; Apollod. ii. 7. § 3, iii. 10. § 4; Diod. iv. 33.) The number and names of Hippocoon's sons are different in the different writers: Apollodorus mentions twelve, Diodorus ten, and Pausanias only six. Ovid (*Met.* viii. 314) mentions the sons of Hippocoon among the Calydonian hunters.

There are four other mythical personages of the name of Hippocoon. (Hygin. *Fab.* 10, 173; Hom. *Il.* x. 518; Virg. *Aen.* v. 492, &c.) [L. S.]

HIPPO'CRATES (Ἱπποκράτης), (Sicilians).

1. Tyrant of Gela, was the son of Pantares, and succeeded his brother Cleander, who had ruled over Gela as tyrant during seven years, B. C. 498. Hence he found his power already firmly established at Gela, and soon extended it by numerous wars against the other cities of Sicily, in which he was almost uniformly successful. Callipolis, Naxos, and Leontini, besides several smaller places, successively fell under his yoke. Being called in by the people of Zancle to assist them against the Samians, who had made themselves masters of their city by treachery, he suddenly turned against his allies, threw their king Scythes into chains, and reduced the mass of the people into slavery, while he gave up three hundred of the principal citizens to the mercy of the Samians, whom he allowed to retain possession of Zancle, in consideration of receiving half the booty they had found there. He also made war upon the Syracusans, whom he defeated in a great battle at the river Helorus, and appears even to have threatened Syracuse itself, as we hear of his encamping by the well-known temple of the Olympian Zeus, in the immediate neighbourhood of that city. But the intervention of the Corinthians and Corcyreans induced him to consent to the conclusion of a treaty of peace, by which the Syracusans, in exchange for the numerous prisoners he had taken at the Helorus, ceded to him the territory of Camarina, and he immediately proceeded to rebuild that city, which had been lately destroyed by the Syracusans. His last expedition was one against the Sicels, in the midst of which he died, while engaged in the siege of Hybla (B. C. 491), after a reign of seven years. He left two sons, Cleander and Eucleides, who, however, did not succeed him in the sovereignty, being supplanted by Gelon. (Herod. vi. 23, vii. 154, 155; Thuc. vi. 5; Diod. *Exc. Vales.* p. 558; Schol. *in Pind. Ol.* v. 19, *Nem.* ix. 95; Polyaen. v. 6.)

2. A cousin of Theron, tyrant of Agrigentum, who, together with his brother Capys, attempted to overthrow the power of their kinsman; but the scheme proved unsuccessful, and they were defeated by Theron at the river Himera, after which they established themselves at the small town of Camicus. (Schol. *in Pind. Ol.* ii. 173, *Pyth.* vi. 4.)

3. Brother of Epicydes [EPICYDES, No. 1.]. The proceedings of the two brothers are related under the article EPICYDES, up to the time when they held the joint command at Syracuse, and defended that city against Marcellus. When the Roman general, having failed in all his attacks upon the city, found himself compelled to turn the siege into a blockade, it was agreed that while Epicydes continued to hold the command within the walls, Hippocrates should co-operate in other parts of Sicily with Himilco, who had just landed at Heraclea with a large force. He accordingly succeeded in breaking his way through the Roman lines, and

though defeated by Marcellus at Acrae, effected a junction with Himilco at Agrigentum, and we find him united with that general in the subsequent operations in the interior of Sicily. [HIMILCO, No. 9.] Marcellus having at length made himself master of the greater part of Syracuse, while Achradina and the island of Ortygia still held out, a final attempt was made by Hippocrates and Himilco, with their combined forces, to raise the siege, but their attacks on the Roman lines were unsuccessful, and having encamped in the marshy ground on the banks of the Anapus, a pestilence broke out among their troops, to which Hippocrates, as well as Himilco, fell a victim. (Liv. xxiv. 35—39, xxv. 26.) [E. H. B.]

HIPPO'CRATES (Ἱπποκράτης), historical. 1. A citizen of Sybaris, father of Smindyrides, who was one of the suitors of Agariste, the daughter of Cleisthenes, tyrant of Sicyon. (Herod. vi. 127.)

2. An Athenian, son of Megacles, and brother of Cleisthenes, the legislator. He left two children, a son named Megacles, and a daughter, Agariste, who became the mother of the illustrious Pericles. (Herod. vi. 131.)

3. Father of Peisistratus, the tyrant of Athens. The future elevation of his son, but at the same time the evils which he was destined to bring upon his country, were foretold to him by a prodigy which occurred to him when sacrificing at the Olympic games. Chilon, the Lacedaemonian, who was present, advised him in consequence not to marry, but he did not think fit to follow this counsel. He claimed to be descended from the Homeric chief, Nestor. (Herod. i. 59, v. 65.)

4. An Athenian, son of Xanthippus and brother of Pericles. He had three sons who, as well as their father, are repeatedly alluded to by Aristophanes, as men of a mean capacity and devoid of education. (Aristoph. *Nub.* 1001, *Thesm.* 273, and *Schol. ad loca.*)

5. An Athenian, son of Ariphron, was general, together with Demosthenes, in the eighth year of the Peloponnesian war (B. C. 424), when the democratic party at Megara, becoming apprehensive of the recal of the exiles, and of a revolution in consequence, made overtures to the Athenians to betray the city into their hands. Demosthenes and Hippocrates immediately marched, with a select body of troops, to take advantage of this opportunity, and, with the assistance of their partisans, made themselves masters of the long walls which connected Megara with its port of Nisaea, but were unable to effect an entrance into the city itself. Thus foiled in part of their enterprise, they turned their arms against Nisaea, in which there was a Peloponnesian garrison, but this was speedily compelled, by want of provisions, to capitulate, and the Athenians became masters of this important port. Brasidas soon after arrived with a considerable army, and by his influence secured the predominance of the Lacedaemonian party at Megara; but he was unable to effect anything against Nisaea, and after having in vain offered battle to the Athenian generals, he withdrew again to Corinth. (Thuc. iv. 66—74; Diod. xii. 66, 67.) Soon after this, a scheme was arranged by Demosthenes and Hippocrates, in concert with a party in some of the Boeotian cities, for the invasion of Boeotia on three different points at once. In pursuance of this plan Demosthenes attacked by sea the port of Siphae on the Corinthian gulf, while Hippocrates was to seize and fortify Delium, a spot sacred to Apollo near the frontiers of Attica. Some mistake unfortunately took place in their arrangements, and Demosthenes had been already repulsed from before Siphae when his colleague entered Boeotia. Hippocrates, however, occupied Delium without opposition, and having fortified it and established a garrison there, was returning with his main army to Athens, when the Boeotian forces arrived. A pitched battle ensued, at a spot between Delium and Oropus, just within the confines of Attica, in which the Athenians were completely defeated. Hippocrates himself fell in the battle, together with near a thousand of his troops; and the loss on the Athenian side would have been far greater had not the slaughter been interrupted by the coming on of the night. The Boeotians at first refused to give up the bodies of Hippocrates and the others who had fallen in the battle until the Athenians should evacuate Delium; but having reduced that post, after a siege of seventeen days, they at length restored the dead bodies to their countrymen. (Thuc. iv. 76, 77, 89—101; Diod. xii. 69, 70: Paus. iii. 6. § 1, ix. 6. § 3.)

6. A Lacedaemonian, first mentioned as being sent with Epicles to Euboea, to bring away Hegesandridas and his fleet from thence, after the defeat of Mindarus at Cynossema, B. C. 411. (Thuc. viii. 107.) He returned with Hegesandridas to the Hellespont, where he acted as second in command (ἐπιστολεύς) to Mindarus during the subsequent operations. [MINDARUS]. After the decisive defeat at Cyzicus (B. C. 410), Hippocrates, on whom the chief command now devolved by the death of Mindarus, wrote to Sparta the well-known and characteristic dispatch, "Our good fortune is at an end; Mindarus is gone; the men are hungry; what to do we know not." (Xen. *Hell.* i. 1. § 23.) After the arrival of Cratesippidas to take the command at the Hellespont, Hippocrates appears to have been appointed governor or harmost of Chalcedon; and when that city was attacked, in the spring of 408, by Alcibiades and Thrasyllus, he led out his troops to encounter the Athenians, but was defeated, and himself fell in the conflict. (Id. i. 3. §§ 5, 6; Diod. xiii. 66; Plut. *Alcib.* 30.) [E. H. B.]

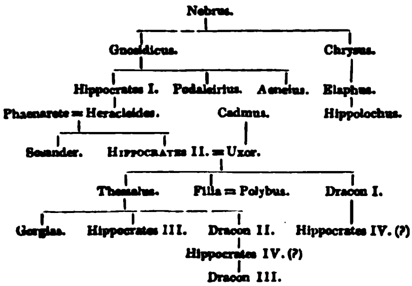
HIPPO'CRATES (Ἱπποκράτης), literary. 1. Of Chios, a Pythagorean philosopher, who lived about B. C. 460. He is mentioned chiefly as a mathematician, and is said to have been the first who reduced geometry to a regular system. He seems to have been also engaged in researches respecting the square of a circle; but we have no means of judging of his merits as a mathematician, and Aristotle (*Ethic. ad Eudem.* viii. 14) states that in every other respect he was a man not above mediocrity. (Comp. Aristot. *Sophist. Elench.* i. 10; Plut. *Solon*, 2; Proclus *in Euclid.* ii. p. 19; Fabric. *Bibl. Graec.* vol. i. p. 848, &c.)

2. One of the executors of the will of the philosopher Straton of Lampsacus. (Diog. Laërt. v. 62.) He was probably a philosopher, but is otherwise altogether unknown.

3. Is mentioned in several modern works as a comic poet on the authority of Pollux (*Onom.* ix. 57; comp. iv. 173); but it is now certain that the reading in Pollux is corrupt, and that the name Σωσικράτης must be substituted for it. (See Meineke, *Hist. Crit. Com. Graec.* p. 498, &c.) [L. S.]

HIPPO'CRATES (Ἱπποκράτης), the name of several physicians, including in the number perhaps

the most celebrated medical writer of ancient or modern times, whose fame has probably been partly caused by the writings and actions of all the physicians of the same name having been attributed to one individual, instead of several. This hypothesis is incapable of being proved to be correct; but it may be safely asserted, that it is quite impossible that all the stories told of Hippocrates (even if they are to be believed at all) can relate to the same individual, and also that one man should have written all the works that now form part of the Hippocratic collection. More will be said on this subject in the article on HIPPOCRATES II., but first it will be advisable to notice briefly the other physicians of this name, and as several of them belonged to the family of the Asclepiadae, the following genealogical table will enable the reader to understand more clearly their relationship:—



HIPPOCRATES I., the fifteenth in descent from Aesculapius, the eldest son of Gnosidicus, the brother of Podaleirius II. and Aeneius, and the father of Heracleides. He lived probably in the sixth and fifth centuries B. C. Some ancient critics attributed to him the two works *De Fracturis*, and *De Articulis*, while others contended that he wrote nothing at all. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155., in Fabric. *Bibl. Graec.* vol. xii. p. 680; Poeti *Epist. ad Artax.*, in Hippocr. *Opera*, vol. iii. p. 770; Suid. *s. v.* Ἱπποκράτης; Galen, *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17, vol. xv. p. 456, *Comment. in Hippocr.* "*De Fract.*" i. 1, vol. xviii. pt. ii. p. 324.)

2. HIPPOCRATES II. See below.

3. HIPPOCRATES III., the nineteenth of the family of the Asclepiadae, who lived probably in the fourth century B. C. He was the son of Thessalus, and the brother of Gorgias and Dracon II., and is said by Suidas to have written some medical works. (Jo. Tzetzes, Suidas, *ll. cc.*; Galen, *Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5.)

4. HIPPOCRATES IV. was, according to Galen (*Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5), the son of Dracon I., and the grandson of the celebrated Hippocrates: he lived in the fourth century B.C., and is said to have written some medical works. Suidas (*s. v.* Ἱπποκράτης, and Δράκων), who, however, seems to have fallen into some confusion [DRACON], makes him the son of Dracon II. (and therefore the great grandson of the celebrated Hippocrates), the father of Dracon III. He is said to have been one of the physicians to Roxana, the wife of Alexander the Great, and to have died in the reign of Cassander, the son of Antipater.

5, 6. HIPPOCRATES V. and VI. According to Suidas, Thymbraeus of Cos, of the family of the Asclepiadae, had two sons named Hippocrates, each of whom wrote some medical works. Their date is unknown. (Suid. *s. v.* Ἱπποκράτης.)

7. HIPPOCRATES VII., son of Praxianax of Cos, who belonged to the family of the Asclepiadae, and wrote some medical works. His date is unknown. (Suid. *Ibid.*)

8. HIPPOCRATES, a Greek writer on veterinary surgery, who is supposed to have lived about the middle of the fourth century after Christ. His remains are to be found in the collection of writers on this subject, first published in Latin by Ruellius, Paris, 1530, fol., and afterwards in Greek by Grynaeus, Basel, 1537, 4to. They are also added to the editions of Hippocrates published by Vander Linden, Lugd. Bat. 1665, 8vo., and that of Naples, 1757, 4to. They have been also published in a separate form, in Greek, Latin, and Italian, Rom. 1814, 8vo.; edited by P. A. Valentini. (See Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

HIPPO'CRATES, the second of that name, and in some respects the most celebrated physician of ancient or modern times; for not only have his writings (or rather those which bear his name) been always held in the highest esteem, but his personal history (so far as it is known), and the literary criticism relating to his works, furnish so much matter for the consideration both of the scholar, the philologist, the philosopher, and the man of letters, that there are few authors of antiquity about whom so much has been written. Probably the readers of this work will care more for the *literary* than for the *medical* questions connected with Hippocrates; and accordingly (as it is quite impossible to discuss the whole subject fully in these pages) the strictly scientific portion of this article occupies less space than the critical; and this arrangement in this place the writer is inclined to adopt the more readily, because, while there are many works which contain a good account of the scientific merits of the Hippocratic writings, he is not aware of *one* where the many literary problems arising from them have been at once fully discussed and satisfactorily determined. This task he is far from thinking that he has himself accomplished, but it is right to give this reason for treating the scientific part of the subject much less fully than he would have done had he been writing for a professed medical work.

A parallel has more than once been drawn between "the Father of Medicine" and "the Father of Poetry;" and, indeed, the resemblances between the two, both in their personal and literary history, are so evident, that they could hardly fail to strike any one who was even moderately familiar with classical and medical literature. With respect to their personal history, the greatest uncertainty exists, and our real knowledge is next to nothing; although in the case of both personages, we have professed lives written by ancient authors, which, however, only tend to show still more plainly the ignorance that prevails on the subject. Accordingly, as might be expected, fable has been busy in supplying the deficiencies of history, and was for a time fully believed; till at length a re-action followed, and an unreasoning credulity was succeeded by an equally unreasonable scepticism, which reached its climax when it was boldly asserted that neither Homer nor Hippocrates had ever ex-

lated. (See Houdart, *Etudes sur Hippocrate*, p. 560.) The few facts respecting him that may be considered as tolerably well ascertained may be told in few words. His father was Heracleides, who was also a physician, and belonged to the family of the Asclepiadae. According to Soranus (*Vita Hippocr.*, in Hippocr. *Opera*, vol. iii.), he was the nineteenth in descent from Aesculapius, but John Tzetzes, who gives the genealogy of the family, makes him the seventeenth. His mother's name was Phaenarete, who was said to be descended from Hercules. Soranus, on the authority of an old writer who had composed a life of Hippocrates, states that he was born in the island of Cos, in the first year of the eightieth Olympiad, that is, B. C. 460; and this date is generally followed, for want of any more satisfactory information on the subject, though it agrees so ill with some of the anecdotes respecting him, that some persons suppose him to have been born about thirty years sooner. The exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month Agrianus, but it is unknown to what date in any other calendar this month corresponds. He was instructed in medical science by his father and by Herodicus, and is also said to have been a pupil of Gorgias of Leontini. He wrote, taught, and practised his profession at home; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly. His age at the time of his death is uncertain, as it is stated by different ancient authors to have been eighty-five years, ninety, one hundred and four, and one hundred and nine. Mr. Clinton places his death B. C. 357, at the age of one hundred and four. He had two sons, Thessalus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works in the Hippocratic Collection. Such are the few and scanty facts that can be in some degree depended on respecting the personal history of this celebrated man; but though we have not the means of writing an authentic detailed biography, we possess in these few facts, and in the hints and allusions contained in various ancient authors, sufficient data to enable us to appreciate the part he played, and the place he held among his contemporaries. We find that he enjoyed their esteem as a practitioner, writer, and professor; that he conferred on the ancient and illustrious family to which he belonged more honour than he derived from it; that he rendered the medical school of Cos, to which he was attached, superior to any which had preceded it or immediately followed it; and that his works, soon after their publication, were studied and quoted by Plato. (See Littré's Hippocr. vol. i. p. 43; and a review of that work (by the writer of this article) in the *Brit. and For. Med. Rev.* April, 1844, p. 459.)

Upon this slight foundation of historical truth has been built a vast superstructure of fabulous error; and it is curious to observe how all these tales receive a colouring from the times and countries in which they appear to have been fabricated, whether by his own countrymen before the Christian era, or by the Latin or Arabic writers of the middle ages. One of the stories told of him by his Greek biographers, which most modern critics are disposed to regard as fabulous, relates to his being sent for, together with Euryphon [EURYPHON], by Perdiccas II., king of Macedonia, and discovering, by certain external symptoms, that his sickness was occasioned by his having fallen in love with his father's concubine. Probably the strongest reason against the truth of this story is the fact that the time of the supposed cure is quite irreconcileable with the commonly received date of the birth of Hippocrates; though M. Littré, the latest and best editor of Hippocrates, while he rejects the story as spurious, finds no difficulty in the dates (vol. i. p. 38). Soranus, who tells the anecdote, says that the occurrence took place after the death of Alexander I., the father of Perdiccas; and we may reasonably presume that one or two years would be the longest interval that would elapse. The date of the death of Alexander is not exactly known, and depends upon the length of the reign of his son Perdiccas, who died B. C. 414. The longest period assigned to his reign is forty-one years, the shortest is twenty-three. This latter date would place his accession to the throne on his father's death, at B. C. 437, at which time Hippocrates would be only twenty-three years old, almost too young an age for him to have acquired so great celebrity as to be specially sent for to attend a foreign prince. However, the date of B. C. 437 is the less probable because it would not only extend the reign of his father Alexander to more than sixty years, but would also suppose him to have lived seventy years after a period at which he was already grown up to manhood. For these reasons Mr. Clinton (*F. Hell.* ii. 222) agrees with Dodwell in supposing the longer periods assigned to his reign to be nearer the truth; and assumes the accession of Perdiccas to have fallen within B. C. 454, at which time Hippocrates was only six years old. This celebrated story has been told, with more or less variation, of Erasistratus and Avicenna, besides being interwoven in the romance of Heliodorus (*Aethiop.* iv. 7. p. 171), and the love-letters of Aristaenetus (*Epist.* i. 13). Galen also says that a similar circumstance happened to himself. (*De Praenot. ad Epig.* c. 6. vol. xiv. p. 630.) The story as applied to Avicenna seems to be most probably apocryphal (see *Biogr. Dict.* of the *Usef. Knowl. Soc.* vol. iv. p. 301); and with respect to the two other claimants, Hippocrates and Erasistratus, if it be true of either, the preponderance of historical testimony is decidedly in favour of the latter. [ERASISTRATUS.] Another old Greek fable relates to his being appointed librarian at Cos, and burning the books there (or, according to another version of the story, at Cnidos,) in order to conceal the use he had made of them in his own writings. This story is also told, with but little variation, of Avicenna, and is repeated of Hippocrates, with some characteristic embellishments, in the European Legends of the Middle Ages. [ANDREAS.]

The other fables concerning Hippocrates are to be traced to the collection of Letters, &c. which go under his name, but which are universally rejected as spurious. The most celebrated of these relates to his supposed conduct during the plague of Athens, which he is said to have stopped by burning fires throughout the city, by suspending chaplets of flowers, and by the use of an antidote, the composition of which is preserved by Joannes Actuarius (*De Meth. Med.* v. 6. p. 264, ed. H. Steph.) Connected with this, is the pretended letter from Artaxerxes Longimanus, king of Persia, to Hippo-

crates, inviting him by great offers to come to his assistance during a time of pestilence, and the refusal of Hippocrates, on the ground of his being the enemy of his country.

Another story, perhaps equally familiar to the readers of Burton's "Anatomy of Melancholy," contains the history of the supposed madness of Democritus, and his interview with Hippocrates, who had been summoned by his countrymen to come to his relief.

If we turn to the Arabic writers, we find "*Bokrât*" represented as living at Hems, and studying in a garden near Damascus, the situation of which was still pointed out in the time of Abú-l-faraj in the thirteenth century. (Abú-l-faraj, *Hist. Dynast.* p. 56; Anon. *Arab. Philosoph. Bibl.* apud Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 235.) They also tell a story of his pupils taking his portrait to a celebrated physiognomist named *Philemon*, in order to try his skill; and that upon his saying that it was the portrait of a lascivious old man (which they strenuously denied), Hippocrates said that he was right, for that he was so by nature, but that he had learned to overcome his amorous propensities. The confusion of names that occurs in this last anecdote the writer has never seen explained, though the difficulty admits of an easy and satisfactory solution. It will no doubt have brought to the reader's recollection the similar story told of Socrates by Cicero (*Tusc. Disp.* iv. 37, *De Fato*, c. 5), and accordingly he will be quite prepared to hear that the Arabic writers have confounded the word سقراط *Sokrât*, with بقراط *Bokrât*, and have thus applied to Hippocrates an anecdote that in reality belongs to Socrates. The name of the physiognomist in Cicero is Zopyrus, which cannot have been corrupted into *Philemon;* but when we remember that the Arabians have no *P*, and are therefore often obliged to express this letter by an *F*, it will probably appear not unlikely that either the writers, or their European translators, have confounded *Philemon* with *Polemon*. This conjecture is confirmed by the fact that Philemon is said by Abú-l-faraj to have written a work on Physiognomy, which is true of Polemon, whose treatise on that subject is still extant, whereas no person of the name of Philemon (as far as the writer is aware) is mentioned as a physiognomist by any Greek author.* The only objection to this conjecture is the anachronism of making Polemon a contemporary of Hippocrates or Socrates; but this difficulty will not appear very great to any one who is familiar with the extreme ignorance and carelessness displayed by the Arabic writers on all points of Greek history and chronology.

It is, however, among the European story-tellers of the middle ages that the name of "*Ypocras*" is most celebrated. In one story he is represented as visiting Rome during the reign of Augustus, and restoring to life the emperor's nephew, who was just dead; for which service Augustus erected a statue in his honour as to a divinity. A fair lady resolved to prove that this god was a mere mortal; and, accordingly, having made an assignation with him, she let down for him a basket from her window. When she had raised him half way, she left him suspended in the air all night, till he was found by the emperor in the morning, and thus became the laughing-stock of the court. Another story makes him professor of medicine in Rome, with a nephew of wondrous talents and medical skill, whom he despatched in his own stead to the king of Hungary, who had sent for him to heal his son. The young leech, by his marvellous skill, having discovered that the prince was not the king's own son, directed him to feed on "contrarius drink, contrarius mete, beres flesch, and drink the brotht," and thereby soon restored him to health. Upon his return home laden with presents, "Ypocras" became so jealous of his fame, that he murdered him, and afterwards "he let all his bokes berne." The vengeance of Heaven overtook him, and he died in dreadful torments, confessing his crime, and vainly calling on his murdered nephew for relief. (See Ellis, *Spec. of Early Engl. Metr. Roman.* vol. iii. p. 39; Weber, *Metr. Rom. of the* 13*th*, 14*th*, *and* 15*th Cent.*, *&c.*, vol. iii. p. 41; Way, *Fabliaux or Tales of the* 12*th and* 13*th Cent.*, *&c.* vol. ii. p. 173; Legrand d'Aussy, *Fabliaux ou Contes, Fables et Romans du* 12*ème et du* 13*ème Siècles*, tome i. p. 288; Loiseleur Deslongchamps, *Essai sur les Fables Ind. &c.*, p. 154, and *Roman des Sept Sages*, p. 26.)

If, from the personal history of Hippocrates, we turn to the collection of writings that go under his name, the parallel with Homer will be still more exact and striking. In both cases we find a number of works, the most ancient, and, in some respects, the most excellent of their kind, which, though they have for centuries borne the same name, are discovered, on the most cursory examination, to belong in reality to several different persons. Hence has arisen a question which has for ages exercised the learning and acuteness of scholars and critics, and which is in both cases still far from being satisfactorily settled. With respect to the writings of the Hippocratic Collection "the first glance," says M. Littré (vol. i. p. 44), "shows that some are complete in themselves, while others are merely collections of notes, which follow each other without connection, and which are sometimes hardly intelligible. Some are incomplete and fragmentary, others form in the whole Collection particular series, which belong to the same ideas and the same writer. In a word, however little we reflect on the context of these numerous writings, we are led to conclude that they are not the work of one and the same author. This remark has in all ages struck those persons who have given their attention to the works of Hippocrates; and even at the time when men commented on them in the Alexandrian school, they already disputed about their authenticity."

But it is not merely from internal evidence (though this of itself would be sufficiently convincing) that we find that the Hippocratic Collection is not the work of Hippocrates alone, for it so happens that in two instances we find a passage that has appeared from very early times as forming part of this collection, quoted as belonging to a different person. Indeed if we had nothing but

* There is at this present time among the MSS. at Leyden a little Arabic treatise on Physiognomy which bears the name of *Philemon*, and which (as the writer has been informed by a gentleman who has compared the two works) bears a very great resemblance to the Greek treatise by Polemon. (See *Catal. Biblioth. Lugdun.* p. 461. § 1286.)

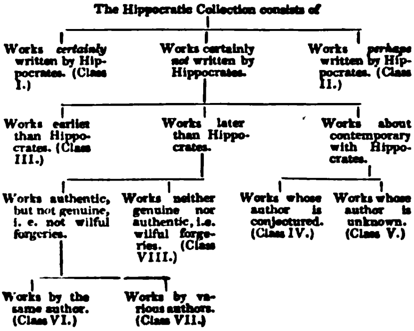
internal evidence to guide us in our task of examining these writings, in order to decide which really belong to Hippocrates, we should come to but few positive results; and therefore it is necessary to collect all the ancient testimonies that can still be found; in doing which, it will appear that the Collection, as a whole, can be traced no higher than the period of the Alexandrian school, in the third century B.C.; but that particular treatises are referred to by the contemporaries of Hippocrates and his immediate successors. (*Brit. and For. Med. Rev.* p. 460.)

We find that Hippocrates is mentioned or referred to by no less than ten persons anterior to the foundation of the Alexandrian school, and among them by Aristotle and Plato. At the time of the formation of the great Alexandrian library, the different treatises which bear the name of Hippocrates were diligently sought for, and formed into a single collection; and about this time commences the series of Commentators, which has continued through a period of more than two thousand years to the present day. The first person who is known to have commented on any of the works of the Hippocratic Collection is Herophilus. [HEROPHILUS.] The most ancient commentary still in existence is that on the treatise "De Articulis," by Apollonius Citiensis. [APOLLONIUS CITIENSIS.] By far the most voluminous, and at the same time by far the most valuable commentaries that remain, are those of Galen, who wrote several works in illustration of the writings of Hippocrates, besides those which we now possess. His Commentaries, which are still extant, are those on the "De Natura Hominis," "De Salubri Victus Ratione," "De Ratione Victus in Morbis Acutis," "Praenotiones," "Praedictiones I.," "Aphorismi," "De Morbis Vulgaribus I. II. III. VI," "De Fracturis," "De Articulis," "De Officina Medici," and "De Humoribus," with a glossary of difficult and obsolete words, and fragments on the "De Aëre, Aquis, et Locis," and "De Alimento." The other ancient commentaries that remain are those of Palladius, Joannes Alexandrinus, Stephanus Atheniensis, Meletius, Theophilus Protospatharius, and Damascius; besides a spurious work attributed to Oribasius, a glossary of obsolete and difficult words by Erotianus, and some Arabic Commentaries that have never been published. (*Brit. and For. Med. Rev.* p. 461.)

His writings were held in the highest esteem by the ancient Greek and Latin physicians, and most of them were translated into Arabic. (See Wenrich, *De Auct. Graec. Vers. et Comment. Syr. Arab.*, &c.) In the middle ages, however, they were not so much studied as those of some other authors, whose works are of a more practical character, and better fitted for being made a class-book and manual of instruction. In more modern times, on the contrary, the works of the Hippocratic Collection have been valued more according to their real worth, while many of the most popular medical writers of the middle ages have fallen into complete neglect. The number of works written in illustration or explanation of the Collection is very great, as is also that of the editions of the whole or any part of the treatises composing it. Of these only a very few can be here mentioned: a fuller account may be found in Fabric. *Bibl. Graec.*; Haller, *Bibl. Medic. Pract.*; the first vol. of Kühn's edition of Hippocrates; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*; Littré's Hippocrates; and other professed bibliographical works. The works of Hippocrates first appeared in a Latin translation by Fabius Calvus, Rom. 1525, fol. The first Greek edition is the Aldine, Venet. 1526, fol., which was printed from MSS. with hardly any correction of the transcriber's errors. The first edition that had any pretensions to be called a critical edition was that by Hieron. Mercurialis, Venet. 1588, fol., Gr. and Lat.; but this was much surpassed by that of Anut. Foësius, Francof. 1595, fol., Gr. and Lat., which continues to the present day to be the best *complete* edition. Vander Linden's edition (Lugd. Bat. 1665, 8vo. 2 vols. Gr. and Lat.) is neat and commodious for reference from his having divided the text into short paragraphs. Chartier's edition of the works of Galen and Hippocrates has been noticed under GALEN; as has also Kühn's, of which it may be said that its only advantages are its convenient size, the reprint of Ackermann's *Histor. Litr. Hippocr.* (from Harless's ed. of Fabr. *Bibl. Gr.*) in the first vol., and the noticing on each page the corresponding pagination of the editions of Foës, Chartier, and Vander Linden. By far the best edition in every respect is one which is now in the course of publication at Paris, under the superintendence of E. Littré, of which the first vol. appeared in 1839, and the fourth in 1844. It contains a new text, founded upon a collation of the MSS. in the Royal Library at Paris; a French translation; an interesting and learned general Introduction, and a copious argument prefixed to each treatise; and numerous scientific and philological notes. It is a work quite indispensable to every physician, critic, and philologist, who wishes to study in detail the works of the Hippocratic Collection, and it has already done much more towards settling the text than any edition that has preceded it; but at the same time it must not be concealed that the editor does not seem to have always made the best use of the materials that he has had at his command, and that the classical reader cannot help now and then noticing a manifest want of critical (and even at times of grammatical) scholarship.

The Hippocratic Collection consists of more than sixty works; and the classification of these, and assigning each (as far as possible) to its proper author, constitutes by far the most difficult question connected with the ancient medical writers. Various have been the classifications proposed both in ancient and modern times, and various the rules by which their authors were guided; some contenting themselves with following implicitly the opinions of Galen and Erotianus, others arguing chiefly from peculiarities of style, while a third class distinguished the books according to the medical and philosophical doctrines contained in them. An account of each of these classifications cannot be given here, much less can the objections that may be brought against each be pointed out: upon the whole, the writer is inclined to think M. Littré's superior to any that has preceded it; but by no means so unexceptionable as to do away with the necessity of a new one. The following classification, though far enough from supplying the desideratum, differs in several instances from any former one: it is impossible here for the writer to give more than the *results* of his investigation, referring for the data on which his

opinion in each particular case is founded to the works of Gruner, Ackermann, and Littré, of which he has, of course, made free use.* Perhaps a tabular or *genealogical* view of the different divisions and subdivisions of the Collection will be the best calculated to put the reader at once in possession of the whole bearings of the subject.



Class I., containing Προγνωστικόν, *Praenotiones* or *Prognosticon* (vol. i. p. 88, ed. Kühn); Ἀφορισμοί, *Aphorismi* (vol. iii. p. 706); Ἐπιδημιῶν Βιβλία Α, Γ, *De Morbis Popularibus* (or *Epidemiorum*), lib. i. and iii. (vol. i. pp. 382, 467); Περὶ Διαίτης Ὀξέων, *De Ratione Victus in Morbis Acutis*, or *De Diaeta Acutorum* (vol. ii. p. 25); Περὶ Ἀέρων, Ὑδάτων, Τόπων, *De Aëre, Aquis, et Locis* (vol. i. p. 523); Περὶ τῶν ἐν Κεφαλῇ Τρωμάτων, *De Capitis Vulneribus* (vol. iii. p. 346).

Class II., containing Περὶ Ἀρχαίης Ἰητρικῆς, *De Prisca Medicina* (vol. i. p. 22); Περὶ Ἄρθρων, *De Articulis* (vol. iii. p. 135); Περὶ Ἀγμῶν, *De Fractis* (vol. iii. p. 64); Μοχλικός, *Mochlicus* or *Vectiarius* (vol. iii. p. 270); Ὅρκος, *Jusjurandum* (vol. i. p. 1); Νόμος, *Lex* (vol. i. p. 3); Περὶ Ἑλκῶν, *De Ulceribus* (vol. iii. p. 307); Περὶ Συρίγγων, *De Fistulis* (vol. iii. p. 329); Περὶ Αἱμοῤῥοΐδων, *De Haemorrhoidibus* (vol. iii. p. 340); Κατ' Ἰητρεῖον, *De Officina Medici* (vol. iii. p. 48); Περὶ Ἱρῆς Νούσου, *De Morbo Sacro* (vol. i. p. 587).

Class III., containing Προῤῥητικόν Α, *Prorrhetica*, or *Praedictiones* i. (vol. i. p. 157); Κωακαὶ Προγνώσεις, *Coacae Praenotiones* (vol. i. p. 234).

Class IV., containing Περὶ Φύσιος Ἀνθρώπου, *De Natura Hominis* (vol. i. p. 348); Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione* (?) (vol. i. p. 616); Περὶ Γυναικείης Φύσιος, *De Natura Muliebri* (?) (vol. ii. p. 529); Περὶ Νούσων Β, Γ, *De Morbis*, ii. iii (?) (vol. ii. p. 212); Περὶ Ἐπικυήσιος, *De Superfoetatione* (?) (vol. i. p. 460).

Class V., containing Περὶ Φυσῶν, *De Flatibus* (vol. i. p. 569); Περὶ Τόπων τῶν κατ' Ἄνθρωπον, *De Locis in Homine* (vol. ii. p. 101); Περὶ Τέχνης, *De Arte* (?) (vol. i. p. 5); Περὶ Διαίτης, *De Diaeta*, or *De Victus Ratione* (vol. i. p. 625); Περὶ Ἐνυπνίων, *De Insomniis* (vol. ii. p. 1); Περὶ Παθῶν, *De Affectionibus* (vol. ii. p. 380); Περὶ τῶν ἐντὸς Παθῶν, *De Internis Affectionibus* (vol. ii. p. 427); Περὶ Νούσων Α, *De Morbis* i. (vol. ii. p. 165); Περὶ Ἑπταμήνου, *De Septimestri Partu* (vol. i. p. 444); Περὶ Ὀκταμήνου, *De Octimestri Partu* (vol. i. p. 455); Ἐπιδημιῶν Βιβλία Β, Δ, Ζ, *Epidemiorum*, or *De Morbis Popularibus*, ii. iv. vi. (vol. iii. pp. 428, 511, 583); Περὶ Χυμῶν, *De Humoribus* (vol. i. p. 120); Περὶ Ὑγρῶν Χρήσιος, *De Usu Liquidorum* (vol. ii. p. 153).

Class VI., containing Περὶ Γονῆς, *De Genitura* (vol. i. p. 371); Περὶ Φύσιος Παιδίου, *De Natura Pueri* (vol. i. p. 382); Περὶ Νούσων Δ, *De Morbis* iv. (vol. ii. p. 324); Περὶ Γυναικείων, *De Mulierum Morbis* (vol. ii. p 606); Περὶ Παρθενίων, *De Virginum Morbis* (vol. ii. p. 526); Περὶ Ἀφόρων, *De Sterilibus* (vol. iii. p. 1).

Class VII., containing Ἐπιδημιῶν Βιβλία Ε, Η, *Epidemiorum*, or *De Morbis Popularibus* v. vii. (vol. iii. pp. 545, 631); Περὶ Καρδίης, *De Corde* (vol. i. p. 485); Περὶ Τροφῆς, *De Alimento* (vol. ii. p. 17); Περὶ Σάρκων, *De Carnibus* (vol. i. p. 424); Περὶ Ἑβδομάδων, *De Septimanis*, a work which no longer exists in Greek, but of which M. Littré has found a Latin translation; Προῤῥητικόν Β, *Prorrhetica* (or *Praedictiones*) ii. (vol. i. p. 185); Περὶ Ὀστέων Φύσιος, *De Natura Ossium*, a work composed entirely of extracts from other treatises of the Hippocratic Collection, and from other ancient authors, and which therefore M. Littré is going to suppress entirely (vol. i. p. 502); Περὶ Ἀδένων, *De Glandulis* (vol. i. p. 491); Περὶ Ἰητροῦ, *De Medico* (vol. i. p. 56); Περὶ Εὐσχημοσύνης, *De Decenti Habitu* (vol. i. p. 66); Παραγγελίαι, *Praeceptiones* (vol. i. p. 77); Περὶ Ἀνατομῆς, *De Anatomia* (or *De Resectione Corporum*) (vol. iii. p. 379); Περὶ Ὀδοντοφυΐης, *De Dentitione* (vol. i. p. 482); Περὶ Ἐγκατατομῆς Ἐμβρύου, *De Resectione Foetus* (vol. iii. p. 376); Περὶ Ὄψιος, *De Visu* (vol. iii. p. 42); Περὶ Κρισίων, *De Crisibus* (or *De Judicationibus*) (vol. i. p. 136); Περὶ Κρισίμων, *De Diebus Criticis* (or *De Diebus Judicatoriis*) (vol. i. p. 149); Περὶ Φαρμάκων, *De Medicamentis Purgativis* (vol. iii. p. 855).

Class VIII., containing Ἐπιστολαί, *Epistolae* (vol. iii. p. 769); Πρεσβευτικὸς Θεσσαλοῦ, *Thessali Legati Oratio* (vol. iii. p. 831); Ἐπιβώμιος, *Oratio ad Aram* (vol. iii. p. 830); Δόγμα Ἀθηναίων, *Atheniensium Senatus Consultum* (vol. iii. p. 829).

Each of these classes requires a few words of explanation. The first class will probably be considered by many persons to be rather small; but it seemed safer and better to include in it only those works of whose genuineness there has never been any doubt. To this there is perhaps one exception, and that relating to the very work whose genuineness one would perhaps least expect to find called in question, as it is certainly that by which Hippocrates is most popularly known. Some doubts have arisen in the minds of several eminent critics as to the origin of the Aphorisms, and indeed the discussion of the genuineness of this work may be said to be an epitome of the questions relating to the whole Hippocratic Collection. We find here a very celebrated work, which has from early times borne the name of Hippocrates, but of which some parts have always been condemned as spurious. Upon examining those portions that are considered to be genuine, we observe that the greater part of

* Some of the readers of this work may perhaps be interested to hear that a strictly *philological* classification of the works of the Hippocratic Collection is still a desideratum; and that, as this is in fact almost the only question connected with the subject which has not by this time been thoroughly examined, any scholar who will undertake the work will be doing good service to the cause of ancient medical literature.

the first three sections agrees almost word for word with passages to be found in his acknowledged works; while in the remaining sections we find sentences taken apparently from spurious or doubtful treatises; thus adding greatly to our difficulties, inasmuch as they sometimes contain doctrines and theories opposed to those which we find in the works acknowledged to be genuine. And these facts are (in the opinion of the critics alluded to) to be accounted for in one of two ways: either Hippocrates himself in his old age (for the Aphorisms have always been attributed to this period of his life) put together certain extracts from his own works, to which were afterwards added other sentences taken from later authors; or else the collection was not formed by Hippocrates himself, but by some person or persons after his death, who made aphoristical extracts from his works, and from those of other writers of a later date, and the whole was then attributed to Hippocrates, because he was the author of the sentences that were most valuable, and came first in order. This account of the formation of the Aphorisms appears extremely plausible, nor does it seem to be any decisive objection to say, that we find among them sentences which are not to be met with elsewhere; for, when we recollect how many works of the old medical writers, and perhaps of Hippocrates himself, are lost, it is easy to conceive that these sentences may have been extracted from some treatise that is no longer in existence. It must however be confessed that this conjecture, however plausible and probable, requires further proof and examination before it can be received as true.

The second class is one of the most unsatisfactory in the writer's own opinion, and affords at the same time a curious instance of the impossibility of satisfying even those few persons in Europe whose opinion on such a matter is really worth asking; for, upon submitting the classification to two friends, one of whom is decidedly the most learned physician in Great Britain, and the other one of the best medical critics on the continent, he was advised by the one to call this class "Works *probably* written by Hippocrates," and by the other to transfer them (with one exception) to the class of "Works certainly *not* written by Hippocrates." The amount of probability in favour of the genuineness of all these works is certainly by no means equal; e. g. the two little pieces called the "Oath," and the "Law," though commonly considered to be the work of the same author, and to be intimately connected with each other, seem rather to belong to different periods, the former having all the simplicity, honesty, and religious feeling of antiquity, the latter somewhat of the affectation and declamatory grandiloquence of a sophist. However, as all of these books have been considered to be genuine by some critics of more or less note, it seemed better to defer to their authority at least so far as to allow that they might *perhaps* have been written by Hippocrates himself.

The two works which constitute the third class, and which are probably the oldest medical writings that exist, have been supposed with some probability to consist, at least in part, of the inscriptions on the votive tablets placed in the temple of Aesculapius by those who had recovered their health, which certainly constituted one of the sources from which the medical knowledge of Hippocrates was derived.

In the fourth class are placed those works which were certainly not written by Hippocrates himself, which were probably either contemporary or but little posterior to him, and whose authors have been, with more or less degree of certainty, discovered. The works *De Natura Hominis*, and *De Salubri Victus Ratione*, are supposed by M. Littré to have been written by the same author, because it is said by Galen that in many old editions these two treatises formed but one; and this author he concludes to have been Polybus, the son-in-law of Hippocrates (vol. i. pp. 46, 346, &c.), because a passage is quoted by Aristotle (*Hist. Anim.* iii 3), and attributed to Polybus, which is found word for word in the work *De Natura Hominis* (vol. i. p. 364). For somewhat similar reasons, Euryphon has been supposed to be the author of the second and third books *De Morbis*, and the work *De Natura Muliebri* [EURYPHON]; and also (though with much less show of reason) a certain Leophanes, or Cleophanes (of whom nothing whatever is known), to have written the treatise *De Superfoetatione* (Littré, vol. i. p. 380).

In the fifth class there is one treatise (*De Diaeta*) in which an astronomical coincidence with the calendar of Eudoxus has been pointed to the writer by a friend, which (as far as he is aware) has never been noticed by any commentator on Hippocrates, and which seems in some degree to fix the date of the work in question. If the calendar of Eudoxus, as preserved in the *Apparentiae* of Ptolemy and the calendar of Geminus (see Petav. *Uranol.* pp. 64, 71), be compared with part of the third book *De Diaeta* (vol. i. pp. 711—715), it will be found that the periods correspond so exactly, that (there being no other solar calendar of antiquity in which these intervals coincide so closely, and all through, but that of Eudoxus), it seems a reasonable inference that the writer of the work *De Diaeta* took them from the calendar in question. If this be granted, it will follow that the author must have written this work after the year B. C. 381, which is the date of the calendar of Eudoxus; and, as Hippocrates must have been at least eighty years old at that time, this conclusion will agree quite well with the general opinion of ancient and modern critics, that the treatise in question was probably written by one of his immediate followers.

The sixth class agrees with the sixth class of M. Littré, who, with great appearance of probability, supposes it to form a connected series of works written by the same author, whose name is quite unknown, and of whose date it can only be determined from internal evidence that he must have lived later than Hippocrates, and before the time of Aristotle.

The works contained in this and the seventh class have for many centuries formed part of the Hippocratic Collection without having any right to such an honour, and therefore are not genuine; but, as it does not appear that their authors were guilty of assuming the name of Hippocrates, or that they have represented the state of medical science as in any respect different from what it really was in the times in which they wrote, there is no reason for denying their *authenticity*. And in this respect they are to be regarded with a very different eye from the pieces which form the last class, which are neither genuine nor authentic, but mere forgeries; which display indeed here and

there some ingenuity and skill, but which are still sufficiently full of difficulties and inconsistencies to betray at once their origin.

So much space has been taken up with the preliminary, but most indispensable step of determining which are the genuine works of Hippocrates, and which are spurious, that a very slight sketch of his opinions is all that can be now attempted, and for a fuller account the reader must be referred to the works of Le Clerc, Haller, Sprengel, &c., or to some of those which relate especially to Hippocrates. He divides the causes of disease into two principal classes; the one comprehending the influence of seasons, climates, water, situation, &c., and the other consisting of more personal and private causes, such as result from the particular kind and amount of food and exercise in which each separate individual indulges himself. The modifications of the atmosphere dependent on different seasons and climates is a subject which was successfully treated by Hippocrates, and which is still far from exhausted by all the researches of modern science. He considered that while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period; and on this basis was founded the doctrine of pathological constitutions, corresponding to particular conditions of the atmosphere, so that, whenever the year or the season exhibited a special character in which such or such a temperature prevailed, those persons who were exposed to its influence were affected by a series of disorders, all bearing the same stamp. (How plainly the same idea runs through the *Observationes Medicae* of Sydenham, our "English Hippocrates" need not be pointed out to those who are at all familiar with his works.) The belief in the influence which different climates exercise on the human frame follows naturally from the theory just mentioned; for, in fact, a *climate* may be considered as nothing more than a *permanent season*, whose effects may be expected to be more powerful, inasmuch as the cause is ever at work upon mankind. Accordingly, Hippocrates attributes to climate both the conformation of the body and the disposition of the mind—indeed, almost every thing; and if the Greeks were found to be hardy freemen, and the Asiatics effeminate slaves, he accounts for the difference of their characters by that of the climates in which they lived. With respect to the second class of causes producing disease, he attributed all sorts of disorders to a vicious system of diet, which, whether excessive or defective, he considered to be equally injurious; and in the same way he supposed that, when bodily exercise was either too much indulged in or entirely neglected, the health was equally likely to suffer, though by different forms of disease. Into all the minutiae of the "Humoral Pathology" (as it was called), which kept its ground in Europe as the prevailing doctrine of all the medical sects for more than twenty centuries, it would be out of place to enter here. It will be sufficient to remind the reader that the four fluids or humours of the body (blood, phlegm, yellow bile, and black bile) were supposed to be the primary seat of disease; that health was the result of the due combination (or *crasis*) of these, and that, when this crasis was disturbed, disease was the consequence; that, in the course of a disorder that was proceeding favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter, or *crisis*; and that these crises had a tendency to occur at certain stated periods, which were hence called "critical days." (*Brit. and For. Med. Rev.*)

The medical practice of Hippocrates was cautious and feeble, so much so, that he was in after times reproached with letting his patients die, by doing nothing to keep them alive. It consisted chiefly in watching the operations of nature, and promoting the critical evacuations mentioned above; so that attention to diet and regimen was the principal and often the only remedy that he employed. Several hundred substances have been enumerated which are used medicinally in different parts of the Hippocratic Collection; of these, by far the greater portion belong to the vegetable kingdom, as it would be in vain to look for any traces of chemistry in these early writings. In surgery, he is the author of the frequently quoted maxim, that "what cannot be cured by medicines is cured by the knife; and what cannot be cured by the knife is cured by fire." The anatomical knowledge displayed in different parts of the Hippocratic Collection is scanty and contradictory, so much so, that the discrepancies on this subject constitute an important criterion in deciding the genuineness of the different treatises.

With regard to the personal character of Hippocrates, though he says little or nothing expressly about himself, yet it is impossible to avoid drawing certain conclusions from the characteristic passages scattered through the pages of his writings. He was evidently a person who not only had had great experience, but who also knew how to turn it to the best account; and the number of moral reflections and apophthegms that we meet with in his writings, some of which (as, for example, "Life is short, and Art is long") have acquired a sort of proverbial notoriety, show him to have been a profound thinker. He appears to have felt the moral obligations and responsibilities of his profession, and often tries to impress upon his readers the duties of care and attention, and kindness towards the sick, saying that a physician's first and chief consideration ought to be the restoring his patient to health. The style of the Hippocratic writings, which are in the Ionic dialect, is so concise as to be sometimes extremely obscure; though this charge, which is as old as the time of Galen, is often brought too indiscriminately against the whole collection, whereas it applies, in fact especially only to certain treatises, which seem to be merely a collection of notes, such as *De Humoribus*, *De Alimento*, *De Officina Medici*, &c. In those writings, which are universally allowed to be genuine, we do not find this excessive brevity, though even these are in general by no means easy. (*Brit. and For. Med. Rev.*)

Of the great number of books published on the subject of the Hippocratic Collection, only a very few of the most modern and most useful can be here enumerated; a fuller list may be found in Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*, or his *Biblioth. Medico-Histor.*; or in Ackermann's *Historia Literaria Hippocratis*. Föesii *Oeconomia Hippocratis* is a very copious and learned lexicon, published in fol. Francof. 1588, and Genev. 1662. Sprengel's

Apologie des Hippocr. und seiner Grundsätze (Leips. 1789, 1792, 2 vols. 8vo.), contains, among other matter, a German translation of some of the genuine treatises, with a valuable commentary. The treatise by Ermerins, *De Hippocr. Doctrina a Prognostice oriunda* (Lugd. Bat. 1832, 4to.), deserves to be carefully studied; as also does Link's dissertation, *Ueber die Theorien in den Hippocratischen Schriften, nebst Bemerkungen über die Echtheit dieser Schriften*, in the "Abhandlungen der Berlin. Akadem." 1814, 1815. Gruner's *Censura Librorum Hippocrateorum qua veri a falsis, integri a suppositis segregantur*, Vratislav. 1772, 8vo., contains a useful account of the amount of evidence in favour of each treatise of the collection, though his conclusions are not always to be depended on. See also Houdart, *Etudes Histor. et Crit. sur la Vie et la Doctrine d'Hippocr.* Paris, 1836, 8vo.; Petersen, *Hippocr. Nomine quae circumferuntur Scripta ad Temporis Rationes dispos.* Hamburg, 1839, 4to.; Meixner, *Neue Prüfung der Echtheit und Reihefolge Sämmtlicher Schriften Hippocr.*, München, 1836, 1837, 8vo. [W. A. G.]

HIPPODAMEIA (Ἱπποδάμεια). 1. A daughter of Oenomaus. [OENOMAUS and PELOPS.]

2. A daughter of Atrax, and wife of Peirithous. [PEIRITHOUS.]

3. The wife of Alcathous, and eldest daughter of Anchises, was the favourite of her parents. (Hom. *Il.* xiii. 430, &c.)

4. The real name of Briseis (the daughter of Brises), the beloved slave of Achilles. She was originally married to Mynes, who was slain by Achilles at the taking of Lyrnesus. (Schol. *ad Hom. Il.* i. 184; Hom. *Il.* ii. 689, xix. 291, &c.; Dictys Cret. ii. 17.)

5. The wife of Amyntor, and mother of Phoenix. (Eust. *ad Hom.* p. 762; Hom. *Il.* ix. 450.) [L. S.]

HIPPO'DAMAS (Ἱπποδάμας). 1. The father of Perimela, the beloved of Achelous. [ACHELOUS.]

2. A son of Priam, was slain by Achilles. (Hom. *Il.* xx. 400; Apollod. iii. 12 § 5.) [L. S.]

HIPPO'DAMUS (Ἱππόδαμος: the etymological origin of the name is no doubt the same as that of the Homeric word ἱππόδαμος, which so frequently occurs as an epithet, and once as a proper name, *Il.* xi. 335; Aristophanes, however, *Equit.* 327, uses it with the ᾱ, as if it were a Doric form from ἵππος and δῆμος; but this must be by way of some joke, for we cannot suppose such an absurd compound to have existed as a proper name.) Hippodamus was a most distinguished Greek architect, a native of Miletus, and the son of Euryphon or Eurycoön. His fame rests on his construction, not of single buildings, but of whole cities. His first great work was the town of Peiraeeus, which Themistocles had made a tolerably secure port for Athens, but which was first formed into a regularly-planned town by Hippodamus, under the auspices of Pericles. It has been clearly shown by Müller (*Attika*, in Ersch and Gruber's *Encyclopädie*, vol. vi. p. 222, and *Dorier*, vol. ii. p. 251, 2nd edit.) that this work must be referred to the age of Pericles, not to that of Themistocles. The change which Hippodamus introduced was the substitution of broad straight streets, crossing each other at right angles, for the crooked narrow streets, with angular crossings, which had before prevailed throughout the greater part, if not the whole, of Greece. When the Athenians founded their colony of Thurii, on the site of the ancient Sybaris (B. C. 443), Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thurian. He afterwards built Rhodes (B. C. 408-7). How he came to be connected with a Dorian state, and one so hostile to Athens, we do not know; but much light would be thrown on this subject, and on the whole of the life of Hippodamus, if we could determine whether the scholiast on Aristophanes (*Equit.* 327) is right or wrong in identifying him with the father of the Athenian politician and opponent of Cleon, Archeptolemus. This question is admirably discussed by Hermann (see below), but no certain conclusion can be attained. We learn from Aristotle that Hippodamus devoted great attention to the political, as well as the architectural ordering of cities, and that he wished to have the character of knowing all physical science. This circumstance, with a considerable degree of personal affectation, caused him to be ranked among the sophists, and it is very probable that much of the wit of Aristophanes, in his *Birds*, is aimed at Hippodamus. (Aristot. *Polit.* ii. 5, and Schneider's note; Hesych. *s. v.* Ἱπποδάμου νέμεσις; Phot. *s. v.* Ἱπποδάμου νέμεσις; Harpocr. *s. v.* Ἱπποδάμεια; Diod. xii. 10; Strab. xiv. p. 654; C. F. Hermann, *Disputatio de Hippodamo Milesio*, Marburg. 1841, 4to.) [P. S.]

HIPPOLAITIS (Ἱππολαῖτις), a surname of Athena at Hippola in Laconia. (Paus. iii. 25. § 6.) [L. S.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. A son of Bellerophontes and Philonoe or Anticleia, and father of Glaucus, the Lycian prince. (Hom. *Il.* vi. 197, 206; Apollod. ii. 3. § 2; Pind. *Ol.* xiii. 82.)

2. A son of Antimachus, was slain by Agamemnon. (Hom. *Il.* xi. 145.) [L. S.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. One of the thirty tyrants at Athens. (Xen. *Hell.* ii. 3. § 2.)

2. A Thessalian, who commanded a body of horse in the service of Ptolemy Philopator, with which he deserted to Antiochus the Great, during the war in Syria, B. C. 218. He was immediately afterwards detached by Antiochus, together with Ceraeas, who had deserted about the same time, to defend the province of Samaria. He is again mentioned as commanding the Greek mercenaries in the service of Antiochus at the battle of Raphia, B. C. 217. (Polyb. v. 70, 71, 79.)

3. A Thessalian, who was sent by the Larissaeans, at the commencement of the war with Antiochus (B. C. 192), to occupy Pherae with a strong garrison, but, being unable to reach that place, he fell back upon Scotussa, where he and his troops were soon after compelled to surrender to Antiochus, but were dismissed in safety. (Liv. xxxvi. 9.)

4. An Aetolian, one of those sent prisoners to Rome, at the instigation of Lyciscus, as being disposed to favour the cause of Perseus, in preference to that of Rome. (Polyb. xxvii. 13.) [E. H. B.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. The second in descent from Aesculapius, the son of Podalirius and Syrne, and the father of Sostratus I., who may be supposed to have lived in the twelfth century B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabr. *Bibl. Graec.* vol. xii. p. 680, ed. vet.)

2. The sixteenth of the family of the Asclepiadae, the son of Elaphus, who lived probably in the fifth century B. C., and was one of the chief persons in

the island of Cos. (Thessali *Orat. ad Aram*, in Hippocr. *Opera*, vol. iii. p. 840.) [W. A. G.]

HIPPO'LYTE (Ἱππολύτη). 1. A daughter of Ares and Otrera, was queen of the Amazons, and a sister of Antiope and Melanippe. She wore, as an emblem of her dignity, a girdle given to her by her father; and when Heracles, by the command of Eurystheus, came to fetch this girdle, Hippolyte was slain by Heracles. (HERACLES; Hygin. *Fab.* 30.) According to another tradition, Hippolyte, with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope; but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried. Her tomb, which was shown there in later times, had the form of an Amazon's shield. (Paus. i. 41. § 7; Plut. *Thes.* 27; Apollod. ii. 5. § 9; Apollon. Rhod. ii. 968.) In some accounts Hippolyte is said to have been married to Theseus instead of Antiope. Euripides, in his *Hippolytus*, makes her the mother of Hippolytus.

2. The wife of Acastus, according to Pindar (*Nem.* iv. 57, v. 26); but Apollodorus calls her Astydameia. [ACASTUS.] [L. S.]

HIPPO'LYTUS (Ἱππόλυτος). 1. One of the giants who was killed by Hermes. (Apollod. i. 6. § 2.)

2. A son of Theseus by Hippolyte or Antiope. (Schol. *ad Aristoph. Ran.* 873; Tzetz. ad Lycoph. 449, 1329, 1332; Eurip. *Hippol.*) After the death of the Amazon, Theseus married Phaedra, who fell desperately in love with Hippolytus; but as the passion was not responded to by the stepson, she brought accusations against him before Theseus, as if he had made improper proposals to her. Theseus thereupon cursed his son, and requested his father (Aegeus or Poseidon) to destroy him. (Cic. *de Nat. Deor.* iii. 31, *de Off.* i. 10; Serv. *ad Aen.* vi. 445, vii. 761.) Once therefore, when Hippolytus was riding in his chariot along the sea-coast, Poseidon sent a bull forth from the water. The horses were frightened, upset the chariot, and dragged Hippolytus till he was dead. Theseus afterwards learned the innocence of his son, and Phaedra, in despair, made away with herself. Asclepius restored Hippolytus to life again, and, according to Italian traditions, Artemis placed him, under the name of Virbius, under the protection of the nymph Egeria, in the grove of Aricia, in Latium, where he was honoured with divine worship. (Hygin. *Fab.* 47, 49; Apollod. iii. 10. § 3; Ov. *Met.* xv. 490, &c., *Fast.* iii. 265, vi. 737; Horat. *Carm.* iv. 7. 25; comp. VIRBIUS.) There was a monument of his at Athens, in front of the temple of Themis. (Paus. i. 22. § 1.) At Troezene, where a tomb of Hippolytus was shown, there was a different tradition about him. (Paus. i. 22. § 2; comp. Eurip. *Hippolytus.*)

There are two other mythical personages of this name. (Apollod. ii. 1. § 5; Diod. iv. 31.) [L. S.]

HIPPO'LYTUS ((Ἱππόλυτος). 1. An early ecclesiastical writer of considerable eminence, but whose real history is so uncertain, that almost every leading point of it is much disputed. He appears to have lived early in the third century; and the statement commonly received for a long time was, that he was bishop of Portus Romanus (the harbour of Rome), at the mouth of the Tiber (for which the *Paschal Chronicle* is one of the earliest authorities, if not the earliest), and that he suffered martyrdom under Alexander Severus, or about his time, being drowned in a ditch or pit full of water. That his learning was great, and his writings numerous, we have the testimony of Eusebius and Jerome, the earliest writers who speak of him. They both speak of him as a bishop, but without naming his see (for the passage in the *Chronica* of Eusebius, in which he is called ἐπίσκοπος Πόρτου τοῦ κατὰ Ῥώμην, is evidently corrupt), and Jerome expressly asserts that he could not ascertain it. His episcopal dignity, in the common understanding of the word ἐπίσκοπος, is disputed by C. A. Heumann, who contends that he was "praefectus" of the port of Ostia; but we are not aware that this opinion has found any supporters. (Heumann, *Primitiae Gotting.* No. xvii. p. 239.)

As Eusebius thrice mentions Hippolytus, in immediate connection with Beryllus, bishop of Bostra in Arabia, it is contended by Le Moyne, Assemani (*Bibl. Orient.* vol. iii. p. i. c. vii. p. 15), and others, that Hippolytus was also an Arabian bishop, and Le Moyne contends that he was a native of that country. In the treatise *De Duabus Naturis*, generally regarded as a work of pope Gelasius I. [GELASIUS, No. 3], he is called "Arabiae Metropolita," but this, so far as his metropolitan rank is concerned, is an error, the probable origin of which is pointed out by Basnage. The ignorance of Jerome as to his see, and the mistake of Gelasius as to his dignity, render it very unlikely that he was bishop of any place in the immediate neighbourhood of Rome, still less of Rome itself, as Leontius of Byzantium, and Anastasius Sinaita, appear to have held. The fact of his works being in the Greek language increases the improbability of his being an Italian bishop, or of his belonging at all to the west of Europe; though the instances of Clement of Rome and Irenaeus prevent this argument from being quite conclusive. That he was an Arabian, at least an Eastern bishop, is most likely; but the opinion of Le Moyne and others, that he was bishop of the city in the territory of Adana, which was the great emporium of the Roman trade (Philostorg. *H. E.* iii. 4), and was therefore called Portus Romanus, is very questionable. Its only support is the subsequent currency of the belief that Hippolytus was bishop of the Portus Romanus, near Rome; but this belief is more likely to have gained ground from the mouth of the Tiber, or its vicinity, being the scene of Hippolytus's martyrdom.

The time in which he lived is determined by Eusebius, who places him in the early part of the third century; and whose statement leads us to reject the account of Palladius (*Hist. Lausiac.* c. 148, apud *Bibl. Patr.* vol. xiii. p. 104, ed. Paris, 1654) and Cyril of Scythopolis (*Vita S. Euthymii* apud Cotelerius, *Eccl. Graec. Monum.* vol. iv. p. 82) that he was acquainted with the apostles. Photius makes him a disciple of Irenaeus, which may be true; the same may be said of the statement of Baronius, who "had read somewhere" that he was a disciple of Clement of Alexandria; a statement repeated by some moderns (Semler, *Hist. Eccles. Selecta Capita*, vol. i. p. 73), but supported by no other appeal to ancient authority than the very indistinct one of Baronius. Photius says that Hippolytus was an intimate friend and admirer of Origen, whom he induced to become a commentator on the Scriptures, and for whose use he maintained at his own cost seven amanuenses or clerks, to write from his dictation, ταχύγραφοι, and as

many others (γράφοντες εἰς κάλλος) to write out a fair transcript. But although the acquaintance of Hippolytus with Origen is confirmed by the assertion of Hippolytus himself, who stated (according to Jerome) that he had Origen among his hearers when preaching, the other particulars given by Photius are founded on a misunderstanding of a passage in Jerome, who asserts that Ambrosius of Alexandria, a Marcionite, whom Origen had converted, induced by the reputation which Hippolytus had acquired as a commentator, engaged Origen in the exposition of Scripture, and supplied him with the amanuenses already described.

The martyrdom of Hippolytus is not mentioned by Eusebius; but Jerome calls him martyr (*Praef. ad Matthaeum*); and Photius and subsequent writers commonly so designate him. His name is found in the Roman, Greek, Coptic, and Abyssinian martyrologies; but the variations in the calendars are such, that we must suppose them to record the martyrdom of several Hippolyti. Prudentius, a Christian poet of the earlier part of the fifth century, has a long poem (*Liber περὶ Στεφάνων, seu De Coronis: Hymn.* ix.) on the martyrdom of Hippolytus; but this is a different person from the subject of the present article, unless we suppose, with some critics, that Prudentius has confused three Hippolyti, and made them one. The date of the martyrdom of our Hippolytus is doubtful. Alexander Severus, under whom it has been commonly placed, was not a persecutor; and if we suppose, with some of the best critics, that the *Exhortatorius ad Severinam*, enumerated among the writings of Hippolytus, is the work noticed by Theodoret as addressed πρὸς βασιλίδα τινά, "to a certain queen" or "empress," and that Severina was the wife of the emperor Philip the Arabian, we must bring his death down to the persecution of Decius (about A. D. 250), if not later; in which case Hippolytus, if a disciple of Irenaeus, who died in or near A. D. 190, must have been a very old man. The place of his martyrdom was probably near Rome, perhaps the mouth of the Tiber or the adjacent sea, and the mode drowning, with a stone round his neck. In this case he must have left the East and come to Rome; and there may be some truth in the statement of Peter Damiani, cardinal bishop of Ostia, near Rome, a writer of the eleventh century (*Opera*, vol. iii. p. 217, *Opuscul.* xix. c. 7, ed. Paris, 1743), that after converting many of the Saracens (a circumstance which accords with the supposition that his diocese was in Arabia) he resigned his bishopric, came from the East to Rome, where he suffered martyrdom by drowning, and was buried by the pious care of his fellow-Christians. In 1551 the statue of a man seated in a monastic habit, and with a shaven crown, was dug up in the neighbourhood of Rome; some of our authorities say near a church of St. Laurence, others say of St. Hippolytus (perhaps the church was dedicated to both, as their names are united in the Martyrologies): on the sides of the seat were inscribed the *Canon* of Hippolytus, and a list of his works. Three plates of the statue are given in the edition of the works of Hippolytus published by Fabricius.

In the *Acta* of a council held at Rome under pope Sylvester, A. D. 324 (Labbe, *Concilia*, vol. i. col. 1547, &c.), the deacon Hippolytus was condemned for the Valentinian heresy. It is very doubtful if this is our Hippolytus, who was so far from being a Valentinian, that Epiphanius mentions him (*Panar. Haeres.* xxxi. c. 33), with Irenaeus and Clement, as having written against them. The *Acta* are so corrupt, if indeed they are not spurious, that they cannot be relied on; and if the memory of our Hippolytus (for he himself had been long dead) incurred any censure at the council, it was probably for differing from the Roman church in the calculation of Easter, to which subject he had given great attention.

Several of the works of Hippolytus are enumerated by Eusebius, Jerome, and Photius, and are known by citations in ancient writers. Various portions of them are extant, most of which were collected and published by J. A. Fabricius, under the title of *S. Hippolyti Episcopi et Martyris Opera*, 2 vols. fol. Hamb. 1716—18. Mills, the editor of the *N. T.*, had contemplated an edition of Hippolytus, and after his death his papers were transmitted to Jo. Wil. Janus, of Wittemburg, who was also prevented by death from bringing out the work. The collections of Mills and Janus contained some pieces or fragments not included by Fabricius; and further collections appear to have been made by Grabe and others. The genuineness of the extant writings of Hippolytus has been disputed. Semler doubts the genuineness of the whole; and Oudin and Mills (*Proleg. ad N. T.* p. lxii.) of nearly the whole. The extant works and fragments were reprinted by Gallandius (*Bibl. Patr.* vol. ii. fol. Venet. 1766), who arranges them in the following order:—1. Ἀπόδειξις περὶ τοῦ Χριστοῦ καὶ Ἀντιχρίστου, *Demonstratio de Christo et Antichristo.* This was first published by Marquardus Gudius, 8vo. Paris, 1661, and was given by Combéfis in his *Auctar. Novissim.* vol. i. fol. Paris, 1672, with a Latin version, which was reprinted in the *Biblioth. Patr.* vol. xxvii. ed. Lyon. 1677. Mills makes this work the only exception to his judgment that the extant works of Hippolytus are spurious: he admits that it is "perhaps" genuine. The work published with a Latin version by Joannes Picus as a work of Hippolytus, Περὶ τῆς συντελείας τοῦ κόσμου καὶ περὶ τοῦ Ἀντιχρίστου καὶ εἰς τὴν δευτέραν παρουσίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *De Consummatione Mundi et de Antichristo, et secundo adventu Domini nostri Jesu Christi*, is pronounced by Combéfis to be spurious, and as such is, in the edition of Fabricius, given in an *Appendix* to the first vol. The work of Hippolytus, *De Antichristo*, is mentioned by Jerome and Photius. 2. Εἰς τὴν Σωσάνναν, *In Susannam.* This was also published by Combéfis, as above, with a Latin version, which was reprinted in the *Biblioth. Patrum*, with the foregoing. It is apparently part of the commentary on Daniel mentioned by Jerome, of which some other parts remain. Hippolytus interprets the history of Susanna allegorically: Susanna is a type of the church. 3. Ἀποδεικτικὴ πρὸς Ἰουδαίους, *Demonstratio adversus Judaeos.* Fabricius gave in his 1st vol. a Latin version of this fragment, by Franciscus Turrianus, which Possevinus had printed (*Appar. Sac.* vol. i. p. 763, &c.), and in his 2nd vol. the original Greek, which Montfaucon had communicated to him. As the piece appears to be a paraphrase of Psalm lxix. Fabricius suspects it is part of Hippolytus's Commentary on the Psalms. 4. Πρὸς Ἕλληνας λόγος. This is only a fragment. Its authorship is claimed for Hippolytus, on the authority of the inscription on his statue, where it is called Πρὸς Ἕλληνας καὶ

πρὸς Πλατῶνα ἢ καὶ περὶ τοῦ παντός. It was published by Hoeschelius in his notes to Photius, and by Le Moyne in his *Varia Sacra*, as well as by Fabricius. It appears to be the work described by Photius, under the title Περὶ τοῦ παντός, or Περὶ τῆς τοῦ παντὸς αἰτίας, or παντὸς οὐσίας. Its authorship was in his time very doubtful. At the head of his Codex (No. 48) it was called a work of Josephus; but he says it was variously ascribed to Justin Martyr, Irenaeus, and Caius, to which last he himself attributes it. The genuineness of this fragment is admitted by Oudin. 5. Εἰς τὴν αἵρεσιν Νοέτου τινός, *Contra Haeresin Noeti*. This is probably the concluding portion of his work Πρὸς ἁπάσας τὰς αἱρέσεις, *Adversus omnes Haereses*, mentioned by Eusebius and Jerome, and described by Photius as directed against thirty-two heresies, beginning with the Dositheans, and ending with Noetus, the contemporary of Hippolytus. 6. Κατὰ Βήρωνος καὶ Ἥλικος τῶν αἱρετικῶν περὶ θεολογίας καὶ σαρκώσεως, *De Theologia et Incarnatione contra Beronem et Heliconem* (s. *Helicem*) *haereticos*. The eight fragments given by Gallandius of this work, which is perhaps another portion of the work against heresies, are preserved by Nicephorus of Constantinople, in his *Antirrhetica contra Iconomachos*, and were first published in a Latin version in the *Lectiones Antiquae* of Canisius, vol. v. p. 154 (4to. Ingolstadt, 1604), and in Greek by Sirmond, in his *Collectanea Anastasii Bibliothecarii*, 8vo. Paris, 1620. These pieces form the *pars prima* of the writings of Hippolytus given by Gallandius.

The second part contains the following works: 7. *Fragmenta ex Commentario in Genesin*, printed by Fabricius from a MS. in the Imperial Library at Vienna. 8. *Fragmenta ex Commentariis in varios Sacrae Scripturae Libros*, viz. *in Hexäemeron*, *in Genesin*, *in Numeros*, *in Psalmos*, *in Psalm II.*, *in Psalm XXIII.*, *in Proverbia*, *in Canticum Canticorum*, *in Isaiam*, *in Danielem*, and *in Canticum Trium Puerorum*. These fragments were collected by Fabricius from MSS. or from the citations of ancient writers. The expository writings of Hippolytus are mentioned by Eusebius and Jerome, from whom we learn that he wrote several other expositions besides those mentioned above. 10. *Fragmenta alia*, from the work *Adversus Haereses*, from the work Περὶ τοῦ ἁγίου Πάσχα, *De Sancto Pascha*, mentioned by Eusebius and Jerome; and from the Πρὸς βασιλίδα τινὰ ἐπιστολή, *Epistola ad quamdam Reginam*, which is thought to be the Προτρεπτικὸς πρὸς Σεβήρειναν, *Exhortatorius ad Severinam*, of the inscription on the statue. 11. Περὶ χαρισμάτων ἀποστολικὴ παράδοσις, *De Charismatibus Apostolica traditio*, and some extracts from the *Constitutiones Apostolicae*, lib. viii. The authorship of these pieces is claimed for Hippolytus on the authority of the inscription on his statue, and of some MSS. 12. *Narratio de Virgine Corinthiaca et de quodam Magistriano*, from Palladius (*Hist. Lausiac.* c. 148). 13. *Canon Paschalis*, or Table for Calculating Easter, together with a catalogue of the works of Hippolytus, from the inscription on the statue. The Paschal Cycle of Hippolytus was of sixteen years. The table appears to have been part of his work Περὶ τοῦ Πάσχα, mentioned by Eusebius, and of which an extract is given among the *Fragmenta* mentioned in No. 10. The canon of Hippolytus has been illustrated by the labours of Joseph Scaliger, Dionysius Petavius, Franciscus Blanchinius, and others. The fragment of the Commentary of Hippolytus on Genesis, published by Fabricius, from an Arabic *Catena*, in Syriac characters, from a MS. in the Bodleian Library, with a Latin version by Gagnier, is rejected by Gallandius as not belonging to the subject of this article; and the short pieces, Περὶ τῶν ιβ' ἀποστόλων, *De Duodecim Apostolis*, and Περὶ τῶν ο' ἀποστόλων, *De Septuaginta Apostolis*, given by Fabricius in the appendix to his first volume, are either of doubtful genuineness or confessedly spurious.

There were several other works of Hippolytus enumerated by Jerome and other ancient writers now lost. (Euseb. *H. E.* vi. 20, 22, 23; and *Chronic.* lib. ii.; Hieronym. *De Viris Illust.* c. 61; Phot. *Bibl.* Cod. 48, 121, 202; *Chron. Paschal.* p. 6, ed. Paris, vol. i. p. 12, ed. Bonn; Le Moyne, *Diatribe de Hippolyto* in the *Prolegomena* to his *Varia Sacra*; Baron. *Annal.* ad ann. 229, iv.; Tillemont, *Mém.* vol. iii. p. 238, &c.; Lardner, *Credibility*, &c., pt. ii. c. 35; Oudin, *Comment. de Scriptor. Eccles.* vol. i. p. 220, &c.; Basnage, *Animadversiones de S. Hippolyto*, prefixed to his edition of Canisius, *Lect. Antiq.*; Fabric. *Bibl. Gr.* vol. vii. p. 183, &c., and *Proleg.* and *Notes* to his edit. of Hippolytus; Cave, *Hist. Litt.* vol. i. p. 102, &c. ed. Oxon, 1740—1743; Galland. *Bibl. Patrum*, vol. ii. *Prolegom.* c. xviii.)

2. Jerome mentions an Hippolytus whom (according to the common but perhaps a corrupt reading) he designates a Roman senator, among the writers who defended Christianity against the Gentiles. There is much difference of opinion among critics as to the person meant. Some suppose that the bishop of the Portus Romanus (No. 1) is intended, and that Jerome has converted him from a bishop into a senator. Fabricius suggests that the senator may be one of two Hippolyti recorded in the Martyrologies as suffering in the persecution under Valerian. (Hieron. *Epist.* 83 (olim 84) *ad Magnum*; Opera, vol. iv. pars ii. col. 656, ed. Benedictin. Paris, fol. 1693, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 198.]

3. Of THEBES, a writer of the tenth or eleventh centuries, of whose personal history nothing is known, and whose date can only be approximately given. In his principal work, his Chronicle, he cites Symeon Metaphrastes, whom he calls, as if speaking of a contemporary, ὁ κύριος Συμεών; but the age of Symeon himself (fixed by some in the 10th century, by others in the 12th) is too doubtful to afford much aid in determining that of Hippolytus. Hippolytus is quoted by Michael Glykas, a writer of the middle of the twelfth century, and who confounds, as do some moderns, Hippolytus of Thebes with Hippolytus of Portus Romanus (*Annales*, pars iii. p. 227, ed. Paris, p. 423, ed. Bonn), and by Nicephorus Callisti, who died A. D. 1327. (*H. E.* ii. 3.)

The principal work of Hippolytus is his *Chronicon*, Ἱππολύτου Θηβαίου Χρονικὸν Σύνταγμα (or Σύγγραμμα). A Latin version of a fragment of this was published by Joannes Sambucus, 8vo. Padua, 1556, under the title of *Libellus de Ortu et Cognatione Virginis Mariae*; and a part in Greek, with a Latin version, was given in the third volume of the *Lectiones Antiquae* of Canisius. Various fragments were given in the *Commentarii de Biblioth. Caesar.* of Lambecius; and some others were added by Emanuel Schelstratenus in his *Antiquitat. Ecclesiae Illustratis*, fol. Rome, 1692, in which he

made important corrections in the text, and most or all the portions thus collected were reprinted by Fabricius in his edition of the Works of Hippolytus of Portus, partly in the appendix to the 1st vol. and partly in the 2d vol. Basnage, in his edition of Canisius, made some farther additions, and the whole, with one or two additional fragments, were given in the *Biblioth. Patrum* of Gallandius, vol. xiv. p. 106, &c.

Two short pieces, Περὶ τῶν ιβ' Ἀποστόλων and Περὶ τῶν ο' Ἀποστόλων, which some have ascribed to Hippolytus of Portus (No. 1), the first of which had been published by Combéfis in his *Auctarium Novum*, vol. ii. fol. Paris, and which are given by Fabricius among the "dubia ac supposititia," in his edition of Hippolytus, are also given by Gallandius as the productions of Hippolytus of Thebes: and Fabricius, in his *Bibl. Gr.* vol. vii. p. 200, considers them to be portions of his *Chronicon*. (Gallandius, *Prolegom.* to his 14th volume, p. v.; Fabric. *Bibl. Graec.* vol. viii. p. 198; Cave, *Hist. Litt.* vol. ii. p. 96, ed. Oxford, 1740—1743.)

Some other Hippolyti enumerated by Fabricius (*Bibl. Gr.* vol. vii. p. 197, &c.) are too unimportant to require notice here. [J. C. M.]

HIPPO'MEDON (Ἱππομέδων), a son of Aristomachus, or, according to Sophocles, of Talaus, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Ismarus. (Aeschyl. *Sept.* 490; Soph. *Oed. Col.* 1318; Apollod. iii. 6. § 3.) [L. S.]

HIPPO'MEDON (Ἱππομέδων), a Spartan, son of Agesilaus, the uncle of Agis IV. He must have been older than his cousin Agis, as he is said by Plutarch (*Agis*, 6) to have already distinguished himself on many occasions in war when the young king first began to engage in his constitutional reforms. Hippomedon entered warmly into the schemes of Agis, and was mainly instrumental in gaining over his father Agesilaus to their support. But the latter sought in fact only his own advantage, under the cloak of patriotism; and during the absence of Agis, on his expedition to Corinth to support Aratus, he gave so much dissatisfaction by his administration at Sparta, that Leonidas was recalled by the opposite party, and Agesilaus was compelled to fly from the city. Hippomedon shared in the exile of his father, though he had not participated in his unpopularity. (Plut. *Agis*, 6, 16.) At a subsequent period we find him mentioned as holding the office for Ptolemy, king of Egypt, of governor of the cities subject to that prince on the confines of Thrace. (Teles. ap. Stobaeum, *Flor.* vol. ii. p. 82. ed. Gaisf.; comp. Niebuhr, *Kl. Schrift.* p. 461; Schorn. *Gesch. Griech.* p. 100.) We learn from Polybius (iv. 35. § 13) that he was still living at the death of Cleomenes, in B. C. 220, when the crown would have devolved of right either to him or to one of his two grandchildren, the sons of Archidamus V., who had married a daughter of Hippomedon; but their claims were disregarded, and Lycurgus, a stranger to the royal family, was raised to the throne. [E. H. B.]

HIPPO'MEDON (Ἱππομέδων), a Pythagorean philosopher, a native of Aegae. He belonged to the sect called the ἀκουσματικοί, founded by Hippasus. (Iamblich. *Vit. Pyth.* c. 18. § 87, 36. § 267.) [C. P. M.]

HIPPO'MENES (Ἱππομένης), a son of Megareus of Onchestus, and a great grandson of Poseidon. (Ov. *Met.* x. 605.) Apollodorus (iii. 15. § 8) calls the son of Hippomenes Megareus. (Comp. ATALANTE, No. 2.) [L. S.]

HIPPO'MENES (Ἱππομένης), a descendant of Codrus, the fourth and last of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter and her paramour, the Attic nobles rose against and deposed him, razing his house to the ground. The archonship after this was thrown open to the whole body of nobles. (Heracl. Pont. *de Pol.* i.; Nicolaus Damasc. p. 42.) [C. P. M.]

HIPPON (Ἵππων), tyrant of Messana at the time that Timoleon landed in Sicily. After the defeat of Mamercus of Catana (B. C. 338), that tyrant took refuge with Hippon; Timoleon followed him, and besieged Messana so vigorously both by sea and land, that Hippon, despairing of holding out, attempted to escape by sea, but was seized on board ship, and executed by the Messanians in the public theatre. (Plut. *Timol.* 34.) [E. H. B.]

HIPPON (Ἵππων), of Rhegium, a philosopher, whom Aristotle (*Metaphys.* i. 3) considers as belonging to the Ionian school, but thinks unworthy to be reckoned among its members, on account of the poverty of his intellect. Fabricius (*Bibl. Graec.* vol. ii. p. 658) considers him the same as Hippon of Metapontum, who is called a Pythagorean, while some assign Samos as his birthplace. He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. As his works have perished, we cannot judge of the truth of this accusation, which Brucker thinks may have arisen from his holding the theory (easily deducible from the views of Pythagoras) that the gods were great men, who had been invested with immortality by the admiration and traditions of the vulgar. He is said to have written an epitaph to be placed on his own tomb after his death, expressing his belief that he had become a divinity. Some of his philosophical principles are preserved by Sextus Empiricus, Simplicius, Clemens Alexandrinus, and others. He held water and fire to be the principles of all things, the latter springing from the former, and then developing itself by generating the universe. He considered nothing exempt from the necessity of ultimate destruction. (Brucker, *Hist. Crit. Phil.* i. 1103; Brandis, *Gesch. d. Phil.* i. 121.) [G. E. L. C.]

HIPPO'NAX (Ἱππώναξ). 1. Of Ephesus, the son of Pytheus and Protis, was, after Archilochus and Simonides, the third of the classical Iambic poets of Greece. (Suid. *s. v.*; Strabo, xiv. p. 642; Clem. Alex. *Strom.* i. p. 308, d.; Procl. *Chrestom.* ap. Phot. Cod. 239, p. 319, 29, ed. Bekker; Solin. xl. 16.) He is ranked among the writers of the Ionic dialect. (Gram. Leid. ad calcem Gregor. Cor. p. 629; comp. Tzetz. *Proleg. ad Lycoph.* 690.) The exact date of Hipponax is not agreed upon, but it can be fixed within certain limits. The Parian marble (*Ep.* 43) makes him contemporary with the taking of Sardis by Cyrus (B.C. 546): Pliny (xxxvi. 5. s. 4. § 2) places him at the 60th Olympiad, B. C. 540: Proclus (*l. c.*) says that he lived under Dareius (B. C. 521—485): Eusebius (*Chron.* Ol. 23), following an error already pointed out by Plutarch (*de Mus.* 6, vol. ii. p. 1133, c. d.), made him a contemporary of Terpander; and Diphilus, the comic poet, was guilty of (or rather he assumed as a poetic licence) the same anachronism in representing both Archilochus and Hipponax as the lovers of Sappho. (Athen. xiii. p. 599, d.)

Hipponax, then, lived in the latter half of the sixth century B. C., about half a century after Solon, and a century and a half later than Archilochus.

Like others of the early poets, Hipponax was distinguished for his love of liberty. The tyrants of his native city, Athenagoras and Comas, having expelled him from his home, he took up his abode at Clazomenae, for which reason he is sometimes called a Clazomenian. (Sulpicia, *Sat.* v. 6.) He there lived in great poverty, and, according to one account, died of want.

In person, Hipponax was little, thin, and ugly, but very strong. (Athen. xii. p. 552, c. d.; Aelian. *V. H.* x. 6; Plin. *l. c.*) His natural defects, like the disappointment in love of Archilochus, furnished the occasion for the development of his satirical powers. The punishment of the daughters of Lycambes by the Parian poet finds its exact parallel in the revenge which Hipponax took on the brothers Bupalus and Athenis. These brothers, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his natural ugliness; and he in return directed all the power of his satirical poetry against them, and especially against Bupalus. (Plin. *l. c.*; Horat. *Epod.* vi. 14; Lucian, *Pseudol.* 2; Philip. *Epigr.* in *Anth. Pal.* vii. 405; Brunck. *Anal.* vol. ii. p. 235; Julian. *Epist.* 30; Schol. *ad Aristoph. Av.* 575; Suid. *s. v.*) Later writers improved upon the resemblance between the stories of Archilochus and Hipponax, by making the latter poet a rejected suitor of the daughter of Bupalus, and by ascribing to the satire of Hipponax the same fatal effect as resulted from that of Archilochus. (Acron. *ad Horat. l. c.*) Pliny (*l. c.*) contradicts the story of the suicide of Bupalus by referring to works of his which were executed at a later period. As for the fragment of Hipponax (Fr. vi. p. 29, Welcker) Ω Κλαζομένιοι, Βούπαλος κατέκτειθεν, if it be his (for it is only quoted anonymously by Rufinus, p. 2712, Putsch.), instead of being considered a proof of the story, it should more probably be regarded as having formed, through a too literal interpretation, one source of the error.

The most striking feature in the satirical Iambics of Hipponax is the change which he made in the metre, by introducing a Spondee or Trochee in the last foot, instead of an Iambus. This change made the verse irregular in its rhythm (ἄῤῥυθμον), and gave it a sort of halting movement, whence it was called the Choliambus (χωλιαμβός, *lame iambic*), or Iambus Scazon (σκάζων, *limping*). By this change the Iambic Trimeter

⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́

was converted into

⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ ⏑ –́ –́ ⏑

Much ingenuity has been expended in the explanation of the effect of this change; but only let the reader recite, or rather chaunt, a few verses of Hipponax according to the above rhythm, and he will have little difficulty in perceiving how admirably adapted it is to the warm, but playful satire of the poet. He introduces similar variations into the other Iambic metres, and into the Trochaic Tetrameter.

When the variation on the sixth foot of the trimeter coexists with a spondee in the fifth place, the verse becomes still more irregular, and can, in fact, hardly be considered an Iambic verse, but is rather a combination of an iambic dimeter with a trochaic monometer. Such lines are called by the grammarians *Ischiorrhogic* (broken-backed): they are very rarely used by Hipponax. The choliambics of Hipponax were imitated by many later writers: among others, the *Fables* of Babrius are composed entirely in this metre. (Clem. Alex. *Strom.* i. p. 308. d.; Cic. *Orat.* 56; Athen. xv. p. 701, f.; and the Latin grammarians, see Welcker, p. 18; Böckh, *de Metr. Pind.* p. 151.) A few of the extant lines of Hipponax are in the pure iambic metre; but there is no evidence that he used such verses in connection with choliambi in the same poem.

We know, from Suidas, that he wrote other poems besides his choliambi and his parody. His choliambi formed two books, if not more. (Bekker, *Anecd.* vol. i. p. 85; Pollux, x. 18.) The other poems mentioned by Suidas were probably lyrical. (See Welcker, p. 24.) As to parody, of which Suidas and Polemo (Athen. xv. p. 698, b.) make him the inventor (though it is self-evident that the origin of parody is much older), we possess the opening of a poem in heroic metre which he composed as a parody on the Iliad. (Athen. *l. c.*) The Achilles of the parody is an Ionian glutton, and the object of the poet seems to have been to satirize the luxury of the Ionians. (See Moser, *Ueber d. parod. Poes. d. Griech.* in Daub and Creuzer's *Studien*, vol. vi. p. 267, Heidelb. 1811.)

The choliambics of Hipponax, though directed chiefly against the artists Bupalus and Athenis, embraced also other objects of attack. He severely chastised the effeminate luxury of his Ionian brethren; he did not spare his own parents; and he ventured even to ridicule the gods. The ancients seem to have regarded him as the bitterest and most unkindly of all satirists, generally coupling his name with the epithet πικρός. (Eustath. *in Od.* xi. p. 1684, 51, *et alib.*; Cic. *Epist. ad Fam.* vii. 24.) Leonidas of Tarentum, in an elegant epigram, warns travellers not to pass too near his tomb, lest they rouse the sleeping wasp (Brunck. *Anal.* vol. i. p. 246, No. 97); and Alcaeus of Messene says that his grave, instead of being covered, like that of Sophocles, with ivy, and the vine, and climbing roses, should be planted with the thorn and thistle. (Brunck, *Anal.* vol. i. p. 490, No. 18.) But Theocritus, probably with greater truth, warns the wicked alone to beware of his tomb, and invites the good to sit near it without fear, applying to the poet at the same time the honourable epithet of μουσοποιός. (Brunck, *Anal.* vol. i. p. 382, No. 20.) He may be said to occupy a middle place between Archilochus and Aristophanes. He is as bitter, but not so earnest, as the former, while in lightness and jocoseness he more resembles the latter. Archilochus, in his greatest fury, never forgets his dignity: Hipponax, when most bitter, is still sportive. This extends to his language, which abounds with common words. Like most satirists, he does not spare the female sex, as, for instance, in the celebrated couplet in which he says that "there are two happy days in the life of a married man—that in which he receives his wife, and that in which he carries out her corpse."

There are still extant about a hundred lines of his poems, which are collected by Welcker (*Hipponactis et Ananii Iambographorum Fragmenta*, Gotting. 1817, 8vo.), Bergk (*Poetae Lyrici Graeci*), Schneidewin (*Delect. Poes. Graec.*), and by Meineke, in Lachmann's edition of Babrius. (Babri

Fab. Aesop. C. Lachmannus et amic. emend., cetc-rur. post. choliamb. ab A. Meinekio coll. et emend. Berol. 1845.) Several ancient grammarians wrote in Hipponax, especially Hermippus of Smyrna. (*Schol. ad Arist. Pac.* 484; Athen. vii. p. 327. a, c.)

Contemporary with Hipponax was another iambic poet, Ananius or Ananias. The two poets are so closely connected with one another that, of the existing fragments, it is sometimes impossible to determine which belongs to the one and which to the other.

The invention of the choliambus is by some ascribed to Ananius. One grammarian attributes the regular Choliambus to Hipponax, and the Ischiorrhogic verse to Ananius (see Tyrwhitt, *Dissert. de Babrio*, p. 17), but no reliance can be placed on this statement. The fragments of Ananius accompany those of Hipponax in the collections mentioned above. (Welcker, as above cited; Müller, *Hist. of Lit. of Greece*, pp. 141—143; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 308—316; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 1, pp. 330—344.)

2. A grammarian, quoted by Athenaeus (xi. p. 480, f.) as the author of a collection of synonyms. [P. S.]

HIPPONI'CUS. [CALLIAS AND HIPPONICUS.]

HIPPONOIDAS (Ἱππονοΐδας), a Spartan officer under Agis II., in the battle fought at Mantineia against the Argives and their allies, B. C. 418. He was accused of cowardice for not having obeyed the orders of Agis during the battle, and exiled from Sparta in consequence. (Thuc. v. 71, 72.) [E. H. B.]

HIPPO'NOME, the mother of Amphitryon. [ALCAEUS, No. 1.]

HIPPO'NOUS (Ἱππόνοος), a son of Glaucus and Eurymede, or of Poseidon and Eurynome (Pind. *Ol.* xiii. 66; Hygin. *Fab.* 157), and a grandson of Sisyphus. He was a Corinthian hero, and by some called Leophontes, or more commonly Bellerophon, Bellerophontes, or Ellerophontes, a name which he is said to have received from having slain Bellerus, a distinguished Corinthian. [BELLEROPHON.] There are several other mythical personages of the name of Hipponous. (Schol. *ad Pind. Nem.* ix. 90; Hom. *Il.* xi. 303; Apollod. iii. 6. § 3, 12. § 5.) [L. S.]

HIPPO'STHENES (Ἱπποσθένης). Two or three Pythagorean philosophers of this name are mentioned. (Iamb. *Vit. Pyth.* 36. § 267; Fabric. *Bibl. Graec.* vol. i. p. 849.) The name also occurs in Stobaeus (*Floril.* Tit. xxii. 25. p. 188, ed. Gesner) according to the old reading, but the better reading is Ἱπποθόωντος [HIPPOTHOÖN].

HIPPO'STRATUS (Ἱππόστρατος). 1. A brother of Cleopatra, the last wife of Philip of Macedon. (Athen. xiii. p. 557, d.)

2. A general under Antigonus, who was appointed by him to command the army which he left in Media, after the defeat and death of Eumenes, B. C. 216. He was soon after attacked by Meleager, and others of the revolted adherents of Pithon, but repulsed them, and suppressed the insurrection. We know not at what period he was succeeded by Nicanor, whom we find commanding in Media not long afterwards. (Diod. xix. 46, 47, 92.) [E. H. B.]

HIPPO'STRATUS (Ἱππόστρατος). 1. A native of Crotona, mentioned by Iamblichus in his list of Pythagorean philosophers. (*Vit. Pyth.* c. 36. § 267.)

2. A writer spoken of by the scholiast on Pindar (*Pyth.* vi. 4) as ὁ τὰ περὶ Σικελίας γενεαλογῶν. (Comp. *Schol. ad Olymp.* ii. 8. 16, *Nem.* ii. 1; *Schol. ad Theocrit.* vi. 40.) Another work by the same author Περὶ Μίνω is quoted by Phlegon (*Mirab.* c. 30). [C. P. M.]

HIPPO'TADES (Ἱπποτάδης), a name given to Aeolus, the son of Hippotes. (Hom. *Od.* x. 2; Ov. *Met.* xiv. 224; Eustath. *ad Hom.* p. 1644.) [L. S.]

HIPPOTAS. [HIPPITAS.]

HI'PPOTES (Ἱππότης). 1. The father of Aeolus. (Apollon. Rhod. iv. 778; comp. HIPPOTADES and AEOLUS.)

2. A son of Phylas by a daughter of Iolaus, and a great-grandson of Heracles. When the Heracleidae, on their invading Peloponnesus, were encamped near Naupactus, Hippotes killed the seer Carnus, in consequence of which the army of the Heracleidae began to suffer very severely, and Hippotes by the command of an oracle was banished for a period of ten years. (Apollod. ii. 8. § 3; Paus. ii. 4. § 3, 13. § 3; Conon, *Narrat.* 26; Schol. *ad Theocrit.* v. 83.) He seems to be the same as the Hippotes who was regarded as the founder of Cnidus in Caria. (Diod. v. 9, 53; Tzetz. *ad Lycoph.* 1388.)

3. A son of Creon, who accused Medeia of the murder she had committed on his sister and his father. (Diod. iv. 54. &c.; Schol. *ad Eurip. Med.* 20.) [L. S.]

HIPPO'THOE (Ἱπποθόη). There are several mythical personages of this name: 1. a daughter of Nereus and Doris (Hes. *Theog.* 251); 2. a daughter of Danaus (Hygin. *Fab.* 170.); 3. an Amazon (Hygin. *Fab.* 163); 4. a daughter of Pelias and Anaxibia (Apollod. i. 9. § 10); 5. a daughter of Nestor and Lysidice, became by Poseidon the mother of Taphius. (Apollod. ii. 4. § 5.) [L. S.]

HIPPO'THOON (Ἱπποθόων), an Attic hero, a son of Poseidon and Alope, the daughter of Cercyon. He had a heroum at Athens; and one of the Attic phylae was called after him Hippothoontis. (Demosth. *Epitaph.* p. 1389; Paus. i. 5. § 2, 39. § 3, 38. § 4.) [L. S.]

HIPPO'THOON (Ἱπποθόων), a Greek tragedian, whose exact time is unknown, but who probably lived shortly before Alexander the Great. He is several times quoted by Stobaeus, who also cites a poet Hippothoüs, the identity of whom with Hippothoön is uncertain. He is sometimes erroneously reckoned among the comic poets, as, for example, by Fabricius. (*Bibl. Graec.* vol. ii. p. 451; Welcker, *die Griech. Tragöd.* p. 1099; Meineke, *Hist. Crit. Com. Graec.* p. 525.) [P. S.]

HIPPO'THOUS (Ἱππόθοος). 1. A son of Cercyon, and father of Aepytus, who succeeded Agapenor as king in Arcadia, where he took up his residence, not at Tegea, but at Trapezus. (Paus. viii. 5. § 3, 45. § 4; Hygin. *Fab.* 173; Ov. *Met.* viii. 307.)

2. A son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgian auxiliaries from Larissa to the assistance of the Trojans. While engaged in dragging away the body of Patroclus, he was slain by the Telamonian Ajax. (Hom. *Il.* ii. 840, xvii. 288, &c.)

There are three other mythical personages of this

name. (Hom. *Il.* xxiv. 251; Diod. iv. 33; Apollod. ii. 1. § 5; iii. 10. § 5.) [L. S.]

HIPPYS (Ἵππυς or Ἶπυς) of Rhegium, a Greek historian, who lived in the time of the Persian wars, and wrote a work on Sicily (τὰς Σικελικὰς πράξεις) in five books, which was epitomised by Myes. He also wrote Κτίσιν Ἰταλίας, no doubt an account of the early mythical history of Italy, like the works which the Romans called *Origines*; Χρονικά in five books; and, if the text of Suidas is correct (Ἀργολογικῶν γ΄), a miscellaneous work, the fruit of leisure hours, in three books: but few critics will hesitate to accept the conjectural emendation of Gyraldus, Ἀργολικῶν. (Suid. *s. v.*) There can be no doubt that the remainder of the article in Suidas (οὗτος πρῶτος ἔγραψε παρῳδίαν καὶ χωλίαμβον καὶ ἄλλα) is misplaced from his article Ἱππῶναξ. [HIPPONAX.] Hippys is quoted by Aelian (*N. A.* ix. 33), by Stephanus Byzantinus (*s. v.* Ἀρκάς), who says that Hippys first called the Arcadians προσελήνους; by Plutarch (*de Defect. Orac.* 23, p. 422); by the Scholiast on Apollonius Rhodius (iv. 262), and, with a corruption of the name into Ἱππίας and Ἱππεύς, by Athenaeus (i. p. 31, b.); by a Scholiast on Euripides (*Med.* 9); and by Zenobius (*Prov.* iii. 42). Perhaps too one passage (Antig. *Hist. Mir.* 133), in which the name of Hippon of Rhegium occurs, may really refer to Hippys. (Vossius, *de Hist. Graec.* pp. 19, 20, ed. Westermann.) [P. S.]

HIRPI'NUS, QUINCTIUS, a friend of Horace, who, according to the received titles of his poems, addressed to him an ode (*Carm.* ii. 11), and an epistle (*Epp.* i. 16). In the former of these compositions he admonishes Hirpinus to relax from public cares, in the latter, if it relate to Hirpinus at all, to prefer solid to specious virtue. [W. B. D.]

HI'RRIUS, C., son perhaps of ——— Hirrius, praetor in B. C. 88, was remembered as the first private person who had sea-water stock-ponds for lampreys. He was so proud of these fish that he would not sell them at any price, but sent some thousands of them to Caesar for his triumphal banquets in B. C. 46–45. Hirrius expended the rent of his houses, amounting to 12,000,000 sesterces, in bait for his lampreys, and sold one farm which was well stocked with them for 400,000 sesterces. (Varr. *R. R.* ii. 5, iii. 17; Plin. *H. N.* ix. 55.) He is perhaps the same person with C. Hirrius Postumius, mentioned among other voluptuaries by Cicero (*de Fin.* ii. 22. § 70). [W. B. D.]

A. HI'RTIUS, A. F., belonged to a plebeian family, which came probably from Ferentinum in the territory of the Hernici. (Orelli, *Inscr.* n. 589.) He was throughout life the personal and political friend of Caesar the dictator (Cic. *Phil.* xiii. 11), but his name would scarcely have rescued the Hirtia gens from obscurity, had not his death marked a crisis in the history of the republic. In B. C. 58 he was Caesar's legatus in Gaul (Cic. *ad Fam.* xvi. 27), but was more frequently employed as a negotiator than as a soldier. In December B. C. 50, he was despatched with a commission to L. Balbus at Rome, and as he arrived and departed at night, his errand, as a known emissary of Caesar, caused much speculation and alarm, especially to Cn. Pompey. (Cic. *ad Att.* vii. 4.) Hirtius returned from Gaul on the breaking out of the civil war in B. C. 49, and was at Rome in April after Pompey's expulsion from Italy, at which time he obtained for the younger Q. Cicero an audience with Caesar (*ad Att.* x. 4. § 5, 11). Whether he accompanied his patron to the Spanish war in the same year, or remained with Oppius, Balbus, and other Caesarians to watch over his interests in the capital, is unknown. Whether Hirtius were one of the ten praetors nominated by Caesar for B. C. 46 (Dion Cass. xlii. 51), and one of the ex-praetors who received consular ornaments (Suet. *Caes.* 76), is equally uncertain. The grounds for supposing him to have been praetor,—the inscription A. HIRTIUS PR. on a coin (Eckhel, vol. v. p. 224),—apply equally to a prefecture of the city, and as Caesar, during his frequent absences from Rome, appointed many delegates, Hirtius was probably one of the number. Either as praetor or city-prefect, he may have been the author of the Lex Hirtia, for excluding the Pompeians from the magistracies. (Cic. *Phil.* xiii. 16.) In B. C. 47, after the close of the Alexandrian war, Hirtius met Caesar at Antioch, and exerted himself in behalf of the elder Q. Cicero. (Cic. *ad Att.* xi. 20.) In the following year he was present at the games at Praeneste, and during Caesar's absence in Africa lived principally at his Tusculan estate, which was contiguous to Cicero's villa. (*Ad Att.* xii. 2.) Though politically opposed, they were on friendly terms. Cicero gave Hirtius lessons in oratory, and Hirtius, in return, imparted to the orator, or to the orator's cook, some of the mysteries of the table. (Cic. *ad Fam.* vii. 33, ix. 6, xvi. 18; Suet. *de Clar. Rhet.* 1.) Hirtius corresponded with Caesar during the African war (Cic. *ad Fam.* ix. 6), and left his Tusculan villa to meet him on his return to Italy (*Id. Ib.* 18), and accompanied him to Rome. He did not attend the dictator to the second Spanish war, B. C. 45, but followed him to Narbonne, whence in a letter dated April 18, he announced to Cicero the defeat of the Pompeians (*ad Att.* xii. 37). From Narbo, where Caesar joined him, Hirtius sent to Cicero his reply to the orator's panegyric of Cato, which was probably composed at Caesar's request, and was a prelude to his own more celebrated treatise "Anti-Cato." (Id. *ad Att.* xii. 40. § 1. 41. § 4.) Hirtius disputed his commendations of Cato, but wrote in flattering terms of Cicero himself (comp. *ad Att.* xiii. 21), who accordingly took care to circulate freely the treatise of Hirtius. (*Ad Att.* xii. 44, 45, 47.) At the same time Hirtius appears to have renewed his efforts to reconcile Q. Cicero with his son, and to have softened Caesar's displeasure with the father. (*Ad Att.* xiii. 37. 40.) In B. C. 44 Hirtius received Belgic Gaul for his province, but he governed it by deputy (*ad Att.* xiv. 9), and attended Caesar at Rome, who nominated him and Vibius Pansa, his colleague in the augurate, consuls for B. C. 43. (Id. *ad Fam.* xii. 25, *Phil.* vii. 4.) His long residence in the capital had made Hirtius better acquainted with the general feeling and state of parties than Caesar himself, and he joined the other leading Caesarians in counselling the dictator not to dismiss his guards (Vell. Pat. ii. 57; Plut. *Caes.* 57; comp. Suet. *Caes.* 86; Dion Cass. xliv. 7; App. *B. C.* ii. 107; Cic. *ad Att.* xiv. 22.) Their advice was neglected, and Hirtius, deprived of his constant patron and friend, was, by his nomination to the consulship, brought into the centre and front of political convulsion, without strictly belonging to any one of its component parties. As a Caesarian, he was opposed to Cicero and the senate; as a friend of the murdered dictator, to

his assassins; and as a well-wisher to the public good and the new constitution, to Antony. But Hirtius was not qualified to cause or to control a revolution, and he took refuge at Puteoli from the despotic arrogance of Antony and the threats of the veterans. (Cic. *ad Fam.* xvi. 24, *ad Att.* xiv. 9, 11.) Occasionally, indeed, he mediated between the latter and the party of Brutus and Cassius (*ad Fam.* xi. 1), and his moderation led the conspirators to hope that through Cicero they might convert the tolerant Caesarian, who, though abhorring their act, did not renounce their intercourse, into an active partisan. Cicero discouraged, and secretly derided their hopes (*ad Att.* xiv. 20, 21, xv. 5). But Hirtius, though inconvertible, was a useful friend to the opponents of Antony. Atticus applied to him for the protection of his estates near Buthrotum in Epeirus against the veterans whom Caesar had established in the neighbourhood (*ad Att.* xv. 1, 3, xvi. 16). To Brutus and Cassius who had requested his aid, he gave the good advice not to return to Rome, where their destruction by Antony and the veterans was certain (*ad Fam.* xi. 1), nor to leave Italy and appeal to arms when their success might be doubtful (*ad Att.* xv. 6), and he had previously urged Dec. Brutus to quit the city, where his presence only led to daily bloodshed (*ad Fam.* xi. 1). Both at this (B.C. 44) and at an earlier period of the revolution (45, 46, &c.), Cicero's letters show the importance he attached to his relations with Hirtius. When writing confidentially, indeed, he ranks him with the other "Pelopidae," that is, the Caesarian chiefs, whom he wished never to hear of or see again (*ad Fam.* vii. 28, 30); but to Pompey, Brutus, and the senatorian party, he represents himself as on the best terms with Caesar's favourite (vi. 12). At the baths of Puteoli, in April, B. C. 44, their daily intercourse was renewed, and Cicero again gave lessons in oratory to Hirtius and his colleague elect, Vibius Pansa (*ad Att.* xiv. 12, 22; Suet. *de Clar. Rhet.* i.). His treatise *de Fato* Cicero represents as arising out of a discussion with Hirtius at Puteoli in the same year (*de Fato*, 1). Hirtius left Campania to attend the senate summoned for the first of June by Antony (*ad Att.* xv. 5), but finding himself in danger from the veterans, he returned to his Tusculan villa (*ad Att.* xv. 6). In the autumn of this year Hirtius was disabled from attendance in the senate by sickness (*ad Fam.* xii. 22), from which he never perfectly recovered (*Phil.* i. 15, vii. 4, x. 8). According to Cicero, the people offered vows for his restoration, and at such a crisis the moderate and unambitious Hirtius was of no mean worth to the commonwealth.

According to a decree of the senate passed in the preceding December (Cic. *Phil.* iii. *ad Fam.* xi. 6), Hirtius and Pansa summoned the senate for the 1st of January, B. C. 43. After the usual sacrifices, they proceeded to the capitol, and laid before a numerous meeting the general state of the commonwealth, and the rogation respecting honours to Octavius Caesar, Dec. Brutus, and the martial and fourth legions. The debate was opened by Hirtius and his colleague, who declared their attachment to the existing constitution, and exhorted the senate to similar firmness and consistency. (*Phil.* v. 1, 12, 13, 35, vi. 1; Dion Cass. xlv. 17; App. *B. C.* iii. 50.) The discussion lasted four days. On the second the decree for honours to Brutus, Octavius, and the legions, was passed (App. *B. C.* iii. 51—64; Cic. *Phil.* vii. 4, xi. 8, xiii. 10; Dion Cass. xlvi. 29; Plut. *Cic.* 45; Vell. Pat. ii. 61; Suet. *Octav.* 10; Tac. *Ann.* i. 10); but on the fourth, Cicero and the oligarchy failed in their motion to have Antony declared a public enemy, and for the city to assume the sagum. (Cic. *Phil.* vi. 3.) It was resolved—and the resolution was supported by Hirtius and the Caesarian party—to try negotiation, and to send delegates to his camp at Mutina. Hirtius, on whom the lot fell, was despatched in February, although still enfeebled by sickness, to Cisalpine Gaul. He immediately attacked Antony's outposts, and drove them from Claterna; then, uniting his forces with those of Octavius at Forum Cornelii, he, as consul, took the chief command, and laid up both armies in winter-quarters. (App. *B. C.* iii. 65; Cic. *ad Fam.* xii. 5.)

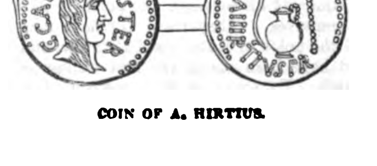
Hirtius did not wish for open, at least not immediate, collision with Antony, and the senate desired to have in the field a superior officer to Octavius. (Dion Cass. xlvi. 35.) Antony, whom these movements compelled to divide his forces, addressed a letter to Hirtius and Octavius jointly, remonstrating with them for being the dupes of Cicero and his faction, and for weakening the Caesarian party by division. Without replying to it, Hirtius forwarded this letter to the senate, and an acute and acrimonious dissection of it forms the substance of Cicero's thirteenth Philippic. During some weeks of inactivity, Hirtius omitted no means of throwing supplies into Mutina, or of encouragement to Dec. Brutus to hold out against the incessant assaults of Antony, and the more dangerous progress of famine. (Front. *Strat.* iii. 13. § 7, 14. § 3; Plin. *H. N.* x. 53.) Towards the end of March his colleague, Pansa, crossed the Apennines, and reaching Bononia, which Hirtius and Octavius had previously taken, was defeated on the following day by Antony at Forum Gallorum, and, as it proved, mortally wounded in the battle. (Cic. *ad Fam.* x. 30; comp. Ov. *Fast.* iv. 625.) Hirtius, however, retrieved this disaster on the same evening, by suddenly attacking Antony on his return to the camp at Mutina. Honours, on Cicero's motion, had scarcely been decreed by the senate to Hirtius for his victory (Cic. *Phil.* xiv.), when news arrived at Rome of the rout of Antony on the 27th, the deliverance of Mutina, and the fall of Hirtius in leading an assault on the besiegers' camp. (*Ad Fam.* x. 30, 33, xi. 9, 10, 13, xii. 25, *Phil.* xiv. 9, 10, 14; App. *B. C.* iii. 66—71; Dion Cass. xlvi. 36—39; Plut. *Ant.* 17, *Cic.* 45; Vell. Pat. ii. 61; Liv. *Epit.* 119; Eutrop. vii. 1; Oros. vi. 18; Zonar. x. 14.) Octavius sent the bodies of the slain consuls, with a numerous escort, to Rome, where they were received with extraordinary honours, and publicly buried in the Field of Mars. The grief and dismay at their fall was universal: the company of contractors for funerals refused any recompense for their interment (Val. Max. v. 2. § 10; App. *B. C.* iii. 76; Vell. Pat. ii. 62); and the day of their death became an epoch of chronology. (Ovid. *Trist.* iv. 10, 6; Tibull. iii. 5, 18.) Yet, however calamitous to the commonwealth, the fall of Hirtius and his colleague was probably fortunate for themselves. They could not have long hindered the union of Antony and Octavius, and they would have been among the first victims of proscription. To Octavius their removal from the scene was so timely, that he was accused by many of murdering them. (Dion Cass. xlvi. 39; Suet.

Aug. 11; Tac. *Ann.* i. 10; Pseudo-Brut. *ad Cic.* i. 6.)

Whether the "A. HIRTIUS, A. f." mentioned in an inscription discovered at Ferentinum, as having, while censor or quinquennalis in the reign of Augustus, repaired or restored the walls of that town, were the son of the consul of B. C. 43 is uncertain. Orelli, *Inscr.* n. 589, id. vol. ii. p. 172; Westphal, *Camp. Romagn.* p. 84.) The Hirtius mentioned by Appian (*B. C.* iv. 43, 84) as compelled by proscription to fly to Sex. Pompeius, may have been the same person, since many of the Pompeians were restored and even favoured by Augustus after the treaty at Misenum, in B. C. 39.

HIRTIA, whom Cicero, after his repudiation of Terentia, in B. C. 46, had some thoughts of marrying, was a sister of Hirtius. He declined her, saying, that he could not undertake a wife and philosophy at once (Hieron. *in Jovin.* i. 38), and the words "Nihil vidi foedius" are supposed to refer to her. But, as he shortly afterwards, without apology, espoused the young, beautiful, and rich Publilia, it is probable that Hirtia wanted youth and a good dower, as well as good looks.

The character of Hirtius is easy to delineate. A revolution brought him into notice; ordinary times would have left him in obscurity. He was a good officer, without military genius—for his last campaign with Antony shows nothing beyond secondary talent, and a skilful negotiator when the terms were prescribed. But Hirtius merits without abatement the praise of unwavering loyalty to his patron, of moderation in political prosperity, and of using his influence with Caesar unselfishly. A staunch Caesarian, he protected the Pompeians, and while he deplored his benefactor's murder, he opposed the lawless and prodigal ambition of Antony. Cicero frequently mentions his addiction to the pleasures of the table (*ad Fam.* ix. 16, 18, 20, *ad Att.* xii. 2, xvi. 1), and Q. Cicero describes him as a licentious reveller (*ad Fam.* xvi. 17). Both charges were probably exaggerated, in the one case by political, in the other by personal dislike. But Hirtius had tastes more refined; and Caesar, when he commissioned him to answer the *Cato* of Cicero, must have thought highly of his literary attainments. Hirtius divides with Oppius the claim to the authorship of the eighth book of the Gallic war, as well as that of the Alexandrian, African, and Spanish. (Suet. *Caes.* 52, 53, 56; Plin. xi. 105; Voss. *de Hist. Lat.* p. 64; Dodwell. *Dissert. de Auct.* lib. viii. *de B. G. et Al. Af. et Hisp.* in Oudendorp's *Caesar*, vol. ii. p. 869, ed. 1822.) Without determining the question, we may allow that Hirtius was quite capable of writing the best of these, the eighth of the commentaries on the Gaulish war, and the single book of the Alexandrine war, and that he certainly did not write the account of Caesar's last campaign in Spain. (Niebuhr, *Lectures on Hist. of Rome*, vol. ii. pp. 46, 47, ed. Schmitz.) [W. B. D.]



COIN OF A. HIRTIUS.

HIRTULEIUS, quaestor after the year B. C. 86, was the author of an amendment on the law of L. Valerius Flaccus, consul in the same year. [L. VALERIUS FLACCUS, No. 11.] The Valerian law had cancelled debts by decreeing that only a quadrans should be paid to the creditor. The amendment of Hirtuleius, by tripling the dividend to be paid, rendered the law almost nugatory. (Cic. *pro Font.* 1.) It is doubtful whether this Hirtuleius were the same with the quaestor and legatus of Sertorius in Spain (Plut. *Sert.* 12; Front. *Strat.* i. 5. § 8), who in B. C. 79, on the banks of the Anas, defeated L. Domitius Ahenobarbus [AHENOBARBUS, No. 15], —— Therius, legatus of Q. Metellus Pius, and L. Manilius, praetor of Narbonne, in the neighbourhood of Lerida. But early in the following spring Hirtuleius was himself routed and slain near Italica in Baetica by Metellus. Hirtuleius was so highly esteemed as an officer by Sertorius, that the latter is said to have stabbed the messenger who brought the news of his death, that the report of it might not discourage his own soldiers. (Liv. *Epit.* 90; Flor. iii. 22; Appian, *B. C.* i. 109; Schol. Bob. *in Cic.* pro *Flacc.* p. 235, ed. Orelli; Eutrop. vi. 1; Oros. v. 23; Front. *Strat.* ii. 1. § 2, 3. § 5, 7. § 5, ii. 5. § 31, iv. 5. § 19; Sallust. *Hist.* ii. ap. *Non. s. v. Sugum.*) [W. B. D.]

HISAGUS, a river god, who, according to one tradition, gave decision in the dispute between Athena and Poseidon about the possession of Athens. (Serv. *ad Aen.* iii. 377.) [L. S.]

HI'SPALA FECE'NIA, by birth a slave, but afterwards a freed woman, was in B. C. 186 the mistress of one P. Aebutius, who lived in the Aventine quarter of Rome. To prevent her lover's initiation in the Bacchanalian mysteries, she partially disclosed to him the nefarious nature of their rites, which, while a slave in attendance on her mistress, she had occasionally witnessed. Aebutius revealed to the consul, Sp. Postumius Albinus [ALBINUS, No. 12], what Hispala had imparted to him. She was in consequence summoned by the consul, who, partly by promises, partly by threats, drew from her a full disclosure of the place, the practices, and the purposes of the Bacchanalian society. After the association was put down, Hispala was rewarded with the privileges of a free-born matron of Rome; and lest revenge or superstition should prompt any of the worshippers of Bacchus to attempt her life, her security was made by a special decree of the senate the charge of the consuls for the time being. And besides these immunities, a million of sesterces was paid from the treasury to Hispala. (Liv. xxxix. 9—19; comp. Val. Max. vi. 3. § 7.) [W. B. D.]

HISPALLUS, an agnomen of Cn. Cornelius Scipio, consul in B. C. 176. [SCIPIO.]

HISPO ROMANUS. [ROMANUS.]

HISPO, CORNE'LIUS, a rhetorician mentioned by Seneca, who gives an extract from one of his declamations, "de uxore torta a tyranno pro marito." (Sen. *Contr.* 13.) [W. B. D.]

HISTIAEA (Ἱστιαία), a daughter of Hyrieus, from whom the town of Histiaea, in Euboea, was said to have derived its name. (Eustath. *ad Hom.* p. 280; comp. Strab. p. 445.) [L. S.]

HISTIAEUS (Ἱστιαῖος), tyrant of Miletus, commanded his contingent of Ionians in the service of Dareius in the invasion of Scythia by the Persians (B. C. 513), when he was left with his countrymen to guard the bridge of boats by which the

army had crossed the Danube. Sixty days had been assigned by the Persian king as the period of his absence, marked by as many knots tied in a rope, one of which was to be untied daily. When the time had passed, and the Persians did not appear, being still engaged in a vain pursuit of the Scythians, the Ionians took counsel about their return. The proposal of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, would have occasioned the certain destruction of Dareius and his army, had not Histiaeus persuaded his countrymen, the rulers of the Greek cities on the Hellespont and in Ionia, not to take a step which would lead to their own ruin, depending as they did upon the Persians for support against the democratic parties in their respective cities. Deceiving the Scythians by professing to fall in with their wishes, and to be anxious for the destruction of Dareius, the wily Greek persuaded them to depart in search of him, making a show of destroying the bridge by removing the part of it next Scythia. When the Persians, retreating from their unsuccessful march, returned to the Danube, where they happened to arrive after nightfall, they were naturally alarmed lest the Greeks should have deserted them, until an Egyptian, noted in the army for his loud voice, was ordered to shout out the name of Histiaeus of Miletus, who, hearing the call, made all speed to transport them to the safe side of the river.

Dareius never forgot this signal service. On his return to Sardis Histiaeus was rewarded with the rule of Mytilene. Histiaeus, already in possession of Miletus, asked and obtained a district on the Strymon, in Thrace, where, leaving Miletus under the charge of his kinsman, Aristagoras, he built a town called Myrcinus, apparently with a view of establishing an independent kingdom. The spot was well chosen, as the neighbouring country was rich in tin ore and silver mines: but he was not allowed to carry his designs into execution. Megabazus, a Persian officer, whom Dareius had left in Europe to complete the conquest of Thrace, advised the king to recal his promise, and not to allow an able and crafty man, like Histiaeus, to raise a formidable power within the empire. Histiaeus followed Dareius reluctantly to Susa, where he was detained for thirteen years, till the outbreak of the Ionian revolt, kindly treated, but prohibited from returning.

On the news of the burning of Sardis by the Athenians (B. C. 499) [ARISTAGORAS], whom Aristagoras had induced to send help to their kinsmen of Ionia, Dareius charged Histiaeus with being a party to the revolt. His suspicions were correct: Histiaeus had encouraged Aristagoras in his design, employing a singular expedient to escape detection. He had shaved the head of one of his slaves, branded his message on the skin, and sent him to Aristagoras, after the hair had grown, with the direction to shave it off again. A revolution in Ionia might lead, he hoped, to his release: and his design succeeded. It is unaccountable that Dareius should have been so easily deceived: yet he suffered Histiaeus to depart, on his engaging to reduce Ionia, and to make Sardinia, which he described as an important island, tributary to the Persians.

On his arrival at Sardis he found that the revolt had not succeeded: the Athenians had declined to send fresh succour, and the Ionian cities were being reduced again. Artaphernes, satrap of Sardis, showed himself less credulous than Dareius: "It was you that stitched the shoe," he said to Histiaeus, "which Aristagoras did but wear." Histiaeus, in alarm, had recourse to the Chians, whom he with difficulty persuaded to receive him: then, imposing upon the Ionians, who regarded him with distrust, by a crafty story that Dareius meant to remove them to Phoenicia, after the fashion of Eastern conquerors, he began to intrigue with some Persians in Sardis, who were willing to listen to his proposals. Artaphernes discovered the plot, and put the Persians to death: upon which Histiaeus, after in vain trying to persuade the inhabitants of Miletus to receive him back again, succeeded at length in raising a small force in Lesbos, with which he proceeded to Byzantium, still in revolt, and seized all vessels sailing from the Euxine that refused to acknowledge him as their master. On the reduction of Miletus (B. C. 494), the most important step in the second conquest of Ionia, Histiaeus made a bold attempt to establish himself in the islands of the Aegean, and actually succeeded in taking possession of Chios after some resistance, the inhabitants having lost nearly all their forces at the battle of Lade. Thasos might have fallen under him also, when the news that the Phoenician fleet, having assisted in conquering Miletus, was sailing northwards to complete the conquest of Ionia and Aeolis, induced him to return to Lesbos. Hence he made a descent on the opposite coast, to ravage the plain of the Caicus and Atarnea, but was defeated and taken prisoner by a troop of Persian cavalry under Harpagus. He would have been slain in the pursuit had he not called out in Persian that he was Histiaeus of Miletus, hoping that his life would be spared. If he had fallen into Dareius's hands, it would have been so: but Harpagus and Artaphernes caused him to be put to death by impalement, and sent his head to the king. Dareius received it with sorrow, and buried it honourably, blaming the haste of his officers: no injury could make him forget that he had once owed to Histiaeus his army, his kingdom, and his life. The adventurous history of Histiaeus does not show any signs of his having possessed great or noble qualities of mind. Attachment to his country is the only pleasing trait in his character; and even this is mixed up with motives of a lower kind. Personal ambition is the only reason given for his saving the army of Dareius; and afterwards it was selfish motives, not true patriotism, that led both Aristagoras and himself to bring down the vengeance of the Persians upon his country. In policy and dissimulation he was undoubtedly well skilled, and not deficient in daring. The attachment of Dareius to him is more striking than any qualities in his own character. (Herod. iv. 137, 138, 141, v. 11, 23, 24, 30, 35, 105—107, vi. 1—5, 26—30; Polyaen. i. 24; Tzetz. *Chil.* iii. 512. ix. 228; Gell. xvii. 9.) [C. E. P.]

HI'STORIS (Ἱστορὶς), a daughter of Teiresias, and engaged in the service of Alcmene. By her cry that Alcmene had already given birth, she induced the Pharmacides to withdraw, and thus enabled her mistress to give birth to Heracles. (Paus. ix. 11. § 2.) Some attribute this friendly act to Galinthias, the daughter of Proetus of Thebes. [GALINTHIAS.] [L. S.]

HOLMUS (Ὄλμος), a son of Sisyphus, and father of Minyas. He was believed to have

founded the town of Holmones or Halmones, in the neighbourhood of Orchomenus. (Paus. ix. 24. § 3; Steph. Byz. *s. v.*) [L. S.]

HOMAGY'RIUS (Ὁμαγύριος), i. e. the god of the assembly or league, a surname of Zeus, under which he was worshipped at Aegium, on the northwestern coast of Peloponnesus, where Agamemnon was believed to have assembled the Greek chiefs, to deliberate on the war against Troy. Under this name Zeus was also worshipped, as the protector of the Achaean league. (Paus. vii. 24. § 1.) [L. S.]

HOME'RUS (Ὅμηρος). The poems of Homer formed the basis of Greek literature. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school; but nobody could state any thing certain about their author. In fact, the several biographies of Homer which are now extant afford very little or nothing of an authentic history. The various dates assigned to Homer's age offer no less a diversity than 500 years (from B. C. 1184-684). Crates and Eratosthenes state, that he lived within the first century after the Trojan war; Aristotle and Aristarchus make him a contemporary of the Ionian migration, 140 years after the war; the chronologist, Apollodorus, gives the year 240, Porphyrius 275, the Parian Marble 277, Herodotus 400 after that event; and Theopompus even makes him a contemporary of Gyges, king of Lydia. (Nitzsch, *Melet. de Histor. Hom.* fasc. ii. p. 2, *de Hist. Hom.* p. 78.) The most important point to be determined is, whether we are to place Homer *before* or *after* the Ionian migration. The latter is supported by the best authors, and by the general opinion of antiquity, according to which Homer was by birth an Ionian of Asia Minor. There were indeed more than seven cities which claimed Homer as their countryman; for if we number all those that we find mentioned in different passages of ancient writers, we have seventeen or nineteen cities mentioned as the birth-places of Homer; but the claims of most of these are so suspicious and feeble, that they easily vanish before a closer examination. Athens, for instance, alleged that she was the metropolis of Smyrna, and could therefore number Homer amongst her citizens. (Bekker, *Anecdot.* vol. ii. p. 768.) Many other poems were attributed to Homer besides the Iliad and Odyssey. The *real* authors of these poems were forgotten, but their fellow-citizens pretended that Homer, the *supposed* author, had lived or been born among them. The claims of Cyme and Colophon will not seem entitled to much consideration, because they are preferred by Ephorus and Nicander, who were citizens of those respective towns. After sifting the authorities for all the different statements, the claims of Smyrna and Chios remain the most plausible, and between these two we have to decide. Smyrna is supported by Pindar, Scylax, and Stesimbrotus; Chios by Simonides, Acusilaus, Hellanicus, Thucydides, the tradition of a family of Homerids at Chios, and the local worship of a hero, Homeros. The preference is now generally given to Smyrna. (Welcker, *Epische Cyclus*, p. 153; Müller, *Hist. of Greek Lit.* p. 41, &c.) Smyrna was first founded by Ionians from Ephesus, who were followed, and afterwards expelled, by Aeolians from Cyme: the expelled Ionians fled to Colophon, and Smyrna thus became Aeolic. Subsequently the Colophonians drove out the Aeolians from Smyrna, which from henceforth was a purely Ionic city. The Aeolians were originally in possession of the traditions of the Trojan war, which *their* ancestors had waged, and in which no Ionians had taken part. (Müller, *Aeginet.* p. 25, *Orchom.* p. 367.) Homer therefore, himself an Ionian, who had come from Ephesus, received these traditions from the new Aeolian settlers, and when the Ionians were driven out of Smyrna, either he himself fled to Chios, or his descendants or disciples settled there, and formed the famous family of Homerids. Thus we may unite the claims of Smyrna and Chios, and explain the peculiarities of the Homeric dialect, which is different from the pure Ionic, and has a large mixture of Aeolic elements. According to this computation, Homer would have flourished shortly after the time of the Ionian migration, a time best attested, as we have seen, by the authorities of Aristotle and Aristarchus. But this result seems not to be reconcilable with the following considerations:—1. Placing Homer more than a century and a half after the Trojan war, we have a long period which is apparently quite destitute of poetical exertions. Is it likely that the heroes should not have found a bard for their deeds till more than a hundred and fifty years after their death? And how could the knowledge of these deeds be preserved without poetical traditions and epic songs, the only chronicles of an illiterate age? 2. In addition to this, there was a stirring active time between the Asiatic settlements of the Greeks and the war with Troy. Of the exploits of this time, certainly nowise inferior to the exploits of the heroic age itself, we should expect to find something mentioned or alluded to in the work of a poet who lived during or shortly after it. But of this there is not a trace to be found in Homer. 3. The mythology and the poems of Homer could not have originated in Asia. It is the growth of a long period, during which the ancient Thracian bards, who lived partly in Thessaly, round Mount Olympus, and partly in Boeotia, near Helicon, consolidated all the different and various local mythologies into one great mythological system. If Homer had *made* the mythology of the Greeks, as Herodotus (ii. 53) affirms, he would not have represented the Thessalian Olympus as the seat of his gods, but some mountain of Asia Minor; his Muses would not have been those of Olympus, but they would have dwelt on Ida or Gargaros. Homer, if his works had first originated in Asia, would not have compared Nausicaa to Artemis walking on *Taygetus* or *Erymanthus* (*Od.* vi. 102); and a great many other allusions to European countries, which show the poet's familiar acquaintance with them, could have found no place in the work of an Asiatic. It is evident that Homer was far better acquainted with European Greece than he was with Asia Minor, and even the country round Troy. (Comp. Spohn, *de Agro Trojano*, p. 27.) Sir W. Gell, and other modern travellers, were astonished at the accuracy with which Homer has described places in Peloponnesus, and particularly the island of Ithaca. It has been observed, that nobody could have given these descriptions, except one who had seen the country himself. How shall we, with all this, maintain our proposition, that Homer was an Ionian of Asia Minor? It is indispensable, in order to clear up this point, to enter more at large into the discussion concerning the origin of the Homeric poems.

The whole of antiquity unanimously viewed the Iliad and the Odyssey as the productions of a certain individual, called Homer. No doubt of this fact ever entered the mind of any of the ancients; and even a large number of other poems were attributed to the same author. This opinion continued unshaken down to the year 1795, when F. A. Wolf wrote his famous Prolegomena, in which he endeavoured to show that the Iliad and Odyssey were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes, and that these lays were *for the first time* written down and united, as the Iliad and Odyssey, by Peisistratus, the tyrant of Athens. This opinion, startling and paradoxical as it seemed, was not entirely new. Casaubon had already doubted the common opinion regarding Homer, and the great Bentley had said expressly "that Homer wrote a sequel of songs and rhapsodies. These loose songs were not collected together in the form of an epic poem till about 500 years after." (*Letter by Phileleutherus Lipsiensis*, § 7.) Some French writers, Perrault and Hedelin, and the Italian Vico, had made similar conjectures, but all these were forgotten and overborne by the common and general opinion, and the more easily, as these bold conjectures had been thrown out almost at hazard, and without sound arguments to support them. When therefore Wolf's Prolegomena appeared, the whole literary world was startled by the boldness and novelty of his positions. His book, of course, excited great opposition, but no one has to this day been able to refute the principal arguments of that great critic, and to re-establish the old opinion, which he overthrew. His views, however, have been materially modified by protracted discussions, so that now we can almost venture to say that the question is settled. We will first state Wolf's principal arguments, and the chief objections of his opponents, and will then endeavour to discover the most probable result of all these inquiries.

In 1770, R. Wood published a book *On the original Genius of Homer*, in which he mooted the question whether the Homeric poems had originally been *written* or not. This idea was caught up by Wolf, and proved the foundation of all his inquiries. But the most important assistance which he obtained was from the discovery and publication of the famous Venetian scholia by Villoison (1788). These valuable scholia, in giving us some insight into the studies of the Alexandrine critics, furnished materials and an historical basis for Wolf's inquiries. The point from which Wolf started was, as we have said, the idea that the Homeric poems were originally not written. To prove this, he entered into a minute and accurate discussion concerning the age of the art of writing. He set aside, as groundless fables, the traditions which ascribed the invention or introduction of this art to Cadmus, Cecrops, Orpheus, Linus, or Palamedes. Then, allowing that letters were known in Greece at a very early period, he justly insists upon the great difference which exists between the *knowledge* of the letters and their general *use* for works of literature. Writing is first applied to public monuments, inscriptions, and religious purposes, centuries before it is employed for the common purposes of social life. This is still more certain to be the case when the common ordinary materials for writing are wanting, as they were among the ancient Greeks. Wood, lead, brass, stone, are not proper materials for writing down poems consisting of twenty-four books. Even hides, which were used by the Ionians, seem too clumsy for this purpose, and, besides, we do not know *when* they were first in use. (Herod. v. 58.) It was not before the sixth century B. C. that papyrus became easily accessible to the Greeks, through the king Amasis, who first opened Egypt to Greek traders. The laws of Lycurgus were not committed to writing; those of Zaleucus, in Locri Epizephyrii, in the 29th Ol. (B. C. 664), are particularly recorded as the *first* laws that were written down. (Scymn. *Perieg.* 313; Strab. vi. p. 259.) The laws of Solon, seventy years later, were written on wood and *βουστροφηδόν*. Wolf allows that all these considerations do not prove that no use at all was made of the art of writing as early as the seventh and eighth centuries B. C., which would be particularly improbable in the case of the lyric poets, such as Archilochus, Alcman, Pisander, and Arion, but that before the time of the seven sages, that is, the time when prose writing first originated, the art was not so common that we can suppose it to have been employed for such extensive works as the poems of Homer. Wolf (*Prol.* p. 77) alleges the testimony of Josephus (c. *Apion.* i. 2): Ὀψὲ καὶ μόλις ἔγνωσαν οἱ Ἕλληνες φύσιν γραμμάτων... Καί φασιν οὐδὲ τοῦτον (i. e. Homerum) ἐν γράμμασι τὴν αὑτοῦ ποίησιν καταλιπεῖν, ἀλλὰ διαμνημονευομένην ἐκ τῶν ᾀσμάτων ὕστερον συντεθῆναι. (Besides Schol. *ap.* Villois. *Anecd. Gr.* ii. p. 182.) But Wolf draws still more convincing arguments from the poems themselves. In *Il.* vii. 175, the Grecian heroes decide by lot who is to fight with Hector. The lots are marked by each respective hero, and all thrown into a helmet, which is shaken till one lot is jerked out. This is handed round by the herald till it reaches Ajax, who recognises the mark he had made on it as his own. If this mark had been any thing like writing, the herald would have read it at once, and not have handed it round. In *Il.* vi. 168, we have the story of Bellerophon, whom Proetus sends to Lycia,

> πόρεν δ' ὅγε σήματα λυγρά,
> Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
> Δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.

Wolf shows that *σήματα λυγρά* are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer every thing is calculated to be heard, nothing to be read. Not a single epitaph, nor any other inscription, is mentioned; the tombs of the heroes are rude mounds of earth; coins are unknown. In *Od.* viii. 163, an overseer of a ship is mentioned, who, instead of having a list of the cargo, must remember it; he is *φόρτου μνήμων*. All this seemed to prove, without the possibility of doubt, that the art of writing was entirely unknown at the time of the Trojan war, and could not have been common at the time when the poems were composed.

Among the opponents of Wolf, there is none superior to Greg. W. Nitzsch, in zeal, perseverance, learning, and acuteness. He wrote a series of monographies (*Quaestion. Homeric. Specim.* i. 1824; *Indagandae per Odyss. Interpolationis Praeparatio*, 1828; *De Hist. Homeri*, fascic. i. 1830; *De Aristotele contra Wolfianos*, 1831; *Patria et Aetas Hom.*) to refute Wolf and his supporters, and he

has done a great deal towards establishing a solid and well-founded view of this complicated question. Nitzsch opposed Wolf's conclusions concerning the later date of written documents. He denies that the laws of Lycurgus were transmitted by oral tradition alone, and were for this purpose set to music by Terpander and Thaletas, as is generally believed, on the authority of Plutarch (*de Mus.* 3). The Spartan νόμοι, which those two musicians are said to have composed, Nitzsch declares to have been hymns and not laws, although Strabo calls Thaletas a νομοθετικὸς ἀνήρ (by a mistake, as Nitzsch ventures to say). Writing materials were, according to Nitzsch, not wanting at a very early period. He maintains that wooden tablets, and the hides (διφθέραι) of the Ionians were employed, and that even papyrus was known and used by the Greeks long before the time of Amasis, and brought into Greece by Phoenician merchants. Amasis, according to Nitzsch, only rendered the use of papyrus more general (6th century B.C.), whereas formerly its use had been confined to a few. Thus Nitzsch arrives at the conclusion that writing was common in Greece full one hundred years before the time which Wolf had supposed, namely, about the beginning of the Olympiads (8th century B.C.), and that this is the time in which the Homeric poems were committed to writing. If this is granted, it does not follow that the poems were also *composed* at this time. Nitzsch cannot prove that the age of Homer was so late as the eighth century. The best authorities, as we have seen, place Homer much earlier, so that we again come to the conclusion that the Homeric poems were composed and handed down for a long time without the assistance of writing. In fact, this point seems indisputable. The nature of the Homeric language is alone a sufficient argument, but into this consideration Nitzsch never entered. (Hermann, *Opusc.* vi. 1, 75; Giese, *d. Aeol. Dialect.* p. 154.) The Homeric dialect could never have attained that softness and flexibility, which render it so well adapted for versification—that variety of longer and shorter forms, which existed together—that freedom in contracting and resolving vowels, and of forming the contractions into two syllables—if the practice of writing had at that time exercised the power, which it necessarily possesses, of fixing the forms of a language. (Müller, *Hist. of Gr. Lit.* p. 38.) The strongest proof is the Aeolic Digamma, a sound which existed at the time of the composition of the poems, and had entirely vanished from the language when the first copies were made.

It is necessary therefore to admit Wolf's first position, that the Homeric poems were originally not committed to writing. We proceed to examine the conclusions which he draws from these premises.

However great the genius of Homer may have been, says Wolf, it is quite incredible that, without the assistance of writing, he could have conceived in his mind and executed such extensive works. This assertion is very bold. "Who can determine," says Müller (*Hist. of Greek Lit.* p. 62), "how many thousand verses a person thoroughly impregnated with his subject, and absorbed in the contemplation of it, might produce in a year, and confide to the faithful memory of disciples devoted to their master and his art?" We have instances of modern poets, who have composed long poems without writing down a single syllable, and have preserved them faithfully in their memory, before committing them to writing. And how much more easily could this have been done in the time anterior to the use of writing, when all those faculties of the mind, which had to dispense with this artificial assistance, were powerfully developed, trained, and exercised. We must not look upon the old bards as amateurs, who amused themselves in leisure hours with poetical compositions, as is the fashion now-a-days. Composition was their *profession*. All their thoughts were concentrated on this one point, in which and for which they lived. Their composition was, moreover, facilitated by their having no occasion to invent complicated plots and wonderful stories; the simple traditions, on which they founded their songs, were handed down to them in a form already adapted to poetical purposes. If now, in spite of all these advantages, the composition of the Iliad and Odyssey was no easy task, we must attribute some superiority to the genius of Homer, which caused his name and his works to acquire eternal glory, and covered all his innumerable predecessors, contemporaries, and followers, with oblivion.

The second conclusion of Wolf is of more weight and importance. When people neither wrote nor read, the only way of publishing poems was by oral recitation. The bards therefore of the heroic age, as we see from Homer himself, used to entertain their hearers at banquets, festivals, and similar occasions. On such occasions they certainly could not recite more than one or two rhapsodies. Now Wolf asks what could have induced any one to compose a poem of such a length, that it could not be heard at once? All the charms of an artificial and poetical unity, varied by episodes, but strictly observed through many books, must certainly be lost, if only fragments of the poem could be heard at once. To refute this argument, the opponents of Wolf were obliged to seek for occasions which afforded at least a possibility of reciting the whole of the Iliad and Odyssey. Banquets and small festivals were not sufficient; but there were musical contests (ἀγῶνες), connected with great national festivals, at which thousands assembled, anxious to hear and patient to listen. "If," says Müller (*Hist. of Greek Lit.* p. 62), "the Athenians could at *one* festival hear in succession about nine tragedies, three satyric dramas, and as many comedies, without ever thinking that it might be better to distribute this enjoyment over the whole year, why should not the Greeks of earlier times have been able to listen to the Iliad and Odyssey, and perhaps other poems, at the same festival? Let us beware of measuring by our loose and desultory reading the intention of mind with which a people enthusiastically devoted to such enjoyments, hung with delight on the flowing strains of the minstrel. In short, there was a time when the Greek people, not indeed at meals, but at festivals, and under the patronage of their hereditary princes, heard and enjoyed these and other less excellent poems, as they were intended to be heard and enjoyed, viz. as *complete wholes*." This is credible enough, but it is not quite so easy to prove it. We know that, in the historical times, the Homeric poems were recited at Athens at the festival of the Panathenaea (Lycurg. *c. Leocr.* p. 161); and that there were likewise contests of rhapsodists at Sicyon in the time of the tyrant Cleisthenes (Herod. v. 67), in Syracuse, Epidaurus, Orchomenus, Thespiae, Acrae-

phis, Chios, Teos, Olympia. (See the authors cited by Müller, *Ibid.* p. 32.) Hesiod mentions musical contests (*Op.* 652, and *Frag.* 456), at which he gained a tripod. Such contests seem to have been ever anterior to the time of Homer, and are alluded to in the Homeric description of the Thracian bard Thamyris (*Il.* ii. 594), who on his road from Eurytus, the powerful ruler of Oechalia, was struck blind at Dorium by the Muses, and deprived of his entire art, because he had boasted of his ability to contend even with the Muses. (Comp. Diog. Laert. ix. 1.) It is very likely that at the great festival of Panionium in Asia Minor such contests took place (Heyne, *Exc. ad Il.* vol. viii. p. 796; Welcker, *Ep. Cycl.* p. 371; Heinrich, *Epimenides*, p. 142); but still, in order to form an idea of the possible manner in which such poems as the Iliad and Odyssey were recited, we must have recourse to hypotheses, which have at best only internal probability, but no external authority. Such is the inference drawn from the later custom at Athens, that several rhapsodists followed one another in the recitation of the same poem (Welcker, *Ep. Cycl.* p. 371), and the still bolder hypothesis of Nitzsch, that the recitation lasted more than one day. (*Vorr. z. Anm. z. Od.* vol. ii. p. 21.) But, although the obscurity of those times prevents us from obtaining a certain and positive result as to the way in which such long poems were recited, yet we cannot be induced by this circumstance to doubt that the Iliad and Odyssey, and other poems of equal length, were recited as complete wholes, because they certainly existed at a time anterior to the use of writing. That such was the case follows of necessity from what we know of the Cyclic poets. (See Proclus, *Chrestomathia* in Gaisford's *Hephaestion.*) The Iliad and Odyssey contained only a small part of the copious traditions concerning the Trojan war. A great number of poets undertook to fill up by separate poems the whole cycle of the events of this war, from which circumstance they are commonly styled the *Cyclic poets.* The poem *Cypria*, most probably by Stasinus, related all the events which preceded the beginning of the Iliad from the birth of Helen to the ninth year of the war. The *Aethiopis* and *Iliupersis* of Arctinus continued the narrative after the death of Hector, and related the arrival of the Amazons, whose queen, Penthesileia, is slain by Achilles, the death and burial of Thersites, the arrival of Memnon with the Aethiopians, who kills Antilochus, and is killed in return by Achilles, the death of Achilles himself by Paris, and the quarrel between Ajax and Ulysses about his arms. The poem of Arctinus then related the death of Ajax, and all that intervened between this and the taking of Troy, which formed the subject of his second poem, the *Iliupersis.* These same events were likewise partly treated by Lesches, in his *Little Ilias*, with some differences in tone and form. In this was told the arrival of Philoctetes, who kills Paris, that of Neoptolemus, the building of the wooden horse, the capture of the palladium by Ulysses and Diomede, and, finally, the taking of Troy itself. The interval between the war and the subject of the Odyssey is filled up by the return of the different heroes. This furnished the subject for the *Nostoi* by Agias, a poem distinguished by great excellencies of composition. The misfortunes of the two Atreidae formed the main part, and with this were artfully interwoven the adventures of all the other heroes, except Ulysses. The last adventures of Ulysses after his return to Ithaca were treated in the *Telegonia* of Eugammon. All these poems were grouped round those of Homer, as their common centre. "It is credible," says Müller (*Ibid.* p. 64) "that their authors were Homeric rhapsodists by profession (so also Nitzsch, *Hall. Encycl. s. v. Odyss.* pp. 400, 401), to whom the constant recitation of the ancient Homeric poems would naturally suggest the notion of continuing them by essays of their own in a similar tone. Hence too it would be more likely to occur that these poems, when they were sung by the same rhapsodists, would gradually acquire themselves the name of Homeric epics." Their object of *completing* and spinning out the poems of Homer is obvious. It is necessary therefore to suppose that the Iliad and Odyssey existed entire, i. e. comprehending the same series of events which they now comprehend, at least in the time from the first to the tenth Olympiad, when Arctinus, Agias (Thiersch, *Act. Monac.* ii. 583), and probably Stasinus, lived. This was a time when nobody yet thought of reading such poems. Therefore there must have been an opportunity of reciting in some way or another, not only the Homeric poems, but those of the Cyclic poets also, which were of about equal length. (Nitzsch, *Vorr. z. Anmerk.* vol. ii. p. 24.) The same result is obtained from comparing the manner in which Homer and these Cyclic poets treat and view mythical objects. A wide difference is observable on this point, which justifies the conclusion, that as early as the period of the composition of the first of the Cyclic poems, viz. before the tenth Olympiad, the Homeric poems had attained a fixed form, and were no longer, as Wolf supposes, in a state of growth and development, or else they would have been exposed to the influence of the different opinions which then prevailed respecting mythical subjects. This is the only inference we can draw from an inquiry into the Cyclic poets. Wolf, however, who denied the existence of long epic poets previous to the use of writing, because he thought they could not be recited as wholes, and who consequently denied that the Iliad and Odyssey possessed an artificial or poetical unity, thought to find a proof of this proposition in the Cyclic poems, in which he professed to see no other unity than that which is afforded by the natural sequence of events. Now we are almost unable to form an accurate opinion of the poetical merits of those poems, of which we possess only dry prosaic extracts; but, granting that they did not attain a high degree of poetical perfection, and particularly, that they were destitute of poetical unity, still we are not on this account at liberty to infer that the poems of Homer, their great example, are likewise destitute of this unity. But this is the next proposition of Wolf, which therefore we must now proceed to discuss.

Wolf observes that Aristotle first derived the laws of epic poetry from the examples which he found laid down in the Iliad and Odyssey. It was for this reason, says Wolf, that people never thought of suspecting that those examples themselves were destitute of that poetical unity which Aristotle, from a contemplation of them, drew up as a principal requisite for this kind of poetry. It was transmitted, says Wolf, by old traditions, how once Achilles withdrew from the battle; how, in consequence of the absence of the great hero, who alone awed the Trojans, the Greeks

were worsted; how Achilles at last allowed his friend Patroclus to protect the Greeks; and how, finally, he revenged the death of Patroclus by killing Hector. This simple course of the story Wolf thinks would have been treated by any other poet in very much the same manner as we now read it in the Iliad; and he maintains that there is no unity in it except a chronological one, in so far as we have a narration of the events of several days in succession. Nay, he continues, if we examine closely the six last books, we shall find that they have nothing to do with what is stated in the introduction as the object of the poem,—namely, the *wrath of Achilles*. This wrath subsides with the death of Patroclus, and what follows is a wrath of a different kind, which does not belong to the former. The composition of the Odyssey is not viewed with greater favour by Wolf. The journey of Telemachus to Pylos and Sparta, the sojourn of Ulysses in the island of Calypso, the stories of his wanderings, were originally independent songs, which, as they *happened* to fit into one another, were afterwards connected into one whole, at a time when literature, the arts, and a general cultivation of the mind began to flourish in Greece, supported by the important art of writing.

These bold propositions have met with almost universal disapprobation. Still this is a subject on which reasoning and demonstration are very precarious and almost impossible. The feelings and tastes of every individual must determine the matter. But to oppose to Wolf's sceptical views the judgment of a man whose authority on matters of taste is as great as on those of learning, we copy what Müller says on this subject:—"All the laws which reflection and experience can suggest for the epic form are observed (in Homer) with the most refined taste; all the means are employed by which the general effect can be heightened."—"The anger of Achilles is an event which did not long precede the final destruction of Troy, inasmuch as it produced the death of Hector, who was the defender of the city. It was doubtless the ancient tradition, established long before Homer's time, that Hector had been slain by Achilles in revenge for the slaughter of his friend Patroclus, whose fall in battle, unprotected by the son of Thetis, was explained by the tradition to have arisen from the anger of Achilles against the other Greeks for an affront offered to him, and his consequent retirement from the contest. Now the poet seizes, as the most critical and momentous period of the action, the conversion of Achilles from the foe of the Greeks into that of the Trojans: for as on the one hand the sudden revolution in the fortunes of war, thus occasioned, places the prowess of Achilles in the strongest light, so, on the other hand, the change of his firm and resolute mind must have been the more touching to the feelings of the hearers. From this centre of interest there springs a long preparation and gradual developement, since not only the cause of the anger of Achilles, but also the defeats of the Greeks occasioned by that anger, were to be narrated; and the display of the insufficiency of all the other heroes at the same time offered the best opportunity for exhibiting their several excellencies. It is in the arrangement of this preparatory part and its connection with the catastrophe, that the poet displays his perfect acquaintance with all the mysteries of poetical composition; and in his continual postponement of the crisis of the action, and his scanty revelations with respect to the plan of the entire work, he shows a maturity of knowledge which is astonishing for so early an age. To all appearance, the poet, after certain obstacles have been first overcome, tends only to one point, viz. to increase perpetually the disasters of the Greeks, which they have drawn on themselves by the injury offered to Achilles; and Zeus himself, at the beginning, is made to pronounce, as coming from himself, the vengeance and consequent exaltation of the son of Thetis. At the same time, however, the poet plainly shows his wish to excite, in the feelings of an attentive hearer, an anxious and perpetually increasing desire not only to see the Greeks saved from destruction, but also that the unbearable and more than human haughtiness and pride of Achilles should be broken. Both these ends are attained through the fulfilment of the *secret counsel of Zeus*, which he did not communicate to Thetis, and through her to Achilles (who, if he had known it, would have given up all enmity against the Achaeans), but only to Hera, and to her not till the middle of the poem; and Achilles, through the loss of his dearest friend, whom he had sent to battle not to save the Greeks, but *for his own glory*, suddenly changes his hostile attitude towards the Greeks, and is overpowered by entirely opposite feelings. In this manner the exaltation of the son of Thetis is united to that almost imperceptible operation of destiny, which the Greeks were required to observe in all human affairs. To remove from this collection of various actions, conditions, and feelings any substantial part, as not necessarily belonging to it, would in fact be to dismember a living whole, the parts of which would necessarily lose their vitality. As in an organic body life does not dwell in one single point, but requires a union of certain systems and members, so the internal connection of the Iliad rests on the union of certain parts; and neither the interesting introduction describing the defeat of the Greeks up to the burning of the ship of Protesilaus, nor the turn of affairs brought about by the death of Patroclus, nor the final pacification of the anger of Achilles, could be spared from the Iliad, when the fruitful seed of such a poem had once been sown in the soul of Homer, and had begun to develop its growth." (*Hist. of Gr. Lit.* p. 48, &c.)

If we yield our assent to these convincing reflections, we shall hardly need to defend the unity of the Odyssey, which has always been admired as one of the greatest masterpieces of Greek genius, against the aggressions of Wolf, who could more easily believe that chance and learned compilers had produced this poem, by connecting loose independent pieces, than that it should have sprung from the mind of a single man. Nitzsch (*Hall. Encyclop.* s. v. *Odyssea*, and *Anmerk. z. Odyss.* vol. ii. pref.) has endeavoured to exhibit the unity of the plan of this poem. He has divided the whole into four large sections, in each of which there are again subdivisions facilitating the distribution of the recital for several rhapsodists and several days. 1. The first part treats of *the absent Ulysses* (books i.—iv.). Here we are introduced to the state of affairs in Ithaca during the absence of Ulysses. Telemachus goes to Pylos and Sparta to ascertain the fate of his father. 2. *The song of the returning Ulysses* (books v.—xiii. 92) is naturally divided into two parts; the first contains the departure of

Ulysses from Calypso, and his arrival and reception in Scheria; the second the narration of his wanderings. 3. *The song of Ulysses meditating revenge* (book xiii. 92—xix). Here the two threads of the story are united; Ulysses is conveyed to Ithaca, and is met in the cottage of Eumaeus by his son, who has just returned from Sparta. 4. *The song of the revenging and reconciled Ulysses* (xx.—xxiv.) brings all the manifold wrongs of the suitors and the sufferings of Ulysses to the desired and long-expected conclusion. Although we maintain the unity of both the Homeric poems, we cannot deny that they have suffered greatly from interpolations, omissions, and alterations; and it is only by admitting some original poetical whole, that we are able to discover those parts which do not belong to this whole. Wolf, therefore, in pointing out some parts as spurious, has been led into an inconsistency in his demonstration, since he is obliged to acknowledge something as the genuine centre of the two poems, which he must suppose to have been spun out more and more by subsequent rhapsodists. This altered view, which is distinctly pronounced in the preface to his edition of Homer (2nd edit. of 1795, towards the end of the pref.), appears already in the Prolegomena (p. 123), and has been subsequently embraced by Hermann and other critics. It is, as we have said, a necessary consequence from the discovery of interpolations. These interpolations are particularly apparent in the first part of the Iliad. The catalogue of the ships has long been recognised as a later addition, and can be omitted without leaving the slightest gap. The battles from the third to the seventh book seem almost entirely foreign to the plan of the Iliad. Zeus appears to have quite forgotten his promise to Thetis, that he would honour her son by letting Agamemnon feel his absence. The Greeks are far from feeling this. Diomede fights successfully even against gods; the Trojans are driven back to the town. In an assembly of the gods (iv. init.), the glory of Achilles is no motive to deliver Troy from her fate; it is not till the eighth book that Zeus all at once seems mindful of his promise to Thetis. The preceding five books are not only loosely connected with the whole of the poem, but even with one another. The single combat between Menelaus and Paris (book iii.), in which the former was on the point of despatching the seducer of his wife, is interrupted by the treacherous shot of Pandarus. In the next book all this is forgotten. The Greeks neither claim Helen as the prize of the victory of Menelaus, nor do they complain of a breach of the oath: no god revenges the perjury. Paris in the sixth book sits quietly at home, where Hector severely upbraids him for his cowardice and retirement from war; to which Paris makes no reply, and does not plead that he had only just encountered Menelaus in deadly fight. The tenth book, containing the nocturnal expedition of Ulysses and Diomede, in which they kill the Thracian king Rhesus and take his horses, is avowedly of later origin. (Schol. Ven. *ad Il.* x. 1.) No reference is subsequently made by any of the Greeks or Trojans to this gallant deed. The two heroes were sent as spies, but they never narrate the result of their expedition; not to speak of many other improbabilities. To enumerate all those passages which are reasonably suspected as interpolated, would lead us too far. Müller (*Ibid.* p. 50) very judiciously assigns "two principal motives for this extension of the poem beyond its original plan, which might have exercised an influence on the mind of Homer himself, but had still more powerful effects upon his successors, the later Homerids. In the first place, it is clear that a design manifested itself at an early period to make this poem complete in itself, so that all the subjects, descriptions, and actions which could alone give an interest to a poem *on the entire war*, might find a place within the limits of this composition. For this purpose, it is not improbable that many lays of earlier bards, who had sung single adventures of the Trojan war, were laid under contribution, and that the finest parts of them were adopted into the new poem, it being the natural course of popular poetry propagated by oral tradition, to treat the best thoughts of previous poets as common property, and to give them a new life by working them up in a different context." Thus it would be explained why it is not before the ninth year of the war that the Greeks build a wall round their camp, and think of deciding the war by single combat. For the same reason the catalogue of the ships could find a place in the Iliad, as well as the view of Helen and Priam from the walls (Τειχοσκοπία), by which we become acquainted with the chief heroes among the Greeks, who were certainly not unknown to Priam till so late a period of the war. "The other motive for the great extension of the preparatory part of the catastrophe may, it appears, be traced to a certain conflict between *the plan* of the poet and his own patriotic feelings. An attentive reader cannot fail to observe that, while Homer intends that the Greeks should be made to suffer severely from the anger of Achilles, he is yet, as it were, retarded in his progress towards that end by a natural endeavour to avenge the death of each Greek by that of a yet more illustrious Trojan, and thus to increase the glory of the numerous Achaean heroes, so that even on the days in which the Greeks are defeated, more Trojans than Greeks are described as being slain."

The Odyssey has experienced similar extensions, which, far from inducing us to believe in an atomistical origin of the poem, only show that the original plan has been here and there obscured. The poem opens with an assembly of the gods, in which Athene complains of the long detention of Ulysses in Ogygia; Zeus is of her opinion. She demands to send Hermes to Calypso with an order from Zeus to dismiss Ulysses, whilst she herself goes to Ithaca to incite young Telemachus to determined steps. But in the beginning of the fifth book we have almost the same proceedings, the same assembly of the gods, the same complaints of Athene, the same assent of Zeus, who now at last sends his messenger to the island of Calypso. Telemachus refuses to stay with Menelaus; he is anxious to return home; and still, without our knowing how and why, he remains at Sparta for a time which seems disproportionably long; for on his return to Ithaca he meets Ulysses, who had in the meantime built his ship, passed twenty days on the sea, and three days with the Phaeacians.

Nitzsch (*Anmerk. z. Odyssey*, vol. ii. pref. p. xlii.) has tried to remove these difficulties, but he does not deny extensive interpolations, particularly in the eighth book, where the song of Demodocos concerning Ares and Aphrodite is very sus-

picious; in the nineteenth, the recognition of Ulysses by his old nurse, and, most of all, some parts towards the end. All that follows after xxiii. 296 was declared spurious even by the Alexandrine critics Aristophanes and Aristarchus. Spohn (*Comment. de extrem. Odysseae Parte*, 1816) has proved the validity of this judgment almost beyond the possibility of doubt. Yet, as Müller and Nitzsch observe, it is very likely that the original Odyssey was concluded in a somewhat similar manner; in particular, we can hardly do without the recognition of Laertes, who is so often alluded to in the course of the poem, and without some reconciliation of Ulysses with the friends of the murdered suitors. The second *Necyia* (xxiv. init.) is evidently spurious, and, like many parts of the first *Necyia* (xi.), most likely taken from a similar passage in the *Nostoi*, in which was narrated the arrival of Agamemnon in Hades. (Paus. x. 23. § 4.)

Considering all these interpolations and the original unity, which has only been obscured and not destroyed by them, we must come to the conclusion that the Homeric poems were originally composed as poetical wholes, but that a long oral tradition gave occasion to great alterations in their original form.

We have hitherto considered only the negative part of Wolf's arguments. He denied, 1st, the existence of the art of writing at the time when the Homeric poems were composed; 2d. the possibility of composing and delivering them without that art; and, 3rdly, their poetical unity. From these premises he came to the conclusion, that the Homeric poems originated as small songs, unconnected with one another, which, after being preserved in this state for a long time, were at length put together. The agents, to whom he attributed these two tasks of composing and preserving on the one hand, and of collecting and combining on the other, are the rhapsodists and Peisistratus.

The subject of the rhapsodists is one of the most complicated and difficult of all; because the fact is, that we know very little about them, and thus a large field is opened to conjecture and hypothesis. (Wolf, *Proleg.* p. 96; Nitzsch, *Prol. ad Plat. Ion.*; Heyne, 2. *Excurs. ad Il.* 24; Böckh, *ad Pind. Nem.* ii. 1, *Isthm.* iii. 55; Nitzsch, *Indagandae, &c. Histor. crit.*; Kreuser, *d. Hom. Rhapsod.*) Wolf derives the name of rhapsodist from ῥάπτειν ᾠδήν, which he interprets *breviora carmina modo et ordine publicae recitationi apto connectere.* These *breviora carmina* are the *rhapsodies* of which the Iliad and Odyssey consist, not indeed containing originally one book each, as they do now, but sometimes more and sometimes less. The nature and condition of these rhapsodists may be learned from Homer himself, where they appear as singing at the banquets, games, and festivals of the princes, and are held in high honour. (*Od.* iii. 267, xviii. 383.) In fact, the first rhapsodists were the poets themselves, just as the first dramatic poets were the first actors. Therefore Homer and Hesiod are said to have rhapsodised. (Plat. *Rep.* x. p. 600; Schol. *ad Pind. Nem.* ii. 1.) We must imagine that these minstrels were spread over all Greece, and that they did not confine themselves to the recital of the *Homeric* poems. One class of rhapsodists at Chios, the Homerids (Harpocrat. *s. v.* Ὁμηρίδαι), who called themselves descendants of the poet, possessed these particular poems, and transmitted them to their disciples by oral teaching, and not by writing. This kind of oral teaching was most carefully cultivated in Greece even when the use of writing was quite common. The tragic and comic poets employed no other way of training the actors than this oral διδασκαλία, with which the greatest accuracy was combined. Therefore, says Wolf, it is not likely that, although not committed to writing, the Homeric poems underwent very great changes by a long oral tradition; only it is impossible that they should have remained quite *unaltered*. Many of the rhapsodists were not destitute of poetical genius, or they acquired it by the constant recitation of those beautiful lays. Why should they not have sometimes adapted their recitation to the immediate occasion, or even have endeavoured to make some passages better than they were?

We can admit almost all this, without drawing from it Wolf's conclusion. Does not such a condition of the rhapsodists agree as well with the task which we assign to them, of preserving and reciting a poem which already existed as a whole? Even the etymology of the name of rhapsodist, which is surprisingly inconsistent with Wolf's general view, favours that of his adversaries. Wolf's fundamental opinion is, that the original songs were unconnected and singly recited. How then can the rhapsodists have obtained their name from *connecting* poems? On the other hand, if the Homeric poems originally existed as wholes, and the rhapsodists *connected* the single parts of these wholes for public recitation, they might perhaps be called "connecters of songs." But this etymology has not appeared satisfactory to some, who have thought that this process would rather be a *keeping* together than a *putting* together. They have therefore supposed that the word was derived from ῥάβδος, the staff or ensign of the bards (Hes. *Theog.* 30); an etymology which seemed countenanced by Pindar's (*Isthm.* iii. 5) expression ῥάβδον θεσπεσίων ἐπέων. But Pindar in another passage gives the other etymology (*Nem.* ii. 1); and, besides, it does not appear how ῥαψῳδός could be formed from ῥάβδος, which would make ῥαβδῳδός. Others, therefore, have thought of ῥάπις (a stick), and formed ῥαπισῳδός, ῥαψῳδός. But even this will not do; for leaving out of view that ῥάπις does not occur in the signification of ῥαβδος, the word would be ῥαπιδῳδός. Nothing is left, therefore, but the etymology from ῥάπτειν ᾠδάς, which is only to be interpreted in the proper way. Müller (*Ibid.* p. 33) says that ῥαψῳδεῖν "signifies nothing more than the peculiar *method of epic recitation*," consisting in some high-pitched sonorous declamations, with certain simple modulations of the voice, not in singing regularly accompanied by an instrument, which was the method of reciting lyrical poetry. "Every poem," says Müller, "can be rhapsodised which is composed in an epic tone, and in which the verses are of equal length, without being distributed into corresponding parts of a larger whole, strophes, or similar systems. Rhapsodists were also not improperly called στιχῳδοί, because all the poems which they recited were composed in single lines independent of each other (στίχοι)." He thinks, therefore, that ῥάπτειν ᾠδήν denotes the coupling together of verses without any considerable divisions or pauses; in other words, the even, continuous, and unbroken flow of the epic poem. But ᾠδή does not mean a

terns; and besides a reference to the manner of epic recitation, as different from that of lyrical poetry, could only be imparted to the word *ῥαψῳδός* at a time when lyrical composition and recitation originated, that is, not before Archilochus. Previous to that time the meaning of rhapsodist must have been different. In fine, we do not see why *ῥάπτειν ᾠδάς* should not have been used in the signification of planning and making lays, as *ῥάπτειν κακά* is to plan or make mischief. But whatever may be the right derivation of the word, and whatever may have been the nature and condition of the rhapsodists, so much is evident that no support can be derived from this point for Wolf's position. We pass on, therefore, to the last question,—the collection of the Homeric poems ascribed to Peisistratus.

Solon made the first step towards that which Peisistratus accomplished. Of him Diogenes Laërtius (i. 57) says, *τὰ Ὁμήρου ἐξ ὑποβολῆς ἔγραψε ῥαψῳδεῖσθαι*, i. e., according to Wolf's interpretation, Solon did not allow the rhapsodists to recite arbitrarily, as they had been wont to do, such songs successively as were not connected with one another, but he ordered that they should rehearse those parts which were according to the thread of the story *suggested* to them. Peisistratus did not stop here. The unanimous voice of antiquity ascribed to him the merit of having collected the disjointed and confused poems of Homer, and of having first committed them to writing (Cic. *de Or.* iii. 34; Paus. vii. 26; Joseph, *c. Ap.* i. 2; Aelian, *V. H.* xiii. 14; Liban. *Paneg. in Julian.* i. p. 170, Reisk. &c.)*

In what light Wolf viewed this tradition has been already mentioned. He held it to have been the first step that was taken in order to connect the loose and incoherent songs into continued and uninterrupted stories, and to preserve the union which he had thus imparted to these poems by first committing them to writing. Pausanias mentions associates (*ἑταῖροι*) of Peisistratus, who assisted him in his undertaking. These associates Wolf thought to have been the *διασκευασταί* mentioned sometimes in the Scholia; but in this he was evidently mistaken. *Διασκευασταί* are, in the phraseology of the Scholia, *interpolators*, and not arrangers. (Heinrich, *de Diask. Homericis*; Lehrs, *Aristarchi stud. Hom.* p. 349.) Another weak point in Wolf's reasoning is, that he says that Peisistratus was the *first* who committed the Homeric poems to writing; this is expressly stated by none of the ancient writers. On the contrary, it is not unlikely that before Peisistratus, persons began in various parts of Greece, and particularly in Asia Minor, which was far in advance of the mother-country, to write down parts of the Iliad and Odyssey, although we are not disposed to extend this hypothesis so far as Nitzsch, who thinks that there existed in the days of Peisistratus numbers of copies, so that Peisistratus only compared and revised them, in order to obtain a correct copy for the use of the Athenian festivals. Whom Peisistratus employed in his undertaking Wolf could only conjecture. The poet Onomacritus lived at that time at Athens, and was engaged in similar pursuits respecting the old poet Musaeus. Besides him, Wolf thought of a certain Orpheus of Croton; but nothing certain was known on this point, till Professor Ritschl discovered, in a MS. of Plautus at Rome, an old Latin scholion translated from the Greek of Tzetzes (published in Cramer's *Anecdota*). This scholion gives the name of four poets who assisted Peisistratus, viz. Onomacritus, Zopyrus, Orpheus, and a fourth, whose name is corrupted, Concylus. (Ritschl, *de Alex. Bibl. u. d. Sammlung d. Hom. Gedichte durch Peisistr.* 1838; Id. *Corollar. Disput. de Bibl. Alex. deque Peisistr. Curis Hom.* 1840). These persons may have interpolated some passages, as it suited the pride of the Athenians or the political purposes of their patron Peisistratus. In fact, Onomacritus is particularly charged with having interpolated *Od.* xi. 604 (*Schol. Harlei.* ed. Porson. ad loc.). The Athenians were generally believed to have had no part in the Trojan war; therefore *Il.* ii. 547, 552—554, were marked by the Alexandrine critics as spurious, and for similar reasons *Od.* vii. 80, 81, and *Od.* iii. 308. But how unimportant are these alterations in comparison with the long interpolations which must be attributed to the rhapsodists previous to Peisistratus! It must be confessed that these four men accomplished their task, on the whole, with great accuracy. However inclined we may be to attribute this accuracy less to their critical investigations and conscientiousness, than to the impossibility of making great changes on account of the general knowledge of what was genuine, through the number of existing copies; and although we may, on the whole, be induced, after Wolf's exaggerations, to think little of the merits of Peisistratus, still we must allow that the praise bestowed on Peisistratus by the ancient writers is too great and too general to allow us to admit of Nitzsch's opinion, that he only compared and examined various MSS. If, then, it does not follow, as Wolf thought, that the Homeric poems never formed a whole before Peisistratus, it is at the same time undeniable that to Peisistratus we owe the first written text of the whole of the poems, which, without his care, would most likely now exist only in a few disjointed fragments. Some traditions attributed to Hipparchus, the son and successor of Peisistratus, regulations for the recital of the Homeric poems of a kind similar to those which had been already made by Solon. (Plat. *Hipp.* p. 228. 6.) He is said to have obliged the rhapsodists *ἐξ ὑπολήψεως ἐφεξῆς τὰ Ὁμήρου διϊέναι*. The meaning of the words *ἐξ ὑπολήψεως*, and their difference from *ἐξ ὑποβολῆς*, which was the manner of recitation, ordained by Solon, has given rise to a long controversy between Böckh and Hermann (comp Nitzsch, *Melet.* ii. p. 132); to enter into which would be foreign to the purpose of this article.

Having taken this general survey of the most important arguments for and against Wolf's hypo-

* It is ridiculous to what absurdity this tradition has been spun out by the ignorance of later scholiasts. Diomedes (Villois. *Anecd. Gr.* ii. p. 182) tells a long story, how that at one time the Homeric poems were partially destroyed either by fire or water or earthquakes, and parts were scattered here and there; so that some persons had one hundred verses, others two hundred, others a thousand. He further states that Peisistratus collected all the persons who were in possession of Homeric verses, and paid them for each verse; and that he then ordered seventy grammarians to arrange these verses, which task was best performed by Zenodotus and Aristarchus.

thesis concerning the origin of the poems of Homer, the following may be regarded as the most probable conclusion. There can be no doubt that the seed of the Homeric poems was scattered in the time of the heroic exploits which they celebrate, and in the land of the victorious Achaeans, that is, in European Greece. An abundance of heroic lays preserved the records of the Trojan war. It was a puerile idea, which is now completely exploded, that the events are fictitious on which the Iliad and Odyssey are based, that a Trojan war never was waged, and so forth. Whoever would make such a conclusion from the intermixture of gods in the battles of men, would forget what the Muses say (Hes. *Theog.* 27)—

Ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
Ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι·

and he would overlook the fact, that these songs were handed down a long time before they attained that texture of truth and fiction which forms one of their peculiar charms. Europe must necessarily have been the country where these songs originated, both because here the victorious heroes dwelt, and because so many traces in the poems still point to these regions. (See above, p. 500, b.) It was here that the old Thracian bards had effected that unity of mythology which, spreading all over Greece, had gradually absorbed and obliterated the discrepancies of the old local myths, and substituted one general mythology for the whole nation, with Zeus as the supreme ruler, dwelling on the snowy heights of Olympus. Impregnated with this European mythology, the heroic lays were brought to Asia Minor by the Greek colonies, which left the mother-country about three ages after the Trojan war. In European Greece a new race gained the ascendancy, the Dorians, foreign to those who gloried in having the old heroes among their ancestors. The heroic songs, therefore, died away more and more in Europe; but in Asia the Aeolians fought, conquered, and settled nearly in the same regions in which their fathers had signalised themselves by immortal exploits, the glory of which was celebrated, and their memory still preserved by their national bards. Their dwelling in the same locality not only kept alive the remembrance of the deeds of their fathers, but gave a new impulse to their poetry, just as in the middle ages in Germany the foundation of the kingdom of the Hungarians in the East, and their destructive invasions, together with the origin of a new empire of the Burgundians in the West, awakened the old songs of the Niebelungen, after a slumber of centuries. (Gervinus, *Poetical Lit. of Germ.* vol. i. p. 108.)

Now the Homeric poems advanced a step further. From unconnected songs, they were, for the first time, united by a great genius, who, whether he was really called Homer, or whether the name be of later origin and significant of his work of *uniting* songs (Welcker, *Ep. Cycl.* pp. 125, 128; Ilgen, *Hymn. Hom.* praef. p. 23; Heyne, *ad Il.* vol. viii. p. 795), was the *one individual* who conceived in his mind the lofty idea of that poetical unity which we cannot help acknowledging and admiring. What were the peculiar excellencies which distinguished this one Homer among a great number of contemporary poets, and saved his works alone from oblivion, we do not venture to determine; but the conjecture of Müller (*Greek Lit.* p. 47; see also Nitzsch, *Anm.* vol. ii. p. 261), is not improbable, that Homer first undertook to combine into one great unity the scattered and fragmentary poems of earlier bards, and that it was a task which established his great renown. We can now judge of the probability that Homer was an Ionian, who in Smyrna, where Ionians and Aeolians were mixed, became acquainted with the subject of his poems, and moulded them into the form which was suited to the taste of his Ionian countrymen. But as a faithful preservation of these long works was impossible in an age unacquainted with, or at least not versed in the art of writing, it was a natural consequence, that in the lapse of ages the poems should not only lose the purity with which they proceeded from the mind of the poet, but should also become more and more dismembered, and thus return into their original state of loose independent songs. Their public recitation became more and more fragmentary, and the time at festivals and musical contests formerly occupied by epic rhapsodists exclusively was encroached upon by the rising lyrical performances and players of the flute and lyre. Yet the knowledge of the unity of the different Homeric rhapsodies was not entirely lost. Solon, himself a poet, directed the attention of his countrymen towards it; and Peisistratus at last raised a lasting monument to his high merits, in fixing the genuine Homeric poems by the indelible marks of writing, as far as was possible in his time and with his means. That previous to the famous edition of Peisistratus parts of Homer, or the entire poems, were committed to writing in other towns of Greece or Asia Minor is not improbable, but we do not possess sufficient testimonies to prove it. We can therefore safely affirm that from the time of Peisistratus, the Greeks had a written Homer, a regular text, the source and foundation of all subsequent editions.

Having established the fact, *that there was a Homer*, who must be considered as the author of the Homeric poems, there naturally arises another question, viz. which poems are Homeric? We have seen already that a great number of cyclic poems were attributed to the great bard of the *Anger of Achilles.* Stasinus, the author of the *Cypria*, was said to have received this poem from Homer as a dowry for his daughter, whom he married. Creophylus is placed in a similar connection with Homer. But these traditions are utterly groundless; they were occasioned by the authors of the cyclic poems being at the same time rhapsodists of the Homeric poems, which they recited along with their own. Nor are the hymns, which still bear the name of Homer, more genuine productions of the poet of the Iliad than the cyclic poems. They were called by the ancients *προοίμια*, i. e. *overtures* or *preludes*, and were sung by the rhapsodists as introductions to epic poems at the festivals of the respective gods, to whom they are addressed. To these rhapsodists the hymns most probably owe their origin. "They exhibit such a diversity of language and poetical tone, that in all probability they contain fragments from every century from the time of Homer to the Persian war." (Müller, *Ibid.* p. 74.) Still most of them were reckoned to be Homeric productions by those who lived in a time when Greek literature still flourished. This is easily accounted for; being recited in connection with Homeric poems, they

were gradually attributed to the same author, and continued to be so regarded more or less generally, till critics, and particularly those of Alexandria, discovered the differences between their style and that of Homer. At Alexandria they were never reckoned genuine, which accounts for the circumstance that none of the great critics of that school is known to have made a regular collection of them. (Wolf, *Proleg.* p. 266.) Of the hymns now extant five deserve particular attention on account of their greater length and mythological contents; they are those addressed to the Delian and Pythian Apollo, to Hermes, Demeter, and Aphrodite. The hymn to the Delian Apollo, formerly regarded as part of the one to the Pythian Apollo, is the work of a Homerid of Chios, and approaches so nearly to the true Homeric tone, that the author, who calls himself the blind poet, who lived in the rocky Chios, was held even by Thucydides to be Homer himself. It narrates the birth of Apollo in Delos, but a great part of it is lost. The hymn to the Pythian Apollo contained the foundation of the Pythian sanctuary by the god himself, who slays the dragon, and, in the form of a dolphin, leads Cretan men to Crissa, whom he established as priests of his temple. The hymn to Hermes, which, on account of its mentioning the seven-stringed lyre, the invention of Terpander, cannot have been composed before the 30th olympiad, relates the tricks of the newborn Hermes, who, having left his cradle, drove away the cattle of Apollo from their pastures in Pieria to Pylos, there killed them, and then invented the lyre, made of a tortoise-shell, with which he pacified the anger of Apollo. The hymn to Aphrodite celebrates the birth of Aeneas in a style not very different from that of Homer. The hymn to Demeter, first discovered 1778, in Moscow, by Mathaei, and first published by Ruhnken, 1780, gives an account of Demeter's search after her daughter, Persephone, who had been carried away by Hades. The goddess obtains from Zeus, that her daughter should pass only one third part of the year with Hades, and return to her for the rest of the year. With this symbolical description of the corn, which, when sown, remains for some time under ground, and then springs up, the poet has connected the mythology of the Eleusinians, who hospitably received the goddess on her wanderings, afterwards built her a temple, and were rewarded by instruction in the mysterious rites of Demeter.

Beside the cyclic epics and the hymns, we find poems of quite a different nature erroneously ascribed to Homer. Such was the case with the *Margites*, a poem, which Aristotle regarded as the source of comedy, just as he called the Iliad and Odyssey the fountain of all tragic poetry. From this view of Aristotle, we may judge of the nature of the poem. It ridiculed a man who was said "to know many things, and to know all badly." The subject was nearly related to the scurrilous and satirical poetry of Archilochus and other contemporary iambographers, although in versification, epic tone, and language, it imitated the Iliad. The iambic verses which are quoted from it by grammarians were most likely interspersed by Pigres, brother of Artemisia, who is also called the author of this poem, and who interpolated the Iliad with pentameters in a similar manner.

The same Pigres was perhaps the author of the *Batrachomyomachia*, the Battle of the Frogs and Mice (Suid. *s. v.*; Plut. *de Malign. Herod.* 43), a poem frequently ascribed by the ancients to Homer. It is a harmless playful tale, without a marked tendency to sarcasm and satire, amusing as a parody, but without any great poetical merit which could justify its being ascribed to Homer.

Besides these poems, there are a great many more, most of which we know only by name, and which we find attributed to Homer with more or less confidence. But we have good reasons for doubting all such statements concerning lost poems, whose claims we cannot examine, when we see that even Thucydides and Aristotle considered as genuine not only such poems as the Margites and some of the hymns, but also all those passages of the Iliad and Odyssey which are evidently interpolated, and which at the present day nobody would dream of ascribing to their reputed author. (Nitzsch, *Anm. z. Od.* vol. ii. p. 40.) The time in which Greek literature flourished was not adapted for tracing out the poems which were spurious and interpolated. People enjoyed all that was beautiful, without caring who was the author. The task of sifting and correcting the works of literature was left to the age in which the faculties of the Greek mind had ceased to produce original works, and had turned to scrutinise and preserve former productions. Then it was not only discovered that the cyclic poems and the hymns had no title to be styled "Homeric," but the question was mooted and warmly discussed, whether the Odyssey was to be attributed to the author of the Iliad. Of the existence of this interesting controversy we had only a slight indication in Seneca (*de Brevit. Vitae*, 13) before the publication of the Venetian Scholia. From these we know now that there was a regular party of critics, who assigned the Iliad and Odyssey to two different authors, and were therefore called *Chorizontes* (χωρίζοντες), *the Separaters.* (Granert, *üb d. Hom. Choriz. Rhein. Mus.* vol. i.) Their arguments were probably not very convincing, and might fairly be considered to be entirely refuted by such reasonings as Longinus made use of, who affirmed (just as if he had heard it from Homer himself) that the Iliad was composed by Homer in the vigour of life, and the Odyssey in his old age. With this decision all critics were satisfied for centuries, till, in modern times, the question has been opened again. Traces have been discovered in the Odyssey which seemed to indicate a later time; and although this is a difficult and doubtful point, because we do not know in many cases whether the discrepancies in the two poems are to be considered as genuine parts or as interpolations, yet there is so much in the one poem which cannot be reconciled with the whole tenor of the other, that a later origin of the Odyssey seems very probable. (Nitzsch in *Hall. Encycl.* p. 405 a.) We cannot lay much stress on the observation, that the state of social life in the Odyssey appears more advanced in refinement, comfort, and art, than in the Iliad, because this may be regarded as the result of the different nature of the subjects. The magnificent palaces of Menelaus and Alcinous, and the peaceful enjoyments of the Phaeacians, could find no place in the rough camp of the heroes before Troy. But a great and essential difference, which pervades the whole of the two poems, is observable in the notions that are entertained respecting the gods. In the Iliad the men are better than the gods; in the Odyssey it is the reverse. In the latter poem

no mortal dares to resist, much less to attack and wound a god; Olympus does not resound with everlasting quarrels; Athene consults humbly the will of Zeus, and forbears offending Poseidon, her uncle, for the sake of a mortal man. Whenever a god inflicts punishment or bestows protection in the Odyssey, it is for some moral desert; not as in the Iliad, through mere caprice, without any consideration of the good or bad qualities of the individual. In the Iliad Zeus sends a dream to deceive Agamemnon; Athene, after a general consultation of the gods, prompts Pandarus to his treachery; Paris, the violator of the sacred laws of hospitality, is never upbraided with his crime by the gods; whereas, in the Odyssey, they appear as the awful avengers of those who do not respect the laws of the hospitable Zeus. The gods of the Iliad live on Mount Olympus; those of the Odyssey are further removed from the earth; they inhabit the wide heaven. There is nothing which obliges us to think of the *Mount* Olympus. In the Iliad the gods are visible to every one except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the shape of men. In short, as Benjamin Constant has well observed (*de la Relig.* iii.), there is more mythology in the Iliad, and more religion in the Odyssey. If we add to all this the differences that exist between the two poems in language and tone, we shall be obliged to admit, that the Odyssey is of considerably later date than the Iliad. Every one who admires the bard of the Iliad, with whom are connected all the associations of ideas which have been formed respecting Homer, feels naturally inclined to give him credit for having composed the Odyssey also, and is unwilling to fancy another person to be the author who would be quite an imaginary and uninteresting personage. It is no doubt chiefly owing to these feelings that many scholars have tried in various ways to prove that the same Homer is the author of both the poems, although there seem sufficient reasons to establish the contrary. Thus Müller (*Ibid.* p. 62) says: "If the completion of the Iliad and Odyssey seems too vast a work for the lifetime of *one* man, we may perhaps have recourse to the supposition, that Homer, after having sung the Iliad in the vigour of his youthful years, in his old age communicated to some devoted disciple the plan of the Odyssey, which had long been working in his mind, and left it to him for completion." Nitzsch (*Anmerk. z. Od.* vol. ii. p. 26) has found out another expedient. He thinks, that in the Iliad Homer has followed more closely the old traditions, which represented the former and ruder state of society; whilst, in the Odyssey, he was more original, and imprinted upon his own inventions his own ideas concerning the gods.

The history of the Homeric poems may be divided conveniently into two great periods: one in which the text was transmitted by oral tradition, and the other of the *written* text after Peisistratus. Of the former we have already spoken: it therefore only remains to treat of the latter. The epoch from Peisistratus down to the establishment of the first critical school at Alexandria, i. e. to Zenodotus, presents very few facts concerning the Homeric poems. Oral tradition still prevailed over writing for a long time; though in the days of Alcibiades it was expected that every schoolmaster would have a copy of Homer with which to teach his boys. (Plut. *Alcib.* p. 194, d.) Homer became a sort of ground-work for a liberal education, and as his influence over the minds of the people thus became still stronger, the philosophers of that age were naturally led either to explain and recommend or to oppose and refute the moral principles and religious doctrines contained in the heroic tales. (Gräfenhan, *Gesch. der Philologie*, vol. i. p. 202.) It was with this practical view that Pythagoras, Xenophanes, and Heracleitus, condemned Homer as one who uttered falsehoods and degraded the majesty of the gods; whilst Theagenes, Metrodorus, Anaxagoras, and Stesimbrotus, expounded the deep wisdom of Homer, which was disguised from the eyes of the common observer under the veil of an apparently insignificant tale. So old is the *allegorical* explanation, a folly at which the sober Socrates smiled, which Plato refuted, and Aristarchus opposed with all his might, but which, nevertheless, outlived the sound critical study of Homer among the Greeks, and has thriven luxuriantly even down to the present day.

A more scientific study was bestowed on Homer by the sophists of Pericles' age, Prodicus, Protagoras, Hippias, and others. There are even traces which seem to indicate that the ἀπορίαι and λύσεις, such favourite themes with the Alexandrian critics, originated with these sophists. Thus the study of Homer increased, and the copies of his works must naturally have been more and more multiplied. We may suppose that not a few of the literary men of that age carefully compared the best MSS. within their reach, and choosing what they thought best made new editions (διορθώσεις). The task of these first editors was not an easy one. It may be concluded from the nature of the case, and it is known by various testimonies, that the text of those days offered enormous discrepancies, not paralleled in the text of any other classical writer. There were passages left out, transposed, added, or so altered, as not easily to be recognised; nothing, in short, like a smooth vulgate existed before the time of the Alexandrine critics. This state of the text must have presented immense difficulties to the first editors in the infancy of criticism. Yet these early editions were valuable to the Alexandrians, as being derived from good and ancient sources. Two only are known to us through the scholia, one of the poet Antimachus, and the famous one of Aristotle (ἡ ἐκ τοῦ νάρθηκος), which Alexander the Great used to carry about with him in a splendid case (νάρθηξ) on all his expeditions. Besides these editions, called in the scholia αἱ κατ' ἄνδρα, there were several other old διορθώσεις at Alexandria, under the name of αἱ κατὰ πόλεις, or αἱ ἐκ πόλεων, or αἱ πολιτικαί. We know six of them, those of Massilia, Chios, Argos, Sinope, Cyprus, and Crete. It is hardly likely that they were made by public authority in the different states, whose names they bear; on the contrary, as the persons who had made them were unknown, they were called, just as manuscripts are now, from the places where they had been found. We are acquainted with two more editions, the αἰολική, brought most likely from some Aeolian town, and the κυκλική, which seems to have been the copy of Homer which formed part of the series of cyclic poems in the Alexandrian library.

All these editions, however, were only preparatory to the establishment of a regular and systematic criticism and interpretation of Homer, which began

with Zenodotus at Alexandria. For such a task the times after Alexander were quite fit. Life had fled from the literature of the Greeks; it was become a dead body, and was very properly carried into Egypt, there to be embalmed and safely preserved for many ensuing centuries. It was the task of men, who, like Aristarchus, could judge of poetry without being able to write any themselves, to preserve carefully that which was extant, to clear it from all stains and corruptions, and to explain what was no longer rooted in and connected with the institutions of a free political life, and therefore was become unintelligible to all but the learned. Three men, who stand in the relation of masters and pupils, were at the head of a numerous host of scholars, who directed their attention either occasionally or exclusively to the study and criticism of the Homeric poems. Zenodotus [ZENODOTUS] laid the foundation of systematic criticism, by establishing two rules for purifying the corrupted text. He threw out, 1st, whatever was contradictory to, or not necessarily connected with, the whole of the work; 2d, what seemed unworthy of the genius of the author. To these two rules his followers, Aristophanes and Aristarchus, added two more; they rejected, 3d, what was contrary or foreign to the customs of the Homeric age, and 4th, what did not agree with the epic language and versification. It is not to be wondered at that Zenodotus, in his first attempt, did not reach the summit of perfection. The manner in which he cut out long passages, arbitrarily altered others, transposed and, in short, corrected Homer's text as he would have done his own, seemed shocking to all sober critics of later times, and would have proved very injurious to the text had not Aristophanes, and still more Aristarchus, acted on sounder principles, and thus put a stop to the arbitrary system of Zenodotus. Aristophanes of Byzantium [ARISTOPHANES], a man of vast learning, seems to have been more occupied with the other parts of the Greek literature, particularly the comic poets, than with Homer. He inserted in his edition many of the verses which had been thrown out by Zenodotus, and in many respects laid the foundations for what his pupil Aristarchus executed. The reputation of the latter as the prince of grammarians was so great throughout the whole of antiquity, that before the publication of the Venetian scholia by Villoison, we hardly knew how to account for it. But these excellent scholia, which have chiefly enabled us to understand the origin of the Homeric poems, teach us also to appreciate their great and unrivalled interpreter, and have now generally led to the conclusion, that the highest aim of the ambition of modern critics with respect to Homer is to restore the edition of Aristarchus, an undertaking which is believed to be possible by one of the most competent judges, chiefly through the assistance afforded by these scholia. (Lehrs, *de Aristarchi Studiis Homericis*, 1833.) Lehrs has discovered the sources from which these scholia are derived. 1. Aristonicus, Περὶ σημείων τῶν τῆς Ἰλιάδος καὶ Ὀδυσσείας. These σημεῖα are the critical marks of Aristarchus, so that from Aristonicus we learn a great many of the readings of Aristarchus. 2. Didymus, Περὶ τῆς Ἀρισταρχείου διορθώσεως. 3. Herodian, Προσῳδία Ὁμηρική: the word prosody contained, according to the use of those grammarians, not merely what is called prosody now, but the rules of accentuation, contraction, spiritus, and the like. 4. Nicanor, Περὶ στιγμῆς, on the stoppings. On Aristarchus we need not say much here [ARISTARCHUS]: we will only add, that the obelos, one of the critical marks used by Aristarchus, and invented, like the accents, by his master, Aristophanes, was used for the ἀθέτησις, i. e. to mark those verses which seemed improper and detrimental to the beauty of the poem, but which Aristarchus dared not throw out of the text, as it was impossible to determine whether they were to be ascribed to an accidental carelessness of the author, or to interpolations of rhapsodists. Those verses which Aristarchus was convinced to be spurious he left out of his edition altogether. Aristarchus was in constant opposition to Crates of Mallus, the founder of the Pergamene school of grammar. This Crates had the merit of transplanting the study of literature to Rome. With regard to Homer, he zealously defended the allegorical explication against his rival Aristarchus. [CRATES.] In the time of Augustus the great compiler, Didymus, wrote most comprehensive commentaries on Homer, copying mostly the works of preceding Alexandrian grammarians, which had swollen to an enormous extent. Under Tiberius, Apollonius Sophista lived, whose lexicon Homericum is very valuable (ed. Bekker, 1833). Apion, a pupil of Didymus, was of much less importance than is generally believed, chiefly on the authority of Wolf: he was a great quack, and an impudent boaster. (Lehrs, *Quaest. Epicae*, 1837; see APION.) Longinus and his pupil, Porphyrius, of whom we possess some tolerably good scholia, were of more value. The Homeric scholia are dispersed in various MSS. Complete collections do not exist, nor are they desirable, as many of them are utterly useless. The most valuable scholia on the Iliad are those which have been referred to above, which were published by Villoison from a MS. of the tenth century in the library of St. Mark at Venice, together with the scholia to the Iliad previously published, Ven. 1788, fol. These scholia were reprinted with additions, edited by I. Bekker, Berlin, 1825, 2 vols. 4to., with an appendix, 1826, which collection contains all that is worth reading. A few additions are to be found in Bachmann's *Scholia ad Homeri Iliadem*, Lips. 1835. The most valuable scholia to the Odyssey are those published by Buttmann, Berl. 1821, mostly taken from the scholia originally published by A. Mai from a MS. at Milan in 1819. The extensive commentary of Eustathius is a compilation destitute of judgment and of taste, but which contains much valuable information from sources which are now lost. [EUSTATHIUS, No. 7.] The old editions of Homer, as well as the MSS., are of very little importance for the restoration of the text, for which we must apply to the scholia. The Editio Princeps by Demetrius Chalcondylas, Flor. 1488, fol., was the first large work printed in Greek (one psalm only and the Batrachomyomachia having preceded). This edition was frequently reprinted. Wolf reckons scarcely seven critical editions from the Editio Princeps to his time. That of H. Stephanus, in *Poet. Graec. Princ. her. Carm.*, Paris, 1566, fol., was one of the best. In England the editions of Barnes, Cantab., 1711, 2 vols. 4to., and of Clarke, who published the Iliad in 1729, and the Odyssey in 1740, were generally used for a long time, and often reprinted. The latter was published with additions by Ernesti, Lips. 1759—1764, 5 vols.

8vo. This edition was reprinted at Glasgow, with Wolf's Prolegomena, in 1814, and again at Leipzig in 1824.

A new period began with Wolf's second edition (*Homeri et Homeridarum Op. et Rel.* Halis, 1794), the first edition (1784 and 1785) being merely a copy of the vulgate. Along with the second edition were published the Prolegomena. A third edition was published from 1804—1807. It is very much to be regretted that the editions of Wolf are without commentaries or critical notes, so that it is impossible to know in many cases on what grounds he adopted his readings, which differ from the vulgate. Heyne began in 1802 to publish the Iliad, which was finished in eight volumes, and was most severely and unsparingly reviewed by Wolf, Voss, and Eichstädt, in the *Jenaer Literatur Zeitung*, 1803. A ninth volume, containing the Indices, was published by Gräfenhan in 1822. A curious and most ridiculous attempt was made by Payne Knight, who published (London, 1820) the Homeric text cleared of all interpolations, so far at least as his judgment reached, and well crammed (by way of compensation) with digammas, it being the intention of the editor to restore the genuine spelling. This edition is a palpable confirmation of the fact, that to restore the edition of Aristarchus is all which modern critics can attempt to achieve. The best recension of the text is that by I. Bekker, Berlin, 1843. A very good edition of the Iliad, with critical notes, was published by Spitzner, Gotha, 1832—1836, but the author did not live to publish his explanatory commentary. There is an excellent commentary to the two first books of the Iliad by Freytag, Petersburgh, 1837; but the best of all commentaries which have yet appeared on the Homeric poems are those of Nitzsch on the Odyssey, Hannov. 1825, &c., of which the three volumes now published extend only as far as the twelfth book. The most valuable of the separate editions of the Hymns are those by Ilgen, Hal., 1791, and Hermann, Lips. 1806. The *Lexicon Novum Homericum* (*et Pindaricum*) of Damm, originally published at Berlin in 1765, and reprinted, London, 1827, is still of some value, though the author was destitute of all sound principles of criticism; but a far more important work for the student is Buttmann's *Lexilogus*, Berlin, 1825 and 1837, translated by Fishlake, Lond. 1840, 2nd edition.

Homer has been translated into almost all the modern European languages. Of these translations the German one by Voss is the best reproduction of the great original: the English translations by Chapman, Pope, and Cowper must be regarded as failures.

The most important works on the Homeric poems and the controversy respecting their original have been mentioned in the course of this article. A complete account of the literature of the Homeric poems will be found in the *Bibliotheca Homerica*, Halis, 1837, and in the notes to the first volume of Bode's *Geschichte der Hellenischen Dichtkunst*. An account of the present state of the controversy is given in an appendix to the first volume of the new edition of Thirlwall's *Hist. of Greece*, London, 1845. [W. I.]

HOME'RUS (Ὅμηρος). 1. A grammarian and tragic poet of Byzantium, in the time of Ptolemy Philadelphus (about B. C. 280), was the son of the grammarian Andromachus and the poetess Myro. He was one of the seven poets who formed the tragic Pleiad. The number of his dramas is differently stated at 45, 47, and 57. His statue stood in the gymnasium of Zeuxippus at Byzantium. His poems are entirely lost, with the exception of one title, *Eurypyleia*. (Suid. *s. vv.* Ὅμηρος, Μυρώ; Tzetz. *Chil.* xii. 209, *ad Lycophr.* p. 264, ed. Müller; Diog. Laërt. ix. 113; Christodor. *Ecphrasis*, 407—413, *ap.* Brunck. *Anal.* vol. ii. p. 471; Fabric. *Bibl. Graec* vol. ii p 307; Welcker, *die Griech. Tragöd.* pp. 1251—2.)

2. A grammarian, surnamed Sellius, who wrote hymns and sportive and other poems, and in prose περὶ τῶν κωμικῶν προσώπων, and summaries (περιοχάς) of the comedies of Menander. (Suid. *s. vv.* Ὅμηρος and Σέλλιος; Fabric. *Bibl. Graec.* vol. ii. p 451.) [P. S.]

HOMOLOEUS (Ὁμολωεύς), a son of Amphion, from whom the Homoloian gate of Thebes was believed to have derived its name. (Schol. *ad Eurip. Phoen.* 1126.) Others, however, derived the name of the gate from the hill Homole, or from Homoloïs, a daughter of Niobe. (Paus. ix. 8. § 3; Schol. *ad Eurip. l. c.*; Tzetz, ad Lycoph. 520.) [L. S.]

HONOR or HONOS, the personification of honour at Rome. After the battle of Clastidium in Cisalpine Gaul, Marcellus vowed a temple, which was to belong to Honor and Virtus in common; but as the pontiffs refused to consecrate one temple to two divinities, two temples, one of Honor and the other of Virtus, were built close together. (Liv. xxvii. 25; Val. Max. i. 1. § 8.) C. Marius also built a temple to Honor, after his victory over the Cimbri and Teutones (Vitruv. vii. *Praef.*; Serv. *ad Aen.* i. 12); and, in addition to these, we may mention an altar of Honor, which was situated outside the Colline gate, and was more ancient than either of the other temples. (Cic. *de Leg.* ii. 23.) Persons sacrificing to him were obliged to have their heads uncovered. (Plut. *Quaest. Rom.* 13.) Honor is represented, especially on medals and coins, as a male figure in armour, and standing on a globe, or with the cornucopia in his left and a spear in his right hand. (Hirt. *Mythol. Bilderb.* ii. p. 111.) It should be observed that St. Augustin (*de Civ. Dei*, iv. 21) calls the god Honorinus. [L. S.]

HONORA'TUS, bishop of Marseilles about the close of the fifth century, is generally considered to be the author of the *Vita S. Hilarii Arelatensis*, printed by Barralis in the *Chronologia Sanctae Insulae Lerinensis*, p. 103, and by Surius under 5th May. The piece in question is, however, ascribed in the Arles MS. to a certain *Reverentius* or *Ravennius*, the successor of Hilarius in his episcopal chair. (Gennad. *De Viris Illustr.* 99.) [W. R.]

HONORA'TUS ANTONI'NUS, bishop of Constantia in Africa, flourished during the persecution of the Catholics by the Vandal Genseric. He is the author of an impressive and graceful letter entitled *Epistola ad Labores pro Christo ferendos Exhortatoria*, written about A. D. 437—440 to a certain Spaniard named Arcadius, who having been banished on account of his faith, is here comforted and encouraged to endure still greater hardships in support of the truth.

This epistle was first published by Jo. Sichardus in his *Antidot. contra omnes Haereses*, fol. Basil. 1528, and will be found in the *Magna Bibl. Patr.*, fol. Colon. 1618, vol. v. p. iii., in *Bibl. Patr.* fol. Paris, 1644 and 1654, vol. iii., in the *Bibl. Patr. Max.*, Lugd. fol. 1677, vol. viii. p. 665, and in.

Reinart's *Historia Persecutionis Vandalicae*, 8vo. Paris, 1694, pt. ii. c. 4. p. 433. [W. R.]

HONO'RIA. [GRATA, No. 2.]

HONO'RIUS. 1. This name is given by Aurelius Victor (*Epit.* 48) to the father of the emperor Theodosius I. the Great; but all other writers call him Theodosius. [THEODOSIUS.]

2. A brother of the emperor Theodosius the Great, died before A. D. 384. He left by his wife, who is thought to be the Maria mentioned by Claudian (*Laus Seren.* 69), two daughters, Thermancia and Serena, the former married to a military officer, whose name is not known, the latter to Stilicho. [SERENA; STILICHO.] (Zosim. v. 4.; Claudian, *Laus Serenae.* passim; Ducange, *Fam. Byzant.* p. 75; Tillemont, *Hist. des Emp.* vol. v. p. 190.)

3. FLAVIUS HONORIUS AUGUSTUS (reigned A. D. 395–423), was the second son of Theodosius the Great, by his first wife, Aelia Flacilla. [FLACILLA.] Honorius was born, according to the most trustworthy accounts, 9th Sept. A. D. 384. There is some difference in the ancient authorities, but we agree with Tillemont, who has discussed the matter in a careful note, that Constantinople was his birthplace. (Claudian. *In IV. Consulat. Honorii*, 121—140.) He was made consul A. D. 386, and appears in the Fasti of Idatius with the designation of Nobilissimus, and in the *Chronicon* of Prosper Aquitanicus of Nobilissimus Puer; but in the *Chronicon* of Marcellinus and the *Chronicon Paschale* with that of Caesar. In A. D. 388 or 389, most probably the latter, at any rate after the usurper Maximus had been defeated, Honorius was sent for from Constantinople into Italy by his father, whom he accompanied (A. D. 389) when with Valentinian II. he made his triumphal entry into Rome.

In A. D. 393, while his father was preparing for the war against Eugenius, he was declared Augustus, or, according to Marcellinus, Caesar. But Marcellinus is in this instance not consistent with himself, having designated Honorius Caesar in his first consulship. The time of year at which Honorius was declared Augustus has been disputed, and is discussed very minutely by Tillemont; but he is misled in his decision, we think, by identifying the darkness, "tenebrae," which is said by Marcellinus and Prosper to have occurred at the time of his inauguration, with an eclipse of the sun, which the description of Claudian (*In IV. Consulat. Honor.* 172, &c.) shows it was not, but simply an unusually thick darkness from clouds or fog. The inauguration took place at the palace or justice court, Hebdomum (Ἕβδομον), near Constantinople. (Comp. Ducange, *Constantinop. Christian.* ii. 6. § 3.) The statement of the *Chronicon Paschale* that Theodosius had crowned Honorius Augustus (εἰς βασιλέα) at Rome, on occasion of their triumphal entry in A. D. 389, must be rejected, as inconsistent with the recognised right of Valentinian II. (then living) to the dominion of the West. It is probable that the error arose from the circumstance, that Theodosius, after his victory over Eugenius, the successor of Valentinian II., A. D. 394, again sent for Honorius, who was consul for the second time that year, into Italy, and at Milan (or, according to Zosimus, at Rome) solemnly declared him emperor of the West, assigning to him Gaul, Spain, Italy, and Africa, of which he had now come into undisputed possession, and appointing Stilicho to be commander-in-chief in the West. Theodosius died shortly after making this arrangement, Jan. 17. 395, and Honorius succeeded to the possession of the West, under the energetic guardianship of Stilicho, who had married Serena, daughter of Honorius, the late emperor's brother [see above, No. 2], and therefore first cousin to the young emperor.

Honorius was but little more than ten years old at his father's death, and his tender years combined with his natural inertness of character to render him a mere cipher in the state. Milan was for some years his place of residence, while Stilicho was negotiating with the Franks on the Rhenish frontier, or attempting to engross the management of affairs in the Eastern as well as in the Western empire. [STILICHO.] The exemption from tribute was granted at the commencement of his reign to a considerable district of Campania; the acts of grace towards the partisans of Eugenius, and the payment of the legacies bequeathed by Theodosius to individuals, are to be ascribed less to Honorius than to his ministers, though consistent enough with the generally mild and humane disposition of the young emperor. In A. D. 396 he was consul for the third time, and still remained at Milan, while Stilicho was engaged in Greece, carrying on the war against Alaric, king of the Visi-Goths. [ALARICUS.] In A. D. 398 he was consul for the fourth time. This year was distinguished by the war against Gildo, who, being taken and imprisoned, destroyed himself [GILDO]; and, by the marriage of Honorius, who espoused Maria, the daughter of Stilicho and of Serena, the cousin of Honorius. The marriage was a marriage of form only, for the bridegroom was not yet fourteen, and the bride apparently still younger. Claudian composed two poems (*De Nuptiis Honorii et Mariae*, and *Fescennina in Nuptias Honor. et Mar.*) in honour of the nuptials of these children; but the regal progeny which he foretold was to spring from the union never appeared. Maria died a virgin long before the year 408; but the exact year of her death does not seem to be known. (Zosim. v. 28.) About the close of the year 398 Honorius appears to have had some transactions at Milan, under the guidance of Stilicho, with the envoys of the Germanic nations, but the nature of them can hardly be ascertained from the vague panegyric of Claudian. (*In Eutrop.* i. 378, &c.) In 399 Honorius left Milan, apparently for the first time since his accession; and the Theodosian Code enables us to trace his progress. His first journey was in February to Ravenna, from whence he returned to Milan; his subsequent journeys were in June and the following months to Brixia (Brescia), Verona, Patavium (Padua), and Altinum (Altino).

The year 399 was distinguished by the rigorous persecution of paganism. From Constantine to Valentinian I., with the exception of the short reign of Julian, the Christian religion had indeed been supported by the example and countenance of the emperors; but direct persecution appears to have been avoided. The decay of paganism had perhaps been somewhat retarded by the patronage of the Roman senate (Zosim. iv. 59), jealous of the favour which the Christian emperors had shown to Constantinople, Milan, and Trèves; and increasing by their opposition in religious matters the repugnance of the emperors to Rome as a permanent residence. Under Gratian [GRATIANUS], and still more under Theodosius, the force of prohibitory

laws was employed to hasten the downfal of the corrupt and worn-out system of paganism; and under Honorius the prohibition was completed by several laws, especially by one very stringent ordinance (Cod. Theod. 16. tit. 10. s. 19), dated from Rome, and addressed to the praetorian praefect of Italy, confiscating the revenues (*annonae*) of the temples for the support of the army, ordaining that all statues yet remaining in the temples, and to which any religious worship was paid, should be thrown down, all altars pulled down, the temples themselves, if the property of the crown, converted to public uses; or, if private property, to be pulled down by their owners; and all heathen rites abolished. To the discontent caused by this suppression of all the ordinances of the old religion may perhaps be ascribed the frequent revolts of the following years, and which might have been avoided, had the now triumphant Christians been content to trust to the native power of truth in its conflict with heathen error.

The years 400—403 were marked by the ravage of the northern part of Italy by the Visi-Goths, under Alaric. Tillemont doubts whether this invasion was made by Alaric as an independent prince, or as an officer of the Eastern emperor Arcadius, who had appointed him praefect of Eastern Illyricum. Honorius had never been on good terms with his brother since the death of Theodosius; or rather, the two divisions of the empire were continually embroiled by the intrigues or hostilities of their rival ministers, Stilicho in the West, and Rufinus and Eutropius in the East. It is probable that his invasion of Italy was on his own account, as independent king of the Visi-Goths. Jornandes ascribes his hostility to the diminution or withholding of the subsidies paid to the Goths, the sons of Theodosius wasting in luxury the revenues applicable to this purpose. Whether Alaric continued in Italy during the whole of the three years 400—402, or whether, as is more likely, he was compelled or induced for a time to recross the Julian Alps, is not quite clear. In 400, apparently near the end of the year, he ravaged the neighbourhood of Aquileia, and besieged that city; and in 402 he ravaged Venetia and Liguria. Rome was alarmed, and the ancient walls of the city were repaired, in apprehension of the approach of the Goths; and Honorius, if we may trust Claudian, was contemplating a flight into Gaul, or, which is more likely, had actually secured himself within the walls of Ravenna. The forces of the West were chiefly engaged in Rhaetia, but the diligence of Stilicho collected a force with which he defeated the Visi-Goths at Pollentia (Polenza, on the Tanaro, in Piedmont, on or about the 29th March, 403), and compelled them to retreat into Pannonia. Honorius remained during the greater part of the year 403 at Ravenna (which, from this alarming crisis, became his ordinary residence); but during several months of the year 404, which was the year of his sixth consulship (his fifth was in A. D. 402), he was at Rome. The abolition of the gladiatorial combats, which the edicts of Constantine had not been able to suppress, is ascribed to this year; and the incident which gave immediate occasion to it, by working on the feelings of the young emperor [TELEMACHUS, the ASCETIC], is simply told by Theodoret in his Ecclesiastical Hist. (v. 26). The progress of Christianity had prepared the way for this act, but much of the credit of it seems to be due to Honorius himself, and the populace of Rome perhaps sacrificed their own inclination, in hope of propitiating his favour, and securing his abode among them. The people of Milan were anxious for his return to that city; but Honorius had been too thoroughly alarmed by the Gothic invasion to fix his permanent residence any where but in the impregnable fortress of Ravenna.

He soon had to congratulate himself on the choice he had made. Italy was devastated by a new host of barbarians from Germany, under the pagan Goth Radagaisus, or Rhadagaisus, or Rhodogaisus (Ῥοδογάϊσος). His army, according to Orosius, consisted of 200,000 Goths: the other nations swelled the amount, if we may trust Zosimus, to 400,000. It was divided into three parts: that which Radagaisus in person commanded was stopped at Florence by the valiant resistance of the townsmen, and driven into the Apennines above Fesulae (Fiezole), and starved into a surrender by the generalship of Stilicho. Of the remainder of the barbarian host, part probably (see Gibbon) constituted the force which (A. D. 407) ravaged Gaul; and some were perhaps, as Zosimus states, driven across the Danube, and surprised and cut to pieces by Stilicho on their native soil. The defeat of Radagaisus is placed by Prosper Aquitanicus and Tillemont, in A. D. 405; by Marcellinus and by Gibbon in A. D. 406. Possibly he invaded Italy in A. D. 405, and was defeated in 406.

The interval of peace in Italy which followed the defeat of Radagaisus, was occupied by Honorius in interceding for Chrysostom, then at variance with the court of Constantinople; and by Stilicho in negotiations with Alaric to deprive the Eastern empire of that part of Illyricum which belonged to it, and incorporate it with the Western empire. Meanwhile, Gaul was ravaged by a promiscuous multitude, consisting for the most part of Vandals, Suevi, and Alans, which Orosius, Marcellinus, and Prosper Tiro, and apparently Jerome, state to have been excited by Stilicho: and while the tide of barbarian invasion yet rolled over that province, the troops in Britain revolted, and after electing and murdering two emperors in succession, crossed over into Gaul, under the guidance of Constantine, the third usurper whom they had invested with the purple. Some successes against the German invaders aided apparently in obtaining his recognition by the provincials; and establishing himself in Gaul, he sent his son Constans to secure Spain. Stilicho sent Sarus, a Goth, to attack him, but Sarus was compelled to retreat. Meanwhile, alienation was taking place between Honorius and Stilicho. The ambition of Stilicho appears to have led him to aspire to the direction of affairs in the Eastern empire, when, by the death of Arcadius, the crown devolved about this time to Theodosius II., a child of seven years. But Serena, anxious to maintain the peace between the two empires, did not co-operate with her husband; and Stilicho, by her opposition, lost much of the benefit of his connection with the imperial family. Another cause of estrangement existed: Maria was dead, and Honorius wished to marry her sister, Thermantia. Serena was favourable to his wish; but Stilicho, if we may judge from the mutilated text of Zosimus, was opposed to it. The marriage, however, took place. The intrigues of Olympius, an officer of the imperial household, who, according to Zosimus, concealed his great malignity under a

veil of assumed piety, aggravated the emperor's suspicions and fears, and a mutiny was excited in the army assembled at Pavia, where the emperor was, in which a number of officers of rank, friends or supposed friends of Stilicho, were slain. Stilicho himself was at Ravenna; but Olympius, sending to the troops there, directed them to seize him, and he was taken from a church in which he had taken refuge, and put to death by the hand of Heraclian [HERACLIANUS], his son, Eucherius, escaping, for a time, to Rome. The plea for the execution of Stilicho was that he was conspiring the deposition, if not the death of Honorius, in order to make his own son, Eucherius, emperor in his room. Eucherius is said to have been a heathen; and this circumstance may have either led him to cherish ambitious hopes, from a reliance on the support of the still numerous heathens; or may have inspired a jealousy which led the emperor and his court to impute evil designs to him and his father. The Christian writers, Orosius, Marcellinus, and Prosper Tiro, speak of the alleged treason without doubt. Sozomen gives it as a rumour; while the heathen historians, Zosimus and Olympiodorus, appear to have believed him innocent: an indication that his death was connected with the struggle of expiring Paganism with Christianity. By his death, which took place A. D. 408, Olympius became for a while the ruler of affairs. A severe prosecution was carried on against the friends of Stilicho: his daughter, Thermantia, was repudiated and sent home, still a virgin, to her mother, Serena, and died soon after.

The death of Stilicho furnished Alaric with a pretence for the invasion of Italy, now deprived of its former defender. His demand of a sum of money which he said was due to him being rejected, he crossed the Alps. Honorius sheltered himself in Ravenna, while Alaric besieged Rome (A. D. 408), which was obliged to pay a heavy ransom. During the siege the unhappy Serena, who was in the city, was put to death, on a charge of corresponding with the enemy. In A. D. 409 Rome was again besieged and taken by him, and Attalus proclaimed emperor under his protection. [ALARICUS; ATTALUS.] The court of Honorius was the scene of intrigue; Olympius was supplanted by Jovius, who became praefectus praetorio, but was, in turn, succeeded by Eusebius, who was himself put to death at the instigation of Allobichus, one of the generals of Honorius. Allobichus was executed not long after. Alaric and Attalus marched against Ravenna, which Honorius was on the point of abandoning, and fleeing by sea into the Eastern empire, when he was encouraged to hold out by a reinforcement of 4000 men (the corrupted text of Zosimus says 40,000) from his nephew, Theodosius II., emperor of the East. Africa was saved for him by the ability and good faith of Heraclian; and in A. D. 410 Attalus was deposed by Alaric, with whom he had quarrelled, and a negotiation begun and almost concluded between Honorius and the Visi-Gothic king. The treaty was, however, broken off, apparently from some act of hostility on the part of Sarus, a Goth in the Roman service, and the bitter enemy of Alaric, who, in his irritation, restored to Attalus the imperial title, but almost immediately again deprived him of it. He then marched to Rome, which he took and plundered. He died soon after; and his brother-in-law, Ataulphus, who succeeded him, retired with his army, after a time, into Gaul (A. D. 412), and Italy was once more left free from invaders. [ATAULPHUS.]

While Honorius (A. D. 409) was hard pressed by the Visi-Goths and by the revolt of Alaric, Constantine the usurper, who had established himself in Gaul, proposed to come into Italy professedly to assist him, but probably with the intention of aggrandising his own power. In effect he entered Italy and advanced to Verona; but alarmed by the execution of Allobichus, with whom he seems to have been in correspondence, and apprehending an attack from his own partisan, Gerontius, who had revolted in Spain, he returned into Gaul, and was defeated and obliged to surrender (A. D. 411), on promise of his life, to Constantius, the general of Honorius, who besieged him in Arles. [CONSTANTIUS III.; CONSTANTINUS the tyrant; GERONTIUS.] His life was spared at the time, but he was sent into Italy, where Honorius had him put to death, in violation of the promise on which he had surrendered. Fear, the source of cruelty, rendered Honorius regardless of a breach of faith where his own safety was concerned.

Constantius was now the person of chief influence in the West. He had probably already aspired to the hand of Placidia, or Galla Placidia [GALLA, No. 3], the emperor's sister, who had fallen into the hands of the Visi-Gothic king, Alaric, and was now in those of his successor, Ataulphus. The energy and talent of Constantius rendered him of the greatest service to Honorius, around whom fresh difficulties were rising. Jovinus, commander apparently of Moguntiacum, or some fortress on the Rhenish frontier, revolted; and Attalus, the ex-emperor, who had, for his own safety, remained with the Visi-Goths, incited Ataulphus to make an alliance with him. The alliance, however, did not take place: the intended confederates quarrelled, Ataulphus made a treaty with Honorius, seized Sebastian, brother of Jovinus, whom Jovinus had proclaimed emperor, and sent his head to Honorius; and having drawn Jovinus himself into Valentia (Valence), and obliged him to surrender, delivered him up (A. D. 412 or 413) to Dardanus, one of Honorius' officers, who, without waiting for the emperor's authority, put him to death. About the same time Sallustius, either an accomplice of Jovinus or a rebel on his own account, was put to death; and Heraclian, who, in 409, had preserved Africa for Honorius, but had since revolted, was also defeated, taken, and executed. [HERACLIANUS.] Ataulphus, who had again proclaimed Attalus emperor, rendered him no effective support; and having married (A. D. 414) Placidia, sister of Honorius [GALLA, No. 3], became sincerely desirous of peace. This was, however, prevented by Constantius, who had also aspired to the hand of Placidia, and who attacked the Visi-Goths, drove them out of Narbonne, which they had taken, and compelled them to retire into Spain, where Ataulphus was soon after assassinated (A. D. 415). Attalus was afterwards taken; and Honorius, whose natural clemency was not now counteracted by his fears, contented himself with banishing him. For other offenders a general amnesty was issued. We have omitted during these stirring events to notice the consulships of Honorius since A. D. 404. He was consul in A. D. 407, 409, 411, or rather 412, 415 and 417. Ravenna was his almost constant residence, except in 407 and 408.

The year 417 was distinguished by the marriage

of Constantius (who was colleague of Honorius in the consulship) with Placidia, who, after the death of Ataulphus, had suffered much ill usage from his murderer, but had been restored by Valia or Wallia, the successor (not immediately) of Ataulphus; and the year 418 (when Honorius was consul for the twelfth time) by a treaty with the Goths, ceding to them the south-western part of Gaul, with Toulouse for their capital, in a sort of feudal subordination to the empire of the West. The Franks were gradually occupying the left bank of the lower Rhine, and the Armoricans, who alone of the Gauls exhibited anything of a military spirit, were acquiring a precarious and turbulent independence; and their revolt perhaps induced Honorius to concede to the portion of Gaul remaining in the hands of the Romans a popular representative body. In Spain, which had been miserably ravaged by Suevi, Alans, Vandals, and Visi-Goths, a new claimant of the purple arose in Maximus, who occupied some part of that country for three years, when he was taken and sent to Ravenna. According to Prosper Tiro, who alone notices the beginning of his revolt, it appears to have taken place in 418: its suppression is fixed by the better authority of Marcellinus in A. D. 422. Meanwhile, troops of Honorius maintained some footing in the country, and a part at least of the inhabitants remained faithful to him.

In A. D. 421 the importunity of Placidia extorted from Honorius a share in the empire for her husband Constantius [CONSTANTIUS III.], the dignity of Augusta for herself [GALLA, No. 3], and that of Nobilissimus Puer for her infant son Valentinian [VALENTINIANUS III.] The death of Constantius a few months after delivered Honorius from a colleague whom he had unwillingly accepted. His manifestations of affection for the widow, especially "their incessant kissing," according to Olympiodorus, gave occasion to some scandalous reports; but their love was succeeded by hatred, and Placidia fled with her children, Valentinian and Honoria [GRATA, No. 2], to her nephew Theodosius II. at Constantinople, A. D. 423. The death of Honorius took place soon after his sister's flight. He died of dropsy, 27th Aug. 423, aged 39, after a disastrous reign of twenty-eight years and eight months. The place of his burial appears to have been at Ravenna, where his tomb is still shown in a building said to have been erected by Placidia his sister; though it was pretended that his body and that of his two wives, Maria and Thermantia, were discovered buried under the church of St. Peter at Rome A. D. 1543. His thirteenth and last consulship was A. D. 422, the year before his death.

The character of Honorius presents little that is attractive. His weakness was not accompanied either by the accomplishments or the amiableness of Gratian and Valentinian II.; and though not naturally cruel, his fears impelled him occasionally to acts of blood and violations of good faith; and the interference of the secular power in the affairs of religion led to persecution and consequent discontent. His feebleness prevented all personal exertion for the safety of his dominions; and his long reign, the longest the empire had known, with the exception of those of Augustus and Constantine the Great, determined the downfal of the Roman empire. A long catalogue of usurpers, the sure indication of a weak government, is given by Orosius. Rome itself was taken by a foreign invader, for the first time since its capture by the Gauls, under Brennus, B. C. 390; and the barbarians acquired a permanent settlement in the provinces; the Visi-Goths, the Franks, and the Burgundians, in Gaul; and the Suevi, Vandals, and Alans, in Spain; while Britain and Armorica became virtually independent. The vigour of Theodosius the Great, and the energy of Stilicho, had deferred these calamities for a while; but the downfal of the latter left the remote parts of the empire defenceless; and all the military ability of Constantius just protected Italy, and preserved with difficulty some portions of the transalpine provinces. Honorius, shut up in Ravenna, appears, from an anecdote preserved by Procopius, as resting, however, on report only, and repeated with some variation by Zonaras, to have looked on these calamities with apathy. When Rome was plundered by Alaric, a eunuch who had the care of the poultry of Honorius announced to him that "Rome was destroyed" (Ῥώμη ἀπόλωλε). "And yet she just now ate out of my hands," was the reply of the emperor, referring to a favourite hen, of unusual size, which he called "Rome." "I mean," said the eunuch, "that the city of Rome has been destroyed by Alaric." "But I," said the emperor, "thought that my hen 'Rome' was dead." "So stupid (adds Procopius) do they say this emperor was." Yet, weak and stupid as he was, he retained his crown, so firmly had the ability of Theodosius fixed the power of his family. (Zosimus, v. 58, 59, vi.; Orosius, vii. 36—43; Olympiodor. apud Phot. *Bibl.* cod. 80; Claudian, *Opera*, passim; Marcellin. *Chron.*; Idatius, *Fasti* and *Chronicon*; Prosper Aquitan. *Chron.*; Prosper Tiro, *Chron.*; Cassiodor. *Chron.*; *Chron. Paschal*, pp. 304—313, ed. Paris, vol. i. pp. 563—579, ed. Bonn; Procopius, *De Bell. Vand.* i. 1—3; Jornandes, *De Reb. Getic.* c. 29—32; Socrat. *H. E.* vi. 1, vii. 10; Sozom. *H. E.* viii. 1, ix. 4, 6—16; Theodoret. *H. E.* v. 26; Theophan. *Chronog.* pp. 63—72, ed. Paris, pp. 116—130, ed. Bonn; Zonaras, xiii. 21; Gothofred. *Chronol. Cod. Theodos.*; Tillemont, *Hist. des Empereurs*, vol. v.; Gibbon, ch. 29, 30, 31, 33; Eckhel, vol. viii. pp. 171—174; Ducange, *Famil. Byzantinae.*) [J. C. M.]



COIN OF HONORIUS.

HONO'RIUS, JU'LIUS, the name prefixed to a short geographical tract first published by J. Gronovius, in his edition of Pomponius Mela (Lug. Bat. 1685), from an imperfect MS. in the Thuanean library at Paris, under the title *Julii Honorii Oratoris Excerpta quae ad Cosmographiam pertinent.* According to the arrangement here adopted, the world is divided into four Oceans, the Eastern, Western, Northern, Southern (*Oceanus Orientalis, Occidentalis, Septentrionalis, Meridianus*), and a catalogue is given of the seas, islands, mountains, provinces, towns, rivers, and nations contained in each, furnishing nought save a bare enumeration of names, except in the case of the rivers, whose source, termination, and occasionally length of

course, are specified. With regard to the author of this work, or of the work of which this may be an abridgment, nothing whatsoever is known, although there can be little or no doubt that he is the *Julius Orator* mentioned by Cassiodorus (*Div. Lect.* c. 25) as a distinguished writer upon these topics, and he is one of the many personages to whom the Itinerary of Antoninus has been ascribed, as well as the Cosmography of Aethicus Hister, a compilation in many points identical with the piece which we have been describing. [ANTONINUS; AETHICUS.] (See the edition of Pomponius Mela by J. Gronovius, Lug. Bat. 8vo., 1685, and by A. Gronovius, Lug. Bat. 8vo., 1722; also the preface of Wesseling to his edition of the ancient Roman Itineraries, Amst. 4to., 1735.) [W. R.]

HOPLADAMOS (Ὁπλάδαμος), one of the Gigantes who accompanied and protected Rhea when she was on the point of giving birth to Zeus. (Paus. viii. 32. § 4, 36. § 2.) [L. S.]

HORAE (Ὧραι), originally the personifications or goddesses of the order of nature and of the seasons, but in later times they were regarded as the goddesses of order in general and of justice. In Homer, who neither mentions their parents nor their number, they are the Olympian divinities of the weather and the ministers of Zeus; and in this capacity they guard the doors of Olympus, and promote the fertility of the earth, by the various kinds of weather they send down. (*Od.* xxiv. 343; comp. x. 469, xix. 132, *Il.* v. 749, viii. 393.) As the weather, generally speaking, is regulated according to the seasons, they are further described as the goddesses of the seasons, i. e. the regular phases under which Nature manifests herself. (*Od.* ii. 107, x. 469, xi. 294, xix. 152, xxiv. 141.) They are kind and benevolent, bringing to gods and men many things that are good and desirable. (*Il.* xxi. 450; comp. *Hymn. in Apoll. Pyth.* 16; Theocrit. xv. 105; Ov. *Fast.* i. 125.) As, however, Zeus has the power of gathering and dispersing the clouds, they are in reality only his ministers, and sometimes also those of Hera. (*Il.* viii. 433; comp. Moschus, *Idyll.* ii. 160; Paus. v. 11. § 2.) Men in different circumstances regard the course of time (or the seasons) either as rapid or as slow, and both epithets are accordingly applied to the Horae. (Theocr. xv. 104; Pind. *Nem.* iv. 34; Horat. *Carm.* iv. 7. 8; Ov. *Met.* ii. 118.) The course of the seasons (or hours) is symbolically described by the dance of the Horae; and, in conjunction with the Charites, Hebe, Harmonia, and Aphrodite, they accompany the songs of the Muses, and Apollo's play on the lyre, with their dancing. (Hom. *Hymn. in Apoll. Pyth.* 16, &c.; Pind. *Ol.* iv. 2; Xen. *Sympos.* 7.) The Homeric notions continued to be entertained for a long time afterwards, the Horae being considered as the givers of the various seasons of the year, especially of spring and autumn, i. e. of Nature in her bloom and maturity. At Athens two Horae, Thallo (the Hora of spring) and Carpo (the Hora of autumn), were worshipped from very early times. (Paus. ix. 35. § 1; comp. Athen. xiv. p. 636; Ov. *Met.* ii. 118, &c.; Val. Flacc. iv. 92; Lucian, *Dial. Deor.* x. 1.) The Hora of spring accompanies Persephone every year on her ascent from the lower world; and the expression of "The chamber of the Horae opens" is equivalent to "The spring is coming." (Orph. *Hymn.* xlii. 7; Pind. *Fragm.* xlv. 13, p. 576, ed. Boeckh.) The attributes of spring—flowers, fragrance, and graceful freshness—are accordingly transferred to the Horae; thus they adorned Aphrodite as she rose from the sea, made a garland of flowers for Pandora, and even inanimate things are described as deriving peculiar charms from the Horae. (Hom. *Hymn.* viii. 5, &c.; Hes. *Op.* 65; Hygin. *Poet. Astr.* ii. 5; Theocr. i. 150; Athen. ii. p. 60.) Hence they bear a resemblance to and are mentioned along with the Charites, and both are frequently confounded or identified. (Paus. ii. 17. § 4; Müller, *Orchom.* p. 176, &c. 2nd edit.) As they were conceived to promote the prosperity of every thing that grows, they appear also as the protectresses of youth and newly-born gods (Paus. ii. 13. § 3; Pind. *Pyth.* ix. 62; Philostr. *Imag.* i. 26; Nonnus, *Dionys.* xi. 50); and the Athenian youths, on being admitted among the ephebi, mentioned Thallo, among other gods, in the oath they took in the temple of Agraulos. (Pollux, viii. 106.)

In this, as in many other cases of Greek mythology, a gradual transition is visible, from purely physical to ethical notions, and the influence which the Horae originally had on nature was subsequently transferred to human life in particular. The first trace of it occurs even in Hesiod, for he describes them as giving to a state good laws, justice, and peace; he calls them the daughters of Zeus and Themis, and gives them the significant names of Eunomia, Dice, and Eirene. (*Theog.* 901, &c.; Apollod. i. 3. § 1; Diod. v. 72.) But the ethical and physical ideas are not always kept apart, and both are often mixed up with each other, as in Pindar. (*Ol.* iv. 2, xiii. 6, *Nem.* iv. 34; Orph. *Hymn.* 42.) The number of the Horae is different in the different writers, though the most ancient number seems to have been two, as at Athens (Paus. iii. 18. § 7, ix. 35. § 1); but afterwards their common number is three, like that of the Moerae and Charites. Hyginus (*Fab.* 183) is in great confusion respecting the number and names of the Horae, as he mixes up the original names with surnames, and the designations of separate seasons or hours. In this manner he first makes out a list of ten Horae, viz. Titanis, Auxo, Eunomia, Pherusa, Carpo, Dice, Euporia, Eirene, Orthosia, and Thallo, and a second of eleven, Auge, Anatole, Musia, Gymnasia, Nymphes, Mesembria, Sponde, Telete, Acme, Cypridos, Dysis. The Horae (Thallo and Carpo) were worshipped at Athens, and their temple there also contained an altar of Dionysus Orthus (Athen. ii. p. 38; comp. xiv. p. 656; Hesych. *s. v.* ὡραία); they were likewise worshipped at Argos (Paus. ii. 20. § 4), Corinth, and Olympia (v. 15. § 3). In works of art the Horae were represented as blooming maidens, carrying the different products of the seasons. (Hirt. *Mythol. Bilderb.* ii. p. 122.) [L. S.]

HORAPOLLO (Ὡραπόλλων) was, according to Suidas (*s. v.*), a very distinguished Greek grammarian of Phaenebythis in Egypt, who first taught at Alexandria, and afterwards at Constantinople, in the reign of the emperor Theodosius. He is further said to have written commentaries on Sophocles, Alcaeus, and Homer, and a separate work, entitled Τεμενικά, i. e. on τεμένη, or places sacred to the gods. (Comp. Steph. Byz. *s. v.* Φενέβηθις.) Photius (*Bibl. Cod.* 279, p. 536, ed. Bekker) speaks of him as a grammarian, and the author of a work, Περὶ τῶν πατρίων Ἀλεξανδρείας, though this may have been the work of another Horapollo, who was likewise an Egyptian, but lived under the emperor Zeno. Under the name of Horapollo (or, as some

erroneously call him, Horus), there is still extant a work on hieroglyphics, entitled Ὡραπόλλωνος Νειλώου ἱερογλυφικά. The work purports to be a Greek translation, made by one Philippus from the Egyptian. It consists of two books, and contains a series of explanations of hieroglyphics, and is of great importance to those who study hieroglyphics, for it refers to the very forms which are still seen on Egyptian monuments, which show that the work was written by a person who knew the monuments well, and had studied them with care. The second book is inferior to the first, and is probably disfigured by later interpolations. Whether the whole is the production of the grammarian who lived under Theodosius, or of some other person of the name, cannot be decided; but that the writer was a native of Egypt can scarcely be doubted, from the nature of the work. As for the time at which it was written, it seems probable that he lived about the beginning of the fifth century. Who the Greek translator Philippus was, is quite uncertain; some even believe that he was a Greek of the fifteenth century, and that the interpolations in the second book must be ascribed to him; but there appears to be no good reason for placing him at so late a period. The work was first printed in the collection of Greek fabulists, by Aldus, Venice, 1505, fol.; separate editions are those of Paris (1521, 8vo., with a Lat. translation by Trebatius), of J. Mercer (Paris, 1548, 4to., 1551, 8vo.), D. Höschel (Augsburg, 1595, 4to.), de Pauw (Utrecht, 1727, 4to., contains the notes of the previous editors); but the best critical edition, with an extensive commentary, is that of Conr. Leemans (Amsterdam, 1835, 8vo.), who has accompanied his edition with valuable prolegomena. (Comp. Lenormant, *Recherches sur l'Origine, &c., et l'Utilité actuelle des Hiéroglyphiques d'Horapollon*, Paris, 1838, 8vo.; Goulianoff, *Essais sur les Hiéroglyph. d'Horapollon*, Paris, 1827, 4to.; A. S. Corey, *The Hieroglyphics of Horapollo*, London, 1840, 8vo.; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 402, &c.) [L. S.]

HORA'TIA, was the daughter of P. Horatius, and sister of the three Horatii who fought with the Curiatii of Alba. Horatia was betrothed to a Curiatius, and when she saw her surviving brother returning in triumph, and bearing the bloody mantle of her lover, she burst forth into wailing and reproaches. Her brother, in his wrath at her untimely grief, stabbed Horatia to the heart, and her father denied her sepulture in the burying-place of the Horatii. (Dionys. iii. 21; Liv. i. 26; Plut. *Parall. Gr. et Rom.* 16; Flor. i. 3; Schol. Bob. *in Cic. Milonian.* p. 277, Orelli.) [W. B. D.]

HORA'TIA GENS, was an ancient patrician family at Rome (Lydus, *de Mensur.* iv. 1), belonging to the third tribe, the Luceres, and one of the lesser houses. (Dionys. v. 23.) It traced its origin to the hero Horatus, to whom an oak wood was dedicated (*Id.* v. 14); and from its affinity with the Curiatii of Alba, seems to have been of Latin race. Some writers indeed described the Horatii as Albans, and as the champions of Alba in the combat with the Curiatii. (Liv. i. 24.) But the story of the triple combat generally assigned the Horatii to Rome. (Liv. *l. c.*; Dionys. iii. 12; Plut. *Parall. Gr. et Rom.* 16; Flor. i. 3; Aurel. Vict. *de Vir. Ill.* 4; Zonar. vii. 6.) There are some indications of rivalry between the Valeria gens and the Horatia (Dionys. v. 35; Liv. ii. 8); and since the Valerii were of Sabellian extraction (Plut. *Num.* 5; Dionys. ii. 46, v. 12), the feud may have been national as well as political. In the division of the Roman people (populus and plebs) by Servius Tullius into Agrarian tribes, one of the tribes was the Horatia. Monuments of the Horatia gens were the "sacer campus Horatiorum" (Mart. *Epigr.* iii. 47); the "Horatii Pila," or trophy of the victory over the Alban brethren (Dionys. iii. 21; Liv. i. 26; Schol. Bob. *in Cic. Milonian.* p. 277, Orelli); the tomb of Horatia, built near the Porta Capena of squared stone (Liv. i. 26); the graves of the two Horatii near Alba, extant in the 6th century of Rome (Liv. *l. c.*; Niebuhr, *R. H.* vol. i. note 870); and the "Sororium Tigillum," or Sister's Gibbet. (Fest. *s. v. Soror. Tigill.*; Dionys. iii. 22; Liv. *l. c.*) The Horatia Gens had the surnames BARBATUS, COCLES, PULVILLUS. A few members of the gens are mentioned without a cognomen. [W. B. D.]

HORA'TIUS, 1. P. (Liv. i. 26; Zonar. vii. 6), M. (Dionys. iii. 28—32; Cic. *pro Mil.* 3), was the father of the three brethren who fought at Alba. He pronounced his daughter justly slain, and his verdict tended much to his son's acquittal. (Dionys. Liv. *ll. cc.*)

2. P., son of the preceding, and survivor of the three brethren who fought with the three Curiatii for the supremacy of Rome over Alba. When his two brothers had fallen, Horatius was still unhurt, and by a pretended flight vanquished his three wounded opponents, by encountering them severally. Horatius returned in triumph, bearing his threefold spoils. As he approached the Capene gate his sister [HORATIA] met him, and recognised on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her importunate grief drew on her the wrath of Horatius, who stabbed her, exclaiming "so perish every Roman woman who bewails a foe." For this murder he was adjudged by the duumviri to be scourged with covered head, and hanged on the hapless tree. Horatius appealed to his peers, the burghers or populus; and his father pronounced him guiltless, or he would have punished him by the paternal power. The populus acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*. (*Fest. s. v. Soror. Tigillum*, p. 297, ed. Müller.) In memory of the crime and its expiation, the yoke was repaired from age to age, altars were raised to Juno Sororia and to Janus, and sacrifices were entailed on the Horatian family. In the war which shortly followed the combat of the three brethren, Horatius was entrusted by the king, Tullus Hostilius, with the destruction of Alba. (Dionys. iii. 13—22, 31; Liv. i. 24—26; Val. Max. vi. 3. § 6; Flor. i. 3; Cic. *pro Mil.* 3; Schol. Bob. *in Milon.* p. 277, ed. Orelli; Id. *de Invent.* ii. 20; Victorin. *Cic. de Invent.* i. 30; Plut. *Parall. Min.* 16; Aurel. Vict. *de Vir. Ill.* 4; Zonar. vii. 6.) [W. B. D.]

Q. HORA'TIUS FLACCUS, was born on the 8th of December (vi. idus Decemb.), in the year B. C. 65, A. U. 689, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus. The poet is his own biographer. The place of his birth, the station and occupation of his father, the principal events and the general character of his life, rest upon his own authority. His birthplace was on the doubtful confines of Lucania and Apulia, in the territory of the military colony Venusia.

He appears to have cherished an attachment to the romantic scenes of his infancy; he alludes more than once to the shores of the sounding Aufidus, near which river he was born (*Carm.* iii. 30. 10, iv. 9. 2), and in a sweet description of an adventure in his childhood (*Carm.* iii. 4. 9, 20), he introduces a very distinct and graphic view of the whole region, now part of the Basilicata. (Comp. A. Lombardi, *Monumente della Basilicata*, in *Bullet. della Instit. Archaeol. di Roma*, vol. i. Dec. 19, 1829.)

The father of Horace was a libertinus: he had received his manumission before the birth of the poet, who was of ingenuous birth, but did not altogether escape the taunt, which adhered to persons even of remote servile origin. (*Sat.* i. 6. 46.) Of his mother nothing is known: from the silence of the poet, it is probable that she died during his early youth. It has been the natural and received opinion that the father derived his name from some one of the great family of the Horatii, which, however, does not appear to have maintained its distinction in the later days of the republic. But there seems fair ground for the recent opinion, that he may have been a freedman of the colony of Venusia, which was inscribed in the Horatian tribe. (G. F. Grotefend, in Ersch and Gruber's *Encyclopädie*, and E. L. Grotefend, in the *Literary Transactions of Darmstadt*.) We know no reason for his having the praenomen Quintus, or the more remarkable agnomen Flaccus: this name is not known to have been borne by any of the Horatian family.

His father's occupation was that of collector (*coactor*), either of the indirect taxes farmed by the publicans, or at sales by auction (exactionum or exauctionum); the latter no doubt a profitable office, in the great and frequent changes and confiscations in property during the civil wars. With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where the poet was born. The father, either in his parental fondness for his only son, or discerning some hopeful promise in the boy (who, if much of the romantic adventure alluded to above be not mere poetry, had likewise attracted some attention in the neighbourhood "as not unfavoured by the gods"), determined to devote his whole time and fortune to the education of the future poet. Though by no means rich, and with an unproductive farm, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the rural aristocracy, chiefly retired military officers (the consequential sons of consequential centurions), resorted, with their satchels and tablets, and their monthly payments. (*Sat.* i. 71. 5.) Probably about his twelfth year, the father carried the young Horace to Rome, to receive the usual education of a knight's or senator's son. He took care that the youth should not be depressed with the feeling of inferiority, and provided him with dress and with the attendance of slaves, befitting the higher class with which he mingled. The honest parent judged that even if his son should be compelled to follow his own humble calling, he would derive great advantages from a good education. But he did not expose the boy unguarded to the dangers and temptations of a dissolute capital: the father accompanied him to the different schools of instruction, watched over his morals with gentle severity, and, as the poet assures us, not only kept him free from vice, but even the suspicion of it. Of his father Horace always writes with becoming gratitude, bordering on reverence. (*Sat.* i. 4. 105.) One of these schools was kept by Orbilius, a retired military man, whose flogging propensities have been immortalised by his pupil. (*Epist.* xi. 1. 71.) He was instructed in the Greek and Latin languages: the poets were the usual school books — Homer in the Greek, the old tragic writer, Livius Andronicus (who had likewise translated the Odyssey into Saturnian verse), in the Latin.

But at this time a good Roman education was not complete without a residence at Athens, the great school of philosophy, perhaps of theoretic oratory. The father of Horace was probably dead before his son set out for Athens; if alive, he did not hesitate to incur this further expense. In his 18th year the young Horace proceeded to that seat of learning. Theomnestus the Academic, Cratippus the Peripatetic, and Philodemus the Epicurean, were then at the head of the different schools of philosophy. Horace seems chiefly to have attached himself to the opinions which he heard in the groves of Academus, though later in life he inclined to those of Epicurus. (*Epist.* ii. 2. 45.) Of his companions we know nothing certain; but Quintus Cicero the younger was among the youth then studying at what we may call this university of antiquity. The civil wars which followed the death of Julius Caesar interrupted the young Horace in his peaceful and studious retirement. Brutus came to Athens; and in that city it would have been wonderful if most of the Roman youth had not thrown themselves with headlong ardour into the ranks of republican liberty. Brutus, it is probable, must have found great difficulty in providing *Roman* officers for his new-raised troops. Either from his personal character, or from the strong recommendation of his friends, Horace, though by no means of robust constitution, and altogether inexperienced in war, was advanced at once to the rank of a military tribune, and the command of a legion: his promotion, as he was of ignoble birth, made him an object of some jealousy. It is probable that he followed Brutus into Asia; some of his allusions to the cities in Asia Minor appear too distinct for borrowed or conventional description; and the somewhat coarse and dull fun of the story which forms the subject of the seventh satire seems to imply that Horace was present when the adventure occurred in Clazomenae. If indeed he has not poetically heightened his hard service in these wars, he was more than once in situations of difficulty and danger. (*Carm.* ii. 7. 1.) But the battle of Philippi put an end to the military career of Horace; and though he cannot be charged with a cowardly abandonment of his republican principles, he seems, happily for mankind, to have felt that his calling was to more peaceful pursuits. The playful allusion of the poet to his flight, his throwing away his shield, and his acknowledgment of his fears (*Carm.* ii. 7. 9, *Epist.* ii. 2. 46, &c.) have given rise to much grave censure and as grave defence. (Lessing, *Rettungen des Horaz. Werke*, vol. iv. p. 5, ed. 1838; Wieland, *Notes on Epist.* ii. 2.) It could be no impeachment of his courage that he fled with the rest, after the total discomfiture of the army; and that he withdrew at once from what his sagacity perceived to be a desperate cause. His poetical piety attributes his escape to Mercury, the

god of letters. Horace found his way back to Italy, and as perhaps he was not sufficiently rich or distinguished to dread proscription, or, according to the life by Suetonius, having obtained his pardon, he ventured at once to return to Rome. He had lost all his hopes in life; his paternal estate had been swept away in the general forfeiture. Venusia is one of the cities named by Appian (*B. C.* iv. 3) as confiscated. According to the life by Suetonius, Horace bought a clerkship in the quaestor's office. But from what sources he was enabled to obtain the purchase-money (in these uncertain times such offices may have been sold at low prices), whether from the wreck of his fortunes, old debts, or the liberality of friends, we have no clue. On the profits of that place he managed to live with the utmost frugality. His ordinary fare was but a vegetable diet; his household stuff of the meanest ware, and, unlike poets in general, he had a very delicate taste for pure water. How long he held this place does not appear; but the scribes seem to have thought that they had a right to his support of the interests of their corporation, after he became possessed of his Sabine estate. (*Sat.* ii. 7. 36.) Yet this period of the poet's life is the most obscure, and his own allusions perplex and darken the subject. In more than one place he asserts that his poverty urged him to become a poet. (*Epist.* ii. 2. 51.)

But what was this poetry? Did he expect to make money or friends by it? or did he write merely to disburthen himself of his resentment and indignation at that period of depression and destitution, and so to revenge himself upon the world by an unsparing exposure of its vices? Poetry in those times could scarcely have been a lucrative occupation. If, as is usually supposed, his earliest poetry was bitter satire, either in the Lucilian hexameter, or the sharp iambics of his Epodes, he could hardly hope to make friends; nor, however the force and power of such writings might command admiration, were they likely to conciliate the ardent esteem of the great poets of the time, of Varius or of Virgil, and to induce them to recommend him to the friendship of Maecenas. But this assuredly was not his earliest poetic inspiration. He had been tempted at Athens to write Greek verses: the genius of his country—the God Quirinus—had wisely interfered, and prevented him from sinking into an indifferent Greek versifier, instead of becoming the most truly Roman poet. (*Sat.* i. 10. 31, 35.) It seems most probable that some of the Odes (though collected and published, and perhaps having received their last finish, at a later period of his life) had been written and circulated among his friends. Some of his amatory lyrics have the ardour and freshness of youth, while in others he acknowledges the advance of age. When those friendly poets, Varius and Virgil, told Maecenas *what Horace was* (*dixere quid essem*), they must have been able to say more in his praise than that he had written one or two coarse satires, and perhaps a few bitter iambics; more especially if, according to the old scholiast, Maecenas himself had been the object of his satire. This interpretation, however, seems quite inconsistent with the particular account which the poet gives of his first interview with Maecenas (*Sat.* i. 6, 54, &c). On his own side there is at first some shyness and timidity, afterwards a frank and simple disclosure of his birth and of his circumstances: on the other the careless, abrupt, and somewhat haughtily indifferent manner of the great man, still betrays no appearance of wounded pride, to be propitiated by humble apology. For nearly nine months Maecenas took no further notice of the poet, but at the end of that period he again sought his acquaintance, and mutual esteem grew up with the utmost rapidity. Probably the year following this commencement of friendship (B. C. 37), Horace accompanied his patron on that journey to Brundusium, so agreeably described in the fifth Satire, book i. This friendship quickly ripened into intimacy; and between the appearance of the two books of Satires, his earliest published works, Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicis Sabinis*), during the rest of his life. The situation of this Sabine farm was in the valley of Ustica (*Carm.* i. 17. 11), within view of the mountain Lucretilis, part of what is now called Mount Gennaro, and near the Digentia, about fifteen miles from Tibur (Tivoli). The valleys still bear names clearly resembling those which occur in the Horatian poetry: the Digentia is now the Licenza; Mandela, Bardella; Ustica, Rustica. (Capmartin de Chaupy, *Maison d'Horace*, vol. iii. Rome, 1767; Sir W. Gell, *Rome and its Vicinity*, vol. i. p. 315.)

For the description of the villa, its aspect, climate, and scenery, see *Epist.* i. 10. 11, 23, and *Epist.* i. 16. A site exactly answering to the villa of Horace, and on which were found ruins of buildings, was first discovered by the Abbé Capmartin de Chaupy, and has since been visited and illustrated by other travellers and antiquarians. (Domenico di Sanctis, *Dissertazione sopra la Villa d'Orazio Flacco*, Ravenna, 1784.) The site and ruins of the Temple of Vacuna (*Epist.* i. 10. 49) seem to be ascertained. (Sebastiani, *Viaggio a Tivoli.*)

The estate was not extensive; it produced corn, olives, and vines; it was surrounded by pleasant and shady woods, and with abundance of the purest water; it was superintended by a bailiff (*villicus*), cultivated by five families of free coloni (*Epist.* i. 14. 3); and Horace employed about eight slaves (*Sat.* ii. 7. 118). Besides this estate, his admiration of the beautiful scenery in the neighbourhood of Tibur inclined him either to hire or to purchase a small cottage in that romantic town; and all the later years of his life were passed between these two country residences and Rome. (For Tibur, see *Carm.* i. 7. 10—14. ii. 6. 5—8, iii. 4. 21—24, *Epod.* i. 29—30; *Epist.* i. 7. 44—45, i. 8. 12, *Carm.* iv. 2. 27—32, iv. 3. 10—12.) In Rome, when the poet was compelled to reside there, either by business, which he hated (*invisa negotia*), or the society which he loved, if he did not take up his abode, he was constantly welcome in some one of the various mansions of his patron; and Maecenas occasionally visited the quiet Sabine retreat of the poet.

From this time his life glided away in enjoyable repose, occasionally threatened but not seriously interrupted by those remote dangers which menaced or disturbed the peace of the empire. When Maecenas was summoned to accompany Octavius in the war against Antony, Horace (*Epod.* i.) had offered to attend him; but Maecenas himself either remained at Rome, or returned to it without leaving Italy. From that time Maecenas himself resided constantly

either in his magnificent palace on the Esquiline, or in some of his luxurious villas in the neighbourhood of Rome. Horace was one of his chosen society.

This constant transition from the town to the country life is among the peculiar charms of the Horatian poetry, which thus embraces every form of Roman society. He describes, with the same intimate familiarity, the manners, the follies, and vices of the capital; the parasites, the busy coxcombs, the legacy-hunters, the luxurious banquets of the city; the easy life, the quiet retirement, the more refined society, the highest aristocratical circles, both in the city, and in the luxurious country palace of the villa; and even something of the simple manners and frugal life of the Sabine peasantry.

The intimate friendship of Horace introduced him naturally to the notice of the other great men of his period, to Agrippa, and at length to Augustus himself. The first advances to friendship appear to have been made by the emperor; and though the poet took many opportunities of administering courtly flattery to Augustus, celebrating his victories over Antony, and on the western and eastern frontiers of the empire, as well as admiring his acts of peace, yet he seems to have been content with the patronage of Maecenas, and to have declined the offers of favour and advancement made by Augustus himself. According to the life by Suetonius, the emperor desired Maecenas to make over Horace to him as his private secretary; and instead of taking offence at the poet's refusal to accept this office of trust and importance, spoke of him with that familiarity (if the text be correct, coarse and unroyal familiarity) which showed undiminished favour, and bestowed on him considerable sums of money. He was ambitious also of being celebrated in the poetry of Horace. The Carmen Seculare was written by his desire; and he was, in part at least, the cause of Horace adding the fourth book of Odes, by urging him to commemorate the victory of his step-sons Drusus and Tiberius over the Vindelici.

With all the other distinguished men of the time, the old aristocracy, like Aelius Lamia, the statesmen, like Agrippa, the poets Varius, Virgil, Pollio, Tibullus, Horace lived on terms of mutual respect and attachment. The "Personae Horatianae" would contain almost every famous name of the age of Augustus.

Horace died on the 17th of November, A. U. C. 746, B. C. 8, aged nearly 57. His death was so sudden, that he had not time to make his will; but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill, close to his friend and patron Maecenas, who had died before him in the same year. (Clinton, *Fasti Hellen.* sub ann.)

Horace has described his own person. (*Epist.* i. 20. 24.) He was of short stature, with dark eyes and dark hair (*Art. Poët.* 37), but early tinged with grey. (*Epist. l.c.*; *Carm.* iii. 14. 25). In his youth he was tolerably robust (*Epist.* i. 7. 26), but suffered from a complaint in his eyes. (*Sat.* i. 5. 30.) In more advanced life he grew fat, and Augustus jested about his protuberant belly. (Aug. *Epist. Frag. apud Sueton. in Vita.*) His health was not always good. He was not only weary of the fatigue of war, but unfit to bear it (*Carm.* ii. 6, 7, *Epod.* i. 15), and he seems to have inclined to be a valetudinarian. (*Epist.* i. 7. 3.) When young he was irascible in temper, but easily placable. (*Carm.* i. 16. 22, &c., iii. 14. 27, *Epist.* i. 20. 25.) In dress he was rather careless. (*Epist.* i. 1. 94.) His habits, even after he became richer, were generally frugal and abstemious; though on occasions, both in youth and in maturer age, he seems to have indulged in conviviality. He liked choice wine, and in the society of friends scrupled not to enjoy the luxuries of his time.

Horace was never married; he seems to have entertained that aristocratical aversion to legitimate wedlock, against which, in the higher orders, Augustus strove so vainly, both by the infliction of civil disabilities and the temptation of civil privileges. In his various amours he does not appear to have had any children. Of these amours the patient ingenuity of some modern writers has endeavoured to trace the regular date and succession, if to their own satisfaction, by no means to that of their readers. With the exception of the adventure with Canidia or Gratidia, which belongs to his younger days, and one or two cases in which the poet alludes to his more advanced age, all is arbitrary and conjectural; and though in some of his amatory Odes, and in one or two of the latter Epodes, there is the earnestness and force of real passion, others seem but the play of a graceful fancy. Nor is the notion of Buttman, though rejected with indignation by those who have wrought out this minute chronology of the mistresses of Horace, by any means improbable, that some of them are translations or imitations of Greek lyrics, or poems altogether ideal, and without any real groundwork. (Buttman, Essay in German, in the *Berlin Transactions*, 1804, and in his *Mythologus*, translated in the Philological Museum, vol. i. p. 439.)

The political opinions of Horace were at first republican. Up to the battle of Philippi (as we have seen) he adhered to the cause of Brutus. On his return to Rome, he quietly acquiesced in the great change which established the imperial monarchy. He had abandoned public life altogether, and had become a man of letters. His dominant feeling appears to have been a profound horror for the crimes and miseries of the civil wars. The sternest republican might rejoice in the victory of Rome and Augustus over Antony and the East. A government, under whatever form, which maintained internal peace, and the glory of the Roman arms on all the frontiers, in Spain, in Dacia, and in the East, commanded his grateful homage. He may have been really, or may have fancied himself, deceived by the consummate skill with which Augustus disguised the growth of his own despotism under the old republican forms. Thus, though he gradually softened into the friend of the emperor's favourite, and at length the poetical courtier of the emperor himself, he still maintained a certain independence of character. He does not suppress his old associations of respect for the republican leaders, which break out in his admiration of the indomitable spirit of Cato; and he boasts, rather than disguises, his services in the army of Brutus. If, with the rest of the world, he acquiesced in the inevitable empire, it is puerile to charge him with apostacy.

The religion of Horace was that of his age, and of the men of the world in his age. He maintains

the poetic and conventional faith in the gods with decent respect, but with no depth of devotion. There is more sincerity in a sort of vague sense of the providential government, to which he attributes his escape from some of the perils of his life, his flight from Philippi, his preservation from a wolf in the Sabine wood (*Carm.* i. 22. 9), and from the falling of a tree in his own grounds. (*Carm.* ii. 13. 17, 27, iii. 8. 6.) In another well-known passage, he professes to have been startled into religious emotion, and to have renounced a godless philosophy, from hearing thunder in a cloudless sky.

The philosophy of Horace was, in like manner, that of a man of the world. He playfully alludes to his Epicureanism, but it was practical rather than speculative Epicureanism. His mind, indeed, was not in the least speculative. Common life wisdom was his study, and to this he brought a quickness of observation, a sterling common sense, and a passionless judgment, which have made his works the delight and the unfailing treasure of felicitous quotation to practical men.

The love of Horace for the country, and his intercourse with the sturdy and uncorrupted Sabine peasantry, seems to have kept alive an honest freedom and boldness of thought; while his familiarity with the great, his delight in good society, maintained that exquisite urbanity, that general amenity, that ease without forwardness, that respect without servility, which induced Shaftesbury to call him the most gentlemanlike of the Roman poets.

In these qualities lie the strength and excellence of Horace as a poet. His Odes want the higher inspirations of lyric verse—the deep religious sentiment, the absorbing personality, the abandonment to overpowering and irresistible emotion, the unstudied harmony of thought and language, the absolute unity of imagination and passion which belongs to the noblest lyric song. His amatory verses are exquisitely graceful, but they have no strong ardour, no deep tenderness, nor even much of light and joyous gaiety. But as works of refined art, of the most skilful felicities of language and of measure, of translucent expression, and of agreeable images, embodied in words which imprint themselves indelibly on the memory, they are unrivalled. According to Quintilian, Horace was almost the only Roman lyric poet worth reading.

As a satirist Horace is without the lofty moral indignation, the fierce vehemence of invective, which characterised the later satirists. In the Epodes there is bitterness provoked, it should seem, by some personal hatred, or sense of injury, and the ambition of imitating Archilocus; but in these he seems to have exhausted all the malignity and violence of his temper. In the Satires, it is the folly rather than the wickedness of vice, which he touches with such playful skill. Nothing can surpass the keenness of his observation, or his ease of expression: it is the finest comedy of manners, in a descriptive instead of a dramatic form. If the Romans had been a theatrical people, and the age of Augustus a dramatic age, Horace, as far at least as the perception of character, would have been an exquisite dramatic writer.

But the Epistles are the most perfect of the Horatian poetry — the poetry of manners and society, the beauty of which consists in a kind of ideality of common sense and practical wisdom. The Epistles of Horace are with the Poem of Lucretius, the Georgics of Virgil, and perhaps the Satires of Juvenal, the most perfect and most original form of Roman verse. The title of the Art of Poetry for the Epistle to the Pisos, is as old as Quintilian, but it is now agreed that it was not intended for a complete theory of the poetic art. Wieland's very probable notion that it was intended to dissuade one of the younger Pisos from devoting himself to poetry, for which he had little genius, or at least to suggest the difficulties of attaining to perfection, was anticipated by Colman in the preface to his translation. (Colman's Works, vol. iii.; compare Wieland's *Horazens Briefe*, ii. 185.)

The works of Horace became popular very soon. In the time of Juvenal they were, with the poems of Virgil, the common school book. (Juv. *Sat.* vii. 227.)

The chronology of the Horatian poems is of great importance, as illustrating the life, the times, and the writings of the poet. The earlier attempts by Tan. Faber, by Dacier, and by Masson, in his elaborate *Vie d'Horace*, to assign each poem to its particular year in the poet's life, were crushed by the dictatorial condemnation of Bentley, who in his short preface laid down a scheme of dates, both for the composition and the publication of each book. The authority of Bentley has been in general acquiesced in by English scholars. The late Dr. Tate, with admiration approaching to idolatry, almost resented every departure from the edict of his master; and in his *Horatius Restitutus* published the whole works in the order established by Bentley. Mr. Fynes Clinton, though in general favouring the Bentleian chronology, admits that in some cases his dates are at variance with facts. (*Fasti Hellenici*, vol. iii. p. 219.) Nor were the first attempts to overthrow the Bentleian chronology by Sanadon and others (Jani's was almost a translation of Masson's life) successful in shaking the arch-critic's authority among the higher class of scholars.

Recently, however, the question has been reopened with extraordinary activity by the continental scholars. At least five new and complete schemes have been framed, which attempt to assign a precise period almost to every one of the poems of Horace. 1. *Quaestiones Horatianae*, a C. Kirchner, Lips. 1834. 2. *Histoire de la Vie et des Poésies d'Horace*, par M. le Baron Walckenaer, 2 vols. Paris, 1840. 3. *Fasti Horatiani*, scripsit C. Franke, 1839. 4. The article Horatius, in Ersch and Gruber's *Encyclopädie*, by G. F. Grotefend. 5. *Quintus Horatius Flaccus als Mensch und Dichter*, von Dr. W. E. Weber, Jena, 1844. Besides these writers, others, as Heindorf (in his edition of the Satires), C. Passow, *in Vita Horat.* (prefixed to a German translation of the Epistles), C. Vanderbourg, Preface and Notes to French translation of the Odes, and Weichert, in *Poetar. Latin. Reliq.*, have entered into this question.

The discrepancies among these ingenious writers may satisfy every judicious reader that they have attempted an impossibility; that there are no internal grounds, either historical or aesthetic, which can, without the most fanciful and arbitrary proofs, determine the period in the life of Horace to which belong many of his poems, especially of his Odes.

On the other hand, it is clear that the chronology of Bentley must submit to very important modifications.

The general outline of his scheme as to the period

of the *publication* of the several books does not differ very materially from that of Franke. On the successive *order* of publication there is the same agreement, with few exceptions, in all the writers on this prolific subject. Though Bentley's opinion, that the poems were *published* collectively in separate books, be unquestionably true, yet his assertion that Horace devoted himself exclusively to one kind of poetry at a time, that he first wrote all the Satires, then began to write iambics (the Epodes), then took to lyric poetry, is as hardy, groundless, and improbable, as any of the theories which he rejects with such sovereign contempt. The poet himself declares that he was driven in his *sweet youth* to write iambics (the Bentleian theory assigns all the Epodes to his 34th and 35th years). Some of the Odes have the freshness and ardour of youth; and it seems certain that when Horace formed the friendship of Pollio, Varius, and Virgil, and was introduced by the two latter to Maecenas, he must have shown more than the promise of poetic talent. It is hence most probable that, although not collected or published till a later period, and Horace appears to have been slow and unwilling to expose his poems on the shelves of the Sosii (*Sat.* i. 4. 70), many of his lyric and iambic pieces had been recited before his friends (*Sat.* i. 4. 73), had been circulated in private, and formed, no doubt, his recommendation to the lovers and patrons of letters. Either this must have been the case, or he must have gained his reputation by poems which have not survived, or which he himself did not think worthy of publication.

The first book of Satires (on this all agree) was the first publication. Some indeed have asserted that the two books appeared together; but the first line of the second book—

"Sunt quibus in Satira videar nimis acer,"

is conclusive that Horace had already attained public reputation as a writer of satire. The difference between the Chronology of Bentley and that of Franke, in his *Fasti Horatiani*, is this: that Bentley peremptorily confines the composition (*natales*) of this book to the 26th, 27th, and 28th years of the poet's life (and Bentley reckons the year of the poet's birth, though born in December, as his first year), and leaves him idle for the two following years. Franke more reasonably enlarges the period of composition from his 24th to his 30th year. In this year (U. C. 719, B. C. 35), the publication of the first book of Satires took place. In the interval between the two books of Satires, Horace received from Maecenas the gift of the Sabine estate.

The second book of Satires is assigned by Bentley to the 31st, 32d, and 33d (30, 31, 32) of the poet's life; the publication is placed by Franke in the 35th year of Horace (B. C. 30). This is perhaps the most difficult point in the Horatian chronology, and depends on the interpretation of passages in the sixth Satire. If that Satire were written and the book published after the war with Antony and the victory of Actium, it is remarkable that neither that Satire, nor the book itself, in any passage, should contain any allusion to events which so fully occupied, it appears from other poems, the mind of Horace. If, however, the division of lands to be made to the veterans in Italy or Sicily (*Serm.* i. 6. 56) be that made after the battle of Actium, this must be conclusive for the later date. To avoid this objection, Bentley suggested a former division, made in the year of Horace 31 (30), B. C. 35. But as seven full, and nearer eight years (septimus octavo propior jam *fugerit* annus) had elapsed when that Satire was written, since his introduction to Maecenas, to which must be added nine months between the first introduction and the intimate friendship, the introduction is thrown up before the battle of Philippi, B. C. 42, and we have besides this to find time for Horace to acquire his poetic fame, to form his friendships with Virgil and Varius, &c. The only way to escape, if we refer the division to that suggested by Bentley, is to suppose that it was *promised* in B.C. 35, but not fulfilled till several years later; but this is improbable in any way, and hardly reconcileable with the circumstances of that division in the historians. It is quite impossible to date the publication of this book earlier than the latter part of B. C. 32 (aet. Horat. 33), the year before Actium; but the probability is strong for the year after, B. C. 31.

Still so far there is no very great discrepancy in the various schemes; and (with the exception of M. Vanderbourg and Baron Walckenaer) the Epodes are generally allowed to be the third book in the order of publication; and Bentley and the more recent writers likewise nearly concur in the date of *publication*, the poet's 35th or 36th year. Bentley, however, and his followers authoritatively confine the period of its *composition* to the 34th and 35th year of his life. There can be no doubt that when he speaks of himself as a writer of iambics, Horace alludes to his Epodes. (Franke, note, p. 46.) The name of Epodes is of later and very questionable origin. But as he asserts that in his sweet youth he wrote iambics, either those iambics must be lost, or must be contained in the book of Epodes. The single passage in which he seems to rest his poetical fame up to a certain period on his Satires alone, is in itself vague and general (*Sat.* i. 4. 41.); and even if literally taken, is easily explicable, on the supposition that the Epodes were *published* later than the Satires.

The observation of Bentley, which every one would wish to be true, that all the coarser and more obscene poems of Horace belong to his earlier period, and that he became in mature years more refined, is scarcely just, if the more gross of the Epodes were written in his 34th and 35th years: the adventures and connections to which they allude are rather those of a young and homeless adventurer, cast loose on a vicious capital, than the guest and friend of Maecenas, and the possessor of a sufficient estate. Franke dates the publication late B. C. 30, or early B. C. 29. (*Vit. Hor.* 36.) We are persuaded that their composition extended over the whole period from his first residence in Rome nearly to the date of their publication. Epodes vii. and xvi.? are more probably referred to the war of Perusia, B.C. 40, than to that with Antony; and to this part of the poet's life belong those Epodes which allude to Canidia.

The three first books of Odes follow by almost universal consent in the order of publication, though the chronologists differ as to their having appeared consecutively or at the same time. According to Bentley, they were composed and published in succession, between the 34th and 42d, according to Franke, the 35th and 41st or 42d year of the poet. Their successive or simultaneous publication within that period might appear unquestionable but for

the great difficulty of the third Ode, relating to the poet Virgil about to embark for Greece. It is said by Donatus that Virgil did undertake such a voyage in the year B. C. 19, three years later than the last date of Bentley—five than that of Franke. Hence Grotefend and others delay the publication of the three books of Odes to that year or the following; and so perplexing is the difficulty, that Franke boldly substitutes the name of Quintilius for that of Virgilius; others recur to the last resort of desperate critics, and imagine another Virgilius. Dr. Weber, perhaps more probably, suspects an error in Donatus. If indeed it relates to that voyage of Virgil (yet may not Virgil have undertaken such a voyage before?), we absolutely fix the publication of the three books of Odes to one year, that of Virgil's voyage and death; for after the *death* of Virgil Horace could not have published his Ode imploring the gods to grant him safe return. We entertain no doubt that, though first published at one of these periods, the three first books of Odes contain poems written at very different times, some in the earliest years of his poetry; and Buttman's opinion that he steadily and laboriously polished the best of his smaller poems, till he had brought them to perfection, and then united them in a book, accounts at once for the irregular order, in point of subject, style, and metre, in which they occur.

The first book of the Epistles is by Bentley assigned to the 46th and 47th (45th and 46th), by Franke is placed between the 41st and 45th years of Horace. Bentley's chronology leaves two years of the poet's life, the 44th and 45th, entirely unoccupied.

The Carmen Seculare, by almost universal consent, belongs to the 48th year of Horace, B. C. 17.

The fourth book of Odes, according to Bentley, belongs to the 49th and 51st; to Franke, the 48th and 52d years of the poet's life. It was published in his 51st or 52d year.

The dates of the second book of Epistles, and of the *Ars Poetica*, are admitted to be uncertain, though both appeared before the poet's death, ann. aet. 57.

There are several ancient Lives of Horace: the first and only one of importance is attributed to Suetonius; but if by that author, considerably interpolated. The second is to be found in the edition of Horace by Bond. The third from a MS. in the Vatican library, was published by M. Vanderbourg, and prefixed to his French translation of the Odes. A fourth from a Berlin MS. edited by Kirchner, *Quaestiones Horatianae*. These, however, are later than the Commentators, Acron and Porphyrion.

The Editio Princeps of Horace is in 4to, without name or date. Maittaire (with whom other bibliographers agree) supposes it to have been printed by Zarotus at Milan, 1470. Fea describes an edition which contests the priority by T. P. Lignamini, but this is doubtful. II. Folio, without name or date, of equal rarity. III. 4to. (the first with date 1474) Milan, apud Zarotum. IV. Ferrara, 1474, Odae et Epistolae. V. Neapol. 1474. VI. Milan, 1476, P. de Lavagna. VII. Fol. without date, but it appeared 1481, with the Scholia of Acron and Porphyrion. VIII. Florence, 1482, with the Commentary of Landino. Of the countless later editions we select the following as the most important:—I. Cruquii, last edit. Lug. Bat. 1603. It contains the Scholia of a commentator, or rather a compiler of commentaries, some of but late date, quoted as Comm. Cruquii. II. Lambini, last edit., Paris, 1605. III. Torrentii, Antwerp, 1108. Lambinus and Torrentius are the best of the older editors. IV. Bentleii, Cantab. 1711. V. Gesneri et Zeunii, Lips. and Glasg. v. y. from 1762 to 1794. VI. Carmina, Mitscherlich, Lips. 1800. VII. Doering, Lips. 1803. VIII. Romae, à C. Fea. Fea professed to have collated many MSS. in the Vatican, &c. IX. Carmina (with French translation), C. Vanderbourg, Paris, 1812. Vanderbourg collated 18 MSS. X. A J. Braunhard, Lips. 1833, with a reprint of the old Scholia. XI. Orellii, Turici, 1843. This last surpasses all former editions. XII. Satiren erklärt von L. F. Heindorf. Neu-bearbeitet von E. F. Wüstemann, Leipsig, 1843. The German Commentary excellent. XIII. Episteln erklärt von F. E. Theodor Schmid. Halberstadt, 1828.

The translations of Horace in all languages are almost innumerable, perhaps because he is among the most untranslateable of poets. Where the beauty of the poetry consists so much in the exquisite felicity of expression, in the finished terseness and perspicuity of the Odes, or the pure idiomatic Latin of the Satires and Epistles, the transfusion into other words almost inevitably loses either the meaning or the harmony of thought and language. In English the free imitations of Pope and of Swift give by far the best notion of the charm of the Horatian poetry to an unlearned reader. Some of Dryden's versions have his merits and faults—ease and vigour, carelessness and inaccuracy. The translation of Francis is that in common use, rather for want of a better than for its intrinsic worth. We shall name in our selection of the most important among the numberless critical and aesthetical works on Horace (a complete list of *Libri Horatiani* would occupy many columns) the best of the French and German translations:

Dacier, *Oeuvres d'Horace*. Masson, *Horatii Vita*, Lug. Bat. 8vo. 1708. Casaubon, *de Satira*, à Rambach, Halae, 1774. Ernesti, *Onomasticon Poetarum imprimis Q. Horatii Flacci*. *Horaz als Mensch und Bürger von Rom*, R. von Ommerai übersetzt von Walch. Lips. 1802. Lessing, *Rettungen des Horaz*. Werke, vol. iv. Berlin, 1838. *Horazens Satiren, übersetzt von* C. M. Wieland. Leipsig, 1815; *Briefe*, 1837. To these clever translations are appended dissertations and notes full of very ingenious criticism, on the characters and on the works of Horace. Wieland is well corrected by F. Jacobs in his *Lectiones Venusinae* in his Vermischte Schriften. *Les Odes d'Horace*, par C. Vanderbourg. See above. M. Vanderbourg's translation is hard and stiff, not equal in ease and fluency to the translation by Count Daru.

On the Topography, see Capmartin de Chaupy, and other works, quoted above.

On the Chronology, Buttmann. See above. Baron Walckenaer, Kirchner, Franke, Grotefend. Weber, Passow, Vit. Hor.; Vanderbourg, *Odes d'Horace*; Weichert, *Poet. Lat. Reliq. et de Lucio Vario et Cassio Parmensi*; Heindorf. *ad Sat.* &c.; T. Dyer, in *Classical Museum*, No. 5. Compare Fynes Clinton, *Fasti Hellenici*.

On the Metres of Horace—Tate, *Horatius Restitutus*; Hermann, *de Metris*, iii. c. 16. [H. H. M.]

HO'RCIUS (Ὅρκιος), the god who watches over oaths, or is invoked in oaths, and punishes their violation, occurs chiefly as a surname of Zeus,

under which the god had a statue at Olympia. (Paus. v. 24. § 2; Eurip. *Hippol.* 1025.) [L. S.]

HORCUS (Ὅρκος), the personification of an oath, is described by Hesiod as the son of Eris, and the avenger of perjury. (*Theog.* 231, *Op.* 209; Herod. vi. 86. § 3.) [L. S.]

HORDEO'NIUS FLACCUS. [FLACCUS.]

HORDEO'NIUS LOLLIANUS. [LOLLIANUS.]

HORME (Ὁρμή), the personification of energetic activity, who had an altar dedicated to her at Athens. (Paus. i. 17. § 1.) [L. S.]

HORMUS, was one of Vespasian's freedmen, and commanded a detachment in Caecina's division A. C. 70. He was said to have instigated the soldiers to the sack of Cremona. After the war his services were recompensed with the rank of eques. (Tac. *Hist.* iii, 12, 28; iv. 39.) [W. B. D.]

HORTALUS. [HORTENSIUS, Nos. 8, 10.]

HORTE'NSIA. 1. Daughter of the orator Q. Hortensius. She partook of his eloquence, and spoke before the triumvirs in behalf of the wealthy matrons, when these were threatened with a special tax to defray the expenses of the war against Brutus and Cassius. (Val. Max. viii. 3. § 3; Quintil. i. 1. § 6; Appian, *B. C.* iv. 32.)

2. A sister of the orator, wife of M. Valerius Messala. Their son nearly became heir to the orator [HORTENSIUS, No. 8]. [H. G. L.]

HORTE'NSIA GENS, plebeian; for we have an Hortensius as tribunus plebis [HORTENSIUS, No. 1], and there is no evidence of any patrician families of this name. Cicero, indeed, gives the epithet of *nobilis* to the orator (*pro Quinct.* 22; cf. Plut. *Cat. Maj.* 25; Plin. *H. N.* 9, 80); but this is sufficiently accounted for by the high curule offices that had been held by several of his ancestors. The name seems to have been derived from the *gardening* propensities of the first person who bore it; and the surname Hortalus, borne by the great orator's son [Nos. 8 and 10], seems, as Drumann observes, to have been a kind of nickname of the orator himself. (Cic. *Att.* ii. 25, iv. 15.) [H. G. L.]

HORTE'NSIUS. 1. Q. HORTENSIUS, tribunus plebis, B. C. 419. He indicted C. Sempronius, consul of the year before, for ill conduct of the Volscian war, but dropped his accusation at the instance of four of his colleagues. (Liv. iv. 42; cf. Val. Max. vi. 5. 2.)

2. Q. HORTENSIUS, dictator about B. C. 286 (*Fasti*). The commons, oppressed by debt, had broken out into sedition, and ended by seceding to the Janiculum. He was appointed dictator to remedy the evil, and for this purpose re-enacted the Lex Horatia-Valeria (of the year 446 B. C.), and the Lex Publilia (B. C. 336), "ut quod plebs jussisset omnes Quirites teneret." (Plin. *H. N.* xvi. § 37; cf. Liv. *Epit.* xi.) On the supposed difference of these three laws, see Niebuhr, *R. H.* vol. ii. p. 365, vol. iii. p. 418, &c. He passed another law, establishing the *nundinae* as *dies fasti*, and introducing the *trinundinum* as the necessary term between promulgating and proposing a lex centuriata. (*Dict. of Antiq. s. v. Nundinae.*)

3. L. HORTENSIUS, as praetor, B. C. 171, succeeded C. Lucretius in the command of the fleet in the war with Perseus, and pursued a like course of oppression with his predecessor. Of Abdera he demanded 100,000 denarii and 50,000 modii of wheat; and when the inhabitants sent to entreat the protection of the consul Mancinus and of the senate, Hortensius was so enraged that he stormed and pillaged the city, beheaded the chief men, and sold the rest into slavery. The senate contented themselves with voting this act to be unjust, and commanding that all who had been sold should be set free. Hortensius continued his robberies, and was again reprimanded by the senate for his treatment of the Chalcidians; but we do not hear that he was recalled or punished. (Liv. xliii. 3, 4, 7, 8.)

4. Q. HORTENSIUS, found in some Fasti as consul in B. C. 108.

5. L. HORTENSIUS, father of the orator, praetor of Sicily in B. C. 97, and remembered there for his just and upright conduct. (Cic. *Verr.* iii. 16.) He married Sempronia, daughter of C. Sempr. Tuditanus (Cic. *ad Att.* xiii. 6, 30, 32).

6. Q. HORTENSIUS, L. F., the orator, born in B. C. 114, eight years before Cicero, the same year that L. Crassus made his famous speech for the Vestal Licinia (Cic. *Brut.* 64, 94). At the early age of nineteen he appeared in the forum, and his first speech gained the applause of the consuls, L. Crassus and Q. Scaevola, the former the greatest orator, the latter the first jurist of the day. Crassus also heard his second speech for Nicomedes, king of Bithynia, who had been expelled by his brother Chrestus. His client was restored (Cic. *de Orat.* iii. 61). By these speeches Hortensius at once rose to eminence as an advocate. *Q. Hortensius*, says Cicero, *admodum adolescentis ingenium simul spectatum et probatum est* (*Brut.* 64). But his forensic pursuits were soon interrupted by the Social War, in which he was obliged to serve two campaigns (B. C. 91, 90), in the first as a legionary, in the second as tribunus militum (*Brut.* 89). In the year 86 B. C. he defended young Cn. Pompeius, who was accused of having embezzled some of the public booty taken at Asculum in the course of the war (*Brut.* 64). But, for the most part, the courts were silent during the anarchy which followed the Marian massacres, up to the return of Sulla, B. C. 83. But these troubles, though they checked the young orator in his career, left him complete master of the courts—*rex judiciorum*,—as Cicero calls him (*Divin. in Q. Caecil.* 7). For Crassus had died before the landing of Marius; Antonius, Catulus, and others fell victims in the massacres; and Cotta, who survived, yielded the first place to his younger rival. Hortensius, therefore, began his brilliant professional career anew, and was carried along on the top of the wave till he met a more powerful than himself in Cicero. Henceforth he confined himself to civil life, and was wont to boast in his old age that he had never borne arms in any domestic strife (Cic. *ad Fam.* ii. 16). He attached himself closely to the dominant Sullane or aristocratic party, and his chief professional labours were in defending men of this party, when accused of mal-adminstration and extortion in their provinces, or of bribery and the like in canvassing for public honours. His constant success, partly due to his own eloquence, readiness, and skill (of which we shall say somewhat hereafter), was yet in great measure due to circumstances. The judices at that time were all taken from the senatorial order, i. e. from the same party with those who were arraigned before them, and the presiding praetor was of the same party. Moreover, the accusers were for the most part young men, of ability indeed and ambition, but

quite unequal to cope with the experience and eloquence of Hortensius. Nor did he neglect baser methods to ensure success. Part of the plundered money, which he was engaged to secure to his clients, was unscrupulously expended in corrupting the judices; those who accepted the bribes receiving marked ballots to prevent their playing false (Cic. *Divin. in Q. Caecil.* 7). It is true this statement rests chiefly on the authority of a rival advocate. But Cicero would hardly have dared to make it so broadly in open court, with his opponent before him, unless he had good warrant for its truth. Turius, or Furius, mentioned by Horace (*Serm.* ii. 1. 49), is said to have been one of the judices corrupted by Hortensius.

This domination over the courts continued up to about the year B. C. 70, when Hortensius was retained by Verres against Cicero. Cicero had come to Rome from Athens in B. C. 81, and first met Hortensius as the advocate of P. Quinctius. Cicero's speech is extant, and not the least interesting part is that in which he describes and admits the extraordinary gifts of his future rival (*pro Quinct.* 1, 2, 22, 24, 26). But Cicero again left Rome, and did not finally settle there till B. C. 74, about three years before the Verrine affair came on.

Meantime, Hortensius had begun his course of civil honours. He was quaestor in B. C. 81, and Cicero himself bears witness to the integrity with which his accounts were kept (*in Verr.* i. 14, 39). Soon after he defended M. Canuleius (*Brut.* 92); Cn. Dolabella, when accused of extortion in Cilicia by M. Scaurus; another Cn. Dolabella, arraigned by Caesar for like offences in Macedonia [DOLABELLA, Nos. 5, 6]. In B. C. 75 he was aedile, Cotta the orator being consul, and Cicero quaestor in Sicily (*Brut.* 92). The games and shows he exhibited as aedile were long remembered for their extaordinary splendour (Cic. *de Off.* ii. 16); but great part of this splendour was the loan of those noble clients, whose robberies he had so successfully excused (Cic. *in Verr.* i. 19, 22; Ascon. *ad. l.*). In B. C. 72 he was praetor urbanus, and had the task of trying those delinquents whom he had hitherto defended. In B. C. 69 he reached the summit of civic ambition, being consul for that year with Q. Caecilius Metellus. After his consulship the province of Crete fell to him by lot, but he resigned it in favour of his colleague.

It was in the year before his consulship, after he was designated, that the prosecution of Verres commenced. Cicero was then aedile-elect, though Hortensius and his party had endeavoured to prevent his election, and another Metellus praetor-elect; so that, had the cause been put off till the next year, Cicero would have had the weight of consular and praetorian authority against him. The skill and activity by which he baffled the schemes of his opponents will be found under his life (p. 710; see also VERRES). Suffice it to say here, that the issue of this contest was to dethrone Hortensius from the seat which had been already tottering, and to establish his rival, the despised provincial of Arpinum, as the first orator and advocate of the Roman forum. No doubt the victory was complete, though here, as in all the contests between the two orators, the remark of Quintilian is worth noticing, viz. that we have only Cicero's own speeches, and have small means of judging what the case on the other side was (*Instit.* x. 1). It is true also that Verres was backed by all the power of the Sullane aristocracy. But this party had been much weakened by the measures passed by Pompey in his consulship with Crassus in the year before (B. C. 70). Especially, the Aemilian law, which transferred the judicial power from the senators to the senators, equites, and tribuni aerarii conjointly, must have very much weakened the influence of Hortensius and his party. (Ascon. and Cic. *in Pison.* p. 16; *in Cornel.* p. 67, Orelli; see COTTA, No. 11).

After his consulship, Hortensius took a leading part in supporting the optimates against the rising power of Pompey. He opposed the Gabinian law, which invested that great commander with absolute power on the Mediterranean, in order to put down the pirates of Cilicia (B. C. 67); and the Manilian, by which the conduct of the war against Mithridates was transferred from Lucullus (of the Sullane party) to Pompeius (B. C. 66). In favour of the latter, Cicero made his first political speech.

In the memorable year B. C. 63 Cicero was unanimously elected consul. He had already become estranged from the popular party, with whom he had hitherto acted. The intrigues of Caesar and Crassus, who supported his opponents C. Antonius and the notorious Catiline, touched him personally; and he found it his duty as consul to oppose the turbulent measures of the popular leaders, such as the agrarian law of Rullus. Above all, the conspiracy of Catiline, to which Crassus was suspected of being privy, forced him to combine with the senate for the safety of the state. He thus came to act with the Sullane nobility, and Hortensius no longer appears as his rival. We first find them pleading together for C. Rabirius, an old senator, who was indicted for the murder of C. Saturninus, tribune of the plebs in the times of Sulla. They both appeared as counsel for L. Muraena, when accused of bribery in canvassing for the consulship by Sulpicius and Cato; and again for P. Sulla, accused as an accomplice of Catiline. On all these occasions Hortensius allowed Cicero to speak last—a manifest admission of his former rival's superiority. And that this was the general opinion appears from the fact, that M. Piso (consul in 61), in calling over the senate, named Cicero second, and Hortensius only fourth. About the same time we find Cicero, in a letter to their mutual friend Atticus, calling him "noster Hortensius" (*ad Att.* i. 14).

The last active part which Hortensius took in public life was in the debates of the senate in the prosecution of the infamous Clodius for his offence against the Bona Dea. Fearing delay, he supported the amendment of Fufius, that Clodius should be tried before the ordinary judices, instead of before a court selected by the praetor. Cicero condemns his conduct in strong terms (*ad Att.* i. 16; cf. 14), and seems to have considered the success of this amendment as the chief cause of Clodius's acquittal. [CLODIUS p. 771.] In the subsequent quarrels between Milo and Clodius, Hortensius showed such zeal for the former, that he was nearly being murdered by the hired ruffians of Clodius (Cic. *pro Milon.* 14).

In B. C. 61 Pompey returned victorious from the Mithridatic war. He found he could no longer command a party of his own. He must side with one of the two factions which had been fully formed during his absence in the East—the old party of the optimates and the new popular party, led by Caesar and Crassus, who used Clodius

as their instrument. Hence followed (in B. C. 60) the coalition of Pompey with Caesar and Crassus (erroneously called the first triumvirate). Hortensius now drew back from public life, seeing probably that his own party must yield to the arts and power of the coalition, and yet not choosing to forsake it. From this time to his death (in B. C. 50) he confined himself to his advocate's duties. He defended Flaccus, accused of extortion in Asia, jointly with Cicero, and took occasion to extol the acts of the latter in his consulship (*ad Att.* ii. 25). He also pleaded the cause of P. Lentulus Spinther, against whom Pompey had promoted an accusation for his conduct respecting Ptolemy Auletes, though Cicero, fearing a second banishment, declined the office (*ad Fam.* i. 1, ii. 1). He joined Cicero again in the defence of Sextius, and again allowed him to speak last (*pro Sext.* ii. 6). When the latter was in his province (B. C. 51), Hortensius defended his own nephew, M. Valerius Messalla, who was accused of bribery in canvassing for the consulship. He was, as usual, successful; but the case was so flagrant, that, next day, when Hortensius entered the theatre of Curio, he was received with a round of hisses—a thing mainly remarkable, because it was the first time he had suffered any thing of the kind (*ad Fam.* viii. 2). In the beginning of April, B. C. 50, he appeared for the last time, with his wonted success, for App. Claudius, accused de majestate et ambitu by Dolabella, the future son-in-law of Cicero. He died not long after. Cicero received the news of his death at Rhodes, as he was returning home from his province, and was deeply affected by it (*ad Att.* vi. 6; comp. *Brut.* 1.)

In the above sketch of Hortensius's life, we have kept Cicero constantly in view, for it is from him —his speeches and letters, and other works—that we owe almost all our knowledge of his great rival. It may be well to recur to the relation in which they stood to each other at different times. We have seen that up to Cicero's consulship, in 63 B. C., they were continually opposed, professionally and politically. After this period they usually acted together *professionally*—for Hortensius retired (as we have seen) from *political* life in the year 60. Hortensius, in his easy way, seems to have yielded without much struggle to Cicero; yet the latter seems never quite to have got over jealousy for his former rival. When he was driven into exile by Clodius (in 58), Hortensius appears to have used his influence to procure his return; yet Cicero could not be persuaded but that he was playing a part, and was secretly doing his utmost to keep him from Rome. Atticus in vain endeavoured to undeceive him. (*Ad Q. Frat.* i. 3, 4, *ad Att.* iii. 9.) On his return, indeed, he made public acknowledgment of his error, and spoke very handsomely of Hortensius (*pro Sext.* 16—19, *post Redit.* 13, 14), and soon after he was named by Hortensius and Pompey to fill the place in the college of augurs, made vacant by the death of Q. Metellus Celer (*Brut.* 1, *Philipp.* ii. 2, 13); yet, when Atticus begged him to dedicate some work to Hortensius, he evaded the request (*ad Att.* iv. 6);—for the little treatise *De Gloria*, inscribed "Hortensius," was not written till 45 B. C., after the death of the orator. The same feelings recur in Cicero's letters from his province. In his extreme anxiety to return at the expiration of his year, he continually expresses his fears that Hortensius is playing him false, and working underhand to have him detained yet longer (*ad Att.* v. 17; comp. *ib.* 2, &c.). There seems to have been really no ground for these suspicions, and we must set them down to the naturally susceptible and irritable temper of Cicero. It must be confessed, moreover, that the conduct of some of his great friends, Pompey in particular, had been such as to justify suspicions of others.

The character of Hortensius was rather fitted to conciliate than to command—to call forth regard rather than esteem. He was not, as we have seen, at all scrupulous about the means he took to gain verdicts; but in considering this, we must not forget the low state of Roman manners (not to speak of morals) at this period. Personally he seems to stand above suspicion of corruption. Yet his enormous wealth was not all well gotten; for Cicero quotes a case in which Hortensius did not scruple to join Crassus in taking possession of the inheritance of Minuc. Basilius, though, from the circumstances, he must have known that the will under which he claimed was a forgery. (*De Offic.* iii. 18; cf. *Parad.* vi. 1; Val. Max. ix. 4, § 1.) And though he was honest as quaestor, though he would not accept a province to drain it of its riches, yet no doubt he shared the plunder of provinces, not immediately indeed, but in the shape of large fees and presents from the Dolabellas and other persons like Verres, whom he so often and so successfully defended. He liked to live at Rome and his villas; he loved an easy life and a fair fame, had little ambition, and therefore avoided all acts that might have made him amenable to prosecution. The same easy temper, joined as it often is with a kind heart and generous disposition, won him many friends; and perhaps we may say that he had no enemies. He lived to a good age, little disturbed by ill health, surrounded by all that wealth can give, alive to all his enjoyments, with as much of active occupation as he desired, without being disturbed by the political turbulence of his times. He died just at the time when civil war broke out, a complete specimen of an amiable Epicurean.

His eloquence was of the *florid* or (as it was termed) "Asiatic" style (Cic. *Brut.* 95), fitter for hearing than for reading. Yet he did write his speeches—on occasions at least (Cic. *Brut.* 96; Val. Max. v. 9. § 2). His voice was soft and musical (*Brut.* 88); his memory so ready and retentive, that he is said to have been able to come out of a sale-room and repeat the auction-list backwards (Senec. *Praef. in Controv.* 1). We need not refer to Cicero (*Brut.* 88, *in Caecil.* 14) to perceive what use this must have been to him as an advocate. His action was very elaborate, so that sneerers called him Dionysia—the name of a well-known dancer of the day (Gell. i. 5); and the pains he bestowed in arranging the folds of his toga have been recorded by Macrobius (*Saturn.* ii. 9). But in all this there must have been a real grace and dignity, for we read that Aesopus and Roscius, the tragedians, used to follow him into the forum to take a lesson in their own art.

Of his luxurious habits many stories are told. His house on the Palatine was that afterwards occupied by Augustus (Suet. *Aug.* 72); but this was comparatively simple and modest. In his villas no expense was spared. One he had near Bauli, described by Cicero (*Acad. Prior.* ii. 3); a second in the Ager Tusculanus; but the most splendid was that near Laurentum. Here he laid

up such a stock of wine, that he left 10,000 casks of Chian to his heir (Plin. *H. N.* xiv. 6, 17). Here he had a park full of all sorts of animals; and it was customary, during his sumptuous dinners, for a slave, dressed like Orpheus, to issue from the woods with these creatures following the sound of his cithara (Varr. *R. R.* iii. 13). At Bauli he had immense fish-ponds, into which the sea came: the fish were so tame that they would feed from his hand; none of them were molested, for he used to buy for his table at Puteoli; and he was so fond of them, that he is said to have wept for the death of a favourite muraena (Varr. *R. R.* iii. 17; Plin. *H. N.* ix. 55). He was also very curious in trees: he is said to have fed them with wine, and we read that he once begged Cicero to change places in speaking, that he might perform this office for a favourite plane-tree at the proper time (Macrob. *Saturn.* ii. 9). In pictures also he must have spent large sums, at least he gave 144,000 sesterces for a single work from the hand of Cydias (Plin. *H. N.* xxxv. 40, § 26). It is a characteristic trait, that he came forward from his retirement (B. C. 55) to oppose the sumptuary law of Pompey and Crassus, and spoke so eloquently and wittily as to procure its rejection (Dion Cass. xxxix. 37). He was the first person at Rome who brought peacocks to table. (Plin. *H. N.* x. 23).

He was not happy in his family. By his first wife, the daughter of Catulus, he had one son (see below, No. 8). It was after the death of Lutatia that the curious transaction took place by which he bought or borrowed Marcia, the wife of Cato. [CATO, No. 9, p. 648.] He is acquitted of sensual profligacy by Plutarch. (*Cat. Mi.* 25); though he wrote love-songs not of the most decent description. (Ov. *Trist.* ii. 441; Gell. xix. 9.)

8. Q. HORTENSIUS HORTALUS, Q. F. L. N., son of the great orator, by Lutatia. His education was probably little cared for, for Cicero attributes his profligacy to the corrupting influence of one Salvius, a freedman (*ad Att.* x. 18). On his return from his province, in B. C. 50, Cicero found him at Laodicea, living with gladiators and other low company (*ad Att.* vi. 3). From the expressions in the same place, it appears that his father had cast him off; and we learn from other authority that he purposed to make his nephew, Messalla, his heir, to the exclusion of this son. (Val. Max. v. 9. § 2.) However, he came in for part, at least, of his father's property; for we find Cicero inquiring what he was likely to offer for sale to satisfy his creditors (*ad Att.* vii. 3). However, in 49, the civil war broke out, and Hortensius seized on the opportunity to repair his ruined fortunes. He joined Caesar in Cisalpine Gaul, and was sent on by him to occupy Ariminum; he therefore was the man who first actually crossed the Rubicon. (Plut. *Caes.* 32; Suet. *Jul.* 31.) Soon after he commanded a cruising squadron on the coast of Italy, and received a letter from Curio, Caesar's lieutenant in Sicily, desiring him to favour the escape of Cicero. He visited Terentia, Cicero's wife, at their Cuman villa, and Cicero himself at his Pompeian, to assure them of his good offices (Cic. *ad Att.* x. 12, 16, 17); but he did not, or perhaps could not, keep his word. (Ib. 18). His squadron joined the fleet of Dolabella a little before the battle of Pharsalia. [DOLABELLA, No. 8.]

In B. C. 44 he held the province of Macedonia, and Brutus was to succeed him. After Caesar's assassination, M. Antony gave the province to his brother Caius. Brutus, however, had already taken possession, with the assistance of Hortensius. (Cic. *Philipp.* x. 6, 11.) When the proscription took place, Hortensius was in the list; and in revenge he ordered C. Antonius, who had been taken prisoner, to be put to death. [ANTONIUS, No. 13, p. 216.] After the battle of Philippi, he was executed on the grave of his victim.

9. Q. (?) HORTENSIUS CORBIO, Q. F. Q. N., son of the last, mentioned by Valerius Maximus as a person sunk in base and brutal profligacy (iii. 5, § 4).

10. M. HORTENSIUS HORTALUS, Q. F. Q. N., brother of the last, and grandson of the orator. In the time of Augustus he was in great poverty. The emperor gave him enough to support a senator's rank, and promoted his marriage. Under Tiberius we find him, with four children, again reduced to poverty. (Tacit. *Ann.* ii. 37, 38; Suet. *Aug.* 41; Dion Cass. liv. 17.)

11. L. HORTENSIUS, legate of Sulla in the first Mithridatic war. He distinguished himself at Chaeroneia in the year B. C. 86. (Memnon, *Fr.* 32, 34, Orelli; Plut. *Sull.* 15, 17, 19; Dion Cass. *Fr.* 125.) [H. G. L.]

HORUS (Ὧρος), the Egyptian god of the sun, whose worship was established very extensively in Greece, and afterwards even at Rome, although Greek astronomy and mystic philosophy greatly modified the original idea of Horus. He was compared with the Greek Apollo, and identified with Harpocrates, the last-born and weakly son of Osiris. (Plut. *de Is. et Os.* 19.) Both were represented as youths, and with the same attributes and symbols. (Artemid. *Oneir.* ii. 36; Macrob. *Sat.* i. 23; Porphyr. *ap. Euseb. Praep. Evang.* v. 10; Iamblich. *de Myster.* vii. 2.) He was believed to have been born with his finger on his mouth, as indicative of secrecy and mystery; and the idea of something mysterious in general was connected with the worship of Horus-Harpocrates; the mystic philosophers of later times therefore found in him a most welcome subject to speculate upon. In the earlier period of his worship at Rome he seems to have been particularly regarded as the god of quiet life and silence (Varr. *de L. L.* iv. p. 17, Bip.; Ov. *Met.* ix. 691; Auson. *Epist. ad Paul.* xxv. 27), and at one time the senate forbade his worship at Rome, probably on account of excesses committed at the mysterious festivals; but the suppression was not permanent. His identification with Apollo is as old as the time of Herodotus (ii. 144, 156; comp. the detailed mythuses in Diod. i. 25, &c.; Plut. *de Is. et Os.* 12, &c.) The god acts a prominent part also in the mystic works attributed to Hermes Trismegistus; but we cannot enter here into an examination of the nature of this Egyptian divinity, and refer the reader to Jablonsky, *Panth. Aegypt.* i. p. 244, &c.; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 505, &c., and other works on Egyptian mythology. [L. S.]

HORUS (Ὧρος or Ὦρος), according to Suidas, an Alexandrian grammarian, who taught at Constantinople, and wrote a great many works on grammatical subjects, which are now lost. It has been supposed that he is the same as the grammarian Horapollo, but the works which Suidas attributes to Horus are different from those of Horapollo. Macrobius (*Sat.* i. 7) mentions a Cynic philosopher of the name of Horus. [L. S.]

HO'SIUS (Ὅσιος, i. e. Holy), sometimes written O'SIUS, an eminent Spanish ecclesiastic of the fourth century. As he was above a century old at the time of his death, his birth cannot be fixed later than A. D. 257, and is commonly fixed in 256. That he was a Spaniard is generally admitted, though if he be (as Tillemont not unreasonably suspects), the person mentioned by Zosimus (ii. 29), he was an Egyptian by birth. That he was a native of Corduba (Cordova) is a mere conjecture of Nicolaus Antonio. As he held the bishopric of Corduba above sixty years, his elevation to that see was not later than A. D. 296. He assisted at the council of Iliberi or Eliberi, near Granada, and his name appears in the Acta of the council as given by Labbe. (*Concil.* vol. i. col. 967, &c.) The date of this council is variously computed. Labbe fixes it in A. D. 305, and Cave follows him; but Tillemont contends for A. D. 300. Hosius suffered, as his own letter to the emperor Constantius shows, in the persecution under Diocletian and Maximian, but to what extent, and in what manner, is not to be gathered from the general term "confessus sum," which he uses. The reverence which his unsullied integrity excited was increased by his endurance of persecution; and he acquired the especial favour of the emperor Constantine the Great. In A. D. 324 Constantine sent him to Alexandria with a soothing letter, in which he attempted to stop the disputes which had arisen between Alexander, the bishop of Alexandria, and the presbyter Arius. [ALEXANDER, ST. p. 111; ARIUS.] He was also instructed to quiet, if possible, the disputes which had arisen as to the observance of Easter. The choice of Hosius for this conciliatory mission, which, however, produced no effect, shows the opinion entertained by the emperor of his moderation and judgment.

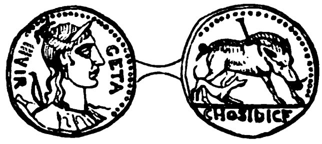
In A. D. 313 he seems to have been concerned in the distribution of money made by Constantine to the churches in Africa (Euseb. *H. E.* x. 6.): perhaps it was owing to something which occurred on this occasion, that he was accused by the Donatists of having assisted Caecilianus in persecuting them, and of having instigated the emperor to severe measures against them. They also affirmed that he had been condemned on some charge not stated by a synod of Spanish bishops, and absolved by the prelates of Gaul. Augustin (*Contra Epistolam Parmeniani*, i. 7) virtually admits the truth of this statement; and, from the nature of the Donatist controversy, it is not improbable that the charge was of some unworthy submission during the persecution of Diocletian—a charge not inconsistent with the closing incident in the career of Hosius.

Hosius certainly took part in the council of Nicaea (Nice) A. D. 325; and, although the earlier writers, Eusebius, Sozomen, and Socrates give no ground for the assertions of Baronius (*Annal. Eccles.* ad ann. 325, xx.) that Hosius presided, and that in the character of legate of the pope, who was absent, and even Tillemont admits that the proofs of these assertions are feeble, yet it is remarkable that the subscription of Hosius in the Latin copies of the *Acta* of the council stands first; and Athanasius says that he usually presided in councils, and that his letters were always obeyed. Perhaps also his presidency may be intimated in what Athanasius (*Histor. Arian. ad Monach.* c. 42) makes the Arian prelates say to Constantius, that Hosius had published the Nicene creed (τὴν ἐν Νικαίᾳ πίστιν ἐξέθετο), an expression which Tillemont interprets of his composing the creed. We hear little of Hosius until the council of Sardica, A. D. 347, where he certainly took a leading part, and at which probably he was again president. In A. D. 355 Constantius endeavoured to persuade Hosius to write in condemnation of Athanasius, and the attempt, which was not successful, drew from the aged bishop a letter, the only literary remain which we have of him, which is given by Athanasius (*Hist. Arian. ad Monach.* c. 44). Constantius sent for Hosius to Milan A. D. 355, in hopes of subduing his firmness, but not succeeding, allowed him to return. In 356–7 the emperor made a third trial, and with more success. He compelled Hosius to attend the council of Sirmium; kept him there for a year in a sort of exile (Athanas. ut sup. c. 45), and, according to the dying declaration of the old man, confirmed by Socrates, had him subjected to personal violence. Hosius so far submitted as to communicate with the Arian prelates Valens and Ursacius, but could not be brought to condemn Athanasius, and with this partial submission his persecutors were obliged to be content. (Athanas. *l. c.*) This was in 357, and he was dead when Anathasius wrote the account of his sufferings a year after. The manner of his death is disputed. An ancient account states that while pronouncing sentence of deposition on Gregory of Iliberi, who had refused, on account of his prevarication at Sirmium, to communicate with him, he died suddenly. His memory was regarded differently by different persons; Athanasius eulogises him highly, and extenuates his tergiversation; Augustin also defends him. (Athanas. Augustin. Euseb. *ll. cc.*; Euseb. *De Vit. Constantin.* ii. 63, iii. 7; Socrat. *H. E.* i. 7, 8, ii. 20, 29, 31; Soz. i. 10, 16, 17, iii. 11; Tillemont, *Mémoires*, vol. vii. p. 300, &c.; Ceillier, *Auteurs Sacrés*, vol. iv. p. 521, &c.; Nicolaus Antonio, *Biblioth. Vet. Hisp.* lib. ii. c. i.; Baronius, *Annales Eccles.*; Galland. *Bibl. Patrum*, vol. v. *Proleg.* c. viii.) [J. C. M.]

HOSI'DIUS GETA. 1. Was proscribed by the triumvirs in B. C. 43, and rescued by the ingenious piety of his son, who, pretending that his father had laid violent hands on himself, performed the funeral rites for him, and concealed him meanwhile on one of his farms. To disguise himself more effectually, the elder Hosidius wore a bandage over one eye. He was finally pardoned, but his simulated blindness was carried on so long as to cause real privation of sight. (Appian, *B. C.* iv. 41; Dion. Cass. xlvii. 10.)

2. CN. HOSIDIUS GETA, was propraetor of Numidia under the emperor Claudius in A. D. 42. He defeated and chased into the desert a Moorish chief named Sabalus: but his army was in extreme distress for water, and Hosidius was doubtful whether to retreat or continue the pursuit, when a Numidian recommended him to try magical arts to procure rain. Hosidius made the experiment with such success, that his soldiers were immediately relieved; and Sabalus deeming him a man of preternatural powers, surrendered. (Dion Cass. lx. 9.) Hosidius was afterwards legatus of A. Plautius in Britain, when he obtained so signal a victory over the British, that, although a subordinate officer, he obtained the triumphal ornaments. (Id. lx. 20.) According to an inscription (Reines. p. 475; compare Reimarus, ad Dion. Cass. lx. 9), Hosidius was one of the supplementary consuls in A. D. 49.

It is uncertain to what Hosidius Geta the annexed coin refers. [W. B. D]



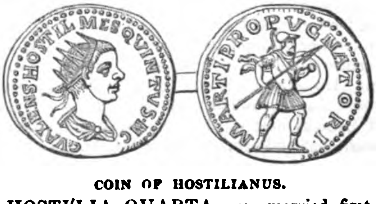
COIN OF HOSIDIUS GETA.

HOSI'DIUS GETA, the poet. [GETA.]

HOSPITA'LIS, the guardian or protector of the law of hospitality. We find the title of *dii hospitales* as applied to a distinct class of gods, though their names are not mentioned. (Tacit. *Ann.* xv. 52; Liv. xxxix. 51; Ov. *Met.* v. 45.) But the great protector of hospitality was Jupiter, at Rome called *Jupiter hospitalis*, and by the Greeks Ζεὺς ξένιος. (Serv. *ad Aen.* i. 140; Cic. *ad Q. frat.* ii. 12; Hom. *Od.* xiv. 389.) [L. S.]

HOSTILIA'NUS. Certain coins, belonging to the reign of Decius, bear upon the obverse a representation of the emperor and his wife Etruscilla, with the legend CONCORDIA AUGUSTORUM, while the reverse exhibits the portraits of two youths, with the words PIETAS AUGUSTORUM. One of these individuals is unquestionably Herennius Etruscus [ETRUSCUS], and other medals taken in connection with inscriptions prove that the second must be *C. Valens Hostilianus Messius Quintus*, to which Victor adds *Perpenna*, who after the defeat and death of Decius and Etruscus (A. D. 251) [DECIUS] was associated in the purple with Trebonianus Gallus, and died soon afterwards, either of the plague at that time ravaging the empire, or by the treachery of his colleague. So obscure and contradictory, however, are the records of this period, that historians have been unable to determine whether this Hostilianus was the son, the son-in-law, or the nephew of Decius. A view of the different arguments will be found in the works of Tillemont and Eckhel, but the question seems to be in a great measure decided by the testimony of Zosimus, who distinctly states that Decius had a son, whom he does not name, in addition to Etruscus, and that this son was assumed by Trebonianus as his partner in the imperial dignity. We must not omit to notice, at the same time, that a reign of two years is assigned to a Hostilianus, placed by Cedrenus (p. 451, ed. Bonn) immediately before Philip.

(Victor, *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Zosim. i. 25; Zonar. vol. i. p. 625, ed. Par. 1687; Tillemont, *Histoire des Empereurs*, vol. iii.; Eckhel, vol. vii. p. 350.) [W. R.]



COIN OF HOSTILIANUS.

HOSTI'LIA QUARTA, was married first to Cn. Fulvius Flaccus, by whom she had a son. Q. Fulvius Flaccus [FLACCUS, Q. FULVIUS, No. 9], and secondly, to C. Calpurnius Piso, consul in B. C. 180. She was accused and convicted of poisoning her second husband, in order that her son by the first marriage might succeed him in the consulship. (Liv. xl. 37.) [W. B. D.]

HOSTI'LIA GENS came originally from Medullia, and was probably transported thence to Rome by Romulus. (Dionys. iii. 1.) It is uncertain whether the Hostilia gens under the republic traced their descent from this source; but two coins of L. Hostilius Saserna, bearing the heads of Pallor and Pavor, indicate such an origin, since Tullus Hostilius, in his war with Veii and Fidenae, vowed temples to Paleness and Panic. (Liv. i. 27; Lactant. i. 20; Augustin. *de Civ. Dei*, iv. 15, 23, vi. 10.) The Hostilia gens had the surnames CATO, FIRMINUS (see below), MANCINUS, RUTILUS, SASERNA, and TUBULUS. [W. B. D.]

HOSTI'LIUS. 1. HOSTUS HOSTILIUS, of Medullia, was the first of the Hostilian name at Rome. He married the Sabine matron Hersilia [HERSILIA], by whom he had a son, the father of Tullus Hostilius, third king of Rome. In the war that sprung from the rape of the Sabine women, Hostilius was the champion of Rome, and fell in battle. (Liv. i. 12; Dionys. iii. 1. Macrob. *Sat.* i. 6.)

2. TULLUS HOSTILIUS, grandson of the preceding, was the third king of Rome. Thirty-two years—from about B. C. 670 to 638—were assigned by the annalists to his reign. According to the legends, his history ran as follows:—Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Cluilia. Next he warred with Fidenae and with Veii, and being straitly pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. And after the fight was won, he tore asunder with chariots Mettius Fufetius, the king or dictator of Alba, because he had desired to betray Rome; and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines, who, he said, had wronged the Roman merchants at the temple of Feronia, at the foot of Mount Soracte; and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival to Saturn and Ops, and to double the number of the Salii, or priests of Mamers. And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the feasts Saturnalia and Opalia. But while Hostilius thus warred with the nations northward and eastward of the city, he leagued himself with the Latins and with the Hernicans, so that while he was besieging Veii, the men of Tusculum and of Anagnia encamped on the Esquiline hill, and kept guard over Rome, where the city was most open. Yet, in his old days, Hostilius grew weary of warring; and when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mount Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, he remembered the peaceful and happy days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicius, Jupiter was wroth, and smote Hostilius and his

whole house with fire. Later times placed his sepulchre on the Velian hill. (Varr. *fragm.* p. 241. Bipont. ed.)

That the story of Tullus Hostilius in Dionysius and Livy is the prose form of an heroic legend there seems little reason to doubt. The incidents of the Alban war, the meeting of the armies on the boundary line of Rome and Alba, the combat of the triad of brethren, the destruction of the city, the wrath of the gods, and the extinction of the Hostilian house, are genuine poetical features. Perhaps the only historical fact embodied in them is the ruin of Alba itself; and even this is misrepresented, since, had a Roman king destroyed it, the territory and city would have become Roman, whereas Alba remained a member of the Latin league until the dissolution of that confederacy in B. C. 338. Yet, on the other hand, with Hostilius begins a new era in the early history of Rome, the mytho-historical, with higher pretensions and perhaps nearer approaches to fact and personality. As Romulus was the founder and eponymus of the Ramnes or first tribe, and Tatius of the Titienses or second, so Hostilius, a Latin of Medullia, was probably the founder of the third patrician tribe, the Luceres, which, whatever Etruscan admixture it may have had, was certainly in its main element Latin. Hostilius assigned lands, added to a national priesthood, and to the patriciate, instituted new religious festivals, and, according to one account at least, increased the number of the equites, all of which are tokens of permanent additions to the populus or burgherdom, and characteristics of a founder of the nation. Consistent with these glimpses of historical existence are his building the Hostilia curia, and his enclosure of the comitium. He was not therefore, like Romulus, merely an eponymus, nor, like Numa, merely an abstraction of one element, the religious phase of the commonwealth, but a hero-king, whose personality is dimly visible through the fragments of dismembered record and among the luminous clouds of poetic colouring. (Dionys. iii. 1—36; Liv. i. 22—32; Cic. *de Rep.* ii. 17; Niebuhr, *Hist. of Rome*, vol. i. pp. 296—298, 346—352; Arnold, *Hist. of Rome*, vol. i. pp. 15—19.)

3. M. Hostilius, removed the town of Salapia in Apulia from the unhealthy borders of the palus Salapina—Lago di Salpi—to a site four miles nearer the coast, and converted the lake, by drainage, into the harbour of the new town. (Vitruv. i. 4. p. 30. Bipont. ed.)

4. C. Hostilius was sent by the senate to Alexandria in B. C. 168 to interpose as legatus between Antiochus Epiphanes, king of Syria [Antiochus, IV.] and Ptolemy Physcon and Cleopatra, the sovereigns of Egypt. [Cleopatra, No. 6.] (Liv. xliv. 19, 29.)

5. Tullus Hostilius, a creature of M. Antony's, and tribune elect of the plebs for B. C. 43. Cicero plays upon his name, as befittingly affixed to the gate—probably of the Curia Hostilia. (*Philipp.* xiii. 12. § 26.)

6. Hostilius, a cynic philosopher, banished by Vespasian A. D, 72—3. (Dion Cass. lxvi. 13; comp. Suet. *Vesp.* 13.) [W. B. D.]

HOSTI'LIUS CATO. 1. A. Hostilius Cato, was praetor in B. C. 207 (Liv. xxvii. 35, 36), and obtained Sardinia for his province. (xxviii. 10.) In 201, after the evacuation of Italy by the Carthaginians, the senate named Hostilius one of ten commissioners for re-apportioning the demesne lands of Rome in Samnium and Apulia (xxxi. 4). In 190 he was legatus of L. Scipio Asiaticus, and was involved with him in the charge of taking bribes from Antiochus the Great. Hostilius in B. C. 187 was convicted of receiving for his own share from the king of Syria 40 pounds of gold and 403 of silver. He gave sureties for his appearance; but since Scipio, a greater defaulter, eluded punishment, Hostilius probably escaped also. (xxxviii. 55, 58.)

2. C. Hostilius Cato, brother of the preceding, and his colleague in the praetorship B. C. 207. After several changes in his appointment, the senate at length directed Hostilius to combine in his own person the offices of praetor urbanus and praetor peregrinus, in order that the other praetors of the year might take the field against Hannibal. (Liv. xxvii. 35, 36.)

3. L. Hostilius Cato, was one of the commissioners [Hostilius Cato, No. 1] for redividing the demesne lands of Rome in Samnium and Apulia B.C. 201 (Liv. xxxi. 4), and subsequently legatus of L. Scipio Asiaticus in the Syrian war, B. C. 190. L. Hostilius, as well as Aulus, was accused of taking bribes from Antiochus, but, unlike Aulus, was acquitted. (Liv. xxxviii. 55.) [W. B. D.]

HOSTI'LIUS FIRMI'NUS, legatus of Marius Priscus, proconsul of the Roman province of Africa in Trajan's reign. He was involved in the charges brought against the proconsul A. D. 101 (comp. Juv. i. 49, viii. 120) of extortion and cruelty; and, without being degraded from his rank as senator, he was prohibited the exercise of all senatorial functions. (Plin. *Ep.* ii. 11, 12.) [W. B. D.]

HOSTI'LIUS, the proposer of the Lex Hostilia, of uncertain date. The old Roman law prohibited actions from being brought by one person in the name of another, except in the case of actions *pro populo*, *pro libertate*, and *pro tutela*. (Inst. 4. tit. 10. pr.) By an action *pro tutela* seems to be meant the case of an action brought by a tutor in the name of a ward (compare Gell. v. 13); and it was a rule of law that no third person could act for the tutor in behalf of the ward. By the Lex Hostilia, an *actio furti* was allowed to be brought in the name of one who was absent on the public service, military or civil; and if the absent person were a tutor, a third person was allowed to supply his place, where his ward had received an injury, for which an *actio furti* was the proper remedy. This law, which exempted soldiers on foreign duty from ordinary rules of law, was probably connected with the *actiones Hostilianae* mentioned by Cicero. (*De Orat.* i. 57.) As in an *actio furti*, founded upon the Lex Hostilia, the damage recovered by the nominal plaintiff ensued to the benefit of the absent soldier, a legal argument might be drawn by analogy in favour of the claim of the soldier to whom allusion is made by Cicero in the passage referred to. The father of the soldier had died during his son's absence, after having made a stranger his heir, in the erroneous belief of his son's death. The argument from analogy would be, that the stranger took the inheritance for the soldier's benefit. Hugo and others have supposed that the actiones Hostilianae were testamentary formulae. [J. T. G.]

HOSTI'LIUS. Priscian (p. 719, ed. Putsch.) quotes a single line

"Saepe greges pecuum ex hibernis pastubu' pulsi"

from "Hostilius in primo Annali," where Weichert, although unsupported by any MS. authority, proposes to substitute *Hostius* for *Hostilius*, and supposes that a reference is here made to a work by that Hostius who wrote a poem on the Histric War [HOSTIUS]. If Hostilius be the true reading, we find no other allusion to this personage in any ancient author, since he can scarcely be the mimographer mentioned by Tertullian (*Apolog.* 15), who in classing together "Lentulorum et Hostiliorum venustates" seems to bring down the latter to the reign of Domitian, which we know to have been the epoch of Lentulus, while the versification of the hexameter given above appears to belong to some period not later than the age of Cicero. (See Weichert, *Poet. Lat. Reliquiae*, Lips. 1830. p. 17.) [W. R.]

HO'STIUS. Festus, Macrobius, and Servius, make quotations, extending in all to about six lines, from the first and second books of the *Bellum Histricum* of Hostius. From these fragments, from the title of the piece, and from the expressions of the grammarians, we learn that the poem was composed in heroic hexameters; that the subject must have been the Illyrian war, waged in the consulship of A. Manlius Vulso and M. Junius Brutus, B.C. 178, the events of which are chronicled in the forty-first book of Livy; and that the author lived before Virgil; but no ancient writer has recorded the period of his birth or of his death, the place of his nativity, the precise epoch when he flourished, or any circumstance connected with his personal history. In the absence of any thing substantial, critics have caught eagerly at shadows. We are told by Appuleius in his Apology, that Hostia was the real name of the lady so often addressed as Cynthia in the lays of Propertius. Hence Vossius (*de Poet. Lat.* c. 2) has boldly asserted that Hostius belongs to the age of Julius Caesar, a position somewhat vague in itself, and resting upon no basis save the simple conjecture that Hostia was his daughter. (*De Hist. Lat.* i. 16.) Weichert, while he rejects this assumption, is willing to admit that a connection existed between the parties, and conceives that the precise degree of relationship is indicated by the words of the amatory bard, who, having paid a tribute in the first book of his elegies (ii. 27) to the poetical powers of the fair one, refers expressly in another place (iii. 18, 7; comp. ii. 10, 9) to the glory reflected on her by the fame of a learned grandsire—

"Est tibi forma potens, sunt castae Palladis artes,
Splendidaque a docto fama refulget avo."

Now if we grant that a paternal ancestor is here pointed out, since no one bearing the name of Hostius is celebrated in the literary annals of Rome, except the Hostius whom we are now discussing, it follows that he must be the person in question; and since Cynthia appears to have been considerably older than her lover, we may throw back her grandfather beyond the era of the Gracchi. This supposition, at first sight far-fetched and visionary, receives some support from the language and versification of the scanty remains transmitted to us, which, although far removed from barbarism, savour somewhat of antique rudeness, and also from the circumstance that the Histric war was a contest so far from being prominent or important, that it was little likely to have been selected as a theme by any one not actually alive at the time when the scenes which he described were enacted, or at all events while the recollection of them was still fresh in the minds of his countrymen. (Festus, *s. vv. tesca; scaeva;* Macrob. *Sat.* vi. 3, 5; Serv. *ad Virg. Aen.* xii. 121; Weichert, *Poet. Lat. Reliquiae*, Lips. 1830, pp. 1—18.) [W. R.]

HUNNERIC (Ὀνώριχος), king of the Vandals in Africa (A. D. 477—484) son of Genseric. He succeeded his father A. D. 477, and married Eudocia, daughter of the emperor Valentinian, in whose court he had been a hostage. His reign was chiefly marked by his savage persecution of the Catholics—rendered famous by the alleged miracle of the confession of Tipasa; and he died of a loathsome disease, A. D. 484. (Procop. *Bell. Vand.* i. 5, 8; Victor Vitensis, apud Ruinart.; Gibbon, c. 37.) [A. P. S.]

HYACI'NTHIDES. [HYACINTHUS, No. 2.]

HYACINTHUS (Ὑάκινθος). 1. The youngest son of the Spartan king Amyclas and Diomede (Apollod. iii. 10. § 3; Paus. iii. 1. § 3, 19. § 4), but according to others a son of Pierus and Clio, or of Oebalus or Eurotas (Lucian, *Dial. Deor.* 14; Hygin. *Fab.* 271.) He was a youth of extraordinary beauty, and beloved by Thamyris and Apollo, who unintentionally killed him during a game of discus. (Apollod. i. 3. § 3.) Some traditions relate that he was beloved also by Boreas or Zephyrus, who, from jealousy of Apollo, drove the discus of the god against the head of the youth, and thus killed him. (Lucian, *l. c.*; Serv. *ad Virg. Eclog.* iii. 63; Philostr. *Imag.* i. 24; Ov. *Met.* x. 184.) From the blood of Hyacinthus there sprang the flower of the same name (hyacinth), on the leaves of which there appeared the exclamation of woe AI, AI, or the letter Υ, being the initial of Ὑάκινθος. According to other traditions, the hyacinth (on the leaves of which, however, those characters do not appear) sprang from the blood of Ajax. (Schol. *ad Theocrit.* x. 28; comp. Ov. *Met.* xiii. 395, &c., who combines both legends; Plin. *H. N.* xxi. 28.) Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour. (*Dict. of Ant. s. v.*)

2. A Lacedaemonian, who is said to have gone to Athens, and in compliance with an oracle, to have caused his daughters to be sacrificed on the tomb on the Cyclops Geraestus, for the purpose of delivering the city from famine and the plague, under which it was suffering during the war with Minos. His daughters, who were sacrificed either to Athena or Persephone, were known in the Attic legends by the name of the Hyacinthides, which they derived from their father. (Apollod. iii. 15. § 8; Hygin. *Fab.* 238; Harpocrat. *s. v.*) Some traditions make them the daughters of Erechtheus, and relate that they received their name from the village of Hyacinthus, where they were sacrificed at the time when Athens was attacked by the Eleusinians and Thracians, or Thebans. (Suid. *s. v.* Παρθένοι; Demosth. *Epitaph.* p. 1397; Lycurg. *c. Leocrat.* 24; Cic. *p. Sext.* 48; Hygin. *Fab.* 46.) The names and numbers of the Hyacinthides differ in the different writers. The account of Apollodorus is confused: he mentions four, and represents them as married, although they were sacrificed as maidens, whence they are sometimes called simply αἱ παρθένοι. Those traditions in which they are described as the daughters of Erechtheus confound

them with Agraulos, Herse, and Pandrosos (Schol. *ad Apollon. Rhod.* i. 211), or with the Hyades. (Serv. *ad Aen.* i. 748.) [L. S.].

HY'ADES (Ὑάδες), that is, the rainy, the name of a class of nymphs, whose number, names, and descent, are described in various ways by the ancients. Their parents were Atlas and Aethra (Ov. *Fast.* v. 169, &c.), Atlas and Pleione (Hygin. *Fab.* 192), or Hyas and Boeotia (Hygin. *Poet. Astr.* ii. 21); and others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. (Hygin. *Fab.* 182; Theon. *ad Arat. Phaen.* 171; Serv. *ad Aen.* i. 748.) Thales mentioned two, and Euripides three Hyades (Theon, *l. c.*), and Eustathius (*ad Hom.* p. 1156) gives the names of three, viz. Ambrosia, Eudora, and Aesyle. Hyginus (*Fab.* 182), on the other hand, mentions Idothea, Althaea, and Adraste; and Diodorus (v. 52) has Philia, Coronis, and Cleis. Other poets again knew four, and Hesiod (*ap. Theon. l. c.*) five, viz. Phaesyle, Coronis, Cleeia, Phaeote, and Eudora. (Comp. the five different names in Serv. *ad Virg. Georg.* i. 138; Hygin. *Fab.* 182, 192.) But the common number of the Hyades is seven, as they appear in the constellation which bears their name, viz., Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene, or Dione. (Hygin. *Poet. Astr.* ii. 21; Hesych. *s. v.*) Pherecydes, the logographer, who mentioned only six, called them the Dodonaean nymphs, and the nurses appointed by Zeus to bring up Dionysus. In this capacity they are also called the Nysaean nymphs. (Apollod. iii. 4. § 3; Ov. *Fast.* v. 167, *Met.* iii. 314; Serv. *ad Aen.* i. 748; Eustath. *ad Hom.* p. 1155.) When Lycurgus threatened the safety of Dionysus and his companions, the Hyades, with the exception of Ambrosia, fled with the infant god to Thetis or to Thebes, where they entrusted him to Ino (or Juno), and Zeus showed them his gratitude for having saved his son, by placing them among the stars. (Hygin. *Poet. Astr.* ii. 21.) Previous to their being thus honoured, they had been old, but been made young again by Medeia, at the request of Dionysus. (Hygin. *Fab.* 182; Ov. *Met.* vii. 295.) As nymphs of Dodona, they were said, in some traditions, to have brought up Zeus. (Schol. *ad Hom. Il.* xviii. 486.) The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or ten) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. (Hygin. *Fab.* 192; Ov. *Fast.* v. 181; Eustath. *ad Hom.* p. 1155.) Their name, Hyades, is derived by the ancients from their father, Hyas, or from Hyes, a mystic surname of Dionysus; and according to others, from their position in the heavens, where they formed a figure resembling the Greek letter Υ. The Romans, who derived it from ὗς, a pig, translated the name by Suculae (Cic. *de Nat. Deor.* ii. 43.); but the most natural derivation is from ὕειν, to rain, as the constellation of the Hyades, when rising simultaneously with the sun, announced rainy and stormy weather. (Cic. *l. c.*; Ov. *Fast.* v. 165; Horat. *Carm.* i. 3. 14; Virg. *Aen.* iii. 516; Gell. xiii. 9.) [L. S.]

HY'ALE, a nymph belonging to the train of Diana. (Ov. *Met.* iii. 171; Virg. *Georg.* iv. 335, with the note of Servius.) [L. S.]

HYAS (Ὕας). The name of the father and brother of the Hyades. (Hygin. *Poet. Astr.* ii. 21; Ov. *Fast.* v. 181; Eustath. *ad Hom.* p. 1155.) The father was married to Boeotia, and was looked upon as the ancestor of the ancient Hyantes. (Plin. *H. N.* iv. 12; comp. Müller, *Orchom.* p. 124.) His son, or the brother of the Hyades, was killed in Libya by an animal, a serpent, a boar, or a lion. (Hygin. *Fab.* 192.) [L. S.]

HY'BREAS (Ὑβρέας), of Mylasa in Caria, was, according to Strabo, the greatest orator of his time. His father left him nothing but a mule and cart, with which he gained his living for some time by carrying wood. He then went to hear Diotrephes at Antioch, and, on his return, he became an ἀγορανόμος in his native city. Having gained some property in this occupation, he applied himself to public speaking and public business, and soon became the leading man in the city. There is a celebrated saying of his, addressed to Euthydemus, who was the first man in the city while he lived, but who made a somewhat tyrannical use of his influence: "Euthydemus, thou art a necessary evil to the state, for we can neither live under thee nor without thee." By the boldness with which he expostulated with Antony, when the triumvir was plundering Asia in the year after the battle of Philippi (B. C. 41), Hybreas rescued his native city from the imposition of a double tax. "If," said he to the triumvir, "you can take tribute twice a year, you should be able also to make for us a summer twice and an autumn twice." (Plut. *Anton.* 24.) When Labienus, with the Parthians under Pacorus, invaded Asia Minor (B. C. 40), the only cities that offered any serious opposition to him were Laodicea, under Zeno, and Mylasa, under Hybreas. Hybreas, moreover, exasperated the young general by a taunting message. When the city was taken, the house and property of Hybreas were destroyed and plundered, but he himself had previously escaped to Rhodes. He was restored to his home after the expulsion of the Parthians by Ventidius. (Strab. xiii. p. 630, xiv. pp. 659, 660.) He is quoted two or three times by Seneca; but, with these exceptions, his works are wholly lost. (Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 86, n. 20.) [P. S.]

HY'BRIAS (Ὑβρίας) of Crete, a lyric poet, the author of a highly esteemed scholion which is preserved by Athenaeus (xv. p. 695—6) and Eustathius (*ad Odyss.* p. 276, 47), and in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 159; see Jacobs's notes, and Ilgen, *Schol. s. Carm. Conviv. Graec.* p. 102.) [P. S.]

HYDARNES (Ὑδάρνης), one of the seven Persian noblemen who conspired against the Magi in B. C. 521. He commanded for Xerxes on the seacoast of Asia Minor, and entertained Sperthias and Bulis when they were on their way to Susa to deliver themselves up to the king as a compensation for the Persian ambassadors slain at Sparta. (Herod. iii. 70, vi. 48, 133, vii. 133—135; Strab. xi. p. 531.) Herodotus mentions another Hydarnes (vii. 83, 211) as the commander of the select band of Persians called the Immortals in Xerxes' invasion of Greece. It is doubtful whether the Hydarnes mentioned in Herod. vii. 66 is to be identified with either of the above. [E. E.]

HYDRE'LUS. [ATHYMBRUS.]

HYES (Ὕης), the moist or fertilising god, occurs like Hyetius, as a surname of Zeus, as the

sender of rain. (Hesych. *s. v.* ὕης.) Under the name of Hyetius, the god had an altar at Argos, and a statue in the grove of Trophonius, near Lebadeia. (Paus. ii. 19. § 7, ix. 39. § 3.) Hyes was also a surname of Dionysus, or rather of the Phrygian Sabazius, who was identified sometimes with Dionysus, and sometimes with Zeus. (Hesych. *l. c.*; Strab. p. 471.) [L. S.]

HYE'TIUS. [HYES.]

HYGIEIA (Ὑγίεια), also called Hygea or Hygia, the goddess of health, and a daughter of Asclepius. (Paus. i. 23. § 5, 31. § 5.) In one of the Orphic hymns (66. 7) she is called the wife of Asclepius; and Proclus (*ad Plat. Tim.*) makes her a daughter of Eros and Peitho. She was usually worshipped in the same temples with her father, as at Argos, where the two divinities had a celebrated sanctuary (Paus. ii. 23. § 4, iii. 22. § 9), at Athens (i. 23. § 5, 31, § 5), at Corinth (ii. 4. § 6), at Gortys (viii. 28. § 1), at Sicyon (ii. 11. § 6), at Oropus (i. 34. § 2). At Rome there was a statue of her in the temple of Concordia (Plin. *H. N.* xxxiv. 19). In works of art, of which a considerable number has come down to our time, she was represented as a virgin dressed in a long robe, with the expression of mildness and kindness, and either alone or grouped with her father and sisters, and either sitting or standing, and leaning on her father. Her ordinary attribute is a serpent, which she is feeding from a cup. Although she is originally the goddess of physical health, she is sometimes conceived as the giver or protectress of mental health, that is, she appears as *mens sana*, or ὑγίεια φρενῶν (Aeschyl. *Eum.* 522), and was thus identified with Athena, surnamed Hygieia. (Paus. i. 23. § 5; comp. Lucian, *pro Laps.* 5; Hirt. *Mythol. Bilderb.* i. p. 84.) [L. S.]

HYGIE'MON, a very ancient painter of monochromes. (Plin. *H. N.* xxxv. 8. s. 34.) [P. S.]

HYGI'NUS, GROMA'TICUS, so called from his profession. The Gromatici derived their name from the *gruma* or *gnomon*, an instrument used in land surveying and castrametation. We possess, under the name of Hyginus (or Hygenus, according to the spelling of the manuscripts), fragments connected with both these subjects.

In a fragment, *de Limitibus Constituendis*, which is attributed by its title to the *freedman of Augustus*, the author speaks of a division of lands in Pannonia *lately* undertaken at the command of Trajan. (Ed. Goes. pp. 150. 209.)

In the collections of Agrimensores, severally edited by Turnebus, Rigaltius, and Goesius, there is also published under the name of Hyginus a fragment *De Conditionibus Agrorum* (ed. Goes. p. 205). This fragment preserves a clause which was usually contained in the lex agraria of a colony founded by an emperor. The *Fragmentum Agrarium de Limitibus* (Goes. p. 215), which is attributed in one manuscript to Hyginus, and in another to Frontinus, is adjudicated by Niebuhr to the latter.

The commentaries of Aggenus Urbicus, and the *Liber Simplici* (Goes. p. 76), preserve some passages from Frontinus and Hyginus, but it is difficult to distinguish the borrowed passages from the additions of the later compiler.

In the *Rheinisches Museum für Jurisprudenz*, vol. vii. p. 137, Blume published a treatise *de Controversiis Agrorum*, which Rudorff once supposed to be the work of Siculus Flaccus [FLACCUS, SICULUS], but which, upon probable grounds, was attributed by Blume to Hyginus. It is reprinted by Giraud, in his *Rei Agrariae Scriptorum Nobiliores Reliquiae*, p. 54. (Paris, 1843.) While the work of Frontinus on the same subject treats of fifteen *Controversiae*, this treats of six only, namely:—1. de Alluvione, atque Abluvione; 2. de Fine (in which occurs a passage ignorantly transposed from a different work of Siculus Flaccus); 3. de Loco; 4. de Modo; 5. de Jure Subsecivorum; 6. de Jure Territorii. Under the fifth *Controversia*, the writer mentions constitutions of Vespasian, Titus, Domitian, and *Divus* Nerva. This agrees with the inference as to the date of Hyginus Gromaticus, derivable from the fragment *de Limitibus Constituendis*.

The difficulties of the subject, and the obscurities of the style, added to the confusion and corruption of the manuscripts, render these works exceedingly crabbed. Zeiss, in his essays on the Agrimensores in the *Zeitschrift für Alterthumswissenschaft* for 1840, discusses the question of their authorship, and is disposed, principally on account of a passage in the preface to the Astronomicon, to identify Hyginus Gromaticus with the author of that work and the mythographer. It appears to the writer of this article, that C. Julius Hyginus, the freedman of Augustus, gave origin to the title of most of the works passing under the name of Hyginus. The Augustan author wrote on similar subjects; and it is not unlikely that subsequent text-books were called by the name of their prototypes, as we may designate a spelling-book *a Mavor*, a book of arithmetic *a Cocker*, or a jest-book *a Joe Miller*.

The work of Hyginus *de Castrametatione* was frequently cited by Lipsius from manuscript, and was first published, with other treatises relating to the art of war, by P. Scriverius, 4to. Antwerp, 1607, and again 1621. There is a subsequent edition by R. H. Scheel, under the title, "Hygini Gromatici et Polybii Megalopolitani de Castris Romanis quae extant, cum notis et animadversionibus, quibus accedunt Dissertationes aliquot de re eadem militari a R. H. S." (4to. Amstel. 1660, and Graevii *Thes. Ant. Rom.* vol. x. p. 599.) For references to detailed information concerning the Agrimensores and their art, see FRONTINUS. [J. T. G.]

HYGI'NUS or HI'GINUS, C. JU'LIUS. Suetonius, in his lives of illustrious grammarians, informs us that C. Julius Hyginus was a native of Spain, not, as others had less accurately stated, of Alexandria, that he was a pupil and imitator of the celebrated Cornelius Alexander, surnamed Polyhistor [ALEXANDER, p. 115], that he was the freedman of Augustus, and that he was placed at the head of the Palatine library. We learn from the same authority that he lived upon terms of close intimacy with the poet Ovid and with C. Licinius, "the historian and consular," a personage not mentioned elsewhere, and that having fallen into great poverty, he was supported in old age by the liberality of the latter, but no hint is given of the causes which led to this reverse of fortune.

We find numerous references in Pliny, Gellius, Servius, Macrobius, and others, to various works by "Hyginus" or "Julius Hyginus," which are generally supposed to have been the productions of the Hyginus who was the freedman of Augustus. Of these we may notice,—

1. *De Urbibus Italicis*, or *De Situ Urbium Italicarum*, in two books at least. (Macrob. *Sat.* i. 7

v. 18; Serv. *ad Virg. Aen.* i. 281, 534, iii. 553, vii. 47. 412, 678, viii. 597; see also Plin. *H. N. Elench. Auct. ad Lib. III.*) 2. *De Proprietatibus Deorum.* (Macrob. *Sat.* iii. 8.) 3. *De Diis Penatibus.* (Macrob. *Sat.* iii. 4.) 4. *De Virgilio Libri.* In five books at least. This seems to be the same with the work quoted under the title of *Commentaria in Virgilium.* (Gell. i. 21, v. 8, vi. 6, x. 16, xvi. 6; Macrob. *Sat.* vi. 9; Serv. *ad Virg. Aen.* xii. 120.) 5. *De Familiis Trojanis.* (Serv. *ad Virg. Aen.* v. 389.) 6. *De Agricultura*, in two books at least. (Charis. lib. i. xxi. § 185, p. 115, ed. Putsch.; comp. Columell. i. 2, ix. 2, 13.) To this treatise, in all probability, Pliny refers in his *H. N.* xiii. 47, xvi. 84, xviii. 63, xix. 27, xx. 45, xxi. 29. 7. *Cinnae Propempticon.* (Charis. lib. i. xxi. § 134, pp. 108, 109, ed. Putsch., where two sentences are extracted.) 8. *De Vita Rebusque Illustrium Virorum*, in six books at least. (Gell. i. 14; Joannes Sarisber. *Policrat.* v. 7.) We may suppose that the *De Vita et Rebus Africani*, mentioned by A. Gellius (vii. 1), formed one of the sections of this essay. (See also Ascon. Pedian. *in Pison.*; Hieron. *de Script. Eccles.* praef.) 9. *Exempla.* (Gell. x. 18.) 10. *De Arte Militari.* (Joannes Sarisber. *Policrat.* vi. 19.)

The whole of the above have perished; but we possess two pieces in prose, nearly entire, which bear the name of *Hyginus*, to which editors, apparently without any authority from MSS., have prefixed the additional designations *C. Julius.* These are,

I. *Fabularum Liber*, a series of 277 short mythological legends, with an introductory genealogy of divinities. There are blanks from c. 206—219; from 225—238; from 261—270; and two single chapters, 222 and 272, are also wanting. Although the larger portion of these narratives has been copied from obvious sources, they occasionally present the tales under new forms or with new circumstances, and hence are regarded with considerable interest by those who investigate such topics.

II. *Poeticon Astronomicon Libri IV.*, addressed to a certain M. Fabius. The first book, entitled *De Mundi ac Sphaerae ac utriusque Partium Declaratione*, commences with a general outline of what the author proposes to accomplish, and is then devoted to a definition of the technical terms *Mundus, Sphaera, Centrum, Axis, Polus*, &c., which are very briefly explained; the second book, *De Signorum Coelestium Historiis*, comprises an exposition of the legends connected with forty one of the principal constellations, followed up by a brief notice of the five planets and the Milky Way; the third book, *De Descriptionibus Formarum Coelestium*, contains a detailed account of the number and arrangement of the stars which constitute the different portions of the fanciful shapes ascribed to the constellations previously enumerated; the fourth book, which ends abruptly, *De quinque Circulorum inter Corpora Coelestia Notatione, et Planetis*, treats of the circles of the celestial sphere, of the constellations appertaining to each, of their risings and settings, of the course of the sun and moon, and of the appearance of the planets.

These works exhibit in many passages such gross ignorance, and are expressed in phraseology which, although not uniformly impure, frequently approaches so nearly to barbarism, that no scholar now believes that they could have proceeded in their present shape from a man renowned for erudition, who flourished during the highest epoch of Roman literature; but the greatest diversity of opinion exists with regard to their real origin and history. Raphael of Volaterrae, misled by the dedication to M. Fabius, asserted that the author was contemporary with Quintilian; Schefer supposed that he lived under the Antonines, attributing the startling expressions and harsh constructions which everywhere abound to corruption and interpolation, while Muncker would bring him down to the last days of the empire. Again, many critics regard both treatises as merely translations from Greek originals; the astronomical portions, according to Scaliger, are taken from Eratosthenes, according to Salmasius from the *Sphaera Graecanica* of Nigidius Figulus; Muncker imagines that we must consider them as abbreviations of works by the Augustan Hyginus, executed by some unskilful hand, whom Barth decides to have been an *Avianus*, or an *Ammianus*, names which he found in a MS.; Reinesius and Van Staveren look upon the whole as a mere cento, pieced together, without care or discrimination, by an unlettered grammarian, who assumed the designation of the celebrated Hyginus that he might the more effectually recommend his own worthless trash; while, more recently, Niebuhr was led to believe that a fragment brought to light by himself (*De Rebus Thebanis Mythologicis*) was a portion of a much larger book, and that this furnished the materials from which, with later additions, the Fables of Hyginus had been worked up. The question has been rendered, if possible, still more complicated by the recent discoveries of Angelo Mai, who has published from MSS. in the Vatican three mythographers previously unknown, of whom the first may be as early as the fifth century, and appears to have been known under the appellation of Hyginus, at least the second book ends with the words EXPLICIT LIBER SECUNDUS C. HNI. FABULARUM, an abbreviation of which the obvious interpretation is C. HIGINI. These writers, together with a full account of the MSS., will be found in the "Classici Auctores e Vaticanis Codicibus," Rom. 1831, vol. iii. pp. 1—277.

The Editio Princeps of the *Astronomica* was published at Ferrara, 4to. 1475, and the second edition at Venice, 4to. 1475; besides which, three other editions were printed at Venice before the close of the fifteenth century.

The Editio Princeps of the *Fabulae* was published, under the inspection of Micyllus, at Basel, fol. 1535, in a volume containing also the Astronomica, Palaephatus and Phornutus, Fulgentius, Albricus, the Phaenomena of Aratus, and the Sphere of Proclus, in Greek and Latin, together with the paraphrase of the Phaenomena, by Germanicus.

The best editions of both works are those included in the "Mythographi Latini" of Muncker, 8vo. Amst. 1681, and in the "Mythographi Latini" of Van Staveren, Lug. Bat. and Amst. 4to. 1742.

The best edition of the *Fabulae* in a separate form is that of Schefer, 8vo. Hamb. 1674.

(Suet. *de Illust. Gramm.* 20, and comment. of Vinetus; Isidorus, *de Nat. Ser.* 17; Honor. Augustodun. *de Phil. Mund.* iii. 12; Raphael Volaterr. *Comment.* xvi.; Reines. *Var. Lectt.* iii. 2, p. 273, iii. 8, p. 480; Scaliger, *ad Manil.* i. p. 34, *ad Euseb. Chron.* 10; Salmas. *de Annis Climact.* p.

594. See also the introductions prefixed to the editions of Schefer, Muncker, and especially of Van Staveren, who has collected almost every thing.) [W. R.]

HYLAEUS (Ὑλαῖος), that is, the woodman, the name of an Arcadian centaur, who was slain by Atalante, when, in conjunction with Rhoetus, he pursued her. (Apollod. iii. 9. § 2; Callim. *Hymn. in Dian.* 221; Aelian, *V. H.* xiii. 1.) According to Propertius (i. 1, 13) Hylaeus had also attacked and severely wounded Meilanion, the lover of Atalante. (Comp. Ov. *Ars Am.* ii. 191.) According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Heracles. (Virg. *Georg.* ii. 457; Serv. *ad Aen.* viii. 294; comp. Horat. *Carm.* ii. 12, 5.) One of the dogs of Actaeon likewise bore the name of Hylaeus. (Ov. *Met.* iii. 213.) [L. S.]

HYLAS (Ὕλας), a son of Theiodamas, king of the Dryopes, by the nymph Menodice (Apollon. Rhod. i. 1213; Hygin. *Fab.* 14, 271; Propert. i. 20, 6); or, according to others, a son of Heracles, Euphemus, or Ceyx. (Schol. *ad Theocrit.* xiii. 7; Anton. Lib. 26.) He was the favourite of Heracles, who, after having killed his father, Theiodamas, took him with him when he joined the expedition of the Argonauts. (Apollon. Rhod. i. 131; Orph. *Argon.* 221, &c.) When the Argonauts landed on the coast of Mysia, Hylas went out to fetch water for Heracles; but when he came to a well, his beauty excited the love of the Naiads, who drew him down into the water, and he was never seen again. (Comp. Val. Flacc. iii. 545; Orph. *Argon.* 637, &c.; Theocrit. xiii. 45, &c.) Heracles himself endeavoured to trace him, and called out his name, but in vain; and the voice of Hylas was heard from the bottom of the well only like a faint echo, whence some say that he was actually metamorphosed into an echo. While Heracles was engaged in seeking his favourite, the Argonauts sailed away, leaving Heracles and his companion, Polyphemus, behind. He threatened to ravage the country of the Mysians unless they would find out where Hylas was, either dead or alive. (Apollon. Rhod, i. 1344.) Hence, says the poet, the inhabitants of Cios (Prusa) still continue to seek for Hylas: namely, the inhabitants of Prusa celebrated an annual festival to the divine youth Hylas, and on that occasion the people of the neighbourhood roamed over the mountains calling out the name of Hylas. It was undoubtedly this riotous ceremony that gave rise to the story about Hylas. (Theocrit. xiii. 72; Strab. p. 564.) [L. S.]

HYLAS, a famous pantomime, who acquired a great reputation at Rome in the time of Augustus. He was a disciple of Pylades, the greatest master in his art at the time; but Hylas showed such talent and skill, that the Roman public could not decide which of the two was the greater. (Suet. *Aug.* 45; Macrob. *Sat.* ii. 7.) [L. S.]

HY'LATUS (Ὑλάτος), a surname of Apollo derived from the town of Hyle in Crete, which was sacred to him. (Lycophr. 448, with Tzetzes' note; Steph. Byz. *s. v.* Ὕλη; Eustath. *ad Hom.* p. 596.) [L. S.]

HYLE (Ὕλη), a daughter of Thespieus, from whom the town of Hyle in Boeotia was believed to have derived its name. (Eustath. *ad Hom.* p. 267.) [L. S.]

HYLEUS (Ὑλεύς), a hunter who was killed by the Calydonian boar: he must not be confounded with the centaur Hylaeus. (Apollod. i. 8. § 2; Ov. *Met.* viii. 312.) [L. S.]

HYLLUS (Ὕλλος). 1. A son of Ge, from whom the river Hyllus in Lydia was believed to have derived its name. His gigantic bones were shown in Lydia at a very late period. (Paus. i. 35. in fin.)

2. A son of Heracles by Deianeira, or, according to others, by Melite or Omphale. (Apollon. Rhod. iv. 543, &c.; comp. HERACLEIDAE.) [L. S.]

HY'MEAS (Ὑμέης), a son-in-law of Dareius Hystaspis, acted as a general of his against the revolted Ionians, and was one of those who defeated the rebels near Ephesus in B. C. 499. In the following year Hymeas took the town of Cius on the Propontis, and reduced the Aeolians and Gergithians, in the midst of which successes he was carried off by illness. (Herod. v. 102, 111, 116.) [E. E.]

HYMEN or HYMENAEUS (Ὑμήν or Ὑμέναιος), the god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song. The names originally designated the bridal song itself, which was subsequently personified. The first trace of this personification occurs in Euripides (*Troad.* 311), or perhaps in Sappho (*Fragm.* 73, p. 80, ed. Neue). The poetical origin of the god Hymen or Hymenaeus is also implied in the fact of his being described as the son of Apollo and a Muse, either Calliope, Urania, or Terpsichore. (Catull. lxi. 2; Nonn. *Dionys.* xxxiii. 67; Schol. Vatic. *ad Eurip. Rhes.* 895, ed. Dindorf; Schol. *ad Pind. Pyth.* iv. 313; Alciphron, *Epist.* i. 13; Tzetz. *Chil.* xiii. 599.) Hence he is mentioned along with the sons of the Muses, Linus and Ialemus, and with Orpheus. Others describe him only as the favourite of Apollo or Thamyris, and call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. (Suid. *s. v.* Θάμυρις; Anton. Lib. 23; Serv. *ad Aen.* iv. 127, *ad Virg. Eclog.* viii. 30.) The ancient traditions, instead of regarding the god as a personification of the hymeneal song, speak of him as originally a mortal, respecting whom various legends were related. According to an Argive tradition, Hymenaeus was a youth of Argos, who, while sailing along the coast of Attica, delivered a number of Attic maidens from the violence of some Pelasgian pirates, and was afterwards praised by them in their bridal songs, which were called, after him, hymeneal songs. (Eustath. *ad Hom.* p. 1157.) The Attic legends described him as a youth of such delicate beauty, that he might be taken for a girl. He fell in love with a maiden, who refused to listen to him; but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. He, together with the other girls, was carried off by robbers into a distant and desolate country. On their landing, the robbers laid down to sleep, and were killed by Hymenaeus, who now returned to Athens, requesting the citizens to give him his beloved in marriage, if he restored to them the maidens who had been carried off by the robbers. His request was granted, and his marriage was extremely happy. For this reason he was invoked in the hymeneal songs. (Serv. *ad Aen.* i. 655, *ad Virg. Eclog.* viii. 30.) According to others he was a youth, and was killed by the breaking down of his house on his wedding-day whence he was afterwards invoked in bridal songs.

in order to be propitiated (Serv. *l. c.*); and some related that at the wedding of Dionysus and Ariadne he sang the bridal hymn, but lost his voice. (Serv. *l. c.*; comp. *Scriptor. Rerum Mythic.* pp. 26, 148, 229; Ov. *Met.* ii. 683, who makes him a son of Argus and Perimele; Terent. *Adelph.* v. 7, 8.) According to the Orphic legends, the deceased Hymenaeus was called to life again by Asclepius. (Apollod. iii. 10. § 3.) He is represented in works of art as a youth, but taller and with a more serious expression than Eros, and carrying in his hand a bridal torch. (Hirt, *Mythol. Bilderb.* ii. p. 224.) [L. S.]

HY'MNIA (Ὑμνία), a surname of Artemis, under which she was worshipped throughout Arcadia. She had a temple between Orchomenus and Mantineia, and her priestess was at first always a virgin, till after the time of Aristocrates it was decreed that she should be a married woman. (Paus. viii. 5. § 8, 12. § 3, 13. §§ 1, 4.) [L. S.]

HYPA'TIA (Ὑπατία), a lady of Alexandria, daughter of Theon, by whom she was instructed in philosophy and mathematics. She soon made such immense progress in these branches of knowledge, that she is said to have presided over the Neoplatonician school of Plotinus at Alexandria, where she expounded the principles of his system to a numerous auditory. She appears to have been most graceful, modest, and beautiful, but nevertheless to have been a victim to slander and falsehood. She was accused of too much familiarity with Orestes, prefect of Alexandria, and the charge spread among the clergy, who took up the notion that she interrupted the friendship of Orestes with their archbishop, Cyril. In consequence of this, a number of them, at whose head was a reader named Peter, seized her in the street, and dragged her from her chariot into one of the churches, where they stripped her and tore her to pieces. Theodoret accuses Cyril of sanctioning this proceeding; but Cave (*Script. Eccl. Hist. Lit.* vol. i.) holds this to be incredible, though on no grounds except his own opinion of Cyril's general character. Philostorgius, the Arian historian, urges her death as a charge against the Homoousians. Synesius valued her greatly, and addressed to her several letters, inscribed τῇ φιλοσόφῳ, in one of which he calls her mother, sister, mistress, and benefactress. Suidas says that she married Isidorus, and wrote some works on astronomy and other subjects. In Stephanus Baluzius (*Concil.* i. p. 216) an epistle is extant professing to be Hypatia's addressed to Cyril, in which she advocates the cause of Nestorius, and regrets his banishment; but this must be spurious, if it be true, as Socrates asserts that she was killed A. D. 415, for Nestorius was not banished till A. D. 436. (Socrat. vii. 15; Niceph. xiv. 16; Menage, *Hist. Mulierum Philosoph.* 49; Suidas, *s. v.*; J. Ch. Wernsdorf, *Dissertat. Acad. IV. de Hypatia*, Viteberg. 1747.) [G. E. L. C.].

HYPA'TIUS, brother of Eusebia, wife of the emperor Constantius II. His father had been consul, but he cannot be identified by name. Hypatius was consul A. D. 359, and his brother Eusebius was his colleague. Both were put to the torture, fined, and banished, by Valens, A. D. 374, on a charge of aspiring to the empire; but the charge was found to be destitute of proof, and they were soon honourably recalled. Hypatius was praefectus urbi (at Rome) A. D. 379; and praefectus praetorio apparently in Italy (or rather, he was one of several who held that office conjointly), in A. D. 382 and 383. He was a correspondent of Gregory Nazianzen (*Epist.* 192, or in Caillau's edit. 96), and is mentioned with high praise by Ammianus, with whom he appears to have been on terms of friendship. (Amm. Marc. xviii. 1, xxi. 6, xxix. 2; Greg. Nazianz. *Opera*, vol. ii. p. 81, ed. Paris, 1840; Cod. Theodos. 11. tit. 16. § 13, 15. tit. 36. § 26; 12. tit. 1. § 99, 100, *et alibi*; Gothofred, *Prosop. Cod. Theod.*; Ducange, *Famil. Byzant.* p. 48; Tillemont, *Hist. des Emp.* vol. iv. pp. 380, 437, v. pp. 108, 168, 720.) Some other Hypatii are mentioned in the Theodosian code, but they do not require notice. [J. C. M.]

HYPATODO'RUS (Ὑπατόδωρος), a statuary of Thebes (Böckh, *Corp. Inscript.* No. 25), who flourished, with Polycles I., Cephisodotus I., and Leochares, in the 102d Olympiad, B. C. 372. (Plin. *H. N.* xxxiv. 8. s. 19.) He made, with Aristogeiton, the statues of the Argive chieftains who fought with Polyneices against Thebes. (Paus. x. 10. § 2; comp. ARISTOGEITON.) He also made the great statue of Athena at Aliphera in Arcadia (Paus. viii. 26. § 4), which is also mentioned by Polybius (iv. 78. § 5), who calls it the work of Hecatodorus and Sostratus, and describes it as τῶν μεγαλομερεστάτων καὶ τεχνικωτάτων ἔργων. An onyx has been found at Aliphera engraved with an Athena, which Müller thinks may have been taken after this statue. (*Archäol. d. Kunst*, § 370, n. 4.) [P. S.]

HY'PATUS (Ὕπατος), the most high, occurs not only as an epithet of Zeus in poetry (Hom. *Il.* viii. 31, xix. 258), but as a real surname of the god. An altar of Zeus Hypatus existed at Athens in front of the Erechtheium; and it was not allowed to offer up to him any thing alive or libations, but only cakes. (Paus. i. 26. § 6, viii. 2. § 1.) Zeus Hypatus was also worshipped at Sparta (iii. 17. § 3), and near Glisas in Boeotia. (ix. 19. § 3.) [L. S.]

HYPEI'ROCHUS (Ὑπείροχος), the name of two mythical personages, one a son of Priam, was killed by Odysseus (Hom. *Il.* xi. 335; Apollod. iii. 12. § 5), the other the father of Itymoneus, who is hence called Hypeirochides. (Hom. *Il.* xi. 672, &c.) [L. S.]

HYPERANTHES. [ABROCOMES.]

HYPERA'SIUS (Ὑπεράσιος), a son of Pelles and the husband of Hypso, by whom he became the father of Amphion and Asterius, or Deucalion, the Argonauts. (Apollon. Rhod. i. 176, &c.; Val. Flacc. i. 367.) [L. S]

HYPE'RBATAS, or HYPE'RBATUS (Ὑπερβατᾶς, Plut.; Ὑπέρβατος, Polyb.). 1. General of the Achaean league in B. C. 224, during the war with Cleomenes. It was under his nominal command, though the real direction of affairs was in the hands of Aratus, that the Achaeans met with the decisive defeat at Hecatomboeon. (Plut. *Cleom.* 14.)

2. General of the Achaeans in B. C. 179. The Romans having sent to require of the league the recal of all the Lacedaemonian exiles without distinction, Hyperbatus held an assembly, in which he urged, in opposition to Lycortas, the necessity of compliance with this request (Polyb. xxvi. 1.) On this occasion he took the same side with Callicrates, and we find him again, in B. C. 168, uniting with that unworthy statesman against the proposal of Lycortas and his party, to send assistance to the two Ptolemies in their war against Antiochus Epiphanes. (Id. xxix. 8.) [E. H. B.]

HYPE'RBIUS (Ὑπέρβιος), of Corinth, a mythical artist, to whom, in conjunction with Agrolas or Euryalus, the invention of brick walls is ascribed. Another tradition made him the inventor of the potter's wheel. (Paus. i. 28. § 3, Bekker's text; Schol. *ad Pind. Ol.* xiii.; Plin. *H. N.* vii. 56.) [P. S.]

HYPE'RBOLUS (Ὑπέρβολος), the Athenian demagogue, was, according to Androtion, son of Antiphanes; according to Theopompus, son of Chremes, and brother of Charon. (Schol. *ad Lucian, Tim.* 30, and *ad Aristoph. Pac.* 681.) The father, if we may believe an extract from the speech of Andocides against Nicocles (Harpocration, and Schol. *ad Aristoph. Vesp.* 1007), was at the very time of the son's political notoriety at work in the Mint as a public slave. His mother sold bread, and he made lamps. One scholiast (*ad Aristoph. Nub.* 1065), but perhaps by an ignorant conjecture, tells us that he used to cheat his customers by using lead instead of brass.

Our first notice of him occurs in B. C. 425, the seventh year of the Peloponnesian War, a year marked by the capture of the Spartans at Sphacteria, and the culmination of the power of Cleon. Among the plagues of that time, Aristophanes (*Ach.* 846) records "the law-suits of Hyperbolus." In 424, in the Knights, a senior trireme on behalf of the navy expresses consternation at the prospect of being sent under his command to Chalcedon. This is, perhaps, only an inuendo at Cleon. Further on, the reformed Demus declares a devout intention of making an end of him. (*Equit.* 1301, 1360.) In the same character of a thriving litigant, he is named again in the Wasps (B. C. 422), and Clouds (*Vesp.* 1007, *Nub.* 874, 1065), in which latter play he is also said to have held that year the office of Amphictyonic Hieromnemon; but what that year was, the uncertainty of the date of any particular passage in the Clouds makes it hard to say. In some of its latest additions, dating after B. C. 421, the great comedian speaks with compassionate contempt of the way in which his own bold attack on Cleon had been travestied in the case of the pitiful Hyperbolus. He and his mother were the subject of the "Maricas" of Eupolis, and of a play, it appears, of Hermippus, called the "Bread-women." (*Nub.* 549—560, and Schol.) To these attacks the Scholiast on Lucian (*Tim.* 30) adds that of Polyzelus, in the Demotyndareos; Cratinus, in the "Horae," where he rebuked him for his early appearance as a speaker in the assembly; Eupolis in the "Cities," and Plato in the Hyperbolus. Cratinus died B. C. 422, and had also named him in the "Pytine," B. C. 422. (Schol. *ad Aristoph. Pac.* 691.) The "Maricas" of Eupolis was acted B. C. 421, a few months after the death of Cleon, and just before the peace of Nicias; and to the ensuing period, in which Hyperbolus was struggling for the demagogic throne of Cleon, most of the other plays may be referred. Aristophanes recurs to him in the Peace, B. C. 419, and calls him there "the present master of the stone in the Pnyx," but only for lack of a better, and presently promises to celebrate the arrival of "Peace" by driving him out. (*Pax*, 681, 921, 1320. Compare further *Thesmoph.* 847, *Ran.* 577, and Schol. *ad Plut.* 1037, *Equit.* 851.)

The influence of Nicias and Alcibiades seems to have been too great to leave much room for Hyperbolus: indeed he was, it would seem, quite inferior in ability to Cleon. In the hope of getting rid of one at least of these rivals, he called, as appears from Plutarch, for the exercise of the ostracism. But the parties endangered, whether Nicias and Alcibiades, or the latter and Phaeax, as stated by Theophrastus, combined to defeat him, and the vote of exile fell on Hyperbolus himself: an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. As the comic poet Plato, probably in his "Hyperbolus," wrote: "His fate was worthy of his courses, But of himself and his slave-brand unworthy; Not for the like of him was meant the sherd." (Plut. *Arist.* 7, *Alc.* 13, *Nic.* 11.) This appears to have happened just before the sailing of the first expedition to Sicily, B. C. 416 or 415. (Comp. Theophr. *ap. Schol. ad Aristoph. Vesp.* 1007, and *ad Lucian, Tim.* 30).

He seems to have retired to Samos; and in Samos, in the year 411 B. C., the members of a plot for restoring oligarchy there murdered him, more as a bond among themselves than because of his importance. Thucydides confirms here (viii. 74) the story of Plutarch, styling Hyperbolus "a worthless character, who had been ostracised not through apprehension of power and repute, but for his villainy's sake, and the shame of the city." According to Theopompus (*l. c.*), his body was put in a sack, and thrown into the sea. Andocides (*l. c.*) calls him a foreigner and barbarian; and the comedians assign him to Lydia, Phrygia, Syria. Three verses from Plato's "Hyperbolus" (ap. Herod. περὶ μον. λεξ. p. 20), which, to all appearance, speak of him, are worth quoting:—

> ὁ δ' οὐ γὰρ ἠττίκιζεν, ὦ Μοῦσαι φίλαι,
> ἀλλ' ὁπότε μὲν χρείη διῃτώμην λέγειν,
> ἔφασκε δηῃτώμην, ὁπότε δ' εἰπεῖν δέοι
> ὀλίγον, ἔλεγεν ὀλίον.

(See Meineke, *Quaest. Scen.* ii. p. 26.) [A. H. C.]

HYPERCHEI'RIA (Ὑπερχειρία), the goddess who holds her protecting hand over a thing, a surname under which Hera had a sanctuary at Sparta, which had been erected to her at the command of an oracle, when the country was inundated by the river Eurotas. (Paus. iii. 13. § 6.) [L. S.]

HYPERE'CHIUS (Ὑπερέχιος). 1. Ammianus Marcellinus mentions an officer of this name who commanded (A. D. 365) a body of troops sent by Procopius to oppose the forces of the emperor Valens, against whom he had revolted. Hyperechius had previously been "castrensis apparitor," or, as some have proposed to read the words, "gastrensis apparitor," sc. "ventris vel gulae minister;" and Arinthaeus, the general of Valens, despising him too much to engage him in the field, induced the soldiers of Hyperechius to seize their general. Valesius thinks that the Hyperechius, son of Maximus, whom Libanius praises for his talents, and for whom he endeavoured to obtain the office of praeses of one of the provinces, is the Hyperechius of Ammianus; but this is perhaps hardly consistent with the contemptuous manner in which the latter speaks of him. An Hyperechius, apparently the same as the friend of Libanius, appears among the correspondents of Basil of Caesareia (*Epist.* 367, or ed. Bened. 328), and is mentioned by Gregory of Nazianzen with great praise (*Epist.* 234, or in Caillau's ed. 134, written about A. D. 382). A person of the same name, and perhaps the same person, was comes rerum privatarum A. D. 397 (Cod. Theod. 7. tit. 13. § 12; 10. tit. 1. § 14); and an Hyper-

chius, probably also the same, is mentioned in the letters of Symmachus. (Amm. Marc. xxvi. 8, with the notes of Valesius; Libanius, *Epist.* 1285, 1286, *et alibi*, ed. Wolf; Greg. Nazianz. *Opera*, vol. ii. p. 113, ed. Caillau, Paris, 1840; Basil. *Opera*, vol. iii. pars 2, p. 655, ed. Paris, 1839; Gothof. *Prosop. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v.)

2. A Greek grammarian of Alexandria, who lived in the time of the emperor Marcian (A. D. 450–457), and wrote some works on grammar, severally entitled, 1. Τέχνη γραμματική; 2. Περὶ ὀνομάτων; and 3. Περὶ ῥήματος καὶ ὀρθογραφίας. He was banished by the emperor Leo I., successor of Marcian. (Suidas, *s. v.* Λέων ὁ Μακέλλης, Ὑπερέχιος; Fabr. *Bibl. Gr.* vol. vi. p. 370.) [J. C. M.]

HYPERE'NOR (Ὑπερήνωρ), one of the Spartae, or the men that grew up from the dragon's teeth sown by Cadmus, was worshipped as a hero at Thebes. (Apollod. iii. 4. § 1; Paus. ix. 5. § 1; Hygin. *Fab.* 178.) There are two other mythical personages of this name, one a son of Poseidon and Alcyone (Apollod. iii. 10. § 1), and the other a son of the Trojan Panthous, who was slain by Menelaus. (Hom. *Il.* xiv. 516, xvii. 24.) [L. S.]

HY'PERES (Ὑπέρης). 1. A son of Poseidon and Alcyone, and king of Troezene, from whom the town of Hypereia derived its name. (Paus. ii. 30. § 7.) The island of Calauria, off the coast of Troezene, was likewise believed to have received from him the name of Hypereia (Plut. *Quaest. Gr.* 19). Stephanus Byzantinus (*s. v.* Ὑπερησία) and Eustathius (*ad Hom.* pp. 291, 332) call him a son of Lycaon.

2. A son of Melas and Eurycleia, who dwelt near the well of Hypereia near Pherae, which derived its name from him. (Schol *ad Pind Pyth.* iv. 221.) [L. S.]

HYPERI'DES (Ὑπερείδης or Ὑπερίδης), a celebrated Attic orator, was the son of Glaucippus, and belonged to the Attic demus of Collytus. He was a friend of Demosthenes, and with him and Lycurgus he was at the head of the anti-Macedonian party. His birth-year is unknown, but he must have been of about the same age as Lycurgus, who was born in B. C. 396. (Plut. *Vit. X. Orat.* p. 848, d.; Diog. Laërt. iii. 46.) Throughout his public career he joined the patriots with the utmost determination and his whole soul, and remained faithful to them to the last, and through all the dangers and catastrophes by which Athens was weighed down successively under Philip, Alexander, and Antipater. This stedfast adherence to the good cause may have been owing in a great measure to the influence which his friend Demosthenes and Lycurgus exercised upon him, for he seems to have naturally been a person of a vacillating character; and Plutarch (*l. c.* p. 849, d.) states that he sometimes gave way to his passions, which were not always of the noblest kind. (Comp. Athen. viii. p. 243, xiii. p. 590.) In philosophy he was a pupil of Plato (Diog. Laërt. iii. 46), and Isocrates trained and developed his oratorical talent. (Athen. viii. p. 342; Phot. *Bibl. Cod.* 260, p. 487.) He began his career by conducting lawsuits of others in the courts of justice. (Plut. *l. c.* p. 448, e.) Our information respecting his life is very meagre, but it seems that he first displayed his patriotic feelings in B. C. 358, by the sacrifices he made for the public good during the expedition against Euboea, for on that occasion he and his son are said to have equipped two triremes at their own expense. (Plut. *l. c.* p. 849, f.; comp. Dem. *de Coron.* p. 259, *in Mid.* p. 566.) In the same spirit he acted on an embassy to Rhodes (Plut. *l. c.* p. 850, a.), in B. C. 346, when he, like Demosthenes, took up the prosecution against the treacherous Philocrates (Dem. *de Fals. Leg.* p. 276), in the expedition against Byzantium, in B. C. 340 (Plut. p. 848, e.), and more especially in B. C. 338, after the fatal battle of Chaeroneia, when Hyperides, with the view of making a desperate resistance against Philip, proposed that all women and children should be taken to Peiraeeus, that the slaves should be emancipated, that the resident aliens should receive the rights of citizens, and that all who were labouring under atimia should be restored to their former rights. (Lycurg. *c. Leocrat.* § 41; Dem. *c. Aristog.* ii. p. 803; Plut. p. 848, f.) The plan was not carried into effect, on account of the general despondency which then prevailed at Athens, but the good intentions of Hyperides were rewarded and acknowledged by his fellow-citizens; for when the sycophant Aristogeiton brought an accusation against him for his proposal, the people acquitted him. Philip's death inspired the patriots with new hopes, and Hyperides, though we have no express testimony for it, must be supposed to have joined those who were resolved to shake off the Macedonian yoke, and with this view formed an alliance with Thebes, for he was afterwards one of those whose surrender was demanded by Alexander. (Arrian, *Anab.* i. 10. § 7.) This danger passed over, but Hyperides was not intimidated, and he again ventured to oppose the Macedonians, when their king demanded of the Athenians to furnish him with ships for his expedition against Persia. (Plut. p. 848, d; comp. p. 847, c.) The unfortunate disturbances caused by the arrival of Harpalus at Athens in B. C. 324 seem to have disturbed the friendly relation which until then had existed between Hyperides and Demosthenes; for we find him in the equivocal position of a public accuser of Demosthenes. (Plut. p. 846, c. 848, f.; Lucian, *Encom. Dem.* 31.) Plutarch states that Hyperides was found to have been the only man who had not received any money from Harpalus; and it may therefore be that he was compelled to act the part of an accuser, or he may have hoped to be able to give to the matter a more favourable turn for Demosthenes, by coming forward as accuser. But this whole transaction is involved in great obscurity; all we can safely say is, that about this time there was a sort of rupture between the two orators, but whether it existed previous to the arrival of Harpalus, or whether it was brought about by the disputes respecting Harpalus, is uncertain. Afterwards, however, Hyperides and Demosthenes became reconciled. (Plut. p. 849, b.) His political conduct, however, was not affected by the enmity with Demosthenes. When the news of Alexander's death arrived at Athens, Hyperides is said to have proposed that a crown should be given to Iollas, who was believed to have poisoned the king (Plut. p. 849, e, *Alex.* 77; Arrian, *Anab.* vii. 27); but this account is very doubtful, though it is certain that it was mainly owing to his exertions that the Lamian war was brought about (Plut. *Phoc.* 23, *Vit. X. Orat.* pp. 848, e, 849, b; Justin. xiii. 5), and after the death of Leosthenes, he delivered the funeral oration upon those who had fallen in the war. (Diod. xviii. 3.) But after

the battle of Crannon, in B. C. 322, when all hopes had vanished, Hyperides fled to Aegina, where he was overtaken by the emissaries of Antipater, and put to death in a most cruel manner. (Plut. *Phoc.* 29, *Dem.* 28, *Vit. X. Orat.* p. 849; Phot. *Bibl.* Cod. 265.)

Hyperides must have appeared before the public on many occasions, both in the courts of justice and in the assembly of the people. The number of orations attributed to him was seventy-seven, but even the ancient critics rejected twenty-five of them as spurious. (Plut. p. 849, d.) The titles of sixty-one (for more are not known) are enumerated by Westermann (*Gesch. d. Griech. Beredtsamk.* p. 307, &c.). The most important among them appear to have been the Δηλιακός (Dem. *de Coron.* p. 271; Plut. pp. 840, c, 850, a), the ἐπιτάφιος (of which a considerable fragment is preserved in Stobaeus, *Floril.* cxxiv. 36), the orations against Aristogeiton, Demades, Demosthenes, and for Phryne. But of all these orations none has come down to us, and all we have is a considerable number of fragments, few of which are of any length. Some critics have supposed that the oration περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν, which is printed among those of Demosthenes, is the work of Hyperides, as is suggested by Libanius in his argument to it; and the same was believed by Reiske in regard to the first oration against Aristogeiton, but there is nothing to prove that either of these speeches is the work of Hyperides. Hopes have been raised from time to time of the possibility of recovering some or all the orations of Hyperides. J. A. Brassicanus (*Praef. ad Salvianum*), who lived at the beginning of the seventeenth century, states that he himself saw at Ofen, in the library of king Mathias Corvinus, a complete copy of Hyperides, with numerous scholia. Taylor (*Praef. ad Demosth.* vol. iii.) likewise states that he saw a MS. containing some orations of Hyperides, but nothing has yet been published, and it seems that Brassicanus as well as Taylor was mistaken. As therefore we have nothing to form an independent opinion on the merits of Hyperides as an orator, we must acquiesce in the judgment which some of the ancients have pronounced upon him. That he was regarded as a great orator is attested by the fact of his speeches being incorporated in the canon of the ten Attic orators, and of several distinguished grammarians, such as Didymus of Alexandria and Aelius Harpocration, having written commentaries upon them. (Harpocrat. *s. v.* ἐλευθέριος Ζεύς; Suid. *s. v.* Ἀρποκρατίων.) Hyperides did not bind himself to any particular model; his oratory was graceful and powerful, thus holding the middle between the gracefulness of Lysias and the overwhelming power of Demosthenes. (Dionys. *Dinarch.* 1; Longin. *de Sublim.* xxxiv. 1, &c.) His delivery is said to have been wanting in liveliness. (Plut. p. 850, a.) His style and diction were pure Attic, though not quite free from a certain mannerism, especially in certain words; in the selection and arrangement of his words he is said to have been less careful. (Cic. *Brut.* 82, 84; Quintil. xii. 10. § 22; Hermog. *de Form. Orat.* ii. 11; Dionys. *Dinarch.* 7; Longin. *l. c.*) He treated the subjects under discussion with great skill and a ready wit, and, although he sometimes had the appearance of carelessness, the exposition of his subject and the argumentation are spoken of as deserving of imitation. (Cic. *Orat.* 31, *de Orat.* iii. 7; Hermog. *l. c.*; Dionys. *Din.* 5, 6.) But his orations were distinguished above all by their exquisite elegance and gracefulness, which were calculated to produce a momentary rather than a lasting and moral impression. In his private life, Hyperides seems to have been less above censure than in his political life, for his loose conduct was attacked by Timocles and Philetaerus, two comic poets of the time. (Athen. viii. pp. 341, 342, xiii. p. 590.) He seems also to have been particularly partial to the fair sex, and that at the expense of his own son Glaucippus. (Alciphr. *Epist.* 30—32; comp. Westermann, *Ibid.* §§ 60, 61; G. Kiessling, *de Hyperide Orat. Att. Commentat. II.*, Hildburghausen, 1837, 4to.; Droysen, *Gesch. des Hellenism.* vol. i. pp. 70, 705, &c.) [L. S.]

HYPERI'ON (Ὑπερίων), a Titan, a son of Uranus and Ge, and married to his sister Theia, or Euryphaessa, by whom he became the father of Helios, Selene, and Eos. (Hes. *Theog.* 134, 371, &c.; Apollod. i. 1. § 3, 2. § 2.) Homer uses the name in a patronymic sense applied to Helios, so that it is equivalent to Hyperionion or Hyperionides; and Homer's example is imitated also by other poets. (Hom. *Od.* i. 8, xii. 132, *Il.* viii. 480; Hes. *Theog.* 1011; Ov. *Met.* xv. 406.) Apollodorus (iii. 12. § 5) mentions a son of Priam of the name of Hyperion. [L. S.]

HYPERMNESTRA (Ὑπερμνήστρα), a daughter of Thestius and Eurythemis, and the wife of Oicles, by whom she became the mother of Amphiaraus. Her tomb was shown at Argos. (Apollod. i. 7. § 10; Paus. ii. 21. § 2.) One of the daughters of Danaus was likewise called Hypermnestra. [LYNCEUS.] [L. S.]

HYPE'ROCHE (Ὑπερόχη), according to the Delian tradition, was one of the two maidens who were sent by the Hyperboreans to Delos, to convey thither certain sacred offerings, enclosed in stalks of wheat. She and her companion having died in Delos, were honoured by the Delians with certain ceremonies, described by Herodotus (iv. 33—35). [C. P. M.]

HYPE'ROCHUS (Ὑπέροχος), the generally acknowledged author of a metrical account of Cumae, mentioned by Athenaeus (xii. p. 528, d.), and Pausanias (x. 12. § 8), who refers to what he had written respecting the Cumaean sybil. [C. P. M.]

HYPNOS. [SOMNUS.]

HYPSAEUS, a cognomen of the Plautia Gens at Rome. 1. C. PLAUTIUS VENNO HYPSAEUS, was consul for the first time in B. C. 347. His year of office was memorable for the reduction of the interest on loans to the twenty fourth part of the sum borrowed, or 4 and one-sixth per cent. Hypsaeus was consul again in B. C. 341, when the war with Privernum and with the Volscian league was committed to him. He defeated the Privernatians, and took from them two-thirds of their public land, and he compelled the Volscians to retreat, ravaged their territory as far as the sea-coast, and consecrated the arms of the slain "Luae Matri." (Liv. vii. 27, viii. 1.)

2. L. PLAUTIUS HYPSAEUS, was praetor in B. C. 189, and obtained the Nearer Spain for his province. (Liv. xxxvii. 47, 50.)

3. L. PLAUTIUS HYPSAEUS, a son probably of the preceding, was praetor in Sicily during the Servile War, B. C. 134—132, and routed by the insurgent slaves. (Flor. iii. 19. § 7.)

4. M. PLAUTIUS HYPSAEUS, consul in B. C.

125, was joint commissioner with his colleague, M. Fulvius Flaccus [FLACCUS, M. FULVIUS, No. 7], for resuming and re-apportioning such demesnes of the state as were held contrary to the provisions of the Licinian and Sempronian laws. (Fasti; Val. Max. ix. 5. § 1; Obseq. 90; Phlegon. Trall. 10.) Cicero (*de Or.* i. 36. § 166) mentions Hypsaeus as ill-versed in the civil law.

5. P. PLAUTIUS HYPSAEUS, as tribune of the plebs in B. C. 54, exerted himself to procure for Cn. Pompey, whose quaestor he had been, the commission for restoring Ptolemy Auletes to the throne of Egypt. (Cic. *ad Fam.* i. 1. § 3.) In B. C. 54, Hypsaeus was a candidate for the consulship, and since Milo was his opponent, he had the support of P. Clodius and his gladiators. [CLAUDIUS, No. 40.] With his fellow-candidate, Q. Metellus Scipio, Hypsaeus employed in his canvass the most open corruption and violence. In the tumults that followed the murder of Clodius, Hypsaeus and Scipio besieged the interrex, M. Aemilius Lepidus, in his own house for five days because he would not consent to hold the comitia illegally. Scipio and Hypsaeus were naturally favourites with the Clodian mob, who carried off the fasces from the temple of Libitina (Dionys. iv. 15; Suet. *Ner.* 39), and offered them to these candidates, before they tendered them to Cn. Pompey. Hypsaeus was singled out by Milo's faction for their especial attack. At the examination of the witnesses at Milo's trial, they demanded that the slaves of Hypsaeus be submitted to torture, and shortly afterwards, through Pompey's law de Ambitu, they procured the banishment of Hypsaeus himself for bribery in his consular canvass. Although he had been an active partizan of Pompey's, his patron deserted him. He had thrown himself at Pompey's feet, as he was going from the bath to the supper-table; but Pompey rejected his entreaties, and waived him off with "Away; you will spoil my supper!" (Cic. *ad Att.* iii. 8, *pro Flacc.* 9; Ascon. *in Cic. Milon.* p. 31, 36; Schol. Bob. *pro Mil.* p. 281, id. *in Or. de Aer. al. Mil.* 341, Orelli; Cic. *fragm.* p. 456, vol. iv. Orelli; Appian, *B. C.* ii. 24; Plut. *Pomp.* 55; Val. Max. ix. 5. § 3; Liv. *Epit.* 107.) [W. B. D.]

HYPSE'NOR (Ὑψήνωρ), the name of two mythical personages, one a son of the Trojan priest Dolopion, who was killed by Eurypylus (Hom. *Il.* v. 76, &c.), and the other, a son of Hippasus, was killed by the Trojan Deiphobus. (xiii. 411.) [L. S.]

HYPSEUS (Ὑψεύς), a son of Peneius, and the Naiad Creusa, or Phillyra, the daughter of Asopus, was king of the Lapithae, and married to Chlidanope, by whom he became the father of Cyrene, Alcaea, Themisto, and Astyageia. (Pind. *Pyth.* ix. 13, &c.; Apollod. i. 9, § 2; Diod. iv. 69; Paus. ix. 34. § 5.) Another personage of this name occurs in Ovid (*Met.* v. 99). [L. S.]

HYPSICLES (Ὑψικλῆς), was of Alexandria, or, as the Arabic writers say, of Ascalon. Both may be right, for to say that a Greek mathematician or astronomer was of Alexandria, fixes his place of birth or general residence about as much as we do when we name an Englishman of the same stamp as of Oxford or Cambridge. The time at which he lived will require some discussion, inasmuch as we intend to differ from the account generally received, and our theory on the matter involves the period at which Diophantus wrote, which is of somewhat more importance.

It is generally stated that Hypsicles lived A. D. 160, on the authority of Suidas, who states that his teacher, Isidore the philosopher, ἐφιλοσόφησε ὑπὸ τοῖς ἀδελφοῖς; hence, says Fabricius, he lived *sub Divis Fratribus*, and the Divi Fratres are Antoninus and Verus. [ANTONINUS PIUS.] But Fabricius (or Harless) adds a note to the effect that it is possible this Isidore may be stated to have studied under *his own* brothers, and that he may be the Isidore whose life was written by DAMASCIUS. August, the editor of Euclid, assumes, without an allusion to any other opinion, that Isidore was Isidore of Miletus, Justinian's architect, and the preceptor of EUTOCIUS. Whether this last supposition be true or not, it is certain that the former one must be correct, for Suidas, at the word *Syrianus*, mentions Isidore "the philosopher" again, and cites Damascius by name for his information. Now Photius, who has given a long commentary on the life of Isidore by Damascius, repeats again and again that Isidore was the successor of Marinus, the successor of Proclus, and that Damascius was his fellow pupil. This brings Isidore fairly into the reign of Justinian; and if we look at the strong feeling of admiration which Eutocius and Hypsicles both express for their teachers (Hypsicles calls his the *great*), we cannot suppose that these two Isidores were two different persons. Again, the Isidore of Damascius was a Christian, and Suidas calls him ἐπιμελὴς ἐν ἱεροῖς. If an editor of Archimedes in the second century had been a Christian, the fact must have been noted in many forms, and probably he would have been one of the *saint* Isidores from whom Suidas always distinguishes him by the title of the philosopher.

There are other strong presumptions against Hypsicles having lived in the second century. Neither Pappus, Proclus, nor Eutocius, mentions his name. Now Proclus names the commentators on Euclid: it is unlikely he would have forgotten the editor who added two whole books to the Elements. Moreover, he specifies it as the ultimate object of the Elements to investigate the properties of regular solids: it is very unlikely that he should have suppressed the fact of two books on those very solids having been written as an appendix to Euclid. Again, Marinus, in his preface to the *Data*, states the Elements to consist of thirteen books, which is a presumption against the additional books of Hypsicles having been added before his time. Putting all these things together, we feel that we may confidently assert Hypsicles to have written not earlier than A. D. 550.

Diophantus mentions Hypsicles in the work on polygonal numbers (prop. viii.), and seems to attribute to him the notion and definition of polygonal numbers. We must accordingly place Diophantus at least something later than Hypsicles, perhaps at the beginning of the seventh century. Achilles Tatius also mentions Hypsicles (*Isag. in Phaenom. Arati*) as one of those who wrote on the harmony of the planetary motions, περὶ τῆς ἐναρμονίου κινήσεως: and thus the date of Achilles Tatius is considerably altered.*

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* The date of Achilles Tatius is supposed to be settled by a passage of Julius Firmicus (iv. 10), in which he announces his intention to defer certain *astrological* topics till he treats of the barbarian sphere, *quae divinus ille Abraam et prudentissimus Achilles verissimis conati sunt rationibus invenire et*

Casiri makes mention, from Arabic writers, of a work of Hypsicles on the magnitudes and distances of the heavenly bodies. But the only astronomical work of his remaining is περὶ τῆς τῶν ζωδίων ἀναφορᾶς, which was published (Gr. Lat.) with the Optics of Heliodorus by Erasmus Bartholinus. (Paris, 1567, 4to.) This *liber anaphoricus* exists in Arabic, edited by Costha ben Luca, and emendated by Alchindus. It was one of those which were read preparatory to the study of the Syntaxis, a distinction which it also preserved among the Saracens. Delambre wonders that a book containing matter which is as easily and more correctly treated in the Syntaxis itself should have gained such a position: but the date of it may remove the cause of surprise.

With respect to the two books of the Elements above mentioned, it is clear enough that EUCLID did not write them, because they begin with a preface, a thing which is not found even at the commencement of the Elements; because that preface makes mention of Apollonius *, who came after Euclid; and because the author states himself to be the pupil of Isidore, as above noted. The Arabic writers, according to Casiri, represent Hypsicles as only emendating these books; and the early translations of the Elements from the Arabic do not mention his name. The direct evidence for his connection with these books seems to be the occurrence of his name on the manuscripts as the author, unsupported by the testimony of any writer of authority: but this, from the date, they could not have had. It is in favour of it, however, that different species of manuscripts, of every order of authority, unite in one testimony. Those, for instance, from which Zamberti translated, though they make the fourteenth book only an addition to the thirteenth, and turn the fifteenth into the fourteenth, give both the addition and the so-called fourteenth book as the work of Hypsicles. (Suidas; Fabric. *Bibl. Graec.* vol. iv. pp. 20, 213; Gartz, *de Interpret. Euclid. Arabic.*) [A. De M.]

HYPSI'CRATES (Ὑψικράτης). 1. An historical writer, who wrote an account of Phoenicia in the Phoenician language, which was translated into Greek by a man named Ἄσιτος, or Λαῖτος. (Tatian. *Orat. ad Gent.* 58; Euseb. *Praep. Evang.* x. p. 289.)

2. An historical writer, a native of Amisus. He is mentioned by Lucian (*Macrob.* 22) as having lived to the age of ninety-two, and been distinguished for his learning. It is perhaps this writer whom Strabo quotes (vii. p. 479, xi. p. 769).

3. A writer Περὶ Πινάκων, mentioned by Diogenes Laërtius (vii. 188).

4. A Roman grammarian, a contemporary of M. Terentius Varro. He is mentioned by Varro (*de Ling. Lat.* v. 88), by Stephanus (*s. v.* Αἰθίοψ), and Gellius (xvi. 12), who speaks of him as having written *libros sane nobiles super his quae a Graecis accepta sunt.* [C. P. M.]

HYPSIPYLE. [THOAS, JASON, ADRASTUS.]

HYPSUS (Ὕψος), a son of Lycaon, believed to have been the founder of Hypsus. (Paus. viii. 3. § 1, 35. § 6.) [L. S.]

HYRCA'NUS, JOANNES (Ὑρκανός), prince and high-priest of the Jews, was the son and successor of Simon Maccabaeus, the restorer of the independence of Judaea. In B. C. 137, Antiochus VII. having established himself on the throne of Syria after the defeat and death of Tryphon, determined to effect the reduction of Judaea to its former condition of a tributary province of the Syrian monarchy, and sent a force, under his general, Cendebeus, to invade the country. Simon, being now a man of advanced years, confided the command of the force which he opposed to them, to his two sons, Judas and Joannes Hyrcanus: they were completely successful, defeated Cendebeus, and drove him out of Judaea. But Simon did not long enjoy the fruits of this victory, being treacherously seized and assassinated by his son-in-law, Ptolemy, the governor of Jericho, B. C. 135. Two of his sons, Judas and Mattathias, perished with him, but Hyrcanus escaped the snares of the assassin, and assumed the dignity of high-priest and prince of the Jews, and advanced with an army against Ptolemy, who took refuge in the fortress of Dagon, where he was able to defy the arms of Hyrcanus. It is not improbable that the crime of Ptolemy had been previously concerted with Antiochus Sidetes: at least, that monarch immediately took advantage of it to invade Judaea with a large army; and, Hyrcanus being unable to meet him in the field, laid siege to Jerusalem itself. The siege was closely pressed, and the Jews suffered severely from famine; but at length Antiochus consented to conclude a treaty, by which Jerusalem and its inhabitants were spared, on condition of the fortifications being dismantled and the payment of an annual tribute, B. C. 133. (Joseph. *Ant.* xiii. 7. §§ 3, 4, 8. § 1—3, *B. J.* i. 2. § 5; 1 *Macc.* xv. xvi.; Justin. xxxvi. 1.; Diod. *Exc. Hoesch.* xxxiv. 1.; Plut. *Apophth.* p. 184. f.; Euseb. *Arm.* p. 167.) Four years afterwards Hyrcanus accompanied Antiochus in his expedition against Parthia, and bore an important part in his first successes, but returned with his auxiliaries to Jerusalem, at the approach of winter, by which means he fortunately escaped the final disaster that overwhelmed the Syrian king and his army. But as soon as he heard of the death of Antiochus, he took advantage of the unsettled state of the Syrian monarchy to prosecute his own schemes, reduced several cities on the confines of Judaea; among others, Sichem, in Samaria, and destroyed the temple on Mount Gerizim: after which he completely subdued the Idumaeans, whom he compelled to adopt the laws and customs of the Jews. (Joseph. *Ant.* xiii. 9. § 1.) At the same time he took a still more important measure in order to secure his independence, by sending an embassy to Rome, which was favourably received by the senate, who confirmed the alliance already concluded by them with Simon. (Id. ibid. § 2.)

Demetrius II., who had returned from his cap-

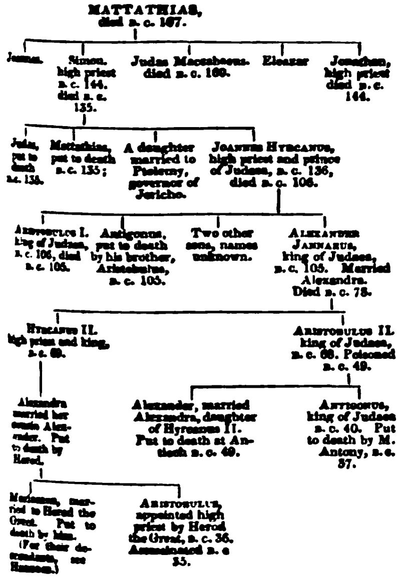
nobis tradere. But Achilles Tatius does not show the least symptom of astrology; and we are inclined to suppose, with Fabricius, Wiedler, &c., that the Achilles mentioned by Firmicus is another person. And moreover, in looking at the above quotation, it seems as likely as not that Firmicus only means to say that his two friends, Abraam and Achilles, had endeavoured to supply him, and not the public, with some information.

* This mention of Apollonius is supposed to account for the Arabic story, which is, that *Apollonius the carpenter* was the first who wrote Elements, and that Euclid was employed by Ptolemy to amend and enlarge them.

tivity in Parthia, and re-established himself on the throne of Syria, after the death of his brother, Antiochus, was preparing to direct his arms against Judaea, when he was prevented by the breaking out of the civil war, which ended in his own defeat and death, B. C. 125. Hyrcanus afterwards concluded an alliance with the pretender, Alexander Zebina, but does not appear to have afforded him any active assistance: his object was not to take part in the civil wars that distracted the Syrian monarchy, but to take advantage of these to strengthen and extend his own power, for which the ceaseless contests of the Seleucidae among themselves left him free scope. A long interval elapsed, during which he appears to have been content to govern Judaea in peace, and the country is said to have enjoyed the utmost prosperity under his mild and equitable rule, while he himself amassed vast treasures. At length, he felt sufficient confidence in his own strength to invade Samaria, and lay siege to the city of that name, which had been for ages the rival and enemy of Jerusalem. The Samarians invoked the assistance of Antiochus Cyzicenus, who advanced with an army to their support, but was defeated by Antigonus and Aristobulus, the two sons of Hyrcanus; his generals, Epicrates and Callimander, were equally unsuccessful: and Samaria, at length, fell into the hands of Hyrcanus, who razed to the ground the hated city, B. C. 109. (Joseph. *Ant.* xiii. 9. § 3. 10. § 1—3. *B. J.* i. 2. § 7.) The tranquillity of the latter years of his reign appears to have been in some measure disturbed by the dissensions between the two powerful sects of the Pharisees and Sadducees; Hyrcanus, who had been at first attached to the former party, quitted them on some disgust, and threw himself into the arms of their rivals. But these disputes did not break out into open insurrection, and Hyrcanus closed his long reign in peace and prosperity. There is much confusion in the chronology of Josephus, who in one place assigns to Hyrcanus a reign of thirty-one years, in another one of thirty-three: Eusebius, on the contrary, allows him only twenty-six: it appears probable that he reigned in fact between twenty-nine and thirty years, and died in B. C. 106, or the beginning of 105. He left five sons, of whom the eldest, Aristobulus, succeeded him. (Joseph. *Ant.* xiii. 10. § 5—7, *B. J.* i. 2. § 8; Euseb. *Arm.* p. 94.)

Although Joannes Hyrcanus did not himself assume the title of king, he may be justly regarded as the founder of the monarchy of Judaea, which continued in his family till the accession of Herod. The foregoing genealogical table exhibits the line of the kings and princes of the Asamonean race, as well as their descent from the Maccabees. [E.H.B.]

HYRCANUS II. (Ὑρκανός), high priest and king of the Jews, was the eldest son of Alexander Jannaeus, and his wife, Alexandra. On the death of Alexander (B. C. 78) the royal authority devolved, according to his will, upon his wife Alexandra, who immediately appointed Hyrcanus to the high-priesthood — a choice which he probably owed not so much to his seniority of age, as to his feeble, indolent character, which offered a strong contrast to the daring, ambitious spirit of his younger brother, Aristobulus. Accordingly, during the nine years of his mother's reign, he acquiesced uniformly in all her measures, and attached himself to the party of the Pharisees, which she favoured. On the death of Alexandra (B. C. 69), he succeeded, for a time, to the sovereign power, but Aristobulus, who had already taken his measures, quickly raised an army, with which he defeated him near Jericho, and compelled him to take refuge in the citadel of Jerusalem, where he was soon induced to consent to a treaty, by which he resigned the sovereignty into the hands of Aristobulus, and retired unmolested into a private station. The easy, unambitious disposition of Hyrcanus would probably have led him to acquiesce permanently in this arrangement: but he was worked upon by the artifices and intrigues of Antipater, who succeeded in exciting his apprehensions, and ultimately induced him to fly from Jerusalem, and take refuge at the court of Aretas, king of Arabia Petraea, B. C. 65. That monarch now assembled an army, with which he defeated Aristobulus in his turn, and blockaded him in the temple of Jerusalem, Hyrcanus and his partisans being masters of the rest of the city. But their progress was now stopped by the intervention of Pompey's lieutenant, M. Aemilius Scaurus, who had arrived at Damascus with a Roman army, and being gained over by the bribes and promises of Aristobulus, ordered Aretas and Hyrcanus to withdraw from Judaea. The next year, Pompey himself arrived in Syria, and the two brothers hastened to urge their respective claims before him: but Aristobulus gave offence to the Roman general by his haughty demeanour, and the disposition of Pompey to favour Hyrcanus became so apparent, that Aristobulus, for a time, made preparations for resistance. But when Pompey returning victorious from his campaign against the Nabathaean Arabs, entered Judaea at the head of his army, he abandoned all hopes of defence, and surrendered himself into the hands of the Roman general. The Jews, however, refused to follow his example: they shut the gates of Jerusalem, and prepared to hold out to the last; nor was it till after a long and ar-



duous siege, that Pompey was able to make himself master of the city, B. C. 63.

After his victory, the conqueror reinstated Hyrcanus in the high-priesthood, with the authority, though not the name, of royalty. (Joseph. *Ant.* xiii. 16, xiv. 1—4, *B. J.* i. 5—7; Dion Cass. xxxvii. 15, 16; Diod. xl. *Exc. Vat.* p. 128.; Oros. vi. 6.; Euseb. *Arm.* p. 94.)

Hyrcanus, though supported by the powerful aid of Rome, and the abilities of Antipater, did not long enjoy his newly recovered sovereignty in quiet: Alexander, one of the sons of Aristobulus, who had been carried prisoner to Rome by Pompey, made his escape from captivity, and quickly excited a revolt in Judaea, which Hyrcanus was unable to suppress, until he called in the assistance of Gabinius, the proconsul of Syria. By his aid, Alexander was defeated, and compelled to submit (B. C. 56): but the next year a fresh insurrection was excited by Aristobulus himself, who had also made his escape from Rome: and though this was again put down by Gabinius and his lieutenant, M. Antony, and Aristobulus a second time made prisoner, yet as soon as the arms of the proconsul were occupied in an expedition to Egypt, Alexander once more assembled a large army, and invaded Judaea. Nor were the Jewish governors able to oppose his progress: but on the return of Gabinius from Egypt, he was quickly defeated and put to flight. Previous to this, the Roman general had changed the form of the government of Judaea, and deprived the high-priest of the supreme authority, which he transferred to five provincial councils or sanhedrims. Antipater, however, appears to have maintained his former power and influence; but neither he nor Hyrcanus were able to prevent the plunder of the temple and its sacred treasures by Crassus, who succeeded Gabinius in the command of Syria. On the breaking out of the civil war between Pompey and Caesar (B. C. 49), the latter at first sought to effect a diversion against his rival in the East, by inducing Aristobulus to set up anew his claim to the throne of Judaea: but Hyrcanus was saved from this threatened danger, for Aristobulus was poisoned by the partizans of Pompey, and his son, Alexander, put to death by Scipio at Antioch. After the battle of Pharsalia, Hyrcanus, or rather Antipater in his name, rendered such important services to Caesar during the Alexandrian war (B. C. 47), that the dictator, on his return from Egypt, settled the affairs of Judaea entirely in accordance with their wishes, re-established the monarchical form of government, and restored Hyrcanus to the sovereign power, though with the title only of high-priest, while Antipater, under the name of procurator of Judaea, possessed all the real authority. A striking proof of this occurred soon after: Herod, the younger son of Antipater, whom he had made governor of Galilee, being accused of having committed needless severities in the administration of his province, Hyrcanus was induced to bring him to trial before the sanhedrim: but as soon as he saw that the adverse party were disposed to condemn him, he gave private warning to him to withdraw from Jerusalem. The young prince complied, but having soon after obtained by the favour of Sextus Caesar the government of Coele-Syria, he advanced against Jerusalem at the head of an army; and it was only by the prayers and entreaties of his father and brother, that he was induced to desist from the enterprise. The feeble and spiritless character of Hyrcanus was still more strongly displayed shortly after, when he acquiesced first in the assassination of Antipater, who was poisoned by Malichus, and again in the vengeance exacted for his death by Herod, who caused Malichus to be assassinated almost before the eyes of Hyrcanus. (Joseph. *Ant.* xiv. 5—9, 11, *B. J.* i. 8—11.)

From this time forth Hyrcanus bestowed upon the youthful Herod the same favour, and conceded to him the same unlimited influence that had been enjoyed by his father, Antipater: he also betrothed to the young prince his grand-daughter, the beautiful Mariamne.

When the battle of Philippi (B. C. 42) had rendered M. Antony supreme arbiter of the affairs of the East, both Hyrcanus and Herod hastened to pay their court to him, and obtained from him the confirmation of their power. It was not long, however, before this was suddenly overthrown from an unexpected quarter. Pacorus, the son of the Parthian king Orodes I., had invaded Syria with a mighty army (B. C. 40), and overrun a great part of that province, when Antigonus, the surviving son of Aristobulus, applied to him for aid in recovering his father's throne. Neither Hyrcanus nor the sons of Antipater were able to oppose the force sent by the Parthian prince against Jerusalem, and they took refuge in the fortress of Baris, from whence Hyrcanus and Phasaël were soon after decoyed under pretence of negotiation, and made prisoners by the faithless barbarians. Hyrcanus had his ears cut off, by order of Aristobulus, in order for ever to incapacitate him from resuming the high-priesthood, and was then sent a prisoner to Seleuceia, on the Tigris. Here, however, he was treated with much liberality by the Parthian king, and allowed to live in perfect freedom at Babylon, where the oriental Jews received him with the utmost distinction, and where he led a life of dignified repose for some years. But when he at length received an invitation from Herod, who had meanwhile established himself firmly on the throne of Judaea, and married his betrothed Mariamne, the old man could not resist his desire to return to Jerusalem, and having obtained the consent of the Parthian king, he repaired to the court of Herod. He was received with every demonstration of respect by that monarch, to whom he could no longer be an object of apprehension, nor does it appear that any change took place in the conduct of Herod towards him, until after the battle of Actium, when the king who was naturally suspicious of the disposition of Augustus towards himself, deemed it prudent to remove the only person whose claim to the throne might appear preferable to his own. It is not unlikely that the feeble old man, who was now above eighty years of age, might really have been induced to tamper in the intrigues of his daughter Alexandra; but whether true or false, a charge was brought against him of a treasonable correspondence with Malchus, king of Arabia, and on this pretext he was put to death, B. C. 30. (Joseph. *Ant.* xiv. 12, 13, xv. 2, 6, *B. J.* i. 12, 13, 22; Dion Cass. xlviii. 26.) [E. H. B.]

HYRIEUS (Ὑριεύς), a son of Poseidon and Alcyone, was king of Hyria in Boeotia, and married to the nymph Clonia, by whom he became the father of Nycteus, Lycus, and Orion. (Apollod.

iii. 10. § 1; Hygin. *Fab.* 195; Schol. *ad Hom. Il.* xviii. 486.) Respecting his treasures see AGAMEDES. [L. S.]

HYRMINE (Ὑρμίνη), a daughter of Neleus, or Nycteus, or, according to others, of Epeius and Anaxiroe. She was the wife of Phorbas, and the mother of Augeas and Actor. (Schol. *ad Apollon. Rhod.* i. 173; Paus. v. 1. § 4; Eustath. *ad Hom.* p. 303.) The Argonaut Tiphys is likewise called a son of Phorbas and Hyrmine. (Hygin. *Fab.* 14.) [L. S.]

HYRNE'THO (Ὑρνηθώ), a daughter of Temenus, and wife of Deiphontes. Her tomb and a heroum, with a sacred grove, were shown at Epidaurus and Argos. (Paus. ii. 23, § 3, 28. § 3; Apollod. ii. 8. § 5.) [L. S.]

HY'RTACUS (Ὕρτακος), a Trojan, the husband of Arisbe, and father of Asius and Nisus, who are hence called Hyrtacides. (Hom. *Il.* ii. 837, &c.; Apollod. iii. 12, § 5; Virg. *Aen.* ix. 177, 406.) A second personage of this name occurs in Virgil. (*Aen.* v. 492.) [L. S.]

HYSMON (Ὕσμων), an Eleian athlete, who began when a boy to practise the pentathlon as a cure for rheumatism, and who was victorious in that kind of contest, once in the Olympian games, and once in the Nemean: from the Isthmian games the Eleians were excluded. His statue in the Altis at Olympia, representing him as holding old-fashioned *halteres*, was the work of Cleon. (Paus. vi. 3. § 4.) [CLEON.] [P. S.]

HYSTASPES (Ὑστάσπης; in Persian, Goshtasp, Gustasp, Histasp, or Wistasp). 1. The son of Arsames, and father of Dareius I., was a member of the Persian royal house of the Achaemenidae. He was satrap of Persis under Cambyses, and probably under Cyrus also. He accompanied Cyrus on his expedition against the Massagetae; but he was sent back to Persis, to keep watch over his eldest son Dareius, whom Cyrus, in consequence of a dream, suspected of meditating treason. [DAREIUS.] Besides Dareius, Hystaspes had two sons, Artabanus and Artanes. (Herod. i. 209, 210, iii. 70, iv. 83, vii. 224.) Ammianus Marcellinus (xxiii. 6) makes him a chief of the Magians, and tells a story of his studying in India under the Brahmins. His name occurs in the inscriptions at Persepolis. (Grotefend, *Beilage zu Heeren's Ideen.*)

2. The son of Dareius I. and Atossa, commanded the Bactrians and Sacae in the army of his brother Xerxes. (Herod. vii. 64.) [P. S.]

I. J.

IACCHUS (Ἴακχος), the solemn name of the mystic Bacchus at Athens and Eleusis. The Phrygian Bacchus was looked upon in the Eleusinian mysteries as a child, and as such he is described as the son of Demeter (Deo or Calligeneia) and Zeus, and as the brother of Cora, that is, the male Cora or Corus. (Aristoph. *Ran.* 338; Soph. *Antig.* 1121, &c.; Orph. *Hymn.* 51, 11.) His name was derived from the boisterous festive song which is likewise called Iacchus. (Aristoph. *Ran.* 321, 400; Herod. viii. 65; Arrian, *Anab.* ii. 16.) From these statements (comp. Schol. *ad Aristoph. Ran.* 326), it is clear that the ancients distinguished Iacchus, the son of Zeus and Demeter, from the Theban Bacchus (Dionysus), the son of Zeus and Semele, nay, in some traditions Iacchus is called a son of Bacchus, but in others the two are confounded and identified. (Soph. *Antig.* 1115, &c., 1154; Strab. x. p. 468; Virg. *Eclog.* vi. 15; Ov. *Met.* iv. 15.) He is also identified with the infernal Zagreus, the son of Zeus and Persephone. (Schol. *ad Pind. Isthm.* vii. 3, *ad Eurip. Orest.* 952, *ad Aristoph. Ran.* 401, 479; Arrian, *l. c.*) At Athens a statue of Iacchus, bearing a torch in his hand, was seen by the side of those of Demeter and Cora. (Paus. i. 2. § 4, 37. § 3.) At the celebration of the great Eleusinian mysteries in honour of Demeter, Persephone, and Iacchus, the statue of the last divinity, carrying a torch and adorned with a myrtle wreath, was carried on the sixth day of the festival (the 20th of Boedromion) from the temple of Demeter across the Thriasian plain to Eleusis, accompanied by a numerous and riotous procession of the initiated, who sang the Iacchus, carried mystic baskets, and danced amid the sounds of cymbals and trumpets. (Schol. *ad Pind. Isthm.* vii. 3; Plut. *Themist.* 15, *Camill.* 19; Herod. viii. 65; Athen. v. p. 213; Virg. *Georg.* i. 166.) In some traditions Iacchus is described as the companion of Baubo or Babo, at the time when she endeavoured to cheer the mourning Demeter by lascivious gestures; and it is perhaps in reference to this Iacchus that Suidas and Hesychius call Iacchus ἥρως τις. [L. S.]

JACO'BUS (Ἰάκωβος). 1. Of ALEXANDRIA, called PSYCHRISTUS or PSYCOCHRISTUS, a physician who lived in the reign of the emperor Leo I. Thrax (A. D. 457—474), mentioned by Photius (*Bibl. Cod.* 242), and by Tillemont, who has supplied many references respecting him. (*Hist. des Emp.* vol. vi. 376.)

2. BARADAEUS. [See No. 7.]

3. Bishop of BATNE or BATNAE (Βάτνη or Βατναί), a town now called Saruj, in the district of Sarug or Saruj, in Osrhoene, about 30 miles E. of Birtha, on the Euphrates. Jacobus is variously designated from his bishopric BATNAEUS and SARUGENSIS. He is also called SAPIENS or the WISE. He was born about A. D. 452, at Curtamum, near the Euphrates. His parents had long been childless, and his birth was regarded as an answer to prayer. When he grew up he became eminent for learning and eloquence, and when in his 68th year A. D. 519, was chosen bishop of Batnae. He died in less than three years after his elevation to the bishopric, A. D. 522, aged 70. He has been charged by Renaudot with holding the Monophysite doctrine, but Assemani defends him from the charge, and vindicates his orthodoxy. His works, of which many are extant, were written in Syriac: they comprehended a *Liturgy*, of which a Latin version is given by Renaudot; a *Baptismal Service*; *Homilies*, some in prose and some metrical; on the saints of the Old and New Testament, and the incarnation, death, burial, and resurrection of Jesus Christ; and *Letters*. A *Letter*, which he wrote during an invasion of the eastern frontier by the Persian king, Cavades, or Cabadis, in the beginning of the 6th century, encouraged the inhabitants to resist the invaders. The memory of Jacobus is reverenced both in the Maronite and Jacobite churches. He is not to be confounded with the Jacobus, a Syrian saint, mentioned by Procopius (*de Bello Persico*, i. 7) who lived about half a century before the bishop of Batnae. (Assemani, *Bibl. Orient.* vol. i. p. 274, 283, &c.; Renaudot, *Liturgiae Orientales*, vol. ii. p. 356, &c.; Cave,

Hist. Litt. vol. i. p. 525; *Acta Sanctor. Aug.* vol. ii. p. 161.)

4. A monk of the monastery of Coccinobaphus, about the time of the emperor Alexius Comnenus (A. D. 1081—1118). He was a man of great learning and an elegant writer. Several of his homilies are extant in MS., and one of them, *In Nativitatem B. Mariae*, is given both in the original Greek and in a Latin version, in the *Auctarium Novum* of Combéfis, vol. i. p. 1583. Allatius ascribes this homily, but with hesitation, to another Jacobus, archbishop of Bulgaria, who lived about the middle of the 13th century. (Fabric. *Bibl. Graec.* vol. x. pp. 277, 278, 279, 282, 318, vol. xi. p. 637; Cave, *Hist. Litt.* vol. ii. p. 186.)

5. Commentator. [See No. 8.]

6. Diaconus (the Deacon) or of Edessa. It is doubtful of what church Jacobus was deacon. Baronius contends for Heliopolis in Coele-Syria, but Pagi and Assemani think he belonged rather to Edessa. He appears to have lived about the middle of the 5th century, and is known only as the author of *Vita S. Pelagiae Meretricis Antiochiae*, "The Life of Saint Pelagia, the Harlot of Antioch," written in Greek, of which a Latin version, by one Eustachius, is given by Surius, in his *De Probatis Sanctorum Vitis, ad diem VIII. Octobr.* The little that is known of Jacobus is gleaned from this work. (Compare Baronius, *Annal. Eccles. ad Ann.* 451, cap. cxxvii.; Pagi, *Critice in Baronium*; Assemani, *Bibl. Orient.* vol. i. p. 258.)

7. Of Edessa, the elder, called also by a Latinized form of his Syrian cognomen Baradaeus, and by the Greeks Zanzalus (Ζανζαλος), a word which Nicephorus Callisti interprets as meaning "poor," was originally a monk in the monastery of Phasilta, and was elevated to the bishopric of Edessa A. D. 541. He took a leading part in the Monophysite council, in which Paulus was elected patriarch of Antioch of their party. He succeeded in uniting the various subdivisions of the Monophysites into one sect, and they have received from him the name of Jacobites. He died A. D. 578. The Nestorians speak of him as patriarch of the Jacobites, but this is not correct: he never attained any higher dignity than that of bishop of Edessa; the error has probably arisen from his great influence in his party, and from his having given name to them. Both Jacobites and Nestorians have the most absurd and exaggerated stories respecting him: the Jacobites affirm that he ordained two patriarchs, one archbishop, twenty bishops, and a hundred thousand priests and deacons: the Nestorians that he ordained eighty thousand priests and deacons. He has a place in the calendar of the Jacobites. He composed an *Anaphora* or *Liturgy*, of which a Latin version is given in the *Liturgiae Orientales* of Renaudot, vol. ii. p. 333. Cave and others ascribe to him the *Catechesis* of the Jacobites, which is one of their symbolic books; but Assemani has shown that it is of later date. (Niceph. Callist. *H. E.* xviii. 52; Assemani, *Bibl. Orient.* vol. ii. p. 62, &c.; Cave, *Hist. Litt.* vol. i. p. 524; Renaudot, *l. c.* and notes on p. 342.)

8. Of Edessa, the younger, known also by the designations of Doctor, and Commentator, and Interpres Librorum. He appears to have been appointed to the bishopric of Edessa A. D. 651. The date and place of his birth are not mentioned, but he must have been comparatively young at the time of his elevation to his bishopric, for he held it nearly sixty years, dying A. D. 710. He was perhaps present at a synod convened by the patriarch of the Jacobites A. D. 706; but the passage in which this is recorded is obscure and ambiguous. His memory is highly reverenced, and he has a place in the calendar both of the Maronite and Jacobite churches, and his opinions are cited with great regard by subsequent Syriac writers. He wrote *Commentaries on the Scriptures*, and a *Commentary on the Isagoge of Porphyry*; also a work called *Chronicon*, or *Annales*, which is not known to be extant; a *Liturgy*; a *Baptismal Service*; *Ecclesiastical Canons*, and *Letters*. He was the author of a *Syriac Grammar*, and to him is ascribed the restoration of the purity of the Syriac tongue, which had begun to degenerate. He translated the *Praedicamenta*, *Analytica*, and *De Elocutione Oratoria* of Aristotle, and the *Homiliae Epithroniae* of Severus of Antioch; and, perhaps, the works of some other of the Greek fathers. Several of his works are extant: a Latin version of his *Liturgy* is given in the *Liturgiae Orientales* (vol. ii. p. 371) of Renaudot, who has impugned the orthodoxy of Jacobus, but he is vindicated by Assemani. (Renaudot, *Liturgiae Orientales*, l. c., and notes on pp. 380, &c.; Assemani, *Bibl. Orient.* vol. i. p. 468, &c.; Cave, *Hist. Litt.* vol. i. p. 524.)

9. Of Edessa, the Deacon. [See No. 6.]

10. Interpres Librorum. [See No. 8.]

11. Magnus or the Great. [See No. 13.]

12. Of Nimuza (Νιμούζα), a Syrian hermit, whose austerities are described in the Philotheus of Theodoret. Jacobus was living, and above ninety years of age, when Theodoret wrote the work, towards the middle of the 5th century. (Theodor. *Philotheus s. Historia Religiosa*, c. 25.)

13. Of Nisibis, commonly designated Magnus, the Great (ὁ μέγας, Theodoret.), was born at Nisibis, or, as it is sometimes called, Antiocheia ad Mygdonium or Mygdonica, an important town of the Eastern Empire in Mesopotamia on the frontier toward Persia. The time of his birth is not ascertained; it was probably in the latter half of the third century. He embraced a life of solitude and asceticism, living on the mountains, sleeping in thickets and under the open sky in spring, summer, and autumn, and seeking the shelter of a cave during the rigour of the winter. Theodoret ascribes to him the gift of prophecy and other miraculous powers. After a journey into Persia, apparently to promote the spread of Christianity there, and to encourage its professors, he returned to the neighbourhood of Nisibis, of which he was afterwards made bishop. On this appointment he left his solitude for the city, but continued his hard fare and coarse clothing. He was the friend and benefactor of the poor, the guardian of widows and orphans, and the protector of the injured. The famous Ephraem, when expelled from home by his father, an idolatrous priest, because he refused to participate in his idolatrous practices, found a refuge with Jacobus. The *Menaea* of the Greeks ascribe to him the conversion of many idolators. If this statement has any foundation in fact, it may possibly have reference to his journey into Persia already mentioned. According to Gennadius, he was one of the sufferers in the great persecution under the successors of Diocletian. Jacobus attended the council of Nice, A.D. 325, and distinguished himself as one of the champions of the Consubstantial party. (Labbe, *Concilia*, vol. ii. col. 56.) Some

(e. g. Fabricius) have affirmed that he took part as an author in the Arian controversy, founding their assertion on a passage of Athanasius. (*Ad Episcopos Aegypti et Lybiae Epistola Encyclica contra Arianos*, sometimes cited as *Contra Arianos*, c. 8; *Opera*, vol. i. p. 278, ed. Benedictin.) But what Athanasius says is, that the writings of the heretics were apparently so orthodox, that if they had been written by such men as "Jacobus and the rest from Mesopotamia," there would be no ground for reading them with suspicion — a statement which by no means asserts that he wrote any thing on the question. The name of Jacobus appears among those subscribed to the decrees of the council of Antioch, A. D. 341 (Labbe, vol. ii. col. 585); but there are several difficulties connected with the history of this council.

The most remarkable incident in the life of Jacobus was the siege of Nisibis by the Persians under their king, Sapor II. The siege was vigorously pressed, but the defence was equally well conducted, the brave citizens being animated by the exhortations of their bishop. At length the crisis of their fate seemed to be at hand, when Jacobus, at the entreaty of his disciple Ephraem and others, ascended the walls and prayed for the deliverance of the city. A swarm of gnats or mosquitoes and other insects, which just afterwards attacked the besiegers, made their horses restive, and otherwise produced such annoyance as, with other things, to compel them to raise the siege, was considered as an answer to this prayer. The citizens regarded Jacobus as their deliverer; and when he died, apparently soon after, he was buried in the city. The time of the siege is disputed: Nisibis was twice vainly attacked by Sapor, A. D. 338 and 350. The author of the *Chronicon Edessenum* given by Assemani (*Biblioth. Orient.* vol. i. p. 387, &c.), and Dionysius, patriarch of the Jacobites, in his Syriac Chronicle, quoted in the same work, place his death in A. D. 338, which would determine the first of the two sieges to be the one at which he signalised himself; but we have seen that he was probably at the council of Antioch in A. D. 341; and there is reason to believe, with Tillemont, that the second siege is the one referred to, and that the Syrians have antedated the death of Jacobus. The character of Jacobus, as drawn by Theodoret, is very amiable. The miracles ascribed to him, even when punitive, are described as dictated or tempered by mercy, except perhaps in the case of the celebrated Arius, whose opportune death is ascribed by the author of a spurious passage in Theodoret to the prayer of Jacobus that God would preserve the church from the calamity (so it was considered) of that reputed heretic's restoration. [ARIUS.]

Whether Jacobus wrote any thing is much disputed. Jerome, who mentions him in his *Chronicon*, does not notice him in his book *De Viris Illustribus*; and Theodoret, from whom we obtain the amplest detail of his life, does not speak of his writings. Ebed-Jesu, in his account of the Syriac ecclesiastical writers, is also silent respecting him. On the other hand, Gennadius (*De Viris Illustribus*) ascribes to him a work in twenty-six parts, or perhaps twenty-six distinct works, of most of which he gives the titles. They were in Syriac, according to him. Among them was a *Chronicon*, which Gennadius describes as less curiously minute than those of the Greeks, but more accurate and trustworthy, as resting on the Scriptures. Gennadius accounts for Jerome's silence respecting Jacobus by supposing that Jerome, when he wrote his *De Viris Illustribus*, was ignorant of Syriac, and that the works of Jacobus had "not yet" (necdum) been translated; an expression which seems to imply that when Gennadius wrote they had been translated. Assemani supposes that Gennadius has ascribed to Jacobus of Nisibis the works of another Syrian of the same name [JACOBUS, No. 3, BATNAEUS, or SARUGENSIS], and perhaps of some others. Several Syriac and one Arabic manuscript, chiefly of homilies, by a writer or writers vaguely described as "Mar. Jacobus," "Sanctus Jacobus," "Jacobus Syrus," are enumerated in the *Catalogus MStorum Angliae et Hiberniae*. In some of these MSS. the writings are mingled with those of Ephraem, who was, as we have seen, the protégé and pupil of Jacobus of Nisibis; but whether the writer may be correctly identified with James of Nisibis is not clear. A volume published at Rome, fol. 1756, is mentioned by Harles under the title of *S. Jacobi Episcopi Nisibeni Sermones, Armenice et Latine cum Praefatione, Notis, et Dissertatione de Ascetis. Omnia nunc primum in lucem prodierunt.* The works comprehend a series of discourses addressed by Jacobus to Gregorius Illuminator, or Gregory the Apostle of Armenia [GREGORIUS, No. 6.], and a *Synodical Letter*. The genuineness of the Discourses is strenuously contended for by Antonelli, their editor, and by Galland, who has inserted them and the Letter, both the Armenian text and the Latin version, in the fifth volume of his *Bibliotheca Patrum*; and it is remarkable that Assemani, who had been informed that the works were extant in MS. in the library of the Armenian convent of St. Antony at Venice, retracts, in the *Addenda et Corrigenda* to the first volume of his *Bibliotheca Orientalis*, the opinion he had expressed in the body of his work, that James was not an author at all, and that Gennadius had confounded Jacobus of Nisibis with Jacobus of Sarug [No. 3]; and admits the genuineness both of the Discourses and the Synodical Letter; going in this beyond Antonelli and Galland, who doubt the genuineness of the Letter. The subjects of the Discourses agree to a considerable extent, but not wholly, with the list given by Gennadius. The difficulty arising from their being extant in the Armenian and not in the Syriac language, which was the vernacular tongue of the writer, and in which Gennadius says they were written, is met by the supposition that, as being addressed to an Armenian prelate, they were written in the Armenian tongue; or that being written in Syriac, but sent immediately into Armenia, they were at once translated, and the original neglected and lost. Their not being extant in any other language is thought to account for their being unknown to, and unnoticed by, Jerome, Theodoret, and Photius.

Jacobus is commemorated in the *Martyrologium* of the Romish Church on the 15th July; in the *Menologium* of the Greeks on the 31st Oct.; in the *Synaxarium* of the Maronites on the 13th January, and in that of the Coptic Church on the 18th of the month Tybi. The Syrians still profess to point out at Nisibis the original burial-place where he was laid. (Hieronym. *Chron.*; Athanas. *l. c.*; Gennad. *l. c.*; Philostorg. *H. E.* iii. 23; Theodoret. *H. E.* i. 7; ii. 26. (ed. Vales. 30, ed. Schulz); *Phi-*

lotheus s. *Historia Religiosa*, c. 1; Theodorus Lector, *H. E.* i. 10; Theophanes, *Chronog.* pp. 16, 28, ed. Paris, pp. 29, 52, ed. Bonn; Niceph. Callisti, *H. E.* ix. 28, xv. 22; Labbe, *Concilia, ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 189, ed. Oxford, 1740—1743; Oudin, *De Scriptor. Eccles.* vol. i. col. 321, 322; Tillemont, *Mémoires*, vol. vii. p. 260, &c.; Fabric. *Bibl. Graec* vol. ix. p. 299; Bollandus, *Acta Sanctorum Julii*, vol. iv. p. 28, &c.; Assemani, *Biblioth. Oriental.* vol. i. p. 17, &c.)

14. Psychristus or Psycochristus. [See No. 1.]

15. Sapiens, or the Wise. [See No. 3.]

16. Sarugensis, or of Sarug. [See No. 3.]

17. A Syrian monk, disciple of the monk Maro or Maron (from whom, indirectly, the Maronites of Syria derive their name), and a contemporary of the ecclesiastical historian Theodoret, who has given a long account of him in his *Philotheus.* He became so eminent for his sanctity, that the emperor Leo I. Thrax, when he wished to gather the opinions of the leading ecclesiastics as to the validity of the election of Timotheus Aelurus, patriarch of Alexandria, about A. D. 460, wrote to the various prelates of the Eastern church, and to Jacobus, Symeon Stylites, and Baradatus, all three eminent ascetics, for their judgment in the matter. The answer of Jacobus is described by Photius as written with great simplicity of style, but full of the Holy Spirit and of wisdom. Jacobus and Theodoret were united by the closest ties of friendship; and when Jacobus died, he was buried in the same tomb with his friend. The year of Jacobus' death is not stated: he was still alive in 460, when he replied to Leo's letter; but as he is said not to have very long survived Theodoret, who died A. D. 457 or 458, he must have died soon after 460, if not in that year. (Theodoret, *Philotheus* s. *Hist. Relig.*, c. 21; Evagr. *H. E.* ii. 9; Theodor. Lector, *H. E.* i. 11; Theoph. *Chronog.* p. 96, ed. Paris, p. 173, ed. Bonn; Photius, *Bibl. Cod.* 228, 229; Cave, *Hist. Litt.* vol. i. p. 406, ed. Oxford, 1740; Assemani, *Bibl. Orient.* vol. i. p. 255.)

18. Zanzalus. [See No. 7.]

Other Jacobi are mentioned in the *Bibliotheca Graeca* of Fabricius, vol. x. 236 (and see index to Fabricius); in the *Bibliotheca Orientalis* of Assemani; and in the *Acta Sanctorum;* but they do not require distinct notice. The name appears to have been chiefly prevalent in Syria and Mesopotamia, and scarcely to have extended to the westward of those countries. [J. C. M.]

JACO'BUS, a patronus causarum at Constantinople, was one of the commission of sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530—533) to compile the Digest. (Const. Tanta, § 9.) [J. T. G.]

I'ADES, statuary. [Silanion.]

IAEIRA (Ἰάειρα), one of the daughters of Nereus and Doris. (Hom. *Il.* xviii. 42; Hygin. *Fab.* Praefat.) Another person of this name occurs in Virg. *Aen.* ix. 673. [L. S.]

IA'LEMUS (Ἰάλεμος), a similar personification to that of Linus, and hence also called a son of Apollo and Calliope, and the inventor of the song Ialemus, which was a kind of dirge, or at any rate a song of a very serious and mournful character, and is only mentioned as sung on most melancholy occasions. (Aeschyl. *Suppl.* 106; Eurip. *Herc. Fur.* 109, *Suppl.* 283.) In later times this kind of poetry lost its popularity, and was ridiculed by the comic poets. Ialemus then became synonymous with cold and frosty poetry, and was used in this sense proverbially. (Schol. *ad Eurip. Orest.* 1375, *ad Apollon. Rhod.* iv. 1304; Zenob. iv. 39.) [L. S.]

JA'LMENUS (Ἰάλμενος), a son of Ares and Astyoche, and brother of Ascalaphus of the Boeotian Orchomenos. (Hom. *Il.* ii. 512, &c.) Others call him an Argive and a son of Lycus and Pernis (Hygin. *Fab.* 97, 159), and mention him among the Argonauts (Apollod. i. 9. § 16) and the suitors of Helena. (Apollod. iii. 10. § 8; Paus. ix. 37, in fin.) After the destruction of Troy, he is said to have wandered about with the Orchomenians on the Pontus, and to have founded colonies on the coast of Colchis. (Strab. ix. p. 416; Eustath. *ad Hom.* p. 272.) [L. S.]

IA'LYSUS (Ἰάλυσος), a son of Cercaphus and Cydippe or Lysippe, and grandson of Helios. He was a brother of Lindus and Cameirus, in conjunction with whom he possessed the island of Rhodes, where he was regarded as the founder of the town of Ialysus. Pindar calls him the eldest among the three brothers. (*Olymp.* vii. 74, with the Schol.; Diod. v. 57; Eustath. *ad Hom.* p. 315.) Ialysus was represented as a hero in a very famous painting by Protogenes. [L. S.]

IAMBE (Ἰάμβη), a Thracian woman, daughter of Pan and Echo, and a slave of Metaneira, the wife of Hippothoon. Others call her a slave of Celeus. The extravagant hilarity displayed at the festivals of Demeter in Attica was traced to her; for it is said that, when Demeter, in her wanderings in search of her daughter, arrived in Attica, Iambe cheered the mournful goddess by her jokes, (Hom. *Hymn. in Cer.* 202; Apollod. i. 5. § 1; Diod. v. 4; Phot. *Bibl.* Cod. 239. p. 319, ed. Bekker; Schol. *ad Nicand. Alexiph.* 134.) She was believed to have given the name to Iambic poetry; for some said that she hung herself in consequence of the cutting speeches in which she had indulged, and others that she had cheered Demeter by a dance in the Iambic metre. (Eustath. *ad Hom.* p. 1684.) [L. S.]

IAMBLICHUS (Ἰάμβλιχος), one of the phylarchs, or petty princes of the Arab tribe of the Emesenes. (Strab. xvi. p. 753.) He was the son of Sampsiceramus, and is first mentioned by Cicero in a despatch, which he sent from Rome to Cilicia in B. C. 51, and in which he states that Iamblichus had sent him intelligence respecting the movements of the Parthians, and he speaks of him as well disposed to the republic. (Cic. *ad Fam.* xv. 1.) In the war between Octavianus and Antony in B. C. 31, Iamblichus supported the cause of the latter; but after Cn. Domitius had gone over to Octavianus, Antony became suspicious of treachery, and accordingly put Iamblichus to death by torture, along with several others. (Dion Cass. l. 13.) It appears, moreover, that Antony's suspicions had been excited against Iamblichus by the charges of his own brother Alexander, who obtained the sovereignty after his brother's execution, but was shortly afterwards deprived of it by Octavianus, taken by the latter to Rome to grace his triumph, and then put to death. (Ibid. li. 2.) At a later period (B. C. 20), the son of Iamblichus, who bore the same name, obtained from Augustus the restoration of his father's dominions. (Ibid. liv. 9.)

IAMBLICHUS (Ἰάμβλιχος). 1. A Syrian who lived in the time of the emperor Trajan. He

was educated at Babylon, and did not become acquainted with the Greek language till a late period of his life. After having lived at Babylon for a number of years, he was taken prisoner and sold as a slave to a Syrian, who, however, appears to have set him free again. He is said to have acquired such a perfect knowledge of Greek, that he even distinguished himself as a rhetorician. (Suidas, s. v. Ἰάμβλιχος; Schol. *ad Phot. Bibl.* Cod. 94, p. 73, ed. Bekker.) He was the author of a love story in Greek, which, if not the earliest, was at least one of the first productions of this kind in Greek literature. It bore the title Βαβυλωνικά, and contained the story of two lovers, Sinonis and Rhodanes. According to Suidas, it consisted of 39 books; but Photius (*Bibl.* Cod. 94), who gives a tolerably full epitome of the work, mentions only 17. (Comp. Phot. *Bibl.* Cod. 166; Suid. *s. vv.* γάμος, φάσμα.) A perfect copy of the work in MS. existed down to the year 1671, when it was destroyed by fire. A few fragments of the original work are still extant, and a new one of some length has recently been discovered by A. Mai. (*Nov. Collect. Script. Vet.* vol. ii. p. 349, &c.) The epitome of Photius and the fragments are collected in Chardon de la Rochette's *Mélanges de Critique et de Philologie*, pp. 18, &c., 34, &c., 53, &c., and in Passow's *Corpus Erotic.* vol. i.; comp. Fabric. *Bibl. Graec.* vol. viii. p. 152, &c.; Vossius, *De Hist. Graec.* p. 275, ed. Westermann.

2. A celebrated Neo-Platonic philosopher, was born at Chalcis in Coele-Syria, and was perhaps a descendant of No. 1. He was a pupil of Anatolius and Porphyrius. Respecting his life we know very little beyond the fact that he resided in Syria till his death, making every year an excursion to the hot springs of Gadara. He died in the reign of Constantine the Great, and probably before A. D. 333. (Suidas, *s. v.* Ἰάμβλιχος; Eunapius, *Iamblich.*) He had studied with great zeal the philosophy of Plato and Pythagoras, and was also acquainted with the theology and philosophy of the Chaldaeans and Egyptians. The admiration which he enjoyed among his contemporaries was so great that they declared him to be equal to Plato himself, and that the difference of time was the only one existing between them. (Julian, *Orat.* iv. p. 146, *Epist.* 40.) We cannot join in this admiration, for although he pretended to be a follower of Plato, his Platonism was so much mixed up with notions and doctrines derived from the East, and with those of other Greek philosophers, especially Pythagoras, that it may justly be termed a syncretic philosophy. By means of this philosophy, which was further combined with a great deal of the superstition of the time, he endeavoured to oppose and check the progress of Christianity. He did not acquiesce in the doctrines of the earlier New Platonists, Porphyrius and Plotinus, who regarded the perception and comprehension of the Deity, by means of ecstasies, as the object of all philosophy; but his opinion was that man could be brought into direct communion with the Deity through the medium of theurgic rites and ceremonies, whence he attached particular importance to mysteries, initiations, and the like.

Iamblichus was the author of a considerable number of works, of which a few only have come down to us. The most important among them are: 1. Περὶ Πυθαγόρου αἱρέσεως, on the philosophy of Pythagoras. It was intended as a preparation for the study of Plato, and consisted originally of ten books, of which five only are extant. The first of them, entitled Περὶ τοῦ Πυθαγορικοῦ βίου, contains a detailed account of the life of Pythagoras and his school, but is an uncritical compilation from earlier works; as however these works are lost, the compilation of Iamblichus is not without its peculiar value to us. This life of Pythagoras was first edited by J. Arcerius Theodoretus in Greek and Latin, Franeker, 1598, 4to. The most recent and best editions are those of L. Kuster (Amsterdam, 1707, 4to.) and Th. Kiessling (Leipzig, 1815, 2 vols. 8vo.) The second book, entitled Προτρεπτικοὶ λόγοι εἰς φιλοσοφίαν, forms a sort of introduction to the study of Plato, and is, like the former, for the most part compiled from the works of earlier writers, and almost without any plan or system. The last chapter contains an explanation of 39 Pythagorean symbols. The first edition is that of Arcerius Theodoretus, and the best that of Th. Kiessling, Leipzig, 1813, 8vo. The third book is entitled Περὶ κοινῆς μαθηματικῆς ἐπιστήμης, and contains many fragments of the works of early Pythagoreans, especially Philolaus and Archytas. It exists in MS. in various libraries, but for a long time only fragments were published, until at length Villoison in his *Anecdota Graeca* (vol. ii. p. 188, &c.) printed the whole of it, after which it was edited separately by J. G. Fries, Copenhagen, 1790, 4to. The fourth book, entitled Περὶ τῆς Νικομάχου ἀριθμητικῆς εἰσαγωγῆς, was first edited by Sam. Tennulius, Deventer and Arnheim, 1668, 4to The fifth and sixth books, which treated on physics and ethics, are lost; but the seventh, entitled Τὰ θεολογούμενα τῆς ἀριθμητικῆς, is still extant, and has been published by Ch. Wechel (Paris, 1543, 4to) and Fr. Ast (Leipzig, 1817, 8vo.). With regard to the other books of this work, we know that the eighth contained an introduction to music (Iambl. *Vit. Pyth.* 120, *ad Nicom. Arithm.* pp. 73, 77, 172, 176), the ninth an introduction to geometry (*ad Nicom. Arithm.* pp. 141, 176), and the tenth the spheric theory of Pythagoras (*ad Nicom. Arithm.* p. 176).

2. Περὶ μυστηρίων, in one book. An Egyptian priest of the name of Abammon is there introduced as replying to a letter of Porphyrius. [PORPHYRIUS.] He endeavours to refute various doubts respecting the truth and purity of the Egyptian religion and worship, and to prove the divine origin of the Egyptian and Chaldaean theology, as well as that men, through theurgic rites, may commune with the Deity. Many critics have endeavoured to show that this work is not a production of Iamblichus, while Tennemann and others have vindicated its authenticity; and there are apparently no good reasons why the authorship should be denied to Iamblichus. The work has been edited by Ficinus (Venice, 1483, 4to, with a Lat. translation), N. Scutellius (Rome, 1556, 4to.), and Th. Gale (Oxford, 1678, fol., with a Lat. translation). Besides these works, we have mention of one, Περὶ ψυχῆς, of which a fragment is preserved in Stobaeus (*Flor.* tit. 25, 6), Epistles, several of which are quoted by Stobaeus, on the gods and other works, among which we may notice a great one, Περὶ τῆς τελειοτάτης Χαλκιδαϊκῆς φιλοσοφίας, of which some fragments are preserved by Damascius in his work, Περὶ ἀρχῶν. Iamblichus further wrote commentaries on some of Plato's dialogues, viz., on the Parmenides, Timaeus and Phaedon,

and also on the *Analytica* of Aristotle. (Comp. Fabric. *Bibl. Graec.* vol. viii. p. 758, &c.; G. E. Hebenstreit, *Dissertatio de Iamblicho, philos. Syr.* Lipsiae, 1764, 4to.)

3. A later Neo-Platonic philosopher of Apameia, who was a contemporary of the emperor Julian and Libanius. He has often been confounded with the other [No. 2], but the time at which he lived, and his intimacy with Julian, clearly show that he belongs to a later date. The emperor, where he speaks of him, bestows extravagant praise upon him. (Libanius, *Epist.* p. 509, ed. Wolf; Julian, *Epist.* 34, 40; Fabric. *Bibl. Graec.* vol. v. p. 761. There was an Iamblichus, a physician at Constantinople, mentioned in an epigram of Leontius, in the Greek Anthology. [L. S.]

IAMBU'LUS (Ἰάμβουλος), a Greek author, who is known for having written a work on the strange forms and figures of the inhabitants of India. (Tzetz. *Chil.* vii. 144.) Diodorus Siculus (ii. 55, &c.), who seems only to have transcribed Iambulus in his description of the Indians, relates that the latter was made a slave by the Ethiopians, and sent by them to a happy island in the eastern seas, where he acquired his knowledge. The whole account, however, has the appearance of a mere fiction; and the description which Iambulus gave of the east, which he had probably never seen, consisted of nothing but fabulous absurdities. (Lucian, *Verae Hist.* 3; comp. Osann, *Beiträge zur Griech. u. Röm. Lit. Gesch.* vol. i. p. 288, &c.) [L. S.]

IA'MENUS (Ἰάμενος), a Trojan who, together with Asius, was slain by Leonteus during the attack of the Trojans on the camp of the Greeks. (Hom. *Il.* xii. 139, 193.) [L. S.]

IAMIDAE. [IAMUS.]

IAMUS (Ἴαμος), a son of Apollo and Evadne, was initiated in the art of prophecy by his father, and was regarded as the ancestor of the famous family of seers, the Iamidae at Olympia. (Paus. vi. 2. § 3; Pind. *Ol.* vi. 43; Cic. *De Divin.* i. 41.) His story is related by Pindar thus: Pitana, the mother of Evadne, sent her newly-born child to the Arcadian Aepytus at Phaesana on the Alpheius. There Evadne became by Apollo the mother of a boy, who, when his mother for shame deserted him, was fed with honey by two serpents. As he was found lying amid violets, he was called by his mother Iamus. Aepytus, who consulted the Delphic oracle about the child, received for answer, that the boy would be a celebrated prophet, and the ancestor of a great family of prophets. When Iamus had grown up, he descended by night into the waters of the river Alpheius, and invoked Poseidon and Apollo, that they might reveal to him his destination. Apollo commanded him to follow his voice, and led him to Olympia, where he gave him the power to understand and explain the voices of birds, and to foretell the future from the sacrifices burning on the altars of Zeus, so soon as Heracles should have founded the Olympic games. (Pind. *Ol.* vi. 28, &c.) [L. S.]

JANA. [JANUS.]

IANEIRA (Ἰάνειρα), the name of two mythical personages, the one a Nereid (Hom. *Il.* xviii. 47; Hes. *Theog.* 356), and the other a daughter of Iphis and wife of Capaneus. (Schol. *ad Pind. Ol.* vi. 46.) [L. S.]

IANISCUS (Ἰάνισκος), the name of two mythical personages. (Paus. ii. 6. § 3; Schol. *ad Aristoph. Plut.* 701.) [L. S.]

JANNAEUS, ALEXANDER. [ALEXANDER, p. 117.]

JANOPU'LUS, or JUNOPU'LUS, JOANNES, the name given by Fabricius to a jurist of the later Byzantine period. In the title to one of his pieces, given in the *Jus Graeco-Romanum* of Leunclavius, he is called JOANNES, the son of JONOPULUS, and from his office CHARTOPHYLAX. (Ἰωάννης χαρτοφύλαξ ὁ τοῦ Ἰωνοπούλου.) Fabricius in one place gives A. D. 1370 as the date at which he flourished; but says in another place that he flourished before Harmenopulus, who is placed by some in the twelfth century, by others in the fourteenth. [HARMENOPULUS.] The following pieces are said to be by Janopulus:—1. Πιττάκιον Πατριαρχικὸν, *Breve Patriarchale*, concerning a man who had married his mother's second cousin. It is inserted in the *Jus Gr. Rom.* of Leunclavius (lib. iv. p. 291), and in the heading or preamble is ascribed to our author, whose name is given as above. 2. An exposition of ecclesiastical law, Περὶ γάμου τοῦ ζ' βαθμοῦ, *De Nuptiis Septimi Gradus*. This piece is inserted in the same collection as the foregoing (lib. iii. p. 204), but does not bear the name of Janopulus: it is ascribed to him by Bandini. Nicolaus Comnenus Papadopoli in his *Praenotiones Mystagogicae*, an authority of but little weight, cites the following as works of Janopulus: — 3. *Explicatio Canonum Poenitentialium Gregorii Thaumaturgi.* 4. *Responsum duodecimum ad Catholicos Iberiae.* 5. *Suggestio ad D. Patriarchum de Testimonio Clericorum.* (Leunclav. *Jus Gr. Rom. ll. cc.*; Fabric. *Bibl. Gr.* vol. xi. p. 643, xii. p. 208.) [J. C. M.]

IANTHE (Ἰάνθη). 1. A daughter of Oceanus and Tethys, and one of the playmates of Persephone. (Hom. *Hymn. in Cer.* 418; Hes. *Theog.* 349; Paus. iv. 30. § 3.)

2. A daughter of Telestes of Crete, and the beloved of Iphis. (Ov. *Met.* ix. 714, &c.; comp. IPHIS.) [L. S.]

JANUA'RIUS NEPOTIA'NUS. [VALERIUS MAXIMUS.]

JANUS and JANA, a pair of ancient Latin divinities, who were worshipped as the sun and moon, whence they were regarded as the highest of the gods, and received their sacrifices before all the others. (Macrob. *Sat.* i. 9; Cic. *de Nat. Deor.* ii. 27.) The name Janus is only another form of Dianus, and Jana of Diana; but the ancients connected it also with janua (door), for it was also applied to a covered passage with two entrances, as the Janus medius in the forum. (Heindorf, *ad Horat. Sat.* ii. 3. 18.) The fact of Jana being identical in import with Luna and Diana is attested beyond a doubt by Varro (*de Re Rust.* i. 37). We stated above that Janus was regarded as identical with Sol, but this does not appear to have been the case originally, for it is related that the worship of Janus was introduced at Rome by Romulus, whereas that of Sol was instituted by Titus Tatius (August. *de Civ. Dei*, iv. 23), and the priority of the worship of Janus is also implied in the story related by Macrobius (*Sat.* i. 9). Hence we must infer that the two divinities were identified at a later period, and that in such a manner that the separate idea of Sol was lost in that of Janus, for we find few traces of the worship of Sol, while that of Janus acquired the highest importance in the religion of the Romans. Numa in his regulation of the Roman year called the first month Januarius,

after Janus, the highest divinity, presiding over the beginning of all things: the same king dedicated to Janus the passage called Janus, which was opened in times of war, and closed when the Roman arms rested. (Liv. i. 9; Varro, *de Ling. Lat.* v. 164.) This passage (commonly, but erroneously, called a temple), with two entrances, was usually called *Janus Geminus*, *Janus Bifrons*, *Janus Quirinus* or *Portae Belli* (Horat. *Carm.* iv. 15. 8; Virg. *Aen.* vii. 607), and stood *ad infimum Argiletum*, close by the forum. A temple of Janus was built by C. Duilius in the time of the first Punic war: it was restored by Augustus, and dedicated by Tiberius. (Tacit. *Ann.* ii. 49.) Niebuhr (*Hist. of Rome*, vol. i. p. 292, 3d edit.) explains the objects of the earliest Janus (and those of the others in a similar manner) as follows: "When the two cities (that of the Romans on the Palatine, and that of the Sabines on the Quirinal) were united on terms of equality, they built the double Janus, on the road leading from the Quirinal to the Palatium, with a door facing each of the cities, as the gate of the double barrier which separated their liberties. It was open in time of war, that succour might pass from one to the other, and shut during peace; whether for the purpose of preventing an unrestricted intercourse, out of which quarrels might arise, or as a token that, though united, they were distinct." But if this had been the case, the two gates would necessarily have faced the north and south, whereas, according to the express testimony of Procopius (*Bell. Goth.* i. 25), the two gates, as well as the two-faced statue of Janus, which stood in the passage, faced the east and west. It is therefore more probable that the Janus Geminus originally was not an ordinary gate of the city, but, like the later porta triumphalis, used only on certain occasions, viz. armies marching out against an enemy and returning from their campaign, passed through it: hence it was open in war, indicating symbolically that the god too had gone out to assist the Roman warriors, and shut in time of peace that the god, the safeguard of the city, might not escape. (Ov. *Fast.* i. 281; Macrob. *Sat.* i. 9.) This covered gate is in later times often called a temple, but probably in a wider sense of the word, that is, as a sacred place, containing the statue of Janus. A bronze statue of the god, five cubits in height, existed as late as the time of Procopius. The earliest representations, however, appear to have been the two-faced heads, which are frequently seen on Etruscan medals found at Volaterrae. A statue with four faces was brought to Rome after the conquest of the Etruscan town of Falerii (Serv. *ad Aen.* vi. 607; Macrob. *l. c.*), and was there imitated, for one of the same kind existed at Rome in the forum of Nerva as late as the time of Laurentius Lydus. (*De Mens.* iv. 1.) Whether the Etruscan divinity with two or four faces was originally the same as the Roman Janus is uncertain, but it was at any rate very natural for the Romans to see in him their own Janus, and to identify the two. The identity of Janus with the Sun was commonly expressed by his indicating with the fingers of the right hand the number 300, and with those of the left the number 65 (Plin. *H. N.* xxxiv. 7), and in later times by his counting in his right hand 300 pebbles, and in his left 65. (L. Lydus, *de Mens.* i. 4.) In some representations he held in his right hand a staff or sceptre, and in his left a key (Ov. *Fast.* i. 99; comp. L. Lydus, *l. c.*), by which he is symbolically described as the god who had power over the entrance of heaven (Ov. *Fast.* i. 125); hence he had the surnames of *Patulcus* or *Patulcius*, and *Clusius* or *Clusivius*. (Ov. *Fast.* i. 129; Serv. *ad Aen.* vii. 610; Macrob. *l. c.*; L. Lydus, *de Mens.* iv. 1.) Although in the classical age the Romans themselves avowed that Janus was peculiar to themselves (Ov. *Fast.* i. 90), yet we find at a later period, when Janus was regarded as the god of all entrances and gates, that he was identified with Apollo Θυραῖος. (Macrob. *l. c.*) We pass over a series of arbitrary etymological and philosophical speculations (see Varro, *ap. August. de Civ. Dei*, vii. 9; Festus, *s. v. Chaos*), and merely remark, that no nation of antiquity attributed such importance to the beginning of a work or undertaking as the Romans, who believed that the progress and success of a thing had some magic connection with its beginning. (Gellius, v. 12; Plin. *H. N.* xxxvi. 5.) Janus was the god of the beginning of everything: he protected the beginning of all occupations and actions as well as of human life, whence he was called Consivius (*a conserendo*, or *consationibus*, Macrob. *Sat.* i. 9; Tertull. *ad Nat.* ii. 11). Hence, whenever a civil or military undertaking did not succeed, it was attributed to some fault in the manner of beginning it, and was frequently commenced afresh. (Ov. *Fast.* i. 179.) It was indeed Jupiter who by augury sanctioned every undertaking, but its beginning depended on the blessing of Janus; hence these two divinities were invoked first in every undertaking, and in all prayers their names were mentioned first. The fact of the name of Janus being pronounced even before that of Jupiter, and that according to tradition Janus was in Italy before any of the other gods, and that he dedicated temples to them (Macrob. *l. c.*; Ov. *Fast.* i. 70; L. Lydus, *de Mens.* iv. 2; Aur. Vict. *de Orig. Gent. Rom.* 3), is perfectly in accordance with the idea of the god, he being the beginning of every thing; but it does not follow that on this account he was considered superior or more powerful than all the other gods. As he presided over the beginning of the year, the people offered sacrifices to him on the first day of the year, and priests offered sacrifices to him on twelve altars, as the beginner of the twelve months, and prayed to him at the commencement of every day. (Varro, *ap. Macrob. l. c.*; P. Vict. *Reg. Urb.* xiv.) As the kalends of every month were sacred to Juno, Janus was surnamed Junonius, and in reference to his presiding over the beginning of every day, he was called Matutinus pater. On new year's day, which was the principal festival of the god, people took care that all they thought, said, and did, was pure and favourable, since every thing was ominous for the occurrences of the whole year. Hence the people wore festive garments, abstained from cursing, quarrelling; they saluted every one they met with words of a favourable import, gave presents to one another, and performed some part of what they intended to do in the course of the year, *auspicandi causa.* (Columella, *de Re Rust.* xi. 2; Senec. *Epist.* 83; Ov. *Fast.* i. 169.) The presents consisted of sweetmeats, such as gilt dates, figs, honey cakes, and copper coins, showing on one side the double head of Janus and on the other a ship. (Ov. *Fast.* i. 185, &c., 230; Plin. *H. N.* xxiii. 3, 13; Martial, viii. 33, xiii. 27; Plut. *Quaest. Rom.* p. 274; Macrob. *Sat.* i. 7; L. Lydus, *de Mens.* iv. 2.) The general name for these presents was

strenae. The sacrifices offered to Janus consisted of cakes (called *janual*), barley, incense, and wine. (Ov. *Fast.* i. 75, 128, 172; Festus, *s. v. janual*; L. Lydus, *de Mens.* iv. 2; Buttmann, *Ueber den Janus*, in his *Mythologus*, vol. ii. pp. 70—92; Hartung, *Die Relig. d. Röm.* vol. ii. p. 218, &c.) [L. S.]

IA'PETUS (Ἰαπετός), a son of Uranus and Ge, a Titan and brother of Cronus, Oceanus, Coeus, Hyperion, Tethys, Rhea, &c. (Apollod. i. 1. § 3; Diod. v. 66.) According to Apollodorus (i. 2. § 3) he married Asia, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menoetius, who was slain by Zeus in the war against the Titans, and shut up in Tartarus. Other traditions call the wife of Iapetus Clymene, who was likewise a daughter of Oceanus, and others again Tethys, Asopis, or Libya. (Hes. *Theog.* 507, &c.; Tzetz. *ad Lycoph.* 1277; Orph. *Fragm.* viii. 21, &c.; Virg. *Georg.* i. 279.) Hyginus, who confounds the Titans and Gigantes, makes Iapetus a Giant, and calls him a son of Tartarus. According to Homer (*Il.* viii. 479) Iapetus is imprisoned with Cronus in Tartarus, and Silius Italicus (xii. 148, &c.) relates that he is buried under the island of Inarime. Being the father of Prometheus, he was regarded by the Greeks as the ancestor of the human race. His descendants, Prometheus, Atlas, and others, are often designated by the patronymic forms *Iapetidae* (*es*), *Iapetionidae* (*es*), and the feminine *Iapetionis.* (Hes. *Theog.* 528; Ov. *Met.* iv. 631; Pind. *Ol.* ix. 59; comp. Voelcker, *Mytholog. des Japetischen Geschlechtes*, p. 4, &c.) Another mythical personage of the same name, the father of Buphagus, is mentioned by Pausanias (viii. 27. § 11). [L. S.]

IAPIS, or, as Heinsius proposes to read, Iapyx, was a son of Iasus, and a favourite of Apollo, who wanted to confer upon him the gift of prophecy, the lyre, &c.; but Iapis, wishing to prolong the life of his father, preferred the more tranquil art of healing to all the others. He also cured Aeneas of the wound he had received in the war against Latinus. (Virg. *Aen.* xii. 391, with Heyne's *Excursus* iv. on Aen. xii.) [L. S.]

IAPYX (Ἰάπυξ), a son of Lycaon and brother of Daunius and Peucetius, who went as leaders of a colony to Italy. (Anton. Lib. 31.) According to others, Iapyx was a Cretan, and a brother of Icadius (Serv. *ad Aen.* iii. 332), or a son of Daedalus and a Cretan woman, from whom the Cretans who migrated to Italy derived the name of Iapyges. (Strab. vi. pp. 279, 282; Athen. xii. p. 523; Herod. vii. 170; Heyne, *ad Virg. Aen.* xi. 247.) [L. S.]

IARBAS, a king and priest of the Gaetulians, in Northern Africa, and a son of Jupiter Ammon by a Libyan nymph. He built many magnificent temples to his father, and desired to marry Dido on her arrival in Africa. He was so pressing in demanding the hand of Dido, that the queen, who would not marry him, according to some traditions, saw no other way of escape except by self-destruction. (Virg. *Aen.* iv. 196, &c.; Ov. *Heroid.* vii. 125; Auson. *Epigr.* 118; Justin, xviii. 6.) [L. S.]

IA'RDANES (Ἰαρδάνης), a king of Lydia, and father of Omphale, who is hence called nympha Iardanis. (Apollod. ii. 6. § 3; Ov. *Heroid.* ix. 103.) Herodotus (i. 7) calls the Heracleidae in Lydia descendants of Heracles and a female slave of Iardanus. [L. S.]

IASION (Ἰασίων), also called Iasius, was, according to some, a son of Zeus and Electra, the daughter of Atlas, and a brother of Dardanus (Apollod. iii. 12. § 1; Serv. *ad Aen.* i. 384; Hes. *Theog.* 970; Ov. *Amor.* iii. 10, 25); but others called him a son of Corythus and Electra, of Zeus and the nymph Hemera, or of Ilithyius, or of Minos and the nymph Pyronia. (Schol. *ad Theocrit.* iii. 30; Serv. *ad Aen.* iii. 167; Eustath. *ad Hom.* p. 1528; Hygin. *Fab.* 270.) At the wedding of his sister Harmonia, Demeter fell in love with him, and in a thrice-ploughed field (τρίπολος) she became by him the mother of Pluton or Plutus in Crete, in consequence of which Zeus killed him with a flash of lightning. (Hom. *Od.* v. 125, &c.; Hes. *Theog.* 969, &c.; Apollod. *l. c.*; Diod. v. 49, 77; Tzetz. *ad Lycoph.* 29; Conon, *Narrat.* 21.) According to Servius (*ad Aen.* iii. 167), Iasion was slain by Dardanus, and according to Hyginus (*Fab.* 250) he was killed by his own horses, whereas others represent him as living to an advanced age as the husband of Demeter. (Ov. *Met.* ix. 421, &c.) In some traditions Eetion is mentioned as the only brother of Dardanus (Schol. *ad Apollon. Rhod.* i. 916; Tzetz. *ad Lycoph.* 219), whence some critics have inferred that Iasion and Eetion are only two names for the same person. A further tradition states that Iasion and Dardanus, being driven from their home by a flood, went from Italy, Crete, or Arcadia, to Samothrace, whither he carried the Palladium, and where Zeus himself instructed him in the mysteries of Demeter. (Serv. *ad Aen.* iii. 15, 167, vii. 207; Dionys. i. 61; Diod. v. 48; Strab. vii. p. 331; Conon, *l. c.*; Steph. Byz. *s. v.* Δάρδανος.) According to Eustathius (*ad Hom.* p. 1528), Iasion, being inspired by Demeter and Cora, travelled about in Sicily and many other countries, and every where taught the people the mysteries of Demeter. (Müller, *Orchom.* pp. 140, 260, 452; Voelcker, *Mythol. des Japet. Geschlechtes*, p. 94.) [L. S.]

IASIUS. [IASION.]

IASO (Ἰασώ), i. e. Recovery, a daughter of Asclepius or Amphiaraus, and sister of Hygieia, was worshipped as the goddess of recovery; and in the temple of Amphiaraus at Oropus a part of the altar was dedicated to her, in common with Aphrodite, Panaceia, Hygieia, and Athena Paeonia. (Paus. i. 34. § 2; Aristoph. *Plut.* 701, with the Schol.; Hesych. *s. v.*) [L. S.]

JASON (Ἰάσων), i. e. the healer or atoner, a name which the hero was said to have received from Cheiron, his instructor, having before been called Diomedes. (Pind. *Pyth.* iv. 221, with the Schol.) The chief exploits of this hero are related in the article ARGONAUTAE, and we therefore confine ourselves now to his personal history. According to the common tradition, he was a son of Aeson and Polymede, and belonged to the family of the Aeolidae at Iolcus. The name of his mother, however, is different in the different writers, either Polymele (Schol. *ad Hom. Od.* xii. 70), Amphinome (Diod. iv. 50), Alcimede (Apollon. *Rhod.* i. 232), Polypheme (Schol. *ad Apollon. Rhod.* i. 45), Arne or Scarphe (Tzetz. *ad Lycoph.* 872), or Rhoeo (Tzetz. *Chil.* vii. 980). After the death of Cretheus, the founder of Iolcus and father of Aeson, Pelias, the nephew, or, according to others, a brother of Jason, ruled at Iolcus. Pelias was told by an oracle that he should be killed by a descendant of Aeolus, and therefore put to death all the Aeolidae; but Jason, whose grandfather, Cretheus, had been the eldest

son of Aeolus, and who was on that account likewise destined to die, was saved by his own relatives, who lamented over him as though he were dead, and entrusted him to Cheiron to be educated. (Pind. *Nem.* iii. 94.) Pelias was now advised by an oracle to be on his guard against a man with only one shoe. Once when Pelias offered up a sacrifice to Poseidon, he invited among others Jason. The latter arrived with only one sandal, having lost the other in crossing the river Anaurus, on the banks of which he lived as a peasant. Another tradition represents Jason as coming in Magnesian costume from Mount Pelion. (Pind. *Pyth.* iv. 140; Apollod. i. 9. § 16.) Instead of the river Anaurus, others mention the Evenus or Enipeus, and it is added that Hera, being in love with Jason, assumed the appearance of an old woman, and standing on the bank of the river, requested him to carry her across, and that Jason in so doing lost one of his sandals. (Hygin. *Fab.* 13.) Others again relate that Jason, uninvited by Pelias, came from Mount Pelion to Iolcus, found his aged father Aeson still alive, and demanded the throne of Pelias, who had usurped it, or had undertaken the government as the guardian of Jason. (Schol. *ad Hom. Od.* xii. 70.) Pelias consented to surrender the throne, but demanded of Jason to remove the curse which rested on the family of the Aeolidae, by fetching the golden fleece, and soothing the spirit of Phrixus. (Pind. *Pyth.* iv. 109, &c.; Diod. iv. 40.) The common story, however, goes on to say that on the arrival of Jason at Iolcus, Pelias remembered the oracle about the man with one shoe, and asked Jason what he would do if he were told by an oracle that he should be killed by one of his subjects? Jason, on the suggestion of Hera, who hated Pelias, answered, that he would send him out to fetch the golden fleece. Pelias accordingly ordered Jason to fetch the golden fleece, which was in the possession of king Aeetes in Colchis, and was guarded by an ever-watchful dragon. At the request of Jason, Argus, a son of Phrixus or Arestor, built the ship Argo, and the principal heroes of Greece being invited to join the expedition, Jason and his companions embarked at Iolcus. They first landed in Lemnos, which was governed by Hypsipyle, by whom Jason became the father of Euneus and Nebrophonus (or, as others call him, Deiphilus, or Thoas; Hygin. *Fab.* 15; Hom. *Il.* vii. 468). After many adventures, Jason and his companions arrived in Colchis, the kingdom of Aeetes. While Jason was meditating upon the manner in which he might fulfil the conditions under which Aeetes had promised to surrender the golden fleece, the sorceress Medeia, the daughter of Aeetes and Idyia, fell in love with him, and from fear lest he should be killed by the brazen-footed and fire-breathing bulls whom Jason was to yoke to a plough, she promised to assist him, and surrender the fleece to him, if he would take an oath that he would make her his wife, and take her to Greece. When Jason promised to do so, Medeia gave him an ointment, with which he was to anoint his body, shield and spear, and which was to make him for one day invulnerable by fire and iron. She further informed him, that from the teeth of the dragon which he was to sow in the field ploughed with the above-mentioned bull, armed men would rise against him, and she commanded him to throw stones among them, adding, that as they would fight about those stones, they would destroy one another, or it would be easy for him to destroy them. Jason now succeeded in doing as he was bid by Aeetes, but the latter, nevertheless, refused giving up the golden fleece, for he had formed the secret plan of burning the ship Argo, and destroying the Argonauts. But Medeia prevented this, and in the night she conducted her beloved to the fleece, sent the dragon to sleep, and having taken possession of the fleece, she embarked with Jason in the ship Argo. Her brother Absyrtus accompanied them. According to some, Jason, previous to his departure, fought with Aeetes, and killed him, and Jason, who was wounded, was cured by Medeia. (Diod. iv. 4, 8.) But, according to the common story, Aeetes pursued the fugitives, and as he was near overtaking them, Medeia killed her brother Absyrtus, and scattered the parts of his body into the sea as she fled. The collecting of these scattered limbs detained Aeetes; Jason and Medeia thus escaped, and Aeetes buried the collected limbs of Absyrtus in a place which was hence called Tomi (pieces, from τέμνω; Steph. Byz. *s. v.* Τομεύς). The Argonauts were subsequently purified by Circe from the murder of Absyrtus. When they arrived in the island of the Phaeacians, the Colchians who had been sent out in their pursuit overtook them, and demanded the surrender of Medeia. Alcinous promised to give her up, in case of her not being actually married to Jason, and Arete, the wife of Alcinous, contrived to hurry the marriage, in order to avoid the necessity of surrendering Medeia. At length Jason and Medeia arrived at Iolcus. According to Ovid (*Met.* vii. 162, &c.), Jason found his aged father Aeson still alive, and Medeia made him young again; but according to the common tradition, Pelias, not believing that the Argonauts would ever return, had in the mean time resolved to kill Aeson. But the latter begged to be permitted to put an end to his own life, drank the blood of a bull which he sacrificed, and thus died. Jason's mother cursed Pelias for this crime, and made away with herself (Diod. iv. 50); and Pelias killed her surviving young son Promachus. After the perpetration of these crimes Jason arrived, and delivered the fleece to Pelias. He then dedicated the ship Argo to Poseidon on the Isthmus, and called upon Medeia to take vengeance on Pelias. Medeia prevailed on the daughters of Pelias to cut their father to pieces and boil them, pretending that thereby they would restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling the dissected parts of his body in a cauldron. But Pelias remained dead, and his son Acastus expelled Jason and Medeia from Iolcus. According to other traditions, Jason, after having taken vengeance on Pelias, spared the other members of the family, and even raised Acastus to the throne. (Diod. iv. 52, &c.; Hygin. *Fab.* 24.) The earliest legends do not mention Jason's expulsion from Iolcus, for Hesiod (*Theog.* 982, &c.) simply relates that Jason returned to Iolcus, and became by Medeia the father of Medeius, who was educated by Cheiron on the neighbouring Pelion. But according to the common account, Jason and Medeia went from Iolcus to Corinth, where they lived happy for a period of ten years, until Creon, king of Thebes, betrothed his daughter Glauce or Creusa to Jason, and thus led him to desert Medeia. Medeia invoked the gods by whom Jason had sworn to be faithful to her, and sent to Glauce a poisoned gar-

ment and diadem. When the latter put on the garment, she, together with her father, was consumed by the poisonous fire that issued from the vestment. Medeia also killed her children by Jason, viz. Mermerus and Pheres, and then fled in a chariot drawn by winged dragons, the gift of Helios, to Athens. Her younger children she placed, previous to her flight, as suppliants on the altar of Hera Acraea, but the Corinthians took them away and put them to death. (Apollod. i. 9. § 16; Ov. *Met.* vii.; Tzetz. *ad Lycoph.* 175; Eurip. *Medeia*; Pind. *Pyth.* iv.; Apollon. Rhod. *Argon.*) According to Diodorus (iv. 54), Medeia set the royal palace at Corinth on fire, in which Creon and Glauce were burnt, but Jason escaped; further, she had three sons, Thessalus, Alcimenes, and Thersander, the two last of whom were killed, whereas Thessalus, who escaped, afterwards became the ruler of Iolcus. Medeia herself first escaped to Thebes, where she cured Heracles, and afterwards to Athens. The earliest accounts we have do not mention Medeia's murder of her children, but represent her as a priestess at Corinth, where she was killed by the Corinthians (Aelian, *V. H.* v. in fin.); and Pausanias (ii. 3, in fin.) relates, that after the death of Corinthus, Medeia was invited from Iolcus, and ruled over Corinth, as her lawful paternal inheritance, in conjunction with Jason. Medeia concealed her children in the temple of Hera, hoping thereby to make them immortal; but Jason, indignant at this conduct, deserted her, and returned to Iolcus, whereupon Medeia also quitted Corinth, leaving the government to Sisyphus. Jason is also mentioned among the Calydonian hunters (Apollod. i. 8. § 2); and it is further stated, that he and the Dioscuri joined Peleus, for the purpose of assisting him in taking vengeance on Astydameia, the wife of Acastus, and conquered and destroyed Iolcus. (Schol. *ad Pind. Nem.* iii. 55; Apollod. iii. 13. § 7.) Later writers represent Jason as having in the end become reconciled to Medeia, as having returned with her to Colchis, and as having there restored Aeetes to his kingdom, of which he had been deprived. (Tacit. *Ann.* vi. 34; Justin, xlii. 2.) The death of Jason is also related differently; for, according to some, he made away with himself from grief (Diod. iv. 55), and, according to others, he was crushed by the poop of the ship Argo, under which he laid down on the advice of Medeia, and which fell upon him. (Schol. on the Argument of Eurip. *Med.*) He was worshipped as a hero in several parts of the ancient world (Strab. xi. pp. 526, 531): his marriage with Medeia was represented on the chest of Cypselus. (Paus. v. 18. § 1.) [L. S.]

JASON (Ἰάσων), tyrant of Pherae and Tagus of Thessaly (*Dict. of Antiq. s. v. Tagus*), was probably the son of Lycophron, who established a tyranny on the ruins of aristocracy at Pherae, about the end of the Peloponnesian war, and aimed at dominion over all the Thessalians. (Xen. *Hell.* ii. 3. § 4; Diod. xiv. 82.) From this passage of Diodorus we know that Lycophron was still alive in B. C. 395, but we cannot fix the exact time at which Jason succeeded him, nor do we find anything recorded of the latter till towards the close of his life. Wyttenbach, however (*ad Plut. Mor.* p. 89, c.), may possibly be right in his conjecture that the Prometheus who is mentioned by Xenophon as engaged in struggles against the old aristocratic families of Thessaly, with the aid of Critias, was no other than Jason. (Xen. *Mem.* i. 2. § 24, *Hell.* ii. 3. § 36; Schneid. *ad loc.*) It is at least certain that the surname in question could not have been applied more appropriately. He not only adopted, but expanded the ambitious designs of Lycophron, and he advanced towards the fulfilment of his schemes ably, energetically, and unscrupulously. In B. C. 377 we find him aiding Theogenes to seize the Acropolis of Histiaea in Euboea, from which, however, the latter was afterwards dislodged by the Lacedaemonians under Therippidas or Herippidas. (Diod. xv. 30; Palm. and Wess. *ad loc.*; Casaub. *ad Polyaen.* ii. 21.) In B. C. 375 all the Thessalian towns had been brought under Jason's dominion, with the exception of Pharsalus, which had been entrusted by the citizens to the direction of Polydamas. Alcetas I., king of Epeirus, was associated with him rather as a dependent than an ally, and Thebes was leagued with him from enmity to Sparta, from which latter state, though it had supported Lycophron (Diod. xiv. 82), he held aloof, probably because of its connection with Pharsalus (Xen. *Hell.* vi. 1. §§ 2, 13), and also from the policy of taking the weaker side. He already kept in his pay 6000 picked mercenaries, with whose training he took personally the greatest pains; and if he could unite Thessaly under himself as Tagus, it would furnish him, in addition, with a force of 6000 cavalry and more than 10,000 foot. The neighbouring tribes would yield him a body of light-armed troops, with which no others could cope. The Thessalian Penestae would effectually man his ships, and of these he would be able to build a far larger number than the Athenians, as he might calculate on possessing as his own the resources of Macedonia and all its ship-timber. If once therefore the lord of Thessaly, he might fairly hope to become the master of Greece; and when Greece was in his power, the weakness of the Persian empire, as shown especially by the retreat of the Ten Thousand and the campaigns of Agesilaus in Asia, opened to him an unbounded and glorious field of conquest. (Xen. *Hell.* vi. 1. §§ 4—12; comp. Isocr. *ad Phil.* p. 106, c. d.; Diod. xv. 60; Val. Max. ix. 10, Ext. 2.) But the first step to be taken was to secure the dominion of Pharsalus. This he had the means of effecting by force, but he preferred to carry his point by negotiation, and accordingly, in a personal conference with Polydamas, he candidly set before him the nature and extent of his plans and his resources, represented to him that opposition on the part of Pharsalus would be fruitless, and urged him therefore to use his influence to bring over the town to submission, promising him the highest place, except his own, in power and dignity. Polydamas answered that he could not honourably accept his offer without the consent of Sparta, with which he was in alliance; and Jason, with equal frankness, told him to lay the state of the case before the Lacedaemonians, and see whether they could adequately support Pharsalus against his power. Polydamas did so, and the Lacedaemonians replied that they were unable to give the required help, and advised him to make the best terms he could for himself and his state. Polydamas then acceded to the proposal of Jason, asking to be allowed to retain the citadel of Pharsalus for those who had entrusted it to him, and promising to use his endeavours to bring the town into alliance with him, and to aid

him in getting himself chosen Tagus. Soon after this, probably in B. C. 374, Jason was elected to the office in question, and proceeded to settle the contingent of cavalry and heavy-armed troops which each Thessalian city was to furnish, and the amount of tribute to be paid by the περίοικοι, or subject people. He also entered into an alliance with Amyntas II., king of Macedonia. (Xen. *Hell.* vi. 1. §§ 2—19; Diod. xv. 60; Plut. *Pol. Praec.* 24, *Reg. et Imp. Apoph. Epam.* 13.). In B. C. 373 Jason and Alcetas I., king of Epeirus, came to Athens, with which they were both in alliance at the time, to intercede on behalf of TIMOTHEUS, who was acquitted, on his trial, in a great measure through their influence. (Dem. *c. Tim.* pp. 1187, 1190; Corn. Nep. *Tim.* 4; comp. Rehdantz, *Vit. Iphicr.*, *Chabr.*, *Tim.* p. 91.) In B. C. 371, after the battle of Leuctra, the Thebans sent intelligence of it to Jason, as their ally, requesting his aid. Accordingly, he manned some triremes, as if he meant to go to the help of the Thebans by sea; and having thus thrown the Phocians off their guard, marched repidly through their country, and arrived safely at Leuctra. Here the Thebans were anxious that he should join them in pressing their victory over the enemy; but Jason (who had no wish to see Thebes any more than Sparta in a commanding position) dissuaded them, by setting forth the danger of driving the Lacedaemonians to despair. The latter he persuaded to accept a truce, which would enable them to secure their safety by a retreat, representing himself as actuated by a kindly feeling towards them, as his father had been on terms of friendship with their state, and he himself still stood to them in the relation of proxenus. Such is the account of Xenophon. (*Hell.* vi. 4. § 20, &c.) According to that of Diodorus, Jason arrived before the battle, and prevailed on both parties to agree to a truce, in consequence of which the Spartan king, Cleombrotus, drew off his army; but Archidamus had been sent to his aid with a strong reinforcement, and the two commanders, having united their forces, returned to Boeotia, in defiance of the compact, and were then defeated at Leuctra. (Diod. xv. 54.) This statement, however, cannot be depended on. (See Wess. *ad Diod. l. c.*; Thirlwall's *Greece*, vol. v. p. 78, note; comp. Schneid. *ad Xen. Hell.* vi. 4. § 5.) On his return through Phocis, Jason took Hyampolis and ravaged its land, leaving the rest of the country undisturbed. He also demolished the fortifications of the Lacedaemonian colony of Heracleia in Trachinia, which commanded the passage from Thessaly into southern Greece, evidently (says Xenophon) entertaining no fear of an attack on his own country, but wishing to keep open a way for himself should he find it expedient to march to the south. (Xen. *Hell.* vi. 4. § 27; comp. Diod. xv. 57, who refers the demolition of Heracleia to B. C. 370.) Jason was now in a position which held out to him every prospect of becoming master of Greece. The Pythian games were approaching, and he proposed to march to Delphi at the head of a body of Thessalian troops, and to preside at the festival. Magnificent preparations were made for this, and much alarm and suspicion appear to have been excited throughout Greece. The Delphians, fearing for the safety of the sacred treasures, consulted the oracle on the subject, and received for answer that the god himself would take care of them. (Comp. Herod. viii. 36; Suid. *s. v.* ἐμοὶ μελήσει ταῦτα καὶ λευκαῖς κόραις.) Jason, having made all his preparations, had one day reviewed his cavalry, and was sitting in public to give audience to all comers, when he was murdered by seven youths, according to Xenophon and Ephorus, who drew near under pretence of laying a private dispute before him. Two of the assassins were slain by the body guard, the rest escaped, and were received with honour in all the Grecian cities to which they came—a sufficient proof of the general fear which the ambitious designs of Jason had excited. The fact, however, that his dynasty continued after his death shows how fully he had consolidated his power in Thessaly. (Xen. *Hell.* vi. 4. §§ 28—32.) It does not clearly appear what motive his murderers had for the deed. Ephorus (*ap. Diod.* xv. 60) ascribed it to the desire of distinction, which seems to point to a strong political feeling against his rule; and this is confirmed by the anecdote of a former attempt to assassinate him, which accidentally saved his life by opening an impostume from which he was suffering, and on which his physicians had tried their skill in vain. (Cic. *de Nat. Deor.* iii. 28; Val. Max. i. 8. Ext. 6; comp. Xen. *Hell.* vi. 1. § 14; Diod. xv. 57.) Valerius Maximus (ix. 10, Ext. 2) tells us that the youths who murdered him were excited by revenge because they had been punished with blows for an assault on one Taxillus, a gymnasiarch. According to Diodorus (xv. 60), some accounts mentioned Jason's own brother and successor, Polydorus, as his murderer.

An insatiable appetite for power—to use his own metaphor—was Jason's ruling passion (Arist. *Pol.* iii. 4, ed. Bekk. ἔφη πεινῆν ὅτε μὴ τυραννοῖ); and to gratify this, he worked perseveringly and without the incumbrance of moral scruples, by any and every means. With the chief men in the several states of Greece, as e. g. with Timotheus and Pelopidas (Plut. *Pelop.* 28), he cultivated friendly relations; and the story told by Plutarch and Aelian of the rejection of his presents by Epaminondas, shows that he was ready to resort to corruption, if he saw or thought he saw an opportunity. (Plut. *de Gen. Soc.* 14, *Apoph. Reg. et Imp. Epam.* 13; Ael. *V. H.* xi. 9.) We find also on record a maxim of his, that a little wrong is justifiable for the sake of a great good. (Arist. *Rhet.* i. 12. § 31; Plut. *Pol. Praec.* 24.) He is represented as having all the qualifications of a great general and diplomatist—as active, temperate, prudent, capable of enduring much fatigue, and no less skilful than Themistocles in concealing his own designs and penetrating those of his enemies. (Xen. *Hell.* vi. 1. § 6; Diod. xv. 60; Cic. *de Off.* i. 30.) Pausanias tells us that he was an admirer of the rhetoric of Gorgias; and among his friends he reckoned Isocrates, whose cherished vision of Greece united against Persia made him afterwards the dupe of Philip. (Paus. vi. 17; Isocr. *Ep. ad Jas. Fil.* p. 418.) [E. E.]

JASON (Ἰάσων), literary. 1. Of Cyrene, an Hellenist Jew, wrote the history of the Maccabees, and of the wars of the Jews against Antiochus Epiphanes and his son Eupator, in five books. He must therefore have written after B. C. 162. The second book of Maccabees, in the Apocrypha, with the exception of the two spurious epistles at the beginning, is an abridgement of the work of Jason. (2 Maccab. ii. 21—24; Prideaux, *Connection*, vol. iii. pp. 264, 265, ed. 1729.)

2. Of Nysa, a Stoic philosopher, son of Menecrates, and, on the mother's side, grandson of Posidonius, of whom also he was the disciple and successor. He therefore flourished after the middle of the first century B. C. (Clinton, *Fasti*, vol. iii. a. a. 51, B. C.) Suidas (*s. v.*) mentions his works Βίοι ἐνδόξων and Φιλοσόφων διαδοχαί, and adds that some ascribed to him a Βίος Ἑλλάδος, in four books, which, however, as well as the work Περὶ Ῥόδου, should perhaps be assigned to Jason of Argos.

3. Of Argos, an historian, who was, according to Suidas, younger than Plutarch. He therefore lived under Hadrian. He wrote a work on Greece in four books, containing the early history (ἀρχαιολογία) of Greece, and the history from the Persian wars to the death of Alexander and the taking of Athens by Antipater, the father of Cassander. His book Περὶ Κνίδου (Schol. *ad Theocrit.* xvii. 69), and that Περὶ Ῥόδου (see above), seem to have been parts of this work, and so was probably the book Περὶ τῶν Ἀλεξάνδρου ἱερῶν. (Ath. xiv. p. 620, d; comp. Steph. Byz. *s. vv.* Ἀλεξανδρεία, Τῆλος; Vossius, *de Hist. Graec.*, p. 264, ed. Westermann; Fabric. *Bibl. Graec.* vol. vi. p. 370.) Suidas also calls him a grammarian; and a grammarian Jason is quoted in the Etymologicum Magnum (p. 184, 27).

4. Of Byzantium, only known by a single reference in Plutarch (*de Fluv.* 11), where the title of his work, instead of Τραγικά, should probably be Θρᾳκικά. (Jonsius, *Script. Hist. Philos.* iii. 2, 2.) [P. S.]

IASO'NIA (Ἰασονία), a surname of Athena at Cyzicus. (Apollon. Rhod. i. 960; comp. Müller, *Orchom.* p. 282, 2d edit.) [L. S.]

IASUS (Ἴασος), the name of a considerable number of mythical personages, which is sometimes written Iasius, and is etymologically the same as Iason and Iasion, though the latter is more especially used for the same persons as Iasius. Five persons of the name of Iasus occur in the legends of Argos, viz.: —

1. A son of Phoroneus, and brother of Pelasgus and Agenor, or Arestor. (Eustath. *ad Hom.* p. 385.)

2. A son of Argus and Evadne, a daughter of Strymon, or, according to a scholiast (*ad Eurip. Phoen.* 1151), a son of Peitho, the father of Agenor, and father of Argus Panoptes. (Apollod. ii. 1. § 2.)

3. A son of Argus Panoptes and Ismene, the daughter of Asopus, and the father of Io. (Apollod. ii. 1. § 3.)

4. A son of Io. (Eustath. *ad Hom.* p. 1185.)

5. A son of Triopas, grandson of Phorbas, and brother of Agenor. This person is in reality the same as No. 3, with only a different pedigree assigned to him. (Paus. ii. 16. § 1; Hom. *Od.* xviii. 246; Eustath. *ad Hom.* p. 1465.)

6. An Arcadian, a son of Lycurgus and Cleophile or Eurynome, a brother of Ancaeus and Amphidamas, and the husband of Clymene, the daughter of Minyas, by whom he became the father of Atalante. (Apollod. iii. 9. § 2.) Hyginus (*Fab.* 70, 99) calls him Iasius, and Aelian (*V. H.* xiii. 1) and Pausanias (v. 7. § 4, 14. § 5) Iasion. At the first Olympian games which Heracles celebrated, Iasus won the prize in the horse-race, and a statue of him stood at Tegea. (Paus. v. 8. § 1, viii. 4.)

7. A son of Eleuther, and father of Chaeresileus. (Paus. ix. 20. § 2.)

8. The father of Amphion, and king of the Minyans. (Hom. *Od.* xi. 282; Paus. ix. 36, in fin.)

9. A son of Sphelus, the commander of the Athenians in the Trojan war, was slain by Aeneias. (Hom. *Il.* xv. 332, &c.)

10. The father of Dmetor, king of Cyprus. (Hom. *Od.* xvii. 443.) [L. S.]

IATROCLES (Ἰατροκλῆς), a Greek writer on cookery, of uncertain age and country. Athenaeus quotes from two of his works, namely, Ἀρτοποιϊκός and Περὶ Πλακούντων, unless indeed these are merely different titles of one and the same work. (Athen. vii. p. 326, e., xiv. p. 646, a., p. 647, b.)

JAVOLE'NUS PRISCUS or PRISCUS JAVOLE'NUS, an eminent Roman jurist. His name occurs in both forms; Pomponius calls him first Priscus Javolenus, and afterwards Javolenus Priscus. (Dig. 1. tit. 2. s. 2. § ult.) Pliny adopts the latter form (*Ep.* vi. 15). Javolenus was a pupil of Caelius Sabinus, and a leader of the Sabinian school during a period when Celsus the father, Celsus the son, and Neratius Priscus, led the opposite school, as successors of Pegasus. He was the teacher of Aburnus Valens, Tuscianus, and Julianus. It appears from a fragment of Julianus (Dig. 40. tit. 2. s. 5), that Javolenus was a praetor and proconsul in Syria. According to a passage of Capitolinus (*Ant. Pius*, 12), he was one of the council of Antoninus Pius. Some of his biographers think that if he were alive in the reign of Antoninus, he must have been too old to hold such a post; hence they question the authority of Capitolinus, and, moreover, the passage referred to is probably interpolated and corrupt. But there is no pressing improbability in the statement, if the reading be genuine; for if, as appears to be likely, Javolenus was born about the commencement of the reign of Vespasian (A. D. 79), he might well be an imperial councillor between the age of sixty and seventy. Pliny relates from hearsay an anecdote of Javolenus, which has given rise to much discussion (*Ep.* vi. 15). Passienus Paulus, a noble eques and writer of verses, invited Javolenus to a recitation. Paulus began by saying "Prisce jubes," but we are not told whether these were the first words of his poem, or a polite form of asking leave to commence. Javolenus, however, replied, "Ego vero non jubeo." This mal-àpropos expression occasioned much laughter among the party, but was chilling to the host. Whether it was uttered by Javolenus in a fit of mental absence, or by way of awkward joke, or as a blunt expression of impatience, under an infliction which more than once roused the indignation of Juvenal, does not appear. Pliny sets down Javolenus as a madman, but this imputation is probably to be construed in a loose sense. Even if the rude saying of Javolenus was occasioned, as some think, by actual temporary mental aberration, brought on by overwork, his madness was not of such a kind as to prevent him from attending to the ordinary duties of his profession (Plin. *l. c.*) Some writers, in order to save the credit of the jurist of the Digest, have absurdly imagined a second mad jurist of the same name. Others, as absurdly, have imagined that the insanity of Javolenus is to be detected in two passages of the Digest (Dig. 35. tit. 1. s. 55, Dig. 17. tit. 1. s. 52), from the badness of their reasoning. In the former passage, Javolenus compares the bequest of a legacy to an incapable person to a

direction of the testator that so much money should be thrown into the sea. The two cases so compared in their legal effects have some resemblances and some differences. The other passage contains an opinion of Javolenus, which, instead of betraying any symptom of insanity, rests upon sound legal principles, and is correctly decided. In general, the writings of Javolenus manifest an accurate knowledge of antiquity, and of the works of preceding jurists. He is several times cited by some of the most eminent of his successors—Julianus, Valens, Gaius, Ulpian, and Paulus. When the name Priscus alone occurs, as in *Ulpiani Fragmenta*, tit. 11. s. 28, Javolenus, and not Neratius Priscus, is to be understood. In an extract from Ulpian, Dig. 7. tit. 8. s. 10. § 2, we find the expression "Et Priscus et Neratius."

There are 206 extracts from Javolenus in the Digest, occupying twenty-three pages in Hommel. He wrote, 1. *Ex Cassio Libri XV.*, commentaries upon some work of Caius Cassius Longinus, a leader of the school to which Javolenus belonged. In this work he rarely departs from the opinion of Cassius, whom in two passages he cites by his praenomen Gaius alone. (Dig. 35. tit. 1. s. 54, Dig. 46, tit. 3. § 78.) 2. *Epistolarum Libri XIV.*, consisting of opinions in answer to legal cases. 3. *Ad Plautium*, or *Ex Plautio*, commentaries on Plautius, a jurist who lived under Vespasian. 4. *Libri ex Posterioribus*, or *Posteriorum Labeonis*, *Posteriorum Labeonis a Javoleno Epitomatorum Libri*, or *Posteriorum Labeonis Epitome*. It is not certain whether these titles designate the same or different works. The *Posteriora* was a posthumous work of Labeo, and took its name from being published after the death of its author. (Gell. xiii. 10.) It is probable that Javolenus not only edited the *Posteriora* with a commentary, but published an abridgment. (Blume in Savigny's *Zeitschrift*, vol. iv. pp. 318—324.) Javolenus has been thought to be sometimes captious in his criticisms on Labeo, who was the founder of the opposite school. Gellius (xiii. 10) mentions the 40th book of the Posteriora of Labeo; the 37th is cited in Dig. 4. tit. 3. s. 9. § 3, and the 38th in Dig. 48. tit. 13. s. 9. § 2 and 6; yet the Florentine Index, under the name Labeo, speaks of ten books only, and under the name Javolenus makes no reference to the Posteriora. The compilers of the Digest seem not to have been acquainted with the Posteriora of Labeo in any other form than the edition of Javolenus, and the *Epitome*, as well as the "*Javoleni Libri ex Posterioribus Labeonis*" (if they were distinct), consisted each of ten books. The extract in Dig. 40. tit. 12. s. 42, though headed "Labeo Libro quarto Posteriorum," is undoubtedly taken from the edition of Javolenus, for at the end of the extract are these words: "Javolenus: haec vera sunt." The 1st book, as may be collected from the extracts in the Digest, treated of testaments, the 2nd and 3rd of legacies, the 4th and 5th of contracts, the 6th of Dos and Nuptiae. From the 7th there is no extract. The 8th treated of tutela, the 9th of private delicta, the 10th of procedure. (Regius in Otto. *Thes. Juris*, vol. ii. p 1473, seq.)

(The modern biographers of Javolenus have been very numerous. The best and ablest is Van Alphen, whose *Spicilegia de Javoleno Prisco Icto et specimen observationum ad quaedam ejus fragmenta in Pandectis obvia*, first published 4to, Ultraj. 1768, was reprinted in the excellent collection of Ger. Oelrichs, entitled "*Thesaurus Novus Dissertationum Juridicarum selectissimarum in Academiis Belgicis habitarum*," vol. iii. tom. i. pp. 1—94; Glob. Aug. Jenichen, *de Prisco Javoleno Icto incomparabili*, 4to. Lips. 1734; Jo. Glieb. Lindner, *de Javoleno Prisco Icto*, 4to. Arnstadtii, 1770; Neuber, *Die juristischen Klassiker*, pp. 146—182; Ferd. Kämmerer, *Beiträge zur Geschichte und Theorie des Römischen Rechts*, vol. i. num. 6, pp. 245—254.) [J. T. G.]

I'BYCUS (Ἴβυκος), the fifth lyric poet in the Alexandrine canon, was a native of Rhegium. One writer calls him a Messenian, no doubt because the survivors of the second Messenian War formed a considerable portion of the population of Rhegium. His father's name is differently stated, as Phytius, Polyzelus, Cerdas, Eelidas, but Phytius is probably the right name. The best part of his life was spent at Samos, at the court of Polycrates, about Ol. 60, B. C. 540. Suidas erroneously places him twenty years earlier, in the time of Croesus and the father of Polycrates. We have no further accounts of his life, except the well-known story, about which even some doubt has been raised, of the manner of his death. While travelling through a desert place near Corinth, he was attacked by robbers and mortally wounded, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared, and as they hovered over the heads of the spectators, one of the murderers, who happened to be present, cried out involuntarily, "Behold the avengers of Ibycus:" and thus were the authors of the crime detected. The phrase αἱ Ἰβύκου γέρανοι passed into a proverb. (Suid.; Antip. Sid. *Epig.* 78, *ap.* Brunck, *Anal.* vol. ii. p. 27; Plut. *de Garrul.* p. 610, a.) The argument against this account of the poet's death, adduced by Schneidewin from another epigram in the Anthology (Brunck, *Anal.* vol. iii. p. 262), which seems to imply that Ibycus was buried at Rhegium, is answered by reference to the prevailing practice of erecting cenotaphs to the memory of great men, especially in their native place. The story at all events proves one thing, namely, that Ibycus was loved as well as admired by his contemporaries, who therefore thought that he ought to be dear to the gods.

His poetry was chiefly erotic, and partook largely of the impetuosity of his character. The charge of παιδεραστία is brought against him above all other erotic poets. (Cic. *Tusc.* iv. 33.) Others of his poems were of a mythical and heroic character, but some of these also were partially erotic. In his poems on heroic subjects he very much resembled Stesichorus, his immediate predecessor in the canon. In his dialect, as well as in the character of his poetry, there was a mixture of the Doric and Aeolic. Suidas mentions seven books of his lyric poems, of which only a few fragments now remain. The best edition of the fragments is that of Schneidewin. (Schneid. *Ibyci Carm. Reliq.*, with an introductory Epistle from K.O. Müller, Gotting. 1835, 8vo.; Schneid. *Delect. Poes. Eleg.*; Müller, *Dorier*, vol. ii. p. 350; Bergk, *Frag. Poet. Lyr. Graec.*; Welcker, *Rhein. Mus.* 1832, vol. iii. p. 401, *Kleine Schriften*, vol. i. p. 100; Bode, Ulrici, *Gesch. d. Hellen. Dichtkunst*; Müller, Bernhardy, *Gesch. d. Hell. Lit.*) [P. S.]

ICA'DIUS, a Cretan, and brother of Iapys, who

guided by a dolphin (Apollo), came to Mount Parnassus, and there gave Delphi and Crissa their names. (Serv. *ad Aen.* iii. 332.) [L. S.]

ICA'RIUS (Ἰκάριος), also called Icarus and Icarion. 1. An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god showed him his gratitude by teaching him the cultivation of the vine, and giving him bags filled with wine. Icarius now rode about in a chariot, and distributed the precious gifts of the god; but some shepherds whom their friends intoxicated with wine, and who thought that they were poisoned by Icarius, slew him, and threw his body into the well Anygrus, or buried it under a tree. His daughter Erigone (for he was married to Phanothea, the inventor of the hexameter, Clem. Alex. *Strom.* i. p. 366), or as some call her Aletis, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hung herself on the tree under which he was buried. Zeus or Dionysus placed her, together with Icarius and his cup, among the stars, making Erigone the Virgin, Icarius Boötes or Arcturus, and Maera the dog-star. The god then punished the ungrateful Athenians with a plague or a mania, in which all the Athenian maidens hung themselves as Erigone had done. (Comp. Gellius, xv. 10.) The oracle, when consulted, answered, that Athens should be delivered from the calamity as soon as Erigone should be propitiated, and her and her father's body should be found. The bodies were not discovered, but a festival called *αἰώρα* or *ἀλήτιδες*, was instituted in honour of Erigone, and fruits were offered up as a sacrifice to her and her father. The *ἀσκωλιασμός*, or dancing on a leather bag filled with air and smeared with oil, at the festivals of Dionysus, was likewise traced to Icarius, who was said to have killed a ram for having injured the vines, to have made a bag of his skin, and then performed a dance. (Hygin. *Poet. Astr.* ii. 4.) Another tradition states that the murderers of Icarius fled to the island of Cos, which was therefore visited by a drought, during which the fields were burned, and epidemics prevailed. Aristaeus prayed to his father, Apollo, for help, and Apollo advised him to propitiate Icarius with many sacrifices, and to beg Zeus to send the winds called Etesiae, which Zeus, in consequence, made blow at the rising of the dog-star for forty days. One of the Attic demi derived its name from Icarius. (Apollod. iii. 14. § 7; Paus. i. 2. § 4; Hygin. *Fab.* 130, *Poet. Astr.* ii. 4, 25; Serv. *ad Virg. Georg.* i. 67, 218, ii. 389; Eustath. *ad Hom.* pp. 389, 1535; Tibull. iv. 1, 9; Propert. ii. 33, 29; Ov. *Met.* vi. 126, x. 451; Pollux, iv. 55; Steph. Byz. *s. v.* Ἰκαρία; Hesych. *s. v.* Αἰώρα, Ἀλῆτις; Welcker, *Nachtrag z. Aeschyl. Tril.* p. 222, &c.)

2. A Lacedaemonian, a son of Perieres and Gorgophone, a grandson of Aeolus or Cynortas, and a brother of Aphareus, Leucippus, and Tyndareus. (Apollod. i. 9. § 5, iii. 10. § 3; Tzetz. *ad Lycoph.* 511.) Others called him a grandson of Perieres, and a son of Oebalus by Bateia (Apollod. iii. 10. § 4; Eustath. *ad Hom.* p. 293), or a son of Oebalus and Gorgophone, and a grandson of Cynortas. (Paus. iii. 1. § 4.) Hippocoon, a natural son of Oebalus, expelled his two brothers, Tyndareus and Icarius, from Lacedaemon: they fled to Thestius at Pleuron, and dwelt beyond the river Achelous. Subsequently, when Heracles had slain Hippocoon and his sons, Tyndareus returned to Sparta, while Icarius remained in Acarnania. According to Apollodorus (iii. 10. § 5), however, Icarius also returned. Another tradition relates that Icarius, who sided with Hippocoon, assisted him in expelling Tyndareus from Sparta. (Paus. iii. 1. § 4; Eustath. *l. c.*; Schol. *ad Eurip. Orest.* 447.) While in Acarnania, Icarius became the father of Penelope, Alyzeus, and Leucadius, by Polycaste, the daughter of Lygaeus: according to others he was married to Dorodoche, or Asterodeia. (Strab. x. pp. 452, 461; Eustath. *ad Hom.* p. 1417; Schol. *ad Hom. Od.* xv. 16.) Others again relate that by the Naiad Periboea he became the father of Thoas, Damasippus, Imeusimus, Aletes (or Semus and Auletes), Perileus, and Penelope. (Apollod. iii. 10. § 6; Paus. viii. 31. § 2; Tzetz. *ad Lycoph.* 511; Schol. *ad Hom. Od.* xv. 16; Eustath. *ad Hom.* p. 1773.) In the Odyssey (iv. 797, i. 329) Iphthime also is mentioned as one of his daughters. When his daughter Penelope had grown up, he promised her hand to the victor in a foot-race, in which he desired the suitors to contend, and Odysseus won the prize (Paus. iii. 12. § 2); but according to others, Tyndareus sued for the hand of Penelope for Odysseus, from gratitude for a piece of advice which Odysseus had given him. (Apollod. iii. 10. § 9.) When Penelope was betrothed to Odysseus, Icarius tried to persuade the latter to remain at Sparta, but Odysseus declined doing this, and departed with Penelope. Icarius followed his daughter, entreating her to remain; and as Odysseus demanded of her to give a decided answer as to what she meant to do, she was silent, but at length she modestly covered her face, and declared that she would follow her husband. Icarius then desisted from further entreaties, and erected a statue of Modesty on the spot. (Paus. iii. 20. § 10.) [L. S.]

ICA'RIUS, a son of the notary Theodorus, who, with others, was put to death by the emperor Valens at Antioch A. D. 371, for seeking by magical arts to ascertain who was to be the successor of that emperor. Icarius was distinguished by his literary attainments; and Tillemont is disposed to identify him with the rhetorician mentioned by Augustin in his *Confessiones*, to whom Tillemont gives the name of Icarius; but in the editions of Augustin which we have consulted the rhetorician is not called Icarius. Icarius wrote a poem in honour of the emperor Theodosius the Great; and received from him, apparently in return for this compliment, the dignity of comes Orientis. He appears to have been a pagan; a man of suspicious temper, and easily led by others into acts to which probably his own disposition would not have prompted him. When he entered upon his office, A. D. 384, Antioch was suffering from a severe famine, and he made matters worse by threats against the bakers, in order to induce them to sell at a fixed price, an arbitrary proceeding which induced them to take to flight. The sophist Libanius, to whom Icarius had shown great respect as to a father, induced him to recal his threats; but Icarius soon reverted to his arbitrary proceedings. Libanius addressed three *Orations* to Icarius, one hortatory, the others invectives. The second invective is not given in the edition of the works of Libanius by Morell (2 vols. fol. Paris, 1606—1627), but was first published in the edition of Reiske, 4 vols. 8vo. Altenburg. 1791—97. From these Orations, and from the discourse of Libanius, Περὶ τῆς ἑαυτοῦ τύχης, *De*

Fortuna (s. *De Vita*) *sua*, our knowledge of Icarius is derived. (Comp. Tillemont, *Hist. des Emp.* vol. v. p. 108, &c. 227, &c.) [J. C. M.]

I'CARUS (Ἴκαρος), a son of Daedalus. On his flight from Crete, his father attached to his body wings made of wax, and advised him not to fly too high; but Icarus, forgetting the advice of his father, flew so high that the sun melted the wings, and Icarus fell down into the sea, which was called after him, the Icarian. (Ov. *Met.* viii. 195; Hygin. *Fab.* 40.) His body, which was washed on shore, was said to have been buried by Heracles. (Paus. ix. 11.) The ancients explained the fable of the wings of Icarus, by understanding by it the invention of sails; and in fact some traditions stated that Daedalus and Icarus fled from Crete in a ship. Diodorus (iv. 77) relates that Icarus, while ascending into the air in the island of Icaria, fell down through his carelessness, and was drowned. Respecting the connection of Icarus with the early history of art, see DAEDALUS. [L. S.]

I'CCIUS. 1. A noble of Rheims in Gallia Belgica, who headed a deputation of his townsmen to Caesar in B. C. 57, placing their state at Caesar's disposal, and praying his aid against the other Belgic communities then in arms against Rome. Iccius defended Bibrax (Bièvre) against the other tribes of the Belgae immediately after his return from Caesar's quarters. (Caes. *B. G.* ii. 3, 6.)

2. M., was appointed praetor of Sicily by M. Antony just before the departure of the latter for Cisalpine Gaul, in November, B. C. 44. (Cic. *Phil.* iii. 10.)

3. A friend of Horace, who addressed to him an ode (*Carm.* i. 29), and an epistle (*Ep.* i. 12). The ode was written in B. C. 25, when Iccius was preparing to join Aelius Gallus [GALLUS, AELIUS] in his expedition to Arabia, and in it Horace dissuades Iccius from quitting security and philosophy for doubtful gains and certain hardships. The epistle was composed about ten years afterwards, when Iccius had become Vipsanius Agrippa's steward in Sicily, and had resumed his philosophical studies, without, however, acquiring the art of content. In both poems Horace reprehends pointedly, but delicately, in Iccius an inordinate desire for wealth. The immediate occasion of the epistle was to introduce Pompeius Grosphus [GROSPHUS] to Iccius. Iccius has been defended from the imputation of avarice by Jacobs (*Rhein. Mus.* ii. 1, *Verm. Schr.* v. p. 1—30). [W. B. D.]

ICCUS (Ἴκκος). 1. Of Tarentum, a distinguished athlete and teacher of gymnastics. Pausanias (vi. 10. § 2) calls him the best gymnast of his age, that is, of the period about Ol. 77, or B. C. 470; and Plato also mentions him with great praise (*de Leg.* viii. p. 840, *Protag.* p. 316, with the Schol.; comp. Lucian, *Quomodo Hist. sit conscrib.* 35; Aelian, *V. H.* xi. 3). He looked upon temperance as the fruit of gymnastic exercises, and was himself a model of temperance. Iamblichus (*Vit. Pythag.* 36) calls him a Pythagorean, and, according to Themistius (*Orat.* xxiii. p. 350, ed. Dindorf), Plato reckoned him among the sophists.

2. Of Epidaurus, a person who was killed by Cleomenes at Olympia in a boxing match. (Paus. vi. 9. § 3.) [L. S.]

I'CELUS, the son of Somnus, and brother of Morpheus, was believed to shape the dreams which came to man, whence he derived his name. The gods, says Ovid (*Met.* xi. 640), called him Icelus, but men called him Phobetor. [L. S.]

I'CELUS, MARCIA'NUS, a freedman of Galba, who was arrested by Nero on the first tidings of his patron's defection, but released when the revolt against the emperor extended to Rome. Having given up Nero's body to his freedwomen for sepulture, Icelus hurried from Rome to Clunia in Hispania Tarraconensis with the news of Nero's death, and of Galba's nomination to the empire by the army and the senate, A. D. 68. His earnest representations removed Galba's fears, and he rewarded Icelus with the rank and golden ring of an eques, and with the honorary addition of Marcianus to his former name. Icelus was the most ignoble, the most powerful, and not the least rapacious of Galba's freedmen and favourites. (Plut. *Galb.* 7; comp. Dion Cass. lxiv. 2.) In the parties that divided the imperial council he supported Cornelius Laco, the praetorian prefect [LACO], and with him opposed the adoption of M. Salvius Otho. After Galba's murder, which was perhaps accelerated by Icelus' advice, Icelus was executed by Otho's command as a libertinus, without regard to his new equestrian dignity. (Tac. *Hist.* i. 13, 33, 37, 46, ii. 95; Suet. *Ner.* 49, *Galb.* 14, 22.) [W. B. D.]

ICHNAEA (Ἰχναῖα), that is, the tracing goddess, occurs as a surname of Themis, though in her case it may have been derived from the town of Ichnae, where she was worshipped (Hom. *Hymn. in Apoll. Del.* 94; Lycoph. 129; Strab. ix. p. 435; Steph. Byz. *s. v.* Ἴχναι), and a surname of Nemesis. (Brunck, *Anal.* ii. pp. 1. 86.) [L. S.]

I'CHTHYAS (Ἰχθύας), the son of Metallus, and a disciple of Euclid of Megara, is spoken of as a distinguished man, to whom Diogenes the cynic inscribed a dialogue. (Diog. Laërt. ii. 112; Athen. viii. p. 335, a.)

ICHTHYOCENTAURUS (Ἰχθυοκένταυρος), that is, a fish-centaur, or a particular kind of Triton. Ichthyocentauri were fabulous beings, the upper part of whose body was conceived to have a human form, and the lower that of a fish, while the place of the hands was occupied by a horse's feet. They differed from the ordinary Tritons by the fact that the latter were simply half men and half fish, and had not the feet of horses. (Tzetz. *ad Lycoph.* 34, 886, 892.) [L. S.]

ICI'LIA GENS, plebeian, distinguished in the early history of the republic for its resistance to the patricians, and its support of the liberties of the plebeians. Many members of the gens bore the surname of RUGA, but as they are more frequently mentioned without than with this cognomen, they are all given under ICILIUS.

ICI'LIUS. 1. SP. ICILIUS, was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate. (B. C. 494.) He does not appear to have been elected one of the first tribunes, upon the establishment of the office in B. C. 493; but he was chosen tribune of the plebs for the following year (B. C. 492). In his tribunate he vehemently attacked the senate on account of the dearness of provisions, and as the patricians attempted to put him down, he introduced and procured the enactment of a law ordaining, that whosoever should interrupt a tribune when addressing the people, should give security to the tribunes for the payment of whatsoever fine they might inflict upon him, and that if he refused

to do so, his life and property should be forfeited. (Dionys. vi. 88, vii. 14, 17; comp. Cic. *pro Sest.* 37.) Niebuhr remarks (*Hist. of Rome*, vol. ii. p. 232), that this law could not have been passed before the Publilian law (B. C. 471), which transferred the election of the tribunes from the comitia centuriata to the comitia tributa, and which gave the tribunes power to originate measures in the comitia tributa, a power which they had not possessed in the comitia centuriata. He therefore supposes that the Icilian law was enacted in B. C. 471, in which year a Sp. Icilius is mentioned as one of the first five tribunes elected by the tribes. (Liv. ii. 58.) It is therefore most probable that this law was not passed till B. C. 471; but there is no reason for believing that the Sp. Icilius who was tribune in B. C. 492, is a different person from the tribune of B. C. 471. Dionysius speaks (ix. 1) of a Sp. Icilius, who was tribune of the plebs in B. C. 481, and who attempted to force the patricians to pass an agrarian law, by preventing them from levying troops to carry on the war against the Aequi and Veientes. This tribune is called by Livy (ii. 43), Sp. Licinius; but if the name in Dionysius is correct, he is probably the same as the tribune of B. C. 492, so that Sp. Icilius would have been tribune for the first time in 492, the second time in 481, and the third time in 471.

In the year after his first tribunate (B. C. 491), according to the common chronology, Sp. Icilius was elected to the aedileship, and took an active part in the prosecution of the proud patrician, Coriolanus. He and his colleague L. Junius Brutus, were commanded by the tribunes to seize Coriolanus, but were driven away by the patricians by main force; and when they afterwards attempted to hurl him down from the Tarpeian rock, they were again prevented by the patricians. (Dionys. vii. 26, 35.)

2. C. Icilius Ruga, is mentioned by Dionysius (vi. 89) as one of the first five tribunes of the plebs, upon the establishment of the office in B. C. 493.

3. L. Icilius, a son of the preceding (Dionys. xi. 28), is described as a man of great energy and eloquence. In his first tribunate (B. C. 456), he claimed for the tribunes the right of convoking the senate, and also carried the important law for the assignment of the Aventine (*de Aventino publicando*) to the plebs, notwithstanding the furious opposition of the senate and the patricians. The Aventine had up to this time been part of the domain land, enjoyed by the patricians, to whom the plebeians paid rent for the houses which they occupied. By the Icilian law the patricians were indemnified for the value of their buildings; but it was, as Niebuhr remarks, of great importance for the independence of the plebeians that the patricians should not be their landlords, and thus able to control their votes, and likewise, when bloody feuds were so likely to break out, that the plebeians should be in exclusive possession of a quarter of their own, and one too so strong as the Aventine. (Dionys. x. 31, 32; Liv. iii. 31; Niebuhr, *Hist. of Rome*, vol. ii. p. 301.) In the following year (B. C. 455), Icilius and his colleagues were again elected tribunes, and proposed an agrarian law, which the patricians prevented by open violence from being put to the vote. Three patrician houses, the Cloelii, the Postumii, and the Sempronii, were brought to trial, and their property confiscated; but the patricians restored it to the accused. The discussion upon the agrarian law was then renewed, but was again interrupted by an invasion of the Aequi. (Liv. iii. 31; Dionys. x. 33—43.)

Six years afterwards (B. C. 499) Icilius was one of the chief leaders in the outbreak against the decemvirs. Virginia had been betrothed to him, and he boldly defended her cause before App. Claudius; and when at length she fell by her father's hand, to save her from the lust of the decemvir, Icilius bearded the tyrant, and over her dead body roused the people to throw off the yoke of their oppressors. While Virginius induced the army on the Algidus to disown the decemvirs, and to march to the Aventine, Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them likewise to desert the government. Both armies subsequently united and encamped upon the Sacred Mount: the patricians were obliged to give way, the decemvirs resigned, and the tribuneship and right of appeal were restored to the plebs. The troops thereupon returned to the Aventine; and in the election of tribunes which followed, Icilius obtained the office for the third time. On his proposition, a plebiscitum was passed, securing indemnity to all who had taken part in the insurrection. He likewise took an active part in the subsequent proceedings against App. Claudius, and he in particular came forward as the accuser of the M. Claudius, the client of the decemvir, who had claimed Virginia as his slave. Icilius is mentioned once more at the close of the year as proposing to the tribes that the consuls, L. Valerius and M. Horatius, should enjoy a triumph for their victory over the Sabines, an honour which had been refused them by the senate, on account of their popularity with the plebs. The proposition was carried; and this is mentioned as the first instance in which a triumph was celebrated without the authority of the senate. (Liv. iii. 44—54, 63; Dionys. xi. 28—46.)

Livy (iii. 46) speaks of a brother of Icilius, who hastened with the son of Numitorius to the Roman army, to inform Virginius of the foul plot formed against his daughter. (Comp. Dionys. xi. 37, who speaks of this Icilius under the title of νεανίσκος, by which he perhaps means to distinguish him from his brother.)

5—7. Icilii. Three of this family were elected tribunes of the plebs, in B. C. 409 (Liv. iv. 54), one of whom was probably the L. Icilius, who was tribune of the plebs three years before, B. C. 412. (Liv. iv. 52.) The three Icilii in their tribunate urged the plebs to elect quaestors from their own body; and this was the first time the plebeians obtained this dignity, three out of the four quaestors being chosen from them. The Icilii also made great efforts to secure the consular tribunate next year for the plebeians, but they were defeated and patricians elected. (Liv. iv. 54—56.)

ICTI'NUS (Ἰκτῖνος), a contemporary of Pericles, was the architect of two of the most celebrated of the Greek temples, namely, the great temple of Athene, in the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. The former was built under the administration of Pericles, and was completed in B. C. 438: Callicrates was associated with Ictinus in the work. The latter is thought to have been completed before B. C. 431, on the ground that it is not likely that Ictinus built it after the breaking

out of the Peloponnesian war, an argument by no means conclusive. Ictinus was also the architect of the shrine (μυστικὸς σηκός) at Eleusis, in which the mysteries were celebrated: it was a very large building, without external porticoes, and so contrived as to accommodate a vast number of persons. All these buildings were of the Doric order. Ictinus, in conjunction with Carpion, wrote a description of the Parthenon. (Paus. viii. 41. § 5; Strab. ix. pp. 395, 396; Plut. *Peric.* 13; Vitruv. vii. Prooem. §§ 12, 16.) [P. S.]

IDAEA (Ἰδαία), the name of several nymphs (Paus. x. 12. § 4: see TEUCRUS, PHINEUS); but it occurs also as a surname of Cybele. (Virg. *Aen.* x. 252; Hesych. *s. v.*) [L. S.]

IDAEI DACTYLI. [DACTYLI.]

IDAEUS (Ἰδαῖος). 1. A son of Dardanus and Chryse, and brother of Deimas, went with his father from Peloponnesus, by way of Samothrace, to Phrygia, and settled on the mountains of Phrygia, which derived from him the name of Ida, or the Idaean mountains. He is further said to have instituted there the worship and mysteries of the Phrygian mother of the gods. (Dionys. Hal. i. 61.)

2. A son of Priam. (Ptolem. Hephaest. 5.)

3. A son of Paris and Helena. (Tzetz. *ad Lycoph.* 845; Dictys Cret. v. 5.)

4. A herald of the Trojans. (Hom. *Il.* iii. 247, vii. 276, 381, 413, xxiv. 325.)

5. A son of Dares, the Trojan priest of Hephaestus. (Hom. *Il.* v. 11.)

6. The name Idaeus also occurs as a surname of Zeus (Hom. *Il.* xvi. 605), and of Heracles, as an Idaean Dactyl. (Paus. v. 8. § 1.) [L. S.]

IDAEUS (Ἰδαῖος), a painter in the train of Agesilaus in Asia Minor, about B. C. 396. (Xen. *Hell.* iv. 1. § 39.) Plutarch calls him Adaeus (*Ages.* 13). [P. S.]

IDA'LIA, a surname of Aphrodite, derived from the town of Idalion in Cyprus. (Virg. *Aen.* i. 680, 692, v. 760, x. 86; Ov. *Art. Am.* iii. 106; Strab. xiv. p. 682; Theocrit. xv. 101; Bion, i. 36.) [L. S.]

IDANTHYRSUS (Ἰδάνθυρσος). 1. A king of the Scythians, under whom, according to Strabo, they overran Asia, and advanced as far as Egypt. This was perhaps the incursion mentioned by Herodotus, who tells us that they held Asia for 28 years, and were ultimately driven out by Cyaxares, B.C. 607. According to Herodotus, however, the king, who led the expedition of which he gives an account, was Madyas; and Madyas is mentioned by Strabo (i. p. 61) as king of the *Cimmerians.* An incursion of the Scythians to the borders of Egypt in very early times is recorded by Justin, but in an obscure and unsatisfactory way. (Strab. xv. p. 687; Herod. i. 15, 103—106, iv. 11, 12, 67, vii. 20; Just. ii. 3; Clint. *F. H.* vol. i. sub annis 634, 632, 608, 607.)

2. Another king of the Scythians, probably a descendant of the above. He was a son of Saulius, the brother and slayer of Anacharsis. When Dareius Hystaspis invaded Scythia, about B. C. 508, and the Scythians retreated before him, he sent a message to Idanthyrsus, calling upon him either to fight or submit. The Scythian king answered that, in flying before the Persians, he was not urged by fear, but was merely living the wandering life to which he was accustomed—that there was no reason why he should fight the Persians, as he had neither cities for them to take nor lands for them to ravage; but that if they would attempt to disturb the Scythian tombs where their fathers lay, they should see whether they would fight with them or not—that, as for submission, he paid that to none but the gods of Scythia, and that, instead of the required gifts of earth and water, he would send the invader such gifts as befitted him. A herald afterwards came to Dareius with the present of a bird, a mouse, a frog, and five arrows, the explanation whereof exercised Persian ingenuity considerably. (Herod. iv. 76, 120, 127, 131, 132; Plut. *Reg. et Imp. Apophth.*, p. 8, ed. Tauchn.; Justin, ii. 3, 5, vii. 3; Oros. ii. 8.) [E. E.]

IDAS (Ἴδας). 1. A person who was killed by Phineus at the wedding of Perseus. (Ov. *Met.* v. 90.)

2. A son of Aegyptus, who was married to Hippodice. (Apollod. ii. 1. § 5.)

3. One of the companions of Diomedes, who were metamorphosed into birds by the anger of Aphrodite. (Ov. *Met.* xiv. 504.)

4. A son of Aphareus and Arene, the daughter of Oebalus, whence he and his brother Lynceus are called Apharetides, or Aphareidae. He was married to Marpessa, and became by her the father of Cleopatra or Alcyone. (Hom. *Il.* ix. 556, &c.; Apollod. iii. 10. § 3; Eustath. *ad Hom.* p. 776.) His mother is also called Polydora, Laocoosa, or Arne. (Theocrit. xxii. 206; Schol. *ad Apollon. Rhod.* i. 151; Tzetz. *ad Lycoph.* 511.) His daughter was called Alcyone, because Marpessa was once carried off by Apollo, and lamented over the separation from her beloved husband, as Alcyon had once wept about Ceyx. (Hom. *Il.* ix. 561; Paus. iv. 2. § 5.) Idas carried off Marpessa, the daughter of Evenus, for whose hand Apollo also was suing, and was assisted by Poseidon, who gave him a winged chariot. Evenus, who pursued him, could not overtake him, but Apollo found him in Messene, and took the maiden from him. The two lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas, from fear lest Apollo should desert her if she grew old. (Apollod. i. 7. § 8, &c.; Hom. *Il. l. c.*) The two brothers, Idas and Lynceus, also took part in the Calydonian hunt (Apollod. i. 8. § 2; Ov. *Met.* viii. 305), and in the expedition of the Argonauts. (Apollod. i. 9. § 16; Apollon. Rhod. i. 151, &c.; Orph. *Argon.* 178.) In the latter expedition Idas killed the boar which had destroyed Idmon in the kingdom of Lycus (Hygin. *Fab.* 14), but when he attempted to deprive Teuthras, king of Mysia, of his kingdom, he was conquered by Telephus and Parthenopaeus. (Hygin. *Fab.* 100.) The most celebrated part of the story of the Apharetidae is their fight with the Dioscuri, with whom they had grown up from their childhood. Once, so the story runs, the Aphareidae and Dioscuri conjointly carried off some herds from Arcadia, and Idas was requested to divide the booty into equal parts. He thereupon divided a bull into four parts, declaring that he who should have eaten his quarter first should have half the booty, and the one who should finish his next should have the other half. Idas himself not only devoured his own quarter, but also that of his brother, and then drove away the whole herd into Messenia. The Dioscuri, however, dissatisfied with this mode of proceeding, marched into Messenia, carried off the Arcadian oxen, together with much other booty made in Messenia, and lay in ambush in a hollow oak tree to wait for

Idas and Lynceus. The latter, whose eyes were so keen that he could see through every thing, discovered Castor through the trunk of the oak, and pointed him out to Idas, who killed him. Polydeuces, in order to avenge his brother, pursued them and ran Lynceus through with his spear. Idas, in return, struck Polydeuces with a stone so violently, that he fell and fainted; whereupon Zeus slew Idas with a flash of lightning. (Apollod. iii. 11. § 2; Tzetz. *ad Lycoph.* 511, 549; Ov. *Fast.* v. 700, &c.) This fight between the Aphareidae and the Dioscuri, which is placed by some writers in Messenia, by others in Laconia, and by Ovid in the neighbourhood of Aphidna, is related, with sundry variations, by Theocritus (xxii. 137, &c.), Pindar (*Nem.* x. 60, &c.; comp. Paus. iv. 2. § 4, 13. § 1), and Hyginus (*Fab.* 80). The tomb of the Aphareidae was shown at Sparta as late as the time of Pausanias (iii. 13. § 1), who, however, thinks that in reality they had been buried in Messenia, where the fight had taken place. They were represented in a painting, together with their father Aphareus, in a temple at Messene. (Paus. iv. 31, § 9.) Idas alone was represented on the chest of Cypselus in the act of leading Marpessa out of the temple of Apollo, who had carried her off. (Paus. v. 18. § 1.)

5. Two mythical heroes distinguished in the war against Thebes, the one of Onchestus, and the other of Taenarus. (Stat. *Theb.* vi. 553, vii. 588.) [L. S.]

IDA'TIUS, IDA'CIUS, or ITHA'CIUS, not to mention sundry other variations of the MSS., a native of Limica, in Gallicia, flourished during the latter half of the fifth century, was in all probability an ecclesiastic, and is known to us as the author of a *Chronicum* arranged according to the succession of emperors, which commences A. D. 379, the point where Hieronymus breaks off, and extends down to A. D. 469, thus embracing a period of ninety years. In addition to the mere enumeration of names and dates, a short account of the principal occurrences is inserted, referring chiefly to Spanish affairs, and from A. D. 427 Idatius advances his own personal testimony to the truth of the events recorded. He seems to have executed his task with much care, and although a few errors have been detected here and there, the compilation must be regarded as a valuable repertory of naked historical facts.

The greater portion of this Chronicle was printed in the *Antiquae Lectiones* of Canisius, 4to. 1601, and in the first edition of the *Thesaurus Temporum* of J. J. Scaliger, fol. Lug. Bat. 1606, but it was first published in a complete form, from an ancient MS., by Sirmond, Paris, 1619 (*Opera*, fol. Venet. 1728, vol. ii. p. 228), and will be found in the second edition of Scaliger's *Thesaurus*, fol. Amst. 1658; in the *Bibliotheca Max. Patr.* Lug. Bat. 1677, vol. vii. p. 1231; in the *Bibliotheca Patrum* of Galland, vol. x. p. 323; in the *Vett. Lat. Script. Chron.* of Roncalli, Patav. 1787; and in the *Chronica Medii Aevi* of Rösler, Tubing. 1798.

Sirmond found in his MS. immediately after the *Chronicum* a set of fasti, exhibiting a complete catalogue of the Roman consuls from the institution of the office, in the year of the city 245, down to A. D. 468, together with a few notices of the most remarkable transactions of the fourth and fifth centuries—a production which, from some resemblance in style, he supposed to belong also to Idatius; but this conclusion, although acquiesced in by Roncalli, is not generally admitted.

These *Fasti Consulares*, *Descriptio Consulum*, or *Fasti Idatiani*, were first published by Sirmond along with the Chronicle, but in a more perfect shape by Labbe, in his *Nova Bibliotheca MSS.* fol. Paris, 1658, and will be found in the *Bibliotheca Max. Patrum*, in the *Bibliotheca Patrum*, of Galland, in the Venice edition of Sirmond, in Roncalli, and in Rösler, as referred to above, and also in *Thesaurus Antiquitatum Romanarum* of Graevius, vol. xi. p. 246. (See the dissertations of Roncalli and of Rösler, of which the substance is given by Bähr. *Geschichte der Rom. Litterat.* Suppl. Band. § 45.) [W. R.]

IDE (Ἴδη). 1. A daughter of Melissus and Amaltheia, and sister of Adrasteia, one of the Idaean nymphs, to whom Rhea entrusted the infant Zeus to be educated. (Apollod. i. 1. § 6.) She was represented, with other nymphs, on the altar of Athena Alea at Tegea. (Paus. viii. 47, § 2.)

2. An Idaean nymph, by whom Zeus became the father of the Idaean Dactyls. (Etymol. Magn. p. 465.)

3. A daughter of Corybas, by whom Lycastus, the son of Rhadamanthys, became the father of Minos. (Diod. iv. 60.)

4. A nymph by whom Hyrtacus became the father of Nisus. (Virg. *Aen.* ix. 177.) [L. S.]

IDMON (Ἴδμων), a son of Apollo and Asteria, the daughter of Coronus (Schol. *ad Apollon. Rhod.* i. 139), or, according to others, of Apollo, by Antianeira, of Ampycus, or of Apollo and Cyrene. (Orph. *Arg.* 185, &c., 721; Apollon. Rhod. i. 139, &c.; Hygin. *Fab.* 14; comp. Val. Flacc. i. 228.) He was one of the soothsayers who accompanied the Argonauts: his name signifies "the knowing," and has been considered to be a mere epithet of Thestor or Mopsus. (Schol. *ad Apollon. Rhod.* i. 139.) He joined the expedition of the Argonauts, although he knew beforehand that death awaited him. He was killed in the country of the Mariandynians by a boar or a serpent; or, according to others, he died of a disease. (Apollod. i. 9. § 23; Apollon. Rhod. i. 140, 443, ii. 815, &c.; Val. Flacc. v. 2, &c.) The Megarians and Boeotians who were to found Heracleia, were commanded by Apollo to build the town round the tomb of the hero, and to worship him as the protector of the place. (Apollon. Rhod. ii. 846, &c.) There are three other mythical personages of the name of Idmon. (Apollod. ii. 1. § 5; Ov. *Met.* vi. 8, 138; Stat. *Theb.* iii. 389.) [L. S.]

IDOMENEUS (Ἰδομενεύς), a son of Deucalion, and grandson of Minos and Pasiphae; and hence he traced his pedigree to Zeus and Helios. He was a man of great beauty, and is mentioned among the suitors of Helen. (Hom. *Il.* xiii. 450, &c., *Od.* xix. 181; Paus. v. 25. § 5; Apollod. iii. 3. § 1; Dict. Cret. i. 1; Hygin. *Fab.* 81.) He is sometimes called Lyctius or Cnosius, from the Cretan towns of Lyctus and Cnosus. (Virg. *Aen.* iii. 400; Diod. v. 79.) In conjunction with Meriones, the son of his half-brother Molus, he led the Cretans in 80 ships against Troy, and was one of the bravest heroes in the Trojan war. He offered to fight with Hector, and distinguished himself especially in the battle near the ships, where he slew several Trojans. (Hom. *Il.* ii. 645, &c., iii. 230, iv. 251, v. 43, vii. 165, xiii. 361, &c., xvi. 345.) Philostratus (*Her.* 7) even relates that while

the Greek heroes were waiting at Aulis, Cretan ambassadors came to Agamemnon to announce that Idomeneus would join him with one hundred Cretan ships, if Agamemnon would share the supreme command with him. After the fall of Troy, Idomeneus returned home in safety (Hom. *Od.* iii. 191; Diod. v. 79), though the post-Homeric traditions inform us that once in a storm he vowed to Poseidon to sacrifice to him whatever he should meet first on his landing, if the god would grant him a safe return. The first person he met on landing was his own son. He accordingly sacrificed his son; and as Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athena. From thence he is said to have again migrated to Colophon, on the coast of Asia, to have settled near the temple of the Clarian Apollo, and to have been buried on Mount Cercaphus. (Serv. *ad Aen.* iii. 121, 401, 531, xi. 264; Strab. x. p. 479; Schol. *ad Hom. Od.* xiii. 259.) At Olympia his statue, the work of Onatas, stood among the images of those who drew lots as to who was to fight with Hector, and on his shield a cock was represented. (Paus. v. 25. § 5; comp. Hom. *Il.* vii. 161, &c.) His tomb was shown at Cnosus, where he and Meriones were worshipped as heroes. (Diod. v. 79.) Another personage of the name of Idomeneus is mentioned among the sons of Priam. (Apollod. iii. 12. § 5.) [L. S.]

IDO'MENEUS (Ἰδομενεύς), of Lampsacus, a friend and disciple of Epicurus, flourished about B. C. 310—270. We have no particulars of his life, save that he married Batis, the sister of Sandes, who was also a native of Lampsacus, and a pupil of Epicurus. (Diog. Laërt. x. 23, 25; Strab. xiii. p. 589; Athen. vii. p. 279. f.) Idomeneus wrote a considerable number of philosophical and historical works, and though the latter were not regarded as of very great authority (Plut. *Dem.* 23), still they must have been of considerable value, as they seem to have been chiefly devoted to an account of the private life of the distinguished men of Greece.

The titles of the following works of Idomeneus are mentioned: 1. *Ἱστορία τῶν κατὰ Σαμοθρᾴκην.* (Suid. *s. v.*) This work is probably the one referred to by the Scholiast on Apollonius Rhodius (i. 916), where for *Τρωικά*, we should read *Σαμοθρᾳκικά*. 2. Περὶ *τῶν Σωκρατικῶν*. (Diog. Laërt. ii. 19, 20; Athen. xiii. p. 611, d.)

We do not know for certain the title of the work or works of Idomeneus, which contained some account of the following persons:—of the Peisistratidae (Athen. xii. p. 532, f.), of Themistocles (Athen. xii. p. 533, d., xiii. p. 576, c.; comp. Schol. *ad Aristoph. Vesp.* 941, where Themistocles appears to be meant, and not Thucydides, the son of Milesius, as the Scholiast says), of Aristeides (Plut. *Arist.* 10), of Pericles (Plut. *Pericl.* 10, 35), of Demosthenes (Plut. *Dem.* 15, 23; Athen. xiii. p. 592, f.), of Aeschines (Apollon. *Vit. Aesch.* p. 247, ed. Bekker), of Hyperides (Athen. xiii. p. 590, d.), and of Phocion (Plut. *Phoc.* 4). It is not improbable that all these persons were mentioned in one work, to which modern writers have assigned various conjectural titles. Ionsius (*Hist. Script. Philos.* ii. 1. p. 118) conjectured that it was entitled Περὶ *ἐνδόξων ἀνδρῶν*, Heeren (*De Font. Vit. Plut.* p. 93) that it was a Greek history, and Luzac (*Lect. Att.* p. 113) that it was styled Περὶ *τῆς τῶν ἐνδόξων τρυφῆς*, while Sintenis (*ad Plut. Pericl.* p. 313, &c.) labours to show that all the passages quoted above are taken from the *Σωκρατικά*. The true title of the work is, however, in all probability restored by a happy emendation of Sauppe (*Rheinisches Museum*, p. 450, for 1843), who, in place of the corrupt passage in Bekker's *Anecdota* (p. 249, 27), *ὡς δὲ Ἰδομένης φησὶ δημαγωγόν*, reads *ὡς δὲ Ἰδομενεύς φησι περὶ δημαγωγῶν*. The title *περὶ δημαγωγῶν* agrees also much better with all the above-mentioned passages than any of the other titles which have been proposed. (Sintenis, *Fifth Excursus to Plutarch's Pericles*; Vossius, *De Histor. Graec.* p. 105, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 488.)

IDO'THEA. [EIDOTHEA.]

I'DRIEUS or HI'DRIEUS (Ἱδριεύς, Diod.; Ἰδριεύς, Strab. Arr.), king or dynast of Caria. He was the second son of Hecatomnus, and succeeded to the throne on the death of Artemisia, the widow of his brother Mausolus, in B. C. 351. Shortly after his accession he was required by the Persian king, Artaxerxes Ochus, to fit out an armament for the reduction of Cyprus, a request with which he readily complied; and having equipped a fleet of 40 triremes, and assembled an army of 8000 mercenary troops, despatched them against Cyprus, under the command of Evagoras and the Athenian general Phocion. This is the only event of his reign which is recorded to us; but we may infer, from an expression of Isocrates, in B. C. 346 (*Philipp.* p. 102, e), that the friendly relations between him and the Persian king did not long continue: they appear to have come even to an open rupture. But the hostility of Persia did not interfere with his prosperity, for he is spoken of by Isocrates in the same passage as one of the most wealthy and powerful of the princes of Asia; and Demosthenes tells us (*de Pace*, p. 63) that he had added to his hereditary dominions the important islands of Chios, Cos, and Rhodes. He died of disease in B. C. 344, after a reign of seven years, leaving the sovereign power, by his will, to his sister Ada, to whom, according to the eastern custom, he had been married. (Diod. xvi. 42, 45, 69; Strab. xiv. p. 656; Arr. *Anab.* i. 23. § 8—10.) [E. H. B.]



COIN OF IDRIEUS.

IDYIA or EIDYIA (Ἰδυῖα), that is, the knowing goddess, a daughter of Oceanus and Tethys, and the wife of the Colchian king Aeetes. (Hes. *Theog.* 352; Apollon. Rhod. iii. 243; Hygin. *Fab.* 25; Eustath. *ad Hom.* p. 1193.) [L. S.]

JEROM. [HIERONYMUS.]

IGNA'TIUS (Ἰγνάτιος). 1. Of ANTIOCH, one of the Apostolical Fathers; called also THEOPHORUS, or DEIFER (ὁ Θεοφόρος), a title explained by Ignatius himself in his conversation with the emperor Trajan to mean "one that has Christ in his heart." Some of the Greeks, interpreting the epithet passively "borne or carried of God," sup-

posed that Ignatius was the little child whom our Lord took in his arms when he rebuked the ambitious contentions of his disciples (Mark, ix. 36, &c.); but this story, whatever currency it may have obtained, is unsupported by any early testimony, and is in fact contradicted by Chrysostom, who incidentally states (*In S. Ignat. Homilia*) that Ignatius never saw Jesus Christ. Jerome indeed, in one place (*De Viris Illust.* c. 16) states that Ignatius had seen Christ; but he did not correctly understand the text of Eusebius, from whom the passage is translated. By the Syriac writers, the expression has been understood to mean, "wearing," or "clad with God."

Abulpharagius (*Historia Dynastiarum. Dynast. vii.* p. 75, ed. Pocock, Oxon. 1663) had been understood to assert that Ignatius was a native of Nura, which was conjectured to be either Nura in Sardinia or Nora in Cappadocia. But the late researches of Mr. Cureton have shown that the words used had no reference to the place of his birth.

Ignatius conversed (according to Chrysostom), with the apostles. Some accounts make him a disciple of Peter; but according to the better authority of the *Martyrium Ignatii* (c. 3), he was, together with Polycarp, a hearer of John. This would lead to the conclusion that Ephesus or its neighbourhood was the place of his residence. He was appointed bishop of the church at Antioch, Chrysostom says, by the choice of the apostles, and was ordained by the laying on of their hands. Theodoret especially mentions Peter as the apostle who laid hands on him. (*Orat. ad Manachos Euphratesiae*, *Opp.* vol. iv. p. 1312, ed. Schulz.) But these statements are hardly consistent with the account of Eusebius (*Chron. Pars II.* interp. Hieron), that his ordination took place A. D. 69, when Peter and several of the apostles were already dead. He is said to have succeeded Evodius, whose ordination is placed in A. D. 44. As in the apostolic age a plurality of bishops existed in some at least of the first churches, e. g. Ephesus and Philippi (comp. Acts, xx. 17, 28; Philip. i. 1), and as the church at Antioch was from the first a large and important church, it is not impossible that Ignatius may have been made bishop before the death of Evodius, and may therefore have been ordained by Peter or some other of the apostles.

Of the episcopate of Ignatius we know little. He appears to have been over-earnest in insisting upon the prerogatives of the clergy, especially the bishops. The *Martyrium Ignatii* represents him as anxious for the stedfastness of his flock during the persecution said to have taken place in Domitian's reign; and incessant in watching and prayer, and in instructing his people, fearing lest the more ignorant and timid among them should fall away. On the cessation of the persecution he rejoiced at the little injury the church at Antioch had sustained.

When the emperor Trajan, elated with his victories over the Dacians and other nations on the Danubian frontier, began to persecute the church, the anxiety of Ignatius was renewed; and, eager to avert the violence of persecution from his flock, and to obtain the crown of martyrdom for himself, he offered himself as a victim, and was brought before the emperor, then at Antioch on his way to the eastern frontier to attack the Armenians and Parthians. The conference between the emperor and the bishop is given in the *Martyrium Ignatii*; it ended by the emperor passing sentence on Ignatius that he should be taken to Rome, and there thrown to wild beasts. He was led to Rome by a long and tedious route, but was allowed to have communication with his fellow-Christians at the places at which he stopped. He was thrown to the wild beasts in the Roman amphitheatre, at the feast distinguished as ἡ τρισκαιδεκάτη, "the feast of the thirteenth" (i. e. the thirteenth before the kalends of January, or 20th Dec. according to our computation), one of the days of the Opalia, which made part of the great festival of the Saturnalia. (*Dict. of Antiq.* s. v. *Saturnalia.*) Such parts of him as remained were collected by his sorrowing friends, and were taken back to Antioch, where in Jerome's time they were resting in the cemetery outside the gate toward Daphne. From thence they were removed, by the Emperor Theodosius II. to the church of St. Ignatius (previously known as the Tychaeum, or Temple of Fortune), in the city of Antioch. (Evagr. *H. E.* i. 16.) Their subsequent removals are uncertain. The martyrdom of St. Ignatius is commemorated by the Romish church on the 1st of Feb.; by the Greek church on the 20th December, the correct anniversary of his martyrdom.

The year of Ignatius's death has been much disputed. Many of the best writers (following the *Martyrium Ignatii*), place it in A. D. 107; but others contend for a later date; some as late as A. D. 116.

On his way from Antioch to Rome, Ignatius is said to have written seven epistles. These are enumerated both by Eusebius (*H. E.* iii. 46) and Jerome (*De Viris Illustr* c. 16). The fact of his having written letters, though without specifying either the number or the parties to whom they are addressed, is attested by his contemporary, Polycarp (*ad Philipp.* c. 13. Vers. Lat.), who collected several and sent them to the Philippians, and some quotations from him are found in Irenaeus (*Adv. Haeres.* v. 28) and Origen (*Proleg. in Cantic. Canticor.* and *Homil. VI. in Lucam*). There are, however, at present extant fifteen epistles ascribed to Ignatius. Seven of these are considered to be genuine; namely, 1. Πρὸς Ἐφεσίους, *Ad Ephesios*; 2. Μαγνησιεῦσιν, *Ad Magnesianos*; 3. Τραλλιανοῖς, *Ad Trallianos*; 4. Πρὸς Ῥωμαίους, *Ad Romanos*; 5. Φιλαδελφεῦσιν, *Ad Philadelphenos*; 6. Σμυρναίοις, *ad Smyrneos*; and, 7. Πρὸς Πολύκαρπον, *Ad Polycarpum*. The titles of these epistles agree with the enumeration of Eusebius and Jerome. There are found two recensions of them,—a longer, now regarded as an interpolated one, and a shorter form, which is considered as tolerably uncorrupted. Two ancient Latin versions are extant, corresponding in a great degree to the two forms or recensions of the Greek text: the larger, known as the common (vulgata) version; the other first discovered and published by Archbishop Usher. Many of the interpolations found in the larger form are of passages of the New Testament.

Five other epistles, though extant in Greek, are regarded as spurious; namely, 8. Πρὸς Μαρίαν εἰς Νεάπολιν τὴν πρὸς τῷ Ζαρβῷ, or Πρὸς Μαρίαν Κασσοβολίτην, or ἐκ Κασσοβήλων, or Κασταβαλίτιν, or ἐκ Κασταβάλων, *Ad Mariam, Neapolin, quae est ad Zarbum*, or *Ad Mariam Cassobolitam*, variously written *Castabalitam*, or *Castabalensem*, or *ex Cossobelis*, or *Chassaobolorum*, or *Chassabolorum*,

or *Castabalorum*. 9. Πρὸς τοὺς ἐν Ταρσῷ, *Ad Tarsenses*; 10. Πρὸς Ἀντιοχεῖς, *Ad Antiochenos*; 11. Πρὸς Ἥρωνα διάκονον Ἀντιοχείας, *Ad Heronem Diaconum Antiochiae*; 12. Πρὸς Φιλιππησίους, *Ad Philippenses*. Some copies add to the title of this epistle the words Περὶ Βαπτίσματος, *De Baptismate*; an addition which by no means correctly describes the contents. Of four of these spurious epistles two ancient Latin versions are extant, the common version and that published by Usher; of that to the Philippians, there is only one version (viz. the common). The epistle to Polycarp in the common Latin version is defective; containing only about one third of what is in the Greek text. There is also extant, both in the Greek and in the two Latin versions, an epistle of Mary of Cassobelae (called also Προσήλυτος, *Proselyta*) to Ignatius, to which his letter professes to be an answer.

The remaining three epistles ascribed to Ignatius are found only in Latin: they are very short, and have long been given up as spurious: they are, 13. *S. Joanni Evangelistae*; 14. *Ad Eundem*; and, 15, *Beatae Virgini*. With these is found a letter of the Virgin to Ignatius, *Beata Virgo Ignatio*, professing to be an answer to his letter. This also is given up as spurious. The whole, indeed, of the Epistles, the first seven as well as the rest, have been vehemently assailed, and by some eminent scholars; but the above statement is in accordance with the general opinion of the learned.

The extent and celebrity of the controversy respecting these writings, and the importance of the letters in their bearing on the much-disputed question of primitive church government, require some notice to be taken of the discussion. In A. D. 1495 the three Latin epistles and the letter of the Virgin were printed at Paris, subjoined to the *Vita et Processus S. Thomae Cantuarensis Martyris super Libertate Ecclesiastica*. In A. D. 1498, three years after the appearance of these letters, another collection, edited by Jacobus Faber of Etaples (Stapulensis), was printed at Paris in folio, containing the common Latin version of eleven letters, that to Mary of Cassobelae not being among them. They were published with some of the works ascribed to Dionysius Areopagita and an epistle of Polycarp. These eleven epistles were reprinted at Venice, A. D. 1502, Paris, A. D. 1515, Basel, 1520, and Strasburg, 1527. In 1516, the preceding fourteen epistles, with the addition of the letter to Mary of Cassobelae, were edited by Symphorianus Champerius of Lyons, and published at Paris in 4to. with seven letters of St. Antony, commonly called the Great. The whole of the letters ascribed to Ignatius were now before the public in Latin, nor does their genuineness appear to have been as yet suspected. They were repeatedly reprinted in the course of the sixteenth century. In A. D. 1557 the twelve epistles of Ignatius in Greek were published by Valentinus Paceus or Pacaeus in 8vo. at Dillingen in Suabia on the Danube, from an Augsburg MS. They were reprinted at Paris, A. D. 1558 with critical emendations. The same twelve Greek epistles from another MS. from the library of Gaspar a Nydpryck, were published by Andreas Gesner with a Latin version by Joannes Brunnerus, fol. Zurich, 1559. In these editions the Greek text of the seven epistles was given in the larger form, the shorter form, both in Greek and Latin, being as yet undiscovered.

The genuineness of these remains was now called into question, the acuteness of criticism being apparently increased by a distaste for the contents of the Epistles. The authors of the *Centuriae Magdeburgenses* were the first to express their doubts, though with caution and moderation. Calvin, in his *Institutiones*, i. 3, declared that "nothing could be more silly than the stuff (naeniae) which had been brought out under the name of Ignatius; which rendered the impudence of those persons more insufferable who had set themselves to deceive people by such phantoms (larvae)." It has been observed, however, that the parts which incurred Calvin's reprehension were the supposititious epistles, or the parts since found to be interpolated in the larger form of the genuine ones. The controversy grew warm: the Romish writers and the Episcopalians commonly contending for the genuineness of at least a part of the Epistles, and some of the Presbyterians denying it. The three epistles not extant in Greek were the first given up; but the rest were stoutly contended for. Several however distinguished between the seven enumerated by Eusebius and the rest; and some contended that even those which were genuine were interpolated. While the controversy was in this state, Vedelius, a professor at Geneva, published an edition (*S. Ignatii quae extant Omnia*, 4to. Geneva, 1623), in which the seven genuine were arranged apart from the other five epistles. He marked also in the genuine epistles the parts which he regarded as interpolations. His conjectures, however, were not happy.

In 1644 appeared the edition by Archbishop Usher (4to. Oxford) of the Epistles of Polycarp and Ignatius. This edition contained, 1. *Polycarpiana Epistolarum Ignatianarum Sylloge* (Polycarp's Collection of the Epistles of Ignatius), containing Polycarp's Epistle to the Philippians, and six of the genuine epistles of Ignatius (that to Polycarp being referred by Usher to the next class) in the longer form, with the common Latin version printed in parallel columns. The interpolated portions, so far as they were ascertainable by the aid of an old Latin version of the shorter form, of which Usher had obtained two MSS. in England, and which he was the first to publish, were distinguished by being printed in red. This recension, however, by no means restored the text to its original purity, as may be seen by the most cursory comparison of Usher's text with that of Cotelerius and Le Clerc. The edition of Usher further contained, 2. *Epistolae B. Ignatio adscriptae a Mediae Aetatis Graecis Sex* (Six Epistles ascribed to St. Ignatius by the Greeks of the Middle Age). The Epistle of Polycarp was included in this class, with the five spurious epistles extant in Greek. The common Latin version was also printed with these in parallel columns; and the three epistles which are extant only in Latin were subjoined. 3. A Latin version of eleven epistles (that to the Philippians being omitted) from the two MSS. obtained by Usher, and now first printed. This version is quite different from the common one, and very ancient. It corresponds, in the main, to the shorter text of the genuine Epistles.

The work of Usher contains also a valuable introduction and notes to the Epistles of Ignatius and Polycarp, the Apostolical Constitutions, and the Canons ascribed to Clement of Rome. In 1646 the Epistles of Ignatius were published by Isaac Vos-

sius (4to. Amsterdam), from a MS. in the Medicean Library at Florence. The MS., which is not accurately written, and is mutilated at the end, is valuable as the only one containing the shorter recension of the genuine Epistles: it wants, however, that to the Romans, which was given by Vossius in the longer form, as in the former editions. The five spurious epistles, and that of Mary of Cassobelae to Ignatius, from the Medicean MS., the text of which differs materially from that previously published; the three Latin Epistles, Usher's Latin version of the eleven Greek Epistles, and the common version of that to the Philippians, were all given by Vossius. In 1647 Usher published his *Appendix Ignatiana*, containing the Greek text of the seven Epistles, and two Latin versions of the *Martyrium Ignatii*. He gave the Medicean text of six of the Epistles; that to the Romans was the common text with the interpolations expunged, as determined by a collation of the epistle as given in the *Martyrium*, both in the Greek of Symeon Metaphrastes and the Latin versions published by Usher. The text of Ignatius was thus settled on the basis of MS. authority, except in the case of the Epistle to the Romans, and that was afterwards published by Le Clerc from a manuscript in the Colbertine Library.

After the controversy had been carried on for some time, and great progress had been made towards the settlement of the text, the most formidable attack on the genuineness of the Epistles was made by Daillé (Dallaeus), one of the most eminent of the French Protestants, in his work *De Scriptis quae sub Dionysii Areopagitae et Ignatii Antiocheni circumferuntur Libri duo*, 4to. Geneva, 1666. The works of Ignatius form the subject of the second book. This attack of Daillé called forth the *Vindiciae Ignatianae* of Bishop Pearson, 4to. Cambridge, 1672, which may be considered as having exhausted the controversy. The subsequent contributions to the discussion do not require notice. The genuineness and substantial integrity of the seven epistles in the shorter form may be considered as now generally recognised.

The Epistles of Ignatius are characterised by simplicity of thought and by piety. His eagerness to obtain the crown of martyrdom has been censured; and his zeal in enforcing the claims of the bishops and clergy to reverence and obedience is very great. Perhaps this characteristic, which has quickened the suspicions of, or objections to, the genuineness of the Epistles, may be rather regarded as an argument that they were written while those claims were by no means generally admitted. His zeal in enforcing them is an indication of their being disputed, as men do not contend for what no one denies. The Greek style of Ignatius is by no means good, which is accounted for by the circumstance of Greek not being his vernacular tongue.

The most complete and valuable edition of Ignatius is that contained in the *Patres Apostolici* of Cotelerius, the second edition of which by Le Clerc (2 vols. fol. Amsterdam. 1724) contains the two recensions of the genuine epistles, all the spurious epistles (Greek and Latin), with the epistles of Mary of Cassobelae and of the Virgin; the two ancient Latin versions (the common one and Usher's), the *Martyrium Ignatii*, the *Dissertationes* (i. e. the Introduction) of Usher, the *Vindiciae* of Pearson, a *Dissertatio de Ignatianis Epistolis*, by Le Clerc, and variorum notes. A useful edition of the genuine Epistles with those of Clement of Rome and Polycarp, and the *Martyria* of Ignatius and Polycarp, was published by Jacobson (2 vols. 8vo. Oxford, 1838). There are versions in several of the languages of modern Europe; including two English translations, an old one by Archbishop Wake, and a modern one by Clementson (8vo. 1827). Wake's translation has been repeatedly published.

Ebed-jesu, the Syrian, speaks of Ignatius as having written *De Re Fidei et Canones*, but he is supposed to refer to his Epistles (Assemani, *Bibl. Orient.* vol. iii. p. ii. p. 16, 17). There is also a Syriac liturgy ascribed to Ignatius, of which a Latin version is given by Renaudot (*Liturg. Orientales*, vol. ii. p. 215, &c.), who declares it to be spurious.

The *Martyrium Ignatii*, which is our chief authority for the circumstances of Ignatius' death, professes to be written by eye-witnesses, the companions of his voyage to Rome, supposed to be Philo, a deacon of Tarsus or some other church in Cilicia, and Rheus Agathopus, a Syrian, who are mentioned in the Epistles of Ignatius (*Ad Philadelph.* c. 11; *Ad Smyrneos*, c. 13). Usher adds to them a third person, Gaius, but on what authority we know not, and Gallandius adds Crocus mentioned by Ignatius (*Ad Romanos*, c. 10). The account, with many interpolations, is incorporated in the work of Symeon Metaphrastes (A. D. 20, Dec.), and a Latin translation from him is given by Surius, *De Probatis Sanctor. Vitis*, and in the *Acta Sanctorum*, under the date of the 1st of Feb. The *Martyrium* was first printed in Latin by archbishop Usher, who gave two distinct versions from different MSS. The Greek text was first printed by Ruinart in his *Acta Martyrum Sincera* (4to. Paris, 1689) from a MS. in the Colbertine library, and in a revised edition in Le Clerc's Cotelerius. It is given by Jacobson and by most of the later editors of the Epistles. Its genuineness is generally recognised; but it is thought to be interpolated. See the remarks of Grabe quoted by Jacobson at the end of the *Martyrium*. A considerable fragment of an ancient Syriac version of the *Martyrium* of Ignatius is published by Mr. Cureton.

A recent discovery promises to reopen the question, as to the integrity of the shorter epistles. Several writers, including Beausobre, Lardner, and Priestly, had expressed their suspicion or conviction, that there were in them interpolations, more or less considerable. An ancient Syriac version of the epistles to Polycarp, to the Romans, and to the Ephesians, recently discovered, gives reason to believe that the interpolations are very considerable. This version was discovered among the MSS. of the library of the Syriac convent of the desert of Nitria, in Egypt, which has been lately purchased by the trustees of the British Museum. These epistles have been published by the Rev. W. Cureton, of the British Museum (*The Ancient Syriac Version of the Epistles of St. Ignatius, &c.*, by William Cureton, M. A. 8vo. London. 1845), from two MSS., of which one, containing the epistle to Polycarp, is assigned by him to the sixth century; the other, containing the other two epistles, belongs, in his judgment, to the seventh or eighth century. The Syriac Epistle to Polycarp contains scarcely anything of c. vii. and

viii., which, in the Greek text, form the close of the epistle. The Epistle to the Ephesians omits, with some trifling exceptions, c. ii.—vii., xi.—xxi.; beside the greater part of c. ix.; the omitted portion forming two-thirds of the Epistle in Greek. The Epistle to the Romans omits considerable portions of c. i.—iii., nearly the whole of c. vi.—viii., the greater part of c. ix., and the whole of c. x. The conclusion of the Epistle to the Romans in Syriac consists of what appears in the Greek as c. iv.—v. of the Epistle to the Trallians. Mr. Cureton gives an English version, interpaged with the Syriac text, and subjoins the Greek text conformed to the Syriac, the parts expunged being printed at the foot of the page. In a valuable preface he reviews the history of the Greek text of the Epistles, gives an interesting account of the fruitless endeavours made in the seventeenth century, by Mr. Huntington, chaplain at Aleppo, (afterwards Provost of Trinity College, Dublin, and Bishop of Raphoe), to discover the Syriac version, and the more recent and successful efforts. He discusses the question whether the Syriac text is to be preferred to the Greek, and argues strongly for its superiority. The interpolations, several of which enforce clerical and episcopal authority, while others support the deity of Jesus Christ, he considers to be subsequent to and intended to bear upon the Arian [ARIUS] and Aerian [AERIUS] controversies. (Pearson, Usher, Jacobson, *ll. cc.*; Lardner, *Credibility*; Fabric. *Bibl. Gr.* vol. vii. 32. &c.; Galland, *Biblioth. Patrum*, vol. i. *Proleg.* c. 7, 8; Cave, *Hist. Litt.* vol. i. p. 41, ed. Oxford, 1740; Oudin, *de Scriptoribus Eccles.* vol. i. col. 71; Ceillier, *Auteurs Sacrés*, vol. i. p. 620.)

The name of Ignatius was borne by several of the later patriarchs of Antioch. (See the *Hist. Chronol. Patriarch. Antioch.* prefixed to the *Acta Sanctorum Julii*, vol. iv.; and Fabric. *Bibl. Graec.* vol. xiv. p. 38, &c., ed. vet.)

2. Of CONSTANTINOPLE, where he was deacon and sceuophylax, or keeper of the sacred vessels in the great church. He lived in the latter part of the eighth and the beginning of the ninth century, during the patriarchate of Tarasius (A. D. 784—806) and Nicephorus (A. D. 806—815), with both of whom he appears to have been connected either as disciple or friend. He was instructed by Tarasius in poetical composition. He was raised to the metropolitan see of Nicaea, but at what date is not ascertained. It was certainly not till after the second Nicene, or seventh oecumenical council, at which Hypatius appeared as archbishop of Nicaea; and it was probably not till after the death of Tarasius, or even of Nicephorus, who died deposed and in exile A. D. 828. Nothing is known of the time of the death of Ignatius. He wrote, 1. Βίος Ταρασίου τοῦ Πατριάρχου Κωνσταντινουπόλεως, *Vita Tarasii Patriarchae CPolitani*. This is extant in the original Greek in MS., but has not been published. A Latin version is given in the *De Probatis Sanctorum Vitis* of Surius, and in the *Acta Sanctorum* of the Bollandists, *Februar.* 25, vol. iii. p. 576. 2. Βίος τοῦ ἁγίου Νικηφόρου, Πατριάρχου Κωνσταντινουπόλεως, *Vita S. Nicephori Patriarchae CPolitani*. This is given in the *Acta Sanctorum*, *Martii*, 13, vol. ii. appendix, p. 704; and a Latin version in the body of the vol. p. 294. As in the title of this work the author is called Diaconus CPolitanus, we are led to suppose that he was not yet archbishop of Nicaea when he wrote it, which must have been after the death of Nicephorus. He wrote several other works, which are unpublished, and a list of which is given by Fabricius. (Suidas, *s. v.* Ἰγνάτιος; *Acta Sanctorum*, *ll. cc.*; Fabric. *Bibl. Graec.* vol. i. p. 635, vi. p. 370, vii. p. 45, x. pp. 297, 329.)

3. Of CONSTANTINOPLE, competitor with Photius for the patriarchate in the ninth century. His original name was Nicetas (Νικήτας). He was son of the emperor Michael I. Curopalata or Rhangabe [MICHAEL I.], by Procopia, daughter of the emperor Nicephorus I. Logotheta, predecessor of Michael. During the short reign of his father (A. D. 811—813), Nicetas commanded the Icanates or life-guards, having been appointed to the post at about ten years of age, and manifested a desire to gain the favour of the soldiers: he also acquired some knowledge and experience in public business. If his age is accurately stated, he must have been born just about the commencement of the century. On the deposition of Michael, and the accession of Leo V. the Armenian [LEO V.], the deposed emperor and his family shaved their heads, and took refuge in the church called Pharos (Φάρος). Their lives were spared, but Nicetas was castrated, and was obliged to embrace a monastic life, on which occasion his name was changed to Ignatius. As he is said to have been about fourteen at this time, it is probable that these things did not occur till a year or two after his father's deposition. He was educated under a severe master, a zealous Iconoclast, and pursued his new career with the energy of which he had in his boyhood given indications in secular affairs, acquired great reputation for sanctity, and became hegumenos or head of the monastery of Satyrus at Constantinople. He was ordained presbyter by Basil, bishop of the church κατὰ τὸ Πάρεον. It is probable that in the Iconoclastic controversy which was then raging in the East, he was, notwithstanding his education, one of the champions of images; for on the death of Methodius, patriarch of Constantinople, whose zeal on the same side had entailed upon him much suffering, Ignatius was elevated to the patriarchate, by the patronage of the empress Theodora [THEODORA], the guardian of her son Michael III. during his minority [MICHAEL III.] and the restorer of image worship. The date of the elevation of Ignatius is not quite certain; it was probably in A. D. 846 or 847. Symeon Magister places it in the 11th year of Michael, A. D. 853 or 854, but this is too late. Ignatius, at his consecration, desired Gregory Asbestas, bishop of Syracuse, in Sicily [GREGORIUS, No. 35], who was then at Constantinople, to absent himself, as being under accusation. This provoked Gregory's anger, and was the source of much trouble to Ignatius himself. As the dissolute propensities of Michael were developed with his years, Ignatius became the object of insult to the emperor's profligate minion, Gryllus: and when the influence of Theodora was destroyed, and herself driven away from the court by her ambitious brother, the Caesar Bardas, Ignatius was exposed to more serious hostility. He had refused compliance with the emperor's wish to make his mother and sister nuns against their will; and in addition to the emperor's hostility, he had incurred also the personal hatred of the Caesar. Bardas had been accused by report of incest with the wife of his own son; and as he had refused to listen to the rebukes of the patriarch, Ignatius, on his coming to the communion,

had refused to admit him, notwithstanding his threats of deposition and violence. Provoked by his excommunication, the Caesar forcibly expelled Ignatius from the church, on a charge of being a transgressor and corrupter (ἄνομον καὶ φθορέα), and caused Photius [PHOTIUS] to be elected patriarch in his place (A. D. 858). The appointment of Photius is said by the biographer of Ignatius to have been irregularly made by secular persons, but some bishops seem to have been on that side; and there appears to have been a council of ecclesiastics convened to make the change, in which the metropolitans of the patriarchate acquiesced, on the understanding that Ignatius should be courteously and reverently treated by his successful rival. The senate of Constantinople gave their sanction to the transaction, and even the legates of the Roman see, who were at Constantinople on account of the Iconoclastic controversy, were induced to take the same side. Photius is charged by the biographer of Ignatius with violating the engagement to treat his deposed rival kindly: it is not improbable that he was urged on by his supporter, Gregory Asbestas; and Ignatius, by his firmness in asserting his claim to the see, provoked his enemies to continue their harshness. The severest measures were resorted to in order to obtain from him a declaration that he had voluntarily resigned the patriarchate. He was cruelly beaten and stretched out naked in the midst of winter in the tomb which had contained the body of the emperor Constantine V. Copronymus, and which was foul with filth and ordure. He was tried also with hunger and thirst; and the only alleviation he could procure was from the kindness of Constantine the Armenian, an officer of the court, who visited him by stealth, in the absence of his more savage keepers, and brought him bread and wine and other necessaries. This severe treatment brought on dysentery, from which he was near dying. From this filthy place he was repeatedly removed to other places of confinement, and so roughly treated, that two of his grinders were knocked out. He was then banished to Mytilene, from whence he was brought back to Constantinople, and solemnly deposed by a synod of metropolitans and bishops at Constantinople (A. D. 858). His supporters among the clergy had meanwhile undergone great severities, and were dispersed in different places of confinement. His deposition or abdication was confirmed at a subsequent council at Constantinople (A. D. 858 or 859), which was attended by the papal legates.

When Basil the Macedonian [BASILIUS I. MACEDO] ascended the throne (A. D. 867), by the assassination of Michael III. Ignatius experienced a great change. His enemy Bardas had been assassinated during the reign and in the presence of Michael, and Photius incurred the enmity of the new emperor immediately on his accession, by denouncing him as a murderer and a robber, and refusing to admit him to communion. Photius was consequently deposed and banished (A. D. 867), and Ignatius restored. In effecting this change, the emperor was supported by the pope, Nicholas I., whose enmity to Photius had been increased by a dispute as to the extent of their respective jurisdictions. In the eighth general council, assembled at Constantinople A. D. 869, the deposition of Photius and the restoration of Ignatius were ratified. An expression of the continuator of Theophanes, that the emperor compelled Photius "to retire (σχολάζειν) until Ignatius should die," indicates perhaps that the restoration of Ignatius was the subject of an arrangement between the competitors, a conjecture which is strengthened by the fact that on the death of Ignatius, Photius was again placed on the patriarchal throne. Ignatius died A. D. 877, or 878, or possibly 879, being nearly or quite 80 years old, and much reverenced for the holiness of his life. He was buried in the monastery of Satyrus, which he had rebuilt not very long before his decease. Some letters or other pieces of Ignatius are found among the Acta of the eighth general council. (Nicetas Paphlago, Βίος τοῦ ἁγίου Ἰγνατίου, *Vita S. Ignatii*, apud *Concilia* Binii, vol. iii.; Labbaei, vol. viii.; Harduini, vol. v., and Mansi, vol. xvi.; *Synodicon Vetus*, apud Fabric. *Bibl. Gr.* vol. xii. p. 417, &c.; Josephus Genesius, *Reges*, pp. 3, 47—49, ed. Venet, pp. 7, 99—102, ed. Bonn; Theophanes Continuat. lib. i. 10, iv. 30—32, v. 22, 32, 44; Symeon Magister, *De Michaele et Theodora*, c. 12, 18, 19, 28; *de Basilio Macedone*, c. 6, 9, 14; Georgius Monachus, *Vitae Recentior. Imperatorum; de Mich. et Theod.* c. 11, 20, *de Basil. Maced.* c. 5, 7, 16; Leo Grammaticus, *Chronographia*; Zonar. xv. 18, xvi. 4, 8; Cedrenus, *Compend.*; Constantinus Manasses, *Compend. Chronic.* vs. 4676, &c., 5114, &c., 5139, &c., 5253, &c., 5309, &c.; Joel, *Chronog.* p. 179, ed. Paris, p. 55, ed. Bonn; Michael Glycas, *Annal.* Pars iv. pp. 287—297, ed. Paris, 222—230, ed. Venet., pp. 533—552, ed. Bonn; Baronius, *Annales*, A. D. 847—878; Pagi, *Critice in Baronium*; Fabric. *Bibl. Graec.* vol. vii. p. 45, x. p. 254.)

4. DIACONUS. [Of CONSTANTINOPLE, No. 2.]

5. GRAMMATICUS. [Of CONSTANTINOPLE, No. 2.]

6. ICONOMACHUS. An Ignatius, contemporary of Theodore Studita, who lived in the latter half of the eighth and the beginning of the ninth century, wrote some acrostich verses against the use of images in divine worship. These, with some similar efforts of perverted ingenuity by other persons, are quoted, with a laboured confutation, by Theodore, who was a zealous champion of images. The structure of these pieces is singular: each consists of but a few lines, of which the initial letters, taken consecutively, the medial letters, and the final letters, compose a sentence. The confutation is in prose. (Theodorus Studita, *Opera*, apud Sirmond. *Opera Varia*, vol. v. p. 169, seq.) According to Montfaucon there are many omissions in the verses as given by Sirmond, which he states might be supplied from a MS. then in the Coislin Library; but as the poem in Sirmond's edition has the appearance of completeness, the accuracy of Montfaucon's statement may be doubted. (Fabric. *Bibl. Gr.* vol. vii. p. 46.)

7. MAGISTER. [Of CONSTANTINOPLE, No. 2.]

8. MONACHUS. [Of CONSTANTINOPLE, No. 2; and of XANTHOPULI, No. 13.]

9. MONACHUS. Among the MSS. of the Rev. George Wheeler, formerly canon of Durham, was a work entitled *Liber ad Constantium*, by Ignatius the monk, whether of Constantinople or of Xanthopuli, or a third person distinct from either, we have no means of determining. (*Catalogus MStorum Angliae et Hiberniae*; Fabric. *Bibl. Gr.* vol. vii. p. 45.)

10. PHILOSOPHUS. [Of SELYBRIA, No. 12.]

11. SCEUOPHYLAX. [Of CONSTANTINOPLE, No. 2.]

12. Of Selybria. There is (or was) in the Library of St. Mark in Venice, among the Greek MSS., a *Commentarius in Aristotelis Scripta Logica*, by Ignatius, Metropolitan of Selybria, a prelate of unknown date. There is also extant in MS. a work by the same writer, *Βίος καὶ πολιτεία τῶν ἁγίων θεοστέπτων μεγάλων βασιλέων καὶ ἰσαποστόλων Κωνσταντίνου καὶ Ἑλένης*, *Vita et Conversatio, &c., Constantini et Helenae*. (Fabric. *Bibl. Gr.* vol. iii. p. 210, vol. vii. p. 46.)

13. Of Xanthopuli, a monastery apparently at or near Constantinople, was the friend of Callistus II., patriarch of Constantinople, who occupied that see about the close of the 14th or the beginning of the 15th century. Callistus had been a monk of the same monastery, and the two friends were united in the authorship of a work recommending a monastic life, and giving directions for it. The work is cited by their contemporary Symeon, archbishop of Thessalonica, in his *Ecclesiasticus Dialogus adversus omnes Haereses*. (Allatius, *De Symeonibus*, p. 185, ed. Paris, 1664; Fabric. *Bibl. Gr.* vol. vii. p. 46.)

There were three Ignatii, respectively described as Chrysopolitanus Abbas, Metropolita Claudiopolitanus, and Lophorum Episcopus, among the correspondents of Photius, in the ninth century (Photius, *Epistolae*, ed. Montacutii); and an Ignatius Abbas (not to be confounded with No. 6) among the correspondents of Theodore Studita in the eighth or ninth century. (Theodorus Studita, *Epistolae*, lib. ii. ep. 24, apud Sirmond, *Opera Varia*, vol. v.) Several ancient Oriental writers and prelates of the name, Syrians or Armenians, are mentioned by Assemani in his *Bibliotheca Orientalis*. The liturgies composed by some of these are given in a Latin version in Renaudot's *Liturg. Orient.* (Fabric. *Bibl. Gr.* vol. vii. p. 47.) [J.C.M.]

ILAEIRA (Ἰλάειρα), a daughter of Leucippus and Philodice, and a sister of Phoebe, together with whom she is often mentioned by the poets under the name of *Leucippidae*. Both were carried off by the Dioscuri, and Ilaeira became the wife of Castor. (Apollod. iii. 10. § 3; Schol. *ad Lycoph.* 511.) [L.S.]

I'LIA. [Rhea Silvia.]

ILIO'NA (Ἰλίονα), a daughter of Priam and Hecabe, is not mentioned by the earlier poets and mythographers, but the later ones relate of her the following story. At the beginning of the Trojan war her parents entrusted to her her brother Polydorus, for she was married to Polymnestor or Polymestor, king of the Thracian Chersonesus. Iliona, with more than sisterly affection, brought up Polydorus as if he had been her own child, and represented her own son Deipylus as Polydorus. When Troy was taken and destroyed, the Greeks, desirous of destroying the whole race of Priam, promised Polymnestor a large sum of money and the hand of Electra, if he would kill Polydorus. Polymnestor accepted the proposal, but killed his own son Deipylus, whom he mistook for Polydorus. The latter thus escaped; and after having subsequently learned Polymnestor's crime, he and Iliona put out the eyes of Polymnestor, and then slew him. This legend was used by Pacuvius and Accius as subjects for tragedies. (Hygin. *Fab.* 109, 240; Horat. *Sat.* ii. 3, 64; Serv. *ad Aen.* i. 653; Cic. *Acad.* ii. 27, *Tuscul.* i. 44.) [L. S.]

ILIONEUS (Ἰλιονεύς). 1. A son of Amphion and Niobe, whom Apollo would have liked to save, because he was praying; but the arrow was no longer under the control of the god. (Ov. *Met.* vi. 261; Niobe.)

2. A Trojan, son of Phorbas, was killed by Peneleus. (Hom. *Il.* xiv. 489, &c.)

3. One of the companions of Aeneas. (Virg. *Aen.* i. 120.)

4. A Trojan who was slain by Diomedes. (Q. Smyrn. xviii. 180.) [L. S.]

ILISSIADES (Ἰλισσιάδες), a surname of the Muses, who had an altar on the Ilissus in Attica. (Paus. i. 19. § 6.) [L. S.]

ILITHYIA. [Eileithyia.]

ILLUS, a leading personage in the troubled reign of the Byzantine emperor Zeno, who reigned A. D. 474—491. His name is variously written Ἴλλος (which is the most common form), Ἰλλός, Ἴλλους, Ἶλλος, and Ἰλλοῦς, and by Latin writers, Illus, Ellus, and Hyllus. Victor of Tunes in one place calls him Patricius, mistaking his title of Patrician for a proper name.

Illus was an Isaurian, but the time and place of his birth are unknown. He is said to have held various offices under the Emperor Leo I. (A. D. 457—474), and to have been an intimate friend of Zeno, apparently before his accession. But we first read of him in Zeno's reign and in hostility to that emperor. Basiliscus, brother of the empress dowager Verina, the widow of Leo, had expelled Zeno from Constantinople (A. D. 475) and sent an army in pursuit of him under Illus and his brother Trocondus (whose name is variously written Τρόκονδος, Τροκοῦνδος, Τροβοῦνδος, Προκοῦνδος, Πρόμονδος, and Σεκοῦνδος, and by the Latin writers Trocundus and Tricundius) into Isauria, where Zeno had taken refuge. The brothers defeated the fugitive emperor (July, A. D. 476) and blockaded him on a hill called by the people near it "Constantinople." (Suidas, *s. v.* Ζήνων.) During the blockade Illus and Trocondus, instigated by the senate of Constantinople, with whom Basiliscus had fallen into odium and contempt, and themselves discontented with the usurper, were prevailed on by the promises and gifts of Zeno to embrace his side, and to march with united forces towards the capital. At Nice in Bithynia they were met by the troops of Basiliscus under his nephew and general Armatus, or Harmatus (Ἀρμᾶτος or Ἄρματος), or Harmatius; but he, too, was gained over, and Basiliscus, forsaken by his supporters, was dethroned and put to death (A. D. 477). [Basiliscus.]

Illus was sole consul A. D. 478, and in 479 he was instrumental in crushing the dangerous revolt of Marcian, grandson of the Byzantine emperor of that name [Marcianus], and son of Anthemius, emperor of the West [Anthemius]. Marcian had married Leontia, daughter of the late Emperor Leo by Verina, and sister of Ariadne, Zeno's wife. His revolt took place at Constantinople, where he defeated the troops of Zeno and besieged him in the palace. For a moment Illus wavered, but his failing courage or fidelity was restored by the assurances of an Egyptian soothsayer whom he patronised. Marcian's forces were corrupted by Illus; and Marcian himself, with his brothers Procopius and Romulus, was taken. The brothers escaped, but Marcian was sent, either to Tarsus in Cilicia, and made a priest in the church there, or to the foot of Papurius (Παπούριος), or Papyrius, a stronghold in Isauria, then used as a state prison. Trocondus, the brother of Illus, was consul A. D. 482; and Illus himself enjoyed the dignities of patricius and

magister officiorum. He is said to have employed his power and influence well, and to have rendered good service to the state in peace as well as in war. He assiduously cultivated science and literature.

It was perhaps his literary predilections that made him the friend and patron of Pamprepius (Παμπρέπιος) for whom he obtained a salary from the public revenue, and to whom also he made an allowance from his private resources. Pamprepius was a native of Thebes, or, according to others, of Panopolis in Egypt, an avowed heathen, and eminent as a poet, a grammarian, and especially for his skill in divining the future. Pamprepius was hated both by Zeno and by the dowager empress Verina, and during the absence of Illus, who had gone on some business into Isauria, they banished him on a charge of attempting to divine future events in favour of Illus and against the emperor. Illus, knowing that his intimacy with him had been the real cause of his banishment, received him into his household, and, on his return to the capital, took him with him. The date of these events is doubtful: it is possible that they occurred before Marcian's revolt, though a later date is on the whole more probable.

As the weakness of Zeno's character made him jealous of all persons of influence and talent, it is not wonderful that the commanding position and popular favour of Illus rendered him an object of suspicion, and that the emperor in various ways sought to rid himself of him. The ambitious Verina, the dowager empress, was also his enemy, and formed a plot against his life. The assassin, an Alan, employed by her, is said to have wounded Illus; but this is doubtful, as historians have confounded her plot with the later one of her daughter Ariadne. At any rate Verina's attempt was defeated, and Zeno, equally jealous of her and of Illus, banished her at the instance of the latter, and confined her in the fort of Papurius. There is some doubt as to the time of these events also. Candidus places the banishment of Verina before the revolt of Marcian, and Theodore Lector assigns as the cause of it her share in the revolt of Basiliscus. It is not unlikely, indeed, that this turbulent woman was twice banished, once before Marcian's revolt, for her connection with Basiliscus, and again after Marcian's revolt, for her plot against Illus. From her prison she managed to interest her daughter Ariadne, the wife of Zeno, in her favour, and Ariadne endeavoured to obtain her release, first from Zeno, and then from Illus, to whom the emperor referred her. Illus not only refused her request, but charged her with wishing to place another person on her husband's throne. This irritated her; and she, like her mother, attempted to assassinate Illus. Jornandes ascribes her hatred to another cause: he says that Illus had infused jealous suspicions into Zeno's mind which had led Zeno to attempt her life, and that her knowledge of these things stimulated her to revenge. The assassin whom she employed failed to kill Illus, but cut off his ear in the attempt. The assassin was taken, and Zeno, who appears to have been privy to the affair, was unable to prevent his execution.

Illus, with his friend Pamprepius, now retired from court, first to Nice, and then, on pretence of change of air and of procuring the cure of his wound, into the East, where he was made general of all the armies, with the power of appointing the provincial officers. Marsus, an Isaurian officer of reputation, who had first introduced Pamprepius to Illus, and the patrician Leontius, a Syrian, and an officer of reputation, either accompanied him or joined him in the East, and probably also his brother Trocondus. Having traversed Asia Minor they erected the standard of revolt (A. D. 483 or 484). Illus declared Leontius emperor, defeated the army of Zeno near Antioch, and having drawn over the Isaurians to his party, and obtained possession of Papurius, released Verina, and induced her to crown Leontius at Tarsus, and to send a circular letter to the imperial officers at Antioch, in Egypt, and the East, by which they were prevailed on to join Illus. This important service did not, however, prevent Illus from sending Verina back to Papurius, where she soon after closed her restless life. Zeno (A. D. 485) sent against the rebels a fresh army, said to consist of Macedonians and Scythians (Tillemont conjectures, not unreasonably, that these were Ostro-Goths) under John "the Hunchback," or, more probably, John "the Scythian," and Theodoric the Ostro-Goth, who was at this time consul. John defeated the rebels near Seleuceia (which town of that name is not clear, perhaps the Isaurian Seleuceia) and drove them into the fort of Papurius where he blockaded them. In this difficulty Trocondus attempted to escape and gather forces for their relief, but was taken by the besiegers and put to death. Illus and Leontius were ignorant of his fate, and, encouraged by Pamprepius, who gave them assurance of his return and of ultimate victory, held out with great pertinacity for above three years. In the fourth year the death of Trocondus was discovered, and Illus, enraged at the deceit practised on him by Pamprepius, put him to death. The fort was soon after taken by the treachery of Trocondus's brother-in-law, who had been sent for the purpose from Constantinople by Zeno, and Illus and Leontius were beheaded (A. D. 488) and their heads sent to the emperor.

Tillemont and Le Beau regard the revolt of Illus as an attempt to re-establish heathenism; but for this view there seems no foundation. We do not know that Illus was a heathen, though Pamprepius was one: it is more likely that Illus was a man of no fixed religious principles, and that his revolt originated either in ambition, or in a conviction that his only prospect of safety from the intrigues of his enemies and the suspicions of Zeno was the dethronement of the emperor. It is remarkable that Gibbon does not mention the name of Illus, and scarcely notices his revolt. (Suidas, s. vv. Ζήνων, Παμπρέπιος; Zonar. xiv. 2; Theophan. *Chronog.* pp. 103, &c. ed. Paris; pp. 83, &c. ed. Venice; Evagrius, *H. E.* iii. 8, 16, 24, 26, 27; Candidus, apud Phot. *Bibl.* cod. 79; Malchus, apud Phot. *Bibl.* cod. 78; Damascius, apud Phot. *Bibl.* cod. 242; Procop. *B. V.* i. 7; Marcellinus, *Chronicon*; Victor Tun. *Chronicon*; Theodor. Lector, *H. E.* i. 37, ii. 3, 4; Jornandes, *de Reg. Success.* c. 47; Cedrenus, *Compendium*; Liberatus Diaconus, *Breviarium Causae Nestorianorum et Eutychianorum*, c. 16, 17, apud Galland. *Biblioth. Patrum*, vol. x; Tillemont, *Hist. des Empereurs*, vol. vi; Le Beau, *Bas Empire*, c. 36; Gibbon, ch. 39.) [J. C. M.]

ILLY'RIUS (Ἰλλύριος), a son of Cadmus and Harmonia, who was born at the time when Cadmus assisted the Encheleans in their war against the Illyrians, and conquered and ruled over them. (Apollod. iii. 5. § 4.) [L. S.]

ILUS (Ἶλος). 1. A son of Dardanus by Bateia, the daughter of Teucer. Ilus died without issue, and left his kingdom to his brother, Erichthonius. (Apollod. iii. 12. § 1, &c.)

2. A son of Tros, and grandson of Erichthonius. His mother was Calirrhoe, and being a great-grandson of Dardanus, he is called Dardanides. (Hom. *Il.* xi. 372.) He was a brother of Assaracus, Ganymedes, and Cleopatra, and married to Eurydice, the daughter of Adrastus, by whom he became the father of Laomedon, so that he was the grandfather of Priam. (Apollod. iii. 1. §§ 1—3; Hom. *Il.* xx. 232, &c.) He was believed to be the founder of Troy (Ilion), concerning which the following story is related. Once Ilus went to Phrygia, and there won the prize as a wrestler in the games which the king of Phrygia celebrated. The prize consisted of 50 youths and 50 maidens; and the king, in pursuance of an oracle, at the same time gave him a cow of different colours, requesting Ilus to build a town on the spot where that cow should lie down. Ilus accordingly followed the cow until she laid down at the foot of the Phrygian hill Ate. (Steph. Byz. *s. v.* Ἴλιον; Hesych. *s. v.* Ἀτιόλοφος; Tzetz. *ad Lycoph.* 29, who gives the story somewhat differently.) There Ilus accordingly built Ilion; and after having prayed to Zeus to send him a sign, he found on the next morning the palladium, a statue of three cubits in height, with its feet close together, holding a spear in its right hand, and a distaff in the left. Ilus then built a temple for the statue. (Apollod. iii. 12. § 3.) Once, when this temple was consumed by fire, Ilus rescued the statue, but became blind, as no one was permitted to see it; but he afterwards propitiated the goddess, and recovered his sight. (Plut. *Paral. Gr. et Rom.* 17.) Ilus is said to have expelled Tantalus or his son Pelops from Paphlagonia, for having carried off his brother Ganymedes. (Paus. ii. 22. § 4; Diod. iv. 74.) His tomb was shown in the neighbourhood of Troy. (Hom. *Il.* x. 415, xi. 166, 372, xxiv. 349; Theocrit. xvi. 75; Eustath. *ad Hom.* p. 1353.)

3. A son of Mermerus, and grandson of Jason and Medeia. He lived at Ephyra, between Elis and Olympia; and when Odysseus came to him to fetch the poison for his arrows, Ilus refused it, from fear of the vengeance of the Gods. (Hom. *Od.* i. 259, ii. 328; Eustath. *ad Hom.* p. 1415, &c.; Strab. viii. p. 338.) [L. S.]

I'MBRAMUS (Ἴμβραμος), a surname of Hermes (Eustath. *ad Dionys. Per.* 524; Steph. Byz. *s. v.* Ἴμβρος), in which Welcker (*Trilogie*, p. 217) recognises a name of the Pelasgian Hermes, who went from Attica to Lemnos, Imbros and Samothrace, and is said to have been identical with Himerus. He is seen on a coin of Imbros, with a patera and a knotty staff. [L. S.]

IMBRA'SIA (Ἰμβρασία), a surname of Artemis (Callim. *Hymn. in Dian.* 228), and of Hera, was derived from the river Imbrasus, in Samos, on which the goddess was believed to have been born. (Apollon. Rhod. i. 187; Paus. vii. 4. § 4.) [L. S.]

I'MBRASUS (Ἴμβρασος) is, according to Eustathius (*ad Hom.* p. 985), identical with Imbramus, the surname of Hermes; but it occurs also as the name of three mythical personages. (Hom. *Il.* iv. 520; Virg. *Aen.* x. 123, xii. 343; Athen. vii. p. 283.) [L. S.]

IMBREX, C. LICI'NIUS, an ancient Latin comic poet, quoted by Gellius and Festus, of whose plays only one is expressly mentioned, namely, "Neaera." Vulcatius Sedigitus assigned him the fourth place in the list of Latin comic poets. (Festus, *s. vv. Imbrex, Obstitum*; Gell. xiii. 22, xv. 24.) Vossius conjectured (*De Poetis Latinis*, p. 5) that this Licinius Imbrex is the same as the Licinius Tegula mentioned by Livy [TEGULA], because imbrex is a species of tegula, but Festus gives the praenomen of Caius to the former, and Livy that of Publius to the latter.

I'MBRIUS (Ἴμβριος), a son of Mentor, and husband of Mendesicaste, a daughter of Priam, was slain by Teucer in the Trojan war. (Hom. *Il.* xiii. 171, &c.; Paus. x. 25. § 2; Eustath. *ad Hom.* p. 926.) Imbrius occurs also as a surname of Eetion, the friend of Lycaon. (Hom. *Il.* xxi. 43.) [L. S.]

IMENARETE. [ELEPHENOR.]

IMMA'RADUS (Ἰμμάραδος), a son of Eumolpus, and commander of the Eleusinians, slain by Erectheus. (Paus. i. 5. § 2, 27. § 5.) [L. S.]

IMPERA'TOR, a surname of Jupiter at Praeneste. After the conquest of that town in B. C. 376, T. Quinctius brought his statue to the capitol at Rome, where it was placed between the chapels of Jupiter and Minerva. (Liv. vi. 29.) According to Cicero (*in Verr.* iv. 57), he was identical with Jupiter Urius (i. e. the sender of favourable wind), of the Greeks. (Comp. the commentat. on Cicero, and Buttmann's *Lexilog.* vol. ii. p. 34.) [L. S.]

IMPERIO'SUS, a surname of three members of the Manlia gens,—L. Manlius Capitolinus Imperiosus, dictator in B. C. 363, Cn. Manlius Capitolinus Imperiosus, consul in 359 and 357 [CAPITOLINUS, Nos. 8, 9, p. 605], and T. Manlius Imperiosus Torquatus, dictator for the first time in 353. [TORQUATUS.]

INA'CHIA, I'NACHIS, INACHIO'NE (Ἰναχείη, Ἰναχιώνη), frequently occur as surnames of Io, the daughter of Inachus. (Virg. *Georg.* iii. 153; Ov. *Fast.* iii. 658, *Met.* ix. 686; Aeschyl. *Prom.* 591; Callim. *Hymn. in Dian.* 254.) Epaphus, a grandson of Inachus, bears the same surname (Ov. *Met.* i. 753); and so also Perseus, merely because he was born at Argos, the city of Inachus. (Ov. *Met.* iv. 719.) [L. S.]

I'NACHUS (Ἴναχος), a river god and king of Argos, is described as a son of Oceanus and Tethys. By a Melian nymph, a daughter of Oceanus, or, according to others, by his sister Argeia, he became the father of Phoroneus and Aegialeus, to whom others add Io, Argos Panoptes, and Phegeus or Pegeus. (Apollod. ii. 1. §§ 1, 3; Hygin. *Fab.* 143, 145; Tzetz. *ad Lycoph.* 177; Schol. *ad Eurip. Or.* 920, 1239; Ov. *Met.* i. 583, &c., 640, &c., *Amor.* iii. 6, 25; Serv. *ad Virg. Georg.* iii. 153.) Inachus is the most ancient god or hero of Argos. The river Inachus is said to have received its name from the fact of Inachus throwing himself into it, at the time when Zeus, enraged at the reproaches which Inachus made on account of the treatment of Io, sent a fury to pursue him. (Plut. *de Fluv.* 18.) The river had before borne the name of Carmanor or Haliacmon; and as Inachus was the first ruler and priest at Argos, the country is frequently called the land of Inachus. (Eurip. *Or.* 932; Dionys. i. 25; Hygin. *Fab.* 143.) In the dispute between Poseidon and Hera about the possession of Argos, Inachus decided in favour of Hera, and hence it was said that Poseidon deprived

him and the two other judges, Asterion and Cephissus, of their water, so that they became dry except in rainy seasons. (Paus. ii. 15. § 4, &c.; comp. Apollod. ii. 1. § 4.) The ancients themselves made several attempts to explain the stories about Inachus: sometimes they looked upon him as a native of Argos, who after the flood of Deucalion led the Argives from the mountains into the plains, and confined the waters within their proper channels; and sometimes they regarded him as an immigrant who had come across the sea as the leader of an Egyptian or Libyan colony, and had united the Pelasgians, whom he found scattered on the banks of the Inachus. (Schol. *ad Eurip. Or.* 920, 932; Sophocl. *ap. Dionys. l. c.*) [L. S.]

I'NAROS (Ἰνάρως, occasionally Ἴναρος), son of Psammitichus, a chief of some of the Libyan tribes to the west of Egypt, commenced hostilities against the Persians at the western extremity of the Delta, and gradually succeeded in extending them to a general revolt, under his direction, of Egypt. This, according to Diodorus (xi. 71), would be in B. C. 461. In 460 Inaros called in the Athenians, who, with a fleet of 200 gallies, were then off Cyprus: the ships sailed up to Memphis, and, occupying two parts of the town, besieged the third. (Thuc. i. 104.) This was probably preceded by a great battle, recorded by Ctesias and Diodorus (Diod. xi. 74; Ctesias, 32), in which an immense host of Persians was defeated, and Achaemenes, the brother of the king Artaxerxes, slain by the hand of Inaros. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated; and Inaros, says Thucydides (i. 110), was taken by treachery, and crucified, B. C. 455. According to Ctesias he retreated, when all Egypt fell from him, into the town of Byblus, and here capitulated with the Greeks, on the promise that his life should be spared. Megabyzus thus carried him prisoner to the court; and here the urgency of Amytis, the mother of the king, and Achaemenes, drove Artaxerxes, after five years' interval, to break the engagement which he had confirmed to his general. Inaros was put to a barbarous death, a combination, it seems, of impaling and flaying alive (ἐπὶ τρισὶ σταυροῖς, Ctesias; comp. Plut. *Artax.* c. 17). Megabyzus, in indignation, revolted. Herodotus records the death of Achaemenes by the hand of Inaros, and speaks of having seen the bones of those that fell with him in battle at Papremis. (Herod. vii. 7, iii. 12.) He also tells us that though Inaros had done the Persians more hurt than any man before him, his son Thannyras was allowed to succeed him in his government, that is, we must suppose, of the Libyan tribes. (Herod. iii. 15.) [A. H. C.]

INDEX, the indicater or denouncer, is a translation of Μηνυτής, a surname of Heracles. Once, the story runs, a golden vessel had been stolen from the temple of Heracles at Athens. Heracles repeatedly appeared to Sophocles in a dream, until the latter informed the Areiopagus of it, and the thief was arrested, and confessed his crime. From this circumstance the temple was afterwards called the temple of Heracles Menytes, or Index. (Cic. *de Div.* i. 25; Hesych. *s. v.* μηνυτής; Σοφοκλέους γένος καὶ βίος.) [L. S.]

INDI'BILIS (Ἀνδοβάλης, Polyb.; Ἰνδίβιλις, Appian), a king or chief of the Spanish tribe of the Ilergetes, who plays an important part in the war between the Romans and Carthaginians in Spain during the second Punic war. He is first mentioned in B. C. 218, as commanding the Spanish auxiliaries in the service of Hanno, the Carthaginian governor of the provinces north of the Iberus [HANNO, No. 15], when he was defeated, together with that general, by Cn. Scipio, and fell into the hands of the Romans. (Polyb. iii. 76.) By what means he regained his liberty we know not, but the following year (217) we find him, together with his brother Mandonius, heading an incursion into the territories of the tribes in alliance with Rome. (Liv. xxii. 21.) This attempt was, however, easily repulsed; and the successes of the two Scipios for some time afterwards seem to have compelled him to remain quiet: but in 212 he led a force of 7500 men to join the Carthaginian army under Hasdrubal, the son of Gisco, which was opposed to P. Scipio: it was the attempt of the Roman general to intercept his march, and cut off his reinforcement before it could join the main army, that brought on the general action, which ended in the defeat and death of Scipio. (Liv. xxv. 34). Indibilis and Mandonius are spoken of by Polybius as the most powerful and influential among the chieftains of Spain, and had hitherto been remarkable for their steady attachment to the Carthaginian cause, for which they were rewarded by being re-established in their hereditary dominions after the death of the two Scipios. But their minds were soon after alienated by the haughty and arbitrary conduct of Hasdrubal, the son of Gisco, who, instead of reposing confidence in their good faith, exacted from them the payment of a large sum of money, and required that the wife of Mandonius and the daughters of Indibilis should be placed in his hands as a pledge of their fidelity. These hostages fell into the power of the young P. Scipio, at the capture of New Carthage, and were treated by him with all the distinction due to their rank, a circumstance which made a powerful impression on the minds of the Spaniards, and added to the ascendancy already acquired by Scipio's personal character. These causes, united with their increasing grounds of discontent with the Carthaginians, at length determined the two brothers to abandon the cause of Carthage for that of Rome; and when Scipio took the field in the spring of 209, he was joined by Indibilis and Mandonius, with all the forces of their nation. A treaty of alliance was concluded between them and the Romans, and the two princes united with Scipio in the campaign against Hasdrubal, which terminated in the victory of Baecula. (Polyb. ix. 11, x. 18, 35—38, 40; Liv. xxvi. 49, xxvii. 17, 19.) So long as the presence of Scipio cast its spell over them, they continued unshaken in their adherence, but in 206 the illness and reported death of that great commander gave them hopes of shaking off the yoke of Rome as they had done that of Carthage, and they excited a general revolt not only among their own subjects, but the neighbouring Celtiberian tribes also. They were soon undeceived; and on learning that Scipio was still alive, withdrew within their own frontiers to await the issue of events. But the Roman general was not disposed to leave their infidelity unpunished: he crossed the Iberus, totally defeated the army which the two princes opposed to him, and took their camp, with great slaughter. When, however, Mandonius in person presented himself in the Roman camp, and threw himself as a sup-

pliant at the feet of the conqueror, Scipio not only spared his life and that of his brother, but admitted them to favourable terms, and left them in the enjoyment of all their former power, on payment only of a sum of money. (Liv. xxviii. 24, 25, 31—34; Polyb. xi. 26, 29, 31—33; Diod. xxvi. *Exc. Vat.* p. 60; Appian, *Hisp.* 37; Zonar. ix. 10.) This clemency, nevertheless, failed of the desired effect, for the next year (B. C. 205), Scipio having quitted Spain to prepare for the invasion of Africa, Indibilis immediately aroused his people to take advantage of the absence of the only general whom there was any cause to fear, and assembled an army of no less than 30,000 foot and 4000 horse. It is probable that his contempt for the Roman generals, L. Lentulus and L. Manlius Acidinus, whom Scipio had left in Spain, was real, and not assumed, but he quickly found his mistake; they hastened to meet the insurgent army, and a pitched battle ensued, in which, after an obstinate contest, the Spaniards were totally defeated, and Indibilis himself, who had displayed the utmost courage in the action, fell on the field. Mandonius escaped with the remnants of the army, but was soon after given up by his own followers to the Roman generals, by whom he was immediately put to death. (Liv. xxix. 1—3; Appian, *Hisp.* 38. [E. H. B.]

I'NDIGES, plur. INDI'GETES, the name by which indigenous gods and heroes were invoked at Rome, that is, such as were believed to have once lived on earth as mortals, and were after their death raised to the rank of gods, e. g. Janus, Picus, Faunus, Aeneas, Evander, Hercules, Latinus, Romulus, and others. (Serv. *ad Aen.* xii. 794; Liv. viii. 9; Virg. *Georg.* i. 498, *Aen.* viii. 314, xii. 794; Arnob. *adv. Gent.* i. p. 39.) Thus Aeneas, after his disappearance on the banks of the Numicus, became a *deus Indiges*, *pater Indiges*, or *Jupiter Indiges*; and in like manner Romulus became *Quirinus*, and Latinus *Jupiter Latiaris*. (Gellius, ii. 16; Virg., Liv. *ll. cc.*; Sil. Ital. viii. 39; Tibull. ii. 5, 44; Solin. 2; Aurel. Vict. *de Orig.* 14.) The Indigetes are frequently mentioned together with the Lares and Penates (Virg. *Georg.* i. 498; Lucan, i. 556; Sil. Ital. ix. 294), and many writers connect the Indigetes with those divinities to whom a share in the foundation of the Latin and Roman state is ascribed, such as Mars, Venus, Vesta, &c. (Sil. Ital. *l. c.*; Ov. *Met.* xv. 862; Claudian, *Bell. Gild.* 82; Liv. viii. 9.) Paulus Diaconus (p. 106 in Müller's edition of Festus) describes the Indigetes as *dii, quorum nomina vulgari non licet*, a statement which is repeated by others, though its import is rather obscure. The origin of the name Indigetes was also a matter of dispute with the ancients (Serv. *ad Aen.* xii. 794), but they were at all events θεοὶ ἐγχώριοι, and we are therefore inclined rather to connect the name with *induagere* than with *indigitare*, as Festus thinks; in addition to which the plural is not *Indigites*, but *Indigetes*. We may therefore define the Indigetes to be indigenous heroes of the country, whom the grateful veneration of their countrymen raised after their death to the rank of gods. They were regarded as manifestations of the supreme deity, and worshipped as the protectors of the country to which they had done good service during their mortal life. [L. S.]

INDUTIOMA'RUS, or INDUCIOMA'RUS. 1. A distinguished chief of the Allobroges, was the most important witness against M. Fonteius, when he was accused in B. C. 69 of mal-administration in his province of Narbonnese Gaul, and defended by Cicero. (Cic. *pro Font.* 8, 12, 17.) [FONTEIUS, No. 5.]

2. One of the leading chiefs of the Treviri (*Trèves*, *Trier*), and the head of the independent party. When Caesar marched into the territory of the Treviri in B. C. 54, just before his second invasion of Britain, Indutiomarus, who had made every preparation for war, found himself deserted by many of his partizans, and was obliged to submit to Caesar. The latter accepted his excuses, but at the same time used all his influence to induce the leading men of the nation to side with Cingetorix, the great rival of Indutiomarus, (though he was his own son-in-law,) and the head of the Roman party. Finding himself thus deprived of much of his power among his own people, Indutiomarus became a bitterer enemy than ever of the Romans, and only waited for a favourable opportunity of taking his revenge. This arrived sooner than might have been expected. In consequence of the scarcity of corn Caesar was obliged to separate his troops for their winter-quarters, and to station them in different parts of Gaul. Indutiomarus immediately urged on Ambiorix and Cativolcus, chiefs of the Eburones, to attack the Roman legion stationed in their country; and he himself soon afterwards marched against Labienus, who was encamped among the Remi, on the confines of the Treviri, but deterred by Caesar's victory over the Nervii, he withdrew into his own country. Here he raised fresh troops, and again marched against Labienus, whose camp he surrounded; but being surprised by a sudden sally, his troops were put to flight, and he himself was killed in the rout while crossing a river. His death was deeply felt by his people. (Caes. *B. G.* v. 3, 26, 53, 55, 58; Dion Cass. xl. 11, 31.)

I'NFERI, signifies the gods of the lower world, in contradistinction from those of heaven, or from the Olympian gods. In Greek the *Inferi* are designated by the terms οἱ κάτω, οἱ χθόνιοι, οἱ ὑπὸ γαῖαν, οἱ ἔνερθε, or οἱ ὑπένερθε θεοί; whereas the gods of heaven, *Superi*, are termed οἱ ἄνω, ὕπατοι and οὐράνιοι. But the word inferi is still more frequently used to designate the dead, in contradistinction from those living *upon* the earth (Apulei. *de Mag.* p. 69); so that *apud inferos* is equivalent to "in Hades," or "in the lower world." The Inferi therefore comprise all the inhabitants of the lower world, the gods, viz. Aides or Pluto, his wife Persephone, the Erinnyes, and others, as well as the souls of departed men. The gods of the lower world are treated of in separate articles. The descriptions of the proper burial of the dead, whereby alone the souls were enabled to come to rest in the lower world; of the sacrifices offered on the tombs of the dead, as well as of the notions entertained by the ancients about the conditions of the souls of the departed in their future state, belong to a Dictionary of Antiquities; while the roads leading to the lower world and the various sites assigned to it by the ancients are questions which belong to mythical geography. [L. S.]

INGE'NUUS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was governor of Pannonia at the period when Valerian set out upon his campaign against the Persians. Fearing lest he should excite jealousy by his popularity among the soldiers, he resolved at once to

disown the authority of the weak and dissolute Gallienus, who, however, displayed upon this occasion unwonted promptitude and energy, for marching at once into Illyria, he encountered the usurper at Mursia, where the rebels were defeated, and their leader was slain, or, according to other accounts, stabbed himself, to avoid the torture he anticipated if captured alive. The relentless cruelty displayed by the conqueror upon this occasion towards all who had favoured the pretensions of Ingenuus has been adverted to in a former article. [GALLIENUS.] According to Pollio, the insurrection, headed by Ingenuus, broke out in the consulship of Fuscus (leg. Tuscus) and Bassus, that is, A. D. 258, the year in which Valerian took his departure for the East, but, according to Victor, not until intelligence had been received of the fatal result of the war against Sapor, that is, two or three years later. (Trebell. Poll. *Trig. Tyrann.*; Victor, *de Caes.* xxxiii.; Zonar. xii. 24.) [W. R.]

INGUIOME'RUS, brother of Sigimer and uncle of Arminius the Cheruscan [ARMINIUS]. Inguiomerus had been the adherent of Rome, but afterwards joined his nephew and his own tribe, and narrowly escaped with his life, when the Cheruscans, owing in great measure to his advice, were in A. D. 16 defeated by the Romans under Germanicus on the plain of Idistavisus, between the Visurgis (Weser) and the neighbouring highlands. In the following year, envy of the fame or power of Arminius again detached Inguiomerus from the Cheruscans. At the head of his own clients he deserted to Maroboduus, king of the Suevians, with whom he was defeated by Arminius. (Tac. *Ann.* i. 60, ii. 17, 21, 45, 46.) [W. B. D.]

INNOCE'NTIUS was bishop of Rome from the commencement of A. D. 402 until his death on the 12th of March, A. D. 417. He took an active part in the proceedings with regard to Chrysostom, whom he steadily supported while the patriarch was alive, and whose memory he vindicated from insult after death. Against the Novatians he displayed the most determined hostility, and one of his last acts was the condemnation of Pelagius, a sentence which, as appears evident from his epistles, ought to be regarded rather as a concession to the urgent representations of the Carthaginian synod than as the result of full and heartfelt conviction. In consequence of the widely-diffused reputation enjoyed by Innocentius for learning and prudence, he was constantly consulted upon various points of doctrine and discipline by ecclesiastics at a distance; and the correspondence in which he thus became engaged with every part of the Christian world was conducted with so much skill, and the replies were couched so judiciously, in a tone of mingled advice, instruction, and authoritative dictation, that the practice of submitting questions of doubt or difficulty to the head of the Roman see became from this time forward general; and to this epoch we may refer the foundation of those claims to universal spiritual domination so boldly asserted, and, to a certain extent, so successfully maintained by Leo and his successors.

The extant works of this prelate consist entirely of epistles, thirty-four in number, which are almost exclusively of an official character, being addressed to dignitaries, civil and spiritual, and to religious communities, upon topics connected with the regulation and welfare of the church. Of these, twenty-one are preserved in the collection of Dionysius Exiguus; four are found among the letters of St. Augustin, two were first edited by Holstenius from a Vatican MS., the remaining seven were derived from various sources.

The Editio Princeps, containing twenty-one epistles, under the title *Decreta Innocentii Papae LVII.*, appeared in the *Collectio Canonum Dionysii Exigui*, fol. Mogunt. 1525; the first complete edition, comprising the whole thirty-four epistles, forms the first volume of the *Epistolae Pontificiae*, published by cardinal Anton. Caraffa, fol. Rom. 1591; the best edition is that contained in the *Epistolae Pontificum Romanorum* of Coustant, fol. Paris, 1721, vol. i. pp. 739—931, reprinted in the *Bibl. Patrum* of Galland, vol. viii. pp. 545—612, whose Prolegomena, c. xviii., may be consulted with advantage.

In addition to the above thirty-four, Coustant notices a considerable number which have been lost, investigating at the same time their dates and the subjects of which they treated; he also points out some which are spurious, one, *Ad Aurelium Episcopum Carthaginiensem*, fabricated by Isidorus Mercator, two *Ad Arcadium Imperatorem*, and two from Arcadius, *Ad Innocentium*. [W. R.]

INNOCE'NTIUS, a Roman jurist, who lived in the reign of Constantine the Great, and under his sons Constantius and Constans. Although jurisprudence as a science was now upon the wane, jurists were privileged by the emperors as late as the reign of Constantius; and, by virtue of such privilege, their writings and opinions were invested with a kind of legislative force. The *jurist-made* law of the Romans came into existence under the form of authoritative exposition or interpretation, and was more directly binding than what Bentham calls English *judge-made* law. It was nearly analogous to a parliamentary declaration of the existing law, inasmuch as the jurist, in the exercise of his vocation, was made the representative of the emperor, the supreme power. Eunapius (*in Vit. Chrysanthii*, p. 186, ed. Commelin) says that Innocentius was privileged as a jurist by the emperors under whom he lived. He is not mentioned in the Digest, which contains extracts from no jurist of later date than his.

In the collection of *Agrimensores*, there is a treatise, headed "Ex libro xii. Innocentii de literis et notis juris exponendis," or "Innocentius, V. P. auctor." The treatise does not profess to be the original work of a jurist, and is manifestly a compilation of much more recent date than the reign of Constantine: nor does it at all resemble the remains of legal stenography that we possess under the name of Valerius Probus and other writers of the same class. It relates to the *casae* which were named after the letters of the alphabet, and the *casae* appears to have been *fundi*, or portions of land; but the mode in which letters were connected with the fundi, so as to designate their qualities and peculiarities of position, has not been satisfactorily explained; and the treatise *De Casis Literarum* is still perhaps the most enigmatical part of the writings on ancient land-surveying.

Rigaltius, in his first note on the treatise, "De Casis Literarum," says that an Innocentius, agrimensor, is mentioned in the 19th book of Ammianus Marcellinus, and quotes a passage, whence it would seem that, on some occasion, Innocentius gave instructions which enabled a party of troops sailing up a river to steer by observing certain

marks upon the banks. The reference is incorrect, and the passage cited by Rigaltius has not been found by subsequent inquirers. (*Auctores Rei Agrariae*, ed. Goes. p. 167, n. p. 220—232.) [J. T. G.]

INO (Ἰνώ), a daughter of Cadmus and Harmonia, and the wife of Athamas, who married her in addition to his proper wife Nephele, but according to some, not till after the death of Nephele. After her death and apotheosis, Ino was called Leucothea. The common story about her is related under ATHAMAS, p. 393; but there are great variations in the traditions respecting her, which probably arose from the fact of the story having been made great use of by the Greek poets, especially the dramatists, among whose lost tragedies we find the titles of Athamas, Ino, and Phrixus. It here remains for us to mention the principal traditions about the latter period of her life and her apotheosis. After the supposed death of Ino, and after his flight from Boeotia, Athamas married Themisto; but when he was informed that Ino was still living as a Bacchant in the valleys of Mount Parnassus, he secretly sent for her. Themisto, on hearing this, resolved to kill the children of Ino. With this object in view, she ordered one of her slaves at night to cover her own children with white, and those of Ino with black garments, that she might know the devoted children, and distinguish them from her own. But the slave who received this command was Ino herself in disguise, who changed the garments in such a manner as to lead Themisto to kill her own children. When Themisto discovered the mistake, she hung herself. (Hygin. *Fab.* 1—5.) Other traditions state that Athamas, when Hera visited him and Ino with madness for having brought up Dionysus, killed Learchus, one of his sons by Ino, and when he was on the point of killing also the other, Melicertes, Ino fled with him across the white plain in Megaris, and threw herself with the boy (or, according to Eurip. *Med.* 1289, with her two sons) into the sea. Melicertes is stated in some traditions to have previously died in a cauldron filled with boiling water. (Eustath. ad *Hom.* p. 1543; Plut. *Sympos.* v. 3; Ov. *Met.* iv. 505, 520, &c.; Tzetz. *ad Lycoph.* 229.) According to Plutarch (*Quaest. Rom.* 13), Ino killed her own son, as she had become mad from jealousy of an Aetolian slave, of the name of Antiphera, and Plutarch recognised an allusion to that story in a ceremony observed at Rome in the temple of Matuta, who was identified with Leucothea; for no female slave was allowed to enter the temple of Matuta at her festival, with the exception of one, who received a box on the ears from the matrons that were present. Hyginus (*Fab.* 2; comp. Paus. ii. 44. § 11) states, that Athamas surrendered Ino and her son Melicertes to Phrixus to be killed, because she herself had attempted to kill Phrixus. But when Phrixus was on the point of committing the crime, Dionysus enveloped him in darkness and thus saved Ino. Athamas, who was thrown by Zeus into a state of madness, killed Learchus; and Ino, who leaped into the sea, was raised to the rank of a divinity, by the desire of Dionysus. Others relate that Leucothea placed Dionysus with herself among the gods. (Plut. *de Frat. Am.* in fin.) After her leap into the sea, Leucothea was carried by a dolphin to the coast of Corinth, which was governed by Sisyphus, a brother of Athamas, who instituted the Isthmian games and an annual sacrifice in honour of the two. (Tzetz. *ad Lycoph.* 107; comp. 229; Schol. *ad Pind. Hypoth. Isthm.* p. 514, ed. Boeckh.) According to a Megarian tradition, the body of Ino was washed on the coast of Megara, where she was found and buried by two virgins; and it is further said that there she received the name of Leucothea. (Paus. i. 42. § 8.) [L. S.]

INOUS, that is, the son of Ino, a name given to Melicertes and Palaemon. (Virg. *Aen.* v. 823, *Georg.* i. 437.) [L. S.]

INSTEIUS CAPITO. [CAPITO.]

INTAPHERNES (Ἰνταφέρνης), one of the seven conspirators against the two Magi, who usurped the Persian throne upon the death of Cambyses. In the attack which the conspirators made against the Magi, Intaphernes lost an eye. He was shortly after put to death by Dareius in consequence of the following circumstances. Upon the accession of Dareius, the other conspirators had stipulated for free admission to the king at all times, with one exception; and when the royal servants upon a certain occasion refused Intaphernes admission to the king's person, he mutilated them, which raised the suspicion of the king that a plot had been formed against himself. Dareius accordingly sentenced Intaphernes and all his family to be put to death; but moved by the lamentations of his wife, the king allowed her to rescue one from death. She selected her brother, alleging, according to the well-known tale, that she might obtain another husband and other children, but, since her father and mother were dead, she could never have another brother. Dareius spared, in addition, the life of her eldest child, but killed all the other members of the family with Intaphernes. (Herod. iii. 70, 78, 118, 119.)

INTERCIDONA. [DEVERRA.]

INTONSUS, i. e. unshorn, a surname of Apollo and Bacchus, alluding to the eternal youth of these gods, as the Greek youths allowed their hair to grow until they attained the age of manhood, though in the case of Apollo it may also allude to his being the god of the sun, whence the long floating hair would indicate the rays of the sun. (Hom. *Il.* xx. 39, *Hymn. in Apoll.* 134; Horat. *Epod.* xv. 9; Tibull. i. 4. 34; Ov. *Met.* iii. 421, *Amor.* i. 14. 31; Martial, iv. 45.) [L. S.]

INVI'DIA, the personification of envy, is described as a daughter of the giant Pallas and Styx. (Hygin. *Fab.* Praef.; Ov. *Met.* ii. 760.) [L. S.]

IO (Ἰώ). The traditions about this heroine are so manifold, that it is impossible to give any general view of them without some classification; we shall therefore give first the principal local traditions, next the wanderings of Io, as they are described by later writers, and lastly mention the various attempts to explain the stories about her.

1. *Local traditions.*—The place to which the legends of Io belong, and where she was closely connected with the worship of Zeus and Hera, is Argos. The chronological tables of the priestesses of Hera at Argos placed Io at the head of the list of priestesses, under the name of Callirhoë, or Callithyia. (Preller, *de Hellan. Lesb.* p. 40.) She is commonly described as a daughter of Inachus, the founder of the worship of Hera at Argos, and by others as a daughter of Iasus or Peiren. Zeus loved Io, but on account of Hera's jealousy, he metamorphosed her into a white cow. Hera thereupon asked and obtained the cow from Zeus, and placed her under the care of Argus Panoptes, who

tied her to an olive tree in the grove of Hera at Mycenae. But Hermes was commissioned by Zeus to deliver Io, and carry her off. Hermes being guided by a bird (ἱέραξ, πῖκον), who was Zeus himself (Suid. *s. v.* Ἰώ), slew Argus with a stone. Hera then sent a gad-fly, which tormented Io, and persecuted her through the whole earth, until at length she found rest on the banks of the Nile. (Apollod. ii. 1. § 2; Hygin. *Fab.* 145; comp. Virg. *Georg.* iii. 148, &c.) This is the common story, which appears to be very ancient, since Homer constantly applies the epithet of Argeiphontes (the slayer of Argus) to Hermes. But there are some slight modifications of the story in the different writers. Some, for example, place the scene of the murder of Argus at Nemea (Lucian. *Dial. Deor.* 3; Etymol. Mag. *s. v.* Ἀφέσιος). Ovid (*Met.* i. 722) relates that Hermes first sent Argus to sleep by the sweetness of his music on the flute, and that he then cut off the head of Argus, whose eyes Hera transferred to the tail of the peacock, her favourite bird. (Comp. Moschus, *Idyll.* ii. 59.) A peculiar mournful festival was celebrated in honour of Io at Argos, and although we have no distinct statement that she was worshipped in the historical ages of Greece, still it is not improbable that she was. (Suid. *l. c.*; Palaephat. p. 43; Strab. xiv. p. 673.) There are indeed other places, besides Argos, where we meet with the legends of Io, but they must be regarded as importations from Argos, either through colonies sent by the latter city, or they were transplanted with the worship of Hera, the Argive goddess. We may mention Euboea, which probably derived its name from the cow Io, and where the spot was shown on which Io was believed to have been killed, as well as the cave in which she had given birth to Epaphus. (Strab. vii. p. 320; Steph. Byz. *s. v.* Ἄργουρα; Etymol. Mag. *s. v.* Εὔβοια.) Another place is Byzantium, in the foundation of which Argive colonists had taken part, and where the Bosporus derived its name, from the cow Io having swam across it. From the Thracian Bosporus the story then spread to the Cimmerian Bosporus and Panticapaeum. Tarsus and Antioch likewise had monuments to prove that Io had been in their neighbourhood, and that they were colonies of Argos. Io was further said to have been at Joppa and in Aethiopia, together with Perseus and Medusa (Tzetz. *ad Lycoph.* 835, &c.); but it was more especially the Greeks residing in Egypt, who maintained that Io had been in Egypt, where she was said to have given birth to Epaphus, and to have introduced the worship of Isis, while Epaphus became the founder of a family from which sprang Danaus, who subsequently returned to Argos. This part of the story seems to have arisen from certain resemblances of religious notions, which subsequently even gave rise to the identification of Io and Isis. Herodotus (i. 1, &c., ii. 41) tells us that Isis was represented like the Greek Io, in the form of a woman, with cows' horns.

2. *The wanderings of Io.*—The idea of Io having wandered about after her metamorphosis appears to have been as ancient as the mythus respecting her, but those wanderings were extended and poetically embellished in proportion as geographical knowledge increased. The most important passage is in the *Prometheus* of Aeschylus, 705, &c., although it is almost impossible to reconcile the poet's description with ancient geography, so far as we know it. From Argos Io first went to Molossis and the neighbourhood of Dodona, and from thence to the sea, which derived from her the name of the Ionian. After many wanderings through the unknown regions of the north, she arrived in the place where Prometheus was fastened to a rock. As the Titan prescribes to her the course she has yet to take, it is of importance to ascertain the spot at which he begins to describe her course; but the expressions of Aeschylus are so vague, that it is a hopeless attempt to determine that spot. According to the extant play, it is somewhere in European Scythia, perhaps to the north of the river Istrus; but in the last play of the Trilogy, as well as in other accounts, the Caucasus is mentioned as the place where the Titan endured his tortures, and it remains again uncertain in what part of the Caucasus we have to conceive the suffering Titan. It seems to be the most probable supposition, that Aeschylus himself did not form a clear and distinct notion of the wanderings he describes, for how little he cared about geographical accuracy is evident from the fact, that in the *Supplices* (548, &c.) he describes the wanderings of Io in a very different manner from that adopted in the *Prometheus*. If, however, we place Prometheus somewhere in the north of Europe, the course he prescribes may be conceived in the following manner. Io has first to wander towards the east, through unknown countries, to the Scythian nomades (north of Olbia), whom, however, she is to avoid, by travelling through their country along the sea-coast; she is then to have on her left the Chalybes, against whom she must likewise be on her guard. These Chalybes are probably the Cimmerians, who formerly inhabited the Crimea and the adjacent part of Scythia, and afterwards the country about Sinope. From thence she is to arrive on the river Hybristes (the Don or Cuban), which she is to follow up to its sources, in the highest parts of Mount Caucasus, in order there to cross it. Thence she is to proceed southward, where she is to meet the Amazons (who at that time are conceived to live in Colchis, afterwards in Themiscyra, on the river Thermodon), who are to conduct her to the place where the Salmydessian rock endangers all navigation. This latter point is so clear an allusion to the coast north of the mouth of the Bosporus, that we must suppose that Aeschylus meant to describe Io as crossing the Thracian Bosporus from Asia into Europe. From thence he leads her to the Cimmerian Bosporus, which is to receive its name from her, and across the palus Maeotis. In this manner she would in part touch upon the same countries which she had traversed before. After this she is to leave Europe and go to Asia, according to which the poet must here make the Maeotis the boundary between Europe and Asia, whereas elsewhere he makes the Phasis the boundary. The description of the wanderings of Io is taken up again at verse 788. She is told that after crossing the water separating the two continents, she is to arrive in the hot countries situated under the rising sun. At this point in the description there is a gap, and the last passage probably described her further progress through Asia. Io then has again to cross a sea, after which she is to come to the Gorgonaean plains of Cisthenes (which, according to the scholiast, is a town of Aethiopia or Libya), and to meet the Graeae and Gorgones. The sea here mentioned is probably the so-called Indian Bosporus (Steph. Byz. *s. v.* Βόσποροι; Eustath. *ad Di-*

eges. *Perieg.* 143), where the extremities of Asia and Libya, India and Aethiopia, were conceived to be close to each other, and where some writers place the Gorgones. (Schol. *ad Pind. Pyth.* x. 72.) The mention, in the verses following, of the griffins and Arimaspae, who are generally assigned to northern regions, creates some difficulty, though the poet may have mentioned them without meaning to place them in the south, but only for the purpose of connecting the misfortunes of Io with the best-known monsters. From the Indian Bosporus, Io is to arrive in the country of the black people, dwelling around the well of the sun, on the river Aethiops, that is, the upper part of the Nile or the Niger. She is to follow the course of that river, until she comes to the cataracts of the Nile, which river she is again to follow down to the Delta, where delivery awaits her. (Comp. Eurip. *Iphig. Taur.* 382, &c.; Apollod. ii. 1. § 3; Hygin. *Fab.* 145.)

The mythus of Io is one of the most ancient, and at the same time one of the most difficult to explain. The ancients believed Io to be the moon, and there is a distinct tradition that the Argives called the moon Io. (Eustath. *ad Dionys. Perieg.* 92; Suid. and Hesych. *s. v.* Ἰώ.) This opinion has also been adopted by some modern critics, who at the same time see in this mythus a confirmation of the belief in an ancient connection between the religions of Greece and Egypt. (Buttmann, *Mytholog.* vol. ii p. 179, &c.; Welcker, *Die Aeschyl. Trilog.* p. 127, &c.; Schwenk, *Etymol. Mythol. Andeutungen*, p. 62, &c.; *Mytholog. der Griech.* p. 52, &c.; Klausen, in the *Rhein. Museum*, vol. iii. p. 293, &c.; Voelcker, *Mythol. Geogr. der Griech. u. Röm.* vol. i.) That Io is identical with the moon cannot be doubted (comp. Eurip. *Phoen.* 1123; Macrob. *Sat.* i. 19), and the various things related of her refer to the phases and phenomena of the moon, and are intimately connected with the worship of Zeus and Hera at Argos. Her connection with Egypt seems to be an invention of later times, and was probably suggested by the resemblance which was found to exist between the Argive Io and the Egyptian Isis. [L. S.]

JOANNES, Latin emperor of Constantinople, the third son of Everard, count of Brienne, and Agnes, countess of Mümpelgard, was born in 1148. He was one of the leaders of the Latins who took Constantinople in 1204, and in 1210 was chosen king of Jerusalem, which was then in the hands of the Turks. In 1218 he commanded the famous Latin expedition against Egypt, and made himself so conspicuous, through his military skill and undaunted courage, that he was looked upon as the greatest hero of his time. It was for this reason that in 1228 the Latins of Constantinople chose him, though he was then merely titular king of Egypt, to govern for the minor emperor, Baldwin II.; and in order to strengthen his authority, they invested him with the title and power of emperor. Although 80 years old, John accepted the offer, but first went to Europe to levy troops, with which he arrived at Constantinople in 1231, where he was crowned with great solemnity, and pleased both the Latins and Greeks by his majestic appearance (he was the tallest man they had ever seen) and his energetic administration. Not only unbroken by age, but still uniting the strength of a powerful man with the agility of a youth, he defended Constantinople with great success against the united armies of Asan, king of Bulgaria, and John Vatatzes, the Greek emperor of Nicaea, as is narrated in the life of the latter. [JOANNES III.] Constantinople would have fallen but for him. Marvellous stories are told of his bravery and the power of his arm. After a reign of nine years John of Brienne died in 1237, leaving several sons; but he was succeeded on the throne of Constantinople by Baldwin II. A daughter of John of Brienne was married to the emperor Frederic II. of Germany. [JOANNES III.; BALDUINUS II.] (The sources quoted in the lives of these two emperors; Du Cange, *Histoire de Constantinople sous les Empereurs Français*, p. 88, &c.) [W. P.]

JOANNES I. ZIMISCES (Ἰωάννης Τζιμισκῆς), emperor of Constantinople (A. D. 969—976), was descended from an illustrious Armenian family. He was the grandson of Theophilus, whose name was conspicuous during the reign of Romanus I. Lecapenus, and the grand-nephew of Curcuas, the brother of Theophilus, who was still more eminent. The surname Zimisces was given to Joannes on account of his diminutive size, that word signifying in the Armenian language a man of very small stature. Zimisces served from his early youth in the Greek armies, and astonished both his friends and foes by the heroic deeds which he performed on the field of battle. During the regency of Theophano, the widow of the emperor Romanus, Nicephorus Phocas became the leader of the empire, and was constantly supported by Zimisces, who saved him from ruin when the eunuch Bringas conspired against his life. Believing that the friendship between Nicephorus and Zimisces was only pretended, Bringas wrote to Zimisces, offering him great reward—perhaps the crown—if he would kill Nicephorus, but Zimisces not only showed the letter to his friend, but urged him to assume the imperial crown. This Nicephorus did in 963, and reigned as colleague of the two minor sons of Romanus and Theophano, Basil II. and Constantine VIII. Nicephorus married the widow Theophano, and appointed Zimisces second commander of the armies, himself being the first. In this capacity Zimisces performed such extraordinary exploits, and gained such decisive victories, that he became the idol of the army, and was acknowledged to be the first general in the East. The Arabs were then masters of all Syria and Cilicia. In the battle at Adana (963) they were routed with great slaughter by Zimisces, and 5000 of their veteran troops having entrenched themselves on a steep hill, refusing to surrender, the gallant commander of the Greeks put himself at the head of a chosen body, stormed the entrenchments, and exterminated the infidels. Henceforth that hill was called the bloodhill. In the following year Zimisces conquered the greater part of Cilicia, crossed Mount Amanus, entered Syria, and spread terror through the valley of the Orontes. Mopsuestia, which was then called Massissa, resisted the protracted siege of Nicephorus, who gave up all hopes of taking it, and was retiring, when Zimisces approached with a few brave troops, and took the town by storm. His eminent services were rewarded with ingratitude. Through the intrigues of the emperor's brother, Leo, he was deprived of his command, and sent into exile. The empress Theophano, however, who was his mistress in secret, contrived that he should be sent to Chalcedon, opposite Constantinople,

From Chalcedon Zimisces continued his adulterous intercourse with Theophano, and was received by her in disguise in the very apartments of her husband. They concerted a plan to kill Nicephorus, and to have Zimisces proclaimed emperor. In the night of the 11th to the 12th of December, 969, Zimisces crossed the Bosporus with a few daring followers, and having been wound up, by means of baskets attached to ropes, to the upper story of the imperial palace by some of the servants of the empress, they were led to the bedroom of Nicephorus, who soon fell under their weapons. Before he expired he was exposed to most unmerciful tortures, and, abusing him with the most opprobrious terms, Zimisces broke his jaw-bone with the pommel of his sword.

Being proclaimed emperor, Zimisces imitated the example of his unfortunate predecessor, and reigned as colleague of the two sons of Romanus. His first act was to send his enemy Leo, the brother of Nicephorus, into exile; his second, to obey the summons of Polyeuctes, the patriarch of Constantinople, who urged him to banish Theophano; his third, to divide part of his property among the poor, and spend the rest in building a vast and splendid hospital on the Asiatic shore of the Bosporus. He then sent his general Nicolaus against the Arabs, who were besieging Antioch with the flower of their army; and his general Bardas Sclerus against the Russians, who had overrun and traversed Bulgaria, and laid siege to Adrianople. Both of the generals were successful, and the Greek arms obtained decisive victories in Europe and Asia. The triumph of Zimisces was checked by a rebellion of Bardas Phocas, the son of the exiled Leo, who assumed the imperial title at Caesareia, and was supported by his father and his brother Nicephorus; but the rebellion was soon quelled, and Leo and Nicephorus were taken prisoners, and condemned to death. The emperor, nevertheless, spared their lives, and sent them into exile, till, having rebelled a second time, they were blinded, and kept in confinement. Bardas Phocas having surrendered to Bardas Sclerus, was compelled to assume the monastic habit, and to spend the rest of his life in a convent in Chios. Previous to these events (970), Zimisces, who was then a widower, having lost his wife Maria, the sister of Bardas Sclerus, married Theodora, the daughter of Constantine Porphyrogenneta, and the sister of the late Romanus II., a marriage agreeable to the Greeks, who revered the memory of the learned and mild Constantine. Meanwhile, the Russians had again invaded Bulgaria; and they would have formed lasting settlements in that country but for the valour of Zimisces, who took the command in the field, while a Greek fleet sailed up the Danube, cutting off the retreat of the northern barbarians. Parasthlava, the capital of the Bulgarian kingdom, had been taken by the Russians, and the Bulgarian king, Bosisa, was kept there by the Norman Sventislav (Sviatoslav, Wenceslaus), or Sphendosthlaba, as the Greeks call him, the prince of the Russians of Kiew. Under the walls of Parasthlava the Russians suffered a bloody defeat; a large body of their best troops, who defended the castle, was cut to pieces; and Zimisces once more gave proof of military genius and undaunted courage. Sphendosthlaba made peace, and withdrew to Russia, while Bosisa was generously re-established by Zimisces on his hereditary throne. These events were followed by the marriage of Theophano or Theophania—not the banished empress, but the daughter of the late emperor Romanus II.—with Otho II., Roman emperor and king of Germany. A fresh war with the Arabs called the emperor from his capital to Syria. Zimisces fought with his usual fortune, defeated the Arabs in several pitched battles, and pursued them as far as the confines of Palestine, when they sued for peace. On his return to Europe the emperor beheld with pleasure a large extent of land in Cilicia, covered with beautiful villas and thriving farms; but having been informed that those fine estates belonged to the eunuch Basilius, who was one of the principal officers of his household, "Is it for eunuchs," he cried out, "that brave men fight, and we endure the hardships of so many campaigns!" Basilius was informed of this, but disguised his apprehensions or anger. A few days afterwards, however, Zimisces felt symptoms of a serious illness; he grew worse and worse, and on his arrival in his capital he was on the verge of death. He expired shortly after his return, on the 10th of January, 976, at the age of fifty-one, leaving the memory of one of the most distinguished rulers of the Byzantine empire. His successor was Basil II., who reigned together with his brother Constantine VIII. (Cedren. vol. ii. p. 375—415, ed. Bonn; Zonar. xvi. 28, &c, xvii. 1—5; Leo Diaconus, l. iii.—ix., x. c. 1—12.) [W. P.]

JOANNES II. [CALO-JOANNES.]

JOANNES III. VATATZES (Ἰωάννης ὁ Βατάτζης), also called JOANNES DUCAS VATATZES, because he was descended in the female line from the great family of the Ducas, emperor of Nicaea (A. D. 1222—1255), was one of the most remarkable among the successors of Constantine. He first distinguished himself in the defence of Constantinople against the Latins in 1204, and after its loss fled with Theodore Lascaris to Nicaea. Next to this distinguished prince, Vatatzes was the most active and successful in preventing the whole of the Greek empire from becoming a prey to the Latins, and he was likewise one of those who supported Theodore Lascaris after he had assumed the imperial title, and taken up his residence at Nicaea. In reward for his eminent services in the field as well as in the council, Theodore gave him the hand of his daughter Irene, and appointed him his future successor, because, having no children, he thought Vatatzes more fit and worthy for the crown than either of his four brothers, Alexis, John, Manuel, and Michael. Vatatzes thus succeeded Theodore Lascaris on the imperial throne of Nicaea in 1222. In the same year Theodore Angelus, despot or prince of Epeirus and Aetolia, made himself master of Thessalonica and of nearly the whole of Macedonia, assumed the title of emperor, and was crowned by the bishop of Achrida.

Four emperors now reigned over the remnants of the Eastern empire, Andronicus I. Gidon in Trebizond, Theodore Angelus in Epeirus and Macedonia, Robert of Courtenay in Constantinople, and John Vatatzes in Nicaea; and it is curious that the imperial crown devolved upon three of them in the same year, 1222, while the fourth, Robert of Courtenay, took actual possession of his dominions only in the previous year, 1221. Of these, the emperor in Nicaea was the greatest.

No sooner had Vatatzes ascended the throne

than Manuel and Michael Lascaris abandoned him, went to Constantinople, and persuaded Robert to declare war against Vatatzes. Its issue was unfavourable to the Latins. In a pitched battle at Poemanene or Poemanium, in 1224, the Latin troops were completely defeated; and such was the hatred of the Greeks against the foreign intruders, that they neither gave nor accepted quarter: the two Lascaris were taken prisoners, and payed their treason with the loss of their eyes. In consequence of this victory, the greater part of the Latin possessions in Asia fell into the hands of the Greeks. On the sea the Latins were successful; they blockaded the Greek fleet in the port of Lampsacus, and Vatatzes preferred burning his own ships to having them burnt by his enemy. However, Vatatzes had little to lose on the sea, and the Latin emperor was finally compelled to sue for peace, and to leave the greater part of his Asiatic possessions in the hands of Vatatzes. The peace was of short duration. The old John of Brienne, who after the death of Robert, in 1228, exchanged his nominal kingdom of Jerusalem for the real though tottering throne of Constantinople, attacked Vatatzes in 1233, in Asia, but was routed in Bithynia, and hastened back to Thrace. Supported by the fleets of the Venetians, he could, however, renew his inroads whenever he saw a favourable opportunity. Accordingly, Vatatzes conceived the plan of making himself master of the sea, and had he succeeded, the national Greek empire would have been soon restored to its limits of 1204. Samos, Lesbos, Chios, Cos, Rhodes, and many other islands, were conquered by the Greeks, but the main force of the Venetians was in Candia; and though Vatatzes conquered the greater part of that island, his progress was checked by the Venetian governor Marino Sanuti, the historian, who at last forced the Greeks to sail back to Asia. Baffled on the sea, Vatatzes renewed his continental plans, and concluded, in 1234, an alliance with Asan, king of Bulgaria. Their united forces besieged Constantinople in 1235, by land and sea, but the superiority of the Latin mariners over the Greek led to a total defeat of the Greek fleet, and twenty-four Greek gallies fell into the hands of the victors, and were paraded in triumph in the port of Constantinople. Listening to the persuasions of Messire Anseau de Cahieu, who acted as regent in the absence of the emperor Baldwin II., Asan showed symptoms of defection, and forsook his ally in 1237, when they were just besieging Constantinople a second time. By land, however, Vatatzes was more successful, and conquered the rest of the Latin possessions in Asia. The assistance which Baldwin II. obtained in Europe is mentioned in the life of that emperor; but the formidable knights of France and Italy tried in vain to obtain a firm footing in Asia, and Baldwin was reduced to such weakness, that he was unable to prevent Vatatzes from sailing over to Macedonia, and compelling the self-styled emperor, John Comnenus of Epeirus, Aetolia, and Macedonia, to cede him Macedonia, to renounce the imperial title, and to be satisfied with that of despot of Epeirus (1242). In 1243 Vatatzes concluded an alliance with Gaiyáth-ed-dín, the Turkish sultan of Iconium, in order to resist the approaching Mongols; and having thus secured his eastern frontiers, he renewed his attacks upon the Latins in Constantinople. His fame was then so great, that the Roman emperor, Frederic II., one of his greatest admirers, gave him his natural daughter Anne in marriage, in 1244, the first wife of Vatatzes having died in 1240. Never despairing of putting an end to the Latin domination in the East, but obliged to give up the plan of effecting it with the Bulgarian king, Vatatzes undertook to subdue the Bulgarian nation, and to force those warlike barbarians to serve under his banners against the intruders at Constantinople. In 1246 he had already conquered the south-western portion of Bulgaria, and given its government, together with that of Thessalonica (Macedonia) to his Magnus Domesticus Andronicus Palaeologus, when his progress was checked by a combined attack of the Latins and Michael Comnenus, despot of Epeirus. The issue of a protracted war was favourable to Vatatzes, who took several of the towns of the Latins in Thrace, and made peace with Michael in 1253. The following years were peaceful, and Vatatzes employed his leisure in promoting the happiness of his subjects. He patronised arts and sciences, constructed new roads, distributed the taxes equally, and made himself beloved by every body through his kindness and justice. Michael of Epeirus having threatened a new war, Vatatzes set out against him, but was taken ill in Macedonia, returned to Asia, and died, after long sufferings, at Nymphaeum, on the 30th of October, 1255, at the age of sixty or sixty-two. Vatatzes is justly called one of the greatest emperors of the East; and the merit of having put an end to the Latin empire belongs as much to him as to Michael Palaeologus, who carried out, in 1261, the plan which had been conceived and successfully begun by Vatatzes. The successor of Vatatzes was Theodore Lascaris II. (The sources referred to in BALDUINUS II., among which Acropolita is the principal.) [W. P.]

JOANNES IV. LA'SCARIS (Ἰωάννης ὁ Λάσκαρις), emperor of Nicaea (A. D. 1259—1261), was the son of the second emperor of Nicaea, Theodore II., Lascaris, whom he succeeded in 1259, at nine years of age. He first reigned under the guardianship of the patriarch Arsenius and the Magnus Domesticus Muzalon. The latter was slain, with his adherent, in a revolt of the guards, kindled by Michael Palaeologus, who was proclaimed emperor; and after having taken Constantinople from the Latins, in 1261, he deprived the youthful emperor of his eyes, and sent him into exile, where he died in obscurity. [MICHAEL VIII.] [W. P.]

JOANNES V. CANTACUZE'NUS (Ἰωάννης ὁ Καντακουζηνός), emperor of Constantinople (A. D. 1342—1355), often called Joannes VI. His full name was Joannes Angelus Comnenus Palaeologus Cantacuzenus. He was the eldest son of Joannes Cantacuzenus, the chief of a great Greek family, and Theodora Palaeologina, and was born early in the beginning of the 14th century. [See the genealogical table of the Cantacuzeni, Vol. I. p. 595.] His history is intimately connected with that of his ward and rival Joannes VI. Palaeologus. John Cantacuzenus, the subject of this article, early distinguished himself in the service of his relative, the emperor Andronicus Palaeologus the elder, who appointed him prefect of the sacred bed-chamber. United, by friendship and harmony of sentiments, to the emperor's grandson, Andronicus the younger, he took the part of the latter in his rebellion against his grandfather; and it was to his valour, wisdom, and exertions, that the younger Andronicus owed his final success and the undisputed crown of Con-

stantinople. In reward for his services, he was appointed magnus domesticus. Aetolia and Lesbos, both in the hands of usurpers, were re-united by him to the empire; and his influence was so great, that he, rather than Andronicus, was the real sovereign of the Greeks. His administration was wise: he enforced the laws with firmness, but also with forbearance; and at a time when every public functionary was a robber of the people, he alone escaped the charge of peculation and fiscal oppression. The emperor bestowed upon him unbounded confidence, and was so fondly attached to him, that he proposed to share the throne with him. This Cantacuzenus refused, from motives both of modesty and prudence. Andronicus, on his deathbed (A. D. 1341), appointed him guardian of his infant son, John, in whose name he was to govern the empire.

No sooner had Cantacuzenus begun to exercise his eminent functions, than he was checked by two ambitious intriguers, the admiral Apocauchus and the patriarch of Constantinople, John of Apri, who aspired to the regency, and for that purpose persuaded the widow of the late emperor, Anna, princess of Savoy, to claim the guardianship of her son, although it was lawfully vested in Cantacuzenus. The conspirators found many adherents; and from a system of calumny and petty annoyance, proceeded to bold attacks. During a temporary absence from the capital, Cantacuzenus was suddenly charged with high treason; and his enemies being his judges also, he was found guilty, sentenced to death, and deprived of his estates and emoluments. Under such circumstances he had no alternative but rebellion or death: yet he hesitated till his friends showed him that even by submission and imploring the clemency of his adversaries, he could not save his life. Accordingly Cantacuzenus took up arms, not against the infant emperor, but against his powerful councillors, and assumed the title of emperor. On the 21st of March, 1342, he was crowned with great solemnity, together with his wife, Irene, at Adrianople, by Lazarus, patriarch of Jerusalem. His adherents not being numerous, he sought assistance at the court of Stephen Duscham, kral or king of Servia; and having reason to suspect the faith of this prince, he reluctantly concluded an alliance with Umur Bey, the Turkish prince of Aidin (Lydia, Maeonia and Caria). During the transactions which led to this alliance Cantacuzenus was at the Servian court, and his wife was at Didymoticum. Umur Bey sailed over to Greece with a fleet of 380 vessels, and an army of 28,000 men; and after having left a strong garrison at Didymoticum, marched upon Servia. An early and very severe winter compelled him to return to Asia without having had an interview with Cantacuzenus; but the two princes met in the following year, 1343, at Clopa, near Thessalonica, and in their operations against Apocauchus and his party, Greece and Thrace were dreadfully ravaged. Bribed by Apocauchus, Umur Bey ceased assisting Cantacuzenus, who, however, found a more powerful ally in the person of Urkhan, sultan of the Turks Osmanlis, to whom he gave his daughter in marriage. During five years Greece was desolated by a civil war. In 1346, however, Cantacuzenus became the more powerful; and having made a sort of reconciliation with the dowager empress, Anna, he advanced upon Constantinople, after re-enforcing his army by a body of Latin mercenaries. In January, 1347, he took the capital with scarcely any resistance, the gates having been opened by Facciolati, an Italian captain, who was the secret adherent of Cantacuzenus; and Apocauchus was slain in the tumult. Being now sole master, Cantacuzenus consented to acknowledge John Palaeologus as co-emperor, on condition that until the majority of the young prince, who was then fifteen years, and would be of age at twenty-five, according to the Greek law, he should be the sole ruler; and as a guarantee for the future harmony between the two princes, he married his daughter Helena to his youthful colleague. In the same year Cantacuzenus was crowned a second time in the capital, by Isidorus, patriarch of Constantinople.

The reign of John Cantacuzenus was not blessed with peace. In the year of his accession, the plague made great havoc among the inhabitants of the capital and other towns. The Genoese of Pera, who enjoyed great privileges, despised the imperial authority, took up arms, and laid them down only after having obtained still greater privileges; and during the same time Duscham, the kral of Servia, made an inroad into Thrace, but was fortunately compelled, by severe defeats, to sue for peace. The emperor's relations with the Turks were amicable for several years. In his history (iv. 16) Cantacuzenus alludes to a project formed by Merjan, an eunuch in the service of sultan Urkhan, to poison his young colleague; but it would seem as if the story had been invented by himself, for the purpose of frightening young Palaeologus, and thus bringing him under a still closer watch. His friendship with Urkhan was, however, not very sincere, for he sent ambassadors to pope Clement VI. promising to bring the Greek church under the papal authority if the holy father would preach a crusade against the Turks; but Clement declined the proposition, knowing that the Greeks and Latins would agree upon religion only so long as the crusaders did upon a common plan of attack, and an equal mode of division in case of success. Meanwhile, dissensions arose between Cantacuzenus and Palaeologus, who grew tired of his inactivity, and listened to the advice of the former party of Apocauchus, although he was kindly treated and allowed full domestic freedom by his father-in-law, which, it would seem, was quite enough for so young a man. Suspecting some treachery, Cantacuzenus sent him to reside at Thessalonica, and employed Anne of Savoy, though in vain, as mediator between her son and him: the young prince emancipated himself from the surveillance of the officers charged with guiding and watching him, and in 1353 raised the standard of rebellion. Defeated in a pitched battle by the united forces of Cantacuzenus and Urkhan, Palaeologus took refuge with the Latins in Tenedos; and in order to exclude him for ever from the throne, the emperor proclaimed his son, Matthaeus, co-emperor, and his future successor. However well calculated this step might have been had the emperor enjoyed universal popularity, it proved disastrous under contrary circumstances, as the Greeks felt much more sympathy with the house of the Palaeologi than with the Cantacuzeni, and the emperor soon learned that the people's attachment to a distinguished person is often much less strong than their love of a distinguished family. Numerous bands organised themselves for the sup-

port of the son of their late emperor, but the forces upon which the latter could rely with more security were the mercenary band and the ships of Gasteluzzi or Gatteluzzi, a noble Genoese who promised to help him to the crown on condition of obtaining the hand of his sister and the grant of some lands The descendants of Gasteluzzi became sovereign princes, and were conspicuous in the latter part of Byzantine history. Palaeologus and Gasteluzzi made sail for Constantinople; and pleading distress and want of provisions as pretext for their admission within the Golden Horn, the chain across the entrance of the port was lowered by the watch of the harbour, who were either bribed by Palaeologus, or were not aware that the ships had hostile intentions. The inhabitants of Constantinople now took up arms against Cantacuzenus, who, although he asserts the contrary, was apparently forsaken by most of his adherents, abdicated (January, 1355), and four days after his abdication renounced the world, and assumed the monastic habit.

Under the name of Joasaph or Joseph, he spent the remainder of his days in devotion and literary occupation in the convents of Constantinople and Mount Athos; and in his solitude he wrote the history of his times. His wife, Irene, likewise retired to a convent. The time of the death of John Cantacuzenus is uncertain. He was still alive in 1375, for in that year pope Gregory XI. wrote a letter to him; but if he died only in 1411, as has been pretended, and Ducange (*Fam. Byzant.* p. 260) believes, he would have attained an age of more than one hundred years, because he was a contemporary of, and probably of the same age with, Andronicus Palaeologus the younger.

His principal work is the "History" (Ἱστορικῶν Βιβλία Δ), which comprises in four books the reign of Andronicus the younger and his own, and finishes with the year 1357. It is written with elegance and dignity, and shows that the author was a man of superior intelligence, and fully able to understand and judge of the great events of history: but it is far from being written with impartiality; he throws blame upon his adversaries wherever he can, and praises his party, and especially himself, in a manner which betrays a great deal of vanity and hypocrisy. For the knowledge of the time it is invaluable, especially as the history of Nicephorus Gregoras is a sufficient check upon his; so that if the two works are compared, a sound and sagacious mind will correct the one by the other.

Gibbon speaks of this history in the following terms, and his judgment is as true as it is expressive: "The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed that, like Moses and Caesar, he was the principal actor in the scenes which he describes. But in this elegant work we should vainly seek the sincerity of a hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure, their ends always legitimate; they conspire and rebel without any views of interest, and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue."

This work was first made known to the world through Gretserus, who published a Latin translation of it by Jacob Pontanus, with notes and the life of the author by the same, Ingolstadt, 1603, fol. Pontanus perused a MS. which was kept in the Munich library. The Greek text first appeared, from a Paris MS., in the splendid edition of Pierre Seguier, chancellor of France, Paris, 1645, 3 vols. fol., with the revised translation of Pontanus, his and the editor's notes, and the life of the author by Pontanus. It was badly reprinted in 1729 by the editors of the Venice collection of the Byzantines. The last edition is that of Louis Schopen, 1828—32, 3 vols. in 8vo. in the Bonn collection of the Byzantines, a careful reprint of the Paris edition: the editor, however, had no MS. to peruse. The other works of Cantacuzenus are of no great importance. *Apologiae* (Κατὰ τῆς τῶν Σαρακηνῶν αἱρέσεως Ἀπολογίαι Δ), the principal, are in four books, being a refutation of the religion of Mohammed; and Κατὰ τὸν Μωάμεθ λόγοι Δ, four orations against Mohammed. The author was evidently well acquainted with the Koran; but in refuting Mohammedanism, and proving the truth of the Christian religion, he allowed himself to be guided by the prejudices of his time and all sorts of vulgar stories, legends and fables. The Greek text and a Latin translation of these works, along with a translation of the Koran, was first published by Rudolphus Gualterus, Basel, 1543, fol.; the translation alone, ib. 1550. Cantacuzenus also wrote a Paraphrasis of the Ethics of Aristotle; six epistles extant in MS. at Oxford; and several smaller treatises, chiefly on religious subjects.

The chief sources are the works of Cantacuzenus and Nicephorus Gregoras, especially lib. viii—xv.; Ducas, c. 1, &c.; Phranza, i. 1—14; Fabric. *Bibl. Graec.* vol. vii. p. 787; Hankius, *De Byzantin. Rerum Script. Graec.*, p. 602, &c.; Pontanus, *Vita Joannis Cantacuzeni.*) [W. P.]

JOANNES VI. PALAEO'LOGUS (Ἰωάννης ὁ Παλαιολόγος), emperor of Constantinople (A. D. 1355—1391), often called Joannes V., the only son and heir of the emperor Andronicus III. Palaeologus the younger was born in 1332, and nominally succeeded his father in 1341. It has been narrated in the preceding article how the young prince first reigned under the guardianship of Joannes Cantacuzenus, then under the authority of a party headed by the admiral Apocauchus and the empress Anne of Savoy, and at last as a nominal colleague of John Cantacuzenus, who held the title and the power of emperor, till he ceded both to John Palaeologus, in 1355, whose real accession consequently begins with that year. For the same reason he stands in the series of emperors as John VI., although strictly he was the fifth of that name. John VI. was a weak prince. "After his enfranchisement from an oppressive guardian," says Gibbon, "he remained thirty-six years the helpless and, as it should seem, the careless spectator of the public ruin. Love, or rather lust, was his only vigorous passion; and in the embraces of the wives or virgins of the city, the Turkish slave forgot the dishonour of the emperor of the *Romans*." The reign of this emperor is nevertheless full of the most important events, and nothing affords a better

insight into the causes of the final overthrow of the Greek empire than the history of his time. Our space, however, is too confined to give more than a sketch of those events which are most remarkable for ecclesiastical as well as political history. The young emperor was scarcely seated on his throne when the Turks crossed the Bosporus, and by the capture of the fortress of Tzympe, now Chini or Jemenlik, laid the foundation of all their further conquests in Europe. The plan of extending the dominions of the Osmanlis over Europe was formed by Soliman, the son of sultan Urkhan, the governor of Cyzicus, while he was wandering in the silence of a moonlight night through the ruins of that ancient and once splendid town; and having crossed the Bosporus with 10,000 horse, he soon conquered an extensive district near the mouth of the Hebrus. He died in 1358; but his brother Mürad, who succeeded sultan Urkhan in 1359, took up and realized his plans. Neither the arms nor the gold of Palaeologus could stop the victorious career of sultan Mürad: town after town fell into his hands; and in 1361 he took the noble city of Adrianople, which soon became the capital of the Turkish empire. Thence he directed his march upon Servia, despising the forces of the emperor, who could have fallen upon his rear and cut off his retreat to Asia, but stood trembling within the closed gates of Constantinople. With the fall of Adrianople the fate of the Greek empire was sealed. Pope Urban V. yielding to the entreaties of the Greek emperor, who promised to submit to his spiritual authority, entreated king Louis of Hungary to arm for the defence of both the Servian and Greek Christians, and from that time the protection of the remnants of the Greek empire depended entirely upon the fears or the courage of the kings of Hungary. A united army of Servians and Hungarians, commanded by king Louis, advanced upon Adrianople, but at two days' distance from that town was stopped by Mürad, who obtained a decisive victory over them (1363). After this Mürad took up his permanent residence at Adrianople, and gradually conquered the greater part of the Thracian peninsula; but finding the Servians formidable adversaries, he made peace with John Palaeologus, who paid him a heavy annual tribute. Aware that his turn would come as soon as the Servians should have been brought under the Turkish yoke, Palaeologus resolved to implore the assistance of the Western princes, and with that view made overtures to pope Urban V. to adopt the Roman Catholic religion if he would assist him in his plans. The negotiations being carried on too slowly for his fears and his hopes, he went twice to Rome (1369 and 1370). Urban promised to put 15 galleys, 500 men in armour, and 1500 archers, at his disposal; but this succour never arrived at Constantinople, nor did the pope succeed in his endeavours to arm the Western princes for the defence of the city. The emperor, however, kept his promise to the pope, and in the presence of four cardinals solemnly professed himself a Roman Catholic, and acknowledged the pope as the spiritual head of the Greek church. Disappointed in Rome, Palaeologus went to Venice; but there he not only failed in obtaining assistance, but being short of money, he incurred debts, and was arrested by some Venetian merchants. He sent messengers to his son Andronicus, who, during his absence, governed the empire, which was then reduced to the city of Constantinople, Thessalonica with its district, a few islands, and some districts in the Peloponnesus and northern Greece, and implored him to do his utmost for his delivery should he even be obliged to sell the holy vessels of the churches. Andronicus, in pursuit of some selfish and ambitious plans, remained deaf to the prayers of his father. Manuel, however, the emperor's second son and lord of Thessalonica, was no sooner informed of the misfortune of his father, than he sold his whole property, hastened to Venice, and released his father, who immediately returned to Constantinople (1370), although not without serious apprehensions of vengeance from sultan Mürad. In order to soothe him he sent his third son, Theodore, as a hostage, to Adrianople; whereupon he deprived Andronicus of his supreme authority, and appointed the faithful Manuel co-emperor. Andronicus, a man full of ambition and destitute of principles and honour, now sought for revenge; and being acquainted with one of the sons of Mürad, who governed the European provinces during the sultan's absence in Asia, and who was a secret enemy of his father, he had an interview with this prince, and they mutually promised to murder their fathers, and then assist each other in obtaining the supreme power. The name of the Turkish prince was Sauji, but the Greek historians call him *Σαβουτρίος* and *Μέση Τρελέπης* (Moses the gentleman), Chalcocondylas being the only one who writes the name nearly correctly, *Σιάους*. Mürad was soon informed of the conspiracy. He summoned the emperor to appear at his court, and to justify himself, since it was believed that only Sauji, not Andronicus, really intended the alleged crime, and that the whole was but a plot of John Palaeologus: but the deep grief of the emperor at hearing this terrible news soon convinced the sultan of his innocence. They now resolved to unite their efforts in punishing the traitors, who had meanwhile raised troops and pitched their camp near Apricidium, in the neighbourhood of Constantinople. In the dead of night they were roused by the voice of the sultan, who was seen riding fearlessly through the tents of the rebels, summoning them to avoid certain death by returning to their duty, and promising life and liberty to their royal leaders likewise, if they would now surrender and implore his mercy. Most of the rebels, Turks as well as Greeks, immediately availed themselves of the sultan's conditions, and were pardoned, but the two princes fled. Sauji was taken in the town of Didymoticum, blinded, and afterwards put to death: and Andronicus having likewise been made prisoner by the imperial troops, he and his son John were sentenced to be deprived of their sight, but the operation was unskilfully performed with boiling vinegar, and neither father nor son was entirely blinded. The rebellion of the sons of the two Eastern monarchs is differently told by the Byzantine and Turkish historians; but the narratives of the Greeks, Chalcocondylas, Phranza, and Ducas, deserve more credit, because they agree even in details. Phranza indeed says that the rebellion took place previous to the emperor's journeys to Rome in 1369 and 1370, though it really happened in 1385; but chronology is the weak side of Phranza, and here, as in many other cases, he makes an anachronism. Andronicus and his son were confined in the tower of Anemas, a sort of state prison, where forty years previously the admiral Apocauchus was murdered

Some time before this an event took place which showed the utter decay of the Greek power.

When prince Manuel was despot of Thessalonica, he waged war on his own account against the Turks, who were then engaged in serious contests with the Servians in Europe, and some Turkoman princes in Asia. His undertaking was rash, and his forces inadequate. Khair-ed-dín Pasha advanced upon Thessalonica, and despairing of defending himself with success, Manuel left the town to its fate, and fled by sea to Constantinople. Trembling for his own safety, his father refused to receive in his palace a son who had incurred the anger of the sultan, and the unfortunate prince sailed to Lesbos, in hopes of finding protection at the court of Gasteluzzi, the Latin prince of that island, but there also the gates were closed at his appearance. Having no other alternative but voluntary exile or death, Manuel, with noble boldness, hastened to Brusa, appeared resolutely in presence of the sultan, confessed himself guilty, and implored his enemy's mercy. After a silence of some minutes, the sultan said to him, "You have been wicked, be better, and if you are good, the condition of the empire over which you are destined to rule will be good too. Return to Constantinople—I will give orders to your father to receive you well." Not till then did the emperor dare to embrace his son. In 1389 sultan Mürad was assassinated by a Servian captive, Milosh Kobilovicz; and his successor, the terrible Báyazíd, soon manifested more hostile intentions than his father. Availing himself of the dissensions in the imperial family, he carried on secret negotiations with Andronicus and his son while they were imprisoned in the tower of Anemas, and with them and the leaders of the Genoese at Pera he concerted the plan of dethroning John. Andronicus having escaped from his prison, with the aid of the Genoese, Báyazíd suddenly surprised John and Manuel in one of their palaces without the gates of Constantinople, and gave them to the custody of Andronicus, who confined them in the same prison whence he had escaped, and treated them with humanity, although the sultan constantly urged him to put them to death. Andronicus was acknowledged as emperor by Báyazíd on condition of paying a heavy tribute; but the captive emperor having promised to pay the same tribute, to take the oath of allegiance to the sultan, and to assist him in all his wars with 12,000 horse and foot, Báyazíd, after ascertaining that the Greeks preferred Manuel to Andronicus, ordered the latter to restore his father to liberty, and to be satisfied with the conditions which he would make, in order to prevent any further dissensions between him and his father. These conditions were, that John and Manuel should reign over Constantinople and its environs as far as they were subject to the imperial sceptre, and that Andronicus should hold, as a fief of the crown, the towns and districts of Selymbria, Heracleia, Rhaedestus or Rhodosto, Danias and Panidas, on the Propontis, and the fine town of Thessalonica, which, during the time, had alternately been in the hands of the Turks, the Venetians, and the Greeks. The chronology of these events is far from being clear. Báyazíd succeeded in 1389, and John died in 1391. Yet it is said that John was imprisoned through the same sultan, remained in prison during two years, and afterwards reigned again during several years. Was John perhaps arrested by Báyazíd previous to this prince having succeeded his father in 1389? If this were the case, the whole matter would be clear. Gibbon pays no attention to the chronology of this period, and it cannot be denied that the account he gives of the last Greek emperors is very short and incomplete. The submission of Manuel to sultan Mürad, and the generous pardon he obtained, are not even alluded to by Gibbon, although he had undoubtedly read it in Chalcocondylas and Phranza: the last three volumes of Ameilhon's continuation of Le Beau's "Histoire du Bas Empire" were not published when Gibbon, in 1787, concluded the last volume of his "Decline and Fall." The writer of this article has endeavoured, but in vain, to clear up the chronology of the events alluded to, by means of "Hammer's History of the Turkish Empire;" and the conjecture he has offered seems to be the only means of solving the difficulty.

When John was once more established on his throne, he sent his son Manuel, then co-emperor, and acknowledged by all parties as his future successor, as a hostage to sultan Báyazíd. Both of them were summoned by the sultan to assist him in reducing the town of Philadelphia, now Allah Shehr, which was the last possession of the Greeks in Asia Minor; and so complete was their dependence, that they followed the summons, and were seen among the foremost of the Turks while the town was stormed, thus compelling their own subjects to submit to the Turkish yoke (1390). Manuel, moved by fear, now secretly proposed to his father to strengthen and increase the fortifications of Constantinople, but the emperor having begun the work, and already constructed several new walls and towers, a peremptory order came from Báyazíd to pull down the new fortifications, and leave every thing in its former state. The order was complied with; and it is said that the shame which the old emperor felt at being thus treated as an humble vassal of the Turks, hastened his death, which took place in 1391. (Chalcocondylas, i. 2, &c.; Phranza, i. 16, &c.; Ducas, c. 5—15; Cantacuzenus, iii. 4, &c.) [W. P.]

JOA'NNES VII. PALAEO'LOGUS, emperor of Constantinople (A. D. 1425—1448), was born in 1390, and succeeded his father, the emperor Manuel II., in 1425, after having been made co-emperor in 1419. In the year of his accession he concluded a new peace with sultan Mürad II., and the Turks being then engaged in war with Hungary, Servia, Wallachia, Venice, and the Turkomans, in Asia Minor, he enjoyed the quietude of a slave during more than ten years. His empire consisted of the city of Constantinople and its immediate neighbourhood: the other Greek possessions in Greece, on the Propontis and on the Black Sea, were governed with sovereign power by his six brothers, among whom was Constantine, the last emperor of Constantinople. But the peace with Mürad did not include his brothers also, and several of them were deprived by the sultan of their small principalities, and took refuge at Constantinople. Still, hoping that the Greek empire could be restored, through the western princes, he followed the line of policy which had been adopted by so many of his predecessors, and promised to unite the Greek church with the Roman, if the pope would rouse the kings of Europe for his defence. Pope Eugene IV. invited him to Rome, alleging that his

presence there would do most in his favour. But the imperial finances were exhausted, through the heavy tribute paid to the Turks, and the emperor would have been unable to accept the invitation but for a timely succour of eight papal gallies laden with provisions, and the still more acceptable present of a handsome sum of money, to defray the expenses of his journey. John, accompanied by his brother Demetrius, a host of prelates and priests, among whom was the learned Bessarion, set out from Constantinople in November, 1437, and safely arrived at Venice, where he was received with all the honours due to his rank. After a short stay at Venice, he proceeded to Ferrara, and there also was received with great state by the sovereign of that principality. It was at Ferrara that the council was to assemble. Pope Eugene IV. had preceded him thither. Particular reasons induced the pope to treat the Greek emperor with much more attention, and the Greek prelates with much less pride, than the mightier emperor of Germany, or the arrogant prelates of the West. The council of Ferrara was but a continuation of those of Pisa, Constance, and Basel, in which the supremacy of the popes had met with severe checks, especially in the latter, where the authority of the councils was declared to be superior to that of the popes; and Eugene flattered himself that, through the re-union of the widely-spread church of the Greeks with that of Rome, he would secure for himself and his successors that unlimited authority which was once possessed by pope Gregory VII., and others of the preceding centuries. In the following year the council was transferred to Florence, and there, after long negotiations, carried on with remarkable ability and learning by Bessarion and bishop Marcus, of Ephesus, on the part of the Greeks, the re-union of the two churches was concluded in July, 1439. The Greek Syropulus has written the history of the councils of Ferrara and Florence; and to his work, of which Robert Creighton published a Latin translation at the Hague, 1660, fol., we refer the reader for particulars. The emperor and his suite returned to Constantinople early in 1440, rather disappointed that the western princes had declined giving any direct promise of restoring the Greek empire to its ancient splendour, and his disappointment was still greater when he went on shore in his capital. The Greek people considered their spiritual union with Rome as the prelude to a second Latin empire in the East; the orthodox and the bigotted thought their souls in danger; the learned were shocked at the idea, that by submitting to the infallible decision of the pope they would henceforth be deprived of all the honours and advantages they derived from either removing or creating religious difficulties; and bishop Marcus of Ephesus, who had constantly opposed a reunion on conditions dictated by the pope, raised the standard of Greek orthodoxy, and confined the doctrine of the united church within the palace of the emperor, and the narrow cells of his chaplains.

The journeys of several of the Greek emperors to Rome were of great importance in the revival of classical learning in Italy, and that of John VII. forms an epoch in the history of literature, the consequences of which we can trace down to the present day. After his return to Constantinople, John was engaged for some time in secret negotiations with the pope, who, moved by the dangers of a Turkish invasion of Italy, rather than by compassion for the independence of the Greeks, roused king Ladislaus of Hungary to break the peace which he had concluded with sultan Mürad, and to invade Turkey. The dreadful rout of the Hungarians, in 1444, at Varna, where king Ladislaus and the cardinal Julian were slain, placed John and his capital in jeopardy, but the sultan was bent upon retiring from the throne, and refrained from punishing the emperor. During the Hungarian campaign, the emperor's brother, Constantine, had enlarged his dominions in Greece so much, that in 1445 he reigned over the whole Peloponnesus and a considerable part of northern Greece. Mürad marched against him with the victors of Varna, stormed the Hexamilion, or the wall which, stretching across the isthmus of Corinth, served as a barrier against an invasion from the north, took and destroyed Corinth and Patras, and was only induced through a second invasion of the Hungarians, in 1447, to allow Constantine the further possession of the Peloponnesus, on condition of paying an annual tribute. The peace between Constantine and the sultan was concluded by the historian Phranza. In the following year, 1448, John died, and was succeeded by his brother Constantine, the last emperor of Constantinople. John was thrice married, 1. to Anna, a Russian princess; 2. to Sophia of Montferrat; and 3. to Maria Comnena, of the imperial family of Trebizond; but by none of them did he leave any issue. (Phranza, lib. ii.; Ducas, c. 28—33; Syropulus, in the edition of Creighton quoted above.) [W. P.]

JOANNES, commonly called Joannes of CAPPADOCIA, because he was a native of that country, one of the principal ministers of the emperor Justinian I., was appointed praefectus praetorio of the East in A. D. 530. His services, however, were more in the cabinet than in the field; and in the administration of the provinces subject to his authority he evinced a degree of rapacity and fiscal oppression that filled his own and the emperor's purse, but rendered him odious to the people. Nor had he fewer enemies among the great, for he was constantly busy in ruining his rivals, or other persons of eminence, through all sorts of slander and intrigues. Proud of Justinian's confidence, who, in his turn, was too fond of money not to like a servant of John's description, the praetorian praefect continued his system of peculation and oppression during thirteen years. John opposed sending an expedition against the Vandals in Africa, because he would be unable to appropriate so much of the imperial revenues; but Justinian would not take the advice of his favourite, and in 533 Belisarius set out for the conquest of Carthage. When he arrived off Methone, now Modon, in Greece, where he put some troops on shore, a disease decimated the men, and it was discovered to be the effect of a sultry climate combined with bad food: their bread was not fit to eat; John, who was at the head of the provision department at Constantinople, having given secret orders to bake the bread at the same fires which heated the public baths, whence it became not only very bad, but also increased both in bulk and weight. In this way John robbed the treasury. Belisarius soon remedied the evil, and was much praised by Justinian, but John was not punished. The arrogance of this rapacious man became daily more insupportable, and at last he undertook to ruin the empress Theodora in the es-

timation of her husband. Upon this, Theodora and Antonina, the wife of Belisarius, concerted one of those petty plots through which women often succeed in ruining men: they surrounded him with false flatterers, who pointed out to him the possibility of seizing the crown from Justinian, and Antonina, having feigned hostile intentions towards the emperor, persuaded John to an interview with her. Their conversation was heard by spies placed there by Antonina and the empress, and Justinian having been informed of it, deprived him of his office, confiscated his property, and forced him to take the habit of a monk. Soon afterwards, however, he gave him most of his estates back, and John lived in splendour at Cyzicus (541). Four years afterwards he was accused by Theodora of having contrived the death of Eusebius, bishop of Cyzicus, who was slain in a riot, and he was now exiled to Egypt, where he lived in the greatest misery, till after the death of Theodora he was allowed to return to Constantinople. There he led the life of a mendicant monk, and died in obscurity. [JUSTINIANUS, I.] (Procop. *Bell. Pers.* i. 24, 25, ii. 30, *Bell. Vand.* i. 13, *Anecdot.* c. 2, 17, 22; Theophanes, p. 160, ed. Paris.) [W. P.]

JOANNES (Ἰωάννης), Literary and Ecclesiastical. The index to the *Bibliotheca Graeca* of Fabricius contains a list of about two hundred persons by whom this name was borne; and many more are recorded by the Byzantine historians, or noticed in the *Bibliotheca Orientalis* of Assemani, the *Historia Litteraria* of Cave, and the catalogues of MSS. by Montfaucon and others. Many of these persons are too obscure to require notice here, and information respecting them must be sought in the works above mentioned: others are better known by their surnames, as Joannes Chrysostomus, Joannes Damascenus, Joannes Xiphilinus, and Joannes Zonaras, and are given elsewhere. [CHRYSOSTOMUS, DAMASCENUS, &c.] The remainder we give here, with the references to those who are treated of under their surnames:—

1. ACTUARIUS. [ACTUARIUS.]

2. AEGEATES (ὁ Αἰγεάτης), a presbyter of Aegae (Αἰγαί), apparently the town so called in Cilicia, between Mopsuestia and Issus. Photius calls him (cod. 55) a Nestorian; but Fabricius, with reason, supposes that this is a slip of the pen, and that he was an Eutychian. He wrote, 1. Ἐκκλησιαστικὴ ἱστορία, *Historia Ecclesiastica*, in ten books. Photius had read five of these, which contained the history of the church from the deposition of Nestorius at the council of Ephesus, (the third general council, A. D. 431,) to the deposition of Petrus Fullo (A. D. 477), who had usurped the see of Antioch, in the reign of the emperor Zeno. As the council of Ephesus is the point at which the ecclesiastical history of Socrates leaves off, it is probable that the history of John of Aegae commenced, like that of Evagrius [EVAGRIUS, No. 3], at that point, and consequently that the five books which had been read by Photius were the first five. Photius describes his style as perspicuous and florid; and says that he was a great admirer of Dioscorus of Alexandria, the successor of Cyril, and extolled the synod of Ephesus (A. D. 449), generally branded with the epithet ἡ λῃστρική, "the synod of robbers" [FLAVIANUS, No. 3], while he attacked the council of Chalcedon. To how late a period the history came down cannot be determined; if known, it might guide us in determining the time when the writer lived. 2. A work which Photius describes as Κατὰ τῆς ἁγίας τετάρτης συνόδου, *Adversus Quartam Sanctam Synodum*. This must be Photius's description, not the original title of the work; for a writer against the authority of the council of Chalcedon would hardly have described it as "the fourth sacred council." Photius commends the style in which the work was written. Fabricius identifies John of Aegae with the Joannes ὁ διακρινόμενος, i. e. "the dissenter," cited by the anonymous writer of the Διαστάσεις σύντομοι χρονικαί, *Breves Demonstrationes Chronographicae*, given by Combéfis in his *Originum CPolitinarum Manipulus* (pp. 24, 33); but Combéfis himself (*Ibid.* p. 59) identifies this Joannes ὁ Διακρινόμενος with Joannes Malalas. The epithet Διακρινόμενος was applied to one who rejected the authority of the council of Chalcedon. Whether John of Aegae is the Joannes ὁ Ῥήτωρ, "the Rhetorician," cited by Evagrius Scholasticus (*H. E.* i. 16, ii. 12, iii. 10, &c.), is doubtful. Le Quien (*Opera S. Joannis Damasceni*, vol. i. p. 368, note) identifies them, but Fabricius thinks they were different persons. [See below, No. 105.]

The period at which John of Aegae lived is not determined: Vossius places him under Zeno; Cave thinks he was later. (Photius, *Bibl.* cod. 41, 55; Fabric. *Bibl. Gr.* vol. vii. p. 419; Cave, *Hist. Lit.* vol. i. p. 456, ed. Oxford, 1740-43.)

3. AEGYPTIUS, or of EGYPT (1). A Christian martyr, who suffered in Palestine in the persecution generally known as that of Diocletian. Eusebius speaks of him as the most illustrious of the sufferers in Palestine, and especially worthy of admiration for his philosophic (i. e. ascetic) life and conversation, and for the wonderful strength of his memory. He suffered the loss of his eyesight, either in the earlier part of Diocletian's persecution, or at some earlier period; but afterwards acted as Anagnostes or reader in the church, supplying the want of sight by his extraordinary power of memory. He could recite correctly, as Eusebius testifies from personal observation, whole books of Scripture, whether from the prophets, the gospels, or the apostolic epistles. In the seventh year of the persecution (A. D. 310) he was treated with great cruelty one foot was burnt off, and fire was applied to his sightless eyeballs, for the mere purpose of torture. As he was unable to undergo the toil of the mines or the public works, he and several others (among whom was Silvanus of Gaza), whom age or infirmity had disabled from labour, were confined in a place by themselves. In the eighth year of the persecution, A. D. 311, the whole party, thirty-nine in number, were decapitated in one day, by order of Maximin Daza, who then governed the Eastern provinces. (Euseb. *de Martyrib. Palaestinae*, sometimes subjoined to the eighth book of his *Hist. Eccles.* c. 13.)

4. AEGYPTIUS (2). [See No. 16.]

5. AEGYPTIUS (3). A monk of the Thebaid, celebrated for his supposed power of foretelling future events. The emperor Theodosius the Great, when preparing for his expedition against Eugenius (A. D. 393 or 394), sent the eunuch Eutropius to fetch Joannes to court, that the emperor might learn from him what would be the result of the expedition. Joannes refused to go with the eunuch; but sent word to the emperor that he would gain the victory, but would soon after die in Italy,

(Sozomen. *H. E.* vii. 22; Theodoret. *H. E.* v. 24.)

6. Of ALEXANDRIA. [See No. 115.]

7. ANAGNOSTES (1). [See No. 3]

8. ANAGNOSTES (2). [ANAGNOSTES.]

9. ANTIOCHENUS, or of ANTIOCH (1). Patriarch of that city in the first half of the fifth century. Cave, we know not on what authority, describes him as having, early in life, studied in the monastery of St. Euprepius, in the suburbs of Antioch, where Nestorius and Theodoret were his fellow-disciples. He succeeded Theodotus as patriarch of Antioch A.D. 427 according to Cave, or 428 or 429 according to Tillemont. In the then rising controversy between Cyril and Nestorius, John of Antioch, with the Eastern bishops, were disposed to favour Nestorius; and John induced Theodoret, bishop of Cyrus, and Andreas of Samosata, to charge with the Apollinarian heresy the twelve "capitula," condemnatory of the doctrines of Nestorius, which had been issued by a synod held at Alexandria A. D. 429, under the auspices of Cyril. When the council of Ephesus (the third general council) was called (A. D. 431), John of Antioch was desirous of having no addition made to the confession of Nice, so that the doctrines of Nestorius might not be condemned; but as John was long on the road, he did not reach Ephesus till five days after the commencement of the council, when he found that the vehement Cyril had already procured the condemnation of Nestorius, and his deposition from the patriarchal see of Constantinople. With more zeal than discretion, John assembled the prelates of his party at his own lodging, and with them issued a retaliatory anathema and deposition against Cyril, for the heretical views embodied in his "capitula," and against Memnon, bishop of Ephesus, for supporting Cyril. John also (according to Cave, who does not cite his authority) took an oath never to be reconciled to Cyril, even if Cyril should consent to the condemnation of his own "capitula." The council being over, John hastened to the emperor Theodosius the younger, to engage him in his cause, and at Chalcedon delivered an exhortation to the people of Constantinople who resorted to hear him, animating them to continue steadfast in adhering to the old confession of Nice. He then hastened homeward, and assembling councils of the prelates of his patriarchate at Tarsus (A. D. 431) and Antioch (A. D. 431 or 432), repeated the declaration of the deposition of Cyril. The emperor, however, supported the decision of the council of Ephesus; and Nestorius did not recover his see, though he was allowed to reside in the monastery of St. Euprepius, where he was treated with kindness and respect. Theodosius was anxious to heal the schism, and his interposition (and, according to Liberatus, his threats of exile in case of contumacy) softened the stubbornness of John, and some explanation by Cyril of his obnoxious "capitula" prepared the way for a reconciliation. After the schism had continued for about a year, John accepted the conditions of an amicable arrangement offered by Cyril, and (A. D. 432) sent Paul of Emesa, one of his bishops, to Alexandria to complete the arrangement. Cyril received Paul with great respect, and pronounced in public the highest eulogium on John. John now joined in the condemnation of Nestorius; and after much trouble and opposition, which he vanquished, partly by persuasion, partly by deposing the pertinacious, succeeded in bringing over the other Eastern bishops to do the same in provincial councils held at Antioch (A. D. 432), Anazarbus (A. D. 433), and Tarsus (A. D. 434). The unhappy Nestorius was banished to the Egyptian Oasis, and it is said (Evagr. *H. E.* i. 7) to have been at John's instigation that the emperor made his banishment perpetual; which statement, if true, shows that either John had become exasperated against his former friend, or was anxious by the manifestation of zeal to regain the lost favour of his opponents. In a council held A. D. 438, John refused to condemn the writings and opinions of Theodore of Mopsuestia, and dictated, according to Liberatus, three letters in defence of him, one to Theodosius the emperor, one to Cyril of Alexandria, and one to Proclus, who had succeeded Nestorius in the see of Constantinople. John died in A. D. 441 or 442.

John of Antioch wrote, 1. Ἐπιστολαί, *Epistolae*, and Ἀναφοραί, *Relationes*, respecting the Nestorian controversy and the council of Ephesus, of which several are contained in the various editions of the *Concilia*. 2. Ὁμιλία, *Homilia*, the homily or exhortation already referred to as delivered at Chalcedon, just after the council of Ephesus; a fragment of which is contained in the *Concilia*. 3. Περὶ τῶν Μεσαλιανιτῶν, *De Messalianis*, a letter addressed to Nestorius, and enumerated by Photius (*Bibl.* cod. 32) among the episcopal and synodical papers against that heretical body, contained in the history or acta of the council of Side, held A. D. 383. 4. *Contra eos qui una tantum substantia asserunt adorandum Christum.* We have no account of the work except from Gennadius, and cannot give the title in Greek. It is probably from this work that the passages are cited which are given by Eulogius (Phot. *Bibl.* cod. 230, p. 269, ed. Bekker). Theodoret dedicated his commentary on the Song of Solomon to John of Antioch. Gennadius speaks of John's power of extemporaneous speaking ("dicitur extempore declamare") as something worthy of notice. (Socrates, *H. E.* vii. 34; Evagrius, *H. E.* i. 3—7; Gennadius, *de Viris Illustribus*, c. 93; Liberatus Diaconus, *Breviarium*, c. 5—8, apud Galland. *Bibl. Patrum*, vol. xii.; Theophanes, *Chronographia*, pp. 73—82, ed. Paris, pp. 58—66, ed. Venice, pp. 131—148, ed. Bonn.; Cave, *Hist. Litt.* vol. i. p. 412; Tillemont, *Mémoires*, vol. xiv.; Fabric. *Bibl. Gr.* vol. x. p. 349, vol. xii. p. 392; Mansi, *Concilia*, vols. iv. v. passim.)

10. ANTIOCHENUS (2). On the deposition of Petrus Gnapheus or Fullo (the Fuller) from the patriarchate of Antioch, A. D. 477, the vacant see was occupied by Joannes, surnamed Codonatus (Κωδωνάτος), who had been previously bishop of Apameia: but after holding the patriarchate three months, he was deposed by a synod of Eastern bishops, and succeeded by Stephen. Theophanes incorrectly places the appointment of Joannes after Stephen's death. Both Joannes and his predecessor Petrus had been, at the instigation of Acacius of Constantinople, excommunicated by the pope; yet, after the deposition of Joannes, the same Acacius procured his elevation to the bishopric of Tyre. Theophanes incorrectly ascribes this last appointment to Calendion of Antioch. (Theophanes *Chronog.* p. 110, &c. ed. Paris, p. 88, &c. ed. Venice, p. 199, &c. ed. Bonn.; Valesius, *Not. ad Evagrii H. E.* iii. 15, and *Observationes Eccles. ad Evagrium*, ii. 8.)

11. ANTIOCHENUS (3). [See No. 105.]
12. ANTIOCHENUS (4). [See No. 108.]
13. ANTIOCHENUS (5). [MALALAS.]
14. ANTIOCHENUS (6). The *Excerpta ex Collectaneis Constantini Augusti Porphyrogeniti*, περὶ ἀρετῆς καὶ κακίας, *De Virtute et Vitio*, edited by Valesius, 4to. Paris, 1634, and frequently cited as the *Excerpta Peiresciana*, contain extracts from the Ἱστορία Χρονικὴ ἀπὸ Ἀδάμ, *Historia Chronographica ab Adamo*, of a writer called Joannes of Antioch, of whom nothing is known beyond what may be gathered from the work. The last extract relates to the emperor Phocas, whose character is described in the past tense, ὁ αὐτὸς Φωκᾶς ὑπῆρχεν αἱμοπότης, "This same Phocas *was* bloodthirsty:" from which it appears that the work was written after the death of Phocas, A. D. 610, and before the time of Constantine Porphyrogenitus, in the tenth century. Cave places Joannes of Antioch in A. D. 620. He is not to be confounded with Joannes Malalas, from whom he is in the *Excerpta* expressly distinguished. (Fabric. *Bibl. Gr.* vol. iii. p. 44, vol. viii. p. 7; Cave, *Hist. Litt.* vol. i. p. 577.)

15. ANTIOCHENUS (7). A discourse, λόγος, on the gift of monasteries and their possessions to lay persons is given in the *Ecclesiae Graecae Monumenta* of Cotelerius (vol. i. p. 159, &c.). It is in the title described as the work τοῦ ἁγιωτάτου καὶ μακαριωτάτου πατριαρχου Ἀντιοχείας κυρίου Ἰωάννου τοῦ ἐν τῇ Ὀξείᾳ νήσῳ ἀσκήσαντος, *Sanctissimi et beatissimi patriarchae Antiochiae, domini Joannis qui in Oxia insula aliquando monachus fuit.* From internal evidence, Cotelerius deduces that this patriarch Joannes lived about the middle of the twelfth century. The island of Oxia, in which, before his elevation to the patriarchate, he pursued a monastic life, is in the Propontis. There is (or was) extant in MS., in the imperial library at Vienna, a work described as *Eclogae Asceticae*, containing extracts from the Fathers and other ecclesiastical authorities. The inscription subjoined to this work, τέλος τῆς βίβλου τοῦ μακαριωτάτου πατριάρχου Ἀντιοχείας κυρίου Ἰωάννου τοῦ ἐν τῇ Ὀξείᾳ, *Finis libri beatissimi patriarchae Antiochiae domini Joannis qui in Oxia fuit*, has led Cotelerius (*Ibid.* p. 747) with reason to ascribe it to the same writer. From this conclusion Cave dissents, and contends that the *Eclogae Asceticae* is the work of an earlier Joannes, patriarch of Antioch, who lived, according to William of Tyre (vi. 23), Ordericus Vitalis (lib. x.), and others, about the close of the eleventh century; but the mention of the island Oxia leads us to identify the writers with each other; and Cave's argument that the latest writer from whom any part of the *Eclogae* is taken is Michael Psellus, who flourished about A. D. 1050, is insufficient for his purpose. Cotelerius ascribes some other works and citations to this Joannes. (Cave, *Hist. Litt.* vol. ii. pp. 159, 225; Cotelerius, *ll. cc.*)

16. ARCHAPH, Ἀρχάφ, an Egyptian schismatic, contemporary with Athanasius. Melitius, an Egyptian bishop, and author of a schism among the Egyptian clergy, having been condemned at the council of Nice A. D. 325, was really bent, while apparently submitting to the judgment of the council, on maintaining his party: and just before his death, which occurred shortly after the council broke up, prepared Joannes or John, surnamed Archaph, one of his partizans, and apparently Melitian bishop of Memphis, to assume the leadership of the body. John did so; and the Melitians being supported in their attacks on the orthodox party by the Arians, the schism became as violent as ever. Athanasius, now patriarch of Alexandria, and leader of the orthodox party [ATHANASIUS], was the great object of attack: and John and his followers sought to throw on him the odium of originating the disturbances and of persecuting his opponents; and especially they charged him with the murder of Arsenius, a Melitian bishop, whom they had secreted in order to give colour to the charge. [ATHANASIUS.] Athanasius on his part appealed to the emperor, Constantine the Great, charging John and his followers with unsoundness in the faith, with a desire to alter the decrees of the Nicene council, and with raising tumults and insulting the orthodox; he also objected to them, as being irregularly ordained. He refuted their charges, especially the charge of murder, ascertaining that Arsenius was alive, and obliged them to remain quiet. John professed to repent of his disorderly proceedings, and to be reconciled to Athanasius; and returned with his party into the communion of the orthodox church: but the reconciliation was not sincere or lasting: troubles broke out again, and a fresh separation took place; John and his followers either being ejected from communion by the Athanasian party, or their return opposed. The council of Tyre (A. D. 335), in which the opponents of Athanasius were triumphant, ordered them to be re-admitted; but the emperor deeming John to be a contentious man, or, at least, thinking that his presence was incompatible with the peace of the Egyptian church, banished him (A. D. 336) just after he had banished Athanasius into Gaul. The place of his exile, and his subsequent fate, are not known. (Sozomen, *H. E.* ii. 21, 22, 25, 31; Athanasius, *Apol. contra Arianos*, c. 65—67, 70, 71; Tillemont, *Mémoires*, vol. vi. passim, vol. viii. passim.)

17. ARGYROPULUS (Ἀργυροποῦλος), one of the learned Greeks whose flight into Western Europe contributed so powerfully to the revival of learning. Joannes Argyropulus (or Argyropylus, or Argyropolus, or Argyropilus, or Argyrophilus, for the name is variously written) was born at Constantinople of a noble family, and was a presbyter of that city, on the capture of which (A. D. 1453) he is said by Fabricius and Cave to have fled into Italy; but there is every reason to believe that his removal was antecedent to that event. Nicolaus Comnenus Papadopoli (*Hist. Gymnas. Patavini*) states that he was twice in Italy; that he was sent the first time when above forty years old, by Cardinal Bessarion, and studied Latin at Padua, and that his second removal was after the capture of Constantinople. What truth there is in this statement it is difficult to say: he was at least twice in Italy, probably three, and perhaps even four times; but that he was forty years of age at his first visit is quite irreconcileable with other statements. A passage cited by Tiraboschi (*Storia della Lett. Italiana*, vol. vi. p. 198) makes it likely that he was at Padua A. D. 1434, reading and explaining the works of Aristotle on natural philosophy. In A. D. 1439 an Argyropulus was present with the emperor Joannes Palaeologus at the council of Florence (Michael Ducas, *Hist. Byzant.* c. 31): it is not clear whether this was Joannes or some other of his name, but it was probably Joannes. In A. D. 1441 he was at Constantinople, as appears

from a letter of Francesco Filelfo to Pietro Perleoni (Philelphus, *Epistol.* v. 3), engaged in public teaching, but it is uncertain how long he had been established there. Probably he had returned some time between A. D. 1434 and 1439, and accompanied Bessarion to and from the council of Florence. Among his pupils at Constantinople was Michael Apostolius. Argyropulus must have left Constantinople not long after the date of the letter of Philelphus, for in 1442 he was rector of the university of Padua (Facciolati, *Fasti Gymnasii Patavini*); and he was still there A. D. 1444, when Francesco della Rovere, afterwards pope Sixtus IV., took his degree, not, however, as Nic. Comnen. Papadopoli (*l. c.*) states, as a student (discipulus), but, according to the better authority of Tiraboschi (*l. c.*), as master of the school of philosophy (philosophiae magister scholaris). That he returned to Constantinople after 1444 is improbable, and rests on no better evidence than the assertion, chiefly of later writers, that he fled into Italy on its capture in 1453. During his abode in Italy, after his last removal thither, he was honourably received by Cosmo de' Medici, then the principal person at Florence, for whose assistance in becoming acquainted with the philosophy of Aristotle, some of his Latin versions of that great writer were made. He also assisted the studies of Piero de' Medici, son of Cosmo, and was preceptor to Lorenzo de' Medici, the celebrated son of Piero, whom he instructed in Greek and in the Aristotelian philosophy, especially in ethics. When Lorenzo, who, from his father's ill health, took a leading part in affairs during his life, and succeeded, on his death (A. D. 1469), to his pre-eminence at Florence, established the Greek academy in that city, Argyropulus read and expounded the classical Greek writers to the Florentine youth, and had several among his pupils who afterwards attained to eminence, as Angelo Poliziano (Politianus) and Donato Acciajuoli.

Argyropulus is said to have visited France (A. D. 1456), to ask the assistance of the French king in procuring the release of some of his kindred who were detained in captivity by the Turks, but he returned to Florence. From Florence he removed to Rome, on account of the plague which had broken out in the former city: the time of his removal is not ascertained, but it was before 1471. At Rome he obtained an ample subsistence, by teaching Greek and philosophy, and especially by publicly expounding the works of Aristotle. He died at the age of seventy, from an autumnal fever, said to have been brought on by eating too freely of melons. But the year of his death is variously stated: all that appears to be certainly known is, that he survived Theodore Gaza, who died A. D. 1478. Fabricius states that he died A. D. 1480; but this date appears from the anecdote of his interview with Reuchlin to be too early.

The attainments of Argyropulus were highly estimated in his own and the succeeding age. The love and reverence of his most eminent pupils, Lorenzo de' Medici, Poliziano, and Acciajuoli, is an honourable testimony to his character. Yet he has been severely censured; and is charged with gluttony, to which his corpulence is ascribed, and with drunkenness, as well as with conceit and jealousy. These last qualities were so likely to be manifested by persons in the situations of these Greek exiles, reverenced and sought as instructors by the men most eminent in Italy for intellect and social position, and yet dependent upon their pupils, and competitors with each other for their patronage, that the charge is credible enough. A letter of introduction or recommendation written by Francesco Filelfo, while speaking highly of his erudition, apologises for his "moroseness and fickleness." The allegation, sufficiently improbable in itself, that it was jealousy which led him to depreciate Cicero's acquaintance with Greek literature (by which depreciation he incurred much reproach), shows the judgment which was formed of his character. Yet Theodore Gaza is said to have esteemed him very highly; and when he found that Argyropulus was engaged in translating some pieces of Aristotle on which he had also been occupied, he burnt his own versions, that he might not, by provoking any unfavourable comparison, stand in the way of his friend's rising reputation.

Reuchlin when in Italy had an interview with Argyropulus at Rome. Argyropulus was explaining Thucydides; and having asked Reuchlin to translate and expound a passage, was so astonished at the extent of his erudition, that in the words of Melancthon, nephew of Reuchlin, who has recorded the anecdote, "gemens exclamat, 'Graecia nostro exilio Alpes transvolavit'" (Melancthon, *Oratio de Jo. Capnione*, apud Boerner.) This anecdote deserves notice, inasmuch as, if it refers (which is probable) to Reuchlin's visit to Italy in 1482, it shows that the date 1480, assigned by some to Argyropulus's death, is inaccurate.

Argyropulus had several sons. Hody thinks that the Joannes Argyropulus who translated Aristotle's work Περὶ Ἑρμηνείας, and to whose name some subjoin the epithet "junior," was one of his sons, and that he died before his father; but this version was the work of Argyropulus himself, nor does he appear to have had a son Joannes. He had a son Bartolommeo, a youth of great attainments, who was mortally wounded by assassins (A. D. 1467) at Rome, where he was living under the patronage of Cardinal Bessarion. Another son, Isaac, survived his father, and became eminent as a musician. Demetrius Argyropulus, who is mentioned (A. D. 1451) in a letter of Francesco Filelfo, was apparently a brother of Joannes.

The works of Argyropulus are as follows:—I. Original works. 1. Περὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως, *De Processione Spiritus Sancti*; printed with a Latin version in the *Graecia Orthodoxa* of Leo Allatius (vol. i. pp. 400—418). 2. *Oratio quarta pro Synodo Florentina*, cited by Nicolaus Comnenus Papadopoli in his *Praenotiones Mystagogicae*. We do not know if this has been published, or whether it is in Latin or Greek. 3. *Commentarii in Ethica Nicomachea*, fol. Florence, 1478. This work comprehends the substance of his expository lectures on the Nicomachean Ethics of Aristotle, taken down from his lips, and published by Donatus Acciaiolus or Donato Acciajuoli, who has already been mentioned as a pupil of Argyropulus, and who dedicated this work to Cosmo de' Medici. 4. *Commentarii in Aristotelis Metaphysica*, published with Bessarion's version of that work, fol. Paris, 1515. The other original works of Argyropulus are scattered in MS. through the libraries of Europe. They are, 5. *Consolatio ad Imperatorem Constantinum in morte fratris Joannis Palaeologi extincti*, A. D. 1448. This work is

mentioned by Allatius in his book *De Synodo Photiana*, p. 542. 6. *Monodia in obitum Imperatoris Joannis Palaeologi.* 7. *Comparatio veterum Imperatorum cum hodierno*, or *Veterum Principum cum Imperatore nunc regnante Comparatio.* The title is indefinite, but the comparison instituted in the work is, according to some of our authorities, between the Greek emperors of Constantinople and their Turkish successors. 8. *Homilia de Imperio, ad Constantinum Palaeologum.* 9. *Solutiones Quaestionum quae proposuerant Philosophi et Medici quidam ex Cypro insula.* 10. *Ad Papam Nicolaum V.* 11. *Poemata Graeca Ecclesiastica*, by Argyropulus and others. A manuscript in the Bodleian library (*Cod. Barocc. lxxxvii.*, according to the *Catalog. MStorum Angliae et Hiberniae*), contains *Porphyrii Isagoge cum scholiis marginalibus fortè Jo. Argyropuli, et Aristotelis Organon cum scholiis fortè per eundem.* It has an effigy of Argyropulus in his study, which is engraved in Hody's work cited below. Fabricius (*Bibl. Gr.* vol. iii. p. 479) speaks of his *Expositiones in Aristotelis Ethica, Physica, Lib. de Anima et Mechanica;* and distinguishes them from the work published by Acciajuoli, with which we should otherwise have supposed the *Expositiones in Ethica* to be identical. Harless, in a note to Fabricius (*Bibl. Gr.* vol. vi. p. 131), speaks of his *Prolegg. in Progymnasm.* as contained in a MS. at Heidelberg.

The Latin versions of Argyropulus are chiefly of the works (genuine or reputed) of Aristotle. 1. *Ethica Nicomachea, Libri X.* There is reason to think that this was printed at Florence about A. D. 1478, in which year the *Commentarii* taken down by Acciajuoli were printed: it was certainly printed at Rome A. D. 1492, and in the Latin edition of the works of Aristotle published by Gregorius de Gregoriis, 2 vols. fol. Venice, 1496. This edition contained versions of the following works of Aristotle by Argyropulus:—2. *Categoriae* s. *Praedicamenta.* 3. *Physica* s. *Acroases Physicae* s. *De Naturali Auscultatione, Libri VIII.* 4. *De Coelo et Mundo, Libri IV.* 5. *De Anima, Libri III.* 6. *Metaphysica, Libri XII.* The thirteenth and fourteenth books were not translated by him. 7. *De Interpretatione.* 8. *Analytica Priora.* 9. *Analytica Posteriora, Libri II.* 10. *Epistola ad Alexandrum* "in qua de libris ad methodum civilium sermonum spectantibus disseritur." Some of our authorities speak of the following works as having been translated by him, but we have not been able to trace them in print:—11. *Politica, Libri VIII.;* and 12. *Oeconomica, Libri II.* These two works are said to have been published in 8vo. Venice, A. D. 1506, but we doubt the correctness of the statement. 13. *De Mundo.* 14. *Mechanica Problemata.* Some of his translations are reprinted in the volume of Latin versions which forms a sequel to Bekker's edition of Aristotle.

He also translated the *Praedicabilia* or *De quinque Vocibus* of Porphyry, and the *Homiliae S. Basilii in Hexaëmeron.* His version of Porphyry was printed with his translations of Aristotle at Venice in 1496, and that of Basil at Rome A. D. 1515.

(Hody, *de Graecis Illustribus*, pp. 187—210; Boerner, *de Doctis Hominibus Graecis;* Roscoe, *Life of Lorenzo de' Medici*, 4th edition, vol. i. pp. 61, 101, vol. ii. pp. 107—110; Wharton apud Cave, *Hist. Litt.* vol. ii., *Appendix*, p. 168; Fabric. *Bibl. Graec.* vol. iii. p. 496, &c., vol. xi. p. 460, &c.; Facciolati, Tiraboschi, Nic. Comnenus Papadopoli, *ll. cc.*; Bayle, *Dictionnaire*, s. v. *Acciaioli* (*Donat.*) *Argyropyle.*)

18. BARBUCALLUS. [BARBUCALLUS.]

19. S. BASILII DISCIPULUS, sive OBEDIENTIAE FILIUS. [See No. 28.]

20. BECCUS, or VECCUS. [VECCUS.]

21. BESSARION or BESSARIO, sometimes BESARION, BISSARION, BISARION, or BIZARION (Βησσαρίων or Βησαρίων, or Βισσαρίων), in Italian BESSARIONE. The first name of this eminent ecclesiastic has been the subject of dispute: he is commonly mentioned by the name Bessarion only: some have prefixed the name of Basilius, others (as Panzer, *Annales Typog. Indices*) that of Nicolaus; but it has been shown by Bandini (*Commentarius de Vita Bessarionis*, c. 2) upon the authority of the cardinal himself, that his name was Joannes or John. He was born at Trapezus, or Trebizond, A. D. 1395, whether of an obscure or noble, or even royal family, is much disputed. He studied at Constantinople, and attended the school of Georgius Chrysococces [CHRYSOCOCCES], and had for his fellow-student Francesco Filelfo (Franciscus Philelphus), as appears from a letter of Filelfo dated x. Cal. Feb. 1448. (Philelphus, *Epistolae*, lib. vi. fol. 84, ed. Basil. 1506.) Having embraced a monastic life in the order of St. Basil, he turned his attention from poetry and oratory, in which he had already become eminent, to theology, which he studied under two of the most learned metropolitans of the Greek church. He also studied the Platonic philosophy under Georgius Pletho or Gemistus [GEMISTUS], for whom he ever retained the greatest reverence, and under whom he became a zealous Platonist. To study under Gemistus he withdrew (apparently about A. D. 1416 or 1417) into the Morea, and remained 21 years in a monastery there, except when engaged in diplomatic missions for the emperors of Constantinople and Trebizond.

Bessarion was an advocate for the proposed union of the two churches, the Latin and the Greek, and was one of those who urged upon the emperor Joannes Palaeologus the convocation of the general council for the purpose, which met A. D. 1438 at Ferrara, and from thence adjourned to Florence. He had, just before the meeting of the council, been appointed archbishop of Nicaea, and appeared as one of the managers of the conference on the side of the Greeks, Mark, archbishop of Ephesus [EUGENICUS MARCUS], being the other. He at first advocated, on the points of difference between the two churches, the opinions generally entertained by the Greeks, but was soon converted to the Latin side, either from honest conviction, as he himself affirmed, or, as his enemies intimated, in the hope of receiving honours and emoluments from the pope. He was possibly influenced by a feeling of jealousy against Mark of Ephesus, his coadjutor. Phranza asserts (ii. 17) that on the death of Joseph, patriarch of Constantinople [JOSEPHUS, No. 7], during the sitting of the council, the emperor Joannes Palaeologus and the council elected Bessarion to succeed him; but Bessarion probably thought that his Latinist predilections, however acceptable to the emperor, would not recommend him to his countrymen in general, and declined the appointment. He did not, however, remain in Italy, as Phranza incorrectly states, but returned to Constantinople soon after the breaking up of the council. He was, however, almost immediately induced to return to Italy by the intelligence that the pope had con-

ferred on him (Dec. 1439) a cardinal's hat. This honour, following so close upon his embracing the side of the Latins, and the fact that the pope had previously granted him an annuity, gave colour to the report that his change had not been wholly disinterested. Hody rejects the story of his election to the patriarchate, but his arguments are not convincing: the facts urged by him only show that the patriarchate was vacant at the dissolution of the council, which it would be in consequence of Bessarion's declining it.

From this time he resided ordinarily at Rome, where his house became the resort and asylum of men of letters. Filelfo (Philelphus), Poggio Fiorentino, Lorenzo or Laurentius Valla, Platina, and others, were among his intimate friends, and he was the patron of the Greek exiles, Theodore Gaza, George of Trebizond, Argyropulus, and others. In A. D. 1449 he was appointed by Nicolas V. bishop of Savina, and shortly afterwards of Frascati, the ancient Tusculum. About the same time he was appointed legate of Bologna: he retained this office about five years, and succeeded, by his prudence and moderation, in restoring the tranquillity of the district. He exerted himself also to revive the former splendour of the university, which had much decayed. On the death of Nicolas V. (A. D. 1455), he returned to Rome, to the great grief of the Bolognese; and would probably have been chosen to the vacant papacy but for jealousy of his Greek origin entertained by a few of the cardinals. Cardinal Alfonso Borgia was therefore chosen, and assumed the name of Callistus or Calixtus III. During the papacy of Callistus, and of his successor, Pius II., Bessarion was very earnest in rousing the princes and states of Italy to defend what remained of the Greek empire after the fall of Constantinople. He visited Naples, where he was honourably received by the king, Alfonso; and attended the congress of Mantua, held A. D. 1458 or 1459, soon after the election of pope Pius II., for the purpose of forming a league against the Turks. He shortly after visited Germany as papal legate, to unite, if possible, the Germans and Hungarians in a league against the same enemy; but his efforts on all these occasions failed of their purpose, and he returned to Rome before the end of 1461. In 1463 he was appointed by the pope bishop of Chalcis, in Negroponte (Euboea), and soon after titular patriarch of Constantinople, in which character he addressed an encyclical letter to the clergy of his patriarchate, in which he exhorted them to union with the Latin church, and submission to the papal authority. It is remarkable that in this letter, according to the version of Arcudio, he styled himself "oecumenical patriarch," notwithstanding the umbrage which that ambitious title had formerly given (See Nos. 27, 28, JOANNES CAPPADOX, 1, 2) to the Roman see, under subjection to which he was now living. During the pontificate of Pius he was made dean of the College of Cardinals. In the same year, 1463, Bessarion was sent as legate to Venice, to prevail on the Venetians to unite in a league with the pope against the Turks. His efforts on this occasion were successful, and he induced the Venetians to fit out a fleet, in which he returned to Ancona, just in time to attend the dying bed of the pope, Pius II., and the election of his successor, Paul II., A. D. 1464. During the papacy of the latter (1464—1471) Bessarion mingled little in public affairs, and devoted himself to literary pursuits. About the end of 1468 he took part in the solemn reception of the emperor Frederic III. at Rome.

On the death of Paul II., A. D. 1471, Bessarion was again near being elected pope, but jealousy or accident prevented it, and Francesco della Rovere was chosen, and took the title of Sixtus IV. Sixtus, anxious to remove Bessarion from Rome, entrusted to him the legation to Louis XI. of France, that he might effect a reconciliation between Louis and the Duke of Burgundy, and induce them to join the league against the Turks. Bessarion, who was now far advanced in age, and afflicted with a disease of the bladder, was anxious to decline the appointment, but the pope was pressing; and early in the spring of 1472 he set out for the Netherlands, to confer with the Duke of Burgundy. His making the first application to the Duke excited the jealousy of Louis, and Bessarion failed in his object. Bessarion died at Ravenna 18th Nov. 1472, in the 77th year of his age, on his return from France. His body was conveyed to Rome, and buried there in a tomb which he had prepared in his lifetime, in a chapel of the Basilica of the Twelve Apostles, the pope himself attending his funeral obsequies. The year of Bessarion's death has been variously stated, but the date given above is correct.

Bessarion was held in great respect by his contemporaries, and deservedly so. With the exception of his opportune conversion at Florence, in which, after all, nothing can be urged against him but the suspiciousness which attaches to every conversion occurring at a convenient time, his career was exempt from reproach. He supported, by every exertion that his position allowed, the cause of his falling country, and was a generous patron to his exiled fellow-countrymen. His literary labours and his important services in the revival of classical literature, entitle him to the gratitude of subsequent ages. His valuable library he gave in his lifetime (A. D. 1468) to the library of St. Mark, belonging to the republic of Venice; and it was deposited first in the ducal palace, and then in a building erected for the library, of which the Latin and Greek MSS. of Bessarion are among the most precious treasures.

The works of Bessarion are numerous: they comprehend original works and translations from Greek into Latin. Of the original works several exist only in MS. in various libraries, especially in that of St. Mark at Venice. We give only his published works: the others are enumerated by Bandini, Hody, Cave, and Fabricius. I. THEOLOGICAL WORKS: 1. *Λόγος, Sermo*; a discourse in honour of the Council of Ferrara, delivered at the opening of the council, A. D. 1438, and printed in the *Concilia* (vol. xiii. col. 35, &c., ed. Labbe; vol. ix. col. 27, ed. Hardouin; vol. 31, col. 495, &c., ed. Mansi). 2. *Δογματικὸς ἢ περὶ ἑνώσεως λόγος, Oratio Dogmatica, sive de Unione*; called also *De Compunctione* (Panzer, vol. viii. p. 271); delivered at the same council (col. 391, &c., Labbe; col. 983, &c., Mansi). 3. *Declaratio aliquorum quae in dicta Oratione Dogmatica continentur, quae Graecis notissima, Latinis ignota sunt*, written in Latin and subjoined to the preceding oration. 4. *Ad Alexium Lascarim Epistola, de Successu Synodi Florentinae et de Processione Spiritus Sancti.* The Greek original, with two Latin versions, one by Bessarion himself, and one by Pietro Arcudio, was published

in the *Opuscula Aurea Theologica* of the latter, Rome, 1649: a Latin version appears in the *Concilia* (col. 1227, &c., Labbe). 5. *Epistola Catholica sive Encyclica ad Graecos Ecclesiae CPolitanae subjectos de praestanda Romanae Ecclesiae Obedientia, Synodique Florentinae Decretis admittendis, et de sua in Patriarcham CPolitanum Electione.* This letter, noticed in our biographical sketch, was also published by Arcudio with a double version, one by himself, and one by Bessarion. A Latin version, apparently of this letter, as it is entitled *Epistola ad Graecos*, was printed with a version of the work on the eucharist mentioned below at Strasburg, 4to. A. D. 1513. (Panzer, vol. vi. 62.) A Latin version also is given by Raynald, *Annal. Ecclesiast. ad ann.* 1463, c. lviii. &c. 6. *Apologia adversus Gregorium Palamam pro Jo. Vecci, Patriarchae CPolitani Libro adversus Responsiones Graecorum de Processione Spiritus Sancti.* This work, with a Latin version, was published by Arcudio. 7. *Responsio ad quatuor Argumenta Maximi Planudae de Processione Spiritus Sancti ex solo Patre:* published, with a Latin version, by Arcudio. 8. *Graecorum Confessio de Verbis Consecrationis, et Transubstantiatione.* A Latin version of this, by Niccolo Sagundino, is contained in the *Museum Italicum* of Mabillon, vol. i. part ii. p. 243, &c. 9. *De Sancto Eucharistiae Mysterio, et quod per Verba Domini maxime fiat Consecratio, contra Marcum Ephesium;* or, *De Sacramento Eucharistiae, et quibus Verbis Christi Corpus conficiatur.* A Latin version of this was published, as we have noticed above, at Strasburg, A. D. 1513; and also at Nuremburg, A. D. 1527. (Panzer, vol. vii. p. 473). One appears in the *Bibliotheca Patrum* (vol. xxvi. p. 787, &c. ed. Lyon. 1677). 10. *De ea Parte Evangelii, 'Si eum volo manere', &c., erudita et valde utilis Disceptatio,* printed with the *Dialoge* of Salonius, of Vienna, 4to. Haguenau, 1532, Panzer, vol. vii. p. 109. 11. *Ad Paulum II. P. M. Epistola, qua suas de Processione Spiritus Sancti lucubrationes ei affert et dicat;* and, 12. *Ad Paulum II. P. M. de Errore Paschalis.* These two letters are inserted in the *Latina et Italica D. Marci Bibliotheca Codd. MStorum per Titulos Digesta,* of Zanetti. Fol. Venice, 1741, pp. 76, 196.

II. PHILOSOPHICAL AND MISCELLANEOUS WORKS: 13. *In Calumniatorem Platonis, Libri V.*; a reply in Latin to the *Comparationes Philosophorum Platonis et Aristotelis* of George of Trebizond. [GEORGIUS, No. 48, TRAPEZUNTIUS.] Bessarion's work was first printed at Rome by Sweynheym and Pannartz, A. D. 1469. 14. *De Natura et Arte adversus eundem Trapezuntium.* This work, written some time before the preceding, was printed with it as a sixth book. 15. *Ad Plethonem de Quatuor Quaestionibus Platonicis Epistola;* written in Greek, and printed with a Latin version by Reimar, Leyden, A. D. 1722, from a MS. in the Bodleian Library. 16. *Ad Michaelem Apostolium et Andronicum Callistum Epistolae.* In these letters he severely reprehends Apostolius for the violent attack which he had made on Theodore Gaza, and commends Callistus, who had replied in a moderate and decent manner to the attack of Apostolius. The letters of Bessarion were published by Boivin in his *Historia Academiae Regiae Inscriptionum*, vol. ii. p. 456. 17. *Ad Demetrium et Andronicum Plethonis Filios, Epistola.* This letter, written to the sons of George Gemistus after their father's death, was published by Allatius (*Diatriba de Georgiis*, p. 392, and *De Consensu Ecclesiae, Occident. et Orient.*, lib. iii. c. iii. p. 937.) 18. *Ad Thomae Palaeologi Filiorum Paedagogum Epistola.* Thomas Palaeologus, despot of the Morea, and brother of the last Byzantine Emperor, Constantine XIII., when driven out of the Morea by the Turks, fled with his wife and children to Rome, where he was much indebted to the good offices of Bessarion, who, upon his death, continued his friendly care towards his orphan children. The letter of Bessarion was printed by Meursius, with the *Opuscula* of Hesychius of Miletus [HESYCHIUS, No. 9.], Leyden, A. D. 1613. 19. *Ad Ducem et Senatum Venetum de Bibliothecae suae Donatione Epistola.* This Latin letter is printed in the *Historia Rerum Venetiarum* of Justiniani, at the end of the eighth book. 20. *Monodia in Obitum Manuelis Palaeologi Imperatoris.* A Latin version of this Monody by Niccolo Perotti is given in the *Annales Ecclesiastici* of Bzovius, vol. xviii. p. 72, &c. 21. *Orationes Quatuor ad Italos.* Three of these orations, designed to rouse the states and princes of Western Europe against the Turks, were published at Paris, A. D. 1471, and apparently a second time in A. D. 1500 (Panzer, vol. ii. p. 332), and the whole four in the second volume of the *Consultationes atque Orationes Turcicae* of Nicolas Reusner. An Italian version, we know not whether of the three or four, was printed, probably at Venice, A. D. 1471. (Panzer, vol. iii. p. 80.) 22. *Ad Ludovicum Francorum Regem de sua Electione in Legatum ad ipsum et Ducem Burgundiae,* published in the *Spicilegium* of D'Achéry, vol. iv. Paris, 1661. 23. Various *Epistolae* and *Orationes*, including apparently some of those already noticed, in 1 vol. 4to., without note of place or year of publication, but known to have been printed by Guil. Fitchet, Paris, about 1470 or 1472. (Panzer, vol. ii. p. 271.)

His versions into Latin were of the following works: 1. *Xenophontis de Dictis et Factis Socratis, Libri IV*, printed in various editions of Xenophon, and separately in 4to, at Louvain, A. D. 1533. 2. *Aristotelis Metaphysicorum Libri XIV*, repeatedly printed. 3. *Theophrasti Metaphysica*, repeatedly printed, subjoined to his version of the *Metaphysica* of Aristotle. 4. *Basilii Magni Oratio in illud 'Attende tibi ipsi;' et Homilia in Christi Natalem.* These homilies are extant only in MS. The versions of Aristotle and Theophrastus are contained, with the work *In Calumniatorem Platonis*, in a volume published by Aldus, Venice, 1516. (Aloysius Bandinius, *De Vita et Rebus Gestis Bessarionis Cardinalis Nicaeni Commentarius*, 4to, Rome, 1777; Hody, *De Graecis Illustribus Linguae Graecae, &c. Instauratoribus;* Boerner, *De Doctis Hominibus Graecis;* Fabric. *Bibl. Graec.* vol. xi. p. 422, &c.; Cave, *Hist. Litt.* vol. ii. *Appendix* by Gery and Wharton, pp. 138, 139; Oudin, *Commentar. de Scriptor. Eccles.* vol. iii. col. 2411, &c.; Niceron, *Mémoires*, vol. xxi. p. 129; Ducas, *Hist. Byzant.* c. xxxi.; Phranza, Philelphus *Epistolae*, Labbe *Concilia*, Mansi *Concilia, ll. cc.;* Panzer, *Annales Typographici* (*ll. cc.* and vol. ii. p. 411, vol. viii. pp. 363, 434); Laonicus Chalcocondyles, *Historia Turcarum*, vol. vi. viii. pp. 155, 228, ed. Paris, pp. 121, 178, ed. Venice; Nic. Comnenus Papadopoli, *Hist. Gymnas. Patavini*, vol. ii. lib. ii. c. 8, p. 171.)

22. CALECAS. [CALECAS.]

23. CAMATERUS. [CAMATERUS.]

24. CAMENIATA. [CAMENIATA.]

25. Cananus. [Cananus.]

26. Cantacuzenus. [Joannes V., emperor See above.]

27. Cappadox, or the Cappadocian (1). John the Cappadocian was made patriarch of Constantinople (he was the second patriarch of the name of John, Chrysostom being John I,) A. D. 517 or 518, a short time before the death of the aged emperor Anastasius. Of his previous history and opinions we have little or no information, except that he was, before his election to the patriarchate, a presbyter and syncellus of Constantinople. Subsequent events rather indicate that his original leaning was to the opponents of the Council of Chalcedon: but he had either too little firmness or too little principle to follow out steadily the inclination of his own mind, but appears to have been in a great degree the tool of others. On the death of Anastasius and the accession of Justin I. the orthodox party among the inhabitants of Constantinople raised a tumult, and compelled John to anathematize Severus of Antioch, and to insert in the diptychs the names of the fathers of the Council of Chalcedon, and restore to them those of the patriarchs Euphemius and Macedonius. These diptychs were two tables of ecclesiastical dignitaries, one containing those who were living, and the other those who had died, in the peace and communion of the church, so that insertion was a virtual declaration of orthodoxy; erasure, of heresy or schism. These measures, extorted in the first instance by popular violence, were afterwards sanctioned by a synod of forty bishops. In A. D. 519 John, at the desire and almost at the command of the emperor Justin, sought a reconciliation with the Western church, from which, during the reign of Anastasius, the Eastern churches had been disunited. John accepted the conditions of pope Hormisdas, and anathematized the opponents of the Council of Chalcedon, erasing from the diptychs the names of Acacius, Euphemius, and Macedonius, three of his predecessors, and inserting those of popes Leo I. and Hormisdas himself. Hormisdas, on this, wrote a congratulatory letter to John, exhorting him to seek to bring about the reconciliation of the patriarchs of Antioch and Alexandria to the orthodox church. John the Cappadocian died about the beginning or middle of the year 520, as appears by a letter of Hormisdas to his successor, Epiphanius.

John the Cappadocian wrote several letters or other papers, a few of which are still extant. Two short letters (Ἐπιστολαί), one to Joannes or John, patriarch of Jerusalem, and one to Epiphanius, bishop of Tyre, are printed in Greek, with a Latin version, in the *Concilia*, among the documents relating to the Council of Constantinople in A. D. 536. (Vol. v. col. 185, ed. Labbe, vol. viii. col. 1065—1067, ed. Mansi.) Four *Relationes* or *Libelli* are extant only in a Latin version among the *Epistolae* of pope Hormisdas in the *Concilia*. (Vol. iv. col. 1472, 1486, 1491, 1521, ed. Labbe; vol. viii. col. 436, 451, 457, 488, ed. Mansi.)

It is remarkable that in the two short Greek letters addressed to Eastern prelates, John takes the title of *οἰκουμενικὸς πατριάρχης*, oecumenical, or universal patriarch, and is supposed to be the first that assumed this ambitious designation. It is remarkable, however, that in those pieces of his, which were addressed to pope Hormisdas, and which are extant only in the Latin version, the title does not appear; and circumstances are not wanting to lead to the suspicion that its presence in the Greek epistles is owing to the mistake of some transcriber, who has confounded this John the Cappadocian with the subject of the next article. It is certainly remarkable that the title, if assumed, should have incurred no rebuke from the jealousy of the popes, not to speak of the other patriarchs equal in dignity to John; or that, if once assumed, it should have been dropped again, which it must have been, since the employment of it by the younger John of Cappadocia, many years after, was violently opposed by pope Gregory I. as an unauthorized assumption. [Joannes Cappadox, 2.] We may conjecture, perhaps, that it was assumed by the patriarchs of Constantinople without opposition from their fellow-prelates in the East during the schism of the Eastern and Western churches, and quietly dropped on the termination of the schism, that it might not prevent the re-establishment of friendly relations. (Theophanes, *Chronog.* pp. 140—142, ed. Paris, pp. 112, 113, ed. Venice, pp. 253—256, ed. Bonn; Cave, *Hist. Litt.* vol. i. p. 503; Fabric. *Bibl. Gr.* vol. xi. p. 99.)

28. Cappadox, or the Cappadocian (2), patriarch of Constantinople, known by the surname Nesteuta (*νηστεύτης*), or Jejunator, the Faster. He is Joannes IV. in the list of the patriarchs of Constantinople. He was a deacon of the great church at Constantinople, and succeeded Eutychius [Eutychius] in the patriarchate A. D. 582, in the reign of the emperor Tiberius II. In a council held at Constantinople A. D. 589, for the examination of certain charges against Gregory, patriarch of Antioch [Gregorius, ecclesiastical and literary, No. 5; Evagrius, No. 3], John assumed the title of universal patriarch (*οἰκουμενικὸς πατριάρχης*), or perhaps resumed it after it had fallen into disuse. [See above, No. 27.] Upon the intelligence of this reaching the pope, Pelagius II., he protested against it most loudly, and annulled the acts of the council as informal. A letter written in the most vehement manner by Pelagius to the Eastern bishops who had been present in the council, appears among his *Epistolae* in the *Concilia* (Ep. viii. vol. v. col. 948, ed. Labbe, vol. ix. col. 900, ed. Mansi); but some doubt has been cast on its genuineness. Gregory I., or the Great, who (in A. D. 590) succeeded Pelagius, was equally earnest in his opposition, and wrote to the emperor Maurice and to the patriarchs of Alexandria and Antioch, and to John himself, to protest against it. (Gregorius Papa, *Epistolae*, lib. iv. ep. 32, 36, 38, 39, apud *Concilia*, vol. v. col. 1181, &c., ed. Labbe, vol. x. col. 1206, &c., ed. Mansi.) John, however, retained the title probably till his death (about A. D. 596); and far from being odious to the Greek Christians, was and is reverenced by them as a saint.

John of Cappadocia wrote: 1. *Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων συντανγεῖσα*, *Consequentia et Ordo erga eos qui peccata confitentur observanda*; called by Cave *Libellus Poenitentialis*, and by Allatius, *Praxis Graecis praescripta in confessione peragenda*. This work, there is every reason to conclude, has been much interpolated: and Oudin (*De Scriptor. Eccles.* vol. i. col. 1473, seq.) affirms is altogether the production of a later age. It is given by Morinus in the *Appendix* (pp. 77—90) to his work, *Commentarius Historicus de Disciplina in Administratione Sacramenti Poenitentiae*, fol. Paris, 1651. 2. *Λόγος πρὸς τὸν μέλ-*

λοντα ἐξαγορεῦσαι τὸν ἑαυτοῦ πνευματικὸν πατέρα, *Ad eos qui Peccatorum Confessionem Patri suo Spirituali edituri sunt Sermo;* also given by Morinus (pp. 91—97). But Morinus himself doubts the genuineness of this work, and Oudin (*l. c.*) denies it altogether. 3. Περὶ μετανοίας καὶ ἐγκρατείας καὶ παρθενίας λόγος, *Sermo de Poenitentia, Continentia, et Virginitate.* This discourse is in some MSS. ascribed to Chrysostom, and is printed in the editions of his works by Morell, vol. i. p. 809, and Savil, vol. vii. p. 641. 4. Λόγος περὶ ψευδοπροφητῶν καὶ ψευδοδιδασκάλων καὶ ἀθέων αἱρετικῶν, καὶ περὶ σημείων τῆς συντελείας τοῦ αἰῶνος τούτου, *Sermo de Pseudoprophetis et falsis Doctoribus et impiis Haereticis, et de Signis Consummationis hujus Saeculi.* This discourse, which is ascribed in some MSS. to Chrysostom, and printed in some editions of his works (vol. vii. p. 221, ed. Savil, who, however, regards it as spurious, vol. viii. ed. Montfaucon, *in Spuriis*, p. 72, or p. 701 in the reprint of Montfaucon's edition, Paris, 1836), is by Vossius, Petavius, Cave, and Assemani ascribed to John of Cappadocia. 5. *De Sacramento Baptismatis ad Leandrum Hispalensem.* This work, mentioned by Isidore of Seville (*De Scriptorib. Eccles.* c. 26), is lost: it contained only a collection of passages from older writers on the subject of trine immersion. 6. *Epistolarum ad diversos Liber.* This work, which is mentioned by Trithemius (*De Ecclesiasticis Scriptoribus*, c. 224), is also lost. 7. *Praecepta ad Monachum quendam*, extant in MS. in the Vatican Library at Rome, and in the King's Library at Paris. 8. Παραγγελίαι διάφοροι τοῖς Πιστοῖς, *Admonitiones Diversae ad Fideles.*

Beside the above writings, there is reason to think that John of Cappadocia is the author of a Κανονάριον, *Canonarium*, describing the various depraved affections of the mind and the penance suitable to each, given by Morinus (ibid. pp. 101—117). The work is in some MSS. entitled Ἰωάννου μοναχοῦ καὶ διακόνου, μαθητοῦ τοῦ μεγάλου Βασιλείου, οὗτινος ἡ ἐπωνυμία Τέκνον Ὑπακοῆς Κανονάριον, *Joannis Monachi et diaconi, discipuli magni Basilii, cui cognomentum est Obedientiae Filius, Canonarium:* and some writers, as Morinus, Allatius, and Fabricius, distinguish this "Joannes, Discipulus Magni Basilii et Obedientiae Filius," from our John, but Assemani has shown that there is every reason to identify them. Natalis Alexander (Saec. x. and xi. pars iii. p. 571, apud Fabric. *Bibl. Gr.* vol. i. p. 699, not. xx.) ascribes to John of Cappadocia the *Epistola ad Caesarium Monachum*, ascribed by others to Chrysostom, and celebrated for the testimony against transubstantiation contained in it: but his opinion appears to have been approved by few. (Cave, *Hist. Litt.* vol. i. p. 541; Fabric. *Bibl. Gr.* vol. xi. p. 108, &c.; Morinus, *ll. cc.*; Assemani, *Biblioth. Juris Orientalis*, vol. iii. pp. 479—542.)

29. CARPATHIUS. [CARPATHIUS.]

30. CASSIANUS. [CASSIANUS.]

31. CHARAX (Χάραξ), a Greek grammarian of unknown date, author of a little treatise on the Enclitics, commonly but erroneously entitled Περὶ τῶν ἐγκλινομένων. It was first published in the collection of grammatical treatises entitled *Thesaurus Cornucopiae et Horti Adonidis*, printed by Aldus, fol. Venice, 1496. fo. 226, &c.: and was again given among the pieces subjoined to the *Dictionarium Graecum*, printed by Aldus, fol. Venice, 1524, and among those subjoined to that printed by Melchior Sessa and Petrus de Ravanis, fol. Venice, 1525. Yet, notwithstanding these three editions, it is described in the catalogue of MSS. in the King's Library at Paris, as "ineditus"; and was given, as if for the first time, by Iriarte in the *Regiae Bibliothecae Matritensis Codices Graeci MSS.* vol. i. p. 316, &c. There is another treatise of Joannes Charax, *De Orthographia*, extant in MS. Harles expresses his uncertainty whether the work printed by Aldus was the same as that given by Iriarte; but a comparison of the two shows their identity. Gesner suspects that the work Περὶ διαλέκτων, printed in the *Thesaurus Cornucopiae* of Aldus, and usually ascribed to Joannes Philoponus [PHILOPONUS], is by Joannes Charax.

32. CHRYSOLORAS. [CHRYSOLORAS.]

33. CHRYSOSTOMUS. [CHRYSOSTOMUS.]

34. CINNAMUS. [CINNAMUS.]

35. Of CITRUS (now Kitro or Kidros), in Macedonia, the ancient Pydna. Joannes was bishop of Citrus about A. D. 1200. He wrote Ἀποκρίσεις πρὸς Κωνσταντῖνον Ἀρχιεπίσκοπον Δυῤῥαχίου τὸν Καβάσιλαν. *Responsa ad Constantinum Cabasilum, Archiepiscopum Dyrrachii*, of which sixteen answers, with the questions prefixed, are given with a Latin version in the *Jus Graeco-Romanum* of Leunclavius (fol. Frankfort, 1596), lib. v. p. 323. A larger portion of the *Responsa* is given in the *Synopsis Juris Graeci* of Thomas Diplouaticius (Diplovatisio). Several MSS. of the *Responsa* contain twenty-four answers, others thirty-two; and Nic. Comnenus Papadopoli, citing the work in his *Praenotiones Mystagogicae*, speaks of a hundred. In one MS. Joannes of Citrus has the surname of Dalassinus. Allatius, in his *De Consensu*, and *Contra Hottingerum*, quotes a work of Joannes of Citrus, *De Consuetudinibus et Dogmatibus Latinorum.* (Fabric. *Bibl. Gr.* vol. xi. pp. 341, 590; Cave, *Hist. Litt.* vol. ii. p. 279.)

36. CLIMACUS. [CLIMACUS.]

37. COBIDAS. [COBIDAS.]

38. Of CONSTANTINOPLE, 1. [See No. 27.]

39. Of CONSTANTINOPLE, 2. [See below, JOANNES, *Jurists*, No. 3.]

40. Of CONSTANTINOPLE, 3. [See No. 28.]

41. Of CONSTANTINOPLE, 4. or Joannes VI. in the list of patriarchs of that city. He was appointed patriarch by the Emperor Philippicus Bardanes, A. D. 712, on account of his agreement with that emperor in his monothelite opinions, and in rejecting the authority of the sixth oecumenical (third Constantinopolitan) council. Cyrus, the predecessor of Joannes, was deposed to make way for him. According to Cave, Joannes was deposed not long after his elevation, in consequence apparently of the deposition of his patron Philippicus, and the elevation of Artemius or Anastasius II. Theophanes does not notice the fate of Joannes, but records the elevation of his successor Germanus, metropolitan of Cyzicus, to the patriarchate of Constantinople, A. D. 715. Joannes wrote Ἐπιστολὴ πρὸς Κωνσταντῖνον τὸν ἁγιώτατον πάπαν Ῥώμης ἀπολογετική, *Epistola ad Constantinum Sanctissimum Papam Romanum Apologetica*, in which he defends certain transactions of the reign of Philippicus. This letter is published in the *Concilia* (vol. vi. col. 1407, ed. Labbe; vol. xii. col. 196, ed. Mansi). It had previously been published in the *Auctarium Novum* of Combéfis, vol. ii. p. 211. (Fabric. *Bibl.*

Graec. vol. xi. p. 152; Cave, *Hist. Litt.* vol. i. p. 619.)

42. Of CONSTANTINOPLE, 5. [CAMATERUS.]

43. Of CONSTANTINOPLE, 6. [CALECAS.]

44. Of CONSTANTINOPLE, 7. A Joannes Constantinopolitanus, of whom nothing further is known, was the compiler of the first part of that division of the *Collectanea* of Constantine Porphyrogenitus, which bears the title Περὶ Πρεσβειῶν, *De Legationibus.* This first part was published by Fulvius Ursinus, 4to. Antwerp, 1582, with notes; it was entitled Ἐκ τῶν Πολυβίου τοῦ Μεγαλοπολίτου ἐκβολαὶ περὶ πρεσβειῶν, with an addition to the title, printed on the back, in Latin, *Fragmenta ex Historiis quae non extant Dionysii Halicarnassei, Diodori Siculi, Appiani Alexandrini, Dionys Cassii Nicaei, de Legationibus; Dionys Lib. lxxix. et lxxx. imperfectus. Emendationes in Polybium.* This copious title enumerates the contents of the work, and indicates their value. (Ursinus, *Praefatio*; Fabric. *Bibl. Gr.* vol. viii. p. 7.)

45. CUBIDIUS. [COBIDAS.]

46. CUCUZELES (Κουκουζέλης or Κουκουζέλη), a Greek musical composer of the later Byzantine period. Fabricius says he was a bishop of Euchaita or Euchaitae [see No. 58]; but we do not know the authority for this assertion, and doubt its correctness. Various MSS. of his musical compositions are extant, in some of which he is designated simply ὁ μαΐστωρ, *magister*, in others that designation is prefixed to his name. Part of one of his pieces is given in an engraved plate to Martin Gerbert's work *De Cantu et Musica Sacra*, vol. i. p. 587; and there is a notice of him in vol. ii. p. 7, of the same work. Joannes Cucuzeles is to be distinguished from Joasaph Cucuzeles, another Greek musical composer, of less reputation apparently, than Joannes. (Fabric. *Bibl. Graec.* vol. iii. p. 653; Gerbert, *l. c.*)

47. CUROPALATA. [SCYLITZES.]

48. CYPARISSIOTA (Κυπαρισσιώτης), surnamed SAPIENS or the WISE, an ecclesiastical writer, who lived in the latter half of the fourteenth century, not in the middle of the twelfth, as erroneously stated by Labbe in his *Chronologia Brevis Ecclesiasticorum Scriptorum.* From indications in his own works they were, some of them at least, written after the year 1359. Cyparissiota was an opponent of Gregory Palamas [PALAMAS] and his followers (the believers in the light of Mount Thabor), and his principal publications had reference to that controversy. They compose a series of five treatises; but only the first and fourth books of the first treatise of the series, *Palamiticarum Transgressionum Libri IV*, have been published. They appeared, with a Latin version, in the *Auctarium Novissimum* of Combéfis (Pars ii. pp. 68—105), and the Latin version was given in the *Bibliotheca Patrum* (vol. xxi. p. 476, &c., ed. Lyon. 1677). Cyparissiota wrote also Ἔκθεσις στοιχειώδης ῥήσεων θεολογικῶν, *Expositio Materiarum eorum quae de Deo a Theologis dicuntur.* The work is divided into a hundred chapters, which are arranged in ten *Decades* or portions of ten chapters each, from which arrangement the work is sometimes referred to by the simple title of *Decades.* A Latin version of it by Franciscus Turrianus was published at Rome in 4to, 1581; and was reprinted in the *Bibliotheca Patrum* (vol. xxi. 377, &c). (Combéfis, *Auctar. Novissim.* pars ii. p. 105; Fabric. *Bibl. Gr.* vol. xi. p. 507; Cave, *Hist. Litt.* vol. ii. *Appendix* by Gery and Wharton, p. 65; Oudin, *De Scriptoribus et Scriptis Ecclesiasticis*, vol. iii. col. 1062.)

49. DAMASCENUS. [DAMASCENUS.]

50. DIACRINOMENUS. [See No. 2.]

51. DIACONUS et RHETOR (Διάκονος καὶ Ῥήτωρ), deacon of the great church (St. Sophia) at Constantinople, about the end of the ninth century. He wrote Λόγος εἰς τὸν βίον τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωσὴφ τοῦ ὑμνογράφου, *Vita S. Josephi Hymnographi*; published in the *Acta Sanctorum, Aprilis* (a. d. iii.), vol. i.; a Latin version being given in the body of the work, with a learned *Commentarius Praevius* at p. 266, &c., and the original in the Appendix, p. xxxiv. Allatius (*De Psellis c. xxx*) cites another work of this writer entitled Τίς ὁ σκοπὸς τῷ Θεῷ τῆς πρώτης τοῦ ἀνθρώπου πλάσεως, κ. τ. λ., *Quid est Consilium Dei in prima Hominis Formatione, &c.* The designation Joannes Diaconus is common to several mediaeval writers; as Joannes Galenus or Pediasmus, Joannes Hypatus, Joannes deacon of Rome (who comes not within our limits as to time), and Joannes Diaconus, a contemporary and correspondent of George of Trebizond. [GEORGIUS, No. 48.] (*Acta Sanctorum, l. c.*: Fabric. *Bibl. Gr.* vol. x. p. 264, vol. xi. p. 654; Cave, *Hist. Litt.* vol. ii. *Dissertatio I.* p. 11; Oudin, *De Scriptoribus et Scriptis Ecclesiasticis*, vol. ii. col. 335.)

52. DOXIPATOR, or DOXOPATOR. [DOXIPATOR.]

53. DRUNGARIUS, or DRUNGARIAS, or of DRUNGARIA (Montfaucon gives the name Ἰωάννης τῆς Δρουγγαρίας, and expressly observes that it is so in the MS.), a contemporary of Cyril of Alexandria [CYRILLUS], and probably one of his clergy. At the instigation of Cyril he undertook a commentary on Isaiah, which is extant in MS. The Πρόλογος, *Praefatio*, is given by Montfaucon in his *Nova Collectio Patrum*, vol. ii. p. 350, and by Fabricius, *Bibl. Graec.* vol. viii. p. 663. Fabricius, in giving the author's name, omits the article before Δρουγγαρίας. (Montfaucon, Fabricius, *ll. cc.*)

54. Of EGYPT. [See Nos. 3, 5, 16.]

55. ELEEMOSYNARIUS the ALMONER, patriarch of Alexandria early in the seventh century. He was appointed to the patriarchate in A. D. 606, or, according to some of our authorities, in A. D. 609; and was dead in or before A. D. 616. Gardiner, bishop of Winchester, ascribed to Joannes Eleemosynarius the celebrated *Epistola ad Caesarium*, which is by most Protestant critics, and by some Roman Catholics, ascribed to Chrysostom; and which is appealed to as containing a clear declaration against the doctrine of transubstantiation. The eminence of Joannes is evidenced by the fact that three biographical accounts of him were written; one, not now extant, by Joannes Moschus [MOSCHUS] and Sophronius; and a second by Leontius, bishop of Neapolis in Cyprus, of which a Latin version, made in the ninth century by Anastasius Bibliothecarius, has been repeatedly printed. It is given, with a *Commentarius Praevius*, in the *Acta Sanctorum* of the Bollandists (*Januar.* 23. vol. ii. p. 495). The third life is either by Symeon Metaphrastes, or by some older Greek writer: a Latin version of it, by Gentianus Hervetus, was published by Aloysius Lippomani (*De Vitis Sanctorum*, a. d. 12 *Novemb.*), by Surius (*De Probatis Sanctorum Vitis*, a. d. 23 *Januar.*), and in the *Acta Sanctorum* of the Bollandists (ut supra). (Fabric. *Bibl. Gr.* vol. i. p. 699, note xx.; vol. viii. p. 322, vol. x. p. 262.)

56. Of EPIPHANEIA in Syria, a Byzantine his-

torian, who flourished toward the close of the sixth century. Evagrius Scholasticus, the ecclesiastical historian (*H. E.* v. 14, sub fin.), speaks of him as his kinsman and townsman. Vossius, misled by the latter expression of Evagrius, has considered Joannes as a native of Antioch instead of Epiphaneia. He wrote a history of the affairs of the Byzantine Empire, from the latter part of the reign of Justinian to the restoration of the Persian king Chosroes or Khosru II. by the Byzantine emperor Maurice. Evagrius says the history had not been published at the time his own work was written A. D. 593 or 594 [see EVAGRIUS, No. 3.]. The history of Joannes has never been published; a MS. of it, the only one known, is said to be in the library at Heidelberg. Joannes of Epiphaneia is sometimes improperly confounded with another writer, Joannes Rhetor [See below, No. 105], who wrote a history of the times of Theodosius II., Marcian, Leo, and Zeno, and who is repeatedly quoted by Evagrius. (Valesius, *Not. ad Evagr. H. E.* i. 16; Cave, *Hist. Litt.* vol. i. p. 546; Vossius, *De Historicis Graecis*, iv. 20, sub fin.)

57. EPIPHANII DISCIPULUS. A spurious life of Epiphanius of Constantia (or Salamis), in Cyprus [EPIPHANIUS], of which a Latin version was printed by Aloysius Lipomanus (*De Vitis Sanctorum*), and Surius (*De Probatis Sanctorum Vitis*), and both the Greek original and a Latin version by Petavius, professes to be written in great part during the life of Epiphanius, by Joannes, a disciple of the Saint. Joannes, however, is represented as having died before the subject of his memoir, which was finished by another person. The piece was rejected by the Bollandists as worthless. (Papebroche, in the *Acta Sanctorum*, *Maii* 12, vol. iii. p. 37.)

58. Of EUCHAITA or EUCHAITAE or EUCHANIA, a city of Heleno-Pontus, which had received not long before (i. e. in the time of the emperor Joannes Zimisces) the name of Theodoropolis; it was not far from Amasia. Joannes was archbishop of Euchaita (Μητροπολίτης Εὐχαΐτων), and lived in the time of the emperor Constantine X. Monomachus (A. D. 1042—1054), but nothing further is known of him. He was surnamed MAUROPUS, Μαυρόπους, i. e. "Blackfoot."

He wrote a number of iambic poems, sermons, and letters. A volume of his poems was published by Matthew Bust, 4to., Eton, 1610: the poems occupy only about 73 pp. small 4to., and were probably written on occasion of the church festivals, as they are commemorative of the incidents of the life of Christ, or of the Saints. An *Officium*, or ritual service, composed by him, and containing three *Canones* or hymns, is given by Nicolaus Rayaeus in his dissertation *De Acolouthia Officii Canonici*, prefixed to the *Acta Sanctorum*, *Junii*, vol. ii. Joannes wrote also *Vita S. Dorothei Junioris*, given in the *Acta Sanctorum*, *Junii*, vol. i. p. 605, &c. Various Sermons for the Church Festivals, and other works of his, are extant in MS. (Fabric. *Bibl. Gr.* vol. viii. pp. 309, 627, &c., vol. x. pp. 221, 226, vol. xi. p. 79; Cave, *Hist. Litt.* vol. ii. p. 139; Oudin, *De Scriptor. et Scriptis Eccles.* vol. ii. col. 606; *Acta Sanctorum*, *ll. cc.*; Bust, *Carmina Joannis Euchaitensis*.)

59. EUGENICUS. This name is sometimes given to Joannes the Deacon and Rhetorician. [See above No. 51.]

60. EUGENICUS (Εὐγενικός) was deacon and nomophylax of the great church at Constantinople, and brother to the celebrated Marcus or Mark Eugenicus, archbishop of Ephesus, one of the leaders of the Greeks at the councils of Ferrara and Florence (A. D. 1438—39). [EUGENICUS, M.] Joannes also attended the council, and embraced the same side as his brother. He attempted to leave Italy during its session, but was brought back. He wrote: 1. An imbic poem of 25 lines, Εἰς εἰκόνα τοῦ μεγάλου Χρυσοστόμου, *In imaginem magni Chrysostomi.* 2. An iambic tetrastich, Εἰς παναγιάριον, *In Panagiarium.* 3. Προθεωρία, *Praefatio*, i. e. to the Aethiopica of Heliodorus. [HELIODORUS IV., Romance Writer.] These three pieces were published by Bandini (*Catalog. Codd. Laur. Medic.* vol. iii. col. 322, &c.) Several other works of Joannes Eugenicus are extant in MS., especially his *Antirrheticum adversus Synodum Florentinum*, quoted by Allatius in his work *De Purgatorio.* (Fabric. *Bibl. Gr.* vol. xi. p. 653; Cave, *Hist. Litt.* vol. ii. *Appendix* by Wharton and Gery, p. 141.)

61. GALENUS (Γαληνός) or PEDIASIMUS (Πεδιάσιμος); also called POTHUS (Πόθος), and HYPATUS (s. PRINCEPS) PHILOSOPHORUM (Ὕπατος τῶν Φιλοσόφων). He was Chartophylax, keeper of the records of the province of Justiniana Prima, and of all Bulgaria, under the emperor Andronicus Palaeologus the Younger (A. D. 1328—1341). He was a man of varied accomplishments, as his works show, and the eminence which he attained among his countrymen is evinced by his title of "Chief of the Philosophers." He wrote; 1. Ἐξήγησις εἰς τὴν τοῦ Θεοκρίτου Σύριγγα, *Exegesis in Theocriti Syringem.* This was first published by Henry Stephens in his smaller edition of *Theocriti aliorumque Poetarum Idyllia*, 12mo., Paris, 1579: it is reprinted in Kiessling's edition of Theocritus, 8vo., Leipzig, 1819. 2. *Scholia Graeca in Oppiani Halieutica s. De Piscibus.* Harles thinks the scholia published by Conrad Rittershusius with his edition of Oppian, 8vo., Leyden, 1597, are those of Joannes Galenus. 3. Πόθος, *Desiderium*, a short iambic poem in two parts, respectively entitled Περὶ γυναικὸς κακῆς, *De Muliere mala*, and Περὶ γυναικὸς ἀγαθῆς, *De Muliere bona.* These verses were first published by Lucas Holstenius in his edition of *Demophili, &c. Sententiae Morales*, 12mo., Rome, 1638; and were reprinted by Gale in his *Opuscula Mythologica, Ethica, Physica*, 8vo., Cambr. 1671; and by Fabricius in his *Bibl. Gr.* vol. xiii. p. 576, ed. vet. It is from the title of these verses that Joannes is thought to derive his surname of Pothus. 4. Περὶ τῶν δώδεκα ἄθλων τοῦ Ἡρακλέους, *De Duodecim Labores Herculis.* This piece was printed by Allatius in his *Excerpta Varia Graecorum Sophistarum*, 8vo., Rome, 1641. He gave it as the work of an anonymous author; but Fabricius thinks it may be a work of Joannes Galenus, "forte Pediasimi" (*Bibl. Gr.* vol. vi. p. 54). Joannes' other works are still in MS.: they consist, I. of commentaries and expositions of the Greek poets, as, 5. *Allegoria Anagogica, in quatuor primos versus Lib. IV. Iliados.* 6. Εἰς τὴν Ἡσιόδου Θεογονίαν ἀλληγορίαι, *Interpretatio Allegorica in Hesiodi Theogoniam.* 7. Τεχνολογία εἰς τὴν τοῦ Ἡσιόδου ἀσπίδα, *Commentarius Grammaticus in Hesiodi Scutum.* 8. *Allegoria Tantali.* 9. He wrote also a work on the science of allegorical interpretation, *De triplici Ratione Allegoriae Fabularum Poeticarum, sc. Physica, Ethica, Theologica.* II. Philosophical and scientific works. 10. *Exegeses in quosdam*

Aristotelis libros, especially on the *Analytica priora*. 11. *Introductio* and *Scholia* to the works of the Astronomer Cleomedes [CLEOMEDES]. His other scientific works are, 12. *Arithmeticarum Quaestionum Expositio.* 13. *In quaedam Arithmetices loca obscura.* 14. Γεωμετρία καὶ σύνοψις περὶ μητρήσεως καὶ μερισμοῦ γῆς, *Geometria, et Compendium de Mensuratione et Divisione Terrae.* 15. *De Cubo Duplicando.* 16. *Opusculum de Septem Planetis.* 17. *De Symphoniis Musicis.* III. Miscellaneous. Two other works of Joannes; one, 18, apparently on canon law, *De Consanguinitate*; and another, 19, possibly an allegorical commentary, *De Novem Musis*, are also enumerated. (Fabric. *Bibl. Gr.* vol. vi. p. 371; vol. xi. p. 648, &c.; Bandini, *Catal. Codd. Laur. Medic.* vol. ii. col. 95, 162.)

62. Abbot of the monastery on Mount GANUS. [See No. 101.]

63. Of GAZA, a Greek writer (grammaticus), of whose date nothing is known, except that he lived after the time of the Christian poet Nonnus [NONNUS], who may be placed in or just before the reign of Justinian I. John of Gaza appears to have imitated the style of Nonnus. He wrote: 1. Ἔκφρασις τοῦ κοσμικοῦ πίνακος τοῦ ἐν Γάζῃ ἢ ἐν Ἀντιοχείᾳ, *Tabellae Universi Ecphrasis*, an iambic poem of 701 lines, published by Janus Rutgersius in his *Variae Lectiones*, 4to., Leyden, 1618, pp. 98, &c. 2. Περὶ Ἀρχαιολογίας, *De Antiquitatibus*, extant in MS., and quoted by Du Cange in his notes to Zonaras. (Rutgersius, *Var. Lect. l. c.*; Fabric. *Bibl. Gr.* vol. viii. p. 610, vol. xi. p. 653.)

64. GEOMETRA, the GEOMETER (Γεωμέτρης), called also PROTOTHRONUS (Πρωτόθρονος), a Greek writer, of whose date nothing is accurately known. Combéfis, in the *Notitia Scriptorum* in the first vol. of his *Bibliotheca Concionatoria*, places him in the ninth or tenth century. Oudin places him in the eleventh century. He is quoted by Macarius Chrysocephalus [CHRYSOCEPHALUS MACARIUS], whom some critics place in the thirteenth, others in the fourteenth century, in his *Catena in Matthaeum*. He wrote, 1. *Epigramma in S. Crucem*, published by Allatius in his *Excerpta Varia Graecorum Sophistarum*, 8vo., Rome, 1641. 2. *Metaphrasis Canticorum S. Scripturae*, or *Odarum* (*s. Canticorum*) *Ecclesiae Metaphrasis*; a paraphrase in iambic verse of nine songs from the O. and N. T.; published by Bandini in his *Catal. Codd. Laur. Medic.* vol. i. p. 65, &c. 3. Ὕμνοι δ' εἰς τὴν ὑπεραγίαν Θεοτόκον, *Hymni quatuor Elegiaci in S. Virginem*, with a short *Corollarium* or epilogue, in iambic verse. These hymns which, from each distich beginning with the word Χαῖρε, are sometimes referred to by the descriptive term Χαιρετισμοί, were published by Fed. Morel, with a Latin version, 8vo., Paris, 1591, and were reprinted in the *Corpus Poetarum Graecorum*, fol. Geneva, 1614, vol. ii. p. 746; in the *Appendix* (or *Auctarium*) *Bibliothecae Patrum* of Ducaeus, vol. ii. fol. Paris, 1624; and in the *Biblioth. Patrum*, vol. xiv. p. 439, &c., Paris, 1654. In this last work they are followed by a *Hymnus Alphabeticus*, the authorship of which is uncertain. 4. Ἐπιγράμματα τετράστιχα ἠθικὰ ὧν ἡ ἐπιγραφὴ Παράδεισος, *Paradisus Tetrastichorum Moralium et Piorum*. These poems, ninety-nine in number, are commonly said to have been first published by Fed. Morel, 8vo., Paris, 1595; but Oudin says they were published at Venice, 4to., 1563. They were reprinted with the *Hymni in S. Virginem*, in the *Appendix* of Ducaeus, and in the *Bilioth. Patrum* of 1654. Joannes Geometra wrote several sermons and poems extant in MS. (Fabric. *Bibl. Gr.* vol. viii. pp. 625. 676, vol. x. p. 130; Cave, *Hist. Litt.* vol. ii. *Diss.* 1 *ma.* p. 10; Oudin, *De Scriptor. et Scriptis Eccles.* vol. ii. col. 615.)

65. GLYCES, GLYCEUS, GLYCIS, or GLYCAS. [GLYCIS.]

66. GRAMMATICUS. [PHILOPONUS.]

67. HIEROSOLYMITANUS. [See Nos. 72 to 76.]

68. HYPATUS (*s.* PRINCEPS) PHILOSOPHORUM. [See No. 61 and No. 78.]

69. JACOBITARUM PATRIARCHA, a Latin version of a letter of Joannes, patriarch of the Egyptian Jacobites, to Pope Eugenius (A. D. 1431 to 1447), in reply to a letter of the Pope to him, is given in the *Concilia*, vol. xiii. col. 1201, ed. Labbe; Cave, *Hist. Litt.* vol. ii., *Appendix*, p. 151.

70. JANOPULUS. [JANOPULUS.]

71. JEJUNATOR. [See No. 27.]

72. Of JERUSALEM (1), was originally a monk; but little is known of his history till A. D. 386, when he was elected to succeed Cyril [CYRILLUS, St. of JERUSALEM] as bishop of Jerusalem. He was then not much more than thirty years of age. (Hieron. *Epist.* lxxxii. 8). Some speak of him as patriarch, but Jerusalem was not elevated to the dignity of a patriarchate until the following century. Joannes was a man of insignificant personal appearance (Hieron. *Lib. contra Joan.* c. 10), and Jerome, who was disposed to disparage him, thought him a man of small attainments: he acknowledges, however, that others gave him credit for eloquence, talent, and learning (Hieron. *Lib. contra Joan.* c. 4); and Theodoret calls him a man worthy of admiration (*H. E.* v. 35). He was acquainted, at least in some degree, with the Hebrew and Syriac languages, but it is doubtful if he was acquainted with Latin. He is said to have been at one period an Arian, or to have sided with the Arians when they were in the ascendant under the emperor Valens (Hieron. *Lib. contra? Joan.* c. 4, 8): Jerome hints that there were other reports current to his discredit, but as he does not state what were the charges against him, there is some difficulty in judging whether they had any other origin than the malice of his opponents.

For eight years after his appointment to the bishopric, he was on friendly terms with Jerome, who was then living a monastic life in Bethlehem or its neighbourhood: but towards the close of that period, strife was stirred up by Epiphanius of Constantia (or Salamis) in Cyprus, who came to Palestine to ascertain the truth of a report which had reached him, that the obnoxious sentiments of Origen were gaining ground under the patronage of Joannes [EPIPHANIUS]. The violence with which Epiphanius preached against Origenism, and by implication, against Joannes, provoked at first merely contempt for what Joannes regarded as the revilings of a dotard; and Joannes contented himself with sending his archdeacon to advise him to leave off such preaching (Hieron. *Lib contra Joan.* c. 14). The matter, however, produced serious results; for Epiphanius, failing to induce Joannes pointedly to condemn Origenism, roused against him the fierce and intolerant spirit of Jerome and the other solitaries of Bethlehem: and in his ardour proceeded to the irregular step of ordaining Paulinianus, the younger brother of Jerome, as deacon and presbyter. The ordination, however, took place, not in the diocese of Jerusalem, but in the

adjacent one of Eleutheropolis. This irregular proceeding either roused Joannes, or served him as a pretext for anger, and he exclaimed against Epiphanius, and resorted to severe measures for quelling the contumacious spirit of the monks of Bethlehem; and even endeavoured to procure the banishment of Jerome. His opponents, however, were not to be daunted; Epiphanius wrote a letter to Joannes (about A. D. 394), which Jerome translated into Latin, affirming that the real cause of the difference was the leaning of Joannes to Origenism, justifying the ordination of Paulinian, and solemnly warning Joannes against that heresy. The letter appears among the *Epistolae* of Jerome (No. 60 in the older editions, No. 110 in the edit. of Martianay, No. 51 in the edition of Vallarsi). Joannes did not reply to Epiphanius, but addressed an apologetic letter to Theophilus, patriarch of Alexandria, who, with considerable difficulty, effected a reconciliation between Joannes and Jerome, perhaps about A. D. 400. Rufinus had in this quarrel been the supporter of Joannes, who afterwards requited his services by writing to Pope Anastasius in his behalf, when Rufinus, then in Italy, was accused of heresy. The reply of Anastasius is given in the *Concilia* (vol. ii. col. 1194, ed. Labbe, vol. iii. col. 943, ed. Mansi).

Whether Joannes really cherished opinions at variance with the orthodoxy of that time, or only exercised toward those who held them a forbearance and liberality which drew suspicion on himself; he was again involved in squabbles with the supporters of orthodox views. He was charged with favouring Pelagius, who was then in Palestine, and who was accused of heresy in the councils of Jerusalem and Diospolis (A. D. 415), but was in the latter council acquitted of the charge, and restored to the communion of the church. The followers of Pelagius are represented as acting with great violence against Jerome. Jerome applied for the support and countenance of Pope Innocent I. (A. D. 402—417), who accordingly wrote to Joannes (Innocentii *Epistol.* 3, apud Labbe, *Concilia*, vol. ii. col. 1316; Mansi, *Concil.* vol. iii. col. 1125), with whom Augustin also remonstrated (*Epistola*, 252, ed. vett., 179, ed. Caillau, Paris, 1842) on the favour which he showed to Pelagius. Augustin's letter is, however, respectful and courteous, and he has elsewhere recognised Joannes as connected with himself in the unity of the faith (*Contra Litt. Petilliani*, ii. 117). In the struggle of Joannes of Constantinople, better known as Chrysostom, against his enemies, Joannes of Jerusalem had taken his part, and Chrysostom in his exile (A. D. 404) acknowledged his kindness in a letter still extant (Chrysostom, *Epist.* 88, Opera, vol. iii. p. 640, ed. Bened. 1ma. p. 771, ed. 2da. Paris, 1838). Joannes died A. D. 416 or 417. (Hieronymus, *Epistolae*, 60, 61, 62. ed. Vet. 39, 110, ed. Benedictin. 51, 82, and *Liber Contra Joan. Ierosolymit.* ed. Vallarsi, to which the references in the course of the article have been made; Chrysostom. Augustin. *ll. cc.*; Socrates, *H.E.* v. 15; Sozomen. *H. E.* vii. 14; Tillemont, *Mémoires*, vol. xii. passim; Cave, *Hist. Litt.* vol. i. p. 281; Fleury, *Histoire Ecclésiastique*, vol. iv. p. 634. &c., vol. v. p. 126, 414, &c. 447; Baronius, *Annales*, ad ann. 386, lxvi.; 391, xlv.; 392, xlii.—xlvii.; 393, ii.—xxi.; 399, xxxviii.; 402, xxvi.—xxx.; 415, xix.—xxiv.; 416, xxxi. xxxii. xxxv.; Pagi, *Critice in Baron. Annales*, ann. 416, xxxv.; Ceillier, *Auteurs Sacrés*, vol. x. p. 87, &c.; Le Quien, *Oriens Christianus*, vol. iii. col. 161.)

Joannes wrote, according to Gennadius (*De Viris Illustr.* c. 30), *Adversus Obtrectatores sui Studii Liber*, in which he showed that he rather admired the ability than followed the opinion of Origen. Fabricius and Ceillier think, and with apparent reason, that this work, which is lost, was the apologetic letter addressed by Joannes to Theophilus of Alexandria. No other work of Joannes is noticed by the ancients: but in the seventeenth century two huge volumes appeared, entitled, *Joannis Nepotis Sylvani, Hierosolym. Episcopi XLIV. Opera omnia quae hactenus incognita, reperiri potuerunt: in unum collecta, suoque Auctori et Auctoritati tribus Vindiciarum libris asserta, per A. R. P. Petrum Wastelium*, fol. Brussels, 1643. The *Vindiciae* occupied the second volume. The works profess to be translated from the Greek, and are as follows:

1. *Liber de Institutione primorum Monachorum, in Lege Veteri exortorum et in Nova perseverantium, ad Caprasium Monachum. Interprete Aymerico Patriarcha Antiocheno.* This work is mentioned by Trithemius (apud Fabric. *Bibl. Gr.* vol. x. p. 526) as "Volumen insigne de principio et profectu ordinis Carmelitici," and is ascribed by him to a later Joannes, patriarch of Jerusalem in the eighth century. It is contained in several editions of the *Bibliotheca Patrum* (in which work indeed it seems to have been first published, vol. ix. Paris, fol. 1589), and in the works of Thomas a Jesu, the Carmelite (vol. i. p. 416, &c. fol. Colon. 1684). Its origin has been repeatedly discussed; and it is generally admitted, except by the Carmelites, to be the production of a Latin writer, and of much later date than our Joannes. 2. *In stratagemata Beati Jobi Libri III.*, a commentary on the first three chapters of the book of Job, often printed in Latin among the works of Origen, but supposed to belong neither to him nor to Joannes. 3. *In S. Matthaeum*, an imperfect commentary on the Gospel of Matthew, usually printed under the title of *Opus imperfectum in Matthaeum*, among the works of Chrysostom, in the Latin or Graeco-Latin editions of that father; but supposed to be the work of some Arian or Anomoean, about the end of the sixth, or in the seventh century. 4. *Fragmenta ex Commentario ad prima Capita XI. S. Marci*, cited by Thomas Aquinas (*Catena Aurea ad Evang.*) as a work of Chrysostom. 5. *Fragmenta ex Commentario in Lucam*, extant under the name of Chrysostom, partly in the editions of his works, partly in the Latin version of a Greek *Catena in Lucam* published by Corderius, fol. Antwerp, 1628; and partly in the *Catena Aurea* of Thomas Aquinas. 6. *Homiliae LXIII.*, almost all of them among those published in the works of Chrysostom. There is no good reason for ascribing any of these works to Joannes; nor are they, in fact, ascribed to him, except by the Carmelites. (Fabric. *Bibl. Gr.* vol. ix. p. 299, vol. x. p. 525, &c.; Cave, *Hist. Litt.* vol. i. p. 281, &c.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, vol. iii. p. 87, ed. Paris, 1690.)

73. Of JERUSALEM (2). A synodical letter of Joannes, who was patriarch of Jerusalem early in the sixth century, and his suffragan bishops assembled in a council at Jerusalem A. D. 517 or 518, to Joannes of Constantinople [JOANNES CAPPADOX I. No. 27], is given in the *Concilia* (vol. v. col.

187, &c., ed. Labbe, vol. viii. col. 1067, ed. Mansi.)

74. Of JERUSALEM (3). Three extant pieces relating to the Iconoclastic controversy bear the name of Joannes of Jerusalem, but it is doubtful how far they may be ascribed to the same author. 1. Ἰωάννου εὐλαβεστάτου τοῦ Ἱεροσολυμίτου μοναχοῦ Διήγησις, *Joannis Hierosolymitani reverendissimi Monachi Narratio*, a very brief account of the origin of the Iconoclastic movement, published by Combéfis among the *Scriptores post Theophanem*, fol. Paris, 1685, and reprinted at Venice A. D. 1729, as part of the series of Byzantine historians; and is also included in the Bonn edition of that series. It is also printed in the *Bibliotheca Patrum* of Gallandius, vol. xiii. p. 270. 2. Διάλογος στηλιτευτικὸς γενόμενος παρὰ πιστῶν καὶ ὀρθοδόξων καὶ πόθον καὶ ζῆλον ἐχόντων πρὸς ἔλεγχον τῶν ἐναντίων τῆς πίστεως καὶ τῆς διδασκαλίας τῶν ἁγίων καὶ ὀρθοδόξων ἡμῶν πατέρων, *Disceptatio invectiva quae habita est a Fidelibus et Orthodoxis, Studiumque ac Zelum habentibus ad confutandos adversarios Fidei atque Doctrinae sanctorum orthodoxorumque Patrum nostrorum*, first published by Combéfis in the *Scriptores post Theophanem* as the work of an anonymous writer, and is contained in the Venetian, but not in the Bonn edition of the Byzantine writers. It is also reprinted by Gallandius (*ut sup.* p. 352) as written by "Joannes Damascenus," or "Joannes Patriarcha Hierosolymitanus," some MSS. giving one name and others giving the other. Gallandius considers that he is called Damascenus, from his birth-place. The author of this *Invective* is to be distinguished from the more celebrated Joannes Damascenus [DAMASCENUS], his contemporary, to whom perhaps the transcribers of the MSS., in prefixing the name Damascenus, intended to ascribe the work. 3. Ἰωάννου μοναχοῦ καὶ πρεσβυτέρου τοῦ Δαμασκηνοῦ λόγος ἀποδεικτικὸς περὶ τῶν ἁγίων καὶ σεπτῶν εἰκόνων, πρὸς πάντας Χριστιανοὺς καὶ πρὸς τὸν βασιλέα Κωνσταντῖνον τὸν Καβαλῖνον καὶ πρὸς πάντας αἱρετικούς, *Joannis Damasceni Monachi ac Presbyteri Oratio demonstrativa de sacris ac venerandis Imaginibus, ad Christianos omnes, adversusque Imperatorem Constantinum Cabalinum.* The title is given in other MSS. Ἐπιστολὴ Ἰωάννου Ἱεροσολύμων ἀρχιεπισκόπου, κ. τ. λ., *Epistola Joannis Hierosolymitani Archiepiscopi*, &c. The work was first printed in the *Auctarium Novum* of Combéfis, vol. ii. fol. Paris, 1648, and was reprinted by Gallandius (*ut sup.* p. 358, &c.). Fabricius is disposed to identify the authors of Nos. 1 and 3; and treats No. 2 as the work of another and unknown writer; but Gallandius, from internal evidence, endeavours to show that Nos. 2 and 3 are written by one person, but that No. 1. is by a different writer; and this seems to be the preferable opinion. He thinks there is also internal evidence that No. 3 was written in the year 770, and was subsequent to No. 2. (Fabric. *Bibl. Gr.* vol. vii. p. 682; Gallandius, *Bibl. Patrum*, vol. xiii. *Prolegomena*, c. 10, 15.)

75. Of JERUSALEM (4), patriarch of Jerusalem, author of a life of Joannes Damascenus, Βίος τοῦ ὁσίου πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκηνοῦ συγγραφεὶς παρὰ Ἰωάννου πατριάρχου Ἱεροσολύμων, *Vita sancti Patris nostri Joannis Damasceni a Joanne Patriarcha Hierosolymitano conscripta.* The life is a translation from the Arabic, or at least founded upon an Arabic biography; and was written a considerable time after the death of Damascenus, which occurred about A. D. 756, or perhaps later [DAMASCENUS JOANNES], and after the cessation of the Iconoclastic contest, which may be regarded as having terminated on the death of the emperor Theophilus, A. D. 842. But we have no data for determining how long after these events the author lived. Le Quien identifies him with a Joannes, patriarch of Jerusalem, who was burnt alive by the Saracens in the latter part of the reign (A. D. 963—969) of Nicephorus Phocas, upon suspicion that he had excited that emperor to attack them. (Cedrenus, *Compend.* p. 661, ed. Paris, vol. ii. p. 374, ed. Bonn.) The life of Joannes Damascenus was first published at Rome, with the orations of Damascenus, *De Sacris Imaginibus*, 8vo. Rome, 1553: it was reprinted at Basel with the works of Damascenus A. D. 1575; and in the *Acta Sanctorum Maii* (a. d. 6), vol. ii. (the Latin version in the body of the work, p. 111, &c., and the original in the Appendix, p. 723, &c.); and in the edition of the works of Damascenus by Le Quien, vol. i. fol. Paris, 1712. The Latin version is given (a. d. vi. *Maii*) in the *Vitae Sanctorum* of Lippomani, and the *De Probatis Sanctorum Vitis* of Surius. (Le Quien, *Jo. Damasceni Opera*, note at the beginning of the *Vita S. Jo. Damasc.*; and *Oriens Christianus*, vol. iii. p. 466; Fabric. *Bibl. Gr.* vol. ix. pp. 686, 689, vol. x. p. 261; Cave, *Hist. Litt.* vol. ii. p. 29.)

76. Of JERUSALEM (5). There are several works extant in MSS. in different libraries, the authors of which are called Joannes Hierosolymitanus, especially two works apparently by the same writer on the points of controversy between the Greek and Latin churches. 1. Ἰωάννου Πατριάρχου τῶν Ἱεροσολύμων λόγος διαλεκτικὸς μετά τινος Λατίνου φιλοσόφου ὃν ἐποιήσατο ἐν Ἱεροσολύμοις περὶ τῶν ἀζύμων, *Joannis Patriarchae Hierosolymitani Disputatio de Azymis, quam is in urbe Hierosolymitana cum philosopho quodam Latino habuit.* 2. *Joannes Patriarcha Hierosolymitanus, de Spiritu Sancto.* Whether the work described as *Joannis Patriarchae Hierosolymitani Liber contra Latinos* (*Catalog. MStorum Angliae et Hiberniae*, vol. ii. pars i. p. 358, No. 9121) is one of the foregoing works or a different one we have no means of ascertaining. The date of the writer is uncertain. Oudin fixes him early in the fifteenth century, when the projects of union between the two churches had revived and inflamed the controversies between them. (Cave, *Hist. Litt.* vol. ii. *Dissert. Prima*, p. 11; Fabric. *Bibl. Gr.* vol. xi. p. 656; Oudin, *de Scriptor. et Scriptis Eccles.* vol. iii. col. 2366.)

77. JOSEPHUS. Theodoret (*Dissert. MS. in Prophetas et Editiones*, and *Quaestio xxiv. in Exod.* and *Quaestio x. in Josuam*) mentions a Joannes Josephus (Ἰωάννης Ἰώσηπος) as having revised the Septuagint. Hody thinks it probable that he was the same as Josephus, a Christian [JOSEPHUS, No. 12], and author of a work extant in MS., entitled Ὑπομνηστικὸν, *Hypomnesticum s. Commonitorium*, whom Cave (*Hist. Litt.* vol. i. p. 397) places in the year 420. (Hody, *de Biblior. Textibus Originalibus*, iv. 3. § 3; Usher, *de Edit. LXX. Interpret.* c. vii. p. 78; Hottinger, *Dissertationum Theologico-Philologicarum Fasciculus, Dis. III.* c. ix. 9; Fabric. *Bibl. Gr.* vol. iii. p. 715; Cave, *l. c.*)

78. ITALUS (Ἰταλὸς), a philosopher and heresiarch in the reign of Alexis or Alexius I. Comnenus (A. D. 1081—1118) and his predecessors, derived his name from the country of his birth,

Italy. He was the son of an Italian, who engaged as an auxiliary in an attempt of the Sicilians to withdraw from their subjection to the Byzantine emperor, and took with him his son, then a child, who thus spent his early years, not in the schools, but the camp. When the Byzantine commander, George Maniaces, revolted against Constantine X. [GEORGIUS, Historical, No. 15], A. D. 1042, the father of Italus fled back to Italy with his son, who after a time found his way to Constantinople. He had already made some attainments, especially in logic. At Constantinople he pursued his studies under several teachers, and last under Michael Psellus the younger; with whom, however, he soon quarrelled, not being able, according to Anna Comnena, to enter into the subtleties of his philosophy, and being remarkable for his arrogance and disputatious temper. He is described as having a commanding figure, being moderately tall and broad-chested, with a large head, a prominent forehead, an open nostril, and well-knit limbs. He knew the Greek language well, but spoke it with a foreign accent. He acquired the favour of the emperor Michael Ducas (A. D. 1071—1078) and his brothers; and the emperor, when he was contemplating the recovery of the Byzantine portion of Italy, counting on the attachment of Italus, and expecting to derive advantage from his knowledge of that country, sent him to Dyrrachium; but having detected him in some acts of treachery, he ordered him to be removed. Italus, aware of this, fled to Rome; from whence, by feigning repentance, he obtained the emperor's permission to return to Constantinople, where he fixed himself in the monastery of Pege. On the banishment of Psellus from the capital (A. D. 1077), and his enforced entrance on a monastic life, Italus obtained the dignity of Ὕπατος τῶν Φιλοσόφων, or principal teacher of philosophy; and filled that office with great appearance of learning; though he was better skilled in logic and in the Aristotelian philosophy than in other parts of science, and had little acquaintance with grammar and rhetoric. He was passionate, and rude in disputation, not abstaining even from personal violence; but eager to acknowledge his impetuosity, and ask pardon for it, when the fit was over. His school was crowded with pupils, to whom he expounded the writings of Proclus and Plato, Iamblichus, Porphyry, and Aristotle. His turbulence and arrogance of spirit seem to have been infectious; for Anna Comnena declares that many seditious persons (τυράννους) arose among his pupils; but their names she could not remember: they were, however, before the accession of Alexis. The disturbances which arose from the teachings of Italus attracted the emperor's attention apparently soon after his accession; and by his order, Italus, after a preliminary examination by Isaac, the sebastocrator, the brother of Alexis, was cited before an ecclesiastical court. Though protected by the patriarch Eustratius, whose favour he had won, he narrowly escaped death from the violence of the mob of Constantinople; and he was forced publicly and bareheaded to retract and anathematize eleven propositions, embodying the obnoxious sentiments which he was charged with holding. Cave places these transactions in A. D. 1084. He was charged with teaching the transmigration of souls, with holding some erroneous opinions about ideas, and with ridiculing the use of images in worship; and he is said to have succeeded in diffusing his heresies among many of the nobles and officers of the palace, to the great grief of the orthodox emperor. Notwithstanding his enforced retractation, he still continued to inculcate his sentiments, until, after a vain attempt by the emperor to restrain him, he was himself sentenced to be anathematised; but as he professed repentance, the anathema was not pronounced publicly, nor in all its extent. He afterwards fully renounced his errors, and made the sincerity of his renunciation manifest. The above account rests on the authority of Anna Comnena (*Alexias.* v. 8, 9, pp. 143—149, ed. Paris, pp. 115—119, ed. Venice, vol. i. pp. 256—267, ed. Bonn), whose anxiety to exalt the reputation of her father, and her disposition to disparage the people of Western Europe, prevents our relying implicitly on her statements, which, however, Le Beau (*Bas Empire*, liv. lxxxi. 49) has adopted to their full extent. The anathema pronounced on his opinions is published in the Greek ecclesiastical book Τριώδιον, *Triodium* (Cave, *Hist. Litt.* vol. ii. *Dissertatio Secunda*, p. 38), and from this it is inferred by Du Cange (*Nota in Annae Comn. Alexiad.*), that his views were not dissimilar to those of the western heretic Abailard. Some works of Italus are extant in MS. 1. Ἐκδόσεις εἰς διάφορα ζητήματα, *Expositiones in varias quas varii proposuerunt Quaestiones, Cupp. xciii. s. Responsa ad xciii. Quaestiones philosophicas Miscellaneas.* The questions were proposed chiefly by the emperor Michael Ducas and his brother Andronicus. 2. Ἔκδοσις εἰς τὰ Τοπικά, *Expositio Topicorum Aristotelis.* 3. Περὶ διαλεκτικῆς, *De Dialectica.* 4. Μέθοδος ῥητορικῆς ἐκδοθεῖσα κατὰ σύνοψιν, *Methodus Synoptica Rhetoricae*, an art of which Anna Comnena says he was altogether ignorant. 5 *Epitome Aristotelis de Interpretatione.* 6. *Orationes.* 7. *Synopsis quinque vocum Porphyrii.* (Fabric. *Bibl. Gr.* vol. iii. pp. 213, 217, vol. vi. p. 131, vol. xi. pp. 646, 652; Cave, *Hist. Litt.* vol. ii. p. 154; Oudin, *Commentar. de Scriptorib. et Scriptis Ecclesiasticis*, vol. ii. col. 760; Lambecius, *Commentar. de Biblioth. Caesar.* ed. Kollar. lib. iii. col. 411, seq. note A.)

79. LAURENTIUS or LYDUS (the LYDIAN), or of PHILADELPHIA, or more fully JOANNES LAURENTIUS of PHILADELPHIA, the LYDIAN (Ἰωάννης Λαυρέντιος Φιλαδελφεὺς ὁ Λυδός), a Byzantine writer of the sixth century. He was born at Philadelphia, in the ancient Lydia, and the Roman province of Asia, A. D. 490. His parents appear to have been of a respectable family, and of considerable wealth. At the age of twenty-one (A. D. 511) he went to Constantinople, and after deliberation determined to enter the civil service of the government as a "memorialis;" and either while waiting for a suitable vacancy, or in the intervals of his official duties, studied the Aristotelian, and a little of the Platonic, philosophy, under Agapius, the disciple of Proclus. By the favour of his townsman Zoticus, praefect of the praetorium under the emperor Anastasius I., he was appointed a tachygraphus or notarius, in the office of the praefect, in which office his cousin Ammianus had already obtained considerable advancement; and though the praefecture of Zoticus lasted little more than a year, he put Joannes in the way of making 1000 aurei, without any transgression of justice or moderation. Joannes gratefully addressed a poetical panegyric to his patron, which obtained from the latter a reward of an aureus per line. The kindness of some official persons (Joannes calls

them "a cactis") to whom Zoticus recommended him, procured for him, without purchase (a most unusual thing) the post of primus chartularius in their office, which he held with several other employments, labouring most assiduously in the fulfilment of his duties. During this period Zoticus, at the suggestion of Joannes' cousin, Ammianus, obtained for him a wife of pre-eminent modesty and considerable wealth. He concluded his official career in the office of matricularius or cornicularius, which was formerly so profitable as to be conferred as the reward of long service in subordinate situations; but the circumstances of the times and the necessities of the state had diminished the emoluments of the office, so that Joannes was by no means satisfied with the pecuniary results of this long-coveted climax of forty years' service. The disappointment of his hopes in this respect was, however, somewhat alleviated by marks of distinction, and flattering testimonials of his literary attainments. The latter part of his life seems to have been wholly devoted to literature; and he received two literary appointments from the emperor Justinian I., one to compose and deliver a panegyrical address to the emperor, in the presence of the chief persons of the capital; the other to write a history of the Persian war or campaign, in which the enemy suffered a signal repulse before Dara. The foregoing particulars are gathered from Joannes' own statements (*De Magistratibus*, iii. 26—30; comp. Hase, *de Joanne Lydo ejusque Scriptis Commentarius*).

Joannes obtained reputation as a poet (*De Magistrat.* c. 27, 29), but his poetical compositions are all lost. His encomium on Zoticus and his complimentary address to Justinian are also lost; as well as his history of the Persian war, if ever it was finished, which is not certain. His works, of which many parts are extant, were all written in his old age, and are: 1. Περὶ μηνῶν συγγραφή, *De Mensibus Liber*, of which there are two epitomae or summaries and a fragment extant. 2. Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας, or Περὶ ἀρχῶν πολιτικῶν, *De Magistratibus Reipublicae Romanae* (s. *De Magistratibus Politicis*) *Libri tres*. 3. Περὶ διοσημειῶν, *De Ostentis*, the last written of his works. The work *de Mensibus* is an historical commentary on the Roman calendar, with an account of its various festivals, their occasion and mode of celebration, derived from a great number of authorities, most of which have perished. Of the two summaries of this curious work, the larger one is by an unknown hand, the shorter one by Maximus Planudes. They were both published by Nicolaus Schow (the shorter one inserted in brackets in the course of the larger), 8vo. Leipzig, 1794, with a fragment, Περὶ σεισμῶν, *De Terrae Motibus*, of the work *De Ostentis*. The Epitomae in a revised text, and with the addition of a Latin version and variorum notes, were published by Roether, 8vo. Leipzig and Darmstadt, 1827. The work *De Magistratibus* was thought to have perished, with the exception of a few glosses given anonymously in the *Glossarium ad Scriptores Mediae atque Infimae Graecitatis* of Du Cange: for an extract, given as if from it, by Lambecius, in his *Animadversiones in Codinum* (p. 208, ed. Paris), is really from the *De Mensibus*. But in or about 1785 a MS. (known as the Codex Caseolinus) was discovered by J. B. d'Ansse de Villoison in the suburbs of Constantinople, and obtained by the Le Comte de Choiseul-Gouffier, then French ambassador in that city, containing about nine-tenths of the work *De Magistratibus*, three-fourths of that *De Ostentis*, and two leaves, scarcely legible, of the *De Mensibus*. From this MS. the *De Magistratibus* was published at the cost of M. de Choiseul-Gouffier, and under the editorial care of Dominic Fuss, with a *Commentarius de Joanne Lydo ejusque Scriptis*, by Ch. Benert. Hase, Paris, 1811. The fragments of the *De Ostentis*, and the fragment of the *De Mensibus*, were published from the same MS., but with some alterations, with a preface and a Latin version and notes, by C. B. Hase, 8vo. Paris, 1823. One of the fragments of the *De Ostentis*, containing a Greek version by Lydus, of the Ἐφήμερος βροντοσκοπία of P. Nigidius Figulus, had been published by Rutgersius (*Lectiones Variae*, lib. iii. p. 246, &c.), and another fragment, as already noticed, by Nic. Schow. All the extant portion of the works of Joannes Lydus, with a text revised by Imman. Bekker (8vo. Bonn, 1837), form one of the volumes of the reprint of the *Corpus Scriptorum Historiae Byzantinae*. Photius mentions the three works, πραγματεῖαι, of Lydus; he criticises his style severely, as too stately and elaborate where simplicity was required, and as mean where greater elevation was appropriate. He charges him also with barefaced flattery of the living, and unjust censure on the dead: and intimates that he was a heathen, yet spoke respectfully of Christianity, whether sincerely or not Photius could not determine. (Photius, *Biblioth.* Cod. 180; Suidas, *s. v.* Ἰωάννης Φιλαδελφεὺς Λυδός; Hase, *l. c.*; Fabric. *Bibl. Graec.* vol. iv. p. 155.)

80. Lector. [Anagnostes, and above, No. 3.]

81. Of Lydda, of which city he was bishop A. D. 1194. His only extant work is given in the *Miscellanea* of Baluze. (Lib. ii. p. 242, or vol. iii. p. 90, ed. Mansi.) It is a Latin letter or Latin version of a letter written by him to Michael, dean of Paris and patriarch elect of Jerusalem. (Cave, *Hist. Litt.* vol. ii. p. 253.)

82. Lydus, the Lydian. [See No. 79.]

83. Malelas or Malalas. [Malalas.]

84. Marcus. A spurious work, *Acta et Passio S. Barnabae in Cypro*, professing to be written by Joannes Marcus, or John Mark (Acts. xii. 12, 25, xiii. 5, 13, xv. 37, 39), is given with a Latin version in the *Acta Sanctorum Junii*, vol. ii. p. 431, &c.

85. Maro, so called from the monastery of St. Maro on the Orontes, near Antioch, an eminent ecclesiastic among the Maronites of Syria; and according to some authors, Maronite patriarch of Antioch. He is said to have enjoyed the favour of the emperor Heraclius. He wrote in Syriac *Commentarius in Liturgiam S. Jacobi*, of which many extracts have been published. (Cave, *Hist. Litt.* vol. i. p. 537.)

86. Mauropus. [See No. 58.]

87. Maxentius. [Maxentius.]

88. Monachus. [See No. 106.]

89. Moschus. [Moschus.]

90. Nepos. [See No. 71.]

91. Nesteuta. [See No. 28.]

92. Of Nicaea (1). Joannes, archbishop of Nice before the 11th century, wrote *Epistola de Nativitate Domini ad Zachariam Catholicum Armeniae*, published with a Latin version in the *Novum Auctarium* of Combéfis, vol. ii. p. 298. (Fabric. *Bibl. Gr.* vol. x. p. 238; Cave, *Hist. Litt.* vol. ii. *Dissertatio Prima*, p. 1?.)

93. Of NICAEA (2). [See No. 21.]

94. Of NICOMEDEIA. Joannes, presbyter of the church of Nicomedeia in Bithynia, in the time of Constantine the Great, wrote Μαρτύριον τοῦ ἁγίου Βασιλέως ἐπισκόπου Ἀμασείας, *Acta Martyrii S. Basilei Episcopi Amasiae*, which is given in the *Acta Sanctorum* of the Bollandists, *Aprilis*, vol. iii.; the Latin version in the body of the work (p. 417), with a preliminary notice, by Henschen, and the Greek original in the Appendix (p. 50). An extract from the Latin version, containing the history of the female saint Glaphyra, had been given previously in the same work. (*Januar.* vol. i. p. 771.) The Latin version of the *Acta Martyrii S. Basilei* had been already published by Aloysius Lippomani (*Vitae Sanctor. Patrum*, vol. vii.) and by Surius. (*De Probatis Sanctorum Vitis*, a. d. 26 *Aprilis*.) Basileus was put to death about the close of the reign of Licinius, A. D. 322 or 323; and Joannes, who was then at Nicomedeia, professes to have conversed with him in prison. Cave thinks that the *Acta* have been interpolated apparently by Metaphrastes. (*Acta Sanctorum*, *ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 185.)

95. OBEDIENTIAE FILIUS. [See No. 28.]

96. PEDIASIMUS. [See No. 61.]

97. Of PHILADELPHIA. [See No. 79.]

98. PHILOPONUS. [PHILOPONUS.]

99. PHILOSOPHORUM HYPATUS *v.* MAGISTER. [See Nos. 61 and 78.]

100. PHOCAS (Φωκᾶς), a Cretan monk, son of Matthaeus, who became a monk in Patmos. Joannes had served in the army of the emperor Manuel Comnenus (who reigned A. D. 1143—1180) in Asia Minor. He married, and had a son, by whom his work was transcribed; and afterwards became a monk and priest, and visited (A. D. 1185) Syria and Palestine, of which he wrote a short geographical account, entitled Ἔκφρασις ἐν συνόψει τῶν ἀπ' Ἀντιοχείας μέχρις Ἱεροσολύμων κάστρων καὶ χωρῶν Συρίας καὶ Φοινίκης καὶ τῶν κατὰ Παλαιστίνην ἁγίων τόπων, *Compendiaria Descriptio Castrorum et Urbium* (sic in Allat. vers.) *ab Urbe Antiochia usque Hierosolymam; necnon Syriae ac Phoeniciae, et in Palestina Sacrorum Locorum*. The work was published by Allatius, with a Latin version, in his Σύμμικτα, vol. i. pp. 1—46. The Latin version is also given in the *Acta Sanctorum* of the Bollandists, *Maii*, vol. ii. ad init. (Allatius, Σύμμικτα, *Praefatiuncula*; Fabric. *Bibl. Gr.* vol. iv. p. 662, vol. viii. p. 99.)

101. PHURNES (Φουρνῆς), a monk of the monastery of Mount Ganus in the reign of the emperor Alexis Comnenus. He was an opponent of the Latin church, and wrote an Ἀπολογία, *Defensio*, or Διάλεξις, *Disceptatio*, a discussion with Peter, archbishop of Milan, in the presence of the emperor. If this is the work which Joannes Veccus cites and replies to in his *De Unione Ecclesiarum Oratio* (apud Allatium, *Graecia Orthodoxa*, vol. i. p. 179, &c.), it appears that the form of a dialogue was merely assumed for convenience sake, and that it was not the record of a real conference. According to Fabricius, Allatius published in his work *De Consensu* (sc. *De Ecclesiae Occidentalis et Orientalis Perpetua Consensione*), p. 1153, a work of Joannes, which is described as *Epistola de Ritibus immutatis in Sacra Communione*. Other works of Joannes are extant in MS. (Allatius, *Graec. Orthodox. l. c.*; Fabric. *Bibl. Gr.* vol. xi. pp. 648, 650.)

102. PLUSIADENUS. [JOSEPHUS, No. 13.]

103. PROTOSPATHARIUS, a writer of uncertain date, wrote for the use of his son Ἐξήγησις φυσικὴ τῶν ἡμερῶν Ἡσιόδου, a brief commentary on the *Opera et Dies* of Hesiod. We are not aware that it has been published. (Fabric. *Bibl. Gr.* vol. i. p. 576.)

104. RAITHUENSIS, or RAITHENUS, i. e. of RAITHUS or RAITHU (τοῦ Ῥαϊθοῦ), hegumenos or abbot of a monastery at Elim, or the Seventy Springs, on the western coast of the peninsula of Mount Sinai, lived in the sixth century, and was the friend of Joannes, surnamed Climacus. [CLIMACUS.] It was at the desire of Raithuensis that Climacus wrote the work Κλίμαξ, *Scala Paradisi*, from which he derives his name, and to which Raithuensis wrote a *Commendatio* and *Scholia*. The Ἐπιστολὴ τοῦ ἁγίου Ἰωάννου τοῦ ἡγουμένου τοῦ Ῥαϊθοῦ, *Litterae Joannis Raithuensis*, addressed to Climacus, requesting him to undertake the work, and the answer of Climacus, are given by Raderus in the original Greek, with a Latin version, in his edition of the works of Climacus, fol. Paris, 1633. This version of the *Litterae* of Raithuensis, and a Latin version of his *Commendatio* and *Scholia*, are given in various editions of the *Bibliotheca Patrum*; the *Litterae* in vol. iii. ed. Paris, 1575; the *Litterae* and *Commendatio*, vol. v. ed. Paris, 1589 and 1654; the *Litterae s. Epistola*, *Commendatio*, and *Scholia*, in vol. vi. pt. ii. ed. Cologne, 1618; and vol. x. ed. Lyon, 1677. (Fabric. *Bibl. Gr.* vol. ix. pp. 523—524; Ittigius, *De Bibliothecis Patrum*.)

105. RHETOR (Ῥήτωρ), an historian of the earlier Byzantine period, frequently cited by Evagrius. (*H. E.* i. 16, ii. 12, iii. 10, 28, iv. 5.) As most, if not all, of the particulars for which Evagrius refers to him relate to Antioch, and some of them imply considerable local knowledge, it is probable that Joannes was a resident in that town, if not a native of it. His history, which is not extant, comprised the period from the beginning of the reign of Theodosius II. to the earthquake and fire by which Antioch was in a great degree destroyed, A. D. 526, with an account of which calamities John "mournfully" closed his history. He must have lived, therefore, about that time, or between that and the time of Evagrius, A. D. 593 or 594. [EVAGRIUS, No. 3.] Joannes Rhetor is not to be confounded with Joannes of Epiphaneia [see No. 56], as he has been by Vossius. (Evagrius, *ll. cc.*, with the notes of Valesius; Cave, *Hist. Litt.* vol. i. p. 508.)

106. Of ST. SABA. There is extant in the various European libraries a religious romance, or, as some have regarded it, a history, Ὁ Βίος Βαρλαὰμ καὶ Ἰωασάφ, *Barlaami et Joasaphi Vita*, as yet unpublished, except in versions, especially in an ancient Latin version, *De Barlaam et Josaphat Historia*, to which, in the printed editions, the name of Georgius Trapezuntius is often prefixed, but which is much more ancient than the time in which he lived [GEORGIUS, No. 48], and is ascribed by some to Anastasius Bibliothecarius, a writer of the 8th century. The work professes to contain the account of the conversion of Joasaph or Josaphat, son of Abenner, an idolatrous and sensual Indian king, and a persecutor of the Christian monks of India, because they had induced some of his nobles to forsake a luxurious life, and become solitaries. Joasaph, a youth pursuing his studies, was converted by Barlaam, a Christian, with whom he met, and whose various instructions to him are given at considerable length. Suspicion arising from their

frequent conferences, Barlaam was compelled to fly, and Josaphat had to encounter reproaches from his father, and temptations, by which it was hoped to lead him into sin. He succeeded in converting his principal opponents, and at length his father, on whose death he came to the throne, but soon resigned it, retired to solitude, and lived many years with his old friend Barlaam, whom he succeeded in finding. On the death of Barlaam he buried him, and on his own death was buried near him. The writer professes to have derived his narrative from some pious men of Aethiopia Interior, "quos Indos vocant;" and is himself described in MSS. as Ἰωάννης μοναχὸς ἀνὴρ τίμιος καὶ ἐνάρετος μονῆς τοῦ ἁγίου Σάβα, "John the Monk, an honourable and virtuous man of the monastery of St. Saba." It is ascribed by some, especially by Billy, who argues the point at some length, to Joannes Damascenus [DAMASCENUS], who was a monk of St. Saba; but Le Quien did not include it in his edition of the works of that father. Others ascribe it to a Joannes Sinaita or Joannes of Mt. Sinai, others to Joannes Climacus. [CLIMACUS.] The Latin version has been published, however, by other editors among the works of Damascenus, and separately by Billy, 12mo. Antwerp, 1602. There are two more ancient editions, one a small folio in black letter, the other in 4to.: neither of them have any indication of time or place. There are also two ancient editions, one in black letter, printed at Augsburg about A. D. 1470; the other also at Augsburg, perhaps about A. D. 1477. (Fabric. *Bibl. Gr.* vol. viii. p. 144, vol. ix. p. 737; Lambecius, *Comment. de Biblioth. Caesarea*, lib. viii. col. 14, &c., ed. Kollar; Panzer, *Annal. Typograph.* vol. iii. p. 30, No. 67, vol. iv. p. 93, No. 158; Denis, *Annal. Typog. Maittaire, Supplement*, p. 505, Nos. 4331, 4332, p. 593, Nos. 5194, 5195.)

107. SAPIENS. [See No. 48.]

108. SCHOLASTICUS. [See below, JOANNES, Jurists, No. 4.]

109. SCHOLASTICUS. [See No. 111.]

110. SCYLITZES CUROPALATA. [SCYLITZES.]

111. Of SCYTHOPOLIS, a Greek ecclesiastical writer, apparently of the latter end of the fifth century or the beginning of the sixth. He wrote a work against the followers of Eutyches and Dioscorus, entitled Κατὰ τῶν ἀποσχιστῶν τῆς ἐκκλησίας, *Contra desertores Ecclesiae.* It was divided into twelve parts, and was undertaken at the suggestion of a certain prelate, one Julianus, in reply to an anonymous Eutychian writer, who had published a book deceitfully entitled Κατὰ Νεστορίου, *Adversus Nestorium*, and whom Photius supposed to be Basilius, a presbyter of Cilicia. This Basilius wrote a reply to Joannes in very abusive style, charging him, among other things, with being a Manichaean, and with restricting Lent to a period of three weeks, and not abstaining from flesh even in that shortened period.

Certain Παραθέσεις, *Scholia*, to the works of the pseudo Dionysius Areopagita, which Usher has observed to be mingled in the printed editions of Dionysius with the *Scholia* of St. Maximus, have been ascribed to Joannes of Scythopolis. Anastasius Bibliothecarius in the eighth century made a Latin translation of these mingled scholia, not now extant, in which he professed to distinguish those of Maximus from those of Joannes by the mark of a cross. Fabricius identifies the *Scholia* of Joannes with the *Commentarii in Dionysium Areopagitam* cited by Joannes Cyparissiota as by Dionysius of Alexandria. (Phot. *Bibl.* cod. 95, 107; Usher, *Dissert. de Scriptis Dionys. Areop. suppositis*, p. 299, subjoined to his *Historia Dogmatica de Scripturis, &c. Vernaculis*, 4to. Lond. 1689; Fabric. *Bibl. Gr.* vol. vii. p. 9, vol. x. pp. 707, 710; Cave, *Hist. Litt.* vol. i. p. 466.)

112. SICULUS, or of SICILY, author of a Greek *Chronicon*, extending from the creation to the end of the reign of Michael III., the son of Theophilus, or to A. D. 866. It was formerly extant in the library of the Elector Palatine, and was used by Sylburgius, as he says in the preface to his *Saracenica*; it is probably still extant in the Vatican library at Rome. Mongitore mentions one other copy, if not more. It is probable that he is the author cited by Cedrenus in his *Compendium* (*Prooem.*) as ὁ Σικελιώτης, but this is not clear. A Joannes Siculus, apparently the same, is enumerated among the Christian commentators on Hermogenes. (Fabric. *Bibl. Gr.* vol. vii. p. 471; Voss. *de Historicis Graecis*, iv. 21; Mongitore, *Bibliotheca Sicula*, vol. i. p. 313.)

113. Of SINAI. [CLIMACUS, and No. 106.]

114. SYLVANUS. [See No. 72.]

115. TALAIA, or TALAIDA, otherwise TABENNISIOTA (Ταβεννισιώτης), from the monastery of Tabenna, near Alexandria; or of ALEXANDRIA, from his patriarchal see; or, from the offices which he had previously held, OECONOMUS (οἰκόνομος) and PRESBYTER. This ecclesiastic was sent by the advice of some of the Alexandrians on a mission to the Emperor Zeno (about A. D. 478—480), that in case of a vacancy in the patriarchate of that city, then held by Timotheus Salophaciolus, a defender of the council of Chalcedon, the clergy and laity of Alexandria might be allowed to choose his successor. According to Evagrius (or rather according to Zacharias Rhetor whom Evagrius cites as his authority) Joannes was detected in intrigues to obtain his own appointment in the event of a vacancy: perhaps his connection with Illus [ILLUS], whose friendship, according to Liberatus, he cultivated by costly presents, excited the jealousy and apprehensions of the emperor. However this might be, though Zeno granted to the Alexandrians the liberty which they had requested, he bound Joannes by a solemn oath not to seek the succession for himself. Soon after the return of Joannes, Timothus Salophaciolus died (A. D. 481), and Joannes was elected to succeed him, but was almost immediately expelled from his see by order of the emperor. The cause of his expulsion is differently stated. Liberatus says that he was expelled mainly through the jealousy of Acacius, patriarch of Constantinople, to whom on different occasions he had failed in paying due attention. According to Evagrius, who quotes Zacharias as his authority, he was detected in having procured his own election by bribery, and thus breaking the oath which the emperor had constrained him to take. The circumstances of the times make it probable that his connection with Illus, then the object of jealousy and suspicion to Zeno, if not actually in rebellion against him [ILLUS], had much to do with his expulsion, and was perhaps the chief cause of it. Joannes, expelled from Alexandria, first resorted to Illus, then at Antioch; and having through his intervention obtained from the patriarch of Antioch and his suffragans a synodical letter commending him to the Pope (Simplicius), departed to Rome to plead

his cause there in person. Simplicius, with the usual papal jealousy of the patriarchs of Constantinople, took the side of Joannes against Acacius and Zeno, the latter of whom replied that Joannes had been expelled for perjury, and for that alone; but neither the exertions of Simplicius nor those of his successor Felix, could obtain the restoration of the banished patriarch. Joannes after a time accepted from Felix the bishopric of Nola in Campania, where he lived many years, and at last died peaceably.

Joannes (whom Theophanes extols for his piety and orthodoxy) wrote a work, Πρὸς Γελάσιον τὸν Ῥώμης ἀπολογία, *Ad Gelasium Papam Apologia*, in which he anathematized Pelagianism, as well as its defenders Pelagius and Celestius, and their successor Julianus. The work which is noticed by Photius is not extant. (Victor Tunnunensis, *Chronicon;* Liberatus Diaconus, *Breviarium Caussae Nestorianor. et Eutychianor.*, capp. 16—18 (apud Galland. *Biblioth. Patrum*, vol. xii. p. 146, &c.); Evagrius, *H. E.* iii. 12, 13, 15, 18, 20, cum notis Valesii; Theophanes, *Chronographia*, pp. 110—113, ed. Paris, pp. 88—90, ed. Venice, pp. 199—204, ed. Bonn; Photius, *Biblioth.* cod. 54, sub fin.; Tillemont, *Mémoires*, vol. xvi.; Cave, *Hist. Litt.* vol. i. p. 455.)

116. Of THESSALONICA (1). Joannes, archbishop of Thessalonica, was a stout defender of the orthodox faith against the Monothelites of the seventh century. He attended as papal legate the third Constantinopolitan (sixth oecumenical) council (A. D. 680), and in that character subscribed the *Acta* of the council. (*Concilia*, vol. vi. col. 1058, ed. Labbe; vol. iii. col. 1425, ed. Hardouin; vol. xi. col. 639, ed. Mansi.) The time of his death is altogether uncertain. He wrote: 1. Εἰς τὰς μυροφόρους γυναῖκας, *In Mulieres ferentes Unguenta*, a discourse or treatise in which his object is to show that there is no contradiction in the several accounts of the resurrection of Christ given by the four Evangelists. This piece appears to have been regarded by some as a work of Chrysostom, and was first published (but from a mutilated and corrupt text) by Savile in his edition of Chrysostom (vol. v. p. 740, fol. Eton. 1610, &c.), though with an expression of doubt as to its genuineness. It was subsequently printed more correctly in the *Novum Auctarium* of Combéfis (vol. i. fol. Paris, 1648), and by him assigned to the right author. It is given in a mutilated form in Montfaucon's edition of Chrysostom, among the *Spuria*, vol. viii. p. 159, fol. Paris, 1718, &c., or vol. viii. p. 816 of the 8vo. reprint, Paris, 1839. It is also given in the *Bibliotheca Patrum* of Gallandius, vol. xiii. p. 185, &c. A Latin version is given in the *Biblioth. Patrum*, vol. xii. Lyon, 1677. 2. Λόγος, *Oratio*, of which a considerable extract was read by Nicolaus, bishop of Cyzicus at the second Nicene (seventh oecumenical) council, and is printed in the *Concilia* (vol. vii. col. 353, ed. Labbe, vol. iv. col. 292, ed. Hardouin, vol. xiii. col. 163, ed. Mansi), and by Gallandius in his *Bibliotheca Patrum* (vol. xiii. p. 196). (Gallandius, *ll. cc.*; *Concilia*, *ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 597; Fabric. *Bibl. Gr.* vol. x. p. 250.)

117. Of THESSALONICA (2), the younger. A fragment of a discourse which was entitled Αἱ τοῦ ἀθλοφόρου Δημητρίου ἐν μερικῇ διηγήσει θαυματουργίαι, *Triumphalis Martyris Demetrii sigillatim narrata Miracula*, or Ὕμνος εἰς Θεὸν καὶ εἰς τὸν πανένδοξον ἀθλοφόρον Δημήτριον ἐν μερικῇ διηγήσει τῶν αὐτοῦ θαυμάτων, *Hymnus ad Deum et ad gloriosum Demetrium cum particulari narratione miraculorum ejus*, is given by Combéfis in the Paris edition of the Byzantine writers, among the *Scriptores post Theophanem*, p. 314, &c., and is described as the work of Joannes, archbishop of Thessalonica, whom Combéfis apparently confounds with the subject of the preceding article, and erroneously places in the reign of the emperors Justinian I. and Maurice. Combéfis (whom Cave follows) is, however, manifestly in error, for the extract itself refers to the capture of the city "many years before" by "the children of the handmaid, that is, Hagar," "in the reign of Leo." This can hardly be any other capture than that by the Saracens of Tripoli, in the reign of Leo VI. (Sapiens or Philosophus) A. D. 904, and consequently the Joannes of Thessalonica from whom the extract is taken could not have lived earlier than the tenth century, and must therefore be a different person from the author of the preceding article. Gallandius reprints the extract with the works of the preceding (*Bibl. Patrum*, vol. xiii. p. 195), but intimates in his *Prolegomena*, c. iv., that it can hardly be by the same author. It is not given in the Bonn reprint of the Byzantine writers. It is probable that Combéfis, by confounding the work of Joannes with an anonymous account of a deliverance of Thessalonica, through the miraculous interposition of Demetrius, when besieged by barbarians, probably Avars, in the reign of the emperor Maurice, was led into error. (Gallandius, *ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 597; Fabric. *Bibl. Gr.* vol. vii. p. 683, vol. x. pp. 218, 219; Allatius, *de Symeonum Scriptis*, p. 97.)

118. Of THESSALONICA (3). [CAMENIATA.]

119. Of THESSALONICA (4). [ANAGNOSTES.]

120. TZETZES. [TZETZES.]

121. VECCUS or BECCUS. [VECCUS.]

122. XIPHILINUS (1). Patriarch of Constantinople. [XIPHILINUS, 1.]

123. XIPHILINUS (2). [XIPHILINUS, 2.]

124. ZONARAS. [ZONARAS.] [J. C. M.]

JOANNES, jurists. 1. COMES SACRARII, under Theodosius the younger, was one of the nine commissioners appointed by that emperor in A. D. 429 to compile codes of law upon a plan which was subsequently abandoned. He was not, however, afterwards employed in compiling the Theodosian code, of which a great part is still extant. [DIODORUS, Vol. I. p. 1018.]

2. Was at the head of the first commission of ten appointed by Justinian in A. D. 528 to compile the *Constitutionum Codex*. In Const. *Haec quae necessario*, § 4, and Const. *Summa Reipublicae*, § 2, he is designated by the title "Vir excellentissimus ex-quaestore sacri palatii, consularis atque patricius." In the subsequent revision of the code he had no part, though a person of the same name was one of the second commission of five.

3. An advocate in the courts of the praefecti praetoriorum at Constantinople, was one of the commission of sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530—533) to compile the Digest. (Const. *Tanta*, § 9, Const. Δέδωκεν, § 9.) He is a different person from the Joannes who was at the head of the commission appointed to compile the first *Constitutionum Codex*; but it appears from Const. *Cordi*, § 2, that he was one of the commission of five, headed by Tribonian, who drew up the *repetita praelectio codicis*, which was published in A. D. 534.

4. ANTIOCHENUS and SCHOLASTICUS, from his native place Antioch, and the profession of advocate, which he once exercised there (ἀπὸ σχολαστικῶν). At a later period of his life he entered into holy orders, and was ordained priest. He was then named *Apocrisiarius*, agent or *chargé d'affaires* of the church of Antioch at the imperial court in Constantinople towards the end of the reign of Justinian. In A. D. 565 he was elevated to the vacant patriarchate of Constantinople, and he died on the 31st of August, A. D. 578, in the 12th year of the reign of Justin the younger. (Theophanes, *Chronographia*, p. 203, fol. Par. 1655, Assemani, *Bibl. Jur. Orient.* vol. iii. p. 340—343.)

Joannes published a collection of canons in 50 titles. Assemani (vol. i. p. 114) thinks that it was published and prescribed by him as a rule to the bishops of the patriarchate, after he was made patriarch. In the preface to the work, however, he himself assumes no higher rank than presbyter.

This collection is entitled Συναγωγὴ κανόνων εἰς ν' τίτλους διῃρημένη, and is founded on the basis of a previous collection, which is attributed by some manuscripts to Stephanus Ephesius. It consists chiefly of decrees of early councils, and letters of St. Basil. The Συναγωγή of Joannes (which was one of the earliest compilations of the kind) enjoyed for some centuries great credit in the Oriental church, received from time to time corrections and additions, and was translated into several foreign languages. Assemani (vol. i. p. 60) cites the Syrian translation: Biener (*de Collectionibus Canonum*, p. 49) treats of the Sclavonic translation; and Beveridge (*Synodicon*, p. 211) mentions an Egyptian collection of Abnalcassabi in 51 titles, resembling that of Joannes. The Συναγωγή of Joannes is printed in Voelli et Justelli *Bibliotheca Jur. Canon.* vol. ii. p. 499—602.

A collection of 87 chapters, intended as a supplement to the former Συναγωγή, was published (if we may credit the title to the work) by Joannes, after he was in possession of the metropolitan throne, and after the death of Justinian. It was published, therefore, between A. D. 565 and 578. As the former collection contained the rules of purely ecclesiastical origin (κανόνες), the present was intended to comprehend the enactments of the civil law (νόμοι) relating to the affairs of the church, and was compiled from the Novells of Justinian. Joannes makes abridged extracts from Novells 3, 5, 6, 32, 46, 56, 57, 83, 120, 123, 131, usually employing the words of the original text.

These 87 chapters have in several catalogues of manuscripts been wrongly attributed to Balsamo. Some notices of their contents, and some extracts from them, were given by Assemani (*Bibl. Jur. Orient.* vol. ii. p. 451—459): and Biener has treated of them with his usual sagacity and learning. (*Geschichte der Novellen*, p. 167—173, p. 584—597.) They were first printed at length by Heimbach in 1840. (*Anecdota*, vol. ii.)

A *Nomocanon* (combination of κανόνες and νόμοι) in 50 titles, with a supplement of 21 chapters, was subsequently compiled from the two works of Joannes. This compilation (printed in Voel. et Justell. *Bibl. Jur. Canon.* vol. ii. p. 603—672) has been wrongly attributed to Joannes himself. The author of it is uncertain, but it was probably composed by Theodoretus, bishop of Cyrrhus (now Khoros, in Syria). The 87 chapters of Joannes were much referred to by subsequent compilers, as by Arsenius in his *Synopsis Canonum*. (Heimbach, *Anecdota*, vol. ii. in Prolegomenis; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 22; Mortreuil, *Histoire du Droit Byzantin*, vol. i. p. 201—211, p. 288; Böcking, *Institutionen*, vol. i. p. 102, 103.)

5. NOMOPHYLAX. He is commonly called a scholiast on the Basilica, but was rather a jurist, whose Scholia are appended to that work. In the heading of the Scholia taken from Joannes he is called, from his office, Joannes Nomophylax, and sometimes κατ' ἐξοχήν. Nomophylax alone. In the Scholia (vol. ii. p. 549—648, vol. iii. p. 400, ed. Fabrot.) he appears to cite the text of the Basilica; and Assemani (*Bibl. Jur. Orient.* vol. ii. p. 415) believes him to have lived about A. D. 1100, under Alexius Comnenus; while Suarez (*Notit. Basil.* § 42) confounds him with Joannes Antiochenus. In his Scholia appended to the Basilica, he interprets passages in the Digest, the Code, and the Novells. (Schol. *Basil.* vol. ii. pp. 544, 558, 559, 587, vol. iii. pp. 360, 390, vol. iv. pp. 658, 662.) Constantinus Nicaeus (who, in *Basil.* vol. iii. p. 208, calls himself a disciple of Stephanus) cites Joannes Nomophylax, with whom he disagrees. (*Basil.* vol. ii. p. 549.) Joannes is coupled with Dorotheus in *Basil.* vol. v. p. 410. In *Basil.* vol. iii. p. 360, and vol. ii. p. 587, we find him citing Athanasius and Theodorus Hermopolita. From these indications, we believe him to have lived not long after the reign of Justinian, and would explain his apparent citations of the Basilica by supposing that his original citations of the Digest were subsequently adapted to the Basilica—a charge which was frequently made, and which has occasioned much chronological difficulty. Many of the jurists, whose fragments appear appended to the Basilica, have, for this reason, been referred to too late an age. Thus, every circumstance tends to show that Constantinus Nicaeus, who cites Joannes, lived before the compilation of the Basilica, if we except his supposed citations of the Basilica, and of the στοιχεῖον of Garidas. (Fabric. *Bibl. Gr.* vol. xii. p. 447; Reiz. *ad Theophilum*, p. 1236; Pohl, *ad Suares. Notit. Basil.* p. 138. n. β; Heimbach, *de Orig. Basil.* p. 87.) [J. T. G.]

JOANNES ALEXANDRI'NUS, a physician of Alexandria, who may be supposed to have lived in the seventh or eighth century after Christ, and under whose name are extant some commentaries on two works of the Hippocratic Collection. That on the sixth book *De Morbis Popularibus* is said to have been translated from Greek into Arabic, and from thence into Latin, in which language it is to be found, together with Honain Ibn Ishak (commonly called by his Latinised name, *Joannitius*), and other authors, in the edition of the collection called *Articella*, printed at Venice, 1483, fol., and in other editions. His commentary on the *De Natura Pueri*, which is imperfect, was first published in Greek in the second vol. of Dietz's *Schol. in Hippocr. et Gal.* Regim. Prussa. 8vo. 1834. (See Fabric. *Bibl. Gr.* vol. xii. pp. 687-88, ed. vet.) [W. A. G.]

IOBATES. [BELLEROPHON.]

IOCASTE. [EPICASTE and OEDIPUS.]

IOCASTUS (Ἰόκαστος), a son of Aeolus, king on the coast of Italy in the district of Rhegium. (Diod. v. 8; Tzetz. *ad Lycoph.* 732; Callim. *Fragm.* 202, ed. Bentley.) [L. S.]

IODAMEIA (Ἰοδάμεια), a priestess of Athena Itonia, who once, as she entered the sanctuary of the goddess by night, was changed into a block of stone on seeing the head of Medusa, which was worked in the garment of Athena. In commemoration of this event, a fire was every day kindled on the altar of Iodameia by a woman amid the exclamation, "Iodameia lives and demands fire!" (Paus. ix. 34. § 1.) [L. S.]

JOEL (Ἰωήλος), a Byzantine historian, lived at the end of the 12th, and in the beginning of the 13th century, and wrote Χρονογράφια ἐν συνόψει, being a short narrative of the most memorable events of history, especially Byzantine. The work begins with Adam, and finishes with the death of the emperor Alexis Ducas Murzuphlus, and the conquest of Constantinople by the Latins, in 1204. From the lamentations with which he ends his history, one might conclude that he witnessed the capture of the Greek capital. The whole work is of little importance, though the latter part of it is of some value for Byzantine history. The first edition was published by Leo Allatius, with notes and a Latin translation, Paris, 1651, fol., together with Georgius Acropolita, The second edition, in the Venice collection of the Byzantines, and the third by Immanuel Bekker, together with Acropolita and Constantine Manasses, Bonn, 1837, 8vo., are reprints of the Paris edition. (Fabric. *Bibl. Graec.* vol. vii. p. 773; Cave, *Hist. Lit.* vol. ii. p. 281.) [W. P.]

IOLA'US (Ἰόλαος), a son of Iphicles and Automedusa, and consequently a relation of Heracles, whose faithful charioteer and companion he was. [HERACLES.] He is especially celebrated for his attachment to the descendants of the hero, even after his death, for he is said to have come to their assistance from the lower world; for when Eurystheus demanded of the Athenians the surrender of the children of Heracles, who had been kindly received there, Iolaus, who was already dead, begged of the gods of the lower world permission to return to life, to assist the children of his master. The request being granted, he returned to the upper world, slew Eurystheus, and then went to rest again. (Pind. *Pyth.* ix. 137; Eurip. *Heraclidae.*) After Heracles had instituted the Olympian games, Iolaus won the victory with the horses of his master, and Heracles sent him to Sardinia at the head of his sons whom he had by the daughters of Thespius. He there took from the savage inhabitants the finest portions of their country, civilised them, and was afterwards honoured by them with divine worship. From Sardinia he went to Sicily, and then returned to Heracles shortly before the death of the latter. After the burning of Heracles, when his remains could not be discovered, Iolaus was the first that offered sacrifices to him as a demigod. (Paus. v. 29; Diod. iv. 29, 30, 40.) According to Pausanias (ix. 23), Iolaus died in Sardinia, whereas, according to Pindar (*Ol.* ix. 149, *Pyth.* ix. 137; Hygin. *Fab.* 103; Apollod. ii. 4. § 11, 5. § 2, 6. § 1), he was buried in the tomb of his grandfather, Amphitryon, and was worshipped as a hero. His descendants in Sardinia were called Ἰολαεῖς (Strab. v. p. 225) and Iolaenses, and in the time of Pausanias (x. 17. § 4), a town Iolaïa still existed in Sardinia, where Iolaus was worshipped as a hero. [L. S.]

IOLAUS. [CLAUDIUS JULIUS, p. 778, a.]

I'OLE (Ἰόλη), the last beloved of Heracles, and a daughter of Eurytus of Oechalia. [HERACLES.] According to some writers, she was a half-sister of Dryope. (Anton. Lib. 32; Ov. *Met.* ix. 325, &c.) [L. S.]

IOLLAS or IOLAUS (Ἰόλας or Ἰόλλας), son of Antipater, and brother of Cassander, king of Macedonia. He was one of the royal youths who, according to the Macedonian custom, held offices about the king's person, and was cup-bearer to Alexander at the period of his last illness. Those writers who adopt the idea of the king having been poisoned, represent Iollas as the person who actually administered the fatal draught, at the banquet given to Alexander by Medius, who, according to this story, was an intimate friend of Iollas, and had been induced by him to take part in the plot. (Arrian, *Anab.* vii. 27; Plut. *Alex.* 77; Curt. x. 10. § 14; Justin. xii. 14; Vitruv. viii. 3. § 16.) It is unnecessary to point out the absurdity and inconsistency of this tale. (See Stahr's *Aristotelia* vol. i. p. 136, &c.; and Blakesley's *Life of Aristotle*, p. 85, &c.) Plutarch himself tells us expressly that it was never heard of until six years afterwards, when Olympias availed herself of this pretext as an excuse for the cruelties she exercised upon the friends and adherents of Antipater. Iollas was then dead, but she caused his grave to be opened, and desecrated with every mark of indignity. (Plut. *Alex.* 77; Diod. xix. 11.) The period or occasion of his death is nowhere mentioned: the last we hear of him is in B. C. 322, when he accompanied his sister Nicaea to Asia, where she was married to Perdiccas. (Arrian, *ap. Phot.* p. 70, a, ed. Bekk.) The story of Hyperides having proposed the voting a reward to Iollas as the murderer of Alexander (*Vit. X. Oratt.* p. 849), which is in direct contradiction to the statement of Plutarch already cited, is unquestionably a mere invention of later times. (See Droysen, *Hellenism.* vol. i. p. 705.) [E. H. B.]

IOLLAS, IOLAUS, or IOLAS (Ἰόλλας, Ἰόλαος, or Ἰόλας), a writer on materia medica, born in Bithynia, who was probably a contemporary of Heracleides of Tarentum, or a little anterior to him, in the third century B. C., as he is mentioned in company with him by Dioscorides. (*De Mat. Med.* i. Praef. vol. i. p. 2.) He is mentioned also by Celsus (*De Medic.* v. 22, p. 93), Pliny (*H. N.* xx. 73, 76), Galen (*De Antid.* i. 2, vol. xiv. p. 7), St. Epiphanius (*Adv. Haeres.* i. 1. 3. p. 3.), and the scholiast on Nicander (*Ther.* v. 683), but nothing is known of the events of his life, nor are any of his writings preserved. [W. A. G.]

ION (Ἴων), the fabulous ancestor of the Ionians, is described as a son of Apollo by Creusa, the daughter of Erechtheus and wife of Xuthus. (Apollod. i. 7. § 3; CREUSA.) The most celebrated story about him is that which forms the subject of the *Ion* of Euripides. Apollo had visited Creusa in a cave below the Propylaea, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, and there had him educated by a priestess. When the boy had grown, and Xuthus and Creusa came to consult the oracle about the means of obtaining an heir, the answer was, that the first human being which Xuthus met on leaving the temple should be his son. Xuthus met Ion, and recognised him as his son; but Creusa, imagining him to be a son of her husband by a

former beloved, caused a cup to be presented to the youth, which was filled with the poisonous blood of a dragon. However, her object was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explained the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret. The latter, however, was satisfied, for he too received a promise that he should become a father, viz. of Dorus and Achaeus.

The inhabitants of Aegialus, on the northern coast of Peloponnesus, were likewise Ionians, and among them another tradition was current. Xuthus, when expelled from Thessaly, went to Aegialus. After his death Ion was on the point of marching against the Aegialeans, when their king Selinus gave him his daughter Helice in marriage. After the death of Selinus, Ion succeeded to the throne, and thus the Aegialeans received the name of Ionians, and the town of Helice was built in honour of Ion's wife. (Paus. vii. 1. § 2; Apollod. i. 7. § 2.) Other traditions represent Ion as king of Athens between the reigns of Erechtheus and Cecrops; for it is said that his assistance was called in by the Athenians in their war with the Eleusinians, that he conquered Eumolpus, and then became king of Athens. He there became the father of four sons, Geleon, Aegicores, Argades, and Hoples, according to whom he divided the Athenians into four classes, which derived their names from his sons. After his death he was buried at Potamus. (Eurip. *Ion*, 578; Strab. viii. p. 383; Conon, *Narrat.* 27; comp. Herod. v. 66.) [L. S.]

ION (Ἴων), of Thessalonica, was an officer of Perseus, king of Macedonia, and commanded, with Timanor, his light-armed troops in the battle in Thessaly, in which the Romans were defeated, B. C. 171. In B. C. 168, after Perseus had been conquered at Pydna, Ion delivered up at Samothrace to Cn. Octavius (the commander of the Roman fleet) the king's younger children, who had been entrusted to his care. (Liv. xlii. 58, xlv. 6.) [E. E.]

ION (Ἴων). 1. Of Chios, was one of the five Athenian tragic poets of the canon, and also a composer of other kinds of poetry; and, moreover, a prose writer, both of history and philosophy. He is mentioned by Strabo (xiv. p. 645) among the celebrated men of Chios. He was the son of Orthomenes, and was surnamed the son of Xuthus: the latter was probably a nickname given him by the comic poets, in allusion to Xuthus, the father of the mythical Ion. (Schol. *ad Aristoph. Pac.* 830; Suid. Eudoc. Harpocr. *s. v.*) When very young he went to Athens, where he enjoyed the society of Cimon, of whom he left laudatory notices in some of his works (probably in the *ὑπομνήματα*), which are quoted by Plutarch. (*Cim.* 5, 9, 16.) The same writer informs us that Ion severely criticised Pericles (*Peric.* 5, 28), who is said to have been his rival in love. (Ath. x. p. 436, f.) Ion was familiarly acquainted with Aeschylus, if we may believe an anecdote related by Plutarch (*De Profect. in Virt.* 8, p. 79), but he did not come forward as a tragedian till after that poet's death. We also learn from Ion himself (in his *ἐπιδημίαι*, *ap. Ath.* xiii. p. 603, e.) that he met Sophocles at Chios, when the latter was commander of the expedition against Samos, B. C. 440. His first tragedy was brought out in the 82d Olympiad (B. C. 452); he is mentioned as third in competition with Euripides and Iophon, in Ol. 87, 4 (B. C. 429—428); and he died before B. C. 421, as appears from the *Peace* of Aristophanes (830), which was brought out in that year. Only one victory of Ion's is mentioned, on which occasion, it is said, having gained the dithyrambic and tragic prizes at the same time, he presented every Athenian with a pitcher of Chian wine. (Schol. *ad Aristoph. l. c.*; Suid. *s. v.* Ἀθήναιος; Ath. i. p. 3, f.; Eustath. *ad Hom.* p. 1454, 24.) Hence it would seem that he was a man of considerable wealth.

The number of his tragedies is variously stated at 12, 30, and 40. We have the titles and a few fragments of 11, namely, *Ἀγαμέμνων*, *Ἀλκμήνη*, *Ἀργεῖοι*, *Μέγα Δρᾶμα*, *Φρουροί*, *Φοῖνιξ ἢ Καινεύς*, *Φοῖνιξ δεύτερος*, *Τεῦκρος*, *Ὀμφάλη*, *Εὐρυτίδαι*, and *Λαέρτης*, of which the *Ὀμφάλη* was a satyric drama. Longinus (33) describes the style of Ion's tragedies as marked by petty refinements and want of boldness, and he adds an expression which shows the distance which there was, in the opinion of the ancients, between the great tragedians and the best of their rivals, that no one in his senses would compare the value of the *Oedipus* with that of all the tragedies of Ion taken together. Nevertheless, he was greatly admired, chiefly, it would seem, for a sort of elegant wit. *Περιβόητος δὲ ἐγένετο*, says the scholiast. There are some beautiful passages in the extant fragments of his tragedies. Commentaries were written upon him by Arcesilaus, Batton of Sinope, Didymus, Epigenes, and even by Aristarchus. (Diog. Laërt. iv. 31; Ath. x. p. 436, f., xi. p. 468, c, d, xiv. p. 634, c, e.)

Besides his tragedies, we are told by the scholiast on Aristophanes, that Ion also wrote lyric poems, comedies, epigrams, paeans, hymns, scholia, and elegies. Respecting his comedies, a doubt has been raised, on account of the confusion between comedy and tragedy, which is so frequent in the writings of the grammarians; but, in the case of so universal a writer as Ion, the probability seems to be in favour of the scholiast's statement. Of his elegies we have still some remnants in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 161.)

His prose works, mentioned by the scholiast on Aristophanes, are one called *πρεσβευτικόν*, which some thought spurious; *κτίσις*, *κοσμολογικός*, *ὑπομνήματα*, and some others, which are not specified. The nature of the first of these works is not known. The full title of the *κτίσις* was *Χίου κτίσις*: it was an historical work, in the Ionic dialect, and apparently in imitation of Herodotus: it was probably the same as the *συγγραφή*, which is quoted by Pausanias (vii. 4. § 6.) The *κοσμολογικός* is probably the same as the philosophical work, entitled *τριαγμός* (or *τριαγμοί*), which seems to have been a treatise on the constitution of things according to the theory of triads, and which some ancient writers ascribed to Orpheus. The *ὑπομνήματα* are by some writers identified with the *ἐπιδημίαι* or *ἐκδημητικός* (Pollux, ii. 88.), which contained either an account of his own travels, or of the visits of great men to Chios. (Bentley, *Epist. ad Joh. Millium, Chronico Joannis Malalae subjecta*, Oxon. 1691, Venet. 1733; *Opusc.* pp. 494—510 ed. Lips.; C. Nieberding, *De Ionis Chii Vita, Mori-*

bus, et Studiis Doctrinae, with the fragments, Lips. 1836; Köpke, *De Ionis Poetae Vita et Fragmentis*, Berol. 1836, and in the *Zeitschrift für Alterthumswissenschaft*, 1836, pp. 589—605; Welcker, *die Griech. Trag.* pp. 938—958; Fabric. *Bibl. Graec.* vol. ii. pp. 307, 308; Kayser, *Hist. Crit. Trag. Graec.* Gotting. 1845, pp. 175—190.)

2. Ion, of Ephesus, a rhapsodist in the time of Socrates, from whom one of Plato's dialogues is named, has been confounded by many writers with Ion of Chios; but Bentley has clearly proved that they are different from the character and circumstances of the rhapsodist as described by Plato. (*Epist. ad Mill.*; Nitzsch, *Proleg. ad Plat. Ion.*; Kayser, *Hist. Crit. Trag. Graec.* p. 180.) [P. S.]

IO'NICUS (Ἰωνικός), a physician of Sardis in Lydia, whose father had also followed the same profession with credit. He studied medicine under Zenon, and was a fellow-pupil of Oribasius and Magnus, in the latter half of the fourth century after Christ. Eunapius, who has given a short account of his life (*De Vit. Philos.* p. 174, ed. Antwerp.), says that he was not only well skilled in all the branches of medical science, but that he had also paid attention to rhetoric, logic, and poetry, and enjoyed the highest reputation. [W. A. G.]

IO'NIDES (Ἰωνίδες or Ἰωνιάδες), a name borne by four nymphs believed to possess healing powers. They had a temple on the river Cytherus in Elis, and derived their name from a mythical Ion, a son of Gargettus, who was believed to have led a colony from Athens to those districts. The story undoubtedly arose from the existence of a mineral spring on the spot where their sanctuary stood. (Paus. vi. 22. § 4; Strab. viii. p. 356.) [L. S.]

I'OPE (Ἰόπη), a daughter of Aeolus and wife of Cepheus, from whom the town of Joppa derived its name. (Steph. Byz. *s. v.*) In the legends of Perseus and Andromeda, she is called Cassiopeia. [L. S.]

I'OPHON (Ἰοφῶν). The legitimate son of Sophocles, by Nicostrate, was a distinguished tragic poet. He brought out tragedies during the life of his father; and, according to a scholiast, gained a brilliant victory (ἐνίκησε λαμπρῶς). He is said to have contended with his father (*Vit. Soph.*); and it is recorded that he gained the second place in a contest with Euripides and Ion, in B. C. 428. (*Arg. in Eur. Hipp.*) He was still flourishing in B. C. 405, the year in which Aristophanes brought out the *Frogs*. The comic poet speaks of him as the only good tragedian left, but expresses a doubt whether he will sustain his reputation without the help of his father (who had lately died); thus insinuating either that Sophocles had assisted Iophon in the composition of his plays, or that Iophon was bringing out his father's posthumous tragedies as his own. The number of Iophon's tragedies was 50, of which the following are mentioned by Suidas: Ἀχιλλεύς, Τήλεφος, Ἀκταίων, Ἰλίου πέρσις, Δεξαμενός, Βάκχαι, Πενθεύς: the last two titles evidently belong to one play. To these should perhaps be added a satyric drama entitled Αὐλῳδοί. (Clem. Alex. *Strom.* i. p. 280.) Of all his dramas, only a very few lines are preserved. For the celebrated story of his undutiful charge against his father, see SOPHOCLES. Sophocles is said to have been reconciled to Iophon, who placed an inscription on his father's tomb, in which particular mention was made of the composition of the *Oedipus at Coloneus*. (Val. Max. viii. 7. ext. 12.) There is a curious passage of the same grammarian (Cramer, *Anecd.* vol. iv. p. 315), attributing the composition of the *Antigone* to Iophon. (Suid. *s. v.* Ἰοφῶν, Σοφοκλῆς; Aristoph. *Ran.* 73—78, and schol.; Welcker, *die Griech. Trag.* pp. 975—977; Kayser, *Hist. Crit. Trag. Graec.* pp. 76—79; Fabric. *Bibl. Graec.* vol. ii. pp. 308, 309.)

2. Of Gnossus, a composer of oracles in hexameter verse, quoted by Pausanias as preserving some of the oracles of Amphiaraus. (i. 34. § 3.) [P. S.]

IOPHOSSA (Ἰοφῶσσα), a daughter of Aeetes, commonly called Chalciope. (Schol. *ad Apollon. Rhod.* ii. 1115, 1153; Hesych. *s. v.*) [L. S.]

IOPS (Ἴοψ), a hero who had a sanctuary at Sparta. (Paus. iii. 12. § 4.) [L. S.]

JORNANDES, or JORDA'NES, as he is called, perhaps correctly, in the Codex Ambrosianus, and some other MS. of his works, an historian of more renown than merit, yet of such great importance, that without him our knowledge of the Goths and other barbarians would be very limited. He lived in the time of the emperor Justinian I., or in the sixth century of our era, but we know neither the time of his birth nor that of his death. He was a Goth; his father's name was Alanovamuthis, and his grandfather, Peria, had been notarius, or private and state secretary, to Candax, king of the Alani. Jornandes held the same office at the court of the king of the Alani, adopted the Christian religion, took orders, and was made a bishop in Italy. It is said that he was bishop of Ravenna, but this opinion does not rest on sufficient evidence, and is the less credible as his name does not occur in the "Vitae Episcoporum Ravennatium" by Agnellus, who lived in the middle of the ninth century.

Jornandes is the author of two historical works written in the Latin language. The first is entitled *De Getarum* (*Gothorum*) *Origine et Rebus Gestis*, in which he relates the history of the Goths from their earliest migrations down to their subjugation by Belisarius in 541; adding, however, some facts which took place after that event, from which we may infer the time when he wrote. Aschbach, the eminent author of the *Geschichte der Westgothen*, characterises this work as follows: "In many respects this work is very valuable, because the author has derived much information from the old traditions of the Goths, and relates things which we find neither in the Roman nor in the Greek writers. In other respects, however, it deserves very little credit, since it is written without any criticism, abounding in fables, and betraying every where the author's extreme ignorance. He is the principal source of the common belief which confounded the Goths, the Getae, and the Scythians, being misled by earlier Roman and Greek writers, with whose works he was well acquainted; and he thus ascribes to the Goths whatever the ancients report of the Scythians and Getae, and places the emigration of the Goths in the remotest time. His accounts of the settlement of the Goths on the Black Sea, and their extensive dominions and great power during the reign of king Hermanric (in the middle of the fourth century), are among the best parts of his work." Jornandes is chiefly to be blamed for his partiality to his countrymen, incorrectness, confusion of events, anachronisms, and want of historical knowledge. According to his own statement (Dedication to Castalius), his book is an extract from the lost history of

the Goths, or Getae, as he calls them, in twelve volumes, by the "Senator" (Cassiodorus), to which he added several things which he had read in the Roman and Greek writers, and he also drew up the conclusion and the commencement, as well as many episodes, according to his own knowledge or taste. It would be unjust to charge Jornandes with pure inventions; his fault is credulity and want of judgment; and none of his statements ought to be rejected without a previous careful examination. This remark refers, among other examples, to his account of the second invasion of Gaul by Attila, for which he is the only authority. In spite of so many defects, the history of the Goths by Jornandes is a very interesting work, and whatever may have been said against him by modern historians, they show by the numerous quotations of his name that they owe a great deal of information to him.

The second work of Jornandes is entitled *De Regnorum ac Temporum Successione*, being a short compendium of the most remarkable events from the creation down to the victory obtained by Narses, in 552, over king Theodatus. It is only valuable for some accounts of several barbarous nations of the north, and the countries which they inhabited.

Editions, nearly all of which comprehend both the works:—Editio princeps, with Paulus Diaconus, by C. Peutinger, Augsburg, 1515, fol.; with Procopius, by Beatus Rhenanus, Basel, 1531, fol.; with Cassiodorus, by G. Fourrier, Paris, 1579, fol., 1583, and often, by B. Vulcanius, with Procopius and some minor writers, Leyden, 1597, 8vo.; the same, reprinted in *Scriptores Goth. et Longob. Rer.*, Leyden, 1617, 8vo., and in Hugo Grotius, *Hist. Goth. Vand. et Longob.*, Amsterdam, 1655, 1676, 8vo., by Gruter, in *Hist. Aug. Script. Lat. Min.*, Hanover, 1611, fol.; by Lindenbrog, with Isidorus and Paulus Diaconus, Hamburg, 1611, 4to.; by Garet, with Cassiodorus, Paris, 1679, fol., reprinted Venice, 1729, fol.; the same, revised by Muratori, in vol. i. part i. of his *Script. Rer. Ital.*: these are the two best editions. There are several others, but we still want a good critical edition. There is a bad French translation by Drouet de Maupertuy, and a better one in Swedish, by J. T. Peringskiöld, Stockholm, 1719, 4to. Swedish scholars, especially Peringskiöld and Eric Benzelius, have devoted much time and labour to writing commentaries upon Jornandes, which the reader ought to peruse with no less caution than the original. (Fabric. *Bibl. Med. et Inf. Latinit.*; *Bibl. Lat.* vol. iii. p. 7; Voss. *De Hist. Lat.* lib. ii.) [W. P.]

JOSE'PHUS (Ἰώσηπος or Ἰώσηππος). 1. Of ALEXANDRIA, archdeacon of Alexandria, attended the council of Constantinople (reckoned to be the eighth oecumenical council by the Latin church) held by order of the emperor Basil the Macedonian (A. D. 869), as vicarius of the absent patriarch of Alexandria, Michael. A Latin version of a written address presented by Josephus at the council is given in the *Concilia*. (Vol. viii col. 1114, ed. Labbe; vol. v. col. 887, ed. Hardouin; vol. xvi. col. 148, ed. Mansi; Fabric. *Bibl. Gr.* vol. v. p. 59; Cave, *Hist. Litt.* vol. ii. p. 55, ed. Oxford, 1740—1742.)

2. Of ARIMATHEA. There is an ancient tradition that Joseph of Arimathea was sent by the apostle Philip to preach the gospel in Britain; and this tradition was gravely urged at the council of Constance, A. D. 1414, in a dispute between the representatives of the French and English churches for the eminence of their respective establishments. Some writers, for instance Bale, have ascribed to Joseph of Arimathea *Epistolae quaedam ad Ecclesias Britannorum*; but there is great doubt whether any such writings ever existed, and still greater doubt as to their genuineness. (Fabric. *Bibl. Gr.* vol. v. p. 59; Cod. *Apocryph. Novi Test.* Pars iii. p. 506; Ittigius, *Biblioth. Patrum Apostol. Dissertat.* c. 13.)

3. BRYENNIUS. [BRYENNIUS.]

4. CHRISTIANUS. [See No. 12.]

5. CONFESSOR. [STUDITA.]

6. Of CONSTANTINOPLE, 1. [GENESIUS.]

7. Of CONSTANTINOPLE, 2. Joseph, who previously held the archbishopric of Ephesus, was elected, A. D. 1416, patriarch of Constantinople. Some writers have placed his appointment to the patriarchate A. D. 1424; but the date given above on the authority of Sylvester Sguropulus, or Syropulus (*Hist. Concil. Florent.* ix. 16), is, we believe, more correct. The emperor Joannes Palaeologus II. was extremely anxious, for political reasons, to promote the union of the Greek and Latin churches: the patriarch did not oppose this, but contended for holding the council at Constantinople; but after a time the emperor prevailed on him to alter his determination, and to send legates to the council of Basel, A. D. 1434. (*Acta Concil. Basil. Sessio* xix.) The heads of the Greek church were, however, drawn over by the pope to embrace his part in the dispute with the council of Basel, and determined to attend the rival council of Ferrara, A. D. 1438, afterwards transferred to Florence. The patriarch Joseph attended this council; and though he vainly attempted, by various devices, to avoid recognising the precedence of the pope, he showed himself a warm supporter of the proposed union, urging upon his companions and attendants the necessity of conciliating the Latins. Towards the close of the council he fell ill, and during his illness was induced to subscribe the dogmas of the Latin church in the points in dispute, partly, according to Sguropulus, by the bad faith of Bessarion, who having, at Joseph's request, read to him the judgments of the fathers on these points, made various omissions and alterations, to suit his purpose. Joseph, however, appears to have made up his mind to yield, and probably only required an excuse: he bitterly rebuked some Greek prelates, who showed less pliability than himself He died at Florence before the conclusion of the council, June 10. A. D. 1439. Joseph wrote *Epistola ad Concilium Basiliense* and *Bulla plumbea missa Concilio Basiliensi*, given in a Latin version in the *Concilia*. His Γνώμη, *Sententia*, delivered at the Council of Florence, and his Τελευταία γνώμη, *Extrema Sententia*, written the night of his death, are also given in Greek and Latin in the *Concilia*. (Vols. xii. col. 545, 571, xiii. col. 482, 494, ed. Labbe; vols. viii. col. 1189, 1215. ix. 393, 405, ed. Hardouin; vols. xxix. 97, 126, xxxi. 994, 1008, ed. Mansi.) And one or two of his speeches are given by Sguropulus. (*Concilia*, vol. *cit.*; Sguropulus, *Historia Concil. Florentini, passim*; Cave, *Hist. Litt.* vol. ii. *Appendix*, p. 118; Fabric. *Bibl. Gr.* vol. xi. p. 479.)

8. FLAVIUS. [See below.]

9. GENESIUS. [GENESIUS.]

10. GORIONIDES, or JOSEPH BEN GORION, or JOSIPPON. The Jewish historian, Flavius Jo-

phus, mentions among his contemporaries and countrymen another Josephus or Joseph, whom he distinguishes (*De Bell. Jud.* ii. 20, sive 25) as υἱὸς Γωρίωνος, the son of Gorion. In the middle ages there appeared a history of the Jews (*Historia Judaica*), written in Hebrew. in an easy and even elegant style, professedly by Joseph Ben Gorion, a priest, or, as the name is Latinized, Josephus Gorionides. The work, which in the main coincides with the *Jewish Antiquities* and with the *Jewish War* of Flavius Josephus, was regarded by the Jews of the middle ages with great favour, and was supposed by many to have been written by the celebrated Flavius Josephus. But the general conclusion of Christian critics of modern times is, that the *Historia Judaica* is not written either by Flavius Josephus or by the Joseph Ben Gorion, his contemporary, but is a forgery, compiled chiefly from a Latin version of the works of Flavius Josephus by a later writer, probably a French Jew of Brittany or Touraine, after the sixth century, as appears by his applying names to places and nations which were not in use till then. As the history is in Hebrew, a further account of it would be out of place in this work.

11. Hymnographus, a Greek ecclesiastic, scenophylax, or keeper of the sacred vessels under Ignatius, patriarch of Constantinople in the ninth century, wrote *Mariale*, apparently a hymn or service in honour of the Virgin, of which a Latin version, with notes, was published by Ippolito Maracci, Rome, 8vo. 1662. (Fabric. *Bibl. Gr.* vol. v. p. 60.)

12. Hypomnestici Auctor, sometimes called Josephus Christianus, has been conjectured by Vossius to be the Joseph of Tiberias who, having been converted from Judaism to Christianity, was raised by Constantine the Great to the rank of comes, and was the friend and host of Epiphanius (comp. Epiphan. *Adv. Haeres.* xxx. 4—12); but Cave, who was at one time disposed to coincide with Vossius, has shown that there are good reasons, derived from the work itself, for placing the author of the *Hypomnesticon* early in the fifth century, about A. D. 420, long after the friend of Epiphanius, who was already an aged man in the middle of the fourth century. The work Ἰωσήππου βιβλίον Ὑπομνηστικόν, *Josephi Hypomnesticon seu Libellus Memorialis* or *Commonitorium*, is devoted chiefly to the removal of such doubts or difficulties as might occur to less instructed Christians in reading the Scriptures. and is usually divided into five books, and 167 chapters. Chapter 136 is an extract from Hippolytus of Thebes [Hippolytus, No. 3], interpolated, as Cave supposes, by a later hand. This extract inclined Fabricius, who was not disposed to regard it as an interpolation, to place the writer in the eleventh century; and it was probably the same reason which induced Gallandius to assign to the work the date A. D. 1000. But the editor of the last and posthumous volume of the *Bibliotheca* of Gallandius supports the conclusion of Cave as to the earlier existence of the writer, whom, however, he identifies with Joseph of Tiberias. The materials of the work are chiefly taken from Flavius Josephus, who is once or twice cited by name; and Cave suspects that the work was originally anonymous, and that the name of Josephus indicated, not the author's name, but the source from which he borrowed his statements; but that being mistaken for the author's name, he received the designation of Christianus, by way of distinction from Flavius Josephus. The *Hypomnesticon* was first published by Fabricius, with a Latin version and notes, as an appendix to the *Codex Pseudepigraphus Veteris Testamenti*, vol. ii. 8vo. Hamb. 1723, and was reprinted in the second edition of that work (8vo. Hamb. 1741), and by Gallandius in the volume above mentioned (the 14th) of the *Bibliotheca Patrum*, fol. Venice, 1781. Oudin regards the *Hypomnesticon* as an interpolated Greek version of portions of the Hebrew work of the Pseudo Joseph Ben Gorion [No. 10]. (Cave, *Hist. Litt.* vol. i. p. 397; Fabric. *Bibl. Graec.* vol. v. p. 60, vol. viii. p. 347, vol. xi. p. 51; and *Cod. Pseud. Vet. Test.* vol. ii.; Galland. *Bibl. Patrum*, vol. xiv.; Oudin, *Comment. de Scriptor. Ecclesiast.* vol. ii. col. 1058, &c.)

13. Of Methone. A defence of the Florentine council A. D. 1439, and of the union there negotiated between the Greek and Latin churches, in reply to Marcus Eugenicus of Ephesus [Eugenicus], is extant, under the name of Joseph, bishop of Methone (Modon), in the Peloponnesus. It is entitled Ἀπολογία εἰς τὸ γραμμάτιον κυροῦ Μάρκου τοῦ Εὐγενικοῦ μητροπολίτου Ἐφέσου, *Responsio ad Libellum Domini Marci Eugenici Metropolitae Ephesi*, and is given, with a Latin version by Jo. Matt. Caryophilus, in the *Concilia* (vol. xiii. col. 677, &c., ed. Labbe, and vol. ix. col. 549, &c., ed. Hardouin). Of this Joseph of Methone, Sguropulus relates that he represented himself to the patriarch Joseph of Constantinople [No. 7], when the latter touched at Methone, on his voyage to Italy to attend the council, as favourable to the opinions of the Greek church. If so, his subsequent change was countenanced by the example of the patriarch himself, and of the leading prelates who attended the council. There is also extant another defence of the Florentine council, entitled Ἰωάννου τοῦ Πρωτοϊερέως τοῦ Πλουσιαδηνοῦ Διάλεξις περὶ τῆς διαφορᾶς τῆς οὔσης μέσον Γραικῶν καὶ Λατίνων ἔτι τε καὶ περὶ τῆς ἱερᾶς καὶ ἁγίας συνόδου τῆς ἐν Φλωρεντίᾳ γενομένης, *Joannis Archipresbyteri Plusiadeni Disceptatio de Differentiis inter Graecos et Latinos et de Sacrosancta Synodo Florentina*. Allatius and Fabricius identify the two writers, and suppose that Joannes Plusiadenus changed his name to Josephus on becoming bishop of Methone. Allatius founds his supposition on the fact, that a MS. of the *Responsio ad Marcum Ephesinum*, in the Ambrosian library at Milan, bears in its title the name of Joannes Plusiadenus; to which it may be added that there are or were extant in modern Greek, according to the statement of Allatius, some MS. *Conciones in dies Quadragesimalis Jejunii*, by Joseph of Methone, in the title of which he is surnamed Plusiadenus. Cave denies the identity of the two, because Sguropulus has called Joseph of Methone a Latin (ὁ Ῥωμαίων ἐπίσκοπος), but this probably only refers to his support of the opinions of the Latin church. Oudin translates the expression "a Romanorum auctoritate derivans." The *Disceptatio de Differentiis*, &c., was published by Allatius in his *Graecia Orthodoxa*, vol. i. p. 583, &c., 4to. Rome, 1652. The author of the *Disceptatio* refers to a defence of the *Quinque Capitula Concilii Florentini*, which he had previously written, and which is not known to have been published; but Oudin suspects it is the *Apologia pro quinque Capitibus Concilii Florentini*, commonly ascribed to Georgius Scholarius, or Gennadius, of Constantinople. [Gennadius, No. 2.] We may here add,

that this *Apologia* has been printed not only in Latin, as stated in the article referred to, but also in Greek (Rome, 1577), and in modern Greek, with a Latin version (Rome, 4to. 1628). Nicolaus Comnenus cites a work of Joannes Plusiadenus, *Antirrheticum Secundum contra Marcum Ephesinum*. (Allatius, *Graec. Orthod. l. c.*, and *Epilog. ad Vol. I.*; Cave, *Hist. Litt.* vol. ii., *Appendix*, by Wharton, pp. 151, 167; Fabric. *Biblioth. Graec.*, vol. v. p. 60, vol. xi. p. 458; Oudin, *Commentar. de Scriptor. Eccles.* vol. iii. col. 2422.)

14. Of SICILY. [STUDITA.]

15. STUDITA. [STUDITA.]

16. Of THESSALONICA. [STUDITA.]

17. Of Tiberias. [See No. 12.] [J. C. M.]

JOSE'PHUS, FLA'VIUS (Φλάβιος Ἰώσηπος), the Jewish historian, son of Matthias, is celebrated not only as a writer, but also as a warrior and a statesman. He is himself our main authority for the events of his life, a circumstance obviously not without its drawbacks, especially as he is by no means averse to self-laudation. He was born at Jerusalem in A. D 37, the first year of Caligula's reign, and the fourth after our Lord's ascension. His advantages of birth were very considerable, for on his mother's side he was descended from the Asmonaean princes, while from his father he inherited the priestly office, and belonged to the first of the 24 courses. (Comp. 1 Chron. 24.) For these facts he appeals (*Vit.* 1) to public records, and intimates that there were detractors who endeavoured to disparage his claims of high descent. (Comp. Phot. *Bibl.* pp. 167, 168.) He enjoyed, as we may well suppose, an excellent education, and exhibited great proofs of diligence and talent in his boyhood, insomuch that, even in his fourteenth year, he was resorted to by chief priests and other eminent men who wished for information on recondite questions of the Jewish law. Nor was his attention confined to such studies; for St. Jerome (the most learned perhaps of the fathers), referring especially to his treatise against Apion, expresses astonishment at the extent of his acquaintance with Greek literature. (Hieron. *ad Magn. Orat. Epist.* 83.) At the age of 16 he set himself to examine the merits and pretensions of the chief Jewish sects, with the view of making a selection from among them; and if in this there was much self-confidence, there was also, at this time of his life at least, no little earnestness in his struggle to grasp the truth, for we find him spending three years in the desert, under the teaching of one Banus, and following his example of rigorous asceticism. At the end of this period he returned to Jerusalem, and adhered to the sect of the Pharisees, whom he speaks of as closely resembling the Stoics. (*Ant.* xiii. 5. § 9, xviii. 2, *Bell. Jud.* ii. 8, *Vit.* 2.) When he was 26 years old he went to Rome to plead the cause of some Jewish priests whom Felix, the procurator of Judaea, had sent thither as prisoners on some trivial charge. After a narrow escape from death by shipwreck, he was picked up by a vessel of Cyrene, and safely landed at Puteoli; and being introduced to Poppaea by an actor named Aliturus, he not only effected the release of his friends, but received great presents from the empress. (*Vit.* 3.) By some it has been thought that the shipwreck alluded to was the same of which we have an account in Acts xxvii., that Josephus and St. Paul were therefore fellow-passengers during part of the voyage, and travelled from Puteoli to Rome in company, and that the apostle was himself one of the persons on whose behalf Josephus undertook the journey. (Ottius, *Spicileg. ex Josepho*, pp. 336—338; Bp. Gray's *Connection of Sacred and Classical Literature*, vol. i. p. 357, &c.) Such a notion, however, rests on no grounds but pure fancy, and the points of difference between the two events are too numerous to admit of mention, and too obvious to require it. The hypothesis, moreover, clearly involves the question of the *religion* of Josephus, which will be considered below. On his return to Jerusalem he found the mass of his countrymen eagerly bent on a revolt from Rome, from which he used his best endeavours to dissuade them; but failing in this, he professed, with the other leading men, to enter into the popular designs. After the retreat of CESTIUS GALLUS from Jerusalem, Josephus was chosen one of the generals of the Jews, and was sent to manage affairs in Galilee, having instructions from the Sanhedrim to persuade the seditious in that province to lay down their arms, and to entrust them to the keeping of the Jewish rulers. (*Vit.* 4—7, *Bell. Jud.* ii. 20. § 4.) It would carry us beyond our limits to enter into the details of his government in Galilee, which he appears, however, to have conducted throughout with consummate prudence and ability. From the Romans until the arrival of Vespasian, he did not experience much annoyance; and such efforts as they made against him he easily repelled: meanwhile, he took care to discipline the Galilaeans, and to fortify their principal towns. (*Vit.* 4, &c., 24, 43, *Bell. Jud.* ii. 20, iii. 4, 6.) His chief troubles and dangers, from which, on more than one occasion, he narrowly escaped with life, arose from the envy and machinations of his enemies among his own countrymen, and in particular of John of Gischala, who was supported by a strong and unscrupulous party in the Sanhedrim at Jerusalem. But Josephus had won by his administration the warm affections of the Galilaeans; and this, combined with his own presence of mind and ability in counter-plotting, enabled him to baffle effectually the attempts of his opponents. (*Vit.* 13—66, *Bell. Jud.* ii. 20, 21.) The appearance of Vespasian and his army in Galilee spread terror far and wide, so that all but a few deserted the camp of Josephus at Garis; and he, having no hope of the success of the war, withdrew to Tiberias, to be as far as he could from the reach of danger. (*Bell. Jud.* iii. 6, *Vit.* 74.) Thence he sent letters to the Sanhedrim, giving an account of the state of things, and impressing on them the necessity of either capitulating or supplying him with forces sufficient to make head against the Romans. He had no hope himself that anything could be done against the power of Rome, but something like a sense of honour seems to have restrained him from abandoning, without a struggle, the national cause; and accordingly, when Vespasian advanced on Iotapata (the most strongly fortified of the Galilaean cities), Josephus threw himself into it, inspired the inhabitants with courage, animated and directed their counsels, and defended the place for 47 days with no less ability than valour. Iotapata, however, was at length taken, its fall being precipitated by the treachery of a deserter; and Josephus, having escaped the general massacre, concealed himself, with 40 others, in a cave. His place of refuge being betrayed to the Romans by a woman, Vespasian sent several messengers,

and among the rest Nicanor, a friend of Josephus, to induce him to surrender on a promise of safety. His fanatical companions strove to persuade him that suicide was the only honourable course; and continuing deaf to his arguments, were preparing to slay him, when he proposed that they should rather put one another to death than fall each by his own hand. The lots were cast successively until Josephus and one other were left the sole survivors; fortunately, or providentially, as he himself suggests, although a third explanation may possibly occur to his readers. Having then persuaded his remaining companion to abstain from the sin of throwing away his life, he quitted his place of refuge, and was brought before Vespasian. Many of the Romans called aloud for his death, but he was spared through the intercession of Titus, and Vespasian desired him to be strictly guarded, as he intended to send him to Nero. Josephus then, having requested to speak with the Roman general in the presence of a few only of his friends, solemnly announced to his captor that he was not to regard him in the light of a mere prisoner, but as God's messenger to him, to predict that the empire should one day be his and his son's; and he professed to derive his prophecy from the sacred books of the Jews. According to Josephus's own account, the suspicion of artifice, which Vespasian not unnaturally felt at first, was removed on his finding, from the prisoners, that Josephus had predicted the exact duration of the siege of Iotapata and his own capture; whereupon he loaded the prophet of his greatness with valuable presents, though he did not release him immediately from his bonds. Clearly the prophecy, like that of the weird sisters to Macbeth, was one which had a tendency to fulfil itself. (*Vit.* 74, 75, *Bell. Jud.* iii. 7, 8, vi. 5. § 4; comp. Suet. *Vesp.* 4, 5; Tac. *Hist.* v. 13; Zonar. *Ann.* vi. 18, xi. 16; Euseb. *Hist. Eccl.* iii. 8; Suid. *s. v.* Ἰώσηπος; comp. Haggai, ii. 7; Suet. *Tit.* 1.)

When Vespasian was declared emperor, at Caesareia, according to Josephus (*Bell. Jud.* iv. 10), but according to Tacitus and Suetonius, at Alexandria (Tac. *Hist.* ii. 79, 80; Suet. *Vesp.* 7), he released Josephus from his confinement of nearly three years (A. D. 70), his chain being *cut* from him, at the suggestion of Titus, as a sign that he had been unjustly bound (*Bell. Jud.* iv. 10. § 7); and his reputation as a prophet was, of course, greatly raised. He was present with Titus at the siege of Jerusalem, and was suspected as a traitor both by Jews and Romans. From the anger of the latter he was saved by Titus, through whose favour also he was able to preserve the lives of his brother and of many others after the capture of the city. Having been presented with a grant of land in Judaea, he accompanied Titus to Rome, and received the freedom of the city from Vespasian, who assigned him, as a residence, a house formerly occupied by himself, and treated him honourably to the end of his reign. The same favour was extended to him by Titus and Domitian as well, the latter of whom made his lands in Judaea free from tribute. He mentions also that he received much kindness from Domitia, the wife of Domitian. (*Vit.* 75, 76; Phot. *Bibl.* p. 170.) The name of Flavius he assumed as a dependent of the Flavian family. His time at Rome appears to have been employed mainly in literary pursuits, and in the composition of his works. The date of his death cannot be fixed with accuracy; but we know that he survived Agrippa II. (*Vit.* 65), who died in A. D. 97. Josephus was thrice married. His first wife, whom he took at Vespasian's desire, was a *captive*; his marriage with her, therefore, since he was a priest, was contrary to the Jewish law, according to his own statement (*Ant.* iii. 12. § 2); and his language (*Vit.* 75) may imply that, when he was released from his bonds, and had accompanied Vespasian to Alexandria, he divorced her. At Alexandria he took a second wife, whom he also divorced, from dislike to her character, after she had borne him three sons, one of whom, Hyrcanus, was still alive when he wrote his life. His third wife was a Jewess of Cyprus, of noble family, by whom he had two sons, viz. Justus and Simonides, surnamed Agrippa. (*Vit.* 76.)

With respect to the character of Josephus, we have already noticed his tendency to glorify his own deeds and qualities, so that he is himself by no means free from the vanity which he charges upon Apion. (*Vit.* passim, *Bell. Jud.* iii. 7. §§ 3, 16, 8. § 8, *c. Apion.* ii. 12.) Nay, the weakness in question colours even some of those convictions of his, which might otherwise wear a purely religious aspect—such as his recognition of a particular Providence, and his belief in the conveyance of divine intimations by dreams. (*Bell. Jud.* iii. 8. §§ 3, 7, *Vit.* 15, 42.) Again, to say nothing of the court he paid to the notorious Agrippa II., his profane flattery of the Flavian family, "so gross (to use the words of Fuller) that it seems not limned with a pencil, but daubed with a trowel" (see Dr. C. Wordsworth's *Discourses on Public Education*, *Disc.* xx.), is another obvious and repulsive feature in Josephus. His early visit to Rome, and introduction to the sweets of court favour, must have brought more home to him the lesson he might have learnt at all events from the example of Herod the Great and others—that adherence to the Roman cause was the path to worldly distinction. And the awe, with which the greatness and power of Rome inspired him, lay always like a spell upon his mind, and stifled his patriotism. He felt pride indeed in the antiquity of his nation and in its ancient glories, as is clear from what are commonly called his books against Apion: his operations at Iotapata were vigorous, and he braved danger fearlessly, though even this must be qualified by his own confession, that when he saw no chance of finally repulsing the enemy, he formed a design of escaping, with some of the chief men, from the city (*Bell. Jud.* iii. 7. §§ 15, &c.): nor, lastly, do we find in him any want of sympathy with his country's misfortunes: in describing the miserable fate of Jerusalem, he is free from that tone of revolting coldness (to give it the mildest name) which shocks us so much in Xenophon's account of the downfal of Athens. (*Hell.* ii. 2. §§ 3, &c.) But the fault of Josephus was, that (as patriots never do) he despaired of his country. From the very beginning he appears to have looked on the national cause as hopeless, and to have cherished the intention of making peace with Rome whenever he could. Thus he told some of the chief men of Tiberias that he was well aware of the invincibility of the Romans, though he thought it safer to dissemble his conviction; and he advised them to do the same, and to wait for a convenient season—περιμένουσι καιρόν (*Vit.* 35; comp. *Bell. Jud.* iii. 5); and we find him again, in

his attack on Justus, the historian (*Vit.* 65), earnestly defending himself from the charge of having in any way caused the war with Rome. Had this feeling originated in a religious conviction that the Jewish nation had forfeited God's favour, the case, of course, would have been different; but such a spirit of living practical faith we do not discover in Josephus. Holding in the main the abstract doctrines of a Pharisee, but with the principles and temper of an Herodian, he strove to accommodate his religion to heathen tastes and prejudices; and this, by actual omissions (Ottius, *Praetermissa a Josepho*, appended to his *Spicilegium*), no less than by a rationalistic system of modification. Thus he speaks of Moses and his law in a tone which might be adopted by any disbeliever in his divine legation. (*Prooem. ad Ant.* § 4, *c. Apion.* ii. 15.) He says that Abraham went into Egypt (Gen. xii.), intending to adopt the Egyptian views of religion, should he find them better than his own. (*Ant.* i. 8. § 1.) He speaks doubtfully of the preservation of Jonah by the whale. (*Ant.* ix. 10. § 2.) He intimates a doubt of there having been any miracle in the passage of the Red Sea (εἴτε κατὰ βούλησιν Θεοῦ, εἴτε κατ' αὐτόματον), and compares it with the passage of Alexander the Great along the shore of the sea of Pamphylia. (*Ant.* ii. 16. § 5; comp. Arr. *Anab.* i. 26; Strab. xiv. p. 666.) He interprets Exod. xxii. 28, as if it conveyed a command to respect the idols of the heathen. (*Ant.* iv. 8. § 10, *c. Apion.* ii. 33.) Daniel's interpretation of Nebuchadnezzar's dream of the image he details as far as the triumph of the fourth kingdom; but there he stops, evidently afraid of offending the Romans. (*Ant.* x. 10. § 4.) These instances may suffice: for a fuller statement see Brinch, *Exam. Hist. Fl. Joseph.*, appended to Havercamp's edition, vol. ii. p. 300, &c. After all this, it will not seem uncharitable if we ascribe to a latitudinarian indifference, as much at least as to an enlightened and humane moderation, the opposition of Josephus to persecution in the name of religion, and his maintenance of the principle that men should be left, without compulsion, to serve God according to their conscience. (*Vit.* 23, 31.)

The way in which Josephus seems to have been actually affected towards Christianity is just what we might expect antecedently from a person of such a character. We have no room to enter fully into the question of the genuineness of the famous passage (*Ant.* xviii. 3. § 3) first quoted by Eusebius (*Hist. Eccl.* i. 11, *Dem. Evan.* iii. 5), wherein Christ is spoken of as something more than man— εἴγε ἄνδρα αὐτὸν λέγειν χρή (for we must not, with Heinichen, insist too much on the alleged classical usage of εἴγε)—and testimony is borne to his miracles, to the truth and wide reception of his doctrines, to his Messiahship—ὁ Χριστὸς οὗτος ἦν, and to his death and resurrection, in accordance with the prophecies. For a detailed discussion of the question we must refer the reader to the treatise of Daubuz, and to Arnoldus's collection of letters on the subject, appended to Havercamp's edition of Josephus (vol. ii. p. 189, &c.), also to Harles's Fabricius (vol. v. p. 18, note bb), and especially to Heinichen's Excursus on Euseb. *Hist. Eccl.* i. 11, and the authors on both sides of the controversy, of whom he there gives a full list. The external evidence for the passage is very strong; but the testimony which it bears in favour of Christianity is so decisive, that some have concluded from it that Josephus must have been himself a believer, an Ebionite Christian at least, according to the opinion of Whiston (*Dissert.* i.), while others have adduced the fact that he was *not* a Christian as a proof that the passage is spurious. The former opinion appears to be contradicted by positive testimony (see Orig. *Comm. ad Matt. ap. Haverc. ad init.*, *c. Cels.* p. 35), and has no support from the works of Josephus beyond this one place itself. He speaks, indeed, in high terms of John the Baptist (one of whose disciples Hudson supposes Banus to have been), but there is nothing in his language to show that he had any correct notion of his true character as the predicted forerunner of our Lord (*Ant.* xviii. 5. § 2). His condemnation also of the murder of St. James, the first bishop of Jerusalem (*Ant.* xx. 9. § 1), is no more than might have been and *was* expressed (as he himself tells us) by all the most moderate men among the Jews; and the statement, quoted as from him by Origen (*ll. cc.*) and Eusebius (*Hist. Eccl.* ii. 23), that the destruction of Jerusalem was a punishment from God for this murder, is not to be found in any of our present copies of his works. As to his having been an Ebionite, this conjecture would imply a warmer zeal for the Jewish law than he seems to have felt, though it would be somewhat more plausible (since the Ebionites and Essenes had much in common; see Burton's *Bampt. Lect.* vi. notes 81—83), were there any good grounds for the assertion of Daubuz that, as Josephus was disposed in his youth to the tenets of the Essenes (to whom he thinks Banus belonged), so he returned to those opinions after the ruin of his country, when nothing more was to be got by being a Pharisee, and was an Essene when he wrote his Antiquities. We may conclude then that Josephus was no believer in Christ; but this need not, of itself, be any barrier to our reception of the disputed passage; since it is quite conceivable that, with his character and temptations, he might well admit the divine legation of Jesus, without fully realising all that such an admission required, without, in fact, the consistency and courage to be a Christian. A man of the world, with little or no earnestness, he might think it the moderate and philosophical, certainly the *safe* course, to sit loose to religion altogether; and the term indifference may describe his state of mind even more appropriately than perplexity, such as Gamaliel's. (Acts, v. 34, &c.) To this we may add, as not impossible, the view of Daubuz, Boehmert, and others, that there were Christians even at the court of Domitian who *at that time* (A. D. 93) were persons of influence — Flavius Clemens, for instance, and Flavia Domitilla, to say nothing of the doubtful case of Epaphroditus, and that Josephus therefore had an obvious motive for speaking with reverence of the author of Christianity. (Euseb. *Hist. Eccl.* iii. 17, 18; comp. St. Paul, *Philip.* iv. 22.) Nor are the above remarks less applicable in the main, even if we entirely or partially reject the passage; for Christianity *must* have attracted the attention of Josephus, and so there would be much significance either in his silence on the subject or in his faltering testimony. Our own opinion is, that he was not likely to *commit* himself by language so decisive; nor at the same time do we look upon the passage as altogether spurious. It would rather appear (according to the view of Villoison, Routh, and Heinichen) that the strongest expressions and phrases have been

interpolated into it, perhaps by Eusebius, who, there is reason to fear, was quite capable of the fraud, perhaps by some earlier Christian, not necessarily with a dishonest purpose, but in the way of marginal annotation. (Villoison, *Anecd. Graec.* ii. pp 69--71; Routh, *Rel. Sac.* iv. p. 389; Heinichen, *Excurs. ad Euseb.* i. 11.)

The writings of Josephus have always been considered, and with justice, as indispensable for the theological student. For the determination of various readings, both in the Hebrew text of the Old Testament and in the Septuagint version, they are by no means without their value, though they have been herein certainly over-rated by Whiston. But their chief use consists in such points as their testimony to the striking fulfilment of our Saviour's prophecies, their confirmation of the canon, facts, and statements of Scripture, and the obvious collateral aid which they supply for its elucidation. (See Fabr. *Bibl. Graec.* vol. v. p. 20, &c.; Gray's *Connection of Sacred and Classical Literature*, vol. i. p. 310, &c.)

The character of a faithful historian is claimed by Josephus for himself, and has been pretty generally acknowledged, though, from what has been already said of his anxiety to conciliate his heathen readers, it cannot be admitted without some drawbacks. (*c. Ap.* i. § 9, *Prooem. ad Ant.*, *Prooem. ad Bell. Jud.*; Fabr. *Bibl. Graec.* vol. v. p. 16, &c.) On this subject see Brinch, *Exam. Hist. Jos.*, to the instances adduced by whom we may add our author's omission of the promises to Eve, and Abraham, and Jacob, of the delivering Seed, and his adoption, with some variations, of the story about Aristeas and the seventy-two translators of the Old Testament. (*Ant.* i. 1, 13, 19, xii. 2; Gen. iii. 15, xxii. 18, xxviii. 14.)

His chronology, differing as it does in many points from that of the Septuagint, as well as from that of the Hebrew text, is too wide a subject to be discussed here. The reader is referred for satisfaction on the point to Vossius, *Chron. Sac.*; Brinch, *Exam. Chron. Jos.*; Hale's *New Analysis of Chronology*; Stackhouse's *Hist. of the Bible*, ch. 3; L'Estrange, *Disc.* ii., prefixed to his transl. of Josephus; Spanheim, *Chron. Jos.*

The language of Josephus is remarkably pure, though we meet occasionally with unclassical, or at least unusual, expressions and constructions, in some of which instances, however, the readings are doubtful. On his style in general, and on the different character it bears in different portions of his works, the reader will find some sensible remarks in the treatise of Daubuz above referred to (b. ii. §§ 3, &c.). It is characterised by considerable clearness in what may be called the ἀργὰ μέρη, such as narrative and discussion; the speeches which he introduces have much spirit and vigour; and there is a graphic liveliness, an ἐνάργεια, in his descriptions, which carries our feelings along with it, and fully justifies the title of the *Greek Livy*, applied to him by St. Jerome. (Phot. *Bibl.* p. 33; Hieron. *ad Eustoch. de Cust. Virg. Ep.* xviii.; Chrys. *in Ep. ad Rom. Hom.* xxv.)

The works of Josephus are as follows: —

1. The History of the Jewish War (περὶ τοῦ Ἰουδαϊκοῦ πολέμου ἢ Ἰουδαϊκῆς ἱστορίας περὶ ἁλώσεως), in seven books. Josephus tells us that he wrote it first in his own language, and then translated it into Greek, for the information of European readers (*Prooem. ad Bell. Jud.* § 1). The Hebrew copy is no longer extant. The Greek was published about A. D. 75, under the patronage and with the especial recommendation of Titus. Agrippa II. also, in no fewer than sixty-two letters to Josephus, bore testimony to the care and fidelity displayed in it. It was admitted into the Palatine library, and its author was honoured with a statue at Rome. It commences with the capture of Jerusalem by Antiochus Epiphanes in B. C. 170, runs rapidly over the events before Josephus's own time, and gives a detailed account of the fatal war with Rome. (Jos. *Vit.* 65; Euseb. *Hist. Eccl.* iii. 9; Hieron. *Catal. Script. Eccl.* 13; Ittigius, *Prolegomena*; Fabric. *Bibl. Graec.* vol. v. p. 4; Voss. *de Hist. Graec.* p. 239, ed. Westermann.)

2. The Jewish Antiquities (Ἰουδαϊκὴ ἀρχαιολογία), in twenty books, completed about A. D. 93, and addressed to Epaphroditus. The title as well as the number of books may have been suggested by the Ῥωμαϊκὴ ἀρχαιολογία of Dionysius of Halicarnassus. The work extends from the creation of the world to A. D. 66, the 12th year of Nero, in which the Jews were goaded to rebellion by Gessius Florus. It embraces therefore, but more in detail, much of the matter of the first and part of the second book of the Jewish war. Both these histories are said to have been translated into Hebrew, of which version, however, there are no traces, though some have erroneously identified it with the work of the Pseudo-Josephus Gorionides. [See above, Josephus, No. 10.]

3. His own life, in one book. This is an appendage to the Archaeologia, and is addressed to the same Epaphroditus. It cannot, however, have been written earlier than A. D. 97, since Agrippa II. is mentioned in it as no longer living (§ 65).

4. A treatise on the antiquity of the Jews, or κατὰ Ἀπίωνος, in two books, also addressed to Epaphroditus. It is in answer to such as impugned the antiquity of the Jewish nation, on the ground of the silence of Greek writers respecting it. The title, "against Apion," is rather a misnomer, and is applicable only to a portion of the second book (§§ 1—13). The treatise exhibits considerable learning, and we have already seen how St. Jerome speaks of it. The Greek text is deficient from § 5 to § 9 of book ii. [Apollonius of Alabanda, No. 3.]

5. Εἰς Μακκαβαίους, ἢ περὶ αὐτοκράτορος λογισμοῦ, in one book. Its genuineness has been called in question by many (see Cave, *Hist. Lit. Script. Eccl.* p. 22), but it is referred to as a work of Josephus by Eusebius, St. Jerome, Philostorgius, and others. (See Fabr. *Bibl. Graec.* vol. v. p. 7; Ittigius, *Prolegom.*) Certainly, however, it does not read like one of his. It is an extremely declamatory account of the martyrdom of Eleazar (an aged priest), and of seven youths and their mother, in the persecution under Antiochus Epiphanes; and this is prefaced by a discussion on the supremacy which reason possesses *de jure* over pleasure and pain. Its title has reference to the zeal for God's law displayed by the sufferers in the spirit of the Maccabees. There is a paraphrase of it by Erasmus; and in some Greek copies of the Bible it was inserted as the fourth book of the Maccabees (Fabr. *l. c.*).

6. The treatise περὶ τοῦ παντός was certainly not written by Josephus. For an account of it see Photius, *Bibl.* xlviii.; Fabr. *Bibl. Graec.* vol. v. p. 8; Ittigius, *Proleg.* ad fin.

St. Jerome (*Praef. ad Lib. XI. Comm. ad Esaiam*) speaks of a work of one Josephus on Daniel's vision of the seventy weeks; but whether he is referring to the subject of the present article is doubtful.

At the end of his Archaeologia, Josephus mentions his intention of writing a work in four books on the Jewish notions of God and his essence, and on the rationale of the Mosaic laws. It is uncertain whether he ever accomplished this. At any rate, it has not come down to us. He promises also in the same place a life of himself (which has been noticed above), and a revision of his history of the Jewish war. (See Whiston's note, *Ant. ad fin.*; Fabr. *Bibl. Graec.* vol. v. p. 9.)

Josephus first appeared in print in a Latin translation, with no notice of the place or date of publication: the edition seems to have contained only a portion of the Antiquities. These, with the seven books of the Jewish war, were again printed by Schüsler, Augsb. 1470, in Latin; and there were many editions in the same language of the whole works, and of portions of them, before the editio princeps of the Greek text appeared at Basel, 1544, edited by Arlenius. Another edition of the works, in Greek and Latin, was published by De la Keviere, Aur. Allob. 1591, and reprinted at Geneva in 1611, and again, very badly, in 1635. The edition of Ittigius was printed by Weidmann, Leipzig, 1691, with Aristeas's history of the Septuagint annexed to it. The treatise on the Maccabees was edited, with a Latin translation, by Combéfis, in his *Auctarium Bibl. Patr.*, Paris, 1672, and by Lloyd, Oxford, 1690. The invaluable but posthumous edition by Hudson of the whole works, in Greek and Latin, came out at Oxford in 1720. The Latin version was new; the text was founded on a most careful and extensive collation of MSS., and the edition was further enriched by notes and indices. Havercamp's edition, Amst. 1726, is more convenient for the reader than creditable to the editor. That of Oberthür, in 3 vols. 8vo., Leipzig, 1782—1785, contains only the Greek text, most carefully edited, and the edition remains unfortunately incomplete. Another was edited by Richter, Leipzig, 1826, as part of a Bibliotheca Patrum; and one by Dindorf has recently appeared at Paris, 1845.

There have been numerous translations of Josephus into different languages. The principal English versions are those of Lodge, Lond. 1602?; one from the French of D'Andilly, Oxford, 1676, reprinted at London 1683; that of L'Estrange, Lond. 1702; and that of Whiston, Lond. 1737. The two last-mentioned versions have been frequently reprinted in various shapes. [E. E.]

JOSE'PHUS, TENE'DIUS. Though this name occurs in the modern catalogues of Graeco-Roman jurists, the existence of such a jurist may well be doubted. He is mentioned by Ant. Augustinus (in the commencement of his *Constitutionum Graecarum Collectio*, 8vo. Ilerdae, 1567) as a person to whom had been attributed the authorship of a Πρόχειρον Βασιλικῶν κατὰ στοιχεῖον, "Prochiron incerti, ordine literarum, sive Josephi Tenedii." By this title, Suarez (*Notit. Basil.* § 8), P. Pithou (*Observ. ad Codicem*, fol., Par., 1687, p. 43), and François Payen (*Prodromus Justinianus*, p. 539), understand Augustinus to designate the *Synopsis Basilicorum Major*; and accordingly P. Pithou and F. Payen make Josephus Tenedius the author of that work. This alphabetic Synopsis appears to have been first compiled about A. D. 969, and to have undergone considerable alterations in successive editions, which are extant in manuscript in various libraries. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 39.) A wretchedly mutilated edition, with a Latin translation (fol. Basil. 1575), was published by Leunclavius, who departs from the alphabetic order of the original, in an ill-considered attempt to re-arrange the materials it contains, according to the order of the Basilica. C. Labbaeus afterwards published *Emendationes et Observationes ad Synopsim Basilicorum*, 8vo. Paris, 1606.

The work which Ant. Augustinus really referred to, as probably composed by Josephus of Tenedos, was the Τὸ μικρὸν κατὰ στοιχεῖον (as it is called by Harmenopulus, § 49) or *Synopsis Minor Basilicorum*, which some have attributed to Docimus or Docimius [DOCIMUS]. It is from this work that the extracts are borrowed, which Augustinus, in his Paratitla on the Greek Constitutions, speaks of as taken from Tenedius.

What reason the very learned Augustinus may have had for attributing to Josephus Tenedius the authorship of the Synopsis Minor is now altogether unknown. Josephus Tenedius is inserted in the index of authors (p. 65) contained in the *Glossarium ad Scriptores Mediae et Infimae Graecitatis* of Ducange, where he is classed among *anonymous* Greek authors. (Zachariae, Αἱ Ῥοπαί, p. 63; Mortreueil, *Histoire du Droit Byzantin*, pp. 450, 451.) [J. T. G.]

IOTAPE (Ἰωτάπη). 1. A daughter of Artavasdes, king of Media, was married to Alexander, the son of Antony, the triumvir, after the Armenian campaign in B. C. 34. Antony gave to Artavasdes the part of Armenia which he had conquered. [ARTAVASDES, p. 370, b.] After the battle of Actium Iotape was restored to her father by Octavianus. (Dion Cass. xlix. 40, 44, l. 16.)

2. Wife of Antiochus IV., King of Commagene, [ANTIOCHUS, p. 194.] In the annexed coin she is called ΒΑΣΙΛΙΣΣΑ ΙΩΤΑΠΗ ΦΙΛΑΔΕΛΦΟΣ: from the latter epithet we may infer that she was the sister as well as wife of Antiochus, of which we find few examples among the Greek kings of Syria, though the practice was very common among those of Egypt. Iotape had a daughter of the same name, who was married to Alexander of the race of Herod. The reverse of the coin is the one which we commonly find on the coins of the kings of Commagene. [See vol. I. p. 194, b.] (Eckhel, vol. iii. pp. 257, 258.)



COIN OF IOTAPE.

IOTAPIA'NUS. We are told by Zosimus that a rebellion having broken out in Syria, in consequence of the intolerable oppression of Priscus, who had been appointed governor of the East by his brother, the emperor Philip, the purple was assumed by a certain Iotapianus, who claimed de

scent from Alexander, but that the insurrection was speedily suppressed. Victor assigns these events, or at least the death of the pretender, to the reign of Decius. [PACATIANUS.] (Zosim. i. 21; Victor, *de Caes.* 29.) [W. R.]

JOVIA'NUS, FLA'VIUS CLAU'DIUS, Roman emperor (A. D. 363—364), was the son of the Comes Varronianus, one of the most distinguished generals of his time, who had retired from public life when the accession of his son took place. Jovianus was primus ordinis domesticorum, or captain of the lifeguards of the emperor Julian, and accompanied him on his unhappy campaign against the Persians. Julian having been slain on the field of battle, on the 26th of June, A. D. 363, and the election of another emperor being urgent, on account of the danger in which the Roman army was placed, the choice of the leaders fell first upon their veteran brother Sallustius Secundus, who, however, declined the honour, and proposed Jovian. The merits of his father more than his own induced the Roman generals to follow the advice of their colleague, and Jovian was proclaimed emperor on the day after the death of Julian. He immediately professed himself to be a Christian. The principal and most difficult task of the new emperor was to lead his army back into the old Roman territories. No sooner had he begun his retreat, than Sapor, the Persian king, who had been informed of the death of Julian, made a general attack upon the Romans. Jovian won the day, continued his retreat under constant attacks, and at last reached the Tigris, but was unable with all his efforts to cross that broad, deep, and rapid river in presence of the Persian army. In this extremity he listened to the propositions of Sapor, who was afraid to rouse the despair of the Romans. After four days' negotiations he purchased the safety of his army by giving up to the Persian king the five provinces, or rather districts, beyond the Tigris, which Galerius had united to the Roman empire in A. D. 297, viz. Arzanene, Moxoene, Zabdicene, Rehimene and Corduene, as well as Nisibis and several other fortresses in Mesopotamia. Great blame has been thrown upon Jovian for having made such a disgraceful peace; but the circumstances in which he was placed rendered it necessary, and he was, moreover, anxious to secure his crown, and establish his authority in the western provinces. He had no sooner crossed the Tigris than he despatched officers to the West, investing his father-in-law Lucillianus with the supreme command in Italy, and Malaricus with that in Gaul. On the western banks of the Tigris he was joined by Procopius with the troops stationed in Mesopotamia, and being now out of danger, he devoted some time to administrative and legislative business. His chief measure was the celebrated edict, by which he placed the Christian religion on a legal basis, and thus put an end to the persecutions to which the Christians had been exposed during the short reign of Julian. The heathens were, however, equally protected, and no superiority was allowed to the one over the other. The different sectaries assailed him with petitions to help them against each other, but he declined interfering, and referred them to the decision of a general council; and the Arians showing themselves most troublesome, he gave them to understand that impartiality was the first duty of an emperor. His friend Athanasius was restored to his see at Alexandria. After having abandoned Nisibis to the Persians, he marched through Edessa, Antioch, Tarsus, and Tyana in Cappadocia, where he learnt that Malaricus having declined the command of Gaul, Lucillianus had hastened thither from Italy, and had been slain in a riot by the soldiers, but that the army had been restored to obedience by Jovinus. From Tyana Jovian pursued his march to Constantinople, in spite of an unusually severe winter. On the 1st of January, 364, he celebrated at Ancyra his promotion to the consulship, taking as colleague his infant son Varronianus, whom he called nobilissimus on the occasion. Having arrived at Dadastana, a small town in Galatia, on the borders of Bithynia, he indulged in a hearty supper and copious libations of wine, and endeavoured to obtain sound repose in an apartment which had lately been whitewashed, by ordering burning charcoals to be placed in the damp room. On the following morning (17th of February, 364) he was found dead in his bed. His death is ascribed to various causes—to intemperance, the coal-gas, and the poison of an assassin. It is possible, though not probable, that he died a violent death, to which Ammianus Marcellinus (xxv. 10) seems to allude when he compares his death with that of Aemilianus Scipio. (Amm. Marc. xxv. 5—10; Eutrop. x. 17, 18; Zosim. iii. p. 190, &c., ed. Paris; Zonar. vol. ii. pp. 28, 29, ed. Paris; Oros. vii. 31; Sozomen. vi. 3; Philostorg. viii. 5; Agathias, iv. p. 135, &c., ed. Paris; Themistius dwells upon the history of Jovian in several orations, especially *Or.* 5 and 7, and bestows all the praise on him which we might expect from a panegyrist; De la Bléterie, *Histoire de Jovien*, Amsterd. 1740, the best work on the subject.) [W. P.]

JOVINIA'NUS, a name sometimes, but erroneously, given to the emperor Jovianus. [W. P.]

JO'VIUS, a bold and faithless intriguer, was Praefectus Praetorio of Illyricum, under the emperor Honorius, and was promoted to that office by Stilicho, who made use of him in his negotiations with Alaric. In A. D. 608, Jovius was appointed Patricius and Praefectus Praetorio of Italy, in consequence of the fall of the eunuch Olympius, who held the office of prime minister of Honorius. Through his intrigues, Jovius soon became sole master of the administration of the empire, and made great changes among its principal officers. When Rome was besieged by Alaric in A. D. 409, Honorius charged Jovius with arranging a peace. He accordingly went to Rimini for that purpose, and there had an interview with Alaric, with whom he was on friendly terms. Jovius proposed to Heraclius to settle the differences by appointing Alaric commander-in-chief of the Roman armies, and informed Alaric of this step, with which the Gothic king was of course quite satisfied. Honorius, however, declined conferring that important office upon the already too powerful Alaric, and wrote a letter to that effect to Jovius, who had the imprudence to read it aloud in presence of Alaric and his chiefs. Alaric had never demanded the supreme command of the Roman armies, but the refusal of the emperor was quite sufficient to rouse his anger, and the differences between him and Honorius now assumed a still more dangerous character. Jovius consequently returned to Ravenna, where he continued to exercise his important functions, though he lost much of his former influence. No sooner had Alaric induced Attalus to assume the purple,

than the treachery of Jovius became manifest. Honorius having despatched him, Valens, the quaestor Potamius, and the notarius Julian to Rimini to effect an arrangement with Attalus, Jovius proposed to Attalus to divide the western empire with Honorius; but the usurper having declined the proposition, Jovius suddenly abandoned the emperor, and made common cause with Attalus. After the unhappy issue of the rebellion of Attalus, Jovius fearlessly returned to Honorius, and had the impudence to assert that he had only joined the rebel for the purpose of causing his certain ruin. He escaped punishment. It is very doubtful whether this Jovius is the same with the quaestor Jovius mentioned by Ammianus Marcellinus (xxi. 8.), in the year 361. (Zosim. v. p. 363, &c. ed. Paris; Olympiodor. *apud Photium*, p. 180, &c.) [W. P.]

IOXUS (Ἴοξος), a son of Melanippus, and grandson of Theseus and Perigune, is said to have led a colony into Caria, in conjunction with Ornytus. (Plut. *Thes.* 8) [L. S.]

IPHIANASSA (Ἰφιάνασσα), the name of four mythical personages: the first was a daughter of Proetus by Anteia or Stheneboea [PROETUS]; the second a daughter of Agamemnon and Clytaemnestra, and one of the three maidens among whom Achilles was to be allowed to choose (Hom. *Il.* ix. 145, 287); the third was the wife of Endymion (Apollod. i. 7. § 6), and the fourth one of the Nereides. (Lucian, *Dial. Deor.* 14.) [L. S.]

I'PHIAS (Ἰφιάς), i. e. a daughter of Iphis, a name applied to Evadne, the wife of Capaneus. (Ov. *Ep. ex Pont.* iii. 1, 111; Eurip. *Suppl.* 985, &c.) Iphias is also the name of a priestess mentioned in the story about the Argonauts. (Apollon. Rhod. i. 312) [L. S.]

IPHICIA'NUS (Ἰφικιανός), a physician, who is mentioned four times by Galen, and whose name is in each passage spelt differently, viz. Ἰφικιανός (*Comment. in Hippocr. "De Offic. Med.* i. 3, vol. xviii. pt. ii. p. 654), Ἐφικιανός (*De Ord. Libror. suor.* vol. xix. p. 58), Φικιανός (*Comment. in Hippocr. "Epid. III."* i. 29, vol. xvii. pt. i. p. 575), and Φηκιανός (*Comment. in Hippocr. "De Humor."* iii. 34, vol. xvi. p. 484.) The form of the name here adopted is considered by Fabricius (*Bibl. Gr.* vol. iii. p. 571, xiii. p. 302, ed. vet.) to be the most correct, but M. Littre, in his edition of Hippocrates (vol. i. p. 113), seems to prefer *Phecianus.* He was a pupil of Quintus, and one of the tutors of Galen, about the middle of the second century after Christ. He was a follower of the Stoic philosophy, and commented on part or the whole of the works of Hippocrates. [W. A. G.]

IPHICLES or IPHICLUS (Ἰφικλῆς, Ἴφικλος, or Ἰφικλεύς). 1. A son of Amphitryon and Alcmene of Thebes, was one night younger than his half-brother Heracles, who strangled the snakes which had been sent by Hera or by Amphitryon, and at which Iphicles was frightened. (Apollod. ii. 4. § 8.) He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. (Apollod. ii. 4. § 11.) He accompanied Heracles on several expeditions, and is also mentioned among the Calydonian hunters. (Apollod. i. 8. § 2.) According to Apollodorus (ii. 7. § 3), he fell in battle against the sons of Hippocoon, but according to Pausanias (viii. 14. § 6), he was wounded in the battle against the Molionides, and being carried to Pheneus, he was nursed by Buphagus and Promne, but died there, and was honoured with a heroum.

2. A son of Thestius by Laophonte or Deidameia, and, according to others, by Eurythemis or Leucippe. He took part in the Calydonian hunt and the expedition of the Argonauts. (Apollod. i. 8. § 3, 9. § 16; Apollon. Rhod. i. 201; Orph. *Arg.* 158; Val. Flacc. i. 370; Hygin. *Fab.* 14.)

3. A son of Phylacus, and grandson of Deion and Clymene, or, according to others, a son of Cephalus and Clymene, the daughter of Minyas. He was married to Diomedeia or Astyoche, and was the father of Podarces and Protesilaus. (Hom. *Il.* ii. 705, xiii. 698; Apollod. i. 9. § 12; Paus. iv. 36. § 2; x. 29. § 2; Hygin. *Fab.* 103.) He was, like the two other Iphicles, one of the Argonauts, and possessed large herds of oxen, which he gave to Melampus, who had given him a favourable prophecy respecting his progeny. (Hom. *Il.* ii. 705, *Od.* xi. 289, &c.) He was also celebrated for his swiftness in racing, by which he won the prize at the funeral games of Pelias, but in those of Amarynceus he was conquered by Nestor. (Paus. v. 17. § 4, 36. § 2. x. 29. § 2; Hom. *Il.* xxiii. 636.) [L. S.]

IPHI'CRATES (Ἰφικράτης), the famous Athenian general, was the son of a shoemaker, whose name seems to have been Timotheus. He first brought himself into notice by gallantly boarding a ship of the enemy (perhaps at the battle of Cnidus, B. C. 394) and bringing off the captain to his own trireme. It was from this exploit, if we may believe Justin, that the Athenians gave him the command of the forces which they sent to the aid of the Boeotians after the battle of Coroneia, when he was only 25 years old. (Arist. *Rhet.* i. 7. § 32, 9. § 31, ii. 23. § 8; Plut. *Apoph.* p. 41. ed. Tauchn.; Just. vi. 5; Oros. iii. 1; see Rehdantz, *Vit. Iphic. Chabr. Timoth.* i. § 7. Berol. 1845.) In B. C. 393 we find him general of a force of mercenaries in the Athenian service at Corinth; and in this capacity he took part in the battle of Lechaeum, wherein the Lacedaemonian commander, Praxitas, having been admitted within the long walls of Corinth, defeated the Corinthian, Boeotian, Argive, and Athenian troops. (Dem. *Phil.* i. p. 46; Schol. *ad Arist. Plut.* 173; Diod. xiv. 86, 91; Polyaen. i. 9; Plat. *Menex.* p. 245; Xen. *Hell.* iv. 4. §§ 6—12; Andoc. *de Pace*, p. 25; Harpocr. and Suid. *s. v.* Ξενικόν.) The system now adopted by the belligerent parties of mutual annoyance, by inroads on each other's territories, seems to have directed the attention of Iphicrates to an important improvement in military tactics — the formation of a body of targeteers (πελτασταί) possessing, to a certain extent, the advantages of heavy and light-armed forces. This he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet, while he also made his soldiers wear light shoes called afterwards, from his name, Ἰφικρατίδες. Having thus increased the efficiency of "the hands of the army," to use his own metaphor (Plut. *Pelop.* 2), he invaded with these troops the territory of Phlius, and slew so many of the Phliasians, that they were obliged to call in the aid of a Lacedaemonian garrison, which ever before they had carefully avoided; and he ravaged, too, the lands of Arcadia with impunity, as the Arcadian heavy-armed forces were afraid to face the targeteers. (Xen. *Hell.* iv. 4. §§ 14—17; Diod. xiv

91, xv. 44; Polyaen. iii. 9; Corn. Nep. *Iph.* 1; Suid. *s. v.* Ἰφικρατίδες; Strab. viii. p. 389.) In the spring of 392 Iphicrates with his peltasts formed part of the garrison of the fortress Peiraeum, in the Corinthian territory, whence he was summoned to the defence of Corinth, against which Agesilaus had made a feint of marching. But the real object of the Spartan king was Peiraeum, and, when it was weakened by the withdrawal of Iphicrates, he advanced and took it. Meanwhile Iphicrates reached Corinth; and here it was that, sallying forth with his targeteers, he defeated and nearly destroyed the Lacedaemonian Mora, which was on its way back to Lechaeum, after having escorted for some distance homewards the Amyclaeans of the army of Agesilaus, returning to Laconia for the celebration of the Hyacinthian festival. This exploit of Iphicrates became very celebrated throughout Greece, and had more importance assigned to it than we should be inclined at first to imagine possible, as is clear from the grief it caused in the camp of Agesilaus, from the caution with which he marched home through the Peloponnesus, and from the suspension of the Theban negotiations for terms with Sparta. Thirlwall supposes that it may have also prevented the peace between Lacedaemon and Athens, which ANDOCIDES with others had been commissioned to conclude. Iphicrates, encouraged by his success, recovered Sidus and Crommyon, which Praxitas had taken, as well as Oenöe, where Agesilaus had placed a garrison. Soon after he retired, or was dismissed, from the command, in consequence, it seems, of the jealousy of the Argives; for he had shown a desire to reduce the Corinthian territory under the power of Athens, and had put to death some Corinthians of the Argive party. He was succeeded by CHABRIAS. (Xen. *Hell.* iv. 5, 8. § 34; Diod. xiv. 91, 92; Plut. *Ages.* 22; Dem. *Phil.* i. p. 46; *c. Aristoc.* p. 686; Paus. iii. 10; Nep. *Iph.* 2; Andoc. *de Pace.*) In B. C. 389 he was sent to the Hellespont to counteract the operations of ANAXIBIUS, who was defeated by him and slain in the following year. In spite of his victory, however, Iphicrates was not able to prevail against ANTALCIDAS. (Xen. *Hell.* iv. 8. §§ 34, &c.; Polyaen. iii. 9.)

On the peace of 387 Iphicrates did not return to Athens; but we do not know whether he acted on a command of the state or on his own judgment in aiding Seuthes, king of the Odrysae, to recover his kingdom, from which he had been expelled, possibly by Cotys (see Rehdantz, ii. § 4; Senec. *Exc. Cont.* vi. 5.). Be that as it will, we find him not long after in alliance with the latter prince, who gave him his daughter in marriage, and perhaps enabled him to build the town of Δρῦς in Thrace (Dem. *c. Arist.* p. 663; Anaxand. *ap. Athen.* iv. p. 131; Nep. *Iph.* 2, 3; Isaeus, *de Haer. Menecl.* § 7; Polyaen. iii. 9; Suid. and Harpocr. *s. v.* Δρῦς.) When the Athenians, in B. C. 377, recalled Chabrias from the service of Acoris, king of Egypt, on the remonstrance of Pharnabazus, they also sent Iphicrates with 20,000 Greek mercenaries to aid the satrap in reducing Egypt to obedience. Several years, however, wasted by the Persians in preparation, elapsed before the allied troops set forth from Acè (Acre). They met with some success at first, till a dispute arose between Iphicrates and Pharnabazus, the former of whom was anxious to attack Memphis, while the over-cautious satrap would not consent, and (much time having been lost) when the season of the Nile's inundation came on, he drew off his army. Iphicrates, remembering the fate of CONON, and fearing for his personal safety, fled to Athens, and was denounced to the Athenians by Pharnabazus as having caused the failure of the expedition. The people promised to punish him as he deserved; but the next year (B. C. 373) they appointed him to command against Mnasippus in Corcyra, in conjunction with CALLISTRATUS and Chabrias, with the former of whom he also joined in prosecuting TIMOTHEUS, the superseded general. In getting ready the fleet necessary for this service, Iphicrates exhibited great and probably not over-scrupulous activity; and the Athenians allowed him (perhaps through the influence of Callistratus) to make use of all the ships round the coast, even the Paralus and Salaminia, on a promise from him that he would send back a great number in return for them. The state of affairs in the West left him no time to lose, and his crews were in a very imperfect state of training; but he remedied this by making the whole voyage an exercise of naval tactics. On his way he landed in Cephallenia (where he received full assurance of the death of Mnasippus), and having brought over the island to the Athenians, he sailed on to Corcyra. Defeating here the force which Dionysius I. of Syracuse had sent to the aid of the Lacedaemonians, he carried on the war with vigour till the peace of 371 put an end to operations and recalled him to Athens. (Xen. *Hell.* vi. 2, 3; Diod. xv. 29, 41—43, 47, xvi. 57; Nep. *Iph.* 2; Dem. *c. Tim.* pp. 1187, 1188.) In B. C. 369, when the Peloponnesus was invaded by Epaminondas, Iphicrates was appointed to the command of the forces voted by Athens for the aid of Sparta; but he did not effect, perhaps he did not *wish* to effect, any thing against the Thebans, who made their way back in safety through an unguarded pass of the Isthmus. (See Vol. II. p. 22, b; Rehdantz, iv. § 6.) About B. C. 367, he was sent against Amphipolis, apparently, however, to observe rather than to act, so small was the force committed to him. At this period it was that he listened to the entreaties of EURYDICE, the widow of Amyntas II. (who had adopted Iphicrates as his son), and drove out from Macedonia the pretender Pausanias. But, notwithstanding this favour, Ptolemy of Alorus, the regent of Macedon, and the reputed paramour of Eurydice, supported Amphipolis against Iphicrates, who, with the aid of the adventurer CHARIDEMUS, continued the war for three years, at the end of which time the Amphipolitans agreed to surrender, and gave hostages for the fulfilment of their promise; immediately after which Iphicrates was superseded by Timotheus. (Aesch. *de Fals. Leg.* pp. 31, 32; Nep. *Iph.* 3; Dem. *c. Arist.* p. 669; Suid. *s. v.* Κάρανος.)

The connection of Iphicrates with Cotys may perhaps have led to the decree which deprived him of the command in those parts; and, if any alarm was felt by the Athenians on this score, the result proved that it was not unfounded, for we find him soon after aiding his father-in-law in his war with Athens for the possession of the Thracian Chersonesus. This seems, indeed, to have been the ground of the γραφὴ ξενίας which Timotheus pledged himself in the strongest way to bring against him, though he afterwards abandoned it,

and even gave his daughter in marriage to Menestheus, the son of Iphicrates by the daughter of Cotys. Rehdantz (vi. § 7) supposes the word *ξενίας* to be used with reference to the threatened prosecution in a wide sense and with pretty nearly the meaning of *προδοσίας*; but it may have been adopted to imply that Iphicrates had made himself in fact an alien, and had no longer any claim to the privileges of Athenian citizenship. Iphicrates, however, would not go so far as to assist Cotys in taking the towns which were actually in the possession of the Athenians; and feeling that his refusal made his residence in his father-in-law's dominions no longer safe, while, from his previous conduct, a return to Athens would be equally dangerous, he withdrew to Antissa first, and thence to the city (Δρῦς) which he had himself built. (Dem. *c. Tim.* p. 1204, *c. Arist.* pp. 663, 664, 673, &c.; Nep. *Iph.* 3.) After the death of Chabrias, Iphicrates, Timotheus, and Menestheus were joined with Chares as commanders in the Social War, and were prosecuted by their unscrupulous colleague, either because they had refused to risk an engagement (for which he was anxious) in a storm, or because he wished to screen himself from the consequences of his own rashness in actually engaging [CHARES]. The prosecution was conducted by Aristophon, the Azenian. Iphicrates and his son were brought to trial first, and appear to have endeavoured to shift the danger from Timotheus by taking all the responsibility on themselves. According to the author of the lives of the Ten Orators (*Lys. ad fin.*), the speech in which Iphicrates defended himself was written for him by Lysias; but the soldierlike boldness of the oration, as described by Dionysius (*de Lys.* p. 480), and exemplified in the extract given by Aristotle (*Rhet.* ii. 23, § 7), seems to show that the accused was probably himself the author of it. He does not seem, however, to have trusted entirely either to his eloquence or to the justice of his cause, for we hear that he introduced into the court a body of partisans armed with daggers, and that he himself took care that the judges should see his sword during the trial. He and Menestheus were acquitted: Timotheus was arraigned afterwards, probably in the following year (B. C. 354), and condemned to a heavy fine. From the period of his trial Iphicrates seems to have lived quietly at Athens. The exact date of his death is not known, but Demosthenes (*c. Meid.* p. 534) speaks of him as no longer alive at that time (B. C. 348). (Diod. xvi. 21; Nep. *Iph.* 3, *Tim.* 3; Deinarch. *c. Philocl.* p. 110; Polyaen. iii. 9; Arist. *Rhet.* iii. 10, § 7; Quint. v. 10, § 12; Senec. *Exc. Cat.* vi. 5; Isocr. *περὶ Ἀντιδ.* § 137; Rehdantz, vii. § 7.)

Iphicrates has been commended for his combined prudence and energy as a general. The worst words, he said, that a commander could utter were, "I should not have expected it," — *οὐκ ἂν προσεδόκησα*. (Plut. *Apoph. Iph.* 2; Dem. *Prooem.* p. 1457; Polyaen. iii. 9.) Like Chabrias and Chares, he was fond of residing abroad (Theopomp. *ap. Athen.* xii. p. 532, b), and we have seen that he did not allow considerations of patriotism to stand in the way of his advancement by a foreign service and alliance. Yet we do not find the Athenians depriving him of the almost unprecedented honours with which they had loaded him, and of which one Harmodius (a descendant, it seems, of the murderer of Hipparchus) had endeavoured to strip him by a prosecution. We do not know at what period this case was tried; but it was probably in B. C. 371, after the return of Iphicrates from the Ionian Sea. (Dem. *c. Arist.* p. 663—665; Plut. *Apoph. Iph.* 5; Arist. *Rhet.* ii. 23. §§ 6, 8; Pseudo-Plut. *Vit. X. Orat. Lys.* ad fin.; Rehdantz, vi. § 2.) If the Athenians had a strong sense of his value, he appears on his part to have presumed upon it not a little. He had also, however, in all probability, a strong party in Athens (for his friendly connection with Lysias see above), and the circumstances of the times would always throw considerable power into the hands of a leader of mercenary troops. [E. E.]

IPHICRATES (Ἰφικράτης), a son of the above, was one of the ambassadors sent from Greece to Dareius Codomannus. With his colleagues he fell into the hands of Parmenion, at Damascus, after the battle of Issus (B. C. 333). Alexander treated him honourably, from a wish to conciliate the Athenians as well as from respect to his father's memory: and on his death (which was a natural one) he sent his bones to his relatives at Athens. (Arr. *Anab.* ii. 15; Curt. iii. 10.) [E. E.]

IPHI'CRATES, statuary. [AMPHICRATES.]

IPHI'DAMAS (Ἰφιδάμας). 1. A son of Busiris, whom Heracles ordered to be put to death together with his father. (Schol. *ad Apollon. Rhod.* iv. 1396.) Apollodorus (ii. 5. § 11) calls him Amphidamas.

2. A Trojan hero, a son of Antenor and Theano, the daughter of Cisseus. He was a brother of Coon, together with whom he was slain by Agamemnon in the Trojan war. (Hom. *Il.* xi. 221, &c.; Paus. iv. 36. § 2.)

3. A son of Aleus (Orph. *Arg.* 148), but he is commonly called Amphidamas. [L. S.]

IPHIGENEIA (Ἰφιγένεια), according to the most common tradition, a daughter of Agamemnon and Clytaemnestra (Hygin. *Fab.* 98), but, according to others, a daughter of Theseus and Helena, and brought up by Clytaemnestra only as a foster-child. (Anton. Lib. 27; Tzetz. *ad Lycoph.* 183.) Agamemnon had once killed a stag in the grove of Artemis, or had boasted that the goddess herself could not hit better, or, according to another story, in the year in which Iphigeneia was born, he had vowed to sacrifice the most beautiful thing which that year might produce, but had afterwards neglected to fulfil his vow. Either of these circumstances is said to have been the cause of the calm which detained the Greek fleet in the port of Aulis, when the Greeks wanted to sail against Troy. The seer Calchas, or, according to others, the Delphic oracle, declared that the sacrifice of Iphigeneia was the only means of propitiating Artemis. Agamemnon at first resisted the command, but the entreaties of Menelaus at length prevailed upon him to give way, and he consented to Iphigeneia being fetched by Odysseus and Diomedes, under the pretext that she was to be married to Achilles. When Iphigeneia had arrived, and was on the point of being sacrificed, Artemis carried her in a cloud to Tauris, where she was made to serve the goddess as her priestess, while a stag, or, according to others, a she-bear, a bull, or an old woman, was substituted in her place and sacrificed. (Eurip. *Iphig. Taur.* 10—30, 783, *Iphig. Aul.* 1540, &c.; Welcker, *Die Aeschyl. Trilog.* p. 408, &c.; Suid. *s. v.* Παρθενός.) According to Dictys Cretensis (i. 19, &c.), Iphigeneia

was saved in a peal of thunder by the voice of Artemis and the interference of Achilles, who had been gained over by Clytaemnestra, and sent Iphigeneia to Scythia. Tzetzes (*l. c.*) even states that Achilles was actually married to her, and became by her the father of Pyrrhus.

While Iphigeneia was serving Artemis as priestess in Tauris, her brother Orestes, on the advice of an oracle, formed the plan of fetching the image of Artemis in Tauris, which was believed once to have fallen from heaven, and of carrying it to Attica. (Eurip. *Iph. Taur.* 79, &c.) When Orestes, accompanied by Pylades, arrived in Tauris, he was, according to the custom of the country, to be sacrificed in the temple of the goddess. But Iphigeneia recognised her brother, and fled with him and the statue of the goddess. Some say that Thoas, king of Tauris, was previously murdered by the fugitives. (Hygin. *Fab.* 121; Serv. *ad Aen.* ii. 116.) In the meantime Electra, another sister of Orestes, had heard that he had been sacrificed in Tauris by the priestess of Artemis, and, in order to ascertain the truth of the report, she travelled to Delphi, where she met Iphigeneia, and was informed that she had murdered Orestes. Electra therefore resolved on putting Iphigeneia's eyes out, but was prevented by the interference of Orestes, and a scene of recognition took place. All now returned to Mycenae; but Iphigeneia carried the statue of Artemis to the Attic town of Brauron near Marathon. She there died as priestess of the goddess. As a daughter of Theseus she was connected with the heroic families of Attica, and after her death the veils and most costly garments which had been worn by women who had died in childbirth were offered up to her. (Eurip. *Iph. Taur.* 1464; Diod. iv. 44, &c.; Paus. i. 33.) Pausanias (i. 43), however, speaks of her tomb and heroum at Megara, whereas other traditions stated that Iphigeneia had not died at all, but had been changed by Artemis into Hecate, or that she was endowed by the goddess with immortality and eternal youth, and under the name of Oreilochia she became the wife of Achilles in the island of Leuce. (Anton. Lib. 27.) The Lacedaemonians, on the other hand, maintained that the carved image of Artemis, which Iphigeneia and Orestes had carried away from Tauris, existed at Sparta, and was worshipped there in Limnaeon under the name of Artemis Orthia. (Paus. iii. 16.) The worship of this goddess in Attica and Lacedaemon is of great importance. At Sparta her image was said to have been found in a bush, and to have thrown the beholders into a state of madness; and once, as at the celebration of her festival, a quarrel arose which ended in bloodshed, an oracle commanded that in future human sacrifices should be offered to her. Lycurgus, however, is said to have abolished these sacrifices, and to have introduced in their stead the scourging of youths. (Paus. iii. 16. § 6; *Dict. of Antiq. s. v. Diamastigosis.*) That in Attica, also, human sacrifices were offered to her, at least in early times, may be inferred from the fact of its being customary to shed some human blood in the worship instituted there in honour of Orestes. (Eurip. *Iph. Taur.* 1446, &c.)

Now, as regards the explanation of the mythus of Iphigeneia, we are informed by Pausanias (ii. 35. § 2) that Artemis had a temple at Hermione, under the surname of Iphigeneia; and the same author (vii. 26) and Herodotus (iv. 103) tell us, that the Taurians considered the goddess to whom they offered sacrifices, to be Iphigeneia, the daughter of Agamemnon. From these and other circumstances, it has been inferred that Iphigeneia was originally not only a priestess of Artemis, or a heroine, but an attribute of Artemis, or Artemis herself. For further explanations, see Kanne, *Mythol.* p. 115, &c.; Müller, *Dor.* ii. 9. § 6; Schwenk, *Etym. Mythol. Andeut.* p. 218; G. Meyer, *De Diana Taurica Dissert.* Berlin, 1835. [L. S.]

IPHIMEDEIA or IPHI'MEDE (Ἰφιμέδεια, Ἰφιμέδη), a daughter of Triops, and the wife of Aloeus. Being in love with Poseidon, she often walked to the sea, and collected its waters in her lap, whence she became, by Poseidon, the mother of the Aloadae, Otus and Ephialtes. When Iphimedeia and her daughter, Pancratis, celebrated the orgies of Dionysus on Mount Drius, they were carried off by Thracian pirates to Naxos or Strongyle; but both were delivered by the Aloadae. The tomb of Iphimedeia and her sons was shown at Anthedon. She was worshipped as a heroine at Mylasia in Caria, and was represented by Polygnotus in the Lesche at Delphi. (Hom. *Od.* xi. 304; Apollod. i. 7. § 4; Diod. v. 50; Hygin. *Fab.* 28; Paus. ix. 22. § 5, x. 28. in fin.; Pind. *Pyth.* vii. 89.) [L. S.]

IPHI'MEDON (Ἰφιμέδων), a son of Eurystheus, who fell in the battle against the Heracleidae. (Apollod. ii. 8. § 1.) [L. S.]

IPHI'NOE (Ἰφινόη). 1. A daughter of Proetus and Stheneboea. (Apollod. ii. 2. § 2.)

2. The wife of Metion, and mother of Daedalus. (Schol. *ad Soph. Oed. Col.* 468.)

3. A daughter of Nisus, and the wife of Megareus. (Paus. i. 39, in fin.)

4. A daughter of Alcathous, who died a virgin. The women of Megara previous to their marriage offered to her a funeral sacrifice, and dedicated a lock of hair to her. (Paus. i. 43. § 4.)

5. One of the Lemnian women who received the Argonauts on their arrival in Lemnos. (Apollon. Rhod. i. 702; Val. Flacc. ii. 162, 327.) [L. S.]

IPHION (Ἰφίων) of Corinth, a painter, who is only known by two epigrams, which are ascribed, on doubtful grounds, to Simonides. (*Anth. Pal.* ix. 757, xiii. 17; Brunck, *Anal.* vol. i. p. 142, No. 85, 86.) [P. S.]

IPHIS (Ἶφις). 1. A son of Alector, and a descendant of Megapenthes, the son of Proetus. He was king of Argos, and from him were descended Eteoclus and Evadne, the wife of Capaneus. (Paus. ii. 18. § 4, x. 10. § 2; Apollod. iii. 7. § 1; Schol. *ad Pind. Ol.* vi. 46.) He advised Polyneices to induce Amphiaraus to take part in the expedition against Thebes, by giving the famous necklace to Eriphyle. (Apollod. iii. 6. § 2.) As he lost his two children, he left his kingdom to Sthenelus, the son of Capaneus. (Paus. ii. 18. § 4; Eurip. *Suppl.* 1034, &c.)

2. A son of Sthenelus, and brother of Eurystheus, was one of the Argonauts who fell in the battle with Aeetes. (Schol. *ad Apollon. Rhod.* iv. 223; Val. Flacc. i. 441; Diod. iv. 48, with Wesseling's note.)

3. [ANAXARETE.] [L. S.]

IPHIS (Ἶφις). 1. One of the daughters of Thespius, by whom Heracles became the father of Celeustanor. (Apollod. ii. 7. § 8.)

2. The beloved of Patroclus, of the island of Scyros. (Hom. *Il.* ix. 667; Philostr. *Her.* 10.)

3. A daughter of Ligdus and Telethusa, of Phaestus in Crete. She was brought up as a boy, because, previous to her birth, her father had ordered the child to be killed, if it should be a girl. When Iphis had grown up, and was to be betrothed to Ianthe, the difficulty thus arising was removed by the favour of Isis, who had before advised the mother to treat Iphis as a boy, and now metamorphosed her into a youth. (Ov. *Met.* ix. 665, &c.) [L. S.]

I'PHITUS (Ἴφιτος). 1. A son of Eurytus of Oechalia, is mentioned among the Argonauts, but was killed by Heracles. (Hom. *Od.* xxi. 14, &c.; Apollod. ii. 6. § 1; Paus. iii. 15. § 2; Apollon. Rhod. i. 86.)

2. A son of Naubolus, and father of Schedius, Epistrophus, and Eurynome, in Phocis, was likewise one of the Argonauts. (Hom. *Il.* ii. 518, xvii. 306; Paus. x. 4. § 1; Apollod. i. 9. § 16; Apollon. Rhod. i. 207; Orph. *Arg.* 144.)

3. A son of Haemon, Praxonides, or Iphitus. At the command of the Delphic oracle, he restored the Olympian games, and instituted the cessation of all war during their celebration. (Paus. v. 4. § 5.) Another Iphitus, who is otherwise unknown, is mentioned by Apollodorus (ii. 5. § 1). [L. S.]

IPHTHI'ME (Ἰφθίμη). 1. One of the Nereides, and the mother of the Satyrs. (Nonn. *Dionys.* xiv. 114.)

2. A daughter of Icarius, and sister of Penelope. Athena assumed the appearance of Iphthime, when she appeared to the unfortunate mother of Telemachus. (Hom. *Od.* iv. 797.) [L. S.]

IRENAEUS (Εἰρηναῖος). 1. St., bishop of Lyon, in Gaul, during the latter part of the second century after Christ, seems to have been a native of Smyrna, or of some neighbouring place in Asia Minor. The time of his birth is not known exactly, but Dodwell is certainly wrong in placing it so early as A. D. 97; it was probably between A.D. 120 and A. D. 140. In his early youth he heard Polycarp, for whom he felt throughout life the greatest reverence. The occasion of his going from Asia to Gaul is uncertain; the common account is that he accompanied Pothinus on his mission to Gaul, which resulted in the formation of the churches at Lyon and Vienne. He became a presbyter to Pothinus, on whose martyrdom, in A. D. 177, Irenaeus succeeded to the bishopric of the church at Lyon. His government was signalised by Christian devotedness and zeal, and he made many converts from heathenism. He was most active in opposing the Gnostics, and especially the Valentinians. He also took part in the controversy respecting the time of keeping Easter, and wrote a letter to Victor, bishop of Rome, rebuking the arrogance with which he anathematised the Asiatic churches. Irenaeus seems to have lived till about the end of the second century. The silence of all the early writers, such as Tertullian, Eusebius, Augustin, and Theodoret, sufficiently refutes the claim to the honours of martyrdom, which later writers set up in his behalf. But he eminently deserves the far higher honour attached to sincere piety and the zealous, but not arrogant discharge of his episcopal duties. He was possessed of considerable learning, but was very deficient in sound judgment respecting the value of those traditions, which, as they came from men who lived in the age next to the apostles, he eagerly received and recorded. On the subject of the Millennium, for example, his writings contain the most puerile absurdities.

The chief work of Irenaeus, and the only one now extant, is entitled *Adversus Haereses*, or *De Refutatione et Eversione falsae Scientiae, Libri V.*, the object of which is to refute the Gnostics. The original Greek is lost, with the exception of some fragments preserved by Epiphanius and other writers on heresies; but the work exists in a barbarous, but ancient Latin version, which Dodwell supposes to have been composed towards the end of the 4th century. Irenaeus also wrote a discourse against the Gentiles, περὶ ἐπιστήμης; a work on the preaching of the apostles, addressed to his brother Marcianus; a book of tracts on various questions, Διαλέξεων διαφόρων; and several letters respecting the ecclesiastical controversies of his day, among which were two to Florinus, a friend of his, who had become a convert to Gnosticism; one to Blastus on schism, and the synodic epistle above referred to, from the Gallic churches to Victor, bishop of Rome, respecting Easter. Of these works only a few fragments remain.

The *editio princeps* of Irenaeus is that of Erasmus, Basel, 1526, 8vo., containing the Latin version of the five books against heretics, reprinted at Basel, 1534, 1548, 1554, and 1560, fol.; at Paris, 1545, 1563, and 1567, 8vo.; re-edited, with various readings, by Jo. Jac. Grynaeus, Basel, 1571: the first edition, containing the fragments, besides the Latin version, was that of Nicolas Gallasius, Paris, 1570, fol.; next comes the edition of Fr. Feuardentius, Cologne, 1596, 1625, and best, 1639; but the best edition of all is that of Grabe, Oxon. 1702, fol., which was re-edited by the Benedictine Massuet, Paris, 1710, fol.: this Benedictine edition was reprinted in two volumes folio, at Venice, 1734. The chief separate edition of the fragments is that of Pfaff, Hag. Com. 1715, 8vo. (Euseb. *H. E.* v. 15, 20, 24, 26; Hieron. *de Vir. Illust.* 33; Dodwell, *Dissertationes in Irenaeum*; Cave, *Hist. Litt.* sub ann. 167; Lardner's *Credibility*; the *Ecclesiastical Histories* of Tillemont, Fleury, Jortin, Mosheim, and Schröckh; Fabric. *Bibl. Graec.* vol. vii. p. 75.)

2. Bishop of Tyre, but previously a count of the empire, was the representative of the emperor Theodosius at the council of Ephesus, where he took part with the Nestorians, A. D. 431. Immediately after the council, he hastened to Constantinople, in order to counteract the influence of the representatives of the party of Cyril on the emperor's mind. In this he succeeded for the time; but, after long vacillation, Theodosius at last declared himself against the Nestorians, and banished Irenaeus from his court, about A. D. 435. Irenaeus betook himself to his friends, the Oriental bishops, by whom he was made bishop of Tyre, A. D. 444. In an imperial decree against the Nestorians, which still exists, it is ordered that Irenaeus should be deposed from his bishopric, and deprived of his clerical character. The sentence was carried into effect in A. D. 448. In his retirement, Irenaeus wrote a history of the Nestorian struggle, under the title of *Tragoedia seu Commentarii de Rebus in Synodo Ephesina ac in Oriente gestis*. The original Greek is lost entirely, but we have an old Latin translation of parts of it, published by Christian Lupus, Louvain, 1682; for, though Lupus entitled his book *Variorum Patrum Epistolae ad Concilium Ephesinum pertinentes*, there can be no doubt that

all the passages in it are remains of the work of Irenaeus. (Mansi, *Sacr. Concil. Nov. Collect.* vol. v. pp. 417, 731; Tillemont, *Mém. Eccles.* vol. xiv.; Cave, *Hist. Litt.* sub ann. 444.)

3. An Alexandrian grammarian, known also by the Latin name of Minucius Pacatus, was the pupil of Heliodorus Metricus. His works, which were chiefly on the Alexandrian and Attic dialects, were held in high esteem, and are often quoted: a list of them is given by Suidas. He probably lived about the time of Augustus.* (Suid. *s. v.* Εἰρηναῖος and Πάκατος; Fabric. *Bibl. Graec.* vol. vi. pp. 170, 171.)

4. Referendarius, the author of three amatory epigrams in the Greek Anthology, from a comparison of which with the epigrams of Agathias and Paul the Silentiary, Jacobs concludes that the author lived under Justinian. (Brunck, *Anal.* vol. iii. p. 10; Jacobs, *Anth. Graec.* vol. iii. p. 231, vol. xiii. p. 905.) [P. S.]

IRE'NE (Εἰρήνη), empress of Constantinople (A. D. 797—802), one of the most extraordinary women in Byzantine history, was born at Athens about A. D. 752. She was so much distinguished by beauty and genius, that she attracted the attention of Leo, the son and afterwards successor of the emperor Constantine V. Copronymus, who married her in 769, the nuptials being celebrated with great splendour at Constantinople. She had been educated in the worship of images, and was compelled by her husband to adopt the purer form of religion which he professed. Leo was extremely kind towards her and her family both before and after his accession in 775; but having discovered that she still adored images, he banished her from his palace. Leo IV. died shortly afterwards (780), and Irene administered the government for her minor son, Constantine VI. The principal events of her regency are related in the life of Constantine VI.: we therefore confine ourselves to such occurrences as are in closer connection with her personal history. In 786 she assembled a council at Constantinople for the purpose of re-establishing the worship of images throughout the whole empire; and the assembled bishops having been driven out by the riotous garrison of the capital, she found a pretext for removing the troops; and during their absence she assembled another council in 787, at Nicomedeia, where the adorers of images obtained a complete victory. The attempts of Constantine to emancipate himself from his mother's control are intimately connected with the religious troubles: they ended with the assassination of the young emperor by a band hired by Irene and her favourite, the general Stauracius. Irene succeeded her son on the throne (797), and had some difficulty in maintaining her independence against the influence of Stauracius and another favourite, Aetius, who, in their turn, were jealous of each other, and would have caused great dissensions at the court, and perhaps a civil war, but for the timely death of Stauracius (800). About this time Irene renewed the intercourse between the Byzantine court and that of Aix-la-Chapelle; and, if we can trust the Greek writers, she sent ambassadors to Charlemagne in order to negotiate a marriage between him and herself, and to unite the western and the eastern empires; and, according to the same sources, the plan first originated with the Frankish king. The whole scheme is said to have been rendered abortive by Aetius. The western writers do not even allude to this match, though Eginhard would certainly have mentioned it had Charlemagne actually entertained such designs. The scheme must therefore have been concocted at Constantinople, and kept there as a secret, which was only divulged after the death of the parties. From the accession of Charlemagne, the Greek emperors were no longer styled "father" and "lord" by the Frankish and German kings and emperors; but down to a late period the successors of Constantine refused the title of Βασιλεύς to the Roman emperors in Germany. Irene continued to govern the empire with great prudence and energy, but she never succeeded entirely in throwing oblivion over the horrible crime she had committed against her son; and she who trusted nobody was at last ensnared by a man who deserved her keenest suspicions, for the despicable vices of hypocrisy, avarice, and ingratitude. We speak of the great treasurer, Nicephorus, who suddenly kindled a rebellion, and was proclaimed emperor before the empress had recovered from her surprise and indignation. Irene proposed to share the throne with him; and Nicephorus having apparently acceded to her proposals, she received him with confidence in her palace, but was suddenly arrested and banished to the island of Lesbos (802). Deprived, through the base avarice of the usurper, of all means of subsistence, this haughty princess was compelled to gain her livelihood by spinning; and she died of grief in the following year, at the age of about fifty. Forgetful of her bloody crime, and only remembering her protection of images, the Greeks have placed her among their saints, and celebrate her memory on the 15th of August, the supposed day of her death. (Cedren. p. 473, &c.; Theophan. p. 399, &c.; Zonar. vol. ii. p. 120, &c.; Glycas, p. 285, in the Paris editions; Vincent Mignot, *Histoire de l'Impératrice Irène*, Amsterdam, 1762, is a very good book. The character of Irene is best drawn by Gibbon, and by Schlosser in *Geschichte der bilderstürmenden Kaiser des Ost-Römischen Reiches*, Frankfort-on-the-Main, 1812.) [W. P.]

IRE'NE, the daughter and pupil of the painter Cratinus, painted a picture of a girl, which Pliny saw at Eleusis. (Plin. *H. N.* xxxv. 11. s. 40. § 43; Clem. Alex. *Strom.* iv. p. 523, b. ed. Sylburg.) [P. S.]

IRIS (Ἶρις), a daughter of Thaumas (whence she is called *Thaumantias*, Virg. *Aen.* ix. 5) and Electra, and sister of the Harpies. (Hes. *Theog.* 266, 780; Apollod. i. 2. § 6; Plat. *Theaet.* p. 155. d; Plut. *de Plac. Philos.* iii. 5.) In the Homeric poems she appears as the minister of the Olympian gods, who carries messages from Ida to Olympus, from gods to gods, and from gods to men. (*Il.* xv. 144, xxiv. 78, 95, ii. 787, xviii. 168, *Hymn. in Apoll. Del.* 102, &c.) In accordance with these functions of Iris, her name is commonly derived from ἐρῶ εἴρω; so that Iris would mean "the speaker or messenger:" but it is not impossible that it may be connected with εἴρω, "I join," whence εἰρήνη; so that Iris, the goddess of the rainbow, would be the joiner or conciliator, or the messenger of heaven, who restores peace in nature. In the Homeric poems, it is true, Iris does not appear as the goddess of the rainbow, but the rainbow itself is called

* In HELIODORUS, No. II. 1. the writer fell into the error of several preceding writers, in making Irenaeus and Minucius Pacatus distinct persons.

ἶρις (*Il.* xi. 27, xvii. 547): and this brilliant phenomenon in the skies, which vanishes as quickly as it appears, was regarded as the swift minister of the gods. Her genealogy too supports the opinion that Iris was originally the personification of the rainbow. In the earlier poets, and even in Theocritus (xvii. 134) and Virgil (*Aen.* v. 610) Iris appears as a virgin goddess; but according to later writers, she was married to Zephyrus, and became by him the mother of Eros. (Eustath. *ad Hom.* pp. 391, 555; Plut. *Amat.* 20.) With regard to her functions, which we have above briefly described, we may further observe, that the Odyssey never mentions Iris, but only Hermes as the messenger of the gods: in the Iliad, on the other hand, she appears most frequently, and on the most different occasions. She is principally engaged in the service of Zeus, but also in that of Hera, and even serves Achilles in calling the winds to his assistance. (*Il.* xxiii. 199.) She further performs her services not only when commanded, but she sometimes advises and assists of her own accord (iii. 122, xv. 201, xviii. 197. xxiv. 74, &c.). In later poets she appears on the whole in the same capacity as in the Iliad, but she occurs gradually more and more exclusively in the service of Hera, both in the later Greek and Latin poets. (Callim. *Hymn. in Del.* 232; Virg. *Aen.* v. 606; Apollon. Rhod. ii. 288, 432; Ov. *Met.* xiv. 830, &c.) Some poets describe Iris actually as the rainbow itself, but Servius (*ad Aen.* v. 610) states that the rainbow is only the road on which Iris travels, and which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed: and it would seem that this latter notion was the more prevalent one in antiquity. Respecting the worship of Iris very few traces have come down to us, and we only know that the Delians offered to her on the island of Hecate cakes made of wheat and honey and dried figs. (Athen. xiv. p. 645; comp. Müller, *Aegin.* p. 170.) No statues of Iris have been preserved, but we find her frequently represented on vases and in bas-reliefs, either standing and dressed in a long and wide tunic, over which hangs a light upper garment, with wings attached to her shoulders, and carrying the herald's staff in her left hand; or she appears flying with wings attached to her shoulders and sandals, with the staff and a pitcher in her hands. (Hirt, *Mythol. Bilderbuch*, i. p. 93. tab. 12, 2, 3; Böttiger, *Vasengemälde*, ii. pp. 68, 86, &c.) [L. S.]

IRUS (Ἶρος). 1. A son of Actor, and father of Eurydamas and Eurytion. He propitiated Peleus for the murder of his brother; but during the chase of the Calydonian boar, Peleus unintentionally killed Eurytion, the son of Irus. Peleus endeavoured to soothe him by offering him his flocks; but Irus would not accept them, and at the command of an oracle, Peleus allowed them to run wherever they pleased. A wolf devoured the sheep, but was thereupon changed into a stone, which was shown in later times on the frontier between Locris and Phocis. (Anton. Lib. 38; Tzetz. *ad Lycoph.* 175; Schol. *ad Apollon. Rhod.* i. 71.)

2. The well-known beggar of Ithaca, who was celebrated for his voracity. His real name was Arnaeus, but he was called Irus because he was employed by the suitors of Penelope as the messenger; for Irus, according to the lexicographers, signifies a messenger. (Hom. *Od.* xviii. 5, &c., 239.) [L. S.]

ISAACUS I. COMNE'NUS (Ἰσαάκιος ὁ Κομνηνός), emperor of Constantinople (A. D. 1057—1059), and the first of the Comneni who ascended the imperial throne, was one of the most virtuous emperors of the East. [See the genealogical table of the Comneni, Vol. I. p. 820.] He was the elder son of Manuel Comnenus, praefectus totius orientis in the reign of Basil II., whom he lost while still a boy, and was educated, together with his younger brother John, under the care of Basil. Their learning, talents, and moral principles, as much as the merits of their late father, recommended them to the favour of the emperor, and at an early age they were both entrusted with important civil and military functions. Isaac became so distinguished, that, supported by the illustrious name of his family, he succeeded in obtaining the hand of Catharina, or Aicatharina, the daughter of Samuel, or perhaps John Wladislaus, king of the Bulgarians, a lady who, at the time when Isaac made her acquaintance, was a captive at the Byzantine court. During the stormy reigns of the eight immediate successors of Basil II. (Constantine IX., Romanus III., Michael IV., Michael V., Zoe, Constantine X., Theodora, and Michael VI.), who successively occupied the throne during the short period of 32 years, the position of Isaac was often dangerous; but he conducted himself with so much prudence, and enjoyed so much of the general esteem, that he not only escaped the many dangers by which he was surrounded, but was considered by the people a worthy successor of their worthless master, Michael VI. The conduct of this emperor was so revolting, that shortly after his accession in 1056, the principal nobles and functionaries, supported by the clergy and a large majority of the nation, resolved to depose him. They offered the crown to the old Catacalon, a distinguished general who was the leader of the conspiracy, but he declined the proposition on the ground of his age and obscure birth, and pointed out Isaac Comnenus as a fit candidate for their choice. Isaac was proclaimed emperor (August 1057) without his knowledge, and was with some difficulty induced to accept the crown. Michael sustained a severe defeat at a place called Hades, and, despairing of success, proposed to Isaac to share with him the imperial power, an offer which the peaceful prince would have accepted but for the interference of Catacalon, who strongly opposed any amicable arrangement, on the ground of the well-known faithlessness of Michael. The latter was soon after compelled to resign, and assume the monastic habit. In his struggle with Michael, Isaac was cordially assisted by his excellent brother John. He rewarded the leaders of the conspiracy with great liberality, but in a manner that showed his good sense, for he sent most of them into the provinces, and conferred such honours and offices upon them as entailed only a moderate degree of power and influence. He divided the important functions of the curopalates between Catacalon and his brother John. The treasury being exhausted, he introduced a system of great economy into all the branches of the administration, showing, by his own example, how his subjects ought to act under such circumstances. In levying new taxes, however, he called upon the clergy also to contribute their share, but they refused to comply with his orders; and the patriarch of Constantinople, Michael Cerularius, had the impudence to say to the emperor: "I have given you

the crown, and I know how to take it from you again." Banishment was the reward for this insolence, and death prevented the priest from taking revenge by kindling a rebellion. In several cases Isaac acted rather haughtily, and he sometimes found difficulty in reconciling through his wisdom, those whom he had wounded through his pride. In 1059 he marched against the Hungarians, who had crossed the Danube, and compelled them to sue for peace. This was the only occasion during his reign where he could show that he was the best tactician among the Greeks. The empire recovered visibly under his administration from so many calamities, and great was the grief of the people when, after his return from the Hungarian campaign, he was suddenly attacked by a violent fever, which brought him to the verge of the tomb. Feeling his death approaching, he called for his brother and offered him the crown, but John having declined it, he appointed Constantine Ducas, a renowned general, his future successor. Isaac, however, recovered from his illness, but, to the utmost grief and astonishment of his brother and the people, resigned the crown into the hands of Constantine Ducas, and retired to a convent (December, 1059). His wife and daughter followed his example, and took the veil. Isaac survived his abdication about two years, living in the strictest performance of the duties of a monk, and devoting his leisure hours to learned occupations. The emperor Constantine XI. often visited him in his cell, and consulted him on important affairs; and among the people he was in the odour of sanctity. His death probably took place in 1061. He left no male issue. Homer was the favourite author of Isaac, who wrote Scholia to the Iliad, which are extant in several libraries, but are still unpublished. There are also extant in manuscript Περὶ τῶν καταλειφθέντων ὑπὸ τοῦ Ὁμήρου, and Χαρακτηρίσματα, being characteristics of the leaders of the Greeks and Trojans mentioned in the Iliad. His other works are lost. (Cedren. p. 797, &c.; Zonar. vol. ii. p. 265, &c.; Scylitzes, p. 807, &c.; Glycas, p. 322, &c.; Joel, p. 184, &c., in the Paris editions; Fabric. *Bibl. Graec.* vol. i. p. 558.) [W. P.]

ISAA'CUS II., A'NGELUS (Ἰσαάκιος ὁ Ἄγγελος), emperor of Constantinople (A. D. 1185—1195), was the eldest son of Andronicus Angelus, and was born in the middle half of the 12th century. Belonging to one of the great Byzantine families and descended, through his grandmother Theodora, from the imperial family of the Comneni, he held several offices of importance in the reign of the emperor Manuel Comnenus; but his name remained obscure, and the emperor Andronicus Comnenus, the exterminator of the Greek nobility, despised to kill such a harmless being, although he put his father Andronicus Angelus to death. The weak-minded Isaac became, nevertheless, the cause of the deposition and miserable end of Andronicus Comnenus. In the summer of 1185 the emperor retired for a short time to one of his country seats in Asia, appointing one Hagiochristophorites his lieutenant in Constantinople during his absence. This officer gave orders to put Isaac to death, because his name began with an I; and there was a silly belief among the people that Andronicus would be ruined by somebody whose name began with an I. Isaac was fortunately apprized of the bloody design of the emperor's lieutenant, but had barely time to escape from his palace, and to avail himself of the sanctuary of the church of St. Sophia. A dense crowd soon filled the church: Isaac implored their assistance; and the numerous enemies of Andronicus, exerting themselves to kindle a revolt in favour of any one persecuted by that cruel emperor, the fickle people of Constantinople suddenly took up arms, killed the officers despatched by Hagiochristophorites to put Isaac to death, and proclaimed the latter emperor of Constantinople (A. D. 1185). Andronicus hastened to his capital, but it was too late: he was seized by the mob, and, by order, or at least with the consent of Isaac, perished in the miserable manner which is related in his life. [ANDRONICUS I.]

No sooner was Isaac firmly established on the throne than he began a life which Gibbon thus describes:—"He slept on the throne, and was awakened only by the sound of pleasure: his vacant hours were amused by comedians and buffoons; and even to these buffoons the emperor was an object of contempt: his feasts and buildings exceeded the examples of royal luxury, the number of his eunuchs and domestics amounted to twenty thousand, and the daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression, and the public discontent was inflamed by equal abuses in the collection and the application of the revenue." Shortly after his accession Isaac was involved in a dreadful war with the Bulgarians, which arose under the following circumstances:—After the conquest by Basil II. of the powerful Bulgarian kingdom, which extended over the greater part of the Thracian peninsula, the Bulgarians continued to live under the sway of the Byzantine emperors, till Peter and Asan, two brothers, who were descended from the ancient kings of Bulgaria, took up arms in order to deliver their country from the insupportable oppression and rapacity of Isaac. They were successful—they penetrated as far as Thessalonica—they defeated and made prisoner Isaac Sebastocrator, the Greek generalissimo, in a pitched battle; and at last Asan was acknowledged as king of Bulgaria Nigra, or that country which is still called Bulgaria. In this war the Bulgarians were assisted by the Blachi or Moro-Vlachi, the descendants of ancient Roman colonists in the mountainous parts of Thessaly and Macedonia, who were likewise driven to despair by the rapacious emperor, and who finally left their homes and emigrated into the countries beyond the Danube (Dacia), where, mixed with Slavonian tribes, they continued to live, and still live, as Wallachians. However, some of them remained in their native mountains in Thessaly and Macedonia: they were the ancestors of the present Kutzo-Wallachians. In a second war with the Bulgarians, the Greek arms obtained a decisive victory (1193); but Isaac was, nevertheless, obliged to recognise the successor of Asan, Joannicus or Joannes. Isaac was more successful against William II., the Good, who was compelled, in 1187, to give up the conquests which he had made two years previously in Epeirus, Thessaly, and Macedonia. In 1189 the emperor Frederic I. of Germany appeared on the northern frontier of the Byzantine empire, with an army of 150,000 men, on his way to the Holy Land. In spite of the menaces of Isaac, the emperor quietly advanced, took up his winter-quarters at Adrianople, and crossed the Bosporus, declining

both to help the Bulgarians against the Greeks, and the Greeks against the Bulgarians.

Isaac was so terrified by the emperor's march through his dominions, and the success of the other crusaders in Syria and Palestine, that he sent an ambassador to Saladin offering him his alliance against the Latins, which, however, Saladin declined, because Isaac demanded the restitution of the holy sepulchre. Besides Bulgaria, Isaac lost the island of Cyprus, where Alexis Comnenus had made himself independent, but was deprived of his conquest by Richard Coeur de Lion of England (1191), who in 1192 ceded it to king Guido of Jerusalem; and Cyprus was never again united to the Byzantine empire. Isaac, continuing to make himself despised and hated by the Greeks, a rebellion broke out at Constantinople while he was hunting in the mountains of Thrace; and Alexis, the younger brother of Isaac, was raised to the throne. On this news, Isaac fled without daring to implore the assistance of any one. Arrived at Stagyra in Macedonia, he was arrested and brought before Alexis, who ordered his eyes to be put out, and confined him in a prison (1195). [ALEXIS III.] Alexis, the son of Isaac, fortunately escaped, fled to Italy, and succeeded in rousing the Latin princes to a war against Alexis III., which resulted in the capture of Constantinople in 1203, and the restoration of the blind Isaac, who reigned, together with his son [ALEXIS IV], till the following year, 1204, when Alexis IV. was dethroned and killed by Alexis Ducas Murzuphlus [ALEXIS V.], who usurped the throne, and kept it during two months, when he, in his turn, was deposed by the Latins. Murzuphlus spared the life of Isaac, who, however, did not long survive the melancholy fate of his youthful and spirited son. (Nicetas, *Isaacius Angelus; Isaacius et Alexis filius;* the Latin authorities quoted under Alexis III., IV., V.] [W. P.]

ISAACUS, literary. 1. Of ANTIOCH. [See No. 5.]

2. ARGYRUS. [ARGYRUS.]

3. Of ARMENIA, catholicus or patriarch of Armenia Magna, lived in the middle of the twelfth century, and wrote *Orationes Invectivae II. adversus Armenos*, published in Greek and Latin, and with notes in Combefisius, *Auctuar. Nov. Bibl.* vol. ii. p. 317, &c., and by Galland. *Bibl. Patr.* vol. xiv. p. 411, &c. (Cave, *Hist. Litt.* vol. ii. p. 227; Fabric. *Bibl. Graec.* vol. xi. p. 123, &c.)

4. Of NINIVEH. [See No. 6.]

5. Surnamed SYRUS, because he was a native of Syria, was first monk and afterwards priest at Antioch, and died about A. D. 456. He wrote in Syriac, and perhaps also in Greek, different works and treatises on theological matters, several of them to oppose the writers of the Nestorians and Eutychians. His principal work is *De Contemtu Mundi, de Operatione Corporali et sui Abjectione Liber*, published in the second edition of the *Orthodoxographi*, Basel, 1569; in the *Bibl. Patr. Colon.* vol. vi.; in the *B. P. Paris*, vol. v.; in the *B. P. Novissima Lugdun.* vol. xi.; and in Galland. *Bibl. Patr.* vol. xii. In all these collections it is printed in Greek, with a Latin translation, but the Greek text also seems to be a translation from the Syriac. It is very doubtful whether this work was written by Isaac, the subject of this notice, or by another Isaac, the subject of the following article. Neither Trithemius nor Gennadius (*De Script. Eccles.*) attribute the work to our Isaac. There is more reason to believe that he wrote "De Cogitationibus," the Greek text of which, with a Latin translation, was published by Petrus Possinus, in his *Ascetica*. Several other productions of Isaac are extant in MS. in the library of the Vatican and in other libraries. (Cave, *Hist. Lit.* vol. i. p. 434—435; Fabric. *Bibl. Graec.* vol. xi. p. 214, &c.)

6. Surnamed SYRUS, lived in the middle of the sixth century, and was bishop of Niniveh, but abdicated and retired to a convent, of which he was afterwards chosen abbot. After having lived several years in that convent he went to Italy and died near Spoleto. It is probable that he is the author of the work *De Contemtu Mundi*, which is mentioned in the preceding article. He also wrote 87 *Sermones Ascetici*, which some attribute to the preceding Isaac, and which are extant in MS. in Greek, in the imperial library at Vienna. Some Homilies of this Isaac are extant in MS. in the Bodleian and other libraries. It is probable that Isaac wrote originally in Syriac. (Cave, *Hist. Litt.* vol. i. p. 519—520; Fabric. *Bibl. Graec.* vol. xi. p. 215, &c.)

7. TZETZES. [TZETZES.] [W. P.]

ISAEUS (Ἰσαῖος). 1. One of the ten Attic orators, whose orations were contained in the Alexandrian canon. The time of his birth and death is unknown, but all accounts agree in the statement that he flourished (ἤκμασε) during the period between the Peloponnesian war and the accession of Philip of Macedonia, so that he lived between B. C. 420 and 348. (Dionys. *Isaeus*, 1; Plut. *Vit. X. Orat.* p. 839; Anonym. γένος Ἰσαίου.) He was a son of Diagoras, and was born at Chalcis or, as some say, at Athens, probably only because he came to Athens at an early age, and spent the greater part of his life there. He was instructed in oratory by Lysias and Isocrates (Phot. *Bibl. Cod.* 263; Dionys. Plut. *ll. cc.*) He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes is said to have been his pupil. Suidas states that Isaeus instructed him gratis, whereas Plutarch relates that he received 10,000 drachmas (comp. Plut. *de Glor. Ath.* p. 350, c.; Phot. *l. c.*); and it is further said that Isaeus composed for Demosthenes the speeches against his guardians, or at least assisted him in the composition. All particulars about his life are unknown, and were so even in the time of Dionysius, since Hermippus, who had written an account of the disciples of Isocrates, did not mention Isaeus at all.

In antiquity there were sixty-four orations which bore the name of Isaeus, but fifty only were recognised as genuine by the ancient critics. (Plut. *Vit. X. Orat. l. c.*) Of these only eleven have come down to us; but we possess fragments and the titles of 56 speeches ascribed to him. The eleven extant are all on subjects connected with disputed inheritances; and Isaeus appears to have been particularly well acquainted with the laws relating to inheritance. (Περὶ κλήρου.) Ten of these orations had been known ever since the revival of letters, and were printed in the collections of Greek orators; but the eleventh, Περὶ τοῦ Μενεκλέους κλήρου, was first published in 1785, from a Florentine MS., by Th. Thyrwitt, London, 1785, 8vo.; and afterwards in the *Götting. Biblioth. für alte Lit. und Kunst* for 1788, part iii., and by J. C. Orelli, Zürich, 1814, 8vo. In 1815 A. Mai discovered the greater half of the oration of Isaeus, Περὶ τοῦ Κλεωνύμου κλήρου, which he published at

Milan, 1815, fol., and reprinted in his *Classic. Auctor. e Cod. Vatican.* vol. iv. p. 280, &c. (Rome, 1831.) Isaeus also wrote on rhetorical subjects, such as a work entitled ἴδιαι τέχναι, which, however, is lost. (Plut. *Vit. X. Orat.* p. 839; Dionys. *Epist. ad Ammon.* i. 2.) Although his orations were placed fifth in the Alexandrian canon, still we do not hear of any of the grammarians having written commentaries upon them, except Didymus of Alexandria. (Harpocrat. *s. vv.* γαμηλία, πανδαισία.) But we still possess the criticism upon Isaeus written by Dionysius of Halicarnassus; and by a comparison of the orations still extant with the opinions of Dionysius, we come to the following conclusion. The oratory of Isaeus resembles in many points that of his teacher, Lysias: the style of both is pure, clear, and concise; but while Lysias is at the same time simple and graceful, Isaeus evidently strives to attain a higher degree of polish and refinement, without, however, in the least injuring the powerful and impressive character of his oratory. The same spirit is visible in the manner in which he handles his subjects, especially in their skilful division, and in the artful manner in which he interweaves his arguments with various parts of the exposition, whereby his orations become like a painting in which light and shade are distributed with a distinct view to produce certain effects. It was mainly owing to this mode of management that he was envied and censured by his contemporaries, as if he had tried to deceive and misguide his hearers. He was one of the first who turned their attention to a scientific cultivation of political oratory; but excellence in this department of the art was not attained till the time of Demosthenes.

The orations of Isaeus are contained in the collections of the Greek orators, published by Aldus, Stephens, Miniati, Reiske, Ducas, Bekker, and Baiter and Sauppe. A separate edition, with Reiske's and Taylor's notes, appeared at Leipzig, 1773, 8vo., and another by G. H. Schäfer, Leipzig, 1822, 8vo. The best separate edition is that by G. F. Schömann, with critical notes and a good commentary, Greifswald, 1831, 8vo. There is an English translation of the orations of Isaeus, by Sir William Jones (London, 1794, 4to.), with prefatory discourse, notes critical and historical, and a commentary. (Comp. Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 51, and *Beilage*, v. p. 293, &c.; J. A. Liebmann, *De Isaei Vita et Scriptis*, Halle, 1831, 4to.)

2. A sophist and rhetorician, was a native of Assyria. In his youth he gave himself up to sensual pleasures and debauchery; but after attaining the age of manhood, he changed his mode of life, and became a person of very respectable and sober habits. He must have lived for some time at Rome in the life of Pliny the younger, who speaks of him (*Epist.* ii. 3; comp. Juvenal, iii. 74, with the Scholiast) in terms of the highest praise. He seems to have enjoyed a very great reputation as a declaimer, and to have been particularly strong in extempore speaking. None of his productions have come down to us. Philostratus (*Vit. Soph.* i. 20) has dedicated a whole chapter to his biography, but relates only some anecdotes of him, and adds a few remarks on the character of his orations. (Comp. Anonym. Ἰσαίου γένος, p. 261, in Westermann's *Vitarum Script. Graeci Minor.*) [L. S.]

ISA'GORAS (Ἰσαγόρας), an Athenian, son of Tisander. Herodotus says that his family was one of note: of its remote origin he professes himself ignorant, but adds that his kinsmen sacrificed to Carian Zeus. When Cleomenes I. of Sparta came to Athens, in B. C. 510, to drive out Hippias, he formed a connection of friendship and hospitality with Isagoras, who was suspected of conniving at an intrigue between his wife and the Spartan king. Not long after this we find Isagoras, the leader of the oligarchical party at Athens, in opposition to Cleisthenes, and, when he found the latter too strong for him, he applied to Cleomenes for aid. The attempt made by the Spartans in consequence to establish oligarchy at Athens was defeated; and when Cleomenes, eager for revenge, again invaded Attica, with the view of placing the chief power in the hands of Isagoras, his enterprise again came to nothing, through the defection of the Corinthians and Demaratus. (Herod. v. 66, 70—72, 74, 75; Plut. *de Herod. Malign.* 23; Paus. iii. 4, vi. 8.) [CLEISTHENES; CLEOMENES; DEMARATUS.] [E. E.]

ISANDER (Ἴσανδρος), a son of Bellerophon, killed by Ares in the fight with the Solymi. (Hom. *Il.* vi. 197; Strab. xii. p. 573, xiii. p. 630.) [L. S.]

ISAU'RICUS, a surname of P. Servilius Vatia, father and son. [VATIA.]

I'SCANUS, JOSE'PHUS, the author of a Latin poem on the Trojan war, in six books, in hexameter metre. This poem has sometimes been ascribed to Cornelius Nepos, for which reason it is mentioned here, but its author was a native of England, and lived in the twelfth century of our era. It is printed at the end of the edition of Dictys Cretensis, published at Amsterdam, in 1702.

ISCHA'GORAS (Ἰσχαγόρας), commanded the reinforcements sent by Sparta in the ninth year of the Peloponnesian war, B. C. 423, to join Brasidas in Chalcidice. Perdiccas, as the price of his new treaty with Athens, prevented, by means of his influence in Thessaly, the passage of the troops. Ischagoras himself, with some others, made their way to Brasidas, but how long he staid is doubtful; in B. C. 421 we find him sent again from Sparta to the same district, to urge Clearidas to give up Amphipolis, according to the treaty, into the hands of the Athenians. (Thuc. iv. 132, v. 21.) [A. H. C.]

ISCHANDER (Ἴσχανδρος), an obscure Athenian tragic poet, in whose plays Aeschines is said to have acted. (AESCHINES, p. 37, a; *Vit. Aesch.*; Harpocrat. *s. v.* Ἴσχανδρος; Kayser, *Hist. Crit. Trag. Graec.* p. 284.) [P. S.]

I'SCHENUS (Ἴσχενος), also called Taraxippus, from the horses becoming shy on his tomb, is said to have allowed himself to be sacrificed for the purpose of averting a plague, for which reason sacrifices were offered to him at the Olympian games. (Tzetz. *ad Lycoph.* 43; TARAXIPPUS.) [L. S.]

ISCHOLA'US or I'SCHOLAS (Ἰσχόλαος, Ἰσχόλας), a Spartan, who, when the Peloponnesus was invaded by the Thebans and their allies in B. C. 369, was stationed at the village of Ium or Oium, in the district of Sciritis, with a body of νεοδαμώδεις and about 400 Tegean exiles. By occupying the pass of the Sciritis, he might, according to Xenophon, have succeeded in repelling the Arcadians, by whom the invasion was made in that quarter: but he chose rather to make his stand in the village, where he was surrounded and slain, with almost all his men. Diodorus, who lauds his valour somewhat rhetorically, and compares him with Leonidas at Thermopylae, tells us that, when

he saw that the number of the Arcadians rendered resistance hopeless, he disdained to leave his post, but sent away the young soldiers of his force to Sparta to serve her in her impending danger, while he himself and the older men remained behind, and died fighting bravely. (Xen. *Hell.* vi. 5. §§ 24—26; Diod. xv. 64; comp. Plut. *Pelop.* 24, *Ages.* 31.) This is probably the same Ischolaus who is mentioned by Polyaenus (ii. 22). [E. E.]

ISCHO'MACHUS (Ἰσχόμαχος), an Athenian, whose fortune, according to Lysias, was supposed during his life to amount to more than seventy talents (above 17,000*l.*), but on his death he was found to have left less than twenty, i. e. under 5,000*l.* (Lys. *pro Arist. Bon.* p. 156.) It appears, however, that he squandered his money on flatterers and parasites. (Heracl. Pont. *ap. Athen.* xii. p. 537, c.) The union of meanness and prodigality is so common as to furnish no reason against supposing this Ischomachus to have been the same person whose stingy and grasping character we find attacked by Cratinus (*ap. Athen.* i. p. 8, a.). We can, however, hardly identify him with the Ischomachus whom Xenophon introduces (*Oecon.* 6, &c.) as holding a most edifying conversation with his newly-married wife on the subject of domestic economy, of which he is represented as a bright example. Whether either of these was the Ischomachus whose daughter was married to the notorious CALLIAS, is again a doubtful point. (Andoc. *De Myst.* p. 16.) The Ischomachus mentioned in the *Hymenaeus* of Araros (*ap. Athen.* p. 237, a.) was perhaps, says Meineke (*Fragm. Com. Graec.* vol. ii. p. 176), a grandson of the man who is satirised by Cratinus. But the name was possibly used by Araros as the representative of a class, and in that case is no other than the mean feeder of parasites in the older poet. [E. E.]

ISCHYS (Ἴσχυς), a son of Elatus, and the beloved of Coronis at the time when she was with child (Asclepius) by Apollo. The god wishing to punish her faithlessness, caused Artemis to kill her, together with Ischys. [CORONIS.] [L. S.]

I'SEAS (Ἰσέας), tyrant of Ceryneia in Achaia, at the period of the first rise of the Achaean league. Alarmed at the rapid progress of the confederacy —the four cities of Dyme, Patrae, Tritaea, and Pharae, which formed the original league, having been already joined by Aegium and Bura—he judged it prudent to provide for his personal safety by voluntarily abdicating the sovereign power, whereupon Ceryneia immediately joined the Achaeans. (Polyb. ii. 41.) [E. H. B.]

ISIDO'RUS (Ἰσίδωρος). 1. Of AEGAE, an epigrammatic poet, five of whose epigrams are contained in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 473; Jacobs, *Anth. Graec.* vol. iii. p. 177.) Nothing further is known of him; but, from the style of his epigrams, Brunck conjectured that he was not a very late writer, and that he might perhaps be considered as a contemporary of Antiphilus, who flourished about the time of Nero. (Brunck, *Lection.* p. 228; Jacobs, *Anth. Graec.* vol. xiii. p. 905.)

2. A son of BASILIDES, the Gnostic heretic, wrote a work, περὶ προσφυοῦς ψυχῆς, which only exists in MS. (Fabric. *Bibl. Graec.* vol. x. p. 495.)

3. Of CHARAX, a geographical writer, whose τῆς Παρθίας περιηγητικός is quoted by Athenaeus (iii. p. 93, d.), and whose Σταθμοὶ Παρθικοί (probably a part of the above work) are printed among the works of the minor geographers in the collections of Höschel (1600), Hudson (1703), and Miller (*Supplément aux dernières éditions des petits Géographes*, Paris, 1839; comp. Letronne, *Fragmens des Poëmes Géogr. de Scymnus*, Paris, 1840.) That his geographical work embraced not only Parthia, but probably the whole of the then known world, may be inferred from several quotations from Isidorus in Pliny. (*H. N.* ii. 108, s. 112; iv. 4. s. 5; 22, s. 37; v. 6, *et alib.*) He seems to have lived under the early Roman emperors. A passage in his σταθμοί, in which he refers to the flight of Tiridates (p. 4; comp. Tac. *Annal.* vi. 44), seems to fix his time in or after the reign of Tiberius. He is quoted, however, by Lucian (*Macrob.* 15), in a way which seems at first sight to imply that he lived in the time of Ptolemy I., that is, before the existence of the Parthian empire which he describes. There is no occasion, however, to assume another Isidore of Charax; we would rather assume either that the Artaxerxes of whom Lucian speaks was one of the Arsacidae, or that the words ἐπὶ τῶν πατέρων are not to be taken literally, or that here, as in many other instances, Lucian's incidental chronology is worth nothing. (Dodwell, *Dissert. de Isidoro Characeno*; Fabric. *Bibl. Graec.* vol. iv. pp. 612—614.)

4. A CYNIC philosopher, who had the courage to utter a sarcasm against Nero in public. (Sueton. *Ner.* 39.)

5. Of GAZA, a Neo-Platonic philosopher, the friend of Proclus and Marinus, whom he succeeded as chief of the school. He again retired, however, into private life. His wife, according to Suidas (*s. v.* Ὑπατία), was Hypatia, herself also celebrated in the history of philosophy; but it seems doubtful whether Suidas has not committed an anachronism in this statement. (Wernsdorf, *Dissert.* iv. *de Hypatia, philosopha Alexandrina*; HYPATIA.) His mother, Theodote, was also one of a family of philosophers, being the sister of Aegyptus, the friend of Hermeias. (Suid. *s. v.* Ἑρμείας.) The life of Isidorus, by Damascius, is quoted by Photius, *Biblioth.* Cod. 242; see also Suid. *s. v.* Ἰσίδωρος, Συριανός, Μαρῖνος, Σαραπίων.

6. Of PELUSIUM, a Christian exegetical writer, at the end of the fourth and the beginning of the fifth century. He was a native of Alexandria (Phot. *Biblioth.* Cod. 228, p. 247. a. 3, ed. Bekker), but he spent his life in a monastery near Pelusium, of which he was the abbot, and where he practised the most severe asceticism. He was a great admirer of Chrysostom, in defending whom he vehemently attacked the patriarchs Theophilus and Cyril of Alexandria. (Phot. *Bibl.* Cod. 232, p. 291, a. 42—b. 3.) He died about B. C. 450. A book which he wrote against the Gentiles is lost, but a large number of his letters are still extant. They are almost all expositions of Scripture, and are valuable for the piety and learning which they display. They amount to the number of 2013, and it is not improbable that these are only a part of his letters, written for the benefit of some particular monastery. On the other hand, many of them are believed to be spurious. They are divided into five books, of which the first three were printed, with the Latin translation and notes of J. de Billy, at Paris, 1585, fol.; reprinted, with the addition of the fourth book, by Conrad Rittershausen, Heidelberg, 1605, fol.; the fifth book was first published from a MS. in the Vatican, by the

Jesuit Andreas Schott, Antwerp, 1623, 8vo.; reprinted with Latin version and notes, at Frankfort-on-the-Main, 1629, fol.; finally, these editions were combined into a complete one, Paris, 1638, fol. (Schröckh, *Christliche Kirchengeschichte*, vol. xvii. pp. 520—529; Hermann, *Dissert. de Isidoro Pelusiota, ejusque epistolis*, Gotting. 1737, 4to.; Fabric. *Bibl. Graec.* vol. x. pp. 480—494.)

7. Of PERGAMUS, a rhetorician, of whom nothing more is known than the mention of him by Diogenes Laërtius (vii. 34), and a single quotation from him by Rutilius Lupus. (*De Fig. Sent. et Eloc.* ii. 16.)

8. SCHOLASTICUS, of the town of Bolbotine, in the Delta of Egypt, the author of a single epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 474; Jacobs, *Anth. Graec.* vol. ii. p. 179; vol. xii. p. 905.)

9. Metropolitan of THESSALONICA, about A. D. 1401, was the author of four homilies on the Virgin Mary, published in Latin, with notes, by Hippolytus Maraccius, Rome, 1651, 8vo.; and of other homilies, commentaries, and epistles, which exist in MS. in various libraries. (Fabric. *Bibl. Graec.* vol. x. p. 498.) [P. S.]

ISIDO'RUS. We read of three Spanish ecclesiastics who bore this name, and who must be carefully distinguished from each other — Isidorus, bishop of Cordova (*Cordubensis*), who is said to have flourished about the end of the fourth century, but whose very existence has been called in question by Nicolas Antonio in the *Bibliotheca Hispana vetus*; Isidorus, bishop of Sevilla (*Hispalensis*), who flourished at the beginning of the seventh century; and, finally, Isidorus, bishop of Badajos (*Pacensis*), who flourished in the middle of the eighth century. Of these by far the most remarkable was

ISIDORUS HISPALENSIS, whose merits are but imperfectly acknowledged when he is pronounced to have been the most eloquent speaker, the most profound scholar, and the most able prelate of the barbarous age and country to which he belonged. Descended from an honourable Gothic stock, his father, Severianus, was governor, and his elder brother, Fulgentius, bishop of Cartagena, while another brother, Leander, also his senior, presided over the see of Sevilla. In the palace of the latter Isidorus passed his youth devoted to study and to religious exercises, labouring at the same time with zeal and success in the conversion of the Arian Visigoths. Upon the death of Leander, in A. D. 600 or 601, he succeeded to his episcopal charge. One of his first acts was to establish a college for the education of youth; soon after he repaired to Rome for the purpose of holding personal communication with the great Gregory, in 616 (or 617), he presided at the second council of Sevilla, and in December, A. D. 633, at the great council of Toledo, manifesting at all times the most eager anxiety for the extension of the orthodox faith, and for the maintenance of order and strict discipline among the clergy. He died in the church of St. Vincentius on the 4th of April, A.D. 636. The esteem in which he was held by his contemporaries and immediate successors is sufficiently attested by the tribute to his memory in the Acts of the eighth council of Toledo, held fourteen years after his death: "Nostri seculi doctor egregius, ecclesiae Catholicae novissimum decus, praecedentibus aetate postremus, doctrinae comparatione non infimus, et, quod majus est, in saeculorum fine doctissimus atque cum reverentia nominandus, ISIDORUS."

His numerous works display an extent of knowledge which, although at once superficial and inaccurate, must have caused them to be regarded as absolutely marvellous at the period when they were given to the world, exhibiting as they do a certain degree of familiarity with almost every branch of learning known even by name in those times. The fruits of this unremitting industry are even in the present day not altogether destitute of value, since considerable portions of the facts are derived from sources no longer accessible, although it may be doubted whether the ancient authorities were consulted directly or only through the medium of previous compilations drawn up during the fifth and sixth centuries. In giving a catalogue of the works of Isidorus, without attempting any regular or formal classification, which is scarcely practicable, we shall endeavour to rank those together which approach most nearly in the nature of their subjects, assigning the first place to the most important of all, namely,—

I. *Originum s. Etymologiarum Libri XX.* An Encyclopaedia of Arts and Sciences belonging to the same class with the medley of Martianus Capella [CAPELLA], but far superior to it both in matter and manner. From this book we can form a very distinct idea of the state of mental culture at the epoch of its publication, when the study of the ancient authors was almost entirely superseded by meagre abridgments and confused condensations, and it is of high importance in so far as the history of education and literature during the middle ages is concerned, since it was one of the very few manuals by means of which some acquaintance with the Greek and Roman classics was kept alive during six hundred years. Prefixed is a correspondence between Isidorus and his pupil Braulio, bishop of Saragossa, to whom we are indebted for a "Praenotatio librorum Isidori," and who, together with another pupil, Ildefonsus, bishop of Toledo, revised the production now before us. The first book treats of grammar, with four chapters at the end, upon the nature, advantages, and different species of history; the second, of rhetoric and dialectics; the third, of the four great departments of mathematical science, arithmetic, geometry, music, and astronomy; the fourth, of medicine; the fifth, of law, to which is subjoined a dissertation on the different measures of time, together with a short chronicle, extending from the creation of the world to the reign of Heraclius; the sixth, of the canon of Scripture, of libraries, of books in general, bookbinding, and writing materials, and of the determination of Easter, concluding with an explanation of sundry sacred words and technicalities; the seventh, of God, of angels, and of the various orders of holy men from patriarchs, prophets, and apostles down to monks; the eighth, of the Jews and their sects, of the Christian church and its heresies, of the gods, soothsayers, priests, and magicians of the pagans; the ninth of languages, of the names of nations, of various political combinations, of the titles of magistrates and military authorities; and of the various grades of relationship; the tenth, of topics purely etymological, expounding the derivation of a number of words arranged in alphabetical order; the eleventh, of man and of monsters; the twelfth, of domestic animals, and

of beasts, birds, insects, reptiles, and fishes in general; the thirteenth and fourteenth, of geography, mathematical, physical, and political, including atmospheric phenomena; the fifteenth, of the origin of the principal states and kingdoms in the world, of edifices both public and private, of land-surveying and of roads; the sixteenth, of the constitution of soils, of mineralogy, of weights and measures; the seventeenth, of agriculture; the eighteenth of war, and of games and sports of every description; the nineteenth, of ships and their equipments, of architecture, of clothing and the textile fabrics; the twentieth, of food, of domestic utensils and furniture, of carriages, of harness, and of rustic implements.

The earliest edition of the *Origines* which bears a date is that published at Vienna by Gintherus Zainer of Reutlingen, fol. 1472, but there are three editions in Gothic characters without date and without name of place or printer, all of which are supposed by bibliographers to be older than the first mentioned. One, if not two, of these is believed to have proceeded from the press of Ulric Zell at Cologne, another from that of Mantelin at Strasbourg, while, in addition to the above, at least six editions more belong to the fifteenth century, a sure evidence of the popularity of the work. The most accurate is that which forms the third volume of the "Corpus Grammaticorum Veterum" of Lindemann, Lips. 4to. 1833. The second book was printed separately by Pithou in his "Antiqui Rhetores Latini." Paris, 4to. 1599, p. 356.

The two following works belong to grammar:

II. *De Differentiis* s. *De Proprietate Verborum*, in two parts, of which the first is less purely grammatical than the remainder, since it treats chiefly of the precise meaning of various theological terms, many of which involve abstruse questions of doctrine. The second part is borrowed in great measure from Agroetius and other old writers upon the same subject. This treatise does not appear to have been ever printed in a separate form, but will be found in editions of the collected works.

III. *Liber Glossarum Latinarum*, a collection from various glossaries circulated under the name of Isidorus. It was published along with the Graeco-Latin glosses of Philoxenus and others, by Vulcanius, Lug. Bat. fol. 1600, and appears in its best form at the end of the third edition of the Lexicon Philologicum of Martinius, which was published under the superintendence of Graevius, Traj. ad Rhen. 1698.

The following work belongs to natural philosophy:—

IV. *De Rerum Natura*, s. *De Mundo*, addressed to king Sisebutus. It contains in forty-seven short chapters discussions on sundry questions connected with astronomy, meteorology and physical geography; such as the career of the sun and of the moon, eclipses, falling stars, clouds, rain, winds, prognostics of the weather, earthquakes, the ocean, the Nile, mount Aetna, and the great divisions of the earth. It will be found in the collected works.

The four following works belong to history:—

V. *Chronicon*. Chronological tables from the creation of the world to the fifth year of the emperor Heraclius, that is, A. D. 627. It was edited with much care by Garcia de Loaisa, Taurin. 4to. 1593, whose text has been followed by Roncalli in his *Vett. Lat. Script. Chron.* p. ii. p. 419, and in the Madrid edition of the collected works.

VI. *Historia Gothorum*, a short account of the Goths from their first collisions with the Romans in the reigns of Valerian and Gallienus down to the death of Sisebutus.

VII. *Historia Vandalorum*, from the time of their entrance into Spain under Gunderic until their final destruction upon the fall of Gelimer, embracing a period of one hundred and twenty-three years and seven months, which is comprehended within the limits of a single folio page.

VIII. *Historia Suevorum*, equally brief, from their entrance into Spain under Hermeric until their final destruction, one hundred and twenty-six years afterwards. These three tracts will be found in their best form in the edition of the Chronicon by Garcia de Loaisa named above, in the compilations of Labbé and Florez, and in the Madrid edition of the collected works.

The following works belong to poetry:—

IX. *Poemata*. Among the collected works we find a sacred song in trochaic tetrameters cat., entitled *Lamentum Poenitentiae pro Indulgentia Peccatorum*, and in the Acta Sanctorum under the fifth of February, two hymns in praise of St. Agatha. Some assign to Isidorus an astronomical poem in heroic verse more commonly ascribed to Fulgentius, the fragments of which are included in the collection of Pithou published at Paris in 1590.

The rest of the works of Isidorus are all of a theological character. Two belong to Sacred Biography.

X. *De Vita et Obitu Sanctorum qui Deo placuerunt*. Short sketches of sixty-five holy men belonging to the Old Testament history, and of twenty-two under the new dispensation, from Adam to the Maccabaean brothers, from Zacharias to Titus.

XI. *De Scriptoribus Ecclesiasticis Liber*, or simply, *De Viris Illustribus*, or, as the title sometimes appears at greater length, *Isidori Additio ad Libros S. Hieronymi et Gennadii de Scriptoribus Ecclesiasticis*, a continuation of the biographical sketches of eminent divines by Hieronymus [HIERONYMUS; GENNADIUS], upon the same plan, commencing in the older editions with Osius, bishop of Cordova, and ending with Maximus, bishop of Saragossa, including thirty-three individuals; but in the Madrid editions of the collected works we find several new lives prefixed, from a MS. not before collated, reaching from Sixtus, bishop of Rome, down to Marcellinus.

The two following works belong to formal theology:—

XII. *De Officiis Ecclesiasticis Libri II.*, with a prefatory epistle addressed to Fulgentius. The first book, which bears the separate title *De Origine Officiorum*, is devoted to the rites, ceremonies, liturgies, and festivals of the church, with an examination of the authority upon which each is founded, whether Scripture, apostolical tradition, or uninterrupted and invariable practice; the second book, with the title *De Origine Ministrorum*, treats in like manner of the different orders among the clergy, and of those persons among the laity, who were more immediately connected with them, such as holy maidens, widows, catechumens, and the like. This piece is of the greatest importance to those who employ themselves in investigating the ritual of the Romish Church. It was published in

the *Monumenta S. Patrum Orthodoxographa* of Grynaeus, Colon. fol. 1568, in the *Sylloge Script. de Catholicis Ecclesiae Officiis* of Melchior Hittorpius, Rom. fol. 1591, and in the *Sylloge Scriptorum de Officiis Ecclesiasticis*, Paris, fol. 1610.

XIII. *Regula Monachorum*, a code of rules in twenty-one sections for the government of the Coenobium Honorianum, founded by Isidorus himself. It is remarkable only from displaying a more gentle spirit than such statute-books usually exhibit. It is included in the *Codex Regularum* of Holstenius, Rom. 4to. 1661, p. ii. p. 198.

The four following works belong to exegetical theology: —

XIV. *Liber Pröoemiorum*, or *Pröoemia in Libros Veteris ac Novi Testamenti*, a succinct outline of the contents of each of the books which form the canon of Scripture.

XV. *Commentaria in Vetus Testamentum*, or, *Quaestiones et Mysticorum Expositiones Sacramentorum in Vetus Testamentum.* An exposition of the mystical, typical, and allegorical signification of the principal events recorded in the Pentateuch, Joshua, Judges, Ruth, Kings, Chronicles, Esdra, and the Maccabees, selected from the writings of various fathers, of whom Origen, Victorinus, Ambrosius, Hieronymus, Cassianus, Augustinus, Fulgentius, and Gregory are specially named in the preface, the object of Isidorus being to render the researches of these wise and learned men accessible to a greater number of readers by presenting them in a compressed and familiar form. Published separately, Haganoae (*Haguenau*), 4to. 1529.

XVI. *Allegoriae quaedam Sacrae Scripturae.* Short allegorical interpretations of many passages in the Old and New Testaments. The spirit of this piece is the same as that of the preceding, but the results are enunciated much more briefly.

XVII. *Expositio in Canticum Canticorum Salomonis.* The same principles are here applied to prove that Solomon's Song is a shadowing forth of the union of Christ with his church.

In the ten following works we have a mixture of dogmatical, speculative, sentimental, and practical theology, combined so intimately that not one of them can be said to belong to any single department exclusively.

XVIII. *Sententiarum, s. De summo Bono Libri III.* A voluminous collection of short essays and dogmatic rules on a great multiplicity of themes connected with speculative, practical, and ritual theology, forming a sort of *Manual of Divinity*, suited to the wants and taste of that epoch, and possessing the same encyclopaedic character in this particular branch of knowledge which the Origines exhibit in relation to a wider field. The whole is little more than a compilation from Augustin and Gregory. Published separately, Lovan. 4to. 1486, Lips. 4to. 1493, Paris, 4to. 1519, 12mo. 1538, Taurin. 4to. 1593, with the notes of Garcia de Loaisa.

XIX. *De Nativitate Domini, Passione et Resurrectione, Regno atque Judicio*, addressed to his sister, St. Florentia, in sixty-one chapters, with an Epilogue embodying a mass of prophetic passages from the Old Testament which indicate the career and divinity of our Lord.

XX. *De Vocatione Gentium*, addressed also to St. Florentia, in twenty-six chapters, with a recapitulation pointing out how the prophets had clearly foretold the abrogation of the ceremonial law and the free admission of the Gentiles to all the benefits of the New Covenant.

The two last-named tracts are sometimes conjoined under the title *Contra Nequitiam Judaeorum*, or, *Contra Judaeos Libri II.*; or, *De Fide Catholica ex Vetere et Novo Testamento*, or, finally, *Testimoniorum de Christo et Ecclesia Liber*. They were printed separately, Venet. 4to. 1483, Hagan. 4to. 1529. There is a very curious old German or Frankish translation of a portion of these pieces, apparently as old as the eighth century. This has been carefully published by Holzmann *Isidori de Nativitate Domini, &c.*, Carolsruh. 8vo., 1836.

XXI. *Synonimorum, s. Soliloquiorum Libri II.* Not, as the former title might lead us to expect, a grammatical disquisition, but a series of sacred meditations and moral precepts. At the commencement we find the lamentations of an imaginary individual, the representative as it were of awakened sinners, who deplores his lost state amid the vice and misery of this wicked world, and is upon the point of abandoning himself to despair, when *Ratio*, or Reason, comes forward to comfort him, and in the dialogue which follows proves that he may still hope for pardon, teaches him how he may best avoid the snares of evil, and how he can most fittingly repent of sin so as at length to become pure and holy, and to be able to look forward with confidence to eternal happiness in heaven. The colloquial form is gradually abandoned, and the moral precepts are arranged regularly under different heads, as *De Castitate, De Oratione, De Parsimonia, De Humilitate*, and the like. The term *synonima* seems to be derived from the circumstance that the same ideas are repeated again and again under different shapes and in different words. Published separately, Antv. 4to., 1488.

XXII. *De Contemptu Mundi Libellus.* A sort of continuation of the foregoing, since here also we have a dialogue between an imaginary personage and Ratio, in which the latter descants upon a succession of religious and moral themes. Published separately, Venet. 8vo., 1523.

XXIII. *De Conflictu Vitiorum et Virtutum*, erroneously ascribed by some to Leo I., by others to Augustin, by others to Ambrose. It bears a strong resemblance in its contents to the foregoing.

XXIV. *Exhortatio ad Poenitentiam cum Consolatione ad Animam de Salute desperantem*, in which the mercy of God is placed in opposition to the overwhelming dread of future punishment. It is a mere repetition of certain portions of the *Synonima*.

XXV. *Norma Vivendi*, a collection of apophthegms culled from the four works last mentioned.

XXVI. *Oratio de Flendis semper Peccatis ad Correctionem Vitae.*

XXVII. *Oratio contra Insidias Diaboli.*

It only remains to notice, in the last place,—

XXVIII. *Epistolae.* A considerable number of letters, referring chiefly to questions of doctrine or discipline. Thus there is one addressed to Ludifred, bishop of Cordova, *Quodnam Episcopi et caeterorum sit Officium in Ecclesia*; another to Massanus, bishop of Merida, *Qui sunt reparandi post Lapsum vel qui non*; a fragment, belonging perhaps to the last, *Quare sit institutum post septem Annos in pristinum Statum Poenitentes redire*, and several others, the authenticity of which is very questionable.

It will be seen from the above list, and much

more clearly from a perusal of the different productions themselves, that Isidorus not only abridged others, but not unfrequently epitomised himself, and presented the same matter repeatedly with slight modification. The style throughout presents a sad picture of the decay of the Latin language, and even in the Origines, where he appears to make great exertions to copy closely the phraseology of pure models, we meet with a constant recurrence of miserable barbarisms.

The Editio Princeps of the collected works was printed by Michael Sonnius, under the inspection of Margarinus de la Bigne, Paris, fol. 1580, which was followed by the more accurate and complete edition which issued from the royal press at Madrid, fol., 2 vols., 1599, resting chiefly on the MS. of Alvarus Gomez, and enriched with the notes of J. B. Perez, and of the editor, J. Grial. Besides these, editions appeared at Paris, fol., 1601, by Jac. du Breul, at Cologne, fol., 1617, which is a reprint of the preceding, and a second Madrid edition in 1778; but by far the most complete and most useful of all is that of F. Arevali, Rom., 7 vols. 4to., 1797—1803.

(See the *Praenotatio Librorum Isidori*, by Braulio, prefixed to the edition of Grial; Ildefonsus, *De Script. Eccles.* c. 9; Sigebertus Gemblacensis, *De Script. Eccles.* c. 55; Jo. Trithemius, *De Script. Eccles.* c. 232; Isidorus Pacensis, *in Chron.*) [W. R.]

ISIDO'RUS, one of the professors of law to whom the constitutio *Omnem, de Conceptione Digestorum* was addressed by Justinian in A. D. 533. It is generally supposed that Isidorus was a professor at Berytus, not Constantinople, but there is no express authority for this belief. (Ritter, *ad Heineccii Hist. Jur. Rom.* § 336.) By Suarez (*Notit. Basil.* § 41), Fabricius (*Bibl. Gr.* vol. xii. p. 345), and Hoffmann (*Hist. Jur.* ii. 2, p. 556) Isidorus is stated to have been one of the jurists employed by Justinian in compiling the Digest, but there is no warrant for this assertion in Const. *Tanta*, § 9, where the names of the commissioners appointed by Justinian for that purpose are enumerated.

In the "Collectio Constitutionum Graecarum," edited by Ant. Augustinus (8vo. Ilerdae, 1567, fol. 6, A.) is an extract from Matthaeus Blastares, which, as it differs considerably from the text of Blastares given by Beveridge (*Synodicon*, vol. ii. in Praef. Syntagmatos), we here transcribe:

Στέφανος γάρ τις εἰς πλάτος τὰ Δίγεστα ἐξηγήσατω (sic) *Κύριλλος κατ' ἐπιτομήν. Δωρόθεος μέσῃ τάξει ἐχρήσατο. Θαλέλαιος αντικένσορ* (sic) *τοὺς Κώδικας εἰς πλάτος ἐκδέδωκε. Θεόδωρος Ἑρμουπολίτης συντετμημένως, ἔτι δὲ συντομώτερον Ἀνατόλιος. Ὁ δὲ Ἰσίδωρος στενώτερον μὲν τοῦ Θαλελαίου, πλατύτερον δὲ τῶν λοιπῶν δύο.*

(Reiz. *ad Theophilum*, p. 1246. § 16; Zachariae, *Hist. Jur. Gr. Rom. Delin.* Corrigenda ad p. 27, lin. 21.)

The work of Isidorus here mentioned was probably a Greek abridgment of the Code, with commentary. Fragments of it are to be found in Schol. *Basil.* vol. vi. p. 211, 212, 213, 230—234, 251—253. The abridgment seems to have been admitted into the text of the Basilica, while the commentary is appended by way of scholium. (Mortreuil, *Histoire du Droit Byzantin*, vol. i. p. 142.) This is probably the work referred to by the scholiast on *Basil.* vol. v. p. 356, under the name ἡ τοῦ *Ἰσιδώρου ἐκδόσις*, for the scholium on that passage relates to cod. 3. tit. 41. In Schol. *Basil.* vol. vi. p. 219, Isidorus cites a Constitution of Leo. This citation has by some been supposed to point to a Novel of Leo the Philosopher, and accordingly the date of Isidorus has been thrown forward; but Reiz has justly observed (*ad Theoph.* p. 1237) that Isidorus is referring to a Constitution of Leo the Thracian of A. D. 459, inserted in cod. 8. tit. 54. s. 30.

From Schol. *Basil.* vol. ii. p. 558, and Schol. *Basil.* vol. iii. p. 53, Isidorus is proved to have written a commentary on the Digest; and several extracts from this commentary are appended to the Basilica. (Schol. *Basil.* vol. ii. p. 555, 556, 558, &c. ed. Fabrot., vol. ii. p. 384, 396, 398, 399, 483, ed. Heimbach.) No credit is to be given to Nic. Comnenus Papadopoli, who (*Praenot. Mystag.* p. 403) speaks of an Isidorus antecessor and logotheta dromi, and mentions his Scholia on the Novells of Alexius Comnenus. (Heimbach, *de Basil. Orig.* p. 40.) [J. T. G.]

ISIDO'RUS, artists. 1. A sculptor, of uncertain time and country, known by his statue of Hercules at Parium, on the Propontis. (Plin. *H. N.* xxxiv. 8. s. 19. § 16.) This is according to the common text of Pliny, which is, however, almost certainly corrupt. See HEGESIAS, p. 368, b.

Some years ago the base of a statue, inscribed with the name of Isidorus, was dug up in the forum at Cumae. (Raoul-Rochette, *Lettre à M. Schorn*, p. 79.)

2, 3. Of Miletus, the elder and younger, were eminent architects in the reign of Justinian. The elder of them was associated with Anthemius of Tralles, in the rebuilding of the great church of St. Sophia, at Constantinople, before A. D. 537. The younger Isidorus rebuilt the dome of St. Sophia, after it had been destroyed by an earthquake, A. D. 554, and made some additions to the interior of the church. (Procop. i. 1; Agathias, v. 9; Malalas, p. 81; Müller, *Archäol. d. Kunst*, § 194, n. 4; Kugler, *Kunstgeschichte*, p. 360, &c.) [P. S.]

ISI'GONUS (Ἰσίγονος), a Greek writer, who, according to Stephanus Byzantinus (*s. v.* Νικαία), was a native of Nicaea, and, according to Cyrillus (*adv. Julian.* 3) of Cittium, though it is not improbable that in the latter passage ὁ Κιττιεύς may be only a false reading for ὁ Νικαεύς. The time at which he lived is uncertain, though Gellius (ix. 4) calls him an ancient writer of no small authority. Tzetzes (*ad Lycoph.* 1021) calls him an historian, but the only work he is known to have written bore the title Ἄπιστα, whence he is regarded as one of the class of writers called *παραδοξογράφοι*. (Tzetz. *Chil.* vii. 144.) The fact that Pliny (*H. N.* vii. 2) and Sotion used the work seems to shew that Isigonus lived previous to the beginning of the Christian era. The work of Isigonus is lost, and the few fragments of it which have come down to us are collected in Westermann's *Παραδοξογράφοι*, pp. 162, 163. [L. S.]

ISI'GONUS, a Greek statuary, was one of the artists who represented the battles of Attalus and Eumenes against the Gauls, about B. C. 239. (Plin. *H. N.* xxxiv. 8. s. 19. § 24.) [P. S.]

ISIS (Ἶσις), one of the principal Egyptian divinities. The ideas entertained about her and her worship underwent the greatest changes and modifications in antiquity. She is described as the wife of Osiris and the mother of Horus. As Osiris, the

god of the Nile, taught the people the use of the plough, so Isis invented the cultivation of wheat and barley, which were carried about in the processions at her festival. (Diod. i. 14, 27, v. 69, &c.) She was the goddess of the earth, which the Egyptians called their mother (Diod. i. 12; Serv. *ad Aen.* viii. 696; Isid. *Orig.* viii. 11), whence she and Osiris were the only divinities that were worshipped by *all* the Egyptians. (Herod. ii. 42.) Being married to Osiris, Isis is the land fertilised by the Nile. (Plut. *de Is. et Osir.* 32.) This simple and primitive notion of the Egyptians was modified at an early period through the influence of the East, with which Egypt came into contact, and at a later time through the influence of the Greeks. Thus Osiris and Isis came gradually to be considered as divinities of the sun and the moon; and while some of the Greeks fabled that the worship of Isis had been introduced into Egypt by Ogyges and his wife Thebe (Schol. *ad Aristid. Symb.* iii. 128), the Egyptian priests described the principal religious institutions of Greece as derived from Egypt; and after the time of Herodotus, this belief became firmly established in Greece. Hence Isis was identified with Demeter, and Osiris with Dionysus, and the sufferings of Isis were accordingly modified to harmonise with the mythus of the unfortunate Demeter. Diodorus, Plutarch, and others, treat the stories about Isis according to the principles of Euhemerus, and represent her, as well as Osiris, as rulers of Egypt: but in these, as well as the mystical accounts of other writers, the original character of Isis may yet be discerned. We cannot enter here into an examination of the development which the worship of Isis underwent in Egypt in the course of centuries, but must confine ourselves to some remarks respecting her worship in Greece, at Rome, and other European parts of the ancient world. Her worship in all parts of Greece is amply attested by express statements of ancient writers and numerous inscriptions. Under the names of Pelagia (the ruler of the sea) and Aegyptia, she had two sanctuaries on the road to Acrocorinthus (Paus. ii. 4. § 7), and others at Megara (i. 41. § 4), Phlius (ii. 13. § 7), Tithorea in Phocis (x. 32. § 9), Methana and Troezene (ii. 32. § 6, 34. § 1), Hermione (ii. 34. § 10), and Andros (see the hymn to Isis, lately discovered there, in the *Class. Mus.* vol. i. p. 34, &c.). In the western parts of Europe the worship of Isis became likewise established, and many places in Sicily, Italy, and Gaul, are known to have been the seats of it. According to Appuleius (*Met.* xi. p. 262), it was introduced at Rome in the time of Sulla: at a later time her statue was removed from the capitol by a decree of the senate (Tertull. *ad Nation.* i. 10, *Apolog.* 6; Arnob. *adv. Gent.* ii. 73); but the populace and the consuls Piso and Gabinius, in B. C. 58, resisted the decree. A further decree of B. C. 53 forbade the private worship of Isis, and ordered the chapels dedicated to her to be destroyed. Subsequently, when the worship was restored, her sanctuaries were to be found only outside the pomoerium. (Dion Cass. xl. 47.) This interference on the part of the government was thought necessary on account of the licentious orgies with which the festivals of the goddess were celebrated. In B. C. 50, the consul, L. Aemilius Paulus himself, was the first to begin the destruction of her temples, as no one else ventured to do so. (Val. Max. i. 3. § 3.) But these decrees do not appear to have quite succeeded in destroying the worship of Isis, for in B. C. 47 a new decree was issued to destroy the temple of Isis and Serapis. By a mistake, the adjoining temple of Bellona was likewise pulled down, and in it were found pots filled with human flesh. (Dion Cass. xlii. 26.) As it had thus become evident that the people were extremely partial to the worship of those foreign divinities, the triumvirs in B. C. 43 courted the popular favour by building a new temple of Isis and Serapis in the third region, and sanctioning their worship. (Dion Cass. xlvii. 15.) It would appear that after this attempts were made to erect sanctuaries of Isis in the city itself, for Augustus forbade her worship in the city, while outside of it there seem to have been several temples, which were subjected to government inspection. (Dion Cass. liii. 2; comp. liv. 6.) The interference of the government was afterwards repeatedly required (Tac. *Ann.* ii. 85; Suet. *Tib.* 36; Joseph. *Ant. Jud.* xviii. 3. § 4; Hegesipp. ii. 4); but from the time of Vespasian the worship of Isis and Serapis became firmly established, and remained in a flourishing condition until the general introduction of Christianity. The most important temple of Isis at Rome stood in the Campus Martius, whence she was called Isis Campensis. (Juven. vi. 329; Appul. *Met.* xi. p. 259.) An Isium Metellinum is mentioned by Trebellius Pollio (*Trig. Tyr.* 25); and other temples and chapels of Isis occur in many Latin inscriptions. The priests and servants of the goddess wore linen garments (ὀθόναι), whence she herself is called *linigera*. (Ov. *Ep. ex Pont.* i. 1, 51, *Amor.* ii. 2, 25; comp. Tac. *Hist.* iii. 74; Martial, xii. 29, 19; Juven. vi. 533.) Those initiated in her mysteries wore in the public processions masks representing the heads of dogs. (Appian, *B. C.* iv. 47; Suet. *Domit.* 1.) As a specimen of the manner in which the festival of Isis was celebrated in Greece, the reader may be referred to that of Tithorea, which is described by Pausanias (x. 32), and the naval sacrifice offered to her at Corinth, as described by Appuleius in his Golden Ass. Isis was frequently represented in works of art (Tibull. i. 3, 27; Juven. xii. 28); and in those still extant she usually appears in figure and countenance resembling Hera: she wears a long tunic, and her upper garment is fastened on her breast by a knot: her head is crowned with a lotus flower, and her right hand holds the sistrum. Her son Horus is often represented with her as a fine naked boy, holding the fore-finger on his mouth, with a lotus flower on his head, and a cornucopia in his left hand.

It should be remarked that Tacitus (*Germ.* 9) speaks of the worship of Isis among the ancient Germans, but he there applies the name Isis only on account of the analogy existing between the German divinity and the Isis of his own countrymen; and the German goddess whom he had in view was probably no other than Hertha. (Comp. c. 39.) [L. S.]

I'SMARUS (Ἴσμαρος), a son of Eumolpus, is said to have fled with his father from Aethiopia to Thrace, and from thence to Eleusis. (Apollod. iii. 15. § 4.) There is one other personage of the same name. (Apollod. iii. 6. § 8; ASTACUS.) [L. S.]

ISME'NE (Ἰσμήνη). 1. A daughter of Asopus and Metope, and wife of Argus, by whom she became the mother of Iasus and Io. (Apollod. ii. 1 § 3.)

2. A daughter of Oedipus by Jocaste, or, according to others, by Eurygeneia. (Apollod. iii. 5. § 8; Paus. ix. 5. § 5; Soph. *Antig.* 1, &c., *Oed. Col.* 321; Eurip. *Phoen.* 56.) [L. S.]

ISME'NIAS (Ἰσμενίας), a Theban, of the party adverse to Rome and friendly to Macedonia. When he was chosen Boeotarch, a considerable number of the opposite faction were driven into exile, and condemned to death by him in their absence. These men met, at Larissa in Thessaly, the Roman commissioners, who were sent into Greece in B. C. 171, preparatory to the war with Perseus; and on being upbraided with the alliance which Boeotia had made with the Macedonians, they threw the whole blame on Ismenias. Shortly after they appeared before the commissioners at Chalcis; and here Ismenias also presented himself, and proposed that the Boeotian nation should collectively submit to Rome. This proposal, however, did not at all suit Q. Marcius and his colleagues, whose object was to divide the Boeotian towns, and dissolve their confederacy. They therefore treated Ismenias with great contumely; and his enemies being thereby emboldened to attack him, he narrowly escaped death by taking refuge at the Roman tribunal. Meanwhile, the Roman party entirely prevailed at Thebes, and sent an embassy to the Romans at Chalcis, to surrender their city, and to recal the exiles. Ismenias was thrown into prison, and, after some time, was put to death, or (as we may perhaps understand the words of Polybius) committed suicide. (Liv. xlii. 38, 43, 44; Polyb. xxvii. 1, 2.) [E. E.]

ISME'NIAS (Ἰσμηνίας), a painter of Chalcis, who painted the pedigree of the Athenian orator Lycurgus on a tablet, which was deposited in the Erechtheium. (Pseud. Plut. *Vit. X. Orat.* p. 843, e.) [P. S.]

ISME'NIUS (Ἰσμήνιος). 1. A son of Apollo and Melia, who is said to have given his name to the Boeotian river which was before called Ladon or Cadmus. (Hesych. *s. v.*; Paus. ix. 10. § 5.)

2. A surname of Apollo at Thebes, who had a temple on the river Ismenus. (Paus. ii. 10. § 4, iv. 27. § 4, ix. 10. §§ 2, 5.) The sanctuary of the god, at which the Daphnephoria was celebrated, bore the name of Ismenium, and was situated outside the city. [L. S.]

ISME'NUS (Ἰσμῆνος), a son of Asopus and Metope, from whom the Boeotian river Ladon was believed to have derived its name of Ismenus. (Apollod. iii. 12. § 6.) The little brooks Dirce and Strophie, in the neighbourhood of Thebes, are therefore called daughters of Ismenus. (Callim. *Hymn. in Del.* 77; comp. Eurip. *Bacch.* 519; Diod. iv. 72.) According to other traditions, Ismenus was a son of Amphion and Niobe, who when struck by the arrow of Apollo leaped into a river near Thebes, which was called Ismenus, after him. (Apollod. iii. 5. § 6; Plut. *de Fluv.* 2.) [L. S.]

ISO'CRATES (Ἰσοκράτης). I. A celebrated Attic orator and rhetorician, was the son of Theodorus, and born at Athens in B. C. 436. Theodorus was a man of considerable wealth, and had a manufacture of flutes or musical instruments, for which the son was often ridiculed by the comic poets of the time; but the father made good use of his property, in procuring for the young Isocrates the best education that could be obtained: the most celebrated sophists are mentioned among his teachers, such as Tisias, Gorgias, Prodicus, and also Socrates and Theramenes. (Dionys. *Isocrat.* 1; Plut. *Vit. X. Orat.* p. 836; Suidas, *s. v.* Ἰσοκράτης; Anonym. βίος Ἰσοκρατ., in Westermann's βιογράφοι, p. 253; Phot. *Bibl. Cod.* 260.) Isocrates was naturally timid, and of a weakly constitution, for which reasons he abstained from taking any direct part in the political affairs of his country, and resolved to contribute towards the development of eloquence by teaching and writing, and thus to guide others in the path for which his own constitution unfitted him. According to some accounts, he devoted himself to the teaching of rhetoric for the purpose of ameliorating his circumstances, since he had lost his paternal inheritance in the war against the Lacedaemonians. (Plut. *l. c.* p. 837; Phot. *Bibl. Cod. l. c.* 176; Isocrat. *de Permut.* § 172.) He first established a school of rhetoric in the island of Chios, but his success does not appear to have been very great, for he is said to have had only nine pupils there. He is stated, however, to have exerted himself in another direction, and to have regulated the political constitution of Chios, after the model of that of Athens. After this he returned to Athens, and there opened a school of rhetoric. He met with the greatest applause, and the number of his pupils soon increased to 100, every one of whom paid him 1000 drachmae. In addition to this, he made a large income by writing orations; thus Plutarch (*l. c.* p. 838) relates that Nicocles, king of Cyprus, gave Isocrates twenty talents for the oration πρὸς Νικοκλέα. In this manner he gradually acquired a considerable property, and he was several times called upon to undertake the expensive trierarchy; this happened first in B. C. 355, but being ill, he excused himself through his son Aphareus. In 352 he was called upon again, and in order to silence the calumnies of his enemies, he performed it in the most splendid manner. The oration περὶ ἀντιδόσεως πρὸς Λυσίμαχον refers to that event, though it was written after it. In his earlier years Isocrates lived in the company of Athenian hetaerae (Plut. *l. c.* p. 839; Athen. xiii. p. 592), but at a later period he married Plathane, the widow of the sophist Hippias, whose youngest son, Aphareus, he adopted. Isocrates has the great merit of being the first who clearly saw the great value and objects of oratory, in its practical application to public life and the affairs of the state. At the same time, he endeavoured to base public oratory upon sound moral principles, and thus to rescue it from the influence of the sophists, who used and abused it for any and every purpose; for Isocrates, although educated by the most eminent sophists, was the avowed enemy of all sophistry. He was, however, not altogether free from their influence; and what is most conspicuous in his political discourses is the absence of all practical knowledge of real political life, so that his fine theories, though they were unquestionably well meant, bear a strong resemblance to the visions of an enthusiast. The influence which he exercised on his country by his oratory must have been limited, since his exertions were confined to his school, but through his school he had the greatest possible influence upon the development of public oratory; for the most eminent statesmen, philosophers, orators, and historians of the time, were trained in it, and afterwards developed each in his particular way the principles they had imbibed in his school. No ancient rhetorician had so many disciples that afterwards shed lustre on their

country as Isocrates. If we set aside the question as to whether the political views he entertained were practicable or wise, it must be owned that he was a sincere lover of his native land, and that the greatness and glory of Athens were the great objects for which he was labouring; and hence, when the battle of Chaeroneia had destroyed the last hopes of freedom and independence, Isocrates made away with himself, unable to survive the downfal of his country, B. C. 338. (Plut. p. 837; Dionys. Photius, *ll. cc.*; Philostr. *Vit. Soph.* i. 17.)

The Alexandrian critics assigned to Isocrates the fourth place in the canon of Greek orators, and the great esteem in which his orations were held by the ancient grammarians is attested by the numerous commentaries that were written upon them by Philonicus, Hieronymus of Rhodes, Cleochares, Didymus, and others. Hermippus even treated in a separate work on the pupils of Isocrates; but all these works are lost, with the exception of the criticism by Dionysius of Halicarnassus. The language of Isocrates is the purest and most refined Attic dialect, and thus forms a great contrast with the natural simplicity of Lysias, as well as with the sublime power of Demosthenes. His artificial style is more elegant than graceful, and more ostentatious than pleasing; the carefully-rounded periods, the frequent application of figurative expressions, are features which remind us of the sophists; and although his sentences flow very melodiously, yet they become wearisome and monotonous by the perpetual occurrence of the same over-refined periods, which are not relieved by being interspersed with shorter and easier sentences. In saying this, we must remember that Isocrates wrote his orations to be read, and not with a view to their recitation before the public. The immense care he bestowed upon the composition of his orations, and the time he spent in working them out and polishing them, may be inferred from the statement, that he was engaged for a period of ten, and according to others, of fifteen years, upon his Panegyric oration. (Quintil. x. 4. § 4.) It is owing to this very care and labour that in the arrangement and treatment of his subject, Isocrates is far superior to Lysias and other orators of the time, and that the number of orations he wrote is comparatively small.

There were in antiquity sixty orations which went by the name of Isocrates, but Caecilius, a rhetorician of the time of Augustus, recognised only twenty-eight of them as genuine (Plut. *l. c.* p. 838; Phot. *Bibl. Cod.* 260), and of these only twenty-one have come down to us. Eight of them were written for judicial purposes in civil cases, and intended to serve as models for this species of oratory; all the others are political discourses or show speeches, intended to be read by a large public: they are particularly characterised by the ethical element on which his political views are based. Besides these entire orations, we have the titles and fragments of twenty-seven other orations, which are referred to under the name of Isocrates. There also exist under his name ten letters, which were written to friends on political questions of the time; one of them, however (the tenth), is in all probability spurious. A scientific manual of rhetoric (τέχνη ῥητορική) which Isocrates wrote is lost, with the exception of a few fragments, so that we are unable to form any definite idea of his merits in this respect.

The orations of Isocrates are printed in the various collections of the Greek orators. The first separate edition is that of Demetrius Chalcondylas (Milan, 1493, fol.), which was followed by numerous others, which, however, are mainly based upon the edition of Aldus (e. g. those published at Hagenau, 1533, 8vo.; Venice, 1542, 1544, 1549, 8vo.; Basel, 1546, 1550, 1555, 1561, 8vo.). A better edition is that of H. Wolf (Basel, 1553, 8vo.), and with Wolf's notes and emendations, Basel, 1570, fol., the text of which was often reprinted. Some improvements were made in the edition of H. Stephens (1593, fol., reprinted in 1604, 1642, 1651, 8vo., in London 1615, 8vo., and at Cambridge 1686, 8vo.). The edition of A. Auger (Paris, 1782, 3 vols. 8vo.) is not what it might have been, considering the MSS. he had at his disposal. The best modern editions are those of W. Lange (Halle, 1803, 8vo.), Ad. Coraes (Paris, 1807, 2 vols. 8vo.), G. S. Dobson (London, 1828, 2 vols. 8vo., with a Latin transl., copious notes and scholia), and Baiter and Sauppe (Zürich, 1839, 2 vols. 12mo.). There are also many good editions of separate orations and of select orations, for which the reader must be referred to bibliographical works (Hoffmann, *Lexicon Bibliogr.* vol. ii. p. 615, &c.) A useful *Index Graecitatis* was published by Th. Mitchell, Oxford, 1827, 8vo. (Comp. Westermann, *Gesch. der Griech. Beredts.* §§ 48, 49, and *Beilage* iv. pp. 288—293; Leloup, *Commentatio de Isocrate*, Bonn, 1823, 8vo.; J. G. Pfund, *de Isocratis Vita et Scriptis*, Berlin, 1833.

2. Of Apollonia, a disciple of Isocrates of Athens (No. 1), with whom he has often been confounded. He appears, however, to have enjoyed a considerable reputation as an orator, for he is mentioned among those who competed with other orators for the prize which Artemisia of Caria proposed in the literary contest which she instituted in honour of her husband Mausolus, in B. C. 352. Suidas mentions the titles of five of his orations, but none of them have come down to us. (*Epist. Socrat.* xxviii. pp. 65, 67; Suid. *s. v.* Ἰσοκράτης; Eudoc. p. 247; Spalding, *ad Quintil.* ii. 15. § 4.) Some critics believe that he was the author of the τέχνη ῥητορική, which was mentioned above among the works of his master and namesake. (Westermann, *Gesch. d. Griech. Beredtsamk.* § 50, notes 3 and 4. § 68, note 15.) [L. S.]

ISODAETES (Ἰσοδαίτης), from δαίω, i. e. the god who distributes his gifts equally to all, occurs as a surname of Dionysus Zagreus. (Plut. *de Ei ap. Delph.* 9.) [L. S.]

ISO'DETES (Ἰσοδέτης), from δέω, the god who binds all equally, is used as a surname of Pluto, to express his impartiality (Hesych. *s. v.*), and of Apollo. (Bekker, *Anecdot.* p. 267.) [L. S.]

ISSA (Ἴσσα), a daughter of Macareus in Lesbos, and the beloved of Apollo, from whom the Lesbian town of Issa is said to have received its name. (Ov. *Met.* vi. 124; Tzetz. *ad Lycoph.* 220; Steph. Byz. *s. v.*; Strab. i. p. 60.) [L. S.]

ISSO'RIA (Ἰσσωρία), a surname of the Laconian Artemis, derived from Mount Issorion, on which she had a sanctuary. (Paus. iii. 14. § 2, 25. § 3; Hesych. and Steph. Byz. *s. v.*; Plut. *Ages.* 32; Polyaen. ii. 14.) [L. S.]

I'STHMIUS (Ἴσθμιος), i. e. the god worshipped on the Isthmus (of Corinth), a surname of Poseidon, in honour of whom the Isthmian games were celebrated. (Paus. ii. 9. § 6.) [L. S.]

ISTER or ISTRUS (Ἴστρος). 1. A Greek historian, who is sometimes called a native of Cyrene, sometimes of Macedonia, and sometimes of Paphus, in the island of Cyprus. (Suid. *s. v.* Ἴστρος.) These contradictory statements are reconciled by Siebelis, in the work cited below, by the supposition that Ister was born at Cyrene, that thence he proceeded with Callimachus to Alexandria, and afterwards lived for some time at Paphus, which was subject to the kings of Egypt. (Comp. Plut. *Quaest. Graec.* 43, who calls him an Alexandrian.) Ister is said to have been at first a slave of Callimachus, and afterwards his friend, and this circumstance determines the age of Istrus, who accordingly lived in the reign of Ptolemy Euergetes, i. e. between about B. C. 250 and 220. Polemon, who was either his contemporary or lived very shortly after him, wrote against Ister.

Ister was the author of a considerable number of works, all of which are lost, with the exception of some fragments. The most important among them was, 1. an Atthis (Ἀτθίς), of which the sixteenth book is mentioned by Harpocration (*s. v.* τραπεζοφόρος; comp. *s. v.* ἐπενεγκεῖν.) This work is often referred to under different titles, such as Ἀττικά (Athen. iii. p. 74, xiii. p. 557; Plut. *Thes.* 33) τὰ τῆς συναγωγῆς, Ἀττικαὶ συναγωγαί, συναγωγή, Ἄτακτα, and others. 2. Αἱ Ἀπόλλωνος ἐπιφάνειαι, in which he treated of a variety of religious rites. (Plut. *de Mus.* 14; Harpocrat. *s. v.* φαρμακός; Phot. *Lex. s. v.* Τριττύαν.) 3. Πτολεμαΐς. Some consider this work on the Egyptian town of Ptolemais to have been in verse, but nothing certain can be said about it. (Athen. x. p. 478.) 4. Αἰγυπτίων ἀποικίαι, or the colonies of the Egyptians. (Clem. Alex. *Strom.* i. p. 322; Constantin. Porphyr. *de Themat.* i. p. 13.) 5. Ἀργολικά, or a history of Argos. (Athen. xiv. p. 650; Steph. Byz. *s. v.* Ἀπία.) 6. Ἠλιακά. (Steph. Byz. *s. v.* Φύτειον; Schol. *in Platon.* p. 380, ed. Bekker; *ad Pind. Ol.* vi. 55, vii. 146.) 7. Συναγωγὴ τῶν Κρητικῶν θυσιῶν. (Euseb. *Praep. Evang.* iv. 16; Porphyr. *de Abstin.* ii. 56.) 8. Περὶ ἰδιότητος ἄθλων. (Clem. Alex. *Strom.* iii. p. 447.) 9. Μελοποιοί. (Suid. *s. v.* Φρῦνις; Schol. *ad Aristoph. Nub.* 967; Anonym. *Vit. Sophocl.*) 10. Ὑπομνήματα or commentaries. (Plut. *Quaest. Graec.* 43.) 11. Ἀττικαὶ λέξεις. (Eustath. *ad Odyss.* p. 1627; Suid. *s. v.* ἀμνόν; Phavorin. *s. v.* ἀρνειός; Hesych. *s. v.* ἀμάλλαι; Schol. Venet. *ad Iliad.* κ. 439.)

2. A Greek grammarian of Calatis, on the Euxine, is mentioned only by Stephanus Byzantinus (*s. v.* Κάλατις), as the author of a beautiful work, περὶ τραγῳδίας, and it is not impossible that the anonymous author of the life of Sophocles may refer to him, and not to the author of the Atthis. The fragments of the works of the latter are collected by Siebelis, *Fragm. Phanodemi, Demon., Clitodemi, et Istri*, Lips. 1812, 8vo., and by C. and Th. Müller, *Fragmenta Histor. Graec.* p. 418, &c. [L. S.]

ISTOMA'CHUS (Ἰστόμαχος), the author of a work entitled Ἱπποκράτους αἵρεσις, that is, the school of Hippocrates, in which he stated that Hippocrates was born Ol. 80. 1. (Soranus, *Vit. Hippocr.*) [L. S.]

ITA'LICUS, one of the two kings of the Suevians who in A. D. 70 joined the party of Vespasian and fought against the Vitellians at Bedriacum in Cisalpine Gaul. (Tac. *Hist.* iii. 5, 21.) He was probably a son of the Italicus mentioned by the same historian (*Ann.* xi. 16) A. D. 47, who was invited to the chieftancy of the Cheruscans, and afterwards for his tyranny and intemperance expelled by them. In most editions of Tacitus the name is Italus, and, whether this or Italicus be the true reading, his Teutonic appellation is probably superseded by an agnomen derived from his education at Rome while detained there as an hostage. [FLAVIUS, p. 174.] [W. B. D.]

ITA'LICUS SI'LIUS. [SILIUS.]

I'TALUS (Ἰταλός), an ancient king of the Pelasgians, Siculians, or Oenotrians, from whom Italy was believed to have derived its name. (Thuc. vi. 2; Dionys. i. 35.) Hyginus (*Fab.* 127) calls him a son of Telegonus by Penelope. By Electra, the daughter of Latinus, he is said to have become the father of Remus, the founder of Rome, and by Lucania, the father of the heroine Rome, to whom is likewise ascribed the foundation of Rome. (Dionys. i. 72; Plut. *Romul.* 2; comp. Serv. *ad Aen.* i. 6, viii. 328; Aristot. *Polit.* vii. 10.) [L. S.]

I'THACUS (Ἴθακος), a son of Pterelaus, a hero from whom Ithaca was believed to have derived its name. (Hom. *Od.* xvii. 207; Eustath. *ad Hom.* pp. 307, 1815; Hesych. *s. v.*) Odysseus, king of Ithaca, is sometimes simply called Ithacus, or the Ithacan. (Ov. *Ep. ex Pont.* i. 3, 33; Virg. *Aen.* ii. 104.) [L. S.]

ITHAMITRES. [ARTAYNTES.]

ITHOMATAS (Ἰθωμάτας), a surname of Zeus derived from the Messenian hill of Ithome, where the god had a sanctuary, and where an annual festival, the Ithomaea, was celebrated in his honour. (Paus. iv. 33. § 2, &c.) [L. S.]

ITHO'ME (Ἰθώμη), a nymph from whom the Messenian hill of Ithome derived its name. According to a Messenian tradition, Ithome and Neda, from whom a small river of the country derived its name, were said to have nursed Zeus, and to have bathed the infant god in the well Clepsydra. (Paus. iv. 33. § 2.) [L. S.]

ITO'NIA, ITO'NIAS, or ITO'NIS (Ἰτωνία, Ἰτωνιάς, or Ἰτωνίς), a surname of Athena, derived from the town of Iton, in the south of Phthiotis. (Paus. i. 13. § 2; Plut. *Pyrrh.* 26; Polyb. iv. 25; Strab. ix. p. 435; Steph. Byz. *s. v.*; Schol. *ad Apollon. Rhod.* i. 551, *ad Callim. Hymn. in Cer.* 75.) The goddess there had a celebrated sanctuary and festivals, and is hence also called *incola Itoni.* (Catull. *Epithal. P. et Th.* 228.) From Iton her worship spread into Boeotia and the country about lake Copais, where the Pamboeotia was celebrated, in the neighbourhood of a temple and grove of Athena. (Paus. ix. 34. § 1; iii. 9, in fin.; Plut. *Amat. Narr.* 4.) According to another tradition, Athena received the surname of Itonia from Itonus, a king or priest. (Paus. ix. 34. § 1; Schol. *ad Apollon. Rhod.* i. 721.) [L. S.]

ITO'NUS (Ἴτωνος). 1. A son of Amphictyon, and husband of the nymph Melanippe, by whom he became the father of Boeotus and Chromia. (Paus. ix. 1. § 1, 34. § 1, v. 1. § 2.)

2. A son of Boeotus, and father of Hippalcimus. Electryon, Archilochus, and Alegenor. (Diod. iv. 67.) [L. S.]

ITU'RIUS, a client of Junia Silana [SILANA], whom, with a fellow-client [CALVISIUS, p. 586], she employed to accuse the empress Agrippina of majestas, A. D. 56, and who, on the failure of

their charge, was banished with his patroness. After Agrippina's murder, Iturius was recalled from exile by Nero. (Tac. *Ann.* xiii. 19, 21, 22, xiv. 12.) [W. B. D.]

ITYS. [TEREUS.]

JUBA I. (Ἰόβας), king of Numidia, was son of Hiempsal, who was re-established on the throne by Pompey. [HIEMPSAL, No. 2.] (Dion Cass. xli. 41; Suet. *Caes.* 71.) We hear little of him during his father's lifetime, but Cicero incidentally mentions him in one of his orations as early as B. C. 63 (*De Leg. Agrar.* Or. ii. 22), and in the following year we find him at Rome, whither he had probably been sent by his father, to support their cause against a Numidian named Masintha, on which occasion a violent altercation took place between him and Caesar, then praetor. (Suet. *Caes.* 71.) On the death of Hiempsal, Juba succeeded to all the power and privileges enjoyed by his father, whose authority appears to have extended not only over all Numidia but over many of the Gaetulian tribes of the interior (Hirt. *B. Afr.* 56), a circumstance which probably gave rise to the absurd exaggeration of Lucan, who represents him (iv. 670) as ruling over the whole of Africa, from the pillars of Hercules to the temple of Ammon. On the breaking out of the civil war between Caesar and Pompey, Juba espoused the cause of the latter, a course to which he was impelled both by his hereditary attachment to Pompey himself, confirmed probably by the dispute with Caesar already adverted to, and by personal enmity to Curio, who in the year of his tribuneship (B. C. 50) had proposed a law for reducing the kingdom of Juba to the condition of a Roman province. Hence, when Curio landed in Africa (B. C. 49) with an army of only two legions, the king was prompted by private revenge, as well as general policy, to hasten to the support of P. Attius Varus, the Pompeian general in Africa. Before, however, Juba could arrive to his succour, Varus had suffered a considerable defeat, and with difficulty maintained his ground under the walls of Utica. On the first news of the king's approach, at the head of a numerous army, Curio retreated to a strong position on the sea-coast, called the Castra Cornelia, but in order to draw him away from thence, Juba caused a report to be spread that he himself had retired into the interior, and had only detached a small force under Saburra to the relief of Utica. Curio fell easily into the snare, attacked the advanced guard of the Numidians at the river Bagradas, and drove it before him; nor did he discover his mistake until his little army was entirely surrounded and overwhelmed by the countless swarms of the Numidian cavalry. Curio himself fell in the action, with almost all his infantry: a few cohorts of cavalry, which had made their escape to the camp near Utica, and surrendered to Varus at discretion, were put to the sword in cold blood by Juba, in spite of the opposition of the Roman general. (Caes. *B. C.* ii. 23—44; Dion Cass. xli. 41, 42; Appian, *B. C.* ii. 44—46; Lucan, iv. 581—824; Liv. *Epit.* cx.; Oros. vi. 15; Flor. iv. 2.) For these services, Juba was rewarded by the senate of the Pompeian party with the title of king, and other honours; while Caesar and the senate at Rome proclaimed him a public enemy. (Dion Cass. xli. 42; Lucan, v. 56.) He continued in undisturbed possession of his kingdom until the beginning of the year B. C. 46, when Caesar in person landed in Africa, where Scipio, Cato, and the remaining leaders of the Pompeian party, were now assembled. Juba was advancing in person, at the head of a large army, to the support of Scipio, when he received intelligence that his own dominions had been invaded from another quarter by Bocchus, king of Mauritania, and the Roman general P. Sitius, who had obtained considerable successes, and even made themselves masters of the important city of Cirta. Hereupon he returned with his army, to oppose this new enemy, contenting himself with sending thirty elephants to the assistance of Scipio. Of his operations against Sitius we know nothing, but it was not long before the urgent request of the Roman commander recalled him to his support; and leaving his general Saburra to make head against Bocchus and Sitius, he himself joined Scipio in his camp near Uzita, with three legions of regular infantry, 800 well-armed cavalry, and thirty elephants, besides a countless swarm of light-armed infantry and Numidian horse. Yet he did not, after all, render any very important services to the cause of his allies. A combat of cavalry took place soon after his arrival, in which, notwithstanding their superior numbers, the Numidians were defeated, and Juba himself, as well as Labienus, narrowly escaped falling into the hands of the enemy. Meanwhile he gave the greatest offence to the Romans with whom he was associated, by his haughty and arrogant bearing towards their officers, and even towards Scipio himself. The Gaetulians also quitted his standard in great numbers, being attracted to Caesar by his relationship to Marius, whose name still exercised a powerful influence over them. In the final action at Thapsus, the elephants, on which both Scipio and Juba in great measure relied, having been once put to flight, the Numidians offered but little resistance, and their camp fell into the hands of the enemy almost without a struggle. Juba himself fled from the field of battle to the strong city of Zama, where he had deposited his wives and children, as well as his treasures and military stores, and in which he had prepared all things for a desperate defence; but the inhabitants, having already received tidings of Caesar's victory, shut the gates against him. He now wandered about for some time, until at length, having learnt that his lieutenant Saburra had been utterly defeated by P. Sitius, and that Cato had perished by his own hand at Utica, he abandoned all hopes of safety, and put an end to his own life, having previously, it is said, dispatched the Roman general Petreius, who had been the companion of his flight. (Hirt. *B. Afr.* 25, 48, 52, 55—57, 66, 74, 80—86, 91—94; Dion Cass. xlii. 56—58, xliii. 2—9; Appian, *B. C.* ii. 95—97, 100; Plut. *Caes.* 52, 53; Liv. *Epit.* cxiii. cxiv.; Oros. vi. 16; Flor. iv. 2; Eutrop. vi. 23; Suet. *Caes.* 35.) There is nothing in any of the accounts transmitted to us of Juba which would lead us to rank him above the



COIN OF JUBA I.

ordinary level of barbarians; but it must be admitted that these accounts are derived from his enemies: had the party of Pompey triumphed, we should perhaps have been led to form a more favourable estimate of the Numidian king. The coins of Juba are numerous; they all bear his head on the obverse, and are accommodated to the same standard of weight with the Roman denarius: one of them is figured on the preceding page. [E. H. B.]

JUBA II. (Ἰόβας), king of Mauritania, son of the preceding. He was a mere child at the time of his father's death (B. C. 46), after which event he was carried a prisoner to Rome by Caesar, and compelled to grace the conqueror's triumph. (Appian, *B. C.* ii. 101; Plut. *Caes.* 55.) In other respects he appears to have been well treated. He was brought up in Italy, where he received an excellent education, and applied himself with such diligence to study, that he turned out one of the most learned men of his day. As he rose to manhood he obtained a high place in the favour of Octavian, whom he accompanied in his expedition to the East; nor did he fail to reap the fruits of this favour, in the general settlement of the affairs of the empire, after the death of Antony (B. C. 30). On that occasion Octavian restored his young friend to the possession of his paternal kingdom of Numidia, at the same time that he gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra. (Dion Cass. li. 15; Plut. *Ant.* 87; Strab. xvii. p. 828.) At a subsequent period (B. C. 25) Augustus gave him the two provinces of Mauritania (afterwards called Tingitana and Caesariensis), which had formed the kingdoms of Bocchus and Bogud, in exchange for Numidia, which was reduced to a Roman province. Some of the Gaetulian tribes were at the same time subjected to his sway; and almost the only event of his long reign that we find recorded is an insurrection of these tribes, which assumed so formidable an aspect, that Juba was unable to repress it by his own efforts; and even the Roman general Cornelius Cossus, whom he called in to his assistance, did not succeed in reducing them until after a long protracted struggle, by which he earned the honorary appellation of Gaetulicus. (Dion Cass. liii. 26, lv. 28; comp. Strab. xvii. pp. 828, 831.) The exact period of his death is nowhere mentioned, but Strabo more than once speaks of him as *lately* dead (xvii. pp. 828, 829, 840) at the time that he himself was writing; and this statement, coupled with the evidence of one of his coins, which bears the date of the 48th year of his reign, renders it probable that we may assign his death to A. D. 18 or 19 at latest. (See Eckhel, vol. iv. p. 157; Clinton, *F. H.* vol. iii. p. 203.)

The tranquil reign of Juba appears to have afforded but few materials for history; but it is evident that his kingdom rose to a pitch of power and prosperity under his rule far exceeding what it had before attained, and he endeavoured to introduce as far as possible the elements of Greek and Roman civilisation among his barbarian subjects. Among other things, he converted a town called Iol into a handsome city, with an excellent port, to which he gave the name of Caesareia, and which continued from thenceforth the capital of Mauritania. (Strab. xvii. p. 831; Eutrop. vii. 10.) So great was the reverence entertained for him by his own subjects, that they even paid him divine honours after his death (Lactant. *de Fals. Relig.* i. 11; Minucius Felix, 23), nor are there wanting proofs of the consideration which he enjoyed during his lifetime in foreign countries also. Thus we find him obtaining the honorary title of duumvir of the wealthy city of Gades (Avienus, *de Ora Marit.* v. 275), and apparently at New Carthage also (*Mém. de l'Acad. des Inscr.* vol. xxxviii. p. 104); and Pausanias mentions a statue erected to his memory at Athens itself. (Paus. i. 17. § 2.) But it is to his literary works that Juba is indebted for his chief reputation. He appears to have retained on the throne the habits of study which he had acquired in early life; and in the number and variety of his writings he might vie with many professed grammarians. His works are continually cited by Pliny (*H. N.* v. viii. x. xii. xiii. &c. passim), who regards his authority with the utmost deference. Plutarch (*Sert.* 9) calls him ὁ πάντων ἱστορικώτατος βασιλέων, Athenaeus (iii. p. 83, b.) ἀνὴρ πολυμαθέστατος; and Avienus (*de Ora Marit.* v. 279) has described him as

> Octaviano principi acceptissimus
> Et literarum semper in studio Juba.

He appears indeed to have laboured in almost every branch of literature; some of his works being purely grammatical or antiquarian, while others comprise a wide field of history, geography, natural history, and the fine arts. The most important among those of which the names have been transmitted to us are the following:—1. A history of Africa (Λιβυκά, Plut. *Parallel. Minor.* 23; περὶ Λιβύης συγγράμματα. Athen. iii. p. 83, b.), in which he had made use of the Punic authorities accessible to him, a circumstance which must have rendered it especially valuable. It is evident, however, from some of the passages cited from it, that he had mixed these up with fables of Greek origin. (Plut. *Sert.* 9.) It is probably from this work that most of the information quoted from his authority concerning the natural history of lions, elephants, &c. is derived, though the title of the book is not mentioned (Plin. *H. N.* viii. 4, 5, 13, &c.; Aelian, *Hist. Anim.* vii. 23, ix. 58; Plut. *de Solert. Anim.* p. 972, a.; Philostr. *Vit. Apollon.* ii. 13, p. 62, ed. Olear.), and it was doubtless here also that he gave that account of the origin of the Nile, derived, as we are expressly told, from Punic sources, which is cited by Pliny and other authors. (Plin. v. 10; Amm. Marc. xxii. 15; Solin. 35.) It may indeed be regarded as Pliny's chief authority for the geographical account of Africa contained in the fifth book of his Natural History. The third book of this work is quoted by Plutarch (*Parallel. l. c.*).

2. Περὶ Ἀσσυρίων, in two books, in which he followed the authority of Berosus. (Tatian, *Orat. adv. Graec.* 58; Clem. Alex. *Strom.* i. p. 329.)

3. A history of Arabia, which he addressed to C. Caesar (the grandson of Augustus) when that prince was about to proceed on his expedition to the East, B. C. 1. It appears to have contained a general description of the country, and all that was then known concerning its geography, natural productions, &c. It is cited by Pliny as the most trustworthy account of those regions which was known to him (*H. N.* vi. 26, 28, 30, xii. 31.).

4. Ῥωμαϊκὴ ἱστορία, cited repeatedly by Stephanus of Byzantium (s. vv. Ἀβοριγῖνες, Ὠστία, &c.). Numerous statements quoted by Plutarch, from Juba, without mentioning any particular work, but relating to the early history and antiquities of Rome, are

evidently derived from this treatise. (Plut. *Romul.* 14, 15, 17, *Num.* 7, 13, *Quaest. Rom.* p. 269, 278, 282, 285; see also Athen. iii. p. 98, b. vi. p. 229, c.) From some of these passages, it appears that Juba displayed the same tendency as many Greek writers to assign a Greek origin to all the Roman institutions. This work is styled in one passage Ῥωμαικὴ ἀρχαιολογία (Steph. Byz. *s. v.* Νομαντία), but it is evident, from the mention of Numantia, as well as that of events which occurred in the second Punic war, and even as late as the time of Sulla (Plut. *Comp. Marc. et Pelop.* 1, *Sulla*, 16), that it did not relate exclusively to the early periods of Rome, and was probably a general history.

5. Ὁμοιότητες, apparently a comparison between the manners and customs of the Romans and those of the Greeks, or of synonymous terms in the two languages. (Athenae. iv. p. 170, e.)

6. Θεατρικὴ ἱστορία. (Athen. iv. p. 175, d.; Phot. *Bibl.* p. 104, b. ed. Bekker; Hesych. *s. v.* κλωπεία.) This seems to have been a general treatise on all matters connected with the stage, of which the fourth book related to musical instruments in particular. It was a voluminous work, as the seventeenth book is mentioned by Photius (*l. c.*). The statements cited by Athenaeus (iv. p. 177, a. 182, a. 183, e. xiv. p. 660) are evidently taken from this work.

7. Περὶ γραφικῆς, or περὶ ζωγράφων. (Phot. *Bibl.* p. 103, a.; Harpocrat. *s. vv.* Παῤῥάσιος and Πολύγνωτος.) It is not clear whether these two titles indicate the same work or not; but it seems probable that it was a general history of painting, including the lives of the most eminent painters. The eighth book is cited by Harpocration (*s. v.* Παῤῥάσιος).

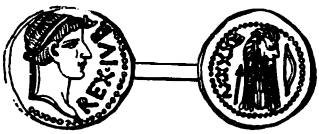
8, 9. Two little treatises of a botanical or medical nature; the one concerning the plant Euphorbia, which grew on Mount Atlas, where Juba was the first to discover it, and to which he attributed many valuable medical qualities (Plin. *H. N.* v. 1, xxv. 38); the other, περὶ ὀποῦ, concerning the juice of the poppy, or opium, is cited by Galen. (Opp. vol. ii. p. 297.)

10. Περὶ φθορᾶς λέξεως, a grammatical work, of which the second book is cited by Photius in his Lexicon, and by Suidas (*s. v.* Σκομβρίσαι).

Lastly, an epigram by Juba upon a bad actor, of the name of Leonteus, is preserved to us by Athenaeus (viii. p. 343). It is not calculated to give us a high opinion of the poetical powers of the royal grammarian.

His exalted station did not preserve Juba from the censure of his rivals among men of letters, and we learn from Suidas (*s. v.* Ἰόβας) that his contemporary Didymus, the celebrated grammarian, attacked him in many of his writings. Besides the passages above cited, many others will be found scattered through the works of the later Greek and Latin authors, and the lexicographers, in which the writings of Juba are quoted, but mostly without any indication of the particular work referred to. An elaborate account of his life and writings, by the Abbé Sevin, will be found in the *Mémoires de l'Académie des Inscriptions*, vol. iv. p. 457, &c. (See also Vossius, *de Historicis Graecis*, p. 219, ed. Westermann; Clinton. *F. H.* vol. iii. p. 201, 551; Wernsdorff, *Excursus I. ad Avienum*, in the fifth vol. of his *Poetae Latini Minores*, part iii. p. 1419.)

Juba is supposed to have left two children by his wife Cleopatra, of whom his son Ptolemy succeeded him upon the throne, while his daughter Drusilla married Antonius Felix, governor of Judaea. There is, however, much reason to doubt whether the latter statement is correct. [DRUSILLA.] According to Josephus (*Ant.* xvii. 13. § 4), he was married a second time after the death of Cleopatra to Glaphyra, daughter of Archelaus, king of Cappadocia, and widow of Alexander, the son of Herod the Great, but it seems probable that this is a mistake. (See Bayle, *Dictionn. Historique*, vol. vii. p. 90, 8vo. edit.) The statement with which Josephus follows it, that Glaphyra survived her husband, and returned after his death to the court of her father, is certainly erroneous, for Archelaus died in A. D. 17, when Juba was still living. A coin of Juba, having his head on one side and that of his wife Cleopatra on the other, is given under CLEOPATRA [Vol. I. p. 802]. [E. H. B.]



COIN OF JUBA II.

JUBE'LLIUS DE'CIUS. [DECIUS.]

JUBE'LLIUS TAU'REA. [TAUREA.]

JUDACI'LIUS, a native of Asculum in Picenum, was one of the chief generals of the allies in the Social War, B. C. 90. He first commanded in Apulia where he was very successful: Canusium and Venusia, with many other towns, opened their gates to him, and some which refused to obey him he took by storm; the Roman nobles who were made prisoners he put to death, and the common people and slaves he enrolled among his troops. In conjunction with T. Afranius (also called Lafrenius) and P. Ventidius, Judacilius defeated Cn. Pompeius Strabo; but when the latter had in his turn gained a victory over Afranius and laid siege to Picenum, Judacilius, anxious to save his native town, cut his way through the enemy's lines, and threw himself into the city with eight cohorts. Finding, however, that it could not possibly hold out much longer, and resolved not to survive its fall, he first put to death all his enemies, and then erected a funeral pyre within the precincts of the chief temple in the city, where he banquetted with his friends, and, after taking poison, he laid himself down on the pile, and commanded his friends to set it on fire. (Appian, *B. C.* i. 40, 42, 47, 48; Oros. v. 18.)

JUDAS (Ἰούδας), a Greek historian and theologian, who seems to have lived about the time of Alexander Severus, and wrote a chronological work (χρονογραφία) from the earliest times down to the tenth year of the emperor Alexander Severus, and dissertations on the Septuagint, but both works are lost. (Euseb. *Hist. Eccl.* vi. 7; Niceph. iv. 34; Hieronym. *Catal. Script. Illustr.* 52.) [L. S.]

JUDEX, T. VE'TTIUS, a name occurring on coins, a specimen of which is given below, but it is impossible to determine who this person is. Some modern writers have maintained that, in all those passages in which mention is made of the L. Vettius who gave information respecting the conspiracy of Catiline, with the surname *Index*, that we ought to read *Judex*: but this opinion hardly needs re-

futation, as it is clear that he was called *Index* from giving information (*indicium*) respecting the conspiracy. (Comp. Cic. *ad Att.* ii. 24,—*Vettius ille, ille noster index.*) It would appear, from the obverse of the coin, that this T. Vettius Judex had an agnomen Sabinus. (Eckhel, v. p. 336.)



COIN OF T. VETTIUS JUDEX.

JUGA or JUGA'LIS, that is, the goddess of marriage, occurs as a surname of Juno, in the same sense as the Greek ζυγία. She had a temple under this name in the forum at Rome, below the capitol, and the street which there took its commencement was called *vicus Jugarius*. (August. *de Civ. Dei*, iv. 8, 11, vi. 9; Festus, p. 104, ed. Müller.) [L. S.]

JUGURTHA (Ἰουγούρθας or Ἰογόρθας), king of Numidia, was a grandson of Masinissa, being a son of his youngest son, Mastanabal; but on account of his illegitimate birth, his mother being only a concubine, he was neglected by his grandfather, and remained in a private situation so long as Masinissa lived. But when Micipsa succeeded to the throne (B. C. 149), he adopted his nephew, and caused him to be brought up with his own sons, Hiempsal and Adherbal. Jugurtha quickly distinguished himself both by his abilities and his skill in all bodily exercises, and rose to so much favour and popularity with the Numidians, that he began to excite the jealousy of Micipsa, who became apprehensive lest he should eventually supplant his two sons. In order to remove him to a distance, and not without a hope that he might perish in the war, Micipsa sent him, in B. C. 134, with an auxiliary force, to assist Scipio against Numantia: but this only proved to the young man a fresh occasion of distinction: by his zeal, courage, and ability, he gained the favour not only of his commander, but of all the leading nobles in the Roman camp, by many of whom he was secretly stimulated to nourish ambitious schemes for acquiring the sole sovereignty of Numidia; and notwithstanding the contrary advice of Scipio, these counsels seem to have sunk deep into the mind of Jugurtha. On his return he was received with every demonstration of honour by Micipsa; nor did he allow his ambitious projects to break forth during the lifetime of the old man. Micipsa, on his death-bed, though but too clearly foreseeing what would happen, commended the two young princes to the care of Jugurtha: but at the very first interview which took place between them after his decease (B. C. 118), their dissensions broke out with the utmost fierceness. Shortly after, Jugurtha found an opportunity to surprise and assassinate Hiempsal in his lodging at Thirmida [HIEMPSAL]; whereupon Adherbal and his partisans rushed to arms, but were defeated in battle by Jugurtha; and Adherbal himself fled for refuge to the Roman province, from whence he hastened to Rome, to lay his cause before the senate. Jugurtha had now the opportunity, for the first time, of putting to the test that which he had learnt in the camp before Numantia, of the venality and corruption of the Roman nobility: he sent ambassadors to Rome to counteract by a lavish distribution of bribes the effect of the just complaints of Adherbal; and by these means succeeded in averting the indignation of the senate. A decree was, however, passed for the division of the kingdom of Numidia between the two competitors, and a committee of senators sent to enforce its execution; but as soon as these arrived in Africa, Jugurtha succeeded in gaining them over by the same unscrupulous methods, and obtained in the partition of the kingdom the western division, adjacent to Mauritania, by far the larger and richer portion of the two (B. C. 117). But this advantage was far from contenting him; and notwithstanding the obvious danger of disturbing an arrangement so formally established by the Roman government, he directed all his efforts to the acquisition of the whole. For this purpose, he continually harassed the frontiers of the neighbouring kingdom by predatory incursions, in hopes of inducing Adherbal to repress these petty assaults by arms, and of thus obtaining an excuse for representing him as the aggressor. But this plan being frustrated by the patience and steadiness with which Adherbal adhered to a pacific and defensive system, Jugurtha at length threw aside all restraint, and invaded his territories with a large army. Adherbal was defeated in the first conflict, his camp taken, and he himself with difficulty made his escape to the strong fortress of Cirta. Here he was closely blockaded by Jugurtha; but before the latter could make himself master of the town, an embassy arrived from Rome to interpose, and compel both parties to desist from hostilities. Jugurtha, however, succeeded in putting off the deputies with fair words; and as soon as they had quitted Africa, pressed the siege more vigorously than before. A second deputation from Rome arrived soon after, at the head of which was M. Aemilius Scaurus, a man of the highest dignity; but though Jugurtha obeyed their summons, and presented himself before them, accompanied only by a few horsemen, he did not raise the siege of Cirta; and the ambassadors, after many fruitless threats, were obliged to quit Africa without accomplishing the object of their mission. Hereupon the garrison of Cirta surrendered, on a promise of their lives being spared: but these conditions were shamefully violated by Jugurtha, who immediately put to death Adherbal and all his followers, B. C. 112.

Indignation was now loud at Rome against the Numidian king: yet so powerful was the influence of those whose favour he had gained by his largesses, that he would probably have prevailed upon the senate to overlook all his misdeeds, had not one of the tribunes, C. Memmius, by bringing the matter before the people, compelled the senators to assume a more lofty tone. War was accordingly declared against him, and one of the consuls, L. Calpurnius Bestia, landed in Africa with a large army, and immediately proceeded to invade Numidia. But Jugurtha, having failed in averting the war by his customary arts, next tried their effect upon the general sent against him. The avarice of Bestia rendered him easily accessible to these designs; and by means of large sums of money given to him and M. Scaurus, who acted as his principal lieutenant, Jugurtha purchased from them a favourable peace, on condition only of a

pretended submission, together with the surrender of 30 elephants and a small sum of money, B. C. 111. As soon as the tidings of this disgraceful transaction reached Rome, the indignation excited was so great, that on the proposition of C. Memmius, it was agreed to send the praetor, L. Cassius, a man of the highest integrity, to Numidia, in order to prevail on the king to repair in person to Rome, the popular party hoping to be able to convict the leaders of the nobility by means of his evidence. The safe-conduct granted him by the state was religiously observed: but the scheme failed of its effect, for as soon as Jugurtha was brought forward in the assembly of the people to make his statement, one of the tribunes who had been previously gained over by the friends of Scaurus and Bestia, forbade him to speak. The king, nevertheless, remained at Rome for some time longer, engaged in secret intrigues, which would probably have been ultimately crowned with success, had he not in the mean time ventured on the nefarious act of the assassination of Massiva, whose counter influence he regarded with apprehension. [MASSIVA.] It was impossible to overlook so daring a crime, perpetrated under the very eyes of the senate. Bomilcar, by whose agency it had been accomplished, was brought to trial, and Jugurtha himself ordered to quit Italy without delay. It was on this occasion that he is said, when leaving Rome, to have uttered the memorable words: "Urbem venalem, et mature perituram, si emptorem invenerit."

War was now inevitable; but the incapacity of Sp. Postumius Albinus, who arrived to conduct it (B. C. 110), and still more that of his brother Aulus, whom he left to command in his absence, when called away to hold the comitia at Rome, proved as favourable to Jugurtha as the corruption of their predecessors. Spurius allowed his wily adversary to protract the war by pretended negotiations and affected delays, until the season for action was nearly past; and Aulus, having penetrated into the heart of Numidia, to attack a city named Suthul, suffered himself to be surprised in his camp: great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. But Jugurtha had little reason to rejoice in this success, great as it might at first appear, for the disgrace at once roused all the spirit of the Roman people: the treaty concluded by Aulus was instantly annulled, great exertions made to raise troops, to provide arms and other stores, and one of the consuls for the new year (B. C. 109), Q. Caecilius Metellus, hastened to Numidia to retrieve the honour of the Roman arms. As soon as Jugurtha found that the new commander was at once an able general, and a man of the strictest integrity, he began to despair of success, and made overtures in earnest for submission. These were apparently entertained by Metellus, while he sought in fact to gain over the adherents of the king, and induce them to betray him to the Romans, at the same time that he continued to advance into the enemy's territories. Jugurtha, in his turn, detecting his designs, attacked him suddenly on his march with a numerous force; but was, after a severe struggle, repulsed, and his army totally routed. It is unnecessary to follow in detail the remaining operations of the war. Metellus ravaged the greater part of the country, but failed in taking the important town of Zama, before he withdrew into winter quarters. But he had produced such an effect upon the Numidian king, that Jugurtha was induced, in the course of the ensuing winter, to make offers of unqualified submission, and even actually surrendered all his elephants, with a number of arms and horses, and a large sum of money, to the Roman general; but when called upon to place himself personally in the power of Metellus, his courage failed him, he broke off the negotiation, and once more had recourse to arms. Not long afterwards he detected a conspiracy formed against his life by Bomilcar (one of his most trusted friends, but who had been secretly gained over by Metellus [BOMILCAR]), together with a Numidian named Nabdalsa: the conspirators were put to death; but from this moment the suspicions of Jugurtha knew no bounds; his most faithful adherents were either sacrificed to his fears or obliged to seek safety in flight, and he wandered from place to place in a state of unceasing alarm and disquietude. The ensuing campaign (B. C. 108) was not productive of such decisive results as might have been expected. Jugurtha avoided any general action, and eluded the pursuit of Metellus by the rapidity of his movements: even when driven from Thala, a stronghold which he had deemed inaccessible from its position in the midst of arid deserts, he only retired among the Gaetulians, and quickly succeeded in raising among those wild tribes a fresh army, with which he once more penetrated into the heart of Numidia. A still more important accession was that of Bocchus, king of Mauritania, who was now prevailed upon to raise an army, and advance to the support of Jugurtha. Metellus, however, who had now relaxed his own efforts, from disgust at hearing that C. Marius had been appointed to succeed him in the command, remained on the defensive, while he sought to amuse the Moorish king by negotiations.

The arrival of Marius (B. C. 107) infused fresh vigour into the Roman arms: he quickly reduced in succession almost all the strongholds that still remained to Jugurtha, in some of which the king had deposited his principal treasures: and the latter seeing himself thus deprived step by step of all his dominions, at length determined on a desperate attempt to retrieve his fortunes by one grand effort. He with difficulty prevailed on the wavering Bocchus, by the most extensive promises in case of success, to co-operate with him in this enterprise; and the two kings, with their united forces, attacked Marius on his march, when he was about to retire into winter quarters; but though the Roman general was taken by surprise for a moment, his consummate skill and the discipline of his troops proved again triumphant, the Numidians were repulsed, and their army, as usual with them in case of a defeat, dispersed in all directions. Jugurtha himself, after displaying the greatest courage in the action, cut his way almost alone through a body of Roman cavalry, and escaped from the field of battle. He quickly again assembled a body of Numidian horse around him; but his only hope of continuing the war now rested on Bocchus. The latter was for some time uncertain what course to adopt, but was at length gained over by Sulla, the quaestor of Marius, to the Roman cause, and joined in a plan for seizing the person of the Numidian king. Jugurtha fell into the snare: he was induced, under pretence of a conference, to repair with only a few followers to meet Bocchus, when he was

instantly surrounded, his attendants cut to pieces, and he himself made prisoner, and delivered in chains to Sulla, by whom he was conveyed directly to the camp of Marius. This occurred early in the year 106. He remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, B. C. 104), he was thrown into a dungeon, and there starved to death. His two sons, who were, together with himself, led in chains before the car of Marius, were afterwards allowed to spend their lives in captivity at Venusia.

There is no doubt that Jugurtha occupies a more prominent place in history than he would otherwise deserve, in consequence of the war against him having been made the subject, by Sallust, of one of the most beautiful historical works that has been preserved to us from antiquity. From that work the above narrative is almost wholly taken, the other authorities now extant adding scarcely any thing to our information, except the circumstances of the death of Jugurtha, which are given in detail by Plutarch. Of his personal character it is unnecessary to say much, the picture of him, preserved by Sallust, though drawn by one of his enemies, has all the appearance of a true portrait. It is that of a genuine barbarian chief—bold, reckless, faithless, and sanguinary—daring and fertile of resource in action, but fickle and wavering in policy, and incapable of that steadiness of purpose which can alone command success. The peculiar character of Numidian warfare, and the disasters of the generals first employed against him, appear to have excited in the minds of the Romans themselves an exaggerated idea of the abilities and resources of their adversary, which the subsequent events of the war, as related by Sallust, hardly seem to justify. (Sall. *Jugurtha;* Liv. *Epit.* lxii. lxiv —lxvii; Plut. *Mar.* 7—10, *Sull.* 3, 6; Appian, *Hisp.* 89, *Numid.* 2—4; Diod. *Exc.* xxxv. pp. 605, 607, 630; Dion Cass. *Fragm.* 167—169; Vell. Pat. ii. 11, 12; Oros. v. 15; Eutrop. iv. 26, 27; Flor. iii. 2.) [E. H. B.]

JU'LIA. 1. A daughter of C. Julius Caesar [CAESAR, No. 14] and Marcia, and aunt of Caesar the dictator. She married C. Marius the elder, by whom she had one son, C. Marius, slain at Praeneste in B. C. 82. Julia died B. C. 68, and her nephew, C. Julius Caesar, pronounced her funeral oration, in which he traced her descent through the Marcii to Ancus, the fourth king of Rome, and through the Julii to Anchises and Venus. At the funeral of Julia were exhibited, for the first time since Sulla's dictatorship in B. C. 81, the statues and inscriptive titles of the elder Marius. (Plut. *Mar.* 6, *Caes.* 1, 5; Suet. *Caes.* 6.)

2. A daughter of L. Julius Caesar [CAESAR, No. 9] and Fulvia. She married M. Antonius Creticus [ANTONIUS, No. 9], and, after his death, P. Lentulus Sura, who was executed B. C. 63, as an accomplice of Catiline. By Antonius she had three sons, Marcus, afterwards the triumvir, Caius, and Lucius. Plutarch (*Ant.* 2) represents Julia as an exemplary matron, and Cicero (*in Cat.* iv. 6) styles her "femina lectissima." But neither in her husbands nor her children was Julia fortunate. Antonius lived a prodigal, and died inglorious; and Lentulus, by his bad example, corrupted his step-sons. Her sons, especially Marcus, who was not her favourite (Cic. *Phil.* ii. 24), involved her in the troubles of the civil wars. While he was besieging Dec. Brutus in Mutina, B. C. 43, Julia exerted her own and her family's influence in Rome to prevent his being outlawed by the senate (App. *B. C.* iii. 51), and after the triumvirate was formed, she rescued her brother, L. Julius Caesar [CAESAR, No. 11], from her son, and interceded with him for many rich and high-born women whose wealth exposed them to proscription. (App. *B. C.* iii. 32.) In the Perusine war, B. C. 41, Julia fled from Rome, although Augustus had uniformly treated her with kindness, and now upbraided her distrust of him, to Sext. Pompey in Sicily, by whom she was sent with a distinguished escort and convoy of triremes to M. Antony in Greece. (App. *B. C.* v. 52, 63.) At Athens Julia forwarded a reconciliation of the triumvirs, and returned with her son to Italy in B. C. 39, and was probably present at their meeting with Sext. Pompey at Misenum. (Plut. *Ant.* 19; Dion Cass. xlvii. 8, xlviii. 16; Cic. *Phil.* ii. 6, 8; Schol. Bob. *in Vat.* p. 321, Orelli.)

3. The elder of the two sisters of Caesar the dictator, married, but in what order is uncertain, L. Pinarius, of a very ancient patrician family (Liv. i. 7), and Q. Pedius, by each of whom she had at least one son. (App. *B. C.* iii. 22, 23; Suet. *Caes.* 83.) It is doubtful whether it was the elder or the younger of the dictator's sisters who gave her evidence against P. Clodius [CLODIUS, No. 40], when impeached for impiety in B. C. 61. (Suet. *Caes.* 74; Schol. Bob. *in Clod.* p. 337, Orelli.)

4. The younger sister of Caesar the dictator, was the wife of M. Atius Balbus [BALBUS ATIUS], by whom she had Atia, the mother of Augustus [ATIA]. Julia died in B. C. 52—51, when her grandson, Augustus, was in his twelfth year (Suet. *Aug.* 8; Quint. xii. 6), and he pronounced her funeral oration. Nicolaüs of Damascus (c. 3), indeed, places her decease three years earlier, in her grandson's ninth year, and, as a contemporary, his evidence might be preferable, were there not apparent in his narrative a wish to exalt the genius of Augustus by abating from his age at the time he pronounced the oration. (See Weichert, *de Imp. Caes. Aug. Script.* i. p. 11, Grimae, 1835.)

5. Daughter of Caesar the dictator, by Cornelia [CORNELIA, 2], and his only child in marriage (Tac. *Ann.* iii. 6). She was born B. C. 83—82, and was betrothed to Servilius Caepio [CAEPIO, No. 14], but married Cn. Pompey, B. C. 59. This family-alliance of its two great chiefs was regarded as the firmest bond of the so-called first triumvirate, and was accordingly viewed with much alarm by the oligarchal party in Rome, especially by Cicero and Cato (Cic. *ad Att.* ii. 17, viii. 3; Plut. *Caes.* 14, *Pomp.* 48, *Cat. Min.* 31; App. *B. C.* ii. 14; Suet. *Caes.* 50; Dion Cass. xxxviii. 9; Gell. iv. 10. § 5; comp. August. *Civ. Dei.* iii. 13). The personal charms of Julia were remarkable; her talents and virtues equalled her beauty; and although policy prompted her union, and she was twenty-three years younger than her husband, she possessed in Pompey a devoted husband, to whom she was, in return, devotedly attached. (Plut. *Pomp.* 48, 53.) It was not the least fortunate circumstance in Julia's life that she died before a breach between her husband and father had become inevitable. (Vell. Pat. ii. 44, 47; Flor. iv. 2. § 13; Plut. *Pomp.* 53; Lucan, i. 113.) At the election of aediles in B. C. 55, Pompey was surrounded by a tumultuous mob, and his gown was

sprinkled with blood of the rioters. The slave who carried to his house on the Carinae the stained toga was seen by Julia, who, imagining that her husband was slain, fell into premature labour (Val. Max. iv. 6. § 4; Plut. *Pomp.* 53), and her constitution received an irreparable shock. In the September of the next year, B.C. 54, she died in childbed, and her infant—a son, according to some writers (Vell. ii. 47; Suet. *Caes.* 26; comp. Lucan. v. 474, ix. 1049), a daughter, according to others (Plut. *Pomp.* 53; Dion Cass. xxxix. 64),—survived her only a few days (Id. xl. 44). Pompey wished her ashes to repose in his favourite Alban villa, but the Roman people, who loved Julia, determined they should rest in the field of Mars. For permission a special decree of the senate was necessary, and L. Domitius Ahenobarbus [AHENOBARBUS, No. 7], one of the consuls of B.C. 54, impelled by his hatred to Pompey and Caesar, procured an interdict from the tribunes. But the popular will prevailed, and, after listening to a funeral oration in the forum, the people placed her urn in the Campus Martius. (Dion Cass. xxxix. 64; comp. xlviii. 53.) It was remarked, as a singular omen, that on the day Augustus entered the city as Caesar's adoptive son, the monument of Julia was struck by lightning (Suet. *Octav.* 95; comp. *Caes.* 84). Caesar was in Britain, according to Seneca (*Cons. ad Marc.* 14), when he received the tidings of Julia's death. (Comp. Cic. *ad Quint. fr.* iii. 1, *ad Att.* iv. 17.) He vowed games to her manes, which he exhibited in B.C. 46. (Dion Cass. xliii. 22; Suet. *Caes.* 26; Plut. *Caes.* 55.)

6. Daughter of Augustus by Scribonia [SCRIBONIA], and his only child. She was born in B.C. 39, and was but a few days old when her mother was divorced. (Dion Cass. xlviii. 34.) Julia was educated with great strictness. The manners of the imperial court were extremely simple, and the accomplishments of her rank and station were diversified by the labours of the loom and the needle. (Suet. *Aug.* 73.) A daily register was kept of her studies and occupations; her words, actions, and associates were jealously watched; and her father gravely reproached L. Vinicius, a youth of unexceptionable birth and character, for addressing Julia at Baiae (Suet. *Aug.* 63, 64). She married, B.C. 25, M. Marcellus, her first cousin, the son of Octavia (Dion Cass. liii. 27), and, after his death, B.C. 23, without issue, M. Vipsanius Agrippa [AGRIPPA, M. VIPSANIUS] (Dion Cass. liii. 30, liv. 6; Plut. *Ant.* 87; Suet. *Aug.* 63), by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina. She accompanied Agrippa to Asia Minor in B.C. 17, and narrowly escaped drowning in the Scamander. (Nic. Dam. p. 225, ed. Coray.; Joseph. *Antiq.* xvi. 2. § 2.) After Agrippa's death in B.C. 12, Augustus meditated taking a husband for his daughter from the equestrian order, and C. Proculeius was at the time thought likely to have been preferred by him. (Tac. *Ann.* iv. 39, 40; Suet. *Aug.* 63; Plin. *N. H.* vii. 45; Dion Cass. liv. 3; Hor. *Carm.* ii. 2, 5.) According, indeed, to one account (Suet. *l. c.*; Dion Cass. xlviii. 54, li. 15; Suet. *l. c.*), he had actually betrothed her to a son of M. Antony, and to Cotiso, a king of the Getae [COTISO]; but his choice at length fell on Tiberius Nero, who was afterwards Caesar. (Vell. ii. 96; Suet. *Tib.* 7; Dion Cass. liv. 31.) Their union, however, was neither happy nor lasting. After the death of their infant son at Aquileia, Tiberius, partly in disgust at Julia's levities (Suet. *Tib.* 8), went, in B.C. 6, into voluntary exile, and before he returned to Italy, Augustus had somewhat tardily discovered the misconduct of his daughter. With some allowance for the malignity of her step-mother Livia, for the corruptions of the age and the court, and for the prejudices of writers either favourable to Tiberius, or who wrote after her disgrace, the vices of Julia admit of little doubt, and her indiscretion probably exceeded her vices. Her frank and lively temperament broke through the politic decorum of the palace, her ready wit disdained prudence, and created enemies; the forum and the rostra were the scenes of her nocturnal orgies; and, if we may judge by their names, her companions were taken indifferently from the highest and the lowest orders in Rome. (Vell. i. 100; Dion Cass. lv. 10; Suet. *Aug.* 19, 64; Macrob. *Sat.* i. 11, vi. 5.) Her father's indignation on discovering what all Rome knew, was unbounded; he threatened her with death, he condemned her to exile, and imprudently revealed to the senate the full extent of his domestic shame. To all solicitations for her recal—which towards the end of his reign were frequent, for the people loved Julia, and dreaded Livia and Tiberius—he replied with the hope that the petitioners themselves might have similar daughters and wives. He called her a disease in his flesh; repeatedly wished himself childless; and when Phoebe, one of Julia's freedwomen, slew herself to avoid the punishment liberally inflicted on the partners of her mistress's revels, he exclaimed, "Would I had been Phoebe's father!" (Dion Cass. lv. 10; Suet. *Aug.* 65.) If, however, Pliny's assertion is credible, that Julia had engaged in a conspiracy against her father's life, his anger is intelligible (Plin. *H. N.* vii. 45), and, at a later period of his reign, she seems to have been an object of interest to the disaffected. (Suet. *Aug.* 19.) Julia was first banished to Pandataria, an island on the coast of Campania. Her mother Scribonia shared her exile, but this was the only alleviation of her sufferings: wine, all the delicacies, and most of the comforts of life, were denied her, and no one, of whatever condition, was permitted to approach her place of seclusion without special licence from Augustus himself. At the end of five years she was removed to Rhegium, where her privations were somewhat relaxed, but she was never suffered to quit the bounds of the city. Even the testament of Augustus showed the inflexibility of his anger. He bequeathed her no legacy, and forbade her ashes to repose in his mausoleum. On the accession of Tiberius her exile was enforced with new rigour. Her former allowance was diminished and often withheld; her just claims on her father's personal estate were disregarded; she was kept in close and solitary confinement in one house; and in A.D. 14, consumption, hastened if not caused by grief and want of necessaries, terminated, in the 54th year of her age, the life of the guilty, but equally unfortunate, daughter of the master of the Roman world. (Suet. *Tib.* 50; Tac. *Ann.* i. 53.) Macrobius (*Sat.* vi. 5) has preserved several specimens of Julia's conversational wit, and has sketched her intellectual character with less prejudice than usually marks the accounts of her.

There are only Greek coins of Julia extant,

with the exception of denarii, struck by the moneyers of Augustus, bearing on the obverse a bare head of Augustus, and on the reverse a garlanded head of Julia, having the heads of C. and L. Caesar on either side. The annexed is a Greek coin, having on the obverse the head of Julia, and on the reverse that of Pallas.



COIN OF JULIA, DAUGHTER OF AUGUSTUS.

7. Daughter of the preceding, and wife of L. Aemilius Paullus, by whom she had M. Aemilius Lepidus (Dion Cass. lix. 11; Suet. *Calig.* 24) and Aemilia, first wife of the emperor Claudius. (Suet. *Claud.* 26.) Less celebrated than her mother, Julia inherited her vices and misfortunes. For adulterous intercourse with D. Silanus (Tac. *Ann.* iii. 24), she was banished by her grandfather Augustus to the little island Tremerus, on the coast of Apulia, A. D. 9, where she survived twenty years, dependent on the ostentatious bounty of the empress Livia. A child, born after her disgrace, was, by order of Augustus, exposed as spurious. Julia died in A. D. 28, and was buried in her place of exile, since, like her mother's, her ashes were interdicted the mausoleum of Augustus. (Tac. *Ann.* iv. 71; Suet. *Aug.* 64, 65, 101; Schol. *in Juv. Sat.* vi. 158.) It was probably this Julia whom Ovid celebrated as Corinna in his elegies and other erotic poems.

8. The youngest child of Germanicus and Agrippina, was born in A. D. 18. (Tac. *Ann.* ii. 54.) She married M. Vinicius in 33. (Id. 16, vi. 15; Dion Cass. lviii. 21.) Her brother Caligula, who was believed to have had an incestuous intercourse with her, banished her in A. D. 37. (Dion Cass. lix. 3; Suet. *Cal.* 24, 29.) She was recalled by Claudius. (Dion Cass. lx. 4; Suet. *Cal.* 59.) He afterwards put her to death at Messalina's instigation, who envied the beauty, dreaded the influence, and resented the haughtiness of Julia. (Dion Cass. lx. 8; Suet. *Claud.* 29; Zonar. xi. 8; Sen. *de Mort. Claud.*) The charge brought against her was adultery, and Seneca, the philosopher, was banished to Corsica as the partner of her guilt (Dion Cass. *l. c.*). She is sometimes called Livilla, and Livia (Suet. *Cal.* 7, Oudendorp's note ad loc.). Josephus (*Antiq.* xix. 4. § 3) makes Julia to have married M. Minucianus.

9. Daughter of Drusus [DRUSUS CAESAR, No. 16] and Livia, the sister of Germanicus. She married, A. D. 20, her first cousin, Nero, son of Germanicus and Agrippina (Tac. *Ann.* iii. 29; Dion Cass. lviii. 21), and was one of the many spies with whom her mother and Sejanus surrounded that unhappy prince. (Tac. *Ann.* iv. 60.) After Nero's death Julia married Rubellius Blandus, by whom she had a son, Rubellius Plautus. (Tac. *Ann.* vi. 27, 45, xvi. 10; Juv. *Sat.* viii. 40.) [BLANDUS.] As Blandus was merely the grandson of a Roman eques of Tibur, the marriage was considered degrading to Julia. She too, like the preceding, incurred the hatred of Messalina, and, at her instigation, was put to death by Claudius, A. D. 59. (Tac. *Ann.* xiii. 43; Dion Cass. lx. 18; Suet. *Claud.* 29; Sen. *de Mort. Claud.*)

10. A daughter of Titus, the son of Vespasian, by Furnilla. She married Flavius Sabinus, a nephew of the emperor Vespasian. Julia died of abortion, caused by her uncle Domitian, with whom she lived in criminal intercourse. She was interred in the temple of the Flavian Gens, and Domitian's ashes were subsequently placed with hers by their common nurse, Phyllis. (Suet. *Dom.* 17, 22; Dion Cass. lxvii. 3; Plin. *Ep.* iv. 11. § 6; Juv. *Sat.* ii. 32; Philost. *Vit. Apoll. Tyan.* vii. 3.)

Several coins of Julia are extant: she is represented on the obverse of the one annexed with the legend IVLIA AVGVSTA TITI AVGVSTI F.; the reverse represents Venus leaning on a column, with the legend VENVS AVGVST. [W. B. D.]



COIN OF JULIA, DAUGHTER OF TITUS.

JU'LIA DOMNA [DOMNA JULIA].

JU'LIA DRUSILLA [DRUSILLA, No. 3].

JU'LIA PROCILLA [PROCILLA JULIA].

JU'LIA GENS, one of the most ancient patrician gentes at Rome, the members of which attained the highest dignities of the state in the earliest times of the republic. It was without doubt of Alban origin, and it is mentioned as one of the leading Alban houses, which Tullus Hostilius removed to Rome upon the destruction of Alba Longa, and enrolled among the Roman patres. (Dionys. iii. 29; Tac. *Ann.* xi. 24; in Liv. i. 30, the reading should probably be *Tullios*, and not *Julios*.) The Julii also existed at an early period at Bovillae, as we learn from a very ancient inscription on an altar in the theatre of that town, which speaks of their offering sacrifices according to Alban rites — *lege Albana* (Niebuhr, *Rom. Hist.* vol. i. note 1240, vol. ii. note 421), and their connection with Bovillae is also implied by the chapel (*sacrarium*) which the emperor Tiberius dedicated to the Gens Julia in the town, and in which he placed the statue of Augustus. (Tac. *Ann.* ii. 41.) It is not impossible that some of the Julii may have settled at Bovillae after the fall of Alba.

As it became the fashion in the later times of the republic to claim a divine origin for the most distinguished of the Roman gentes, it was contended that Iulus, the mythical ancestor of the race, was the same as Ascanius, the son of Venus and Anchises, and that he was the founder of Alba Longa. In order to prove the identity of Ascanius and Iulus, recourse was had to etymology, some specimens of which the reader curious in such matters will find in Servius (*ad Virg. Aen.* i. 267; comp. Liv. i. 3). The dictator Caesar frequently alluded to the divine origin of his race, as, for instance, in the funeral oration which he pronounced when quaestor over his aunt Julia (Suet. *Caes.* 6), and in giving "Venus Genetrix" as the word to his soldiers at the battles of Pharsalus and Munda, and subsequent writers and poets were ready

enough to fall in with a belief which flattered the pride and exalted the origin of the imperial family.

Though it would seem that the Julii first came to Rome in the reign of Tullus Hostilius, the name occurs in Roman legend as early as the time of Romulus. It was Proculus Julius who was said to have informed the sorrowing Roman people, after the strange departure of Romulus from the world, that their king had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god, under the name of Quirinus. (Liv. i. 16; Ov. *Fast.* ii. 499, &c.) Some modern critics have inferred from this, that a few of the Julii might have settled in Rome in the reign of the first king; but considering the entirely fabulous nature of the tale, and the circumstance that the celebrity of the Julia Gens in later times would easily lead to its connection with the earliest times of Roman story, no historical argument can be drawn from the mere name occurring in this legend.

The family names of this gens in the time of the republic are CAESAR, IULUS, MENTO, and LIBO, of which the first three were undoubtedly patrician; but the only two families which obtained any celebrity are those of Iulus and Caesar, the former in the first and the latter in the last century of the republic. On coins the only names which we find are CAESAR and BURSIO, the latter of which does not occur in ancient writers.

In the times of the empire we find an immense number of persons of the name of Julius; but it must not be supposed that they were connected by descent in any way with the Julia Gens; for, in consequence of the imperial family belonging to this gens, it became the name of their numerous freedmen, and may have been assumed by many other persons out of vanity and ostentation. An alphabetical list of the principal persons of the name, with their cognomens, is given below. [JULIUS.] (On the Julia Gens in general, see Klausen, *Aeneas und die Penaten*, vol. ii. p. 1059, &c.; Drumann's *Rom*, vol. iii. p. 114, &c.)

JULIA'NUS, historical. 1. A Roman general, who distinguished himself in the war against the Dacians in the reign of the emperor Domitian. (Dion Cass. lxvii. 10.)

2. A distinguished Roman of the time of the emperor Commodus, who at first highly esteemed him, and appointed him praefectus praetorio, but afterwards treated him most disgracefully, and at last ordered him to be put to death. (Dion Cass. lxxii. 14; Lamprid. *Commod.* 7, 11.) [L. S.]

JULIA'NUS (Ἰουλιανός), literary. 1. A Chaldaean, surnamed Theurgus, i. e. the magician, lived in the time of the emperor M. Aurelius, whose army he is said to have saved from destruction by a shower of rain, which he called down by his magic power. Suidas (*s. v.*) attributes to him also several works, viz. θεουργικά, τελεστικά, and a collection of oracles in hexameter verse. His pursuits show that he was a New Platonist, and it would seem that he enjoyed a great reputation, since Porphyrius wrote upon him a work in four books, which is lost. A. Mai has discovered in Vatican MSS. three fragments relating to astrological subjects (*Nova Script. Class. Collect.* ii. p. 675), and attributed to one Julianus of Laodiceia, whom Mai considers to be the same as Julianus the Magician.

2. Surnamed the Egyptian, because he was for a time governor of Egypt. The Greek Anthology contains seventy-one epigrams which bear his name, and in which the author appears as an imitator of earlier poems of the same kind. They are mostly of a descriptive character, and refer to works of art. Julianus probably lived in the reign of Justinian, for among his epigrams there are two upon Hypatius, the nephew of the emperor Anastasius, who was put to death A. D. 532, by the command of Justinian. Another epigram is written upon Joannes, the grandson of Hypatius. (Brunck, *Anal.* ii. 493; Jacobs, *Anthol. Graec.* iii. 195; comp. xiii. p. 906.)

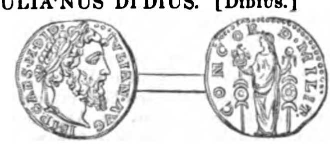
3. Of Caesareia in Cappadocia, was a contemporary of Aedesius, and a disciple of Maximus of Ephesus. He was one of the sophists of the time, and taught rhetoric at Athens, where he enjoyed a great reputation, and attracted youths from all parts of the world, who were anxious to hear him and receive his instruction. It is not known whether Julianus wrote any works or not. (Eunap. *Vit. Soph.* p. 68, &c. ed. Boisson., and Wyttenbach's notes, *Ibid.* p. 250, &c.)

4. A Greek grammarian, who, according to Photius (*Bibl.* cod. 150), wrote a dictionary to the ten Attic orators, entitled Λεξικὸν τῶν παρὰ τοῖς δέκα ῥήτορσι λέξεων κατὰ στοιχεῖον; but this, like other similar works, is entirely lost. Fabricius (*Bibl. Gr.* vol. vi. p. 245) considers its author to be the same as the Julianus to whom Phrynichus dedicates the fourth book of his work. [L. S.]

JULIA'NUS, ANTO'NIUS, a friend and contemporary of A. Gellius, who speaks of him as a public teacher of oratory, and praises him for his eloquence as well as for his knowledge of early literature. He appears to have also devoted himself to grammatical studies, the fruits of which he collected in his *Commentarii*, which, however, are lost. (Gell. iv. 1, ix. 15, xv. 1, xviii. 5, xix. 9, xx. 9.) [L. S.]

JULIA'NUS, M. AQUI'LLIUS, was consul in A. D. 38, the second year of the reign of Domitian. (Dion Cass. lix. 9; Frontin. *de Aquaed.* 13. [L. S.]

JULIA'NUS DI'DIUS. [DIDIUS.]



COIN OF DIDIUS JULIANUS.

JU'LIANUS, surnamed ECLANENSIS for the sake of distinction, is conspicuous in the ecclesiastical history of the fifth century as one of the ablest supporters of Pelagius. His father, Memorius or Memor, who is believed to have presided over the see of Capua, was connected by close friendship with St. Augustine and Paulinus of Nola, the latter of whom celebrated the nuptials of the son with Ia, daughter of Aemilius, bishop of Beneventum, in a poem breathing the warmest affection towards the different members of the family. Julianus early in life devoted himself to the duties of the priesthood, and after passing through the subordinate grades of reader, deacon, and probably presbyter also, was ordained to the episcopal charge of Eclanum in Apulia, by Innocentius, about A. D. 416. No suspicion seems to have attached to his orthodoxy until he refused to sign the *Tractoria* or public denunciation of Coelestius and Pelagius, for-

warded by Zosimus in 418 to the authorities of the Christian church throughout the world. This act of contumacy, in which he was supported by many prelates of Southern Italy and Sicily, was soon followed by the banishment of himself and his adherents in terms of the imperial edict. Quitting his native country, he repaired to Constantinople, but being driven from thence, took refuge in Cilicia with Theodorus of Mopsuestia, with whom he remained for several years. In 428 we find him again at Constantinople, patronised by Nestorius, who addressed two letters to pope Coelestinus on behalf of the exile. But in 429 Marius Mercator arrived, and by the charges contained in the *Commonitorium* [MARIUS MERCATOR], presented to Theodosius, procured the expulsion of the heretics from the capital of the East. Having been formally condemned by the great council of Ephesus, in 431, Julianus appears to have lived in obscurity until 439, when he made a last desperate effort to recover his station and privileges; but the attempt having been frustrated by the firmness of Sixtus III., his name from this time forward disappears entirely from history, if we except the statement of Gennadius, who records that he died under Valentinian, and therefore not later than A. D. 455, having previously swelled the number of his followers by distributing his whole fortune among the poor, to alleviate their sufferings during a famine.

No work of Julianus undoubtedly genuine has been transmitted to us entire, and his merits as an author are known only from mutilated fragments contained in the writings of his theological opponents. We find traces of the following:—

1 *Epistola ad Zosimum*, composed probably in 418, quoted by Marius Mercator in the sixth and ninth chapters of his *Subnotationes* [MARIUS MERCATOR]. The different passages are collected and arranged by Garnier (*Diss. V. ad Mar. Mercat.* vol. i. p. 333). 2. *Epistola communis ei cum plurimis Pelagianis episcopis quam Thessalonicam miserunt.* Such is the title given by St. Augustine to the epistle which he undertook to refute, in four books, addressed to pope Bonifacius. The fragments will be found placed in order in Garnier's edition of Mercator. See above. 3. *Libri IV., ad Turbantium episcopum, adversus librum primum Augustini de Concupiscentia*, written about 419. Considerable fragments, of the first book especially, are included in the second book of Augustine, *De Nuptiis*, in his *Libri VI. contra Julianum*, and in his *Opus Imperfectum.* (Garnier, *App. ad Diss. VI. de Scriptis pro Haeresi Pelagiana*, p. 388, and *Diss. VI.* p. 349.) 4. *Liber de Constantiae Bono contra Perfidiam Manichaei*, written, according to Garnier, after the expulsion of Julianus from his bishopric. A few fragments have been preserved by Beda. (See Garnier, as above.) 5. *Libri VIII. ad Florum Episcopum adversus secundum librum Augustini de Nuptiis et Concupiscentia*, written, according to Garnier, in Cilicia, and published about 426. The first five books, or perhaps six, are given entire in the *Opus imperfectum* of Augustine. (Garnier, *Mercatoris Op.* vol. i. p. 34.) 6. *Liber de Amore, sive Commentarius in Cantica Canticorum*, mentioned by Beda alone, who remarks that it was divided into two books, the first being devoted to a dissertation on Love, the second embracing the commentary. For the fragments and various speculations concerning the history of this piece, see Garnier, *Append. ad Diss. VI.* vol. i. p. 388.

The *Epistola ad Demetriadem*, which really belongs to Pelagius [PELAGIUS], and the *Libellus Fidei*, published from a Verona MS. by Garnier. 8vo. Par. 1668, have been erroneously ascribed to Julianus.

(Gennad. *de Vir. Illust.* 45. Every thing that can be ascertained with regard to Julianus or his productions will be found in the dissertations attached to Garnier's edition of Marius Mercator, and in the annotations upon those works of St. Augustine directed specially against this heretic. See also Voss. *Histor. Pelag.* i. 6; Schönemann, *Bibl. Patr. Lat.* vol. ii. § 18, where much information is exhibited in a condensed form.) [W. R.]

JULIA'NUS, FLA'VIUS CLAU'DIUS, surnamed APOSTATA, "the Apostate," Roman emperor, A.D. 361—363, was born at Constantinople on the 17th of November, A. D. 331 (332?). He was the son of Julius Constantius by his second wife, Basilina, the grandson of Constantius Chlorus by his second wife, Theodora, and the nephew of Constantine the Great. [See the Genealogical Table, Vol. I. pp. 831, 832.]

Julian and his elder brother, Flavius Julius Gallus, who was the son of Julius Constantius by his first wife, Galla, were the only members of the imperial family whose lives were spared by Constantius II., the son of Constantine the Great, when, upon his accession, he ordered the massacre of all the male descendants of Constantine Chlorus and his second wife, Theodora. Both Gallus and Julian were of too tender an age to be dangerous to Constantius, who accordingly spared their lives, but had them educated in strict confinement at different places in Ionia and Bithynia, and afterwards in the castle of Macellum near Caesareia; and we know from Julian's own statement in his epistle to the senate and people of Athens, that, although they were treated with all the honours due to their birth, they felt most unhappy in their royal prison, being surrounded by spies who were to report the least of their words and actions to a jealous and bloodthirsty tyrant. However, they received a careful and learned education, and were brought up in the principles of the Christian religion: their teachers were Nicocles Luco, a grammarian, and Ecebolus, a rhetorician, who acted under the superintendence of the eunuch Mardonius, probably a pagan in secret, and of Eusebius, an Arian, afterwards bishop of Nicomedeia. Gallus was the first who was released from his slavery by being appointed Caesar in A. D. 351, and governor of the East, and it was through his mediation that Julian obtained more liberty. The conduct of Gallus in his government, and his execution by Constantius in A. D. 354, are detailed elsewhere. [CONSTANTIUS II., p. 848.] Julian was now in great danger, and the emperor would probably have sacrificed him to his jealousy but for the circumstance that he had no male issue himself, and that Julian was consequently the only other surviving male of the imperial family. Constantius was satisfied with removing Julian from Asia to Italy, and kept him for some time in close confinement at Milan, where he lived surrounded by spies, and in constant fear of sharing the fate of his brother. Owing to the mediation of the empress Eusebia, an excellent woman, who loved Julian with the tenderness of a sister, the young prince obtained an interview with Constantius, and having succeeded in calming the emperor's suspicions, was allowed to

lead a private life at Athens (A. D. 355). Athens was then the centre of Greek learning, and there Julian spent a short but delightful period in intercourse with the most celebrated philosophers, scholars, and artists of the time, and in the society of a company of young men who were devoted to the pursuit of knowledge, and among whom was Gregory Nasianzen, who became afterwards so celebrated as a Christian orator. Among those learned men Julian was not the least in renown, and he attracted universal attention both by his talents and his knowledge. The study of Greek literature and philosophy was his principal and favourite pursuit. He had been brought up by Greeks and among Greeks, and his predilection for whatever was Greek was of course very natural; but he did not neglect Latin literature, and we learn from Ammianus Marcellinus (xvi. 5), that he had a fair knowledge of the Latin language, which was then still spoken at the court of Constantinople. While Julian lived in happy retirement at Athens, the emperor was bent down by the weight of public affairs, and the empire being exposed to the invasions of the Persians in the east, and of the Germans and Sarmatians in the west and the north, he followed the advice of Eusebia, in opposition to his eunuchs, in conferring the rank of Caesar upon Julian, who was accordingly recalled from Athens and summoned to Milan, where Constantius was residing. Julian obeyed reluctantly: the Greek Minerva had more charms for him than the Roman Jupiter, and he was too well acquainted with the mythology of his ancestors not to know that even the embraces of Jupiter are sometimes fatal. On the 6th of November, A. D. 355, Julian was solemnly proclaimed Caesar, and received, as a guarantee of the emperor's sincerity, the hand of his sister Helena, who was the youngest child of Constantine the Great. At the same time he was invested with the government of the provinces beyond the Alps, but some time elapsed before he set out for Gaul, where he was to reside, and during this time he began to accustom himself to behave with that composure and artificial dignity which suited a person of his exalted station, but which corresponded so little with his taste and habits. When he first entered upon public life he was timid and clumsy, and he used afterwards to laugh at his own awkwardness on those occasions. The internal peace of Gaul was still suffering from the consequences of the revolt of Sylvanus, and her frontiers were assailed by the Germans, who had crossed the Rhine, burnt Strassburg, Trèves, Cologne, and many other flourishing cities, and made devastating inroads into the midland provinces of Gaul. Accustomed to the quiet occupations of a scholar, Julian seemed little fitted for the command in the field, but he found an experienced lieutenant in the person of the veteran general Sallustius, and the wisdom he had learned in the schools of Greece was not merely theoretical philosophy, but virtue: temperate to the extreme, he despised the luxuries of a Roman court, and his food and bed were not better than those of a common soldier. In his administration he was just and forbearing; and never discouraged by adversity nor inflated by success, he showed himself worthy to reign over others, because he could reign over himself.

Julian arrived in Gaul late in A. D. 355, and, after having stayed the winter at Vienna (Vienne in Dauphiné), he set out in the spring of 356 to drive the barbarians back over the Rhine. In this campaign he fought against the Alemanni, the invaders of Southern Gaul. He made their first acquaintance near Rheims, and paid dearly for it: they fell unexpectedly upon his rear, and two legions were cut to pieces. But as he nevertheless advanced towards the Rhine, it seems that the principal disadvantage of his defeat was only a loss of men. In the following spring (357) he intended to cross the Rhine, and to penetrate into the country of the Alemanni; and he would have executed his plan but for the strange conduct of the Roman general Barbatio, who was on his march from Italy with an army of 25,000, or perhaps 30,000 men, in order to effect his junction with Julian. A sufficient number of boats was collected at Basel for the purpose of throwing a bridge over the Rhine, and provisions were kept there for supporting his troops, but Barbatio remained inactive on the left bank, and proved his treacherous designs by burning both the ships and the provisions. In consequence of this, Julian was compelled to adopt the defensive, and the Alemanni, headed by their king Chnodomarius, crossed the Rhine, and took up a position near Strassburg (August, A. D. 357). Their army was 35,000 strong: Julian had only 13,000 veterans; but he did not decline the engagement, and, after a terrible conflict, he gained a decisive victory, which was chiefly owing to the personal valour of the young prince. Six thousand of the barbarians remained on the field, perhaps as many were slain in their flight or drowned in the Rhine, and their king Chnodomarius was made prisoner. The loss of the Romans in this memorable battle is stated by Ammianus Marcellinus to have been only 243 privates and four officers; but this is not credible. Chnodomarius was well treated by Julian, who sent him to the court of Constantius. [CHNODOMARIUS.]

Immediately after this victory Julian invaded the territory of the Alemanni on the right bank of the Rhine, but more for the purpose of exhibiting his power than of making any permanent conquests, for he advanced only a few miles, and then returned and led his troops against the Franks, who had conquered the tract between the Scheldt, the Maas, and the Lower Rhine. Some of the Frankish tribes he drove back into Germany, and others he allowed to remain in Gaul, on condition of their submitting to the Roman authority. Upon this he invaded Germany a second time, in 358, and a third time in 359, in order to make the Alemanni desist from all further attempts upon Gaul, and he not only succeeded, but returned with 20,000 Romans, whom the Alemanni had taken, and whom he compelled them to give up.

The peace of Gaul being now established, Julian exerted himself to rebuild the cities that had been ruined on the frontiers of Germany: among those rebuilt and fortified by him were Bingen, Andernach, Bonn, and Neuss, and, without doubt, Cologne also, as this city had been likewise laid in ashes by the Germans. As the constant inroads of the barbarians had interrupted all agricultural pursuits in those districts, there was a great scarcity of corn, but Julian procured an abundant supply by sending six hundred barges to England, which came back with a sufficient quantity for both grinding and sowing. The minimum of the quan-

tity of corn thus exported from England has been calculated at 120,000 quarters, and it has been justly observed that the state of agriculture in this country must have been in an advanced condition, since so much corn could be exported nearly altogether at the same time. Julian bestowed the same care upon the other provinces of Gaul, and the country evidently recovered under his administration, although the power with which he was invested was by no means extensive enough to check the system of rapacity and oppression which characterises the government of the later Roman emperors. His usual residence was Paris: he caused the large island in the Seine, which is now called l'île de la Cité, and whereupon stood ancient Paris or Lutetia, to be surrounded by a stone wall and towers, and he built the Thermae Juliani, a palace with baths, the extensive remains of which, "les thermes de Julien," are still visible in the Rue de la Harpe, between the palace of Cluny and the School of Medicine.

While Julian became more and more popular in the provinces entrusted to his administration, and his fame was spreading all over the empire, Constantius once more gave way to the suggestions of jealousy and distrust, and believed that Julian aimed at popularity in order to gain for himself the supreme authority. It happened that in A. D. 360 the eastern provinces were again threatened by the Persians. Constantius commanded Julian to send to the frontiers of Persia four of his best legions and a number of picked soldiers from his other troops, apparently that he might be able to apprehend him, which it was impossible to do while he was surrounded by so many thousands of devoted warriors. This order surprised Julian in April 360: to obey it was to expose Gaul to new inroads of the Germans, and Britain to the ravages of the Scots and Picts, whose incursions had assumed such a dangerous character that Julian had just despatched Lupicinus to defend the island; but to disobey the order was open revolt. His soldiers also were unwilling to march into Asia; but Julian, notwithstanding the dangers that awaited him, resolved to obey, and endeavoured to persuade his troops to submit quietly to the will of their master. His endeavours were in vain. In the night large bodies of soldiers surprised the palace of Julian, and proclaimed him emperor. He had hid himself in his apartments; but they soon discovered him, dragged him, though respectfully, before the assembled troops, and compelled him to accept the crown. Upon this he despatched Pentadius and Eutherius with a conciliatory message to Constantius, in which, however, he positively demanded to be acknowledged as Augustus, and to be invested with the supreme authority in those provinces over which he had ruled as Caesar, viz. Gaul, Spain, and Britain. The conditions of Julian were haughtily declined; and after a considerable time had elapsed in fruitless negotiations, which Julian employed in making two more expeditions beyond the Rhine against the Franks and the Alemanni, he at last resolved to wage open war, and to march upon Constantinople. His army was numerous and well disciplined, and the frontier along the Rhine in an excellent state of defence: his troops, who had refused leaving Gaul without him, now joyfully left it with him. Meanwhile, Constantius likewise collected a strong army, and gave directions for the defence of his capital from Antioch, from whence he had superintended the Persian war. Informed of his plans, Julian resolved to thwart them by quickness and energy. At Basel on the Rhine he divided his army into two corps: one, commanded by Novitta, was to march through Rhaetia and Noricum; the other, under the orders of Jovius and Jovinus, was to cross the Alps and march through the north-eastern corner of Italy: both divisions were to unite at Sirmium, a town on the Savus, now Save. Julian, at the head of a small but chosen body of 3000 veterans, plunged into the wildernesses of the Marcian, now Black Forest; and for some time the rival of Constantius seemed to be lost in those dark glens whence issue the sources of the Danube. But when Novitta, Jovius and Jovinus arrived at Sirmium, they beheld, to their joy and astonishment, the active Julian with his band, who had descended the Danube and had already defeated the extreme outposts of Lucilian, the lieutenant of Constantius in those regions.

From Sirmium Julian moved upon Constantinople: the officers of Constantius fled before him, but the inhabitants received him with acclamations of joy; and at Athens, Rome, and other important cities, he was either publicly or privately acknowledged as emperor, having previously sent explanatory letters to the authorities of those distant places. Informed of the unexpected appearance of Julian on the Danube, Constantius set out from Syria to defend his capital; and a terrible civil war threatened to desolate Italy and the East, when Constantius suddenly died at Mopsocrene in Cilicia, on the third of November, A. D. 361, leaving the whole empire to the undisputed possession of Julian. On the 11th of December following, Julian made his triumphal entrance into Constantinople. Shortly afterwards the mortal remains of Constantius arrived in the Golden Horn, and were buried by Julian in the church of the Holy Apostles with great solemnity and magnificence.

While Julian thus gave a Christian burial to the body of his rival, he had long ceased to be a Christian himself. According to Julian's own statement (*Epist.* ii.), he was a Christian up to his twentieth year; and the manner in which he praises his tutor, Mardonius, seems to imply that Mardonius and the philosopher Maximus first caused him to love the religion of the ancient Greeks, without, however, precisely estranging him from the Christian religion, which seems to have been the effect of his study of the ancient Greek philosophers. The vile hypocrisy of the base and cruel Constantius, the conviction of Julian that Constantine the Great had at first protected, and afterwards embraced, Christianity from mere political motives, the persecuting spirit manifested equally by the Orthodox and Arians against one another,—had also a great share in the conversion of Julian. During ten years he dissembled his apostacy, which was, however, known to many of his friends, and early suspected by his own brother Gallus; and it was not till he had succeeded to the throne that he publicly avowed himself a pagan. Our space does not allow us to enter into the details of his apostacy, and we must refer the reader to the sources cited below. His apostacy was no sooner known than the Christians feared a cruel persecution, and the heathens hoped that paganism would be forced upon all who were not heathens; but they were both disappointed by an edict of

Julian, in which he proclaimed a perfect toleration of all parties. He was not, however, impartial in his conduct towards the Christians, since he preferred pagans as his civil and military officers, forbade the Christians to teach rhetoric and grammar in the schools, and, in order to annoy them, allowed the Jews to rebuild their great temple at Jerusalem*, and compelled the followers of Jesus to pay money towards the erection of pagan temples, and, in some instances, to assist in building them. Had Julian lived longer he would have seen that his apostacy was not followed by those effects, either religious or political, which he flattered himself would take place: he would have learnt that paganism, as he understood it, was not the religion of the great mass of pagans, and that paganism, as it actually existed, was a rotten institution, destitute of all religious and moral discipline; and he would have witnessed that, however divided the Christians were, there was something better and healthier in Christianity than futile subjects for subtle controversies.

Soon after his accession Julian set out for Antioch, where he remained some time busy in organising a powerful army for the invasion, and perhaps subjugation, of Persia. The people of Antioch received him coolly: they were Christians, but also the most frivolous and luxurious people in the East, and they despised the straightforward and somewhat rustic manners of an emperor who had formed his character among stern Celts and Germans. At Antioch Julian made the acquaintance of the orator Libanius; but the latter was unable to reconcile the emperor to the sort of life which prevailed in that splendid city. He therefore withdrew to Tarsus in Cilicia, where he took up his winter-quarters. In the following spring (March, 363) he set out for Persia. The different corps of his army met at Hierapolis, where they passed the Euphrates on a bridge of boats, and thence moved to Carrhae, now Harran, a town in Mesopotamia about fifty miles E. N. E. from Hierapolis. Julian's plan was to march upon Ctesiphon, but in order to deceive the Persian king, Sapor, he despatched Procopius and Sebastianus with 30,000 men against Nisibis (east of Carrhae), while he himself wheeled suddenly round to the south, following the course of the Euphrates on its left or Mesopotamian side. Procopius and Sebastianus were to join Arsaces Tiranus, king of Armenia, and Julian expected to effect a junction with their united forces in the environs of Ctesiphon; but the treachery of Arsaces prevented the accomplishment of his plan, as is mentioned below [Compare Vol. I. p. 363, b.]. While Julian marched along the Euphrates in a south-eastern direction, he was accompanied by a fleet of 1100 ships, fifty of which were well-armed galleys, and the rest barges, carrying a vast supply of provisions and military stores. At Circesium, situated on the confluence of the Chaboras, now the Khabur, with the Euphrates, he arrived at the Persian frontier, which ran along the lower part of the Chaboras, and he entered the Persian territory on the 7th of April, 363, at the head of an army of 65,000 veterans. The bridge of the Chaboras was broken down behind them by his orders, to convince the soldiers that a retreat was no plan of their master. From Circesium he continued marching along the Euphrates till he came to that narrow neck of land which separates the Euphrates from the Tigris in the latitude of Ctesiphon. This portion of the route lies partly through a dreary desert, where the Romans experienced some trifling losses from the light Persian horse, who hovered round them, and occasionally picked up stragglers or assailed the rear or the van. Previous to crossing the neck of land, Julian besieged, stormed, and burned Perisabor, a large town on the Euphrates; and while crossing that tract, he was delayed some time under the walls of Maogamalcha, which he likewise took after a short siege and razed to the ground. Julian now accomplished a most difficult and extraordinary task: he conveyed his whole fleet across the above-mentioned neck of land, by an ancient canal called Nahar-Malcha, which, however, he was obliged to deepen before he could trust his ships in such a passage; and, as the canal joined the Tigris below Ctesiphon, he looked for and found an old cut, dug by Trajan, from Colche to a place somewhat above Ctesiphon, which, however, he was likewise compelled to make deeper and broader, so that at last his fleet run safely out into the Tigris. The canal of Nahar-Malcha is now called the canal of Sakláwíyeh, or Isa; it joins the Tigris a little below Baghdád, and it still affords a communication between the two rivers. Through a very skilful manoeuvre, he brought over his army on the left bank of the Tigris,—a passage not only extremely difficult on account of the rapid current of the Tigris, but rendered still more so through the stout resistance of a Persian army, which, however, was routed and pursued to the walls of Ctesiphon. The city would have been entered by the Romans together with the fugitive Persians, but for the death of their leader, Victor. Julian was now looking out for the arrival of Procopius and Sebastianus, and the main army of the Armenian king, Arsaces or Tiranus. He was sadly disappointed: his lieutenants did not arrive, and Tiranus arranged for a body of his Armenians to desert which had joined the Romans previously, and which now secretly withdrew from the Roman camp at Ctesiphon. Julian nevertheless began the siege of that vast city, which was defended by the flower of the Persian troops, king Sapor, with the main body of his army, not having yet arrived from the interior of Persia. Unable to take the city, and desirous of dispersing the king's army, Julian imprudently followed the advice of a Persian nobleman of great distinction, who appeared in the Roman camp under the pretext of being persecuted by Sapor, and who recommended the emperor to set out in search of the Persian king. In doing so, Julian would have been compelled to abandon his fleet on the Tigris to the attacks of a hostile and infuriated populace: this he avoided by setting fire to his ships,—the best thing he could have done, if his march into the interior of Persia had been dictated by absolute necessity; but as he was not obliged to leave the city, even success would not have compensated for the loss of 1200 ships. In proportion as the Romans advanced eastward, the country became more and more barren, and Sapor remained invisible. The treachery of the Persian noble was discovered after his secret flight, and Julian was obliged to retreat.

* Respecting the alleged miracle which interrupted the Jews in this work, see the judicious remarks in Lardner's *Jewish and Heathen Testimonies*, vol. iv.

He took the direction of the province of Corduene. The Persians now appeared: swarms of light horse were seen hovering round the army; larger bodies followed, and ere long Sapor, with his main army, came in sight, and harassed fearfully the rear of the Romans. Still the Romans remained victorious in many a bloody engagement, especially at Maronga; but it was in the month of June, and the oppressive heat, and the want of water and provisions had a pernicious effect upon the troops. On the 26th of June the Roman rear was suddenly assailed by the Persians, and Julian, who commanded the van, hastened to the relief of the rear without his cuirass, the heat making a heavy armour almost insupportable. The Persians were repulsed, and fled in confusion. Julian was pursuing them with the utmost bravery, when in the middle of the mêlée he was shot by an arrow, that pierced through his liver. He fell from his horse mortally wounded, and was conveyed to his tent. Feeling his death approaching, he took leave of his friends with touching words, but certainly not with that fine and elegant speech with which Ammianus Marcellinus (xxv. 3) makes him bid farewell to the world.

Jovian was chosen emperor in his stead, on the field of battle. [JOVIANUS.]

We cannot enter into a long description of Julian's character. His talents, his principles, and his deeds, were alike extraordinary. His pride was to be called by others and by himself a philosopher, yet many facts prove that he was very superstitious. Most Christian writers abused and calumniated him because he abandoned Christianity: if they had pitied him they would have acted more in accordance with that sublime precept of our religion, which teaches us to forgive our enemies. It must ever be recollected that the bigotry, the hypocrisy, and the uncharitableness, of the majority of the Christians of Julian's time, were some of the principal causes that led to his apostacy. In reading the ancient authorities, the student ought to bear in mind that the heathen writers extol Julian far too high, and that the Christians debase him far too low.

Julian was great as an emperor, unique as a man, and remarkable as an author. He wrote an immense number of works, consisting of orations on various subjects, historical treatises, satires, and letters: most of the latter were intended for public circulation. All these works are very elaborately composed, so much so as to afford a fatiguing and monotonous reading to those who peruse them merely for their merits as specimens of Greek literature; but they are at the same time very important sources for the history and the opinions of the age on religion and philosophy. Julian also tried to write poetry, but he was no poet: he lacks imagination, and his artificial manner of embellishing prose shows that he had no poetical vein. He was a man of reflection and thought, but possessed no creative genius. His style is remarkably pure for his time, and shows that he had not only studied the classical Greek historians and philosophers, but had so far identified himself with his models, that there is scarcely a page in his works where we do not meet with either reminiscences from the classical writers, or visible efforts to express his ideas in the same way as they did. With this painful imitation of his classical models he often unites the exaggerated and over-elaborate style of his contemporaries, and we trace in his writings the influence of the Platonists no less than that of Plato, Aristotle, Thucydides, and so many other writers of the golden age. There is, however, one circumstance which reconciles the reader to many of the author's defects: Julian did not merely write for writing's sake, as so many of his contemporaries did, but he shows that he had his subjects really at heart, and that in literature as well as in business his extraordinary activity arose from the wants of a powerful mind, which desired to improve itself and the world. In this respect Julian excites our sympathy much more, for instance, than the rhetorician Libanius.

The following are the editions of the entire works of Julian:—*Juliani Imperatoris Opera quae extant*, with a Latin translation by P. Martinius and C. Cantoclarus, and the author's life by Martinius, Paris, 1583, 8vo.: *Juliani Opera, quae quidem reperiri potuerunt, omnia*, Paris, 1630, 4to., by Petavius, with notes and a Latin translation. A better edition than either of the two preceding is:—*Juliani Imperatoris Opera, quae supersunt omnia*, Leipzig, 1696, fol., by Ezechiel Spanheim, who perused an excellent codex, which enabled him to publish a much purer text than Petavius, and he added the notes of Petavius and his translation, which he corrected, as well as an excellent commentary of his own. This edition contains 63 letters of Julian. Spanheim further added to it *S. Cyrilli, Alexandrini Archiepiscopi, contra impium Julianum Libri Decem*, which is the more valuable as Cyrillus was one of the most able adversaries of Julian, as is mentioned below. The following is a list of Julian's works, with the principal separate editions of each:—

I. *Letters.* The first collection, published by Aldus, Venice, 1499, 4to., contains only 48 letters; Spanheim published 63 in his edition of the works of Julian; others were found in later times, four of which are printed in Fabricius, *Biblioth. Graec.*; the last and best edition is by L. H. Heyler, Mainz, 1828, 8vo.; it contains 83 letters, with a Latin translation and a commentary of the editor. There are besides some fragments of lost letters. Among the letters of Julian, there is also one which was written to him by his brother Gallus, in A. D. 353, who advises him to remain faithful to the Christian religion. The authenticity of several letters is contested. They treat on various subjects, and are of great importance for the history of the time. One, which was addressed to the senate and people of Athens, and in which the author explains the motives of his having taken up arms against the emperor Constantius, is an interesting and most important historical document.

II. *Orations.* 1. *Ἐγκώμιον πρὸς τὸν αὐτοκράτορα Κωνστάντιον*, with a Latin translation by Petavius, Paris, 1614, 8vo.: an encomium of the emperor Constantius, in which Julian is not consistent with his usual feelings of contempt and hatred towards that emperor. In general Julian speaks very badly of the whole imperial family, and even Constantine the Great does not escape his severe censure. Wyttenbach, in the work quoted below, has written some excellent observations on this work. 2. *Περὶ τῶν Αὐτοκράτορος Πράξεων, ἢ περὶ Βασιλείας*, two orations on the deeds and the reign of the emperor Constantius, which are of great importance for the knowledge of the time: in the complete editions. Julian wrote these orations in Gaul, and betrays in many a passage his preference of pagan-

ism to Christianity, as well as his enthusiastic love of the new Platonic philosophy. 3. Εὐσεβίας τῆς βασιλίδος Ἐγκώμιον, an encomium on the empress Eusebia, the patroness of Julian: ed. Petavius, Paris, 1614, 8vo. 4. Εἰς τὸν βασιλέα Ἥλιον, an oration on the worship of the sun, addressed to Sallustius, his old military councillor and friend, first in Gaul and afterwards in Germany: ed. by Theodorus Marcilius, Paris, 1583. 8vo.; by Vincentius Marinerius, Madrid, 1625, 8vo. 5. Εἰς τὴν μητέρα τῶν Θεῶν, an oration on the mother of gods (Cybele): Julian visited the temple of Cybele at Pessinus, and restored her worship. 6. Εἰς τοὺς ἀπαιδεύτους Κύνας; and 7. Πρὸς Ἡράκλειον Κυνικόν, περὶ τοῦ πῶς Κυνιστέον, καὶ εἰ πρέπει τῷ Κυνὶ μύθους πράττειν, two orations on true and false Cynicism, the latter addressed to the Cynic Heracleius. 8. Ἐπὶ τῇ ἐξόδῳ τοῦ ἀγαθωτάτου Σαλλουστίου παραμυθητικός, a letter to the aforesaid Sallustius, in which he consoles himself and his friends on the recal of Sallustius, by the emperor Constantius, from Gaul to the East. 9. A letter, or more correctly dissertation, addressed to his former tutor, the philosopher Themistius, on the difficulty the author thinks he would experience in showing himself so perfect an emperor as Themistius expected.

III. *Other Works.* 1. Καίσαρες ἢ Συμπόσιον, the "Caesars or the Banquet," a satirical composition, which Gibbon justly calls one of the most agreeable and instructive productions of ancient wit. Julian describes the Roman emperors approaching one after the other to take their seat round a table placed in the heavens; and as they come up, their faults, vices, and crimes, are censured with a sort of bitter mirth by old Silenus, whereupon each Caesar defends himself as well as he can, that is, as well as Julian allows him to do; but in this Julian shows much partiality, especially towards Constantine the Great and other members of the imperial family. Alexander the Great also appears. He and other great heroes at last acknowledge that a royal philosopher is greater than a royal hero, and the piece finishes with a great deal of praise bestowed upon Julian by himself. There are many editions and translations of this remarkable production. Of these, the most important are the text with a Latin translation by C. Cantoclarus, Paris, 1577, 8vo., the *Editio Princeps*; the same, *Ibid.* 1583, 8vo.; the same, corrected by Frederic Sylburg, in the third volume of his *Romanae Historiae Scriptores Minores*, and separately, Frankfort, 1590, fol.; by Petrus Cunaeas, with an elegant Latin translation, Leyden, 1612, 12mo., 1632, 12mo.; the same with the notes of Cellarius, Leipzig, 1693, 8vo., 1735, 8vo. The best editions are by J. M. Heusinger, Gotha, 1736, 8vo., 1741, 8vo., and by Harless, the editor of Fabricius, *Bibl. Graeca*, Erlangen, 1785, 8vo. An English translation of the Caesares, the Misopogon, and several other productions of Julian, is contained in "Select Works of the Emperor Julian, and some Pieces of the Sophist Libanius, &c., with Notes from Petav, La Bléterie, Gibbon, &c., and a translation of La Bléterie's *Vie de Jovien*, by John Duncombe," London, 1784, 8vo. Several French, German, Italian, and Dutch translations are mentioned by Fabricius.

2. Ἀντιοχικὸς ἢ Μισοπώγων, "the Antiochian, or the Enemy of the Beard," a severe satire on the licentious and effeminate manners of the inhabitants of Antioch, with occasional ironical confessions of the author's own faults, who was induced to write this amusing piece during his stay at Antioch, as mentioned above. Julian chose the title Μισοπώγων because the inhabitants of Antioch, being accustomed to shave themselves, ridiculed Julian, who allowed his beard to grow, in the ancient fashion. Editions: by Petrus Martinius, Paris, 1567, 8vo., 1583, 8vo.; by H. I. Lasius, together with the Caesares, and a German translation of both, Greifswald, 1770, 8vo.; there are also English, French, and German translations of the Misopogon. The following English translations of some of the minor productions of Julian are worthy of mention: "Julian's Letter to the Bostrens," translated by the Earl of Shaftesbury, in his "Characteristics," London, 1733, 12mo.; two Orations of the Emperor Julian, viz. to the Sun, and to the Mother of the Gods, with notes, &c.. London, 1793, 8vo. The English literature is rich in works on Julian.

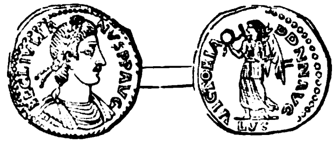
IV. *Poems.* Three epigrams of little importance, in the "Anthologia Graeca," and a fourth, discovered by Boissonade, in the "Analecta," and in Heyler's edition of Julian's Letters.

V. *Lost Works.* The most important is, Κατὰ Χριστιανῶν, a refutation of the Christian religion, in seven books, according to Hieronymus, although Cyrill only speaks of three. These three books were directed against the dogmatical part of the Christian religion, as contained in the Gospels; and it is against this part of the work that Cyrill wrote his famous work Ὑπὲρ τῆς τῶν Χριστιανῶν εὐαγοῦς θρησκείας, πρὸς τὰ τοῦ ἐν ἀθέοις Ἰουλιανοῦ, which is separately printed in Spanheim's edition of the works of Julian. All the copies of Julian's work which could be found were destroyed by order of the emperor Theodosius II., and the whole would have been lost for ever but for Cyrill, who gives extracts from the three first books in his refutation of Julian. But these extracts are far from giving an adequate idea of the work. Cyrill confesses that he had not ventured to copy several of the weightiest arguments of the author. The Κατὰ Χριστιανῶν was likewise refuted by Apollinaris, whose Λόγος ὑπὲρ ἀληθείας κατὰ Ἰουλιανοῦ, however, is lost, as are the refutations of Photius and Philippus of Sida. The marquis d'Argens, a chamberlain to Frederic the Great, king of Prussia, translated the extracts made by Cyrill, and tried to complete them, according to some, at the suggestion of his master. The title of the translation is, "Défense du Paganisme par l'Empereur Julien, en Grec et en Français," &c. &c., Berlin, 1764, 8vo.; Ib. (Geneva), 1768, 8vo.; Ib. 1769, 2 vols. 8vo. The marquis was any thing but a Christian, and his opinions on Julian and Paganism were attacked by G. F. Meier in his "Beurtheilung der Betrachtungen des Marquis d'Argens über Julian," Halle, 1764, 8vo.; by W. Crichton, "Betrachtungen über den Abfall Julian's;" and by others. Other lost works of Julian are: Περὶ τῶν τριῶν σχημάτων; Περὶ τοῦ πόθεν τὰ κακὰ κατὰ τοὺς ἀπαιδεύτους; Τὰ καλούμενα Κρόνια; Memoirs on his Campaigns in Germany; his Journal, in which he used to write down the events of every day; and others, especially many letters.

Julian composed his works in the following chronological order:—The Encomia on Constantius; the Encomium on the Empress Eusebia, not before A. D. 356; the Letter to Sallustius, in A. D. 360;

the Letter to the Senate and the People of Athens, in A. D. 360; the Letter to Themistius, and the Oration on Helius, in 361; the Καίσαρες, in the winter of 361—362, or perhaps in the following year; most of his extant Letters during the same period; one of his Orations on false Cynicism, and that on the Mother of Gods, as well as a Letter on the restoration of ancient Hellenism, of which a fragment is extant, in 362; the Misopogon in the beginning of 363; and the Κατὰ Χριστιανῶν, finished during his expedition against the Persians, in the summer of 363.

(The works of Julian; Amm. Marc. v. 8—xxv. 5; most of the Orations and Epistles of Libanius, especially, *Oratio Parentalis; Ad Antiochenos de Imperatoris Ira; De Nece Juliani ulciscenda;* Socrates, *H. E.* lib. iii.; Zonar. lib. xiii.; Zosim. lib. iii.; Eutrop. x. 14, &c.; Themist. *Orat.* iv.; Gregor. Nazianz. *Orat.* iii. iv. x. xxi.; Sozomen. lib. v. vi.; Mamertinus in *Panegyric. Vet.* (Mamertinus was Comes Largitionum to Julian, whom he accompanied in Gaul, and on his memorable expedition down the Danube); Aurel. Vict. *Constantius* in fin.; Moses Chorenensis, lib. iii.; Theophanes, pp. 29—44, ed. Paris; Fabric. *Bibl. Graeca*, vol. vi. p. 719, &c. For other sources, especially ecclesiastical writers, and with regard to Julian's apostacy, we refer the reader to Fabricius, the notes to the splendid life of Julian by Gibbon, in his *Decline and Fall*, and the Abbé de la Bléterie's *Vie de Julien*, of which there is an English translation; Neander, *Ueber den Kaiser Julian*, Leipz. 1812; Wiggers, *Dissert. de Juliano Apostata*, Rostock, 1810, of which there is a new edition in German in Illgen's *Zeitschrift für Hist. Theol.* 1837, vol. vii.; Schulze, *De Juliani Philosophia et Moribus*, 1839; Teuffel, *De Juliano religionis Christiani contemptore*, Tübingen, 1844.) [W. P.]



COIN OF FLAVIUS CLAUDIUS JULIANUS.

JULIA'NUS, the Graeco-Roman JURIST. A Latin Epitome of the Novells of Justinian is extant under this name. In one MS. the work is attributed to Joannes, a citizen of Constantinople; in some, no author is named; but in several the translation and abridgment are ascribed to Julianus, a professor (*antecessor*) at Constantinople. It is remarkable that no jurist of the name is recorded among the compilers employed by Justinian, and no professor of the name occurs in the inscription of the Const. *Omnem* addressed by Justinian in A. D. 533 to the professors of law at Constantinople and Berytus. Among the extracts from contemporaries of Justinian, which were originally appended to the text of the Basilica, there is not one that bears the name of Julianus. In *Basil.* 16. tit. 1. s. 6. § 2 (vol. ii. p. 180, ed. Heimbach), a Julianus is named as putting a question to Stephanus, one of the eminent jurists of Justinian's time, and hence it has been supposed that the author of the Epitome of the Novells was a disciple of Stephanus. That a Julianus, however, attained such legal celebrity in the reign of Justinian as to be complimented with the phrase "The luminary of the law," may be inferred from the epigram * of his contemporary Theaetetus Scholasticus preserved in the Anthologia Graeca (vol. iii. p. 216, ed. Jacobs), among other epigrams addressed to the statues of eminent men:—

> Τοῦτον Ἰουλιανόν, νομικὸν φάος, εἶπον ἰδοῦσαι
> Ῥώμη καὶ Βερόη, "Πάντα φύσις δύναται."

Hunc videntes Julianum, splendidum juris decus,
Roma Berytusque, Nil non, inquiunt, natura quit.

To this same Julianus is attributed the authorship of three epigrams in the same collection (vol. iii. p. 230) headed Ἰουλιανοῦ Ἀντικήνσορος. Alciatus (*Parerg.* ii. 46) calls Julianus patricius and ex-consul, but without sufficient authority; and Huber Goltzius, in his preface to the edition of the Epitome of the Novells, which was published at Bruges in 1565, thinks it likely that the author of the Epitome was identical with the consul Julianus, to whom Priscian dedicates his grammar.

That the author of the Epitome was a professor is shown by various forms of expression occurring in that work which are known to have been usual among the professors of the Lower Empire; as, for example, the word *didicimus*, at the beginning of the 67th constitution of the Epitome. It is also clear, from internal evidence, that the author was a resident in Constantinople, which in c. 216 and 358 he calls *haec civitas*, although in neither case does the Novell of Justinian which he is abstracting contain a parallel expression.

The collection of Novells translated and abridged by Julianus is referred by Fréherus, in his Chronologia prefixed to the *Jus Graeco-Romanum*, to the year A. D. 570, and this date has been followed by the majority of legal historians; but there is every reason to believe that the Epitome was completed during the life of Justinian, in A. D. 556. In it Justinian is uniformly called *noster imperator*, while preceding emperors, as Leo and Justinus, are called Divus Leo and Divus Justinus. In the abstracts of Novells 117 and 134 there is no allusion to the subsequent legislation of Justinian, which again permitted *divortium bona gratia*. In the original collection, also, no Novell of later date than the year A. D. 556 is abstracted.

The original collection consists of 124, or at most 125, constitutions. These again are divided into chapters, which, in the editions subsequent to A. D 1561, are doubly numbered, one numbering running through the work from the commencement, and another beginning anew with each constitution. The 125 constitutions make 564 chapters. This will explain the different modes of citation. Thus const. 1 consists of four chapters, and const. 2 of five chapters. The fourth chapter of const. 2 might be cited as c. 9, or as const. 2, c. 4. Again, the 8th constitution, the whole of which makes one chapter (the 48th), may be cited as const. 8, or as c. 44. All that follows the 125th constitution in

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* In this epigram, by Ῥώμη we are probably to understand Constantinople, which was New Rome. Perhaps Ἰουλιανόν is to be pronounced as a trisyllable, Youlyānon. In the epigram prefixed to the Digest in the Florentine manuscript, we find the name Τριβωνιανός admitted into an hexameter line:—

> Βίβλον Ἰουστινιανὸς ἄναξ τεχνήσατο τήνδε
> Ἣν ῥα Τριβωνιανὸς μεγάλῳ κάμε Παμβασιλῆϊ.

the manuscripts and printed editions consists of additions forming an appendix to the original collection.

The order of the Epitome is very different from that of the 168 Novells in the ordinary modern editions of the Corpus Juris. Of those 168 Novells, seven are constitutions of Justin II. and Tiberius, four are edicts of praefecti praetorio, and several are constitutions of Justinian subsequent to A. D. 556. Of the 168 Novells, Novells 114, 121, 138, 143, and 150, are abstracted in the appendix to the Epitome found in some manuscripts, and 19, 21, 33, 36, 37, 50, 116, 122, 132, 133, 135, 137, 139—149, 151—158, are altogether wanting in Julianus.

Tables exhibiting the correspondence of the Novells in the Corpus Juris with the corresponding abstracts in Julianus may be found in Biener, *Geschichte der Novellen*, pp. 538-9; Savigny's *Zeitschrift*, vol. iv. p. 187; Böcking, *Institutionen*, pp. 73—75. The first thirty-nine constitutions in the Epitome are arranged very irregularly, but the arrangement from const. 40 to const. 111 is chronological, and agrees pretty closely with that of the Novells in the Corpus Juris from Nov. 44 to Nov. 120.

Julianus translated from the original Greek, and he had before him the Latin text of those Novells which were originally published in Latin. He leaves out the inscriptions, verbose prooemia, and epilogues, but gives the subscriptiones (containing the date at the end). The substance of the enacting part is given without much abridgment, and the Latin style of the author is tolerably clear and pure.

It may seem strange that a professor living in a country where Greek was the vernacular language, at a time when others were translating into Greek the monuments of Roman legislation, should employ himself in composing a Latin Epitome of the Greek Novells. It may be that his work was composed for the benefit of the Italians, who by the conquest of the Ostrogoths in A. D. 554 had been reduced under the dominion of Justinian, or for those western students who frequented the law schools of Constantinople and Berytus. There are passages in the work (e. g., c. 15. c. 29—32) which show that it was intended for those who were not Greeks.

Among the cultivators of Roman law in the school of Bologna, this Epitome was called *Novella*, *Novellae*, *Liber Novellarum*. It was probably known early in the eleventh century, before the discovery by Irnerius of another ancient translation of the Novella, containing 134 constitutions in an unabridged form. The glossators were wholly unacquainted with the original Greek Novells. The Epitome was perhaps at first regarded as the authentic work, containing the latest legislation of Justinian. Zachariae, indeed, states (*Anecdota*, p. 202, citing Pertz, *Monumenta*, vol. iii.), that Julianus is quoted as the author of it in the *Capitula Ingelheimensia* as early as A. D. 826, and Julianus, apostate! and monk, is named by Huguccio in the twelfth century (in an unpublished *Summa Decretorum*) as the author of the *Novello;* but the greater number of the glossators, though they diligently studied the Epitome (Ritter, *ad Heineccii Hist. Jur. Civ.* vol. i. § 403), appear to have known nothing of Julianus. After the Latin translation of 134 Novells was found, it seems at first to have shared the name of *Novella* with the work of Julianus, and its authenticity was for a time doubted by Irnerius, even after it had received the name of *authenticum*, recognising its authenticity, and distinguishing it from the Epitome of Julianus. (Savigny, *Geschichte des Röm. Rechts im Mittelalter*, vol. ii. pp. 453—466, iv. p. 484.) The *Authenticum*, or *Versio Vulgata*, was now taught in the schools, while the *Epitome* or *Novella*, though permitted to be read as a subsidiary source of instruction, so rapidly fell into disuse, that neither Fulgosius nor Caccialupi ever saw a copy of it. It is commonly believed that the Epitome of Julian was re-discovered by the monk Ambrosius Traversarius, in A. D. 1433, in the library of Victorinus at Mantua. The main authority for this statement is Suarez, in his *Notit. Basil.* § 21; but there is reason to doubt the story, which is not confirmed by an extant letter of Ambrosius (Ambrosii *Traversarii Cameldunensis Epistolae*, vol. i. p. 419, Florent. 1759), giving an account of the books that he found in the library at Mantua. He mentions a work *Joannis Consulis de Variis Quaestionibus*, but by this he can scarcely mean the Epitome, for it seems to have been a Greek book. A very elaborate and valuable literary history of the Epitome was drawn up by Haubold, and inserted in the fourth volume of Savigny's *Zeitschrift*. As an appendix to this paper, Professor Hänel of Leipzig has given in the eighth volume of the *Zeitschrift* an accurate enumeration of the known existing manuscripts. Though the printed editions of the Epitome are numerous, they are scarce, and the new edition which Hänel is understood to be preparing will be an acceptable boon to students of Roman law.

The following are the principal printed editions, for the full titles of which the reader is referred to the above-mentioned paper of Haubold. Transcripts of preceding editions of the Epitome have from time to time been inserted in editions of the *Volumen*—that is to say, the last volume into which the *Corpus Juris Civilis* was formerly usually divided, containing the *Authenticum* or *Versio Vulgata* of the Novells, the last three of the twelve books of the Code, the Libri Feudorum, &c.

1. The first printed edition was published in 8vo., without name or year, at Lyons in 1512, at the end of a collection of the Laws of the Lombards. The editor was Nic. Boherius. The work, which is imperfectly given, is divided into nine *collationes*. This division, found in several manuscripts, was probably made about the time of Irnerius, to correspond with the first nine books of the Code. The *Authenticum* was similarly divided into nine collationes.

2. The Epitome was next printed at the end of the *Authenticum*, apud Sennetonios fratres, Lugd. 1550. In this edition the Epitome, as in many manuscripts, is divided into two parts or books, and, through a misunderstanding of a manuscript inscription, the authorship of the work is attributed to an anonymous citizen of Constance.

3. An independent edition of the Epitome is inserted in the very rare edition of the *Volumen*, apud Ludovicum Pesnot, 8vo. Lugd. 1558.

4. Next comes the edition of Lud. Miraeus (Le Mire, whose name appears in the preface), fol. Lugduni. 1561. In this edition Julianus is named as the author, "*Imp. Justiniani Constitutiones, interprete Juliano.*" There is a reprint, with a preface by Goltzius, 4to. Brugis, 1565.

5. The edition of Ant. Augustinus, 8vo. Ilerdae, 1567, at the end of Augustini *Constitutionum Graecarum Codicis Collectio*. This edition is reprinted, with additions, in Augustini *Opera*, vol. ii. pp. 255—406, fol. Lucae, 1766.

6. *Imp. Justiniani Novellae Constitutiones, per Julianum, antecessorem Constantinopolitanum, de Graeco translatae. Ex Bibliotheca Petri Pithoei*, fol. Basil. 1576.

7. *Petri et Francisci Pithoei Ictorum Observationes ad Codicem et Novellas Justiniani Imperatoris per Julianum translatas, cura Francisci Desmarés*, fol. Paris, 1689.

The last-mentioned editions, 6 and 7, are the best known and the most complete. They contain two short works, called the *Dictatum pro Consiliariis* and the *Collectio de Tutoribus*. These had been previously printed in Pithou's first edition of the *Collatio Legum Mosaicarum et Romanarum* (entitled *Fragmenta quaedam Papiniani*, &c. 4to. Paris, 1573). In several manuscripts they are attributed to Julianus; but Biener, in his *Historia Authenticarum Codici Insertarum*, 4to. Lips. 1807, has adduced strong arguments to show that Julianus was not the author of them. Their Latinity is far less pure than that of the Epitome. It is not unlikely, however, that these works, as well as the ancient scholia upon the Epitome of Julianus, were written in Grecian Italy during the lifetime of Justinian, who in the *Dictatum* is twice styled *princeps noster*, and in the scholia (ed. Miraei, p. 177) *imperator noster*. (Savigny, *Geschichte*, &c., vol. ii. pp. 195—197; Biener, in Savigny's *Zeitschrift*, vol. v. pp. 338—357.)

A German translation of the Epitome, by D. Justin Gobler, was published anonymously, fol. Frank. 1566.

Zachariae (*Anecdota*, p. 202, &c.) endeavours to identify Julianus with the author of a much shorter Greek Epitome of the Novells, who is cited in the sources of Graeco-Roman law as Anonymus. Anonymus, like Julianus, seems to have been a professor at Constantinople. Anonymus cites the Novells of Justinian in an order which does not very considerably differ from that of Julianus. Anonymus seems to have been skilled in Latin as well as Greek, and was perhaps the author of an ancient Latin version of the Greek fragments of Modestinus which occur in the Digest. Further, there is strong reason to identify the anonymous with Enantiophanes; and Enantiophanes, like Julianus, was a disciple of Stephanus. [ENANTIOPHANES.] When Italy, after the invasion of the Lombards in A. D. 568, was rent from the Roman empire, Julianus may have turned to writing in Greek. Mortreueil (*Histoire de Droit Byzantin*, vol. i. pp. 293—300), who agrees with Zachariae in these conjectures, thinks that Julianus was probably not an authorised expositor of the law, and that none but jurists specially authorised could, without a breach of rule, be cited by name. The conjecture that Julianus and Anonymus were identical is controverted by G. E. Heimbach, in Richter's *Kritische Jahrbücher* for 1839, p. 970.

(Winckler, *Opuscula*, vol. i. p. 418; Biener, *Geschichte der Novellen*, pp. 70—84.) [J. T. G.]

JULIA'NUS (Ἰουλιανός), a PHYSICIAN of Alexandria, a contemporary of Galen, in the second century after Christ. (Gal. *Adv. Julian.* c. 1. vol. xviii. pt. i. p. 248.) He was a pupil of Apollonius of Cyprus (Gal. *De Meth. Med.* i. 7, vol. x. p. 54), and belonged to the sect of the Methodici, and was said to have composed forty-eight books against the "Aphorisms" of Hippocrates (*Adv. Julian. l. c.*). The second of these was directed against the second Aphorism of the first section, and is confuted in a short essay written by Galen with excessive and unjustifiable rudeness and asperity. None of his writings (which were numerous) are still extant. From Galen's mentioning that it was more than twenty years since he had met Julianus at Alexandria (*De Meth. Med.* p. 53), and that he was then still alive, it will appear that Julianus was living as late as about the year 180 after Christ. (See Littré's *Hippocrates*, vol. i. pp. 103, 114.) [W. A. G.]

JULIA'NUS, SA'LVIUS, an eminent Roman jurist, who flourished under Hadrian and the Antonines. Of his private history little is known, and different opinions have been held as to the place of his birth. Many of his biographers (as Rivallius, Val. Forsterus, Pancirolus, Rutilius, Bertrandus, Guil. Grotius) make him a native of Milan (Insuber Mediolanensis), while the majority of more modern writers say that he was born at Hadrumetum, a Phoenician colony on the coast of Africa. These opposite opinions are both grounded on a passage of Spartianus (*Did. Julian.* c. 1), where it is asserted that the paternal grandfather of the emperor who ascended the throne after Pertinax came from Mediolanum, and the maternal grandfather from Hadrumetum. It is well ascertained that Salvius Julianus the jurist was a *maternal* ancestor of the emperor Didius Julianus, and it is probable that, according to the express testimony of Spartianus (*l. c.*), the jurist was the great-grandfather (*proavus*) of the emperor, not, as Politianus asserts (*Epist. ad Jac. Modestum*), the uncle, nor, as Paulus Diaconus (*Hist. Misc.* x. 20) would make him, the grandfather. Eutropius (viii. 9) hesitates. "Salvius Julianus," says he, "nepos vel, secundum Lampridium, pronepos Salvii Juliani, qui sub Hadriano perpetuum composuit edictum." Zimmern (*R. R. G.* vol. i. § 91) agrees with Paulus Diaconus. Many mistakes have been committed, from the confusion of the jurist with others of the same name and family. For example, Aurelius Victor, if his text be not interpolated (*De Caes.* 19), confounds the jurist with the emperor, who, like his ancestor, was distinguished on account of his legal acquirements. And this mistake of Aurelius Victor misled the celebrated Hugo Grotius (*Florum Sparsio*, p. 78, ed. Amst. 1643). It is therefore historically important to establish correctly the genealogy of the family.

This investigation was undertaken by Casaubon (ad Spartiani *Did. Julian.* 1, in *Historiae Augustae Scriptores*), and was subsequently pursued, with the aid of two inscriptions, by Reinesius (*Var. Lect.* iii. 2, p. 344; Gruter. *Insc.* p. xviii. 2, 10, p. 459), who was followed by Christ. ad. Ruperti (*Animad. in Enchirid. Pomponii*, p. 473, inserted in the useful collection of Uhlus, entitled *Opuscula ad Historiam Juris pertinentia*, p. 215). The labours of former inquirers were reviewed by Heineccius, whose elaborate researches have explored every source of information concerning the jurist Julianus. We subjoin tables of the genealogy of the family, so far as may be useful to illustrate the relationships of persons with whom the jurist has been confounded. These tables are constructed according to the view which, upon

comparison of authorities, appears to us by far the most probable:—

(A) *Paternal line of the Emperor Didius Julianus.*

Didius Severus, Insuber Mediolanensis.

|

Didius Severus.

|

Petronius Didius Severus, married Aemilia Clara, grand-daughter of the jurist Julianus. [See (B)].

|

- M. Didius Salvius Julianus Severus Augustus, emperor, married Manlia Scantilla.
  - Didia Clara Augusta, destined for her cousin, the son of Didius Proculus, but married to Cornelius Repentinus.
- Didius Proculus.
  - A son, to whom Didia Clara was betrothed.

(B) *Maternal line of the Emperor Didius Julianus.*

Salvius Julianus, the jurist, Hadrumetinus, Afer.

|

M. Salvius Julianus, by Dion Cassius wrongly named Servius, consul A. D. 175, put to death by Commodus about A. D. 188, by many biographers confounded with the jurist.

|

- Aemilia Clara, married Petronius Didius Severus, father of the emperor. [See (A)].
- Salvius Julianus, uncle of the emperor, betrothed to the daughter of the jurist Taruntenus Paternus, has been sometimes confounded with the jurist Julianus.

It appears from Spartianus, that the emperor had a brother, Numius Albinus, and from an inscription in Gruter (*Inscr.* p. 459, 2), it has been thought that Numius Albinus was the son of a Vibia Salvia Varia. Hence Reinesius conjectures that the Vibia of the inscription and the Aemilia Clara of Spartianus are the same person, while Heineccius supposes that Numius Albinus was *called the brother* of the emperor, though he had neither the same father nor the same mother, as being *the son by a former husband of a former wife of the emperor's father*. According to Heineccius, one Numius and Vibia were the parents of Numius Albinus; then, after the death of Numius the father, Petronius Didius and Vibia were the parents of Didius Proculus; then, after the death of Vibia, Petronius Didius and Aemilia Clara were the parents of the emperor.

Julianus was born about the year A. D. 100, after Trajan had become emperor. This is inferred from the date of his labours on the Edict, which, according to Eusebius, were undertaken about A. D. 132, when he was probably praetor. At this period the *leges annales* were strictly observed, and the regular age for the praetorship was about thirty. (Plin. *Ep.* vii. 30; Dion Cass. lii. p. 479.) He is the first jurist named in the Florentine Index to the Digest, though there are fragments in that work from nine jurists of earlier date, and, though he was not the last of the Sabinians, he is the last jurist named by his contemporary Pomponius in the fragment *De Origine Juris* (Dig. 1. tit. 2. s. 2). That he flourished under Antoninus Pius, and survived that emperor, may be collected from several passages in the Digest. (Dig. 4. tit. 2. s. 18; Dig. 3. tit. 5. s. 6.) In Dig. 37. tit. 14. s. 17, the Divi Fratres, Antoninus Marcus and Lucius Verus, call him *their friend*, a designation ordinarily given by the emperors to living members of their council. By many it has been supposed that he lived to a great age, from a misunderstanding of Dig. 40. tit. 5. s. 19. In that passage, the person who speaks of having attained his 78th year, and of being desirous to gain information, though he had one foot in the grave, is not Julianus, but the client who seeks his opinion.

In Dig. 40. tit. 2. s. 5, he speaks of Javolenus as his praeceptor. It was usual to manumit slaves before praetors and consuls, when they held their levees. Whether the magistrate could manumit his own slaves at his own levee was doubted. Julianus says that he remembered Javolenus having done so in Africa and Syria, that he followed his praeceptor's example in his own praetorship and consulship, and recommended other praetors who consulted him to act in the same manner. It thus appears that he was consul, and Spartianus says that he was praefectus urbi, and twice consul, but his name does not appear in the Fasti among the consules ordinarii. He was in Egypt when Serapias, the Alexandrian woman who produced five children at a birth, was in Rome. (Dig. 46. tit. 3. s. 46.) Pancirolus and others, from supposing the jurist to be referred to in passages of the Digest (e. g. Dig. 48. tit. 3. s. 12) which probably relate to other Salvii, have conferred upon him various provincial governments. The time of his death is uncertain, but it appears that he was buried in the Via Lavicana, for Spartianus (Julian. c. *ult.*) says that the body of the emperor was deposited in the monument of his *proavus*.

It was under Hadrian that he chiefly signalised himself. That emperor was accustomed, when he presided at trials, to have the advice and assistance not only of his friends and officers of state, but of jurists approved by the senate. Among the most eminent of this legal council were Juventius Celsus, Salvius Julianus, and Neratius Priscus. (Spart. *Hadr.*) By the order of Hadrian, he collected and arranged the clauses which the praetors were accustomed to insert in their annual edict, and appears to have condensed his materials, and to have omitted antiquated provisions. The exact nature and extent of this reformation of the Edict is one of the most obscure and disputed questions in the history of the Roman law. Some legal historians look upon it as a most important change, and suppose that the power of departing from the Edict by additions or modified clauses was now taken away

from the magistrates. Other writers, especially Hugo, seem disposed to reduce the dimensions of the change within the narrowest compass. The direct testimony of ancient writers upon this subject is scanty. In Const. Δέδωκεν, § 18, and Const. *Tanta*, § 18, is contained the most detailed information we possess. From these parallel passages, it appears that in the body of the reformed Edict, and in the decree of the senate which accompanied it, there was an enactment, that any case not provided for might be ruled *cy près* by the emperor and his magistrates. In Const. *Tanta*, § 18, Julianus is styled by Justinian *Legum* et Edicti perpetui subtilissimus Conditor, whence it may perhaps be inferred that Julianus not only arranged the Edict, but collected the Constitutions of emperors, which are often designated by the word *Leges*. He introduced a new clause of his own into the Edict (Dig. 37. tit. 8. s. 3). Paeanius, a contemporary of Justinian, in his Metaphrasis of Eutropius (viii. 9, Paeanius, H. ιϛ), says that the new Edict was called the Edict of Hadrian, or, in Latin, the Edictum Perpetuum. The Edictum of Hadrian, mentioned in Cod. x. tit. 39. s. 7, was probably a special proclamation of that emperor, distinct from the Edict we are treating of. The name *perpetuum edictum* was given in early times to the praetor's *annual* edicts, intended as the rule of ordinary practice, as distinguished from special proclamations—to "id *quod jurisdictionis perpetuae causa*, non quod prout res incidit, in albo propositum erat" (Dig. 2. tit. 1. s. 7); but, after the reform of Hadrian, the epithet *perpetuum* seems to have acquired new force. Though all the great principles of the *Jus Honorarium* were settled before the end of the republic, though the Edict had long assumed an approach to permanence, not only in matter but in form (for the earlier writers upon the Edict appear to follow the same order with those who wrote after Hadrian), the new edictum perpetuum was manifestly endowed with an additional authority, which, if it did not preclude the future exercise of the *jus edicendi* in magistrates, must have practically restricted it to cases not provided for in the compilation of Julianus. In a manuscript at Florence (Cod. Laurent. Plut. lxxx. cod. 6) of a Graeco-Roman Epitome of Law of the tenth century, Hadrian is said to have associated Servius Cornelius with Julianus in the task of consolidation and arrangement; but the Graeco-Roman jurists are very unsafe authorities in matters of history, and the author of the cited Epitome may have been led to mention a Cornelius in connection with the Edict, from having heard of the lex Cornelia (proposed by the tribune C. Cornelius in B. C. 67), by which it was enacted "ut praetores ex edictis suis perpetuis jus dicerent." [C. CORNELIUS; CORNELIUS, SERVIUS.] The other early writers who mention the labours of Julianus on the Edict are Aurelius Victor (*de Caes.* 19), Eusebius (*Chron.* ad A.U.C. 884, n. 2147), and Paulus Diaconus (*Hist. Misc.* x. 20). How far the reform affected the edict of the praetor peregrinus (which was in the main similar to that of the praetor urbanus) and the edict of the aediles (which seems subsequently to have been treated of as an appendage to the praetor's edict, Pauli *Sententiae*, i. tit. 15. s. 2), there are not sufficient data to determine. (F. A. Biener, *de Salvii Juliani in edicto praetoris meritis rite aestumandis*, 4to. Lips. 1809; Francke, *de Edicto praetoris urbani, praesertim perpetuo*, Kilon. 1830; Hugo, *R. R. G.* p. 795; Puchta, *Institutionen*, vol. i. § 114.)

In the Roman law there was a form of proceeding, called the Interdictum Salvianum, by which a landlord might obtain possession of goods of his tenant, which had been pledged as a security for the payment of the rent. (Gaius, iv. 147.) Cujas suspected that Julianus the jurist was the author of the Interdictum Salvianum, and in this conjecture was followed by Ménage (*Amoen. Jur.* c. 24), but, as Bynkershoeck has shown (*Observ. Jur. Rom.* i. 24), the Interdictum Salvianum is probably of much earlier date than the reign of Hadrian. It is commented upon by Julianus as an established form of proceeding, which had been extended by equitable construction to cases not originally contemplated (*interdictum utile*), and he does not use a single expression to render it likely that he himself introduced or invented it. (Dig. 43. tit. 33. s. 1.)

Pomponius enumerates Aburnus Valens, Tuscianus, and Julianus, as the successors of Javolenus in the leadership of the Sabinian school of jurists. The addiction of Julianus to the tenets of his school is clear, from many passages in his remains, but he was not an undeviating adherent. Thus, in Dig. 43. tit. 24. s. 11. § 12, he differs from Cassius; and in Dig. 40. tit. 4. s. 57, Gaius observes that his opinion is inconsistent with the principles of Cassius and Sabinus.

He was a voluminous legal writer, and a very able reasoner upon legal subjects. His style is easy and clear, and, though it has often been said that his language abounds in Graecisms, not one has been pointed out, except the use of the word *manifestus*, in such an expression as "Manifestus est dotem relegasse," (Dig. 33. tit. 4. s. 3.) His opinion was highly valued by contemporary and succeeding jurists, who constantly cite him with approbation, and some of whom appear to have consulted him personally on difficult questions. (*Vat. Frag.* 77, Dig. 37. tit. 5. s. 6, Dig. 30. tit. 1. s. 39.) He is one of those foremost jurists whose names are mentioned by way of example in the citation-law of Valentinian III. (Cod. Theod. i. tit. 4. s. 3.) His authority is cited by emperors in their Constitutions, as by Leo and Anthemius in Cod. 6. tit. 61. s. 5, and by Justinian in Cod. 4. tit. 5. s. 10, Cod. 2. tit. 19. s. 24, Cod. 3. tit. 33. s. 15, Nov. 74 pr. About 457 extracts from his works are inserted in the Digest. In Hommel's *Palingenesia* these fragments occupy ninety pages. He is more often cited by other jurists than any legal writer, except Ulpian, Paulus, and Papinian, and he is commonly named without special reference to the passage where his opinion is contained. Volusius Maecianus and Terentius Clemens both call him Julianus *noster* (Dig. 35. tit. 1. s. 85, Dig. 28. tit. 6. s. 6), perhaps as his pupils, or perhaps as his associates in the imperial council. In the fragments of Africanus there appears to be such a constant reference to the opinions of Julianus, that Africanus is generally supposed to have been his pupil.

The following are the titles of his works:—

1. *Digestorum Libri XC.* It was perhaps this title which led Matthaeus Blastares, in the preface to his Syntagma, to the blunder of attributing the Digest of Justinian to Hadrian. By some the voluminous Digest of Julianus has been confounded with the reformed Edict, which was comprised in a

single book. The Digesta, like other works of other jurists bearing the same title, appears to have been a system of Roman law, following the arrangement of the Edict, and compiled from the commentators on the text of the Edict. In Julian's Digest, the actual words of the Edict seem to have been inserted and interpreted. The work cited in Dig. 3. tit. 2. s. 1, as Julianus, libro 1° ad Edictum, is perhaps no other than the Digesta of Julianus, but the reading of the Florentine MS. is doubtful, and it is very likely that Ulpianus ought to be substituted for Julianus. In Dig. 1. tit. 3. s. 32, the 94th book of the Digesta is cited, but here there is undoubtedly an error in the reading of lxxxxiiii. in place of lxxxiiii. Indeed, L. T. Gronovius asserts that the fourth x in the Florentine manuscript is not from the first hand. The Digesta was annotated by the Proculeian Ulpius Marcellus, one of the very few jurists who seem more disposed, whenever it is practicable, to censure than to praise Julianus; hence Cujas remarks (*Obs.* xiii. 35) that there can scarcely be a stronger proof of the correctness of an opinion than the agreement of Marcellus and Julianus. Another critic was found in Mauricianus (Dig. 2. tit. 14. s. 7. § 2, and Dig. 7. tit. 1. s. 25. § 1). Cervidius Scaevola (Dig. 2. tit. 14. s. 54, Dig. 18. tit. 6. s. 10) was a less unfavourable annotator. The fragment in Dig. 4. tit. 2. s. 11, is inscribed "Paulus lib. iv. Juliani Digestorum notat," and there is a similar inscription in Dig. 18. tit. 5. s. 4, but there is no mention in the Florentine Index of any special work of Paulus upon Julianus. There are 376 extracts from the Digesta of Julianus in the Digest of Justinian. In modern times, the celebrated Cujas wrote lectures on the Digesta of Julianus. (*Jac. Cujacii Recitationes solemnes ad Salvii Juliani libros Digestorum*, Opera, vol. i.)

2. *Ad Minicium*, or *Ex Minicio*, or *Apud Minicium Libri VI.* In these various ways is this work named in the Florentine Index and the inscriptions of the Fragments. [FEROX.] This was a commentary upon some work of Minicius Natalis, who lived under Vespasian and Trajan. It appears to follow the arrangement not of the Edict, but of the *Libri Juris Civilis* of Sabinus. Of the forty fragments in the Digest, those from the first and second book relate to testaments, bonorum possessiones, legacies, and fidei-commissa; those from the third, to the patria potestas and the power of the dominus; those from the fourth, to loans and contracts; those from the fifth, to marriage, tutela, acquiring possession, &c.; those from the sixth, to interdicts and procedure. In Dig. 19. tit. 1. s. 11. § 15, Ulpian appears to cite the tenth book, but the reading ought probably to be altered from x to v.

3. *Ad Urseium Libri IV.* A commentary upon some work of Urseius Ferox. From the forty-two extracts in the Digest, it appears that Julianus in this treatise followed the series of the books of Sabinus.

4. *De Ambiguitatibus Liber Singularis.* From this work there are four extracts in the Digest. It explained the legal sense of ambiguous words, and the rules of interpretation to be applied to obscure expressions in wills and contracts.

These are all the ascertained works of Julianus. That Julianus wrote upon Sextus has by some been inferred from the expression "Juliano ex Sexto placuit" in Gaius, ii. 218, compared with *Fragmenta Vaticana*, § 88. Bertrandus, from a misunderstanding of the expression "tractatu proposito" in Cod. 6. tit. 60. s. 5, imagined that he wrote a special treatise, *De Dotali Praedio.*

(Ménage, *Amoen. Juris*, 24; Guil. Grotius, *de Vit. Ictorum*, ii. 6. § 1; Strauchius, *Vitae aliquot Ictorum*, Num. 1; Neuber, *Die juristischen Klassiker*, pp. 183—208. Above all, Heineccius, *de Salvio Juliano, Ictorum sua aetate Coryphaeo*, Op. vol. ii. pp. 798—818; *Historia Edictorum Edictique perpetui*, ii. 3, Op. vol. vii. sect. 2, pp. 196—261.) [J. T. G.]

JU'LIUS, was ordained bishop of Rome, as the successor of Mark, on the 6th of February, A. D. 337, a short time before the period when the persecution against Athanasius was most fiercely revived in consequence of the permission accorded to him by Constantinus, Constantius, and Constans to quit Trèves, where he had been living in exile, and return to Alexandria. Julius, who desired to be considered the arbiter of the dispute, invited both parties to appear before a council summoned to meet at Rome in the month of June, 341, a proposal gladly accepted by Athanasius, but evaded by his opponents. The cause of the former having been fully investigated before this assembly, he and his adherents were declared guiltless of all the crimes with which they had been charged, and were restored to the full exercise of all their rights,—a decision confirmed by the synod of Sardica, held A. D. 347, by permission of Constantius at the solicitation of Constans, in the proceedings of which the Arian dignitaries refused to take any share, because the bishops whom they had condemned were not excluded. Throughout the struggle, the prelates of the Western churches, in their eagerness for victory, made many most important admissions with regard to the authority of the Roman see, admissions which were carefully noted, and at a subsequent period turned to the best account. Julius died on the 12th of April, A. D. 352, after having occupied the papal chair for upwards of fifteen years.

Many epistles of this pope connected with the Athanasian controversy have perished; but two, unquestionably genuine, are still extant, written in Greek, one addressed to the inhabitants of Antioch in 342, the other to the Alexandrians in 349, both preserved in the *Apologia contra Arianos* of Athanasius. They will be found also in the *Epistolae Pontificum Romanorum* of Coustant (fol. Par. 1721), p. 350, p. 399, and Append. p. 69, with notes and illustrative pieces; and in the *Bibliotheca Patrum* of Galland, vol. v. (fol. Venet. 1769), p. 3.

The letters *Ad Dionysium Alexandrinum; Ad Docum; Ad Cyrillum Alexandrinum*, on topics connected with the Incarnation; fragments of a *Sermo de Homousio*, several *Decreta*, and various other tracts collected in the compilation of Coustant, Append. p. 69, all of which have at different periods been ascribed to Julius, are now universally admitted to be the work of other hands, many of them being forgeries by the Eutychians.

(See Du Pin, *Ecclesiastical History of the Fourth Century*; Schönemann, *Biblioth. Patrum Lat.* vol. i. cap. 4. § 3; Bähr, *Geschicht. der Röm. Litterat.* Suppl. Band. IIte Abtheil. § 61.) [W. R.]

JU'LIUS AFRICA'NUS. [AFRICANUS.]

JU'LIUS AGRI'COLA. [AGRICOLA.]

JU'LIUS A'QUILA. [AQUILA.]

JU'LIUS ATERIA'NUS. [ATERIANUS.]
JU'LIUS AUSO'NIUS. [AUSONIUS.]
JU'LIUS BASSUS. [BASSUS.]
JU'LIUS BRIGA'NTICUS. [BRIGANTICUS.]
JU'LIUS BURDO. [BURDO.]
JU'LIUS CALE'NUS. [CALENUS.]
JU'LIUS CA'LIDUS. [CALIDUS.]
JU'LIUS CALLISTUS. [CALLISTUS.]
JU'LIUS CALVASTER. [CALVASTER.]
JU'LIUS CANUS. [CANUS.]
JU'LIUS CAPITOLI'NUS. [CAPITOLINUS.]
JU'LIUS CARUS. [CARUS.]
JU'LIUS CELSUS. [CELSUS.]
JU'LIUS CEREA'LIS. [CEREALIS.]
JU'LIUS CIVI'LIS. [CIVILIS, p. 758, b. note.]
JU'LIUS CLA'SSICUS. [CLASSICUS.]
JU'LIUS CLAU'DIUS. [CLAUDIUS, p. 778, a.]
JU'LIUS CO'TTIUS. [COTTIUS.]
JU'LIUS CRISPUS. [CRISPUS, p. 892, a.]
JU'LIUS DENSUS. [DENSUS.]
JU'LIUS DIOCLES. [DIOCLES.]
JU'LIUS EXSUPERANTIUS. [EXSUPERANTIUS.]
JU'LIUS FEROX. [FEROX, URSEIUS.]
JU'LIUS FI'RMICUS MATERNUS. [FIRMICUS.]
JU'LIUS FLORUS. [FLORUS.]
JU'LIUS FRONTI'NUS. [FRONTINUS.]
JU'LIUS FRONTO. [FRONTO.]
JU'LIUS GABINIA'NUS. [GABINIANUS.]
JU'LIUS GALLIE'NUS. [GALLIENUS.]
JU'LIUS GRAECI'NUS. [GRAECINUS.]
JU'LIUS GRANIA'NUS. [GRANIANUS.]
JU'LIUS GRATUS. [FRONTO, JULIUS.]
JU'LIUS HYGI'NUS. [HYGINUS.]
JU'LIUS LEO'NIDES. [LEONIDES.]
JU'LIUS MA'RATHUS. [MARATHUS.]
JU'LIUS MARTIA'LIS. [MARTIALIS.]
JU'LIUS MODESTUS. [MODESTUS.]
JU'LIUS MONTANUS. [MONTANUS.]
JU'LIUS NASO. [NASO.]
JU'LIUS O'BSEQUENS. [OBSEQUENS.]
JU'LIUS PARIS. [PARIS.]
JU'LIUS PAULLUS. [PAULLUS.]
JU'LIUS PELIGNUS. [PELIGNUS.]
JU'LIUS PHILIPPUS. [PHILIPPUS.]
JU'LIUS PLA'CIDUS. [PLACIDUS.]
JU'LIUS POLLUX. [POLLUX.]
JU'LIUS POLYAENUS. [POLYAENUS.]
JU'LIUS PO'STUMUS. [POSTUMUS.]
JU'LIUS PRISCUS. [PRISCUS.]
JU'LIUS ROMA'NUS. [ROMANUS.]
JU'LIUS RUFINIA'NUS. [RUFINIANUS.]
JU'LIUS RUFUS. [RUFUS.]
JU'LIUS SABI'NUS. [SABINUS.]
JU'LIUS SACROVIR. [SACROVIR.]
JU'LIUS SECUNDUS. [SECUNDUS.]
JU'LIUS SERVIA'NUS. [SERVIANUS.]
JU'LIUS SEVERIA'NUS. [SEVERIANUS.]
JU'LIUS SEVE'RUS. [SEVERUS.]
JU'LIUS SOLI'NUS. [SOLINUS.]
JU'LIUS SOLON. [SOLON.]
JU'LIUS SPERA'TUS. [SPERATUS.]
JU'LIUS TITIA'NUS. [TITIANUS.]
JU'LIUS TUTOR. [TUTOR.]
JU'LIUS VALE'RIUS. [VALERIUS.]
JU'LIUS VERUS MAXIMI'NUS. [MAXIMINUS.]
JU'LIUS VESTI'NUS. [VESTINUS.]
JU'LIUS VICTOR. [VICTOR.]
JU'LIUS VINDEX. [VINDEX.]

JU'LUS, the eldest son of Ascanius, who claimed the government of Latium, but was obliged to give it up to his brother Silvius, and received a compensation in the form of a priestly office. (Dionys. i. 70; Liv. i. 2.) According to the author of *De Orig. Gent. Rom.* 15, the Latins believed that Ascanius was identical with Julus, and that out of gratitude they not only described him as a son of Jupiter, but also called him Jobus, and afterwards Julus. It is at any rate not impossible that *Julus* may be a diminutive of *Dius*. The Roman Julia gens traced their origin to this Julus. [JULIA GENS.] [L. S.]

JULUS, the name of an ancient patrician family of the Julia gens, which obtained the highest dignities in the early times of the republic.

1. C. JULIUS, L. F., JULUS, consul in B.C. 489 with P. Pinarius Mamercinus Rufus, in whose consulship the Volscians under Coriolanus commenced war against Rome. (Dionys. viii. 1.) Livy omits the consuls of this year altogether.

2. C. JULIUS, C. F. L. N., JULUS, son of No. 1, consul in B.C. 482 with Q. Fabius Vibulanus, was elected to the office in consequence of an agreement between the two parties in the state, who, after the most violent opposition in the consular comitia, had at length consented that C. Julius should be chosen as the popular, and Fabius as the aristocratical candidate. Such is the account of Dionysius; but Livy merely says that the discord in the state was as violent this year as previously. The consuls marched against the Veientes; but as the enemy did not appear in the field, they returned to Rome, after only laying waste the Veientine territory. (Dionys. viii. 90, 91; Liv. ii. 43.)

This C. Julius was a member of the first decemvirate, B.C. 451, and it is recorded as an instance of the moderation of the first decemvirs, that, though there was no appeal from their sentence, Julius, notwithstanding, accused before the people in the comitia centuriata P. Sestius, a man of patrician rank, in whose house the corpse of a murdered person had been found, when he might have himself passed sentence upon the criminal. (Liv. iii. 33; Cic. *de Rep.* ii. 36; Dionys. x. 56; Diod. xii. 23.) C. Julius is again mentioned in B.C. 449, as one of the three consulars who were sent by the senate to the plebeians when they had risen in arms against the second decemvirate, and were encamped upon the Aventine. (Liv. iii. 50; Ascon. *in Cic. Cornel.* p. 77, ed. Baiter.)

3. VOPISCUS JULIUS, C. F. L. N., JULUS, son of No. 1, and brother of No. 2, was consul with L. Aemilius Mamercus in B.C. 473. Livy (ii. 54.) mentions Opiter Verginius as the colleague of Aemilius, but says that he had found in some annals the name of Vopiscus Julius in place of Verginius. There were great civil commotions at Rome in this year. First came the murder of the tribune Genucius, and the consequent excitement; and since the consuls, flushed with this victory, as they deemed it, over the people, pressed the levy of troops with more than usual rigour, and among other acts of oppression attempted to compel one Volero Publilius to serve as a common soldier, though he had previously held the rank of centurion, the people at length became so indignant, that they rose against the consuls, and drove them out of the forum. (Liv. ii. 54, 55; Dionys. ix. 37–41; Diod. xi. 65; Flor. i. 22.)

4. C. Julius, C. f. C. n., Julus, son of No. 2, was consul in b. c. 447, with M. Geganius Macerinus, and again in b. c. 435, with L. Verginius Tricostus. In the latter year Rome was visited with such a grievous pestilence, that not only were the Romans unable to march out of their own territory to devastate the enemy's, but even offered no opposition to the Fidenates and Veientes, who advanced almost up to the Colline gate. While Julius manned the walls, his colleague consulted the senate, and eventually named a dictator. (Liv. iii. 65, iv. 21; Diod. xii. 29, 49.) According to Licinius Macer, Julius was elected consul for the third time in the following year, with his colleague of the preceding. Other accounts mentioned other persons as the consuls; and others again gave consular tribunes this year. (Liv. iv. 23.)

5. L. Julius, Vop. f. C. n., Julus, son of No. 3, one of the three consular tribunes in b. c. 438. (Liv. iv. 16; Diod. xii. 38.) He was magister equitum in b. c. 431 to the dictator, A. Postumius Tubertus, who left him and the consul for the year, C. Julius Mento, in charge of the city, while he marched against the Aequians and Volscians. (Liv. iv. 26, 27; Diod. xii. 64, who places the dictatorship in the preceding year.) In the following year, b. c. 430, L. Julius (erroneously called by Cicero C. Julius) was consul with C. Papirius Crassus. Having learnt from the treachery of one of the tribunes, that the latter intended to bring forward a law which was much wished for by the people, imposing a pecuniary fine instead of the one in cattle, which had been fixed by the Aternia Tarpeia lex., b. c. 454, the consuls anticipated their purpose, and proposed a law by which a small sum of money was to be paid in place of each head of cattle (*multarum aestimatio*). This law was occasioned, according to Cicero, by the censors, L. Papirius and P. Pinarius, having, through the infliction of fines, deprived private persons of an immense quantity of cattle, and brought them into the possession of the state. (Liv. iv. 30; Diod. xii. 72; Cic. *de Rep.* ii. 35; Niebuhr, *Rom. Hist.* vol. ii. note 690.)

6. Sex. Julius Julus, consular tribune in b. c. 424, with three colleagues. (Liv. iv. 35; Diod. xii. 82.)

7. C. Julius, L. f. Vop. n., Julus, grandson of No. 3, consular tribune in b. c. 408, with two colleagues, and again in b. c. 405, with five colleagues. In the former year he and his colleague, Cornelius Cossus, vehemently opposed the nomination of a dictator; and in the latter year he took part with his colleagues in the commencement of the siege of Veii. (Liv. iv. 56, 61; Diod. xiii. 104, xiv. 17.) He was censor in b. c. 393, and died in his year of office. (Liv. v. 31, ix. 34; Plut. *Camill.* 14.)

8. L. Julius Julus, consular tribune in b. c. 403, with five colleagues, according to the Capitoline Fasti. Diodorus mentions only five tribunes, but Livy increases the number to eight. Six is probably the real number, to which Livy has added the two censors. The consular tribunes of this year continued the siege against Veii during the winter. (Liv. v. 1, 2; Diod. xiv. 35.)

9. L. Julius, L. f., Vop. n., Julus, the son of No. 5, and the grandson of No. 3, consular tribune in b. c. 401, with five colleagues, and a second time in b. c. 397, with the same number of colleagues. In the former of these two years the consular tribunes entered upon their office on the kalends of October instead of the ides of December, which was the usual time, in consequence of a defeat sustained by their predecessors before Veii; and their own year of office was distinguished by the number of foreign wars and civil broils. In the latter year Julius, with his colleague, Postumius, fell upon the Tarquinienses, who had made a plundering inroad into the Roman territory, and stripped them of the booty they had gained. (Liv. v. 9, 10, 16; Diod. xiv. 44, 85.)

10. L. Julius Julus, consular tribune in b. c. 388, with five colleagues; and a second time in b. c. 379, with seven colleagues. (Liv. vi. 4, 30; Diod. xv. 23, 51.)

11. C. Julius Julus, was nominated dictator in b. c. 352, under pretence of an apprehended was with the Etruscans, but in reality to carry the election of two patricians in the consular comitia, in violation of the Licinian law. (Liv. vii. 21.)

JULUS ANTO'NIUS. [Antonius, No. 19.]

JUNCUS, a Greek philosopher, from whose treatise "On Old Age" (περὶ γήρως) considerable extracts are made by Stobaeus, but of whose life and age we know nothing. The work was in the form of a dialogue, and the writer appears to have been a Platonic philosopher. (Stobaeus, *Florileg.* tit. 115. § 26, 116. § 49, 117. § 9, 121. § 35, ed. Gaisford.)

Tacitus (*Ann.* xi. 35) speaks of a Roman senator, Juncus Vergilianus, who was put to death in the reign of the emperor Claudius: but perhaps we should read Junius instead of Juncus.

JU'NIA. 1. The wife of C. Marcellus, the augur, and the mother of C. Marcellus, who was consul in b. c. 50. She is mentioned with great respect by Cicero in his congratulatory letters to her son and husband upon the election of the former to the consulship. (Cic. *ad Fam.* xv. 7, 8.)

2. The daughter of Servilia and D. Junius Silanus, consul in b. c. 62. She was also the half-sister of M. Junius Brutus, the murderer of Caesar, who was the son of Servilia by her first husband, M. Junius Brutus, tribune of the plebs in b. c. 83. Junia was married to M. Lepidus, subsequently the triumvir. When Cicero was in Cilicia, in b. c. 50, he was told that she was not faithful to Lepidus: he speaks of her portrait being found among the chattels of the debauchee P. Vedius, and expresses his surprise at her brother and husband taking no notice of her conduct. He afterwards speaks of her in one of the Philippics in terms of praise (*probatissima uxor*). She seems, at all events, to have won the affections of her husband; and when she became involved in the conspiracy formed by her son Lepidus against the life of Octavian, after the battle of Actium, her husband offered to become security for her. (Cic. *ad Att.* vi. 1, xiv. 8, *Phil.* xiii. 4; Vell. Pat. ii. 88; Appian, *B. C.* iv. 50.)

3. Junia Tertia, or Tertulla, own sister of the preceding, and consequently half-sister of M. Brutus. The enemies of the dictator, Caesar, spread abroad the report that her mother, Servilia, had introduced her to Caesar's favour, when she herself became advanced in years. Tertia was the wife of C. Cassius, one of Caesar's murderers; but she survived her husband a long while, for she did not die till the sixty-fourth year after the battle of Philippi, a. d. 22, under the reign of Tiberius. Her property was very large; but though she left legacies to almost all the great men of Rome, she

passed over the emperor Tiberius. He did not, however, resent the slight, but allowed her funeral to be celebrated with all the usual honours: the ancestral images of twenty illustrious houses were carried before her bier; "but Cassius and Brutus," says the historian, "shone before all the others, from the fact that their statues were not seen." (Suet. *Caes.* 50; Macrob. *Sat.* ii. 2; Cic. *ad Att.* xiv. 20, xv. 11; Tac. *Ann.* iii. 76.)

JU'NIA CALVI'NA. [CALVINA.]

JU'NIA SILA'NA. [SILANA.]

JU'NIA TORQUA'TA. [TORQUATA.]

JU'NIA GENS, one of the most celebrated of the Roman gentes, was in all probability originally patrician, as we can hardly conceive that the first consul, L. Junius Brutus, connected as he was with the family of the Tarquins, could have been a plebeian, although the latter hypothesis is maintained by Niebuhr. But however this may be, it is certain that, with the exception of the first consul and his sons, all the other members of the gens were plebeians. [BRUTUS.] The family names and surnames which occur in the time of the republic are, BRUTUS, BUBULCUS, GRACCHANUS, NORBANUS, PACIAECUS, PENNUS, PERA, PULLUS, SILANUS: the few who are mentioned without any cognomen are given below, under JUNIUS. Many Junii appear under the empire with other surnames than those mentioned above, but of course they cannot be regarded as any part of the real Junia gens: of these an alphabetical list is likewise given below.

JU'NIUS, 1. Q. JUNIUS, one of the tribunes of the plebs in B. C. 315, who endeavoured to excite the people against the murderers of Sp. Maelius. (Liv. iv. 16.)

2. D. JUNIUS was stationed with a force by the consul, Ap. Claudius, in the second Punic war, B. C. 212, to command the mouth of the Vulturnus. (Liv. xxv. 22.)

3. T. JUNIUS, L. F., a contemporary of Sulla, possessed no mean oratorical powers, but was unable to rise beyond the tribuneship of the plebs, on account of his always suffering from ill health. He accused and obtained the condemnation of P. Sextius, praetor designatus, for bribery at the elections. (Cic. *Brut.* 48.)

4. M. JUNIUS, the previous defender of Cicero's client, P. Quintius, but was absent on an embassy when Cicero spoke on behalf of Quintius, B. C. 81. (Cic. *pro Quint.* 1.)

5. C. JUNIUS, presided as judex quaestionis in the year of Verres's praetorship, B. C. 74, in the court which condemned Scamander, Fabricius, and Oppianicus, for having attempted to poison the elder Cluentius. The opinion that this verdict was gained by bribing the judices, and, among them, Junius, was so strongly believed, and excited such universal indignation, that Junius, although he had been aedile, and had a good prospect of obtaining the praetorship, was obliged to retire from public life altogether, and the *Judicium Junianum* became a bye-word for a corrupt and unrighteous judgment. (Cic. *pro Cluent.* 1, 20, 27, 29, 33, *c. Verr.* i. 10, 61; Pseudo-Ascon. *in Verr.* p. 141, ed Orelli.) This Junius had a son of the same name. (*Pro Cluent.* 49.)

6. M. JUNIUS, the praetor before whom Cicero defended D. Matrinius. (Cic. *pro Cluent.* 45; Plin. *H. N.* xxxv. 10.)

JU'NIUS BLAESUS. [BLAESUS.]

JU'NIUS CILO. [CILO.]

JU'NIUS CORDUS. [CORDUS, AELIUS.]

JU'NIUS GA'LLIO. [GALLIO.]

JU'NIUS JUVENA'LIS. [JUVENALIS.]

JU'NIUS MAU'RICUS. [MAURICUS.]

JU'NIUS MA'XIMUS. [MAXIMUS.]

JU'NIUS MODERA'TUS COLUMELLA. [COLUMELLA.]

JU'NIUS OTHO. [OTHO.]

JU'NIUS PHILARGY'RIUS. [PHILARGYRIUS.]

JU'NIUS RU'STICUS. [RUSTICUS.]

JU'NIUS SATURNI'NUS. [SATURNINUS.]

JUNO. The name of Juno is probably of the same root as Jupiter, and differs from it only in its termination. As Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. The Romans identified at an early time their Juno with Hera, with whom she has indeed many resemblances, but we shall endeavour here to treat of the Roman Juno exclusively, and to separate the Greek notions [HERA] entertained by the Romans, from those which are of a purely Italian or Roman nature. Juno, as the queen of heaven, bore the surname of *Regina*, under which she was worshipped at Rome from early times, and at a later period her worship was solemnly transferred from Veii to Rome, where a sanctuary was dedicated to her on the Aventine. (Liv. v. 21, 22, xxii. 1, xxvii. 37; Varr. *de L. L.* v. 67.) She is rarely described as hurling the thunderbolt, and the main feature of her character is, that she was to the female sex all that Jupiter was to the male, and that she was regarded as the protectress of every thing connected with marriage. She was, however, not only the protecting genius of the female sex in general, but accompanied every individual woman through life, from the moment of her birth to the end of her life. Hence she bore the special surnames of *Virginalis* and *Matrona*, as well as the general ones of *Opigena* and *Sospita* (Ov. *Fast.* vi. 33; Horat. *Carm.* iii. 4, 59; Serv. *ad Aen.* viii. 84; August. *de Civ. Dei*, iv. 11; Festus, p. 343, ed. Müller), under which she was worshipped both at Lanuvium and at Rome. (Liv. xxiv. 10, xxvii. 3, xxxii. 30; Ov. *Fast.* ii. 56; Cic. *de Div.* i. 2.) On their birthday women offered sacrifices to Juno surnamed natalis, just as men sacrificed to their genius natalis (Tibull. iv. 6. 13. 15); but the general festival, which was celebrated by all the women, in honour of Juno, was called Matronalia (*Dict. of Ant. s. v.*), and took place on the 1st of March. Her protection of women, and especially her power of making them fruitful, is further alluded to in the festival Populifugia (*Dict. of Ant. s. v.*) as well as in the surname of *FebrRulis, Februata, Februta*, or *Februalis*. (Fest. *s. v. Februarius*, p. 85, ed. Müller; comp. Ov. *Fast.* ii. 441.) Juno was further, like Saturn, the guardian of the finances, and under the name of Moneta she had a temple on the Capitoline hill, which contained the mint. (Liv. vi. 20.) Some Romans considered Juno Moneta as identical with Μνημοσύνη, but this identification undoubtedly arose from the desire of finding in the name Moneta a deeper meaning than it really contains. [MONETA.] The most important period in a woman's life is that of her marriage, and, as we have already remarked, she was believed especially to preside over marriage. Hence she was called *Juga* or *Jugalis* [JUGA], and had a variety of other

names, alluding to the various occasions on which she was invoked by newly-married people, such as, Domiduca, Iterduca, Pronuba, Cinxia, Prema, Pertunda, Fluonia, and Lucina. (Virg. *Aen.* iv. 166, 457, with Serv. note; Ov. *Heroid.* vi. 43; August. *de Civ. Dei*, vi. 7, 11, vii. 3; Arnob. iii. 7, 25, vi. 7, 25; Fest. *s. vv.*) The month of June, which is said to have originally been called Junonius, was considered to be the most favourable period for marrying. (Macrob. *Sat.* i. 12; Ov. *Fast.* vi. 56.) Juno, however, not only presided over the fertility of marriage, but also over its inviolable sanctity, and unchastity and inordinate love of sexual pleasures were hated by the goddess. Hence a law of Numa ordained that a prostitute should not touch the altar of Juno, and that if she had done so, she should with dishevelled hair offer a female lamb to Juno. (Gell. iv. 3.) Women in childbed invoked Juno Lucina to help them (Plaut. *Aulul.* iv. 7, 11; Plut. *Quaest. Rom.* 77; Propert. v 1, 95; Arnob. iii. 9, 21, 23), and after the delivery of the child, a table was laid out for her in the house for a whole week (Tertull. *de Anim.* 39), for newly-born children were likewise under her protection, whence she was sometimes confounded with the Greek Artemis or Eileithyia. (Catull. xxxiv. 13; Dionys. Hal. iv. 15; comp. Matuta.)

As Juno has all the characteristics of her husband, in so far as they refer to the female sex, she presides over all human affairs, which are based upon justice and faithfulness, and more especially over the domestic affairs, in which women are more particularly concerned, though public affairs were not beyond her sphere, as we may infer from her surnames of *Curitia* and *Populonia*. [Comp. Empanda.] In Etruria, where the worship of Juno was very general, she bore the surname of *Cupra*, which is said to have been derived from the name of a town, but it may be connected with the Sabine word *cyprus*, which, according to Varro (*de L. L.* v. 159), signified *good*, and also occurs in the name of vicus Cyprius. At Falerii, too, her worship was of great importance (Dionys. i. 21), and so also at Lanuvium, Aricia, Tibur, Praeneste, and other places. (Ov. *Fast.* vi. 49, 59; Liv. v. 21, x. 2; Serv. *ad Aen.* vii. 739; Strab. v. p. 241.) In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted. [L. S.]

JUNOPU'LUS [Janopulus.]

JU'PITER, or perhaps more correctly, JUPPITER, a contraction of *Diovis pater*, or *Diespiter*, and *Diovis* or *dies*, which was originally identical with *divum* (heaven); so that Jupiter literally means "the heavenly father." The same meaning is implied in the name Lucesius or Lucerius, by which he was called by the Oscans, and which was often used by the poet Naevius (Serv. *ad Aen.* ix. 570; comp. Fest. *s. v. Lucetium*, p. 114, ed. Müller; Macrob. *Sat.* i. 15; Gell. v. 12.) The corresponding name of Juno is Lucina. It is further not impossible that the forgotten name, divus pater Falacer, mentioned by Varro (*de L. L.* v. 84, vii. 45), may be the same as Jupiter, since, according to Festus (*s. v. falae*, p. 88, ed. Müller), falandum was the Etruscan name for heaven. The surname of *Supinalis* (August. *de Civ. Dei*, vii. 11) likewise alludes to the dome of heaven.

As Jupiter was the lord of heaven, the Romans attributed to him power over all the changes in the heavens, as rain, storms, thunder and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, *Fulminator*, and *Serenator*. (Appul. *de Mund.* 37; Fest. *s. v. prorsum*; Suet. *Aug.* 91.) As the pebble or flint stone was regarded as the symbol of lightning, Jupiter was frequently represented with such a stone in his hand instead of a thunderbolt (Arnob. vi. 25); and in ancient times a flint stone was exhibited as a symbolic representation of the god. (Serv. *ad Aen.* viii. 641; August. *de Civ. Dei*, ii. 29.) In concluding a treaty, the Romans took the sacred symbols of Jupiter, viz. the sceptre and flint stone, together with some grass from his temple, and the oath taken on such an occasion was expressed by *per Jovem Lapidem jurare*. (Fest. *s. v. Feretrius*; Liv. xxx. 43; Appul. *de Deo Socrat.* 4; Cic. *ad Fam.* vii. 12; Gell. i. 21; Polyb. iii. 26.) When the country wanted rain, the help of Jupiter was sought by a sacrifice called aquilicium (Tertull. *Apol.* 40); and respecting the mode of calling down lightning, see Elicius. These powers exercised by the god, and more especially the thunderbolt, which was ever at his command, made him the highest and most powerful among the gods, whence he is ordinarily called the best and most high (optimus maximus), and his temple stood on the capitol; for he, like the Greek Zeus, loved to erect his throne on lofty hills. (Liv. i. 10, 38, xliii. 55.) From the capitol, whence he derived the surnames of Capitolinus and Tarpeius, he looked down upon the forum and the city, and from the Alban and sacred mounts he surveyed the whole of Latium (Fest. *s. v. Sacer Mons*), for he was the protector of the city and the surrounding country. As such he was worshipped by the consuls on entering upon their office, and a general returning from a campaign had first of all to offer up his thanks to Jupiter, and it was in honour of Jupiter that the victorious general celebrated his triumph. (Liv. xxi. 63, xli. 32, xlii. 49.) The god himself was therefore designated by the names of Imperator, Victor, Invictus, Stator, Opitulus, Feretrius, Praedator, Triumphator, and the like. (Liv. i. 12, vi. 29, x. 29; Ov. *Fast.* iv. 621; August. *de Civ. Dei*, viii. 11; Serv. *ad Aen.* iii. 223; Appul. *de Mund.* 37; Festus, *s. v. Opitulus*; Cic. *de Leg.* ii. 11, *in Verr.* iv. 58.) Under all these surnames the god had temples or statues at Rome; and two temples, viz. those of Jupiter Stator at the Mucian gate and Jupiter Feretrius, were believed to have been built in the time of Romulus. (Liv. i. 12, 41; Dionys. ii. 34, 50.) The Roman games and the Feriae Latinae were celebrated to him under the names of Capitolinus and Latialis.

Jupiter, according to the belief of the Romans, determined the course of all earthly and human affairs: he foresaw the future, and the events happening in it were the results of his will. He revealed the future to man through signs in the heavens and the flight of birds, which are hence called the messengers of Jupiter, while the god himself is designated as *Prodigialis*, that is, the sender of prodigies. (Plaut. *Amphitr.* ii. 2, 107.) For the same reason Jupiter was invoked at the beginning of every undertaking, whether sacred or profane, together with Janus, who blessed the beginning itself (August. *de Civ. Dei*, vii. 8; Liv. viii. 9; Cato, *de R. R.* 134, 141; Macrob. *Sat.* i. 16); and rams were sacrificed to Jupiter on the

ides of every month by his flamen, while a female lamb and a pig were offered to Juno on the kalends of every month by the wife of the rex sacrorum. (Macrob. *Sat.* i. 15; Ov. *Fast.* i. 587; Fest. *s. v Idulis Ovis.*) Another sacrifice, consisting of a ram, was offered to Jupiter in the regia on the nundines, that is, at the beginning of every week (Macrob. *Sat.* i. 16; Festus. *s. v. nundinas*); and it may be remarked in general that the first day of every period of time both at Rome and in Latium was sacred to Jupiter, and marked by festivals, sacrifices, or libations.

It seems to be only a necessary consequence of what has been already said, that Jupiter was considered as the guardian of law, and as the protector of justice and virtue: he maintained the sanctity of an oath, and presided over all transactions which were based upon faithfulness and justice. Hence Fides was his companion on the capitol, along with Victoria; and hence a traitor to his country, and persons guilty of perjury, were thrown down the Tarpeian rock. Faithfulness is manifested in the internal relations of the state, as well as in its connections with foreign powers, and in both respects Jupiter was regarded as its protector. Hence Jupiter and Juno were the guardians of the bond of marriage; and when the harmony between husband and wife was disturbed, it was restored by Juno, surnamed Conciliatrix or Viriplaca, who had a sanctuary on the Palatine. (Fest. *s. v. Conciliatrix;* Val. Max. ii. 1. § 6.) Not only the family, however, but all the political bodies into which the Roman people was divided, such as the gentes and curiae, were under the especial protection of the king and queen of the gods; and so was the whole body of the Roman people, that is, the Roman state itself. The fact of Jupiter being further considered as the watchful guardian of property, is implied in his surname of Hercius (from the ancient *herctum*, property), and from his being expressly called by Dionysius (ii. 74), ὅριος Ζεύς, i. e. Jupiter Terminus, or the protector of boundaries, not only of private property, but of the state.

As Jupiter was the prince of light, the white colour was sacred to him, white animals were sacrificed to him, his chariot was believed to be drawn by four white horses, his priests wore white caps, and the consuls were attired in white when they offered sacrifices in the capitol the day they entered on their office. (Festus, *s. v. albogalerum pileum.*) When the Romans became acquainted with the religion of the Greeks, they naturally identified Jupiter with Zeus, and afterwards with the Egyptian Ammon, and in their representations of the god they likewise adopted the type of the Greek Zeus. [ZEUS; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 8, &c.) [L. S.]

JUSTI'NA. [VALENTINIANUS.]

JUSTINIA'NUS, I. FLA'VIUS ANI'CIUS, surnamed MAGNUS, or THE GREAT, emperor of CONSTANTINOPLE and ROME from A. D. 527 to 565. His descent and family connections are given in the following genealogical table:—

A Gothic farmer or shepherd.

- JUSTINUS I., FLAVIUS ANICIUS, born A. D. 450; emperor in 518; died in 527 without issue.
- BIGLENZA, Latinised VIGILANTIA; m. Istocus, Latinised Sabatius.
  - JUSTINIANUS, FLAVIUS ANICIUS, born probably in 483 (see the text below); adopted by the emperor Justinus I. in 520; emperor 527; died 14th of November, 565; m. Theodora, who died in 548, and by whom he left no issue. Some illegitimate children are mentioned.
  - VIGILANTIA, m. Dulcissimus.
    - 1. JUSTINUS II., FLAVIUS ANICIUS, surnamed THRAX, emperor 565; died 5th of October, 578; m. Sophia, niece of the empress Theodora.
      - JUSTUS, died young.
      - ARABIA, m. Badurarius, Baredurius, or Bidurius, Curopalata.
    - 2. BIDURIUS, BADUARIUS, or BAUDURIUS, Curopalata?, m. Arabia?.
    - 3. MARCELLUS.
    - 4. PRAEJECTA, m. 1. Areobindus, Patricius; 2. Joannes, nephew of the emperor Anastasius.
  - A son.
    - 1. BARAIDES.
    - 2. JUSTUS.
    - 3. GERMANUS, Patricius, a great general, died 541; m. 1. Pessara; 2. Mathasuenta, daughter of Eutharic, king of the East Goths, and the celebrated queen Amalasuntha.
      - 1. JUSTINUS, consul, put to death by Justin II., in 568, or 572.
      - 2. JUSTINIANUS, a great general in the reigns of Justin II. and Tiberius.
      - 3. JUSTINA, m. Joannes, nephew of Vitalianus.
      - 4. GERMANUS, Posthumus.

(Du Cange, *Famil. Byzant.* p. 95, &c.)

The date of the birth of Justinian is fixed on the 11th of May, A. D. 483, in *L'Art de Vérifier les Dates* (vol. i. p. 409), where the question is critically investigated. His birthplace was the village of Tauresium, in the district of Bederiana, in Dardania, where he afterwards built the splendid city of Justiniana, on the site of which stands the modern town of Kostendil. (See D'Anville, *Mémoire sur deux villes qui ont porté le nom de Justiniana*, in the 31st vol. of *Mémoires de l'Académie des Inscriptions et Belles Lettres.*)

At an early age Justinian went to Constantinople, where his uncle Justin, who had risen to high military honours, took care of his education and advancement. During some time he lived as an hostage at the court of Theodoric, king of the East Goths. After the accession of his uncle Justin to the imperial throne, in 518, he rose to eminence, and prepared his own fortune by securing that of the emperor. Active in the destruction of the eunuch Amantius and his associates, he contrived or perpetrated the murder of Vitalian, the Goth, so famous by his rebellion against the emperor Anastasius, and who was stabbed at a banquet in the presence of Justin and Justinian. In reward for his faithful allegiance, Justinian was made commander-in-chief of the armies in Asia; but he was no warrior, and preferred remaining at Constantinople, where he canvassed the friendship of the clergy and the senators. He was advanced to the consulship in 521, and his influence became so great, that, at the suggestion of the senate, the aged emperor adopted him, and proclaimed him co-emperor, 1st of April, 527. Justin died a few months afterwards, and Justinian was crowned by the patriarch of Constantinople, together with his wife, the actress Theodora, whom he raised to the dignity of empress, in spite of the opposition of his mother and other relatives. [THEODORA.]

Justinian signalised his accession by public festivals more splendid than the Greeks had ever witnessed, and the money alone which was distributed among the people is said to have amounted to 288,000 pieces of gold. Had he not been an excellent financier, his extravagances might have impeded his operations against the enemies of the empire, against whom he was obliged to prosecute the war which had been begun by his predecessor; but he understood thoroughly the subtle art of emptying those purses again which his liberality had filled; and if his generals were not successful against the Persians, it was not for want of money. The Huns on the northern shores of the Euxine, especially around the Palus Maeotis, or the Sea of Azof, were either subjugated or submitted voluntarily; and the Arabs, who made frequent inroads into Syria as far as Antioch, were likewise, though with more difficulty, compelled to desist from hostilities. The relations between Constantinople and Persia were of an indifferent character, and an open war broke out between the two powers, when Justinian promised to assist Tzathus, the king of the Lazi, between Pontus and the Caucasus, who came to Constantinople to implore the aid of the Romans against the Persians. In the first campaign against these hereditary enemies of Rome, the generals of Justinian, Belisarius, Cyricus, and Petrus, were defeated; but their successor, Petrus Notarius, was successful. The war was chiefly carried on in Armenia, but also on the frontiers of Syria and Mesopotamia, and lasted till 532, when, after as many defeats as victories, but without being compelled by necessity, Justinian made peace with Chosroes, the Persian king, who desisted from further hostilities on receiving an annual tribute of 440,000 pieces of gold. Justinian wished for peace with Persia, because he intended to make war against the Vandals in Africa, and to subdue, if possible, the political factions by which the empire had so often been shaken, and which had created a fearful riot in the very year that the peace was concluded with Persia. In January 532, Justinian honoured the public feast in the hippodrome with his presence, being surrounded by vast numbers of the "Blue faction" (οἱ Βένετοι), who were adherents of the orthodox Catholic church, and, consequently, partisans of the orthodox emperor. Suddenly some of the "Green faction" (οἱ Πράσινοι), who had already made much noise, rose and complained of several grievances, especially that the emperor patronised the Blue, and showed himself too indulgent towards their riotous and dissolute conduct. They further complained of fiscal oppression and the partial administration of justice. In all these points they were perfectly right. The emperor answered them through a crier (Μανδάτωρ, the Latin Mandator), and a long dialogue ensued, which grew more and more violent on both sides, and which Theophanes gives with apparent fidelity. The Blues took the emperor's part; the quarrel came to blows, and after a short struggle within the hippodrome, the infuriated factions rushed into the streets, and soon Constantinople was filled with murder and bloodshed. The houses of the leaders of the two parties were demolished, others were set on fire; and every body being engaged either in saving their own lives or in attempting the lives of others, the flames spread from street to street, and a general conflagration consumed thousands of houses, the church of St. Sophia, a large part of the imperial palace, the baths of Zeuxippus (Alexander), the great hospital of Sampso, and a vast number of churches and public or private palaces. After five days' murder and plunder, many thousands of dead bodies covered the streets, or lay roasting among burning ruins. These riots are known by the name of the νίκα riots, the word νίκα, "be victorious," having been the war-cry of both the Blue and the Green. Unfortunately for the emperor, the two factions, after fighting against each other, perceived that the victory of neither would remove those abuses against which the Green had first risen, and they consequently formed an union, and turned their fury against such of the imperial officers as were most suspected of peculation and oppression. The chief objects of their hatred were the quaestor Tribonian, the jurist, and the praefect John, of Cappadocia; Justinian deposed them both, in order to appease the popular fury, but in vain. Hypatius and Pompeius, two nephews of the late emperor Anastasius, who were removed from the court because they were suspected of being engaged in the riots, were, apparently against their will, chosen by the populace to act as their leaders; Hypatius was proclaimed emperor, and Justinian, despairing of quelling the rebellion, prepared to fly with his treasures to Heracleia, in Thrace, none of his ministers, not even Belisarius, having succeeded in discovering any means of saving their master in this critical moment. He would have been lost but for his wife Theodora,

who exercised an extraordinary influence over him. Being present at the privy council, where the emperor declared his resolution of leaving the city, she rose, and with impressive words, sometimes reproaching and sometimes encouraging, produced a happy change in the minds of Justinian and his councillors. Narses bribed the chiefs of the Blue, and soon rekindled those hostilities between the two factions which only an extraordinary event had appeased for a moment; and, sure of the assistance of the Blue, Belisarius led a body of 3000 veterans against the hippodrome, where the Green had fortified themselves. In a dreadful carnage 30,000 of the Green were massacred within the space of one day; and Hypatius and Pompeius having been made prisoners, were led to death, with eighteen other leaders of patrician or consular rank. Thus ended one of the most terrible riots that had ever happened at Constantinople; but the power of the Green was far from being broken, and the two factions continued to make the hippodrome an occasional scene of bloodshed during the whole reign of Justinian.

Immediately after these troubles Justinian made serious preparations for a war against the Vandals. His pretext was to avenge the deposition of the aged Hilderic, the lawful king of the Vandals, and a great favourite of Justinian, on account of his orthodoxy, who had been deprived of his throne by the warrior Gelimer; but his design upon Carthage was blamed by the people, who had in mind the unhappy campaign of Basiliscus against the Vandals in A. D. 468, and still more so by most of his ministers, especially John of Cappadocia, who, however, acted from very selfish motives. [JOANNES of CAPPADOCIA.] Nor does it appear that Justinian originated the plan, which seems to have been suggested to him by Theodora and Antonina, the wife of Belisarius, and to which he was finally persuaded by this great general. This was the last contest between Rome and Carthage, but on neither side was it carried on by Romans or Carthaginians, those who boasted of the former name being Greeks and Scythian or Gothic barbarians, while the defenders of Carthage were a mixture of Germans and Slavonians, commanded by Germanic chiefs. An army of 35,000 soldiers, commanded by Belisarius, left the Bosporus in June, 533, in a fleet of 500 ships, manned by 20,000 mariners, and among the troops were several thousand archers with coats of mail, who fought on horseback, and of which Procopius gives a description which strongly resembles that of the brave Caucasians in our time. From the Bosporus the fleet made for Methone (Modon), in Messenia, where the troops were landed, and remained a short time on the shore to refresh themselves; thence they sailed round the Peloponnesus, reached Zante, and cast anchor at Caucana, about 50 miles from Syracuse, where they were well treated by the Goths—a great act of imprudence on their part—and they finally landed on the African shore, near the promontory of Caput Vada, now Capaudia, at five days' journey south of Carthage. Gelimer, having dispatched part of his army and fleet for the conquest of Sardinia, was unable to offer any effective resistance: moreover, the aborigines of the country, and the descendants of the former Roman settlers, received the Romans as Catholic brethren, and Belisarius advanced as far as the palace of Grasse, only 50 miles from Carthage, meeting only with friends, and not with enemies. At 10 miles distance from Carthage the Romans encountered the main army of the Vandals, who were routed, and so completely dispersed, that Gelimer despaired of defending his capital with success, and fled into the interior, in order to collect a new army. A few days afterwards, on the 15th of September, 533, the inhabitants of Carthage opened their gates to the victor, not only without resistance, but with manifestations of joy. While Belisarius employed his time in repairing the fortifications of Carthage, Gelimer succeeded in raising a considerable number of troops, and his brother Zano, who had meanwhile conquered Sardinia, returned in haste with his army, which, however, was only 5000 men strong, and joined Gelimer in his camp at Balla, five days' journey from the capital. They marched upon Carthage, and their forces increased daily; so that when they arrived at Tricameron, 20 miles from Carthage, they commanded an army ten times more numerous than that of Belisarius. But the Vandals who defended Africa were no longer the same who had conquered it: they were enervated by the climate and the luxuries of the South; and in a pitched battle at Tricameron they were entirely defeated. Gelimer fled into the mountains in the South, but was pursued by the Roman Pharas, who kept him besieged in a castle on Mount Papua, where he was reduced to such extremity that he at last surrendered, and after having been presented to Belisarius at Carthage, was sent to Constantinople, where he was treated by Justinian with great generosity. [GELIMER.] After the conquest of Carthage, Belisarius reduced the whole tract of Africa along the shore of the Mediterranean, as far as the columns of Hercules, and brought likewise the islands of Sardinia and Corsica, as well as the Baleares, under the authority of Justinian.

The overthrow of the Vandal kingdom in Africa was followed by a war with the East Goths in Italy, which arose out of the following circumstances, in which the cunning and artfulness of Justinian were no less conspicuous than the frank heroism of Belisarius. Shortly after the accession of Justinian, the young king of the East Goths, Athalaric, died, and his mother Amalasuntha, a highly gifted woman, who was the youngest daughter of the great Theodoric, succeeded her son, and, in order to establish her power the better, married her cousin Theodat. It happened, however, that Justinian contemplated a marriage with that queen, although he was already married to Theodora; and we cannot doubt that, in order to obtain his ends, he would have sacrificed both his wife and king Theodat. Suspecting his designs, Theodora secretly negotiated with Theodat, and made him great promises, if he would put Amalasuntha to death. Theodat saw his danger, and lost no time in seizing his unfortunate queen, and confining her in a castle, where she was found strangled some time after her imprisonment (534). The anger of Justinian was extreme, and as the Gothic kingdom was shaken by political factions, while his own power had much increased through his conquest of Africa, he prepared for an invasion of Italy. The pretext he alleged was to avenge the murder of Amalasuntha. He began his hostile demonstrations by demanding the fortress of Lilybaeum, in Sicily, from the Goths: this town had been given to Thrasimond, king of the Vandals, by Theodoric the Great, but after the overthrow of

the Vandals in 534, the Goths occupied the town, and refused to surrender it to Justinian, when he claimed it as an appendage of the Vandal kingdom. Thus the war broke out, the chief events of which, till the final recal of Belisarius in 548, are related in the life of BELISARIUS. When Belisarius was recalled, the Roman army was in a critical position, because the brave Gothic king, Totilas, had gained great advantages over Belisarius, and after his recal the Goths made such progress as to reduce the Roman power in Italy to a shadow. Totilas took Rome by a stratagem, restored the senate, and made it once more the seat of the Gothic empire. Thence he sailed to Calabria, took Tarentum and Rhegium, conquered Sicily, Sardinia, and Corsica, and despatched a fleet of 300 gallies, which were probably manned by Greek natives of Southern Italy, for the Goths were no mariners, to the coast of Greece, where the Gothic warriors landed, and spread terror among the inhabitants. They pushed as far as Nicopolis and Dodona, and Totilas sent envoys to Justinian, offering him peace, and promising to assist him against any enemy, if he would desist from his designs upon Italy. Justinian would perhaps have accepted his offers but for the circumstance that the Goths being Arians, the orthodox church in Italy was in danger of being overthrown by schismatics. Fresh troops were consequently sent to Italy, and Germanus, the nephew of Justinian, who was renowned by many victories over the Bulgarians, the Persians, and the Mauritanians, was destined to command them, but died at Sardica, in Illyricum, on his march to Italy. [GERMANUS, No. 2.] The choice of Germanus proves the danger in which the empire was placed by the victories of Totilas. This prince was dear to the Goths through his marriage with Mathasuntha, daughter of Amalasuntha, and grand-daughter of Theodoric the Great; and as he was also one of the best Roman generals, a suspicious man like Justinian must have had urgent motives for sending him into Italy, where, in case of success, he had still greater chances of becoming king of the Goths than Belisarius could have had in making himself independent in Africa. But Germanus was a man of so excellent a character as to be above the suspicions even of a Justinian. The mere fact of his being appointed to the command roused the spirit of the Roman army, and ere the eunuch Narses was chosen to succeed him, the Gothic fleet had been defeated, and Sicily reconquered by Artabanus. Narses led the Roman army round the Adriatic into Italy, while a fleet followed him along the shore, and in a dreadful battle at Tagina (July, 552) slew 6000 Goths, and dispersed the rest. Totilas fell in the conflict, and his bloody dress was sent as the most acceptable trophy to Justinian. The successor of Totilas, Teias, continued the war, but he likewise was killed in a pitched battle on the river Sarnus, near Naples, and his death was the downfal of the Gothic kingdom in Italy. A host of Franks and Alemanni descended from the Alps to dispute the possession of Italy with Narses, and their first inroad was so irresistible that they penetrated as far as the straits of Sicily. But in a battle on the river Volturnus, near the bridge of Casilinum, they were routed with great slaughter by Narses, who drove their scattered remnants beyond the Alps (554). Narses was appointed exarch, or viceroy, of Italy, and took up his residence at Ravenna, and he united his efforts with those of his master in settling the domestic state of Italy, which was nearly ruined through the protracted war, while millions of her inhabitants had perished by the sword and famine.

To these conquests the lieutenants of Justinian in Africa added a considerable tract in Spain, along the shores of the Mediterranean and the Atlantic, from the south-western extremity of Algarve in the west to the confines of the modern kingdom of Murcia in the east, which the West Goths were obliged to cede to the victorious Romans; and the fortunate Justinian now reigned over the whole extent of the Roman empire as it existed under the earlier emperors, except the greater part of Spain, Gaul, and Britain, where the most warlike of all the barbarians of those times exercised an authority unchecked by either Romans or Greeks. The strength of Justinian's empire, however, did not correspond with its dimensions. Both the Romans and Greeks were enervated, and little disposed to serve in the field, when they could buy foreigners to defend Rome and Constantinople; and the practice of enlisting barbarians proved very dangerous, since so many veterans, who returned into their native forests or steppes, informed their brethren of the internal weakness of the Roman empire. We thus see that, notwithstanding the fear which the victories of Belisarius, Narses, Germanus, and so many other great generals, necessarily caused among the immediate neighbours of the Romans, many barbarian nations, that lived at greater distances from the Roman frontiers, pushed slowly towards Italy, Greece, and Asia Minor, in order to be ready to invade the empire at the first opportunity. From the extreme north of Germany, the Longobards, of Saxon origin, advanced towards the Danube, and settled in Moravia and Northern Hungary, whence, but a few years after the death of Justinian, they broke forth for the conquest of Italy. Their neighbourhood appeared so dangerous to Justinian, that he tried to gain them to his interests, and to use them as a barrier against other enemies, by ceding to them Pannonia and Noricum. The latter province was, however, soon taken from the Longobards by the Franks. The neighbours of the Longobards, the Gepidae, had founded a kingdom in Eastern Hungary and Transylvania as early as the middle of the fifth century; and since they were always annoying the Romans in Illyricum, Justinian availed himself of their feuds with the Longobards, and assisted the latter. In consequence of this, the power of the Gepidae was weakened, but that of the Longobards increased in proportion; and had Justinian lived but two years longer, he would have seen that the final overthrow of the Gepidae had, as its immediate consequence, the destruction of the Roman power in Italy by the Longobards. Still farther in the East, on the river Don, appeared in 557 the Avars, a nation of Turkish origin. In accordance with his usual policy of turning the feuds of the barbarians to his own profit, Justinian lavished his money upon the Avars, and employed them together with his own forces against some barbarian tribes which annoyed the Roman possessions in the Chersonnesus Taurica (the Crimea). This was in 558. Only four years afterwards the whole of the nations north of the Danube, as far west as modern Bavaria, was subjugated by the Avars, and Justinian II. paid dearly for the timid and wavering conduct of Justinian I.

Among the nations subdued by the Avars were the Bulgarians, between the Don and the Volga, who, in 559, passed the frozen Danube, and under their chief, Zabergan, ravaged Thrace and Macedonia, and appeared under the walls of Constantinople. The capital was saved by Belisarius, whom Justinian rewarded with a dry compliment.

If we turn our eyes from the West to the East, we find that the treaty of peace had scarcely been concluded between Constantinople and Persia, before the Persian king Chosroes or Nushirwán, with his accustomed faithlessness, violated its conditions, and a new and terrible war broke out in 540. According to Procopius, however, Justinian purposely excited the Persian king to take up arms, and, at any rate, wished for a new war, which is the more likely, as he was then at the pinnacle of his power. In the year mentioned Nushirwán invaded Syria, and the Roman army being too weak to arrest his progress, he spoiled the principal towns of their riches, and laid siege to Antioch, which was defended by Germanus. This general thought his forces insufficient for an effective resistance, and consequently withdrew, a step for which he has been charged with cowardice, although on many other occasions he had shown himself a brave and fearless man. The "queen of the East" soon became a prey to the Persians, and after having been plundered, was destroyed by fire. The Asiatic provinces of Justinian would have been lost but for the timely arrival of Belisarius (541), who through a well calculated invasion of Mesopotamia and Assyria, compelled Nushirwán to leave the province of Pontus which he was ravaging, and to hasten to the defence of his hereditary dominions. Suddenly Belisarius was recalled to Constantinople, and during his absence Nushirwán collected his forces, and set out for a new invasion of Syria and Palestine. In this emergency Belisarius was again put at the head of the Roman armies in those quarters; and the mere fact of his presence was sufficient to induce Nushirwán to repass the Euphrates. Every body now expected that Belisarius would march forthwith upon Ctesiphon, when the unfavourable turn of the Gothic war required his presence in Italy (543). No sooner was he gone than 30,000 Romans suffered a severe defeat from 4000 Persians; but the differences between the two empires were nevertheless settled to the satisfaction of Justinian, and a sort of truce was made, in consequence of which that part of the East was no longer disturbed by the Persians. It happened, however, that the Lazians and Colchians became tired of their dependence upon Constantinople, and implored the protection of Nushirwán, who accepted the offer, and placed garrisons in the principal towns of those nations. A few years were sufficient to show them that the rapacity of the king was still greater than that of the emperor, and they accordingly entreated Justinian to receive them again among his subjects, and to deliver them from their Persian oppressors. Justinian despatched Dagisteus with 7000 Romans and 1000 Zani into Lazica; and Petra, the strongest fortress of the country, was taken from the Persians by storm, after a memorable and protracted siege (549—551). This war lasted, with various success, till 561, when, tired of eternal bloodshed, the two monarchs came at last to an agreement. Through the peace of 561 the tranquillity of the East was finally restored, but Justinian bought it on the dishonourable condition of an annual payment of 30,000 pieces of gold. Yet the profit of this negotiation was on the side of Justinian, because Nushirwán renounced his claims upon Colchis and Lazica, both of which countries were then renowned for their gold mines; and the restoration of peace in all his Eastern dominions was a sufficient consideration to induce Justinian to expend so small a sum as 30,000 pieces of gold. In the beginning of the Persian war Justinian concluded a singular alliance. At that time there was a Christian kingdom in Southern Arabia, which extended over the provinces of Yemen and Hadhramaût, and was then commonly called the kingdom of the Homeritae. Dunaan having seized the supreme power, persecuted the Christians, who found assistance in the person of Eleesbam, the Negus or Christian king of Abyssinia, who came over to Arabia, and made himself master of the Homeritic kingdom. With this Eleesbam Justinian entered into negotiations, and in 533 despatched Nonnosus as ambassador to him, to induce him to unite his forces with the Romans against the Persians, and to protect the trade between Egypt and India, especially that of silk, which Justinian wished to establish by sea, through the assistance of the inhabitants of Abyssinia and Arabia. Nonnosus ascended the Nile, and was received by Eleesbam at Axum, but he did not attain his objects. Soon afterwards the Homeritae freed themselves from the Abyssinian supremacy; but the rise of Mohammedanism proved the ruin of the Christians in Arabia, for the power of the Abyssinian kings in Africa was weakened through internal discord and revolutions. Gibbon remarks with great justness, that "these obscure and remote events are not foreign to the decline and fall of the Roman empire. If a Christian power had been maintained in Arabia, Mohammed must have been crushed in his cradle, and Abyssinia would have prevented a revolution which has changed the civil and religious state of the world."

The final overthrow of the Gothic power in Italy, the peace with Persia, the reconquest of Lazica, and the last victories of Belisarius over the Bulgarians in 559, followed each other so closely, and were of such importance in their consequences, that Justinian was allowed during the last years of his life to enjoy in peace the extraordinary power which his ambition made him wish for, but which he owed entirely to the skill and heroism of Belisarius, Narses, and Germanus, and many other generals, as well as to the valour and discipline of the troops formed by those eminent officers. Nine months after Belisarius, the victim of his base ingratitude, had sunk into the grave, the emperor Justinian died, on the 14th of November, 565, at the age of eighty-three, and left an empire, colossal in size, threatening in its appearance, but rotten in its foundations, to the imbecile son of his sister Vigilantia, Justinus II.

After this sketch of the principal political events of the reign of Justinian, it remains to say a few words on the manner in which he guarded his empire against so many enemies which surrounded it, and on the system of his government at home.

The ancient Roman system of fortifying the frontiers of the empire was carried by Justinian to an extent which plainly shows the great danger to which his subjects were constantly exposed; for not only were the outer frontiers secured by an

immense number of forts and towers, interspersed with larger regular fortresses, but even most of the towns in the very heart of Greece, Thrace, and Asia were provided with walls and towers, to protect the inhabitants against the irresistible inroads of the barbarians. Thence Montesquieu observes, that the Roman empire at the time of Justinian resembled the Frankish kingdom in the time of the Norman inroads, when, in spite of every village being a fortress, the kingdom was weaker than at any other period. The entire course of the Danube was defended by about eighty forts, of different dimensions, all of which were guarded by numerous garrisons; other fortresses were erected beyond the river, in the middle of the countries of the barbarians. But these detached forts were utterly unable to protect Thrace against an enemy who used to appear suddenly with overwhelming forces, leaving no alternative to the Roman garrisons than of shutting themselves up within their walls, and of beholding as inactive spectators the Bulgarians swimming over the Danube with 20,000 horses at once, or crossing it in the winter on the solid ice. Similar forts were built, too, from the junction of the Save with the Danube north, towards Pannonia, and they proved quite as ineffective against the Avars as the forts along the Danube against the Bulgarians. Italy was fortified by nature, yet the Franks crossed the Alps with impunity. Thence the necessity of creating a system of inland fortifications. The ancient Greek wall across the Thracian Chersonnese, near Constantinople, was carefully restored, and brought to a degree of strength which caused the admiration of Procopius; the Bulgarians nevertheless crossed it, and fed their horses in the gardens round Constantinople. Similar walls, with towers, were constructed across Thessaly (beginning with the defiles of Thermopylae) and across the isthmus of Corinth; yet Bulgarians, Slavonians, and other barbarians, kept the inhabitants of Greece in constant fear of being carried off as slaves. At whatever point these savage warriors appeared, they were always the strongest, and the poor Romans had no other chance of safety left than of taking refuge within the larger towns, the solid fortifications of which were sufficient to keep the enemy at a distance. In the north-east the isthmus of the Chersonnesus Taurica, the present Crimea, was fortified in the same way as the isthmus of Corinth, by a long wall. The Roman possessions along the eastern shores of the Euxine and in the Caucasus were covered with forts and military stations; and from the corner of Colchis to the sources of the Euphrates, and along the river as far as Syria, and thence along the edge of the Syro-Arabic desert, there was scarcely a town or a defile but was surrounded by walls and ditches, or shut up by massive barriers of stone, against the inroads of the Persians. Syria was thought to be sufficiently guarded by the great desert between the Euphrates and the Lebanon, and the fortifications of the Syrian towns were allowed to fall into decay, till the repeated invasions of Nushirwán and the sack of Antioch directed the attention of Justinian to that quarter also. Dara, not far from Nisibis, was the strongest bulwark of the empire on the side of Mesopotamia, and constantly provoked the jealousy of the Persians.

The enormous sums which the defence of the empire required, together with the gold which Justinian lavished upon the barbarians, involuntarily led to the system of his administration. Procopius, in his Secret History or Anecdota, gives an awful description of it; but however vicious that administration was, the colours of Procopius are too dark, and his motives in writing that work were not fair. There was decided order and regularity in the administration, but the leading principles of it were suspicion and avarice. The taxes were so heavy, their assessment so unequal, that Gibbon compares them to a hail-storm that fell upon the land, and to a devouring pestilence with regard to its inhabitants. In cases of necessity, the inhabitants of whole districts were compelled to bring their stores of corn to Constantinople, or other places where the troops might be in want of it, and they were either not paid at all, or received such bad prices that they were often completely ruined. In all the provinces the officers of the crown took much more from the people than the law allowed, because the venality of places was carried on openly as a means of filling the emperor's treasury, and the purses of his prime minister; and those who purchased places, which were, after all, badly paid, could not keep their engagements with the sellers, nor enrich themselves, without carrying on that system of robbery, which is at the present day the general practice in Turkey and most of the other countries in the East. Justinian certainly tried to check peculation and venality (*Novella*, viii.), but this thundering edict was soon forgotten, and it would seem that the emperor himself lent his endeavours to throw it into oblivion. Another great abuse which the principal officers made of their power was that of prevailing upon wealthy persons to make wills in their favour, to the disadvantage of the natural heirs. A great source of revenue for the imperial treasury consisted in the numberless duties, entry fees, and other charges, mostly arbitrary, laid upon trade and manufactures, and we may fairly presume that the tradespeople were as much oppressed as the land-owners. Some branches of trade, as for instance silk, were made monopolies of the crown, and, in short, there were no means left untried to fill his treasury. However, he never tampered with the coinage, nor gave it an artificial value. The millions thus obtained by Justinian were not only sufficient to cover the expenses occasioned by the army, the fortifications, the wars, and the bribery of barbarians, but enough remained to enable him to indulge his passion of perpetuating his name by public festivals, and especially by those beautiful buildings and monuments which were erected by his order, and render his time conspicuous in the history of art. Procopius describes them in his work "De Aedificiis Justiniani." The church of St. Sophia in Constantinople, that splendid edifice, which, though now transformed into a Turkish mosque, still excites the admiration of the spectator, was the most magnificent building erected by Justinian. Besides this Church of St. Sophia, there were twenty-five other churches constructed in Constantinople and its suburbs, among which were the beautiful churches of St. John the Apostle and St. Mary the Virgin, near the Blachernae, the latter of which he perhaps only repaired. The imperial palace at Constantinople was embellished with unparalleled splendour and taste; and his new palace with the gardens at Heraeum, near Chalcedon, was praised as the most beautiful residence in the world. The "Antiquities of Constantinople," by

Petrus Gyllius (English translation by John Ball, London, 1729), give a description of the most remarkable buildings of Justinian, in Constantinople. Justinian paid 45 centenaries of gold (nearly 200,000*l.*), towards the rebuilding and embellishment of Antioch, after it had been destroyed by an earthquake; his native village he transformed into a large and splendid city, to which he gave his name; and, in short, there was not a town of consequence in his vast dominions, from the Columns of Hercules to the shores of the Caspian, but could show some beautiful monument of the emperor's splendour and taste. Asia Minor still contains a great number of edifices erected by Justinian, and our modern travellers have discovered many which were formerly unknown. Indeed his love of splendour and his munificence in matters of taste, show, or luxury, no less than his extraordinary power, made his name known over the world, whence he received embassies from the remotest nations of Asia. In his reign the silk-worm was brought to Constantinople, by some Nestorian monks, who had visited their fellow-Christians in China.

In 541 Justinian abolished the consulship, or, more correctly, discontinued the old-established custom of choosing consuls. The consulate being a mere title, it was but reasonable to do away with it, although the name was still dear to the people; but it was not abolished by law until the reign of the emperor Leo Philosophus (886—911.) Justinian likewise shut up the schools at Athens and Alexandria, where the Neo-Platonists still professed dogmas which the orthodox emperor thought dangerous to Christianity. In the time of Justinian, however, those schools were only a shadow of what they had been in the first centuries of our era. Christian orthodoxy was one of the most important objects which Justinian endeavoured to establish in his empire, and many of his laws testify his zeal on behalf of the church and the clergy. But his piety was exaggerated, and toleration was a thing unknown to him. He persecuted Christian sectaries, Jews, and pagans, in an equally heartless manner, and actually endeavoured to drive them all out of his dominions. Towards the end of his life, however, Justinian changed his religious opinions so much that he was considered a complete heretic. Nestorianism, which he was so active in condemning at the fifth General Council, the second of Constantinople, in 553, was the doctrine which he embraced.

The character of Justinian presented a strange mixture of virtues and vices, but he was neither so depraved as Procopius depicts him, nor so accomplished as the modern jurists of Germany and France represent him in their admiration for his legislation. His private life was exemplary. He was frugal, laborious, affable, and generous, but his mean suspicions and unreasonable jealousy never allowed him to gain the love of his friends or the esteem of his subjects. His conduct towards Belisarius was execrable. Another of his vices was rapacity, and it would seem that he considered men created to work, not for themselves, but for him alone. Thence the little regard he paid to the complaints of his subjects with reference to his perpetual wars; and although he assisted them with great liberality when they were suffering from the consequences of those plagues and earthquakes which signalized his time, his motive was vanity as much as humanity. If we look at his endless and glorious wars, we should think that he was a great warrior himself, or possessed at least great military talents: but however great his talents were, they were not in that line; he never showed himself in the field, and his subjects called him a bigoted and cowardly tyrant. As a statesman he was crafty rather than wise; yet his legislation is a lasting monument of his administrative genius, and has given him a place in the opinion of the world far beyond that which he really deserves. (Procopius, with special reference to his *Anecdota* and *De Aedificiis*; Agathias, *Hist.*; Paulus Silentiarius; Cedrenus, p. 366, &c.; Zonaras, xiv. p. 60, &c.; Joannes Malala, vol. ii. p. 138, &c.; Marcellinus, *Chron.* ad an. 520, &c., p. 50, &c.; Theophanes, p. 300, &c.; Evagrius, iv. 8, &c. in the Paris editions; Jornandes, *De Regn. Succ.* p. 62, &c., *De Reb. Goth.* p. 143, &c. ed. Lindenbrog; Paulus Diaconus, *De Gest. Longobard.* i. 25, &c., ii. 4, &c.; Ludewig, *Vita Justiniani*, &c., Halle, 1731, is rather too flattering; the best description of the reign and character of Justinian is given in Gibbon's *Decline and Fall.*) [W. P.]

THE LEGISLATION OF JUSTINIAN.

The idea of forming a complete code of law has been attributed to Pompey, to Cicero, and to Julius Caesar. Such, too, was the original plan of Theodosius the younger, although a much more limited design was ultimately carried into effect in the Theodosian Code. [DIODORUS.] Shortly before the reign of Justinian, upon the submission of the Western empire to Germanic rule, the Roman law was still allowed to retain its force in the West by the side of a newly-introduced Germanic jurisprudence. The *Lex Romana*, as it was barbarously called, remained the law of the subjugated Romans, while the *Barbari*, as the Germans were proud to be styled, continued to live under their own Teutonic institutions. Under this anomalous system of *personal* laws, many difficulties must have arisen, and it was found necessary to make separate collections of such sources of law as were to be recognised for the future in regulating the respective rights and duties of the subjugated Roman provincials and their conquerors. In the West Gothic kingdom, which was established in Spain and a part of Gaul, a collection of Roman laws was formed during the reign of Alaric II. (A. D. 484—507), partly from the Theodosian, Gregorian, and Hermogenian Codes, and partly from the works of jurists. This collection is known in modern times by the name *Breviarium Aniani* [ANIANUS], or *Breviarium Alaricianum*. In A. D. 493 the Ostrogoths became masters of Italy, and in A. D. 500 Theodoric the Great published for the use of the whole population of the Ostrogothic kingdom a set of rules based on the Roman, not the Gothic law. About the year A. D. 517 the *Lex Romana Burgundiorum* was compiled for the use of the Burgundian Romans. The Burgundian conquerors, who, towards the middle of the fifth century, established a kingdom upon the banks of the Rhone, had already a similar code of their own, called *Gundobada*.

Though the necessities which called for these legislative efforts in the kingdoms of the West did not exist to the same extent in the Oriental empire, there were not wanting other reasons for legal

reform and consolidation. From the time of Constantine, the fresh and vigorous spirit of the classical jurists seems to have vanished. Many of the most active intellects were now turned away from legal to religious discussions. Jurisprudence, no longer the pursuit of the minister and statesman, became the handicraft of freedmen. (Mamert. *Panegyr.* x. 20.) The law was oppressed by its own weight. The complexity of practice, the long series of authoritative writings, the unwieldy bulk of express enactments, and the multitude of voluminous commentators, were sufficient to bewilder the most resolute jurist. In the midst of conflicting texts, it was hard to find out where the true law lay. By the citation law of Theodosius II. and Valentinian III. (Theod. Cod. 1. tit. 4. s. 3), the majority of juristic suffrages was substituted for the victory of scientific reasoning. [GAIUS, p. 196.] The schools of law established by Theodosius II. at Rome and Constantinople (Cod. 11, tit. 18) were unable to revive the practical energy of former times. A host of pedants and pretenders came into existence. Some quoted at second-hand the names of ancient jurists, whose works they had never read, while others derided all appeal to scarce and antiquated books, which they boasted that they had never seen. To them the name of an old jurist was no better than the name of some outlandish fish. (Amm. Marcell. xxx. 4; Jac. Gothofredus, *Prolegomena ad Theod. Cod.* i.)

Such were the evils which Justinian resolved to remedy. In his conceptions of the measures necessary for this purpose he was more vast than all who had preceded him, and he was more successful in the complete execution of his plan. It seems to have been his intention to establish a perfect system of written legislation for all his dominions; and, to this end, to make two great collections, one of the imperial constitutions, the other of all that was valuable in the works of jurists. He was personally not unacquainted with the theory and the working of the law; for, in his youth, he had devoted careful attention to the study of jurisprudence at Constantinople; and, in his manhood, had discharged the duties of the most important offices in the state.

The first work attempted by Justinian, as the most practical and the most pressing, was the collection of imperial constitutions. This he commenced in A. D. 528, in the second year of his reign. The task was entrusted to a commission of ten, who are named in the following order: Joannes, Leontius, Phocas, Basilides, Thomas, Tribonianus, Constantinus, Theophilus, Dioscorus, Praesentinus. (Const. *Haec quae necessario.*) In compiling preceding constitutions, and making use of the Gregorian, Hermogenian, and Theodosian Codes, the commission was armed with very ample powers. It was authorized to correct and retrench, as well as to consolidate and arrange. The commissioners executed their task speedily. In the following year, on the 7th of April, A. D. 529, the emperor confirmed the "Novum Justinianeum* Codicem," giving it legal force from the 16th of April following, and abolishing from the same date all preceding collections. Little did he then think how short was destined to be the duration of his own new code! (Const. *Summa Reipublicae.*)

At the end of the following year (Const. *Deo Auctore*, dated Dec. 15. A. D. 530), Tribonian, who had given proof of his great ability in drawing up the code, was authorised to select fellow-labourers to assist him in the other division of the undertaking — a part of Justinian's plan which the emperor justly regarded as the most difficult, but also as the most important and the most glorious. Tribonian was endowed with rare qualifications for such an appointment. He was himself deeply learned in law, and possessed in his library a matchless collection of legal sources. He had passed through many gradations of rank, knew mankind well, and was remarkable for energy and perseverance. "His genius," says Gibbon, "like that of Bacon, embraced as its own all the business and knowledge of the age." In pursuance of his commission, he selected the following sixteen coadjutors: Constantinus, comes sacrarum largitionum; Theophilus, professor at Constantinople; Dorotheus, professor at Berytus; Anatolius, professor at Berytus; Cratinus, professor at Constantinople, and eleven advocates who practised in the courts of the praefecti praetorio, namely, Stephanus, Menna, Prosdocius, Eutolmius, Timotheus, Leonidas, Leontius, Plato, Jacobus, Constantinus, Joannes. This commission proceeded at once to lay under contribution the works of those jurists who had received from former emperors "auctoritatem conscribendarum interpretandique legum." They were ordered to divide their materials, under fitting titles, into fifty books, and to pursue the arrangement of the first code and the perpetual edict. Nothing that was valuable was to be excluded, nothing that was obsolete was to be admitted, and neither repetition nor inconsistency was to be allowed. This "juris enucleati codex" was to bear the name *Digesta* or *Pandectae*, and to be compiled with the utmost care, but with all convenient speed. Rapid indeed was the progress of the commissioners. That which Justinian scarcely hoped to see completed in less than ten years, was finished in little more than three; and on the 30th of Dec. A. D 533, received from the imperial sanction the authority of law. It comprehends upwards of 9000 extracts, in the selection of which the compilers made use of nearly 2000 different books, containing more than 3,000,000 (trecenties decem millia) lines (*versus* or στίχοι). (Const. *Tanta*, Const. Δέδωκεν.)

This extraordinary work has been blamed by men of divers views on divers accounts. Tribonian and his associates, regarding rather practical utility than the curiosity of archaeologists, did not scruple at times so to adulterate the extracts they made, that a theorizer in legal history might easily be misled if he trusted implicitly to their accuracy. Hence the *emblemata Triboniani* have been to many critics a fertile topic of reprehension. The complaints of others are levelled against scientific rather than historical delinquencies. Unity and system, say they, could result only from a single complete code of remodelled laws, and not from the lazy plan of two separate collections, made out of independent pre-existing writings; and though, from the circumstances of the time, Justinian may have been forced to adopt the latter alternative, it was unphilosophical to commence with the constitutions in place of the jurists. Those principles which lie at the foundation of jurisprudence pervade the

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* This is the adjective used by Justinian himself. The purer Latin form would be "Justinianus Codex," like "Theodosianus Codex."

writings of the Roman lawyers, and their works are in reality more full of practical law than the constitutions to which occasional exigency gave birth. Then the arrangement of the Digest sins against science. The order of the Edict, which it followed, was itself based on the order of the twelve tables, and was historical or accidental, not systematic. There is no *pars generalis*—no connected statement of first principles—no regular development of consequences. Leading maxims are introduced incidentally, and matters of the greatest moment, as the law of procedure, are scattered under various heads—here a little, and there a little.

The Digest is divided into seven *partes*, and is also divided into fifty books. The partes begin respectively with the 1st, 5th, 12th, 20th, 28th, 37th, and 45th books. Each book is divided into titles, and each title has a rubric or heading denoting the general nature of its contents. The division into seven parts, though the late Hugo often took occasion to insist upon its importance, has been little attended to in modern times. Under each title are separate extracts from ancient jurists—sometimes only a single extract. These were not originally numbered, but they were headed by the name of the author, and a reference to his work (*inscriptiones*). Justinian directed that a catalogue should be prefixed to the Digest with the names of all the authors cited, and of the particular works from which the extracts were taken. Such a catalogue, though not perhaps the genuine original, is placed at the beginning of the celebrated Florentine manuscript of the Digest, and is thence called *the Florentine Index*. The jurists from whom extracts are *directly* taken, often cite other jurists, but seldom literally. These are, however, *pure* or literal, though not direct extracts, from Q. Mucius Scaevola, Aelius Gallus, and Labeo. There are 39 jurists, from whose works the Digest contains literal extracts, whether made directly or at second-hand; and these 39 are often called the *classical* jurists, a name sometimes extended to all those jurists who lived not later than Justinian, and sometimes confined to Papinian, Paulus, Ulpian, Gaius, and Modestinus, from the special manner in which these five are mentioned in the citation law of Valentinian III. Extracts from Ulpian constitute about one third of the Digest; from Paulus about one sixth; from Papinian about one twelfth. In Hommel's *Palingenesia Pandectarum* the fragments of each jurist are collected and printed separately: an attempt is made to reanimate the man—to restore his individuality—by bringing together his dispersed limbs and scattered bones.

The internal arrangement of the separate fragments of jurists under each title would appear at first sight to be completely fortuitous. It is neither chronological nor alphabetical; nor does it consistently and uniformly follow any rational train of thought, depending on the subject treated of. Blume (as he now writes himself, or Bluhme, as the name was formerly written) has elaborately expounded a theory which, though rejected by Tigerström and others, seems to rest upon the foundation of facts, and must at least be something like the truth. No one can form a sound opinion of the merits of Blume's theory without a careful examination of a great number of titles in the Digest. It is found that the extracts under each title usually resolve themselves into three masses or series—that the first series is headed by extracts taken from commentaries on Sabinus; the second from commentaries on the Edict; and the third from commentaries on Papinian. Hence he supposes that the commission was divided into three sections, and that to each section was given a certain set of works to analyse and break up into extracts. The masses or series he names from the works that head them: the Sabinian, Edictal, and Papinian masses; although each mass contains extracts from a great number of other works unconnected with Sabinus, the Edict, or Papinian. Besides these three principal masses of extracts, a set of miscellaneous extracts, forming an appendix to the Papinian mass, seems to have been drawn up in order to complete the selection, and may be said to form a fourth, or supplementary mass, called by Blume the Post-Papinian.

Regularly, the mass that contained the greatest number of fragments relating to any particular title appears first in that title. The total number of fragments belonging to the Sabinian mass exceeds the number in the Edictal, and the Edictal fragments are more numerous than the Papinian. Hence the usual order is S, E, P. By these initial letters (previously used by Blume) the brothers Kriegel in their edition of the Digest (Lips. 1833), mark the separate fragments, to denote the masses with which they are classed. The fragments belonging to the supplementary mass are marked Pp. For the details of exceptions from this arrangement, and the reasons for such exceptions; for lists of the works of ancient jurists, so classed as to show to what mass the fragments of each work belong; and for applications of the theory to critical purposes, the reader is referred to Blume's justly celebrated essay on the *Ordnung der Fragmente in den Pandectentiteln*, in the 4th volume of Savigny's *Zeitschrift*, and to the following works: Hugo, *Lehrbuch der Digesten*, 2te Ausg. 8vo. Berl. 1828; Reimarus, *Bemerkungen über die Inscriptionenreihen der Pandecten fragmenta*, 8vo. Götting. 1830; the synoptic tables appended to the Digest in the edition of the brothers Kriegel, which forms part of the last Leipzig edition of the *Corpus Juris Civilis*.

It may seem remarkable that the credit of this discovery should be reserved to so recent a date. Most of the moderns who investigated the subject had sought, by reference to the actual contents of the fragments, to make out the principle on which they were arranged; but it was an examination of the *inscriptiones* that led Blume to his theory. Some approximations to it had been previously made by inquirers who followed the same clue. Ant. Augustinus had observed that, in each title, the fragments taken from different books of the same work were regularly arranged, an extract from book 2. never coming before an extract from book 1. Giphanius (*Oeconomia Juris*, 4to, Franc. 1606, c. ult.) had gone further than Augustinus; and Jac. Gothofredus, in his commentary on the title of the Digest, "De Regulis Juris" (*Opera Minora*, p. 719, 739), approaches more closely than Giphanius to Blume's discovery.

It is to be remarked that most of the institutional works, and most of the dogmatic treatises on the pure *jus civile* of Rome—on the law of Rome as unaltered by legislation or equitable construction—furnish extracts to the Sabinian mass. The works which relate to the modifications of the original law

introduced by the *jus honorarium* fall naturally into the Edictal mass; while the Papinian mass consists of fragments from works which relate chiefly to the practical application of the law, e. g. cases and opinions relating to miscellaneous points in the construction of wills. Those who are still opposed to Blume's theory think that the compilers of the Digest were led to their arrangement of the fragments by something like a natural development of the subject treated under each title: that they inserted at the commencement of a title such passages as explain the law institutionally, or such as relate chiefly to the original principles of the jus civile: that they then proceeded to the modifications of the original law, and finally to its practical applications. According to this theory, the principle of internal arrangement, though rude, would lead incidentally to something like uniformity in the order of the works analysed: according to Blume's theory, where the contents of a title proceed from the simple to the more complex, such an arrangement is secondary and dependent on the general character of the three groups of works analysed by different sections of the commissioners. He admits, however, that some of the exceptions to the general rule of arrangement which his theory propounds result from attention to the natural order of ideas. Thus, at the beginning of a title, fragments are placed, severed from the mass to which they regularly belong if they contain definitions of words or general divisions of the subject, or give a summary explanation of leading principles.

Considering the short time in which the Digest was completed, and the peculiarity of its arrangement, its compliance with the requisitions of Justinian deserves high commendation. It was not, however, entirely free from repetitions of the same passage under different titles (*leges geminatae*), nor from the insertion of fragments under unappropriate heads (*leges fugitivae or erraticae*), nor from the admission of actual inconsistencies or contradictions (*antinomiae*, leges inter se pugnantes).

Justinian forbade all commentary on his collections, and prohibited the citation of older writings. It is said that Napoleon exclaimed, when he saw the first commentary on the *Code Civil*, "Mon Code est perdu!" and Justinian seems to have been animated with the same spirit. He allowed no explanation save the comparison of parallel passages (*indices, paratitla*), and the interpretation of single words or phrases. Such at least were his original injunctions, though they were not long obeyed. The text was to be written in letters at length, all abbreviations (*notae, sigla*) and numeral figures being interdicted.

The emperor was desirous that the body of law to be compiled under his direction should be all in all, not only for practice, but for academical instruction; but the Digest and the Code, though they were to form part of an advanced stage of legal education, led far into detail, which could not well be understood by beginners. It became necessary therefore to compose an elementary work for students. Already in the constitution, *Deo Auctore*, of Dec. A. D. 530, Justinian had declared his intention of ordering an elementary work to be written. The composition of it was entrusted to Tribonian, in conjunction with Theophilus and Dorotheus, who were respectively professors in the two great schools of law at Constantinople and Berytus. Florentinus and other Roman jurists had written elementary works (*Institutiones, Regularum libri*), but none were so famous as the *Institutes* and *Res Quotidianae* of Gaius, which were taken as the basis of Justinian's Institutes. Other treatises, however, were also made use of, and alterations were made for the purpose of bringing the new treatise into harmony with the Code and the Digest. Hence there is an occasional incongruity in the compilation, from the employment of heterogeneous materials. For example, at the very commencement the discordant notions of Gaius and Ulpian on the *jus naturale* and the *jus gentium* are brought together, but refuse to blend in consistent union. The general arrangement of the work, which is divided into four books, does not materially differ from that of the Institutes of Gaius, of which we have given a sketch under GAIUS, pp. 201, 202. The Institutes received the imperial sanction on the 21st of November, 533, and full legal authority was conferred upon them, from the 30th of December, A. D. 533, the same day from which the Digest was to take effect as law. (*Prooem. Instit.*; Const. *Tanta*, § 23.)

Had it been possible to make law for ever fixed, and had the emperor's workmen been able to accomplish this object, the desire of Justinian's heart would have been fulfilled. But there were many questions upon which the ancient jurists were divided. Under the earlier emperors, these differences of opinion had given rise to permanent sects [CAPITO]; nor were they afterwards entirely extinguished, when party spirit had yielded to independent eclecticism. The compilers of the Digest tacitly, by their selection of extracts, manifested their choice; but a Catholic doctrine, the great object of Justinian's wishes, was not thus to be accomplished. At the suggestion of Tribonianus, the emperor began, while his compilations were yet in progress, to issue constitutions having for their object the decision of the ancient controversies. These constitutions helped to guide the compilers of the Digest and Institutes; but, as they were issued from time to time after the first *constitutionum codex* (the greater part of them in the years 529 and 530), it was found desirable, when they had reached the number of fifty, to form them into a separate collection, which seems to have been published under the title *L. Constitutionum Liber*. This collection has not come down to us in a separate form, for its legal authority was repealed upon the revision of the *Constitutionum Codex;* and the separate publication of the Fifty Decisions has been doubted; but the phrase in the ancient Turin Gloss upon the Institutes, *Sicut libro L. constitutionum invenies* (Savigny, *Gesch. des R. R. im Mittelalter*, vol. ii. p. 452, ed. 2), confirms the inference to be drawn from Const. *Cordi*, § 1, and Inst. 1. tit. 5. § 3. (Brunquell, *Hist. Jur. Rom.* ed. 1742, p. 239—247; Hugo, *Civilist. Mag.* vol. v. p. 118—125.)

Even after the publication of the fifty decisions, the imperfection and ambiguity of the existing law required to be remedied by further constitutions. The incompleteness of the Code of A. D. 529 was now apparent, and Justinian was not indisposed to the revision of a compilation, which, having been made at the commencement of his reign, contained but little of his own legislation. Accordingly, the task of revision was entrusted to Tribonianus (who had no part in the original compilation), with the assistance of the legal professor Dorotheus, and

the advocates, Menna, Constantinus, and Joannes. They were empowered to omit, to improve, and to add; and, in the formation of the *secunda editio*, or *repetita praelectio*, care was taken to insert the constitutions of Justinian which had appeared since the first edition. It is probable that all the Fifty Decisions were incorporated, although we have not the means of precisely identifying them. On the 16th of Nov. A. D. 534, Justinian issued a constitution, giving legal force to the new edition of the Code, from the 29th of Dec. 534. To this new edition, in contradistinction to the former (which was now superseded and carefully suppressed), has been usually given the name *Codex Repetitae Praelectionis*. It is now ordinarily called *the Code* of Justinian, although it is more correctly called *Constitutionum Codex*, since the other collections of Justinian are also entitled to the name of Codes. The earliest constitution contained in the Code is one of Hadrian, the latest one of Justinian, dated Nov. 4., A. D. 534. The matter of constitutions older than Hadrian had been fully developed in the works of jurists. The Code is divided into 12 books, and the books into titles, with rubrics denoting their contents. Under each title, the constitutions are arranged chronologically. Each constitutio is headed by an *inscriptio*, or address, and ended by a *subscriptio*, announcing the place and time of its date. The general arrangement corresponds on the whole with that of the Digest, so far as the two works treat of the same subject, but there are some variations which cannot be accounted for. For instance, the law of pledges and the law of the father's power occupy very different relative positions in the Digest and the Code. Some constitutiones, which are referred to in the Institutes, do not appear in the modern manuscripts of the Code; and it is doubtful whether they were omitted by the compilers of the second edition, or left out by subsequent copyists.

Justinian, though fond of legal unity, was fond of law-making. If he had lived long enough, there might perhaps have been a second edition of the Digest. When the new Code was published, he contemplated the necessity of a supplement to it, and promised that any legislative reforms which he might afterwards make should be formed into a collection of *Novellae Constitutiones*. (Const. *Cordi*, § 4.) Many such Novells (νεαραὶ διατάξεις), with various dates, from Jan. 1. 535, to Nov. 4. 564, were published from time to time, by authority, in his life-time. The greater part were promulgated in the first five years after the publication of the new Code; and there is a marked diminution in the number of Novells subsequent to the death of Tribonian in 545. There are extant at least 165 Novells of Justinian, making many reforms of great consequence, and seriously affecting the law as laid down in the Digest, Institutes, and Code. Though the imperial archives contained all the Novells that were issued from time to time, no collective publication by official authority seems to have taken place before Justinian's death, for Joannes Scholasticus, at the beginning of his collection of 87 chapters, compiled from the Novells of Justinian, between A. D. 565 and 578, speaks of those Novells as still σποράδην κειμένων. (Heimbach, *Anecdota*, vol. ii. p. 208.)

Such were Justinian's legislative works—works of no mean merit—nay, with all their faults, considering the circumstances of the time, worthy of very great praise. They have long exercised, and, pervading modern systems of law, continue to exercise, enormous influence over the thoughts and actions of men. It is true that they exhibit a certain enslavement to elements originally base, for there was much that was narrow and barbarous in the early law of Rome; but, partly by tortuous fictions, and partly by bolder reform, the Roman jurisprudence of later times struggled to arrive at better and more rational rules. The Digest is especially precious, as preserving the remains of jurists whose works would otherwise have been wholly lost, notwithstanding their great value as illustrations of history, as materials for thinking, and as models of legal reasoning and expression. If adherence to the contents of the imperial law during the middle ages cramped on the one hand the spontaneity of indigenous development, it opposed barriers on the other to the progress of feudal barbarism.

We proceed now to give some account of the literary history, and to mention the principal editions, separate and collective, of Justinian's compilations. The editions up to the end of the first third of the 16th century are scarce, for, from the inconvenience of their form, and the variety of contractions they employ, they have been subjected to the same fate with the early manuscripts: but, like the early manuscripts, they are often of use in correcting the text.

The first printed edition of the Institutes is that of Petrus Schoyffer, fol. Mogunt. 1468. The last edition of importance is that of Schrader, 4to. Berlin, 1832. This is an exceedingly learned and elaborate performance, and is intended to form part of an intended Berlin *Corpus Juris Civilis*, which is still promised, but has hitherto made no further visible progress. Among the exegetical commentators, Vinnius, à Costa, and Otto, will be found the most useful. The *Institutiones cum Commentario Academico*, by Vinnius, first appeared 4to, Amst. 1642, and has been frequently reprinted. The Elzevir Vinnius of 1665 is, typographically, the neatest; but the jurist will prefer those editions which are enriched with the notes of Heineccius, and contain the *Quaestiones Selectae* of Vinnius. (2 vols. 4to. Lugd. 1747, 1755, 1761, 1767, 1777.) The *Commentarius ad Institutiones* of à Costa (Jean de la Coste) first appeared, 4to. Paris, 1659; but the best editions are those of Van de Water (4to. Ultraj. 1714), and Rücker (4to. Lugd. 1744). The *Commentarius et Notae Criticae* of Everard Otto first appeared 4to. Traj. ad Rhen. 1729; and the best edition is that of Iselin (4to. Basil. 1760). The commentaries of Balduinus (fol. Paris, 1546), Hotomann (Basil. 1560, 1569, Lugd. 1588), Giphanius (4to. Ingols. 1596, &c.), Bachovius (4to. Frank, 1628, 1661, &c.), Merillius (4to. Paris, 1654, Traj. ad Rhen. 1739), and Hoppius (Dantz. 1693, &c.; and edited by Walchius, 4to. Frank. ad Moen. 1772), also deserve mention. There are modern French commentaries and translations by Blondeau, Ducaurroy, Ortolan, and Etienne; and there is an English translation, with the Latin text and notes, by George Harris, LL.D. (4to. London, 1796, 1812.) We regard the Greek *Paraphrasis* of Theophilus as the most useful of all commentaries, but the original work is so clear as seldom to require voluminous explanation; and not without reason was an Essay, as long ago as the first year of the 18th century, composed by Hoo-

berg, professor of law at Helmstadt, *De Multitudine nimia Commentatorum in Institutiones Juris.* The Institutes of Justinian were edited, jointly with those of Gaius, by Klenze and Böcking (4to. Berol. 1829). The most valuable critical editions anterior to Schrader's are those of Haloander (Nuremb. 1529), Contius (Paris, 1567), Cujas (Paris, 1585; re-edited by Köhler, Göttingen, 1773), Biener (Berlin, 1812), and Bucher (Erlangen, 1826). A complete account of the literature connected with the Institutes would fill a volume. The reader is referred for full and authentic information on the subject to Spangenberg, *Einleitung in das Corpus Juris Civilis;* Böcking, *Institutionen*, pp. 145—158; *Prodromus Corporis Juris Civilis a Schradero, Clossio, Tafelio edendi*, 8vo. Berol. 1823; Beck, *Indicis Codicum et Editionum Juris Justiniani Prodromus*, 8vo. Lips. 1823; and the editions of the Institutes by Biener and Schrader.

The literary history of the Digest has been a subject of hot and still unextinguished controversy. The most celebrated existing manuscript of this work is that called the Florentine, consisting of two large quarto volumes, written by Greek scribes, probably not later than the end of the sixth, or the beginning of the seventh century. It was formerly supposed by some to be one of the authentic copies transmitted to Italy in the lifetime of Justinian, but this opinion is now abandoned. It is, in general, free from contractions and abbreviations, which were strictly forbidden by the emperor, but letters and parts of letters are sometimes made to do double duty, as *necesset* for *necesse esset* (*geminationes*), and AB for A B (*monogrammata*). The Florentine manuscript was for a long time at Pisa, and hence the glossators refer to its text as *litera Pisana* (P. or Pi.), in contradistinction to the common text (*litera vulgata*). Its history before it arrived at Pisa, is doubtful. According to the testimony of Odofredus, who wrote in the 13th century, it was brought to Pisa from Constantinople, and Bartolus, in the 14th century, relates that it was always at Pisa. We are strongly inclined to put faith in the constant tradition that it was given to the Pisans by Lothario the Second, after the capture of Amalfi, in A. D. 1135 (?), as a memorial of his gratitude to them for their aid against Roger the Norman. The truth or falsehood of this tradition would be a matter of little importance, if it were not usually added, among other more apocryphal embellishments, that Lothario directed the Digest to be taught in the schools, and to be regarded as law in the courts, and that the Roman law had been completely forgotten, until the attention of the school of Bologna was turned to it by the ordinance of the emperor, consequent upon the finding of the manuscript. (Sigonius, *de Regno Ital.* xi. in fine.) It is certain that soon after the capture of Amalfi, the Roman law, which had long been comparatively neglected, was brought into remarkable repute by the teaching of Irnerius, but this resuscitation is attributed by Savigny to the growing illumination of men's minds, and to that felt want of legal science which the progress of commerce and civilisation naturally produces. He thinks that civilisation, excited by these causes, not by any sudden discovery, had only to put forth its arm and seize the sources of Roman law, which were previously obvious and ready for its grasp.

Pisa was conquered by the Florentine Caponius, in 1406, and the manuscript was brought to Florence in 1411 (?), ever since which time it has been kept there as a valuable treasure, and regarded with the utmost reverence.

Where the Florentine manuscript may have been before the siege of Amalfi is of little consequence; but it is of great consequence that we should be able to decide another much disputed question, namely, whether the Florentine manuscript be or be not the sole authentic source whence the text of all other existing manuscripts, and of all the printed editions, is derived. In favour of the affirmative opinion there are several facts, which have not, we think, been satisfactorily accounted for. The leaves of the Florentine manuscript are written on both sides, and the last leaf but one, in binding the volume, has been so placed as to reverse the order of the pages. The fault is copied in all the existing manuscripts. The order of the 8th and 9th titles in the 37th book of the Digest is reversed in the Florentine manuscript, but the error is corrected by the scribe by a *Greek* note in the margin. There are fragments similarly reversed in lib. 35, tit. 2, and lib. 40, tit. 4, and similarly corrected. In the other existing old manuscripts, written by men who did not understand Greek, the error is reproduced, but not the correction. On the other hand, an interpolation added in *Latin* in the margin of the Florentine manuscript, is inserted in the text of the other manuscripts. For this reason, the last four fragments of lib. 41, tit. 3, are wrongly converted into a separate title, with the rubric *de Soluto.* In the 20th and 22nd titles of the 48th book, there are blanks in the Florentine manuscript, indicating the omission of several fragments, which were first restored by Cujas from the Basilica. The omissions exist in all the ancient manuscripts. In general, where the text of the Florentine manuscript presents insuperable difficulties, no assistance is to be derived from the other manuscripts, whereas they all, in many passages, retain the errors of the Florentine. Their variations are nowhere so numerous and arbitrary as where the Florentine is defective or corrupt. Moreover, they appear to be all later than the beginning of the twelfth century; and, in general, the older they are, the less they depart from the Florentine.

In opposition to these facts, the supporters of the conflicting theory adduce many passages of the ordinary text in which the omissions and faults of the Florentine manuscript are corrected and supplied. Some of the variations are not improvements, some may be ascribed to critical sagacity and happy conjecture, and some may have been drawn from the Basilica or other Eastern sources: yet, in the list which Savigny has given, a few variations remain, which can scarcely be accounted for in any of these ways. Passages from the Digest, containing readings different from those of the Florentine manuscript, occur in canonists and other authors, anterior to the supposed discovery at Amalfi. Four palimpsest leaves of a manuscript of the Digest, nearly as old as the Florentine, were found at Naples by Gaupp, and an account of them was published by him at Breslau, in 1823. They belong to the tenth book, but are nearly illegible.

In most of the manuscripts and early editions, the Digest consists of three nearly equal volumes. The first, comprehending lib. 1—24, tit. 2, is called *Digestum Vetus;* the second, comprehending lib. 24, tit. 3—lib. 38, is called *Infortiatum;* the third, comprehending lib. 39—lib. 50, is called *Digestum*

Novum. The *Digestum Vetus* and *Digestum Novum* are each again divided into two parts; the second part of the former beginning with the 12th book; the second part of the latter with the 45th. The *Infortiatum* is divided into three parts, of which the second begins with the 30th book, and the third (strangely enough) with the words *tres partes* occurring in the middle of a sentence, in Dig. 35, tit. 2. s. 82. The third part of the *Infortiatum* is hence called *Tres Partes*. The glossators often use the name *Infortiatum* for the first two parts of the second volume, e. g. *Infortiatum cum Tribus Partibus*; and sometimes the *Tres Partes* are attached to the *Digestum Novum*. In order to explain these peculiarities, many conjectures have been hazarded. It is most probable that the division owes its origin partly to accident; that the *Digestum Vetus* first came to the knowledge of the earliest glossators; that they were next furnished with the *Digestum Novum*; then with the *Tres Partes*, which they added to the *Digestum Novum*; and that then they got the *Infortiatum*, so called, perhaps, from its being *forced in* between the others; and that finally, in order to equalize the size of the volumes, they attached the *Tres Partes* to the *Infortiatum*. The common opinion is that the *Infortiatum* derived its name from having been *reinforced* by the *Tres Partes*.

The editions of the Digest, with reference to the character of their text, may be divided into three classes, the Florentine, the vulgate, and the mixed. Politianus and Bologninus had both carefully collated the Florentine manuscript, but no edition represented the Florentine text before the year A. D. 1553, when the beautiful and celebrated edition of Laelius Taurellius (who, out of paternal affection, allowed his son Franciscus to name himself as the editor) was published at Florence. This edition is the basis of that given by Gebauer and Spangenberg in their *Corpus Juris Civilis*, and these editors had the advantage of referring to the later collation of Brenkmann. The vulgate editions have no existing standard text to refer to. The ideal standard is the text formed by the glossators, as revised by Accursius. Their number is immense. The first known edition of the *Digestum Vetus* was printed by Henricus Clayn (fol. Perusiae, 1476), although Montfaucon (*Bibl. MSS.* p. 157) mentions the existence of an edition of 1473, of the first and second parts of the Digest. The first edition of the *Infortiatum* is that of Pücher (fol. Rom. 1475), and the first *Digestum Novum* was printed by Pücher (fol. Rom. 1476). In the early vulgate editions the Greek passages of the original are given for the most part in an old Latin translation, and the inscriptions prefixed to the extracts, and referring to the work and the author, are either imperfect or wanting. Of the mixed editions, the earliest is that which was edited by Baublommius (Paris, 1523, 1524), with the aid of the collation of Politianus, but the most celebrated is that of Haloander (4to. Nuremb. 1529), published without the glosa. Haloander was, himself, a daring and adventurous critic, and made much use of the conjectural emendations of Budaeus and Alciatus.

The commentators upon the Digest and upon separate portions of it are extremely numerous. Among the most useful are Duarenus (Opera, Luc. 1765), Cujacius, Ant. Faber (*Rationalia in Pandectas*, Lugd. 1659—1663), Donellus, Ant. Matthaeus (*De Criminibus, Commentarius ad lib.* 47 *et* 48 *Dig.*), Bynkershoek, Noodt. The commentaries of Voet and Pothier are well known in this country. The voluminous *Meditationes in Pandectas* of Leyserus, and the still more voluminous German *Erläuterungen* of Glück, with the continuations of Mühlenbruch and Reichardt, are interesting, as showing the construction put upon the law of the Digest, in cases that occur in modern practice. One of the most valuable works upon the Digest is Ant. Schulting's *Notae ad Digesta, cum animadversionibus Nic. Smallenberg*, 7 vol. 8vo. Lug. Bat. 1804—1835. Here the reader will find ample references to the work where the difficulties of the text are best explained. The *Pandectenrecht* of Thibaut and the *Doctrina Pandectarum* of Mühlenbruch are not commentaries on the Digest, but are systematic expositions of the civil law, as it exists in Germany at this day.

In Brenkmann's *Historia Pandectarum* will be found a full account of the early state of the controversy relating to the history of the Florentine manuscript. The writings of Augustinus, Grandi, Tanucci, Guadagni, Schwartz, and others, who have signalised themselves in this field, are referred to in Walch's note on Eckhard's *Ermeneutica Juris*, § 74; and the researches of Savigny on the same subject will be found in the second and third volumes of his "History of the Roman Law in the Middle Ages." For detailed information as to editions of the Digest and Commentaries on that work, Spangenberg's *Einleitung*, and Beck's *Prodromus*, may be consulted with advantage.

The earliest manuscript containing a portion of the *Constitutionum Codex* is a palimpsest in the Chapter House at Verona, and two of the 10th century have been lately discovered by Blume at Pistoia and Monte Casino. In the early editions the first nine books are separated from the other three, which, relating principally to the public law of the Roman empire, were often inapplicable in practice under a different government. Hence, by the glossators, the name *Codex* is given exclusively to the first nine books; while the remainder are designated by the name *Tres Libri*. At first the *inscriptiones* and *subscriptiones* of the constitutions were almost always omitted, and the Greek constitutions were wanting. Haloander considerably improved the text, and was followed by Russardus. Cujas, Augustinus, and Contius, were of service in restoring to their places the omitted constitutions (*leges restitutae*). Leunclavius (1575), Charondas (1575), Pacius (1580), Dionysius Gothofredus (1583), Petrus and Franciscus Pithoeus (*Obs. ad Cod.* Par. fol. 1689), all contributed to the criticism and restoration of the text; and in more modern times, Biener, Witte, and the brothers Heimbach, have similarly distinguished themselves.

The first edition of the first nine books was printed by P. Schoyffer (fol. Mogunt. 1475); and the *Tres Libri* first appeared (along with the Novells and the *Libri Feudorum*) at Rome (fol. 1476). The first edition of the twelve books was given by Haloander (fol. Noremb. 1530).

Cujas and Wissenbach are among the best commentators on the Code. The commentaries of the latter comprise the first seven books (*in lib. vi. prior.* 4to. Franeq. 1660; *in lib. v. et vi.* ib. 1664; *in lib. vii.* ib. 1664).

For further particulars as to the other editions and commentators, reference may be made to Spangenberg's *Einleitung*, Beck's *Prodromus*, Biener's

Beiträge zur Revision der Justin. Cod., and the preface of S. Hermanni to his edition of the Code in the Leipzig edition of the *Corpus Juris Civilis*, commenced by the brothers Kriegel.

An abstract of the first eight books of the Code, made at latest in the 9th century, was discovered by Niebuhr at Perugia; and this *Summa Perusina* has been edited by G. E. Heimbach, in the second volume of his *Anecdota* (fol. Lips. 1840).

We possess the Novells of Justinian in three ancient forms; the Latin Epitome of Julianus, of which we have already spoken [JULIANUS]; an ancient Latin translation (the *Authenticum*, or *Versio Vulgata*), containing 134 Novells, and the Greek collection, numbering 168 Novells.

Of the 134 Novells contained in the *Versio Vulgata*, the glossators recognised only 97 as practically useful, and these were the only Novells to which they appended a gloss. As the Institutes, Digest, and Code, were divided into books and titles, the glossators divided the 97 glossed Novells (which they arranged chronologically) into nine books, intended to correspond with the first nine books of the Code. These books were called *collationes*. Under each *collatio* was placed a certain number of constitutions, and each constitution formed a separate title, except the 8th, which was divided into two titles. There were thus 98 titles. The rubrics of the constitutions, and the division into chapters and paragraphs, though not due to Justinian, were probably older than the glossators, and to be attributed to the original collectors or translators. The 97 glossed Novells, thus divided, constituted the *liber ordinarius*; the remaining Novells of the *Authenticum* were called *extravagantes* or *authenticae extraordinariae*, and were divided into three *collationes*, to correspond with the last three books of the Code: but, as they were not used in forensic practice, they soon ceased to be copied in the manuscripts. The oldest printed edition of the *versio vulgata* is that of Vit. Pücher, containing the 97 Novells, with the gloss, followed by the last three books of the Code (Rom. 1476).

The Greek collection of the Novells of Justinian was made for the use of the Oriental lawyers, probably under Tiberius II., who reigned A. D. 578—582. The Greek collection was not confined to constitutions of Justinian. There are four of Justin II., three of Tiberius II., and four edicts (*eparchica, formae*) of the praefectus urbi and praefectus praetorio. A list of the rubrics of the 168 Novells was first printed in Latin by Cujas (*Exposit. Novell.* fol. Lugd. 1570), and the original Greek text of this list is given in the second volume of Heimbach's Anecdota. It is called *Index Reginae*, from having been found in the queen's library at Paris.

The Greek Novells were wholly unknown to the glossators. Haloander was the first who published them at Nuremburg, in 1531, from an imperfect Florentine manuscript. Scrimger, a Scotchman and Professor of the Civil Law at Geneva, afterwards published them from a less imperfect Venetian manuscript. The collection of Scrimger was printed by H. Stephanus at Geneva in 1558. Neither the Venetian nor the Florentine manuscript contains in full the 168 Novells. Sometimes the mere title of an omitted Novell is inserted; sometimes only the number of the Novell is given, and the lacuna is marked by asterisks.

Haloander gave a Latin version of the Novells he published. Scrimger published the Greek without a translation; but the Novells, which are contained in Scrimger and not in Haloander, were translated by Agylaeus. (*Supplementum Novellarum*, Colon. 1560.)

The labours of Contius constituted the next important stage in the literary history of the Novells. He formed a Greek text from combining Haloander and Scrimger. He formed a Latin text from the *Versio Vulgata*, so far as he was acquainted with it. This he supplied by a translation from the Greek, partly his own and partly compiled from Haloander. He subjoined the matter contained in Julian's *Epitome*, so far as it was not contained either in the *Versio Vulgata* or in the published Greek Novells. In this manner he made up the 168 Latin Novells, which compose the stock of Novells in ordinary modern editions of the *Corpus Juris Civilis*.

Contius published many editions of the Novells, differing among themselves in a way which it is necessary to remark. Some of the editions contained the gloss, and in these the 97 glossed Novells were arranged as usual in the old nine *collationes*, while all the remaining Novells were subjoined as a tenth *collatio*. An important change, however, took place in the unglossed edition of 1571. In this, Contius classed the 168 Novells with reference to their dates (though there are some exceptions to the chronological order), and distributed them, so arranged, into nine *collationes*, and subdivided the *collationes* into titles. The same order was reproduced in the edition of 1581, and has been followed ever since in all but the glossed editions. From the account which we have given, it will easily be conceived that great confusion has been occasioned in references by the varieties of arrangement in different editions of the Novells: for example, the 131st Novell of modern editions of the *Corpus Juris Civilis* forms, according to the arrangement of Contius, the 14th title of the 9th *collatio*, while it was the 6th title of the 9th *collatio* of the old glossators.

Of modern editions since the time of Contius, it is unnecessary to say much. Under the title *Novellae Constitutiones Justiniani, a Graeco in Latinum versae opera Hombergk zu Vach* (4to. Marburg, 1717), more is performed than is promised. The author presents to us not only a very good new Latin translation, but the Greek text, and a series of Latin Novells from the *versio vulgata*, of which the original Greek has not been preserved, and valuable critical notes. The translation of Hombergk zu Vach is the basis of that of Osenbrüggen, the editor of the Novells in the Leipzig *Corpus Juris Civilis*.

Among the best commentators upon the Novells may be mentioned Cujas, Joach. Stephanus (*Expositio Novellarum*, 8vo. Franc. 1608), and Matthaeus Stephanus (*Commentarius Novellarum*, 4to. Gryphsw. 1631. Cum notis Brunnemanni, 4to. Viteb. 1700, 4to. Lips. 1707.)

G. E. Heimbach, in the first volume of his *Anecdota*, has published the remains of the ancient commentators, Athanasius Scholasticus, Theodorus Hermopolitanus, Philoxenus, Symbatius, and Anonymus.

Much labour and learning have been recently expended in unravelling the intricacies of this part of literary history, and in correcting the errors of former writers on the Novells. Biener's *Geschichte der Novellen Justinian's* contains the most accurate

and elaborate information upon this subject. G. E. Heimbach's essay, *De Origine et Fatis Corporis quod clxviii. Novellis Constitutionibus constat* (8vo. Lips. 1844), contains some questionable views. Mortreueil has treated of the Novells in his *Histoire du Droit Byzantin*, vol. i. pp. 25—60.

The separate Novells were designated by the glossators by the name *Authenticae*, but that word has also another signification, which it is necessary to explain, in order to prevent the mistakes which have sometimes occurred in consequence of this verbal ambiguity. In their lectures on the Institutes and the first nine books of the Code, the earliest glossators were accustomed to insert in the margin of their copies abbreviated extracts from such parts of the Novells as made alterations in the law contained in the text. In reading the Digest, they referred to the notes contained in the margin of the Code. At a later period these abstracts were discontinued in the Institutes. In the Code they were taken from the margin, and placed under the text, where they still appear, distinguished by Italic type in most of the modern editions. They are called *Authenticae* either, as some assert, from their representing the latest authentic state of the law, or from the name of the source whence they were taken, and which, in practice, they nearly superseded. Certain capitularies of Frederic I. and Frederic II., emperors of Germany, about the end of the 12th century, were treated by the glossators as Novells, and thirteen extracts taken from them are inserted in the Code, with the inscription "Nova Constitutio Frederici." They are known by the name *Authenticae Fredericianae*.

The collections of Justinian, together with some later appendages, formed into one great work, are commonly known by the name *Corpus Juris Civilis*. The later appendages are really arbitrary and misplaced additions, having no proper connection with the law of Justinian, and they vary in different editions. They consist, for the most part, of a collection of constitutions of Leo the Philosopher, anterior to A. D. 893; of some other constitutions of Byzantine emperors, from the 7th to the 14th century; of the so-called *Canones Sanctorum Apostolorum*; of the *Feudorum Consuetudines*; a few constitutions of German and French monarchs; and the *Liber de Pace Constantiae*.

The expression *Corpus Juris* was employed by Justinian himself (Cod. 5. tit. 13. s. 1); but the earliest editions of the whole of his legal collections have no single title. Russardus first chose the title *Jus Civile*. The modern name *Corpus Juris Civilis* appears first in D. Godefroi's edition of 1583, though the phrase had been employed by others before him. The old glossed editions consist of five volumes, folio (usually bound in five different colours), namely: 1. *Digestum Vetus*; 2. *Infortiatum*; 3. *Digestum Novum*; 4. The *Codex*, i. e. the first nine books of the Code; 5. *Volumen*, or *Volumen Parvum*, or *Volumen Legum Parvum*, containing the *Tres Libri*, the *Authenticae*, and the *Institutiones*. The latter had a separate title-page, and was sometimes bound as a separate volume, distinct from the *Volumen*. This arrangement was first departed from by R. Stephanus in his edition of the Digest in five instead of three volumes (8vo. Paris, 1527—1528). The editions of the *Corpus Juris Civilis* may be divided into the glossed and the unglossed. The gloss is an annotation which was gradually formed in the school of Bologna, and finally settled by Accursius. It is of great practical importance, since, in the countries which adopted the civil law, the portions without the gloss did not possess legal authority in the courts. *Quod non recipit glossa, id non recipit curia*, was the general maxim. All the editions up to that of Claud. Chevallon (12mo. Paris, 1525—1527) have the gloss. The latest glossed edition is that of J. Fehius (Lugd. 1627.) This celebrated edition has on the title-page of every volume (in allusion to the place of its publication, Lyons) the representation of a living lion, surrounded by bees, with the motto *Ex forti dulcedo*. Hence it is known by the name *Edition du Lion Moucheté* — a name also given to one of the previous editions of D. Gothofredus. (Fol. Lugd. 1589.) The very valuable index of Daoyz is appended as a sixth volume to the edition of J. Fehius. Of the unglossed editions, some have notes and some have none. Of the unglossed editions with notes, the two most celebrated and useful are that of D. Godefroi and Van Leeuwen (2 vols. fol. apud Elzeviros, Amst. 1663), and that of Gebauer and Spangenberg (2 vols. 4to. Gotting. 1776, 1797). Of the editions without notes the most beautiful and convenient is the well-known, but not very correct 8vo. Elzevir of 1664, distinguished as the *Pars Secundus* edition, from an error in p. 150. Two editions by Beck, one in 4to. and one in 5 vols. 8vo., were published at Leipzig in 1825—1836. The latest edition is that which was commenced by the brothers Kriegel in 1833, and completed in 1840, Hermanni having edited the Code, and Osenbrüggen the Novells. The edition undertaken by Schrader and other eminent scholars will, if completed as it has been begun, supersede for some purposes all that have gone before it. The old editions of Contius, Russardus, Charondas and Pacius, are sought for by critics. A more complete enumeration of the editions of the collective *Corpus Juris Civilis* will be found in Böcking's *Institutionen*, p. 85—88.

There is a French translation of the whole *Corpus*, with the Latin text *en regard*, published at Paris 1805—1811. In this work we have: 1. The Institutes, by Hulot, 1 vol. 4to. or 5 vols. 8vo.; 2. The Digest, by Hulot and Berthelot, 7 vols. 4to. or 35 vols. 12mo.; 3. The Code, by Tissot, 4 vols. 4to. or 18 vols. 12mo.; 5. The Novells, by Berenger, 2 vols. 4to. or 10 vols. 12mo., to which is appended, 6. *La Clef des Lois Romaines, ou Dictionnaire*, &c., 2 vols. 4to. There is also a German translation of the whole *Corpus*, by a society of *savans*, edited by C. E. Otto, Bruno Schilling, and C. F. F. Sintenis (7 vols. 8vo. Lips. 1830—1833). [J. T. G.]

THE COINS OF JUSTINIAN.

The coins of Justinian, which are very numerous, have been explained in an interesting monogram entitled, "Die Münzen Justinians, mit sechs Kupfertafeln," by M. Pinder and J. Friedländer, Berlin, 1843. These writers give a satisfactory explanation of the letters CONOB, which frequently appear on the coins of the Byzantine emperors, and which have given rise to much dispute. That CON should be separated from OB, and and that they signify Constantinople, seems clear from the legends AQOB, TESOB, and TROB, which indicate respectively the towns of Aquileia, Thessalonica, and Treves. The above-mentioned writers suppose that OB represent the Greek numerals, and

that they consequently indicate the number 72. In the time of Augustus forty gold coins (*aurei* or *solidi*) were equal to a pound; but as these coins were struck lighter and lighter, it was at length enacted by Valentinian I. in A. D. 367 (Cod. 10. tit. 72 (70), s. 5), that henceforth 72 solidi should be coined out of a pound of gold; and we accordingly find CONOB for the first time on the coins of the latter emperor.

In the reign of Justinian the custom was first introduced of indicating on the coins the number of the year of the emperor's reign. This practice began in the twelfth year of Justinian's reign, and explains the reason why Justinian enacted, in the eleventh year of his reign, that in future all official documents were to contain in them the year of the emperor's reign. (Novella, 47.) In the same year another change was made in the coins. Hitherto they had represented the emperor as a warrior with a lance; but Justinian, who carried on his wars by means of his generals, and who was more interested personally in legislation, theological disputes, and public buildings, caused himself to be represented with the imperial globe and no longer as a warrior.

The drawing below represents a medal of Justinian, which was found by the Turks among the ruins of Caesareia, in Cappadocia, in the year 1751. It was carried to Constantinople, where it was bought by Desalleurs, who presented it to Louis XV. It was stolen from the royal collection at Paris, in the year 1832, but an engraving of it had been previously given by De Boze, in the *Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. xxvi. p. 523. Its loss is the more to be deplored, as it is the only specimen known to be in existence. The obverse represents the head of Justinian with the legend D N IVSTINIANVS PP AVG: he wears a richly adorned helmet, behind which is the nimbus, and holds in his right hand a spear. On the reverse the emperor is riding on a horse, adorned with pearls; the helmet, the nimbus, the spear, and the dress, correspond to the representation on the obverse: before him walks Victory, looking round at him, and carrying in her left hand a trophy: by the side of Justinian's head a star appears. The legend is SALVS ET GLORIA ROMANORVM. This medal was struck probably in the early years of the emperor's reign, as the face is that of a young man, and the obverse resembles what we find on the early coins of Justinian. De Boze thinks that it has reference to the Persian victories.



MEDAL OF JUSTINIAN I.

JUSTINIA'NUS II., surnamed RHINOTMETUS (he whose nose is cut off), emperor of the East (A. D. 685—695 and 704—711), succeeded his father Constantine IV. Pogonatus, in the month of September, A. D. 685, at the age of sixteen. Soon after his accession he made a truce of ten years with the khalif 'Abdu-l-málek, which is very remarkable in the history of the Eastern empire. The civil wars by which the empire of the Arabs was shaken compelling the khalif to cease making war without his realm, in order to obtain peace within, he bound himself to pay a daily "tribute of 1000 pieces of gold, one slave, and one horse of noble breed." The emperor in his turn ceded to the khalif one moiety of the income of Armenia, Iberia (in the Caucasus), and Cyprus, which were henceforth held in joint occupancy by the two monarchs, and he promised to employ his forces and authority in compelling the Mardaites or Maronites, in Mount Lebanon, to refrain from molesting the Arabs. This promise was a great political blunder, the consequences of which are still felt by the inhabitants of the Lebanon and Syria. Leontius, one of the most distinguished generals of the Greeks, and afterwards emperor, having been charged with executing the treaty in the case of the Maronites, assassinated their chief Joannes, compelled the people to take the oath of allegiance, and persuaded 10,000 Maronites to leave their native mountains with their wives and children, and to settle in Thrace and Armenia. Until then the Christian Maronites had been a barrier against the progress of the Arabs in these quarters, and no sooner were they thus dispersed than the Mohammedans obtained a firm footing in the Taurus and Anti-Taurus, and found themselves enabled to invade Asia Minor at their leisure. It is true the Maronites never lost their independence entirely, but other tribes, hostile to them, settled in Lebanon; and they continued to be what they still are, an outpost surrounded by the enemies of Christianity, scarcely able to maintain themselves on their native rocks, and unable to make a step beyond them.

It was expected that the energy which young Justinian had shown on many occasions would lead him to perform great and good actions; but his bad character soon became manifest, and caused a universal and deep disappointment throughout his dominions. Instead of establishing peace in the church, he caused new dissensions through his intolerance: the Manichaeans were cruelly persecuted; many thousands were put to death by the sword or by fire; and the remainder were driven into merciless exile. In 688 he broke the peace with the Bulgarians, and obtained a splendid victory over them; but having allowed himself to be surprised by another army, he was totally routed, lost half of his troops, and fled in confusion to Constantinople. About the same time the Arabs set out for their fourth invasion of Africa. Justinian exerted himself with great activity in opposing their designs; a numerous fleet carrying a strong body of troops, left Constantinople, and, being reinforced by the garrisons of Sicily, compelled the Arabs to retreat in haste to their native country. Instead of availing himself of his success, Justinian foolishly gave up his joint occupancy of Cyprus, which was forthwith seized by the Arabs, who, encouraged by the strange conduct of the emperor, invaded Asia Minor and Mesopotamia in 692, and in the following year conquered all Armenia. Justinian consoled himself with pleasures, and found relief in torturing his subjects. His luxury, especially his love of erecting magnificent buildings, in which he rivalled his great namesake Justinian I., involved him in extraordinary expenses, and the art of inventing new taxes soon became his

favourite occupation. He was ably assisted by two monsters whose names are branded in the history of civilisation. Stephanus, the minister of finances, so pleased his master by his skill in plundering, that he continued to enjoy his favours, although he threatened the emperor's mother, Anastasia, with the punishment inflicted upon naughty children; and the monk Theodatus, who rose to the dignity of Logotheta, was unsurpassed in the art of realising the rapacious measures of his colleague. Those who could not pay the taxes were driven out of their homes, tortured, or hanged by hundreds; and those who refused paying them were stifled with the smoke of damp burning straw, till they gave up either their property or their lives. The people of Constantinople, exasperated by rapacity and cruelty, showed symptoms of rebellion, and, in a moment of fury, Justinian ordered his guards to rush into the streets and to massacre all whom they might find abroad. The order became known before it was executed, and a general rebellion ensued, to which chance gave an able and successful leader. Leontius, the commander against the Maronites, having become suspected by Justinian, soon after his return from that campaign was arrested and confined in a prison, where he remained about three years, till the emperor, who neither dared to put him to death, nor liked to have him alive in his capital, suddenly restored him to liberty, and gave him the government of Greece, with an order to set out immediately. As he was in the act of stepping on board a galley in the Golden Horn, he was stopped by an exasperated and trembling crowd, who implored him to save them from the fury of Justinian. Without hesitation he put himself at the head of the people. To St. Sophia! they shouted. Thousands of well-armed men soon surrounded the cathedral, and in a few hours the revolution was achieved, and Leontius was seated on the imperial throne. Justinian, a prisoner loaded with chains, was dragged before him; the mob demanded his head; but Leontius remembering the kindness of the father of Justinian, saved the life of his rival, and banished him to Cherson in the present Crimea. Previous to his departure, however, Justinian had his nose cut off: hence his name Ῥινότμητος. (A. D. 695.)

After a reign of three years Leontius was dethroned and confined in a prison, in 698, by Tiberius Absimarus, who reigned till 704, when the exiled Justinian regained possession of his throne under the following circumstances:

In his exile Justinian thought of nothing but revenge, and his misfortunes, far from smoothing his violent temper, increased the fury of his passions. He ill treated the inhabitants of Cherson, where he seems to have exercised some power, or enjoyed at least too much liberty, so unmercifully that they formed a plan to put him to death. He escaped their just resentment by a sudden flight to Busirus, the khan of the Khazars, who received him well, gave him his sister Theodora in marriage, and assigned him the town of Phanagoria, in the present island of Taman on the Cimmerian Bosporus, as a residence. When Tiberius became informed of this, he bribed Busirus, who sent out messengers with an order to kill the imperial refugee. But Theodora discovered their designs, and having communicated them to her husband, he killed two of the messengers, sent his faithful wife back to her brother, and escaped to Terbelis, the king of the Bulgarians. Terbelis was soon persuaded to undertake one of those sudden inroads for which the Bulgarians were so much dreaded in those times, and before Tiberius knew that his rival had fled from Phanagoria, he saw him with fifteen thousand Bulgarian horse under the walls of Constantinople. Some adherents of Justinian led the barbarians secretly into the city, and flight was now the only safety for Tiberius. Overtaken at Apollonia, he was carried back to Constantinople, and together with his brother Heraclius, and the deposed and still captive emperor Leontius, dragged before Justinian, who was just amusing himself in the Hippodrome. While they lay prostrate before him the tyrant placed his feet on the necks of his two rivals, and continued to look at the performances and to listen to the savage demonstration of joy of the people, who were shouting the verses of the psalmist: "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under thy feet." Having at last satisfied his revenge he ordered them to be put to death. A system of persecution was now carried on against the adherents of Leontius and Tiberius, of which few examples are found in Byzantine history: the capital and the provinces swarmed with informers and executioners, who committed unheard of cruelties, while the confiscated property of the unhappy victims was employed in satisfying the demands of Terbelis. As early as 708 the friendship between the khan and the emperor was at an end. Terbelis treated and was justified in treating Justinian as a madman. War was declared, and Justinian having suffered a total defeat at Anchialus, returned to Constantinople to commit fresh cruelties. About this time the Arabs took Tyana and made great progress in Asia Minor, and the inhabitants of Ravenna having shown their discontent with the rapacity of the exarch, an expedition was sent against them, and after the town had been taken, it was treated worse than if it had belonged to the Persians or Bulgarians: the rich spoil of that ruined city was carried to Constantinople. In 710 Pope Constantine was summoned to appear at Nicomedeia before the emperor, who had some ecclesiastical reform in view, and he went thither trembling, but against his expectation was treated with great honours, and returned in the following year. From Nicomedeia, where he had resided for some time, Justinian was compelled to fly suddenly to his capital, as a body of Arabs had penetrated as far as Chalcedon. Unable to obtain any advantage over them, Justinian resolved to cool his fury in the blood of the Chersonites, and the savage Stephanus was sent against them with a fleet and the order to destroy the whole population. They found, however, time to fly into the country, and Stephanus returned in anger, after having hanged, drowned, or roasted alive, only a few hundreds where he hoped to massacre thousands. Neither he nor his fleet reached the capital: a storm destroyed the ships, and the Euxine swallowed up the crew. He had no sooner left Cherson than the inhabitants returned to their city, a general insurrection arose, and Bardanes was proclaimed emperor, and assumed the purple under the name of Philippicus (Philepicus). Infuriated at the loss of his fleet, and the escape of the Chersonites, Justinian fitted out a second expedition, under the command of Maurus, who, however, found Cherson well fortified and still better defended. Trembling to appear before

their master without having executed his bloody orders, Maurus with his whole army joined Philippicus, who, with them and his own forces, forthwith sailed for Constantinople. Meanwhile, Justinian was gone to Sinope, on the Euxine, opposite the Crimea, in order to be as near as possible to the theatre of the war, and he was delighted when he discovered his fleet on the main in the direction of the Bosporus. He was soon informed of the rebellion, and hastened to his capital, in order to prepare a vigorous defence, but on his way thither he received the terrible news that Constantinople had surrendered to Philippicus, and that his son, the youthful Tiberius, had been assassinated on the altar of the Church of the Holy Virgin. He hastened back to Sinope, but while he was hesitating what to do, he was overtaken by Elias, once his friend, but whom he had cruelly persecuted, and who put him to death (December, 711). Elias struck off the tyrant's head and sent it to Constantinople, where it arrived in January, 712. Philippicus now reigned without opposition. Justinian was the last emperor of the family of the great Heraclius; and he was the first who caused the image of Christ to be put on his coins. (Theophan. p. 303, &c.; Niceph. Call. p. 24; Cedren. p. 440, &c.; Zonaras, vol. ii. p. 91, &c.; Glycas, p. 279; Const. Manasses, p. 79; Const. Porphyr. *De Adm. Imp.* c. 22, 27, in the Paris edit.; Suidas, *s. v.* Ἰουστινιανός; Paulus Diacon. *De Gest. Longob.* vi. 11, 12, 31, 32.) [W. P.]

JUSTINIA'NUS, the second son of Germanus, and the grand-nephew of Justinian I. (see the genealogical table prefixed to the life of that emperor), a distinguished general, becomes first conspicuous in the Gothic campaign of A. D. 550, when, after exerting himself in raising the army that was to invade Italy through Illyricum, he was appointed, on the sudden death of his father, to succeed him in the supreme command. He was then very young, but the time of his birth can only be conjectured: it was probably about 530. In the following year he commanded, with his elder brother, Justin, against the Slavonians; and he is also mentioned as the commander of the Greek auxiliaries of Alboin against Thrasimund, king of the Gepidae. His name became universally known as one of the first generals of the empire, when the regent, Tiberius, appointed him, in 574, or, as some say, 576, commander-in-chief of an army of 150,000 German and Scythian mercenaries, against the Persian king, Chosroes, who had invaded Armenia. Justinian advanced from Cappadocia, and Chosroes pushed on to meet him. The encounter took place at Melitene, in Lesser Armenia, not far from the Euphrates; and after a sharp struggle, the left wing of the Persians was totally routed; in consequence of which Chosroes was compelled to retreat in haste and confusion into the heart of his dominions. This splendid victory was equally due to the military skill of Justinian, and the undaunted valour of Curs, a Scythian in the Greek service. Upon this Justinian crossed the Euphrates, and turning to the left, conquered part of northern Persia, took up his winter-quarters in Hyrcania, and returned unmolested in the following spring to Armenia. But there he suffered a severe defeat from the Persian general, Tamchosroes, in consequence of which the pending negotiations for peace were abruptly broken off by Chosroes, and the war continued without any prospect of a speedy termination. Tiberius, dissatisfied with Justinian's conduct in this campaign, recalled him, and gave the command to Mauricius. Justinian thought himself unfairly dealt with, and entered into a conspiracy to assassinate Tiberius on the day of his coronation, and to have himself chosen in his stead. It appears that he had no chance of success, for he voluntarily confessed his evil designs, and Tiberius generously pardoned him. When, in the following year, 579, Tiberius was absent from the capital, the empress Sophia, who expected that Tiberius would have married her, but was grievously disappointed at seeing that he was secretly married to another, persuaded Justinian to resume his former designs, promising to assist him with her treasures and influence. The plan was discovered, the property of Sophia was confiscated, and a watch was put upon her; but Justinian was again pardoned by the noble Tiberius. The time of Justinian's death is not known. (Theophan. p. 385, &c., ed. Paris; Evagrius, v. 14, &c.; Procop. *Bell. Goth.* iii. 32, 40, iv. 25, 26; Theophylact. iii. 12, &c.; Paul. Diacon. iii. 12; Menander in *Excerpt. Legat.*; the sources quoted in the lives of Justin. II. and Tiberius.) [W. P.]

JUSTINIA'NUS, son of Mauricius. [MAURICIUS.]

JUSTI'NUS I., or the elder, emperor of the East from A. D. 518—527, was of barbarian, probably Gothic extraction. Tired of the humble occupation of a shepherd, for which he had been brought up in his native village, Tauresium, in Dardania, he went to Constantinople in company with two youthful comrades, to try his fortune in the capital. Justin entered the guards of the emperor Leo, and through his undaunted courage soon rose to some eminence. He served with great distinction against the Isaurians and the Persians, and his merits were successively rewarded with the dignities of tribunus, comes, senator, and at last commander-in-chief of the imperial guards, an important post, which he held in the reign of the emperor Anastasius. It was expected that the aged Anastasius would appoint one of his three nephews his future successor, but as they evinced little capacity, the emperor hesitated. His prime minister, the eunuch Amantius, availed himself of his master's irresolution to promote his own interest by bringing about the election of his creature Theodatus, and for this purpose entrusted large sums of money to Justin, with which he was to bribe the guards and other persons of influence to espouse the cause of Theodatus. He expected that an illiterate and rude barbarian, who resembled Hercules more than Mercury, would faithfully execute his orders. But he was greatly mistaken. Justin employed the money for his own elevation; and when Anastasius died, on the 10th July, 518, it was not Theodatus whom the army proclaimed emperor, but Justin, who thus ascended the throne without opposition, at the advanced age of sixty-eight. Justin could neither read nor write, and was in every respect a rude soldier; but his predecessor Anastasius was scarcely more civilized, and the people preferred a brave master to a learned one. Feeling his incapacities as a statesman, Justin committed the direction of affairs to the quaestor Proclus, and this excellent man discharged his functions to the satisfaction of both master and subjects. Soon after his accession, as it appears, Justin assumed the noble name of Anicius; some, however, believe that he had pre-

viously been adopted by a member of that illustrious family. Amantius, indignant at being cheated by a rustic, gave vent to his feelings, and perhaps conspired with Theodatus. They were accordingly accused of treason, and, what was still worse, of heresy, and they paid for their imprudence with their heads. Several of their associates shared their fate. In 519 Justin, who was a stanch adherent of the orthodox church, and had adopted energetic measures against the Eutychians, concluded an arrangement with pope Hormisdas, in consequence of which the harmony between Rome and Constantinople remained undisturbed during a considerable time, to the great satisfaction of the East. In the following year, 520, Justin adopted his nephew Justinian, whom he had withdrawn in early youth from their native village, and the government was henceforth in the hands of Justinian. The elevation of Justinian was signalized by an event which occasioned great discontent and disorders in the empire. The Goth Vitalian, so famous by his war against Anastasius, and who held the offices of consul and magister militum, under Justin, became an object of suspicion and jealousy to the emperor and his crafty nephew, and on rising from a banquet to which he had been invited, was treacherously assassinated by the order and in presence of Justin and Justinian. Vitalian was beloved by the faction of the Green, who immediately took up arms, and as they were opposed by the Blue, who enjoyed the favour of the emperor, great troubles arose, which lasted during three years, without Justin's becoming well acquainted with the extent of danger. When he was at last apprised of it, he appointed one Theodotus prefect of the capital, who succeeded in restoring peace. In 522 some misunderstanding arose between Justin and Theodoric, king of the East Goths in Italy, who was offended with Justin because he continued to appoint consuls, a dignity which, in the opinion of Theodoric, could only be conferred by the master of Rome; but Justin prudently renounced the privilege, leaving its exercise entirely to the Gothic king, who accordingly appointed Symmachus and the famous Boethius consuls for the year 522. In the same year misunderstandings arose between Justin and the Persian king Cabades, on account of the kingdom of Colchis or Lazica. Cabades proposed to the emperor, as a guarantee for their mutual friendship, to adopt his favourite son Nushirwan or Chosroes, who afterwards reigned over Persia with so much glory, and Justin would have complied with the king's wishes, but for the interference of the wise quaestor Proclus, on whose advice the emperor declined the proposition. Annoyed by the failure of his plan, Cabades prepared for war, the outbreak of which was hastened by Gurgenus, king of Iberia, throwing himself upon the protection of the emperor. The Persians having invaded Iberia, Justin dispatched Sittas and Belisarius against them, and this is the first time that the name of Belisarius becomes known in history. He was, however, not successful in this campaign, but was, nevertheless, appointed governor of the great fortress of Dara, on the confines of Mesopotamia and Syria, and the historian Procopius was appointed his secretary. The war was carried on for some years without leading to important results on either side. In 525 a terrible earthquake and the overflowing of several rivers carried destruction through some of the finest cities of the empire. In the East Edessa, Anazarba, and Pompeiopolis were laid in ruins, and in Europe Corinth and Dyrrachium met with a similar fate. But the destruction of Antioch at the same time by fire and water offered a still more heart-rending sight. When Justin heard of its awful fate, he ordered the theatres to be closed, took off his royal diadem, and dressed himself in mourning. He spent two million pounds sterling towards the rebuilding of Antioch, which was done with the utmost splendour, and he evinced a proportionate liberality towards the other sufferers. On the whole, Justin, though a barbarian and a fanatic, was a man of good sense, a sincere well-wisher of his subjects, and successful in choosing capable persons to govern them; his knowledge of the human character was remarkably sound. He died on the 1st of August, 527, shortly after having conferred the dignity of Augustus upon his nephew and successor, the great Justinian. He was buried in the church of Euphemia near his wife Euphemia, a woman as illiterate and rude as her husband, but who never interfered with public affairs, and who caused that church to be built at her expense. (Evagr. iv. 1—10, 56; Procop. *Vandal.* i. 9; *De Aed.* ii. 6, 7, iii. 7, iv. 1; *Arcan.* c. 6, 9; *Pers.* i. 19. ii. 15, &c.; Theoph. p. 141, &c.; Zonar. vol. ii. p. 58, &c.; Cedren. p. 363 in the Paris edit.; Jornand. *De Regn. Succ.* p. 62, ed. Lindenbrog.) [W. P.]

JUSTI'NUS II., the younger, emperor of the East, from A. D. 565—578, and nephew of the great Justinian. (See the genealogical table prefixed to the life of Justinian I.) His reign is signalized by important and extraordinary events. Justin had infinitely less merit than his cousins Justinus and Justinian, the sons of Germanus, who had distinguished themselves in the field against the Persians, and were universally beloved for the frankness of their character; but he was of a crafty disposition, and while his cousins exposed their lives in the defence of the empire, he prudently remained at Constantinople and courted the aged Justinian. In order to insinuate himself the better into his uncle's favour, he married Sophia, the niece of the empress Theodora, a beautiful and clever woman, but ambitious, imperious and revengeful. In the night that Justinian died (13th of November, 565), Justin had retired to his apartments, and was fast asleep, when he was suddenly awakened by a loud knocking against his door: it was a deputation of the senate, composed of some of its members who had witnessed the emperor's death, and now came to congratulate Justin, whom, according to their report, the dying monarch had appointed his successor. Whether this was true or not, no time was lost by Justin and his friends. He went immediately to the senate, who were already waiting for him, and after a document had been read to him, which purported to be the will of Justinian, he was forthwith proclaimed emperor. Early in the following morning he repaired to the hippodrome, which was filled by an immense and anxious crowd, and after having delivered divers fine speeches, which met with boisterous acclamation, he issued a general pardon for all offenders, and, in order to convince the people the more completely of his virtuous and generous sentiments, summoned the numerous creditors of Justinian to come forth with their claims. They obeyed eagerly, and their astonishment was still greater when a file of porters made their appearance, each sighing under the

weight of an enormous bag of gold: in a few hours the whole of Justinian's debts was discharged. The people found no limits to their praise and delight, and their admiration of their new master was at its height, when Sophia, imitating the noble example set by her lord, opened her treasury and paid the debts of a host of poor people. At the same time the orthodox Justin issued an edict of universal toleration; all persons exiled for their religion, except Eutychius, were recalled and restored to their families or friends; and the church enjoyed a state of peace for fifty years, unprecedented in the annals of the ecclesiastical history of the East. The golden age seemed to have arrived in Constantinople and the provinces.

Too soon, however, did the real character of Justin show itself, and sadly disappointed the sanguine hopes of the Greeks. An embassy of the khan of the Avars having solicited an audience, Justin dismissed them haughtily and provoked the resentment of their chief; and he exhibited an equally overbearing conduct in his negotiations with the Persians, whence an early rupture might easily be prognosticated. In 566 the indignation of the Greeks was provoked by the murder of Justin the younger, the emperor's cousin. This distinguished prince excited the jealousy of both Justin and Sophia, and, from the Danube, where he commanded against the Avars, he was suddenly sent as governor to Egypt, but had scarcely put his foot on the shore of Alexandria, when he fell under the dagger of a hired assassin. His numerous friends were exasperated; it was said that they had conspired against the emperor, and the alleged conspiracy was stifled in blood. The treasures Justin had spent in satisfying the creditors of Justinian, he recovered by a system of oppression and rapacity which surpassed even that of his predecessor, and the places under government were sold without shame or disguise. Italy, exhausted and ravaged by the Gothic war and its consequences famine and disease, was in a deplorable state. Alboin, king of the Longobards, coveted that fair conquest of Justinian, but his hopes were checked through fear of Narses, who still held the command at Ravenna. Yet Narses was approaching the extreme limits of human life, and Alboin resolved to wait, and to increase his power by breaking that of his troublesome neighbours the Gepidae, who reigned in Hungary. He entered into an alliance with the Avars, and in 566 the Gepidae disappeared from among the independent barbarians in Europe. Every one could now foresee an invasion of Italy, and Justin ought consequently to have concentrated his power in the plains of the Po, and put both his treasures and soldiers at the free disposition of Narses. Narses, however, was hated by Sophia, and he had given just causes of complaint to the Italians, by his arbitrary government and his extreme rapacity. Justin, listening to the foolish advice of his wife, sent him an order to return to Constantinople, and bring with him his own riches and those of the public treasury; and Narses, having remonstrated, pointing out the imminent danger from the Longobards, Sophia sent him a most insulting letter, which so roused the fury of the old general that he invited Alboin to turn his arms against Italy, promising that he would not take the command of the Romans. Soon afterwards, however, he deeply regretted his faithlessness, and tried to dissuade Alboin from the undertaking. But it was too late, the Longobards descended into Italy, and Narses died of grief. [NARSES.]

In 568 Alboin descended the Julian Alps, with his stern Longobards and numerous contingents of Bavarians, Suevians, and other Germans: 20,000 Saxons, the kinsmen and old confederates of the Longobards, joined the expedition with their wives and children. Longinus, the successor of Narses, was an incompetent general, who had neglected to fortify the passes through the Alps, and thus the barbarians rushed down into Italy like an Alpine torrent. Forum Julii, built by Caesar, was the first town they conquered, and, having been made by Alboin the seat of a feudal duchy, which extended over the adjacent districts, was the cause of that province being now called Friuli, or in German Friaul, which is a corruption of Forum Julii: Grasulf was its first duke. Aquileia soon followed the fate of Forum Julii, and its fugitive inhabitants took refuge on the Venetian islands. In 569 Alboin took Mantua, conquered Liguria as far as the Cottian Alps, and on the 5th of September of the same year, victoriously entered Milan (Mediolanum), where he was crowned king of Italy. Henceforth the country surrounding Milan was called Longobardia, or Lombardy, the name which it still bears. In the following year Alboin made himself master of a large portion of Central Italy, and founded a second feudal duchy at Spoleto, where Faroald reigned under his supremacy. The establishment of a third duchy at Benevento was the fruit of the campaign of 570: Alboin found a strong colony of Longobards in that place, who had settled there nineteen years previously, having received the town with its territory from Narses, in reward for their services in the Greek armies; their chief, Zotto, was made duke. In 571 Calabria fell into the hands of the Longobards, and now the name of Calabria was given by the Greek government to the narrow peninsula of Bruttium and part of Lucania, countries which are still called Calabria. Rome and Ravenna, however, as well as different other portions of Italy in the north and in the south, withstood the conqueror, and remained under the sway of the emperor.

While the most splendid conquest of Justinian was thus wrested from the Greeks, Justin found consolation in pleasures and luxury, leaving the government in the hands of his wife, his ministers, and his eunuchs. At the very time that Italy was taken from him, he was involved in a dangerous war with the Persians, which broke out under the following circumstances. The Turks having by this time made great conquests in the countries to the north of Persia, gave umbrage to the Persian king Chosroes, especially since they concluded an alliance with Justin, and Chosroes began hostilities by invading and subjugating the kingdom of the Homeritae, in Southern Arabia. Encouraged by the approach and success of the Turks, the Iberians and Persarmenians threw off the Persian yoke, and submitted to Justin, on condition of his defending them against Chosroes. The emperor promised to do so, and at the same time refused to pay the annual tribute of 30,000 pieces of gold, which had been fixed by former treaties. Thus war broke out in 572. Justin sent Marcian against the Persians, an able general, who found no army on his arrival at the frontiers, but created one in a

short time, and did more than could have been expected under such circumstances. He was shut up for some time in the important fortress of Dara. Reinforced by the contingents of the Lazians and other Caucasian nations, he suddenly sallied forth, laid siege to Nisibis, and offered battle to Chosroes, who approached with an army of 100,000 men. At this critical moment Acacius arrived from Constantinople with an order for Marcian to hasten directly to the capital, and surrender the command to him. Marcian obeyed, but no sooner was he gone than the whole Greek army disbanded, as Acacius was known to be destitute of all military talent. The consequence was that Syria was ravaged by the Persians with fire and sword, and Dara, the bulwark of the empire, was taken by Chosroes, after a long and gallant resistance. When this news reached Constantinople, Justin showed all the symptoms of insanity, and his mental disorder increased so much as to make him unfit for any business (574). The entire government now devolved upon the empress Sophia.

Two years previously Alboin had been assassinated, shortly after he had taken Pavia, where his successor Clepho took up his residence. This king was slain a short time after his accession, but the Longobards, nevertheless, maintained themselves in the greater part of Italy. These events were coincident with a war against the Avars, who worsted the Greek commander Tiberius, a great general at the head of a bad army. The state of the empire was so critical that Sophia persuaded Justin to adopt Tiberius and to make him Caesar. The emperor followed the advice, and in 574 the new Caesar was presented to the senate. Sophia acted wisely in buying a truce of one year from the Persians for the sum of 45,000 pieces of gold, which was soon afterwards prolonged for three years, by an annual tribute of 30,000 pieces. But this truce did not include Armenia, and thus Chosroes set out in 576, or more probably as early as 574, with a large army to extend the frontiers of his realm in the north-west. With great exertions and sacrifices Tiberius succeeded in raising an army of 150,000 foreign mercenaries, with whom he despatched Justinian, the emperor's cousin, against the Persians, thus leaving Italy unprotected and Greece open to the inroads of the Slavonians. The details of this remarkable campaign are narrated in the lives of Tiberius and Justinian. Justinian obtained splendid victories, and sent 24 elephants to Constantinople; but he sustained in his turn severe defeats, and was succeeded in the supreme command by Mauricius, who, in 578, penetrated as far as the Tigris. The war was still raging with unabated fury, when Justin, whose mental sufferings were increased by an ulcer on his leg, felt his dissolution approaching, and consequently created Tiberius Augustus on the 26th of September, 578, and had him crowned and publicly acknowledged as his successor. Justin died on the 5th of October following; the best action of his life was the choice of his successor. (Corippus, *De Laud. Justini*; Evagrius, v. 1—13; Theophan. p. 198, &c.; Cedren. p. 388, &c.; Zonaras, vol. ii. p. 70, &c.; Glycas, p. 270, &c.; Const. Manasses, p. 68, &c.; Joel, p. 173, in the Paris edit.; Paul. Diacon. ii. 5, &c., iii. 11, 12; Theophylact. iii. 9, &c.; Menander, in *Excerpt. Legation.*) [W. P.]

JUSTI'NUS, the elder son of Germanus (see the genealogical table prefixed to the life of Justinian I.), a general of great distinction and popularity in the army, but justly suspected by Justinian I. and Justin II., on account of his ambition and faithlessness. In A. D. 551 he held a command in the army against the Slavonians, and shared its defeat in the battle of Adrianople. He was more fortunate against the Persians in Colchis, over whom he obtained a complete victory on the river Phasis (555), in consequence of which he was entrusted with the command in chief, which had been taken from Martinus. Some time after he discovered the secret designs of the khan of the Avars, who had sent an embassy to Constantinople under the pretext of making a treaty of alliance, while their real object was the purchase of arms, and the stores which they were secretly sending into Avaria were consequently taken from them by Justin, who commanded on the Avarian frontiers (the Danube). The accession of his cousin Justin proved fatal to him: they had made an agreement that, after the expected death of Justinian, the son of Germanus should be Caesar, while the other Justin, the son of Vigilantia, was to reign as Augustus. But no sooner was the latter seated on the throne, than Justin, the subject of this article, was recalled from the Danube, and after having been detained a short time at Constantinople, was sent as governor (Dux and Augustalis) to Alexandria, where he was, however, treated like a prisoner, and, shortly after his arrival, treacherously assassinated while asleep. His murder caused several of his friends to conspire against the emperor, as is narrated in the life of Justin II. (Theophan. p. 198, 204—210, ed. Paris; Agathias, ii. 18, iii. 2, 17—23, iv. 13—22; Procop. *Bell. Goth.* iii. 32; Evagrius, v. 1, 2.) [W. P.]

JUSTI'NUS, son of Mauricius. [MAURICIUS.]

JUSTI'NUS, the historian. We possess a work entitled *Justini Historiarum Philippicarum Libri XLIV.*, in the preface to which the author informs us that his book was entirely derived from the Universal History (*totius Orbis Historias*), composed in Latin by Trogus Pompeius. Before proceeding, therefore, to consider the former, it is necessary to inquire into the contents and character of the more important and voluminous archetype.

From the statement of Trogus Pompeius himself, as preserved by Justin (xliii. 5), we learn that his ancestors traced their origin to the Gaulish tribe of the Vocontii, that his grandfather received the citizenship of Rome from Cn. Pompeius during the war against Sertorius, that his paternal uncle commanded a squadron of cavalry in the army of the same general in the last struggle with Mithridates, and that his father served under C. Caesar (i. e. the dictator), to whom he afterwards became private secretary. It is hence evident that the son must have flourished under Augustus; and since the recovery of the standards of Crassus from the Parthians was recorded towards the close of his history, it is probable that it may have been published not long after that event, which took place B. C. 20. Our knowledge of this production is derived from three sources which, taken in combination, afford a considerable amount of information with regard to the nature and extent of the undertaking. 1. A few brief fragments quoted by (Pliny?), Vopiscus, Jerome, Augustin, Orosius, Priscian, Isidorus, and others down to John of Salisbury and Matthew of Westminster. 2. The Excerpts of Justin. 3. A sort of epitome found in

several MSS., indicating, under the name of prologues (*prologi*), the contents of each chapter in regular order, bearing a close resemblance, in form and substance, to the summaries prefixed to the books of Livy, and, like these, proceeding from some unknown pen.

We thus ascertain that the original was comprised in 44 books, that the title was *Liber Historiarum Philippicarum*, the additional words *et totius mundi origines et terrae situs*, given by the author of the prologues, being in all probability an inaccurate explanation appended by himself. The term *Historiae Philippicae* was employed because the chief object proposed was to give a complete account of the origin, rise, progress, decline, and extinction of the Macedonian monarchy, with all its branches; but in the execution of this design, Trogus permitted himself, in imitation of Herodotus and Theopompus, to indulge in so many excursions, that a very wide field of investigation was embraced, although the designation *Universal History* is altogether inapplicable. In the first six books, which served as a sort of introduction to the rest, while ostensibly examining into the records of the period anterior to Philip I., he took a survey of the various states which eventually became subject to, or in any way connected with, the Macedonians. In this manner the empires of the Assyrians, Medes, and Persians, were passed under review: the expedition of Cambyses against Egypt led to a delineation of that country and its people: the contest of Darius with the Scythians was accompanied by a geographical sketch of the nations which bordered on the northern and eastern shores of the Euxine: the invasion of Xerxes brought the Athenians and Thessalians on the stage, who in turn called up the Spartans and other Dorian clans. A narrative of the Peloponnesian war naturally succeeded: with the fatal expedition to Sicily was interwoven a description of that famous island, of its races, and of the colonies spread over its surface. The downfall of Athens was next recorded, followed by the enterprise of the younger Cyrus, the campaigns of Agesilaus in Asia, and various minor events, until the decay of the Lacedemonian and the rise of the Boeotian influence gradually introduced the history of Macedon, which, commencing with the seventh book, was continued down to the ruin of Perseus and the abortive attempt of the impostor Andriscus, which were detailed in the thirty-third. But even after the main subject had been fairly commenced, it could only be regarded in the same light as the argument of an Epic poem, which admits of continual episodes and digressions—the guiding-thread of the discourse, which, although often apparently lost, forms the connecting links by which the various portions of the complicated fabric are united and held together in one piece. Thus the interference of Philip in the affairs of Greece suggested an exposition of the causes which led to the Sacred War: his attacks upon Perinthus and Byzantium involved a disquisition on the early fortunes of the cities in question: his dispute with the Scythians and his relations with the Persians afforded an apology for resuming the chronicles of these nations: the transactions of Artaxerxes Mnemon produced an account of the Cyprians and Paphlagonians, while the exploits of Alexander the Epirotan furnished a pretext for an essay on the Apulians, Sabines, and Samnites. The strife which arose among the successors of Alexander the Great formed in itself an almost inexhaustible theme, while the ambitious schemes of Pyrrhus were illustrated by a dissertation on the Sicilians and Carthaginians, which occupied no less than six books. After the reduction of Macedonia to a Roman province, with which, as we have seen above, the thirty-third book closed, the following nine were devoted to the affairs of Asia, Pontus, Syria, Egypt, and Boeotia, including the Parthian monarchy; the forty-second and forty-third contained a sketch of the steps by which the Romans had attained to supremacy; and in the last were collected some scattered notices in reference to the Ligurians, Massilians, and Spaniards, the Greeks having been previously (lib. xxiv.) discussed.

To what period Justin (who is designated in one MS. as *Justinus Frontinus*, and in another as *M. Junianus Justinus*, while the great majority exhibit the simple appellation *Justinus*) belongs it is impossible to determine with certainty. The expression which he employs (viii. 4. § 7), "Graeciam etiam nunc et viribus et dignitate orbis terrarum principem" would in itself be scarcely sufficient to prove that he flourished under the Eastern emperors, even if it related to the age in which he composed, and not, as it does in reality, to the particular epoch of which he happened to be treating in his narrative; while the words "Imperator Antonine," which appear in the preface, are to be found in no MS. now extant, but are probably an interpolation foisted in by some of the earlier editors who followed Isidorus, Jornandes, and John of Salisbury, in confounding Justin the historian with Justin the Christian father and martyr. The earliest writer by whom he is mentioned is Saint Jerome (*Prooem. in Daniel*), and therefore he cannot, at all events, be later than the beginning of the fifth century.

Justin has been frequently censured by scholars in no measured terms for the slovenly manner in which he executed what they are pleased to consider as an abridgment of Trogus. It is unquestionable that many leading events are entirely omitted, that certain topics are dismissed with excessive brevity, that others not more weighty in themselves are developed with great fulness, and that in consequence of this apparent caprice an air of incoherence and inequality is diffused over the whole performance. But before subscribing to the justice of these animadversions, it would be well to ascertain if possible the real object of the compiler. Now we are distinctly told by himself (*Praef.*) that he had occupied his leisure during a residence in the city by selecting those passages of Trogus which seemed most worthy of being generally known, passing over such as in his estimation were not particularly interesting or instructive. Thus it is clear that the pages of Justin are not to be viewed in the light of a systematic compendium of Trogus, but rather, in his own words, as an Anthology (*breve florum corpusculum*), and that the criticisms alluded to above are altogether inapplicable to what is professedly merely a collection of Elegant Extracts. We may indeed lament that he should have thought fit to adopt a plan by which we have entirely lost, or at least very imperfectly retained, a mass of valuable information on a great variety of topics, of which we are ignorant; but on the other hand, we must feel grateful to the labours, which have preserved from oblivion many facts not recorded elsewhere.

To discover the sources from which a lost writer derived his materials would seem to be a hopeless quest, when it is certain that most of these sources have themselves disappeared. For not only did Trogus enter upon large departments of historical research, where we can compare him with no authority now extant; but even when he trod the ground previously travelled over by Herodotus, Thucydides, Xenophon, and Polybius, we clearly perceive that far from confining himself to their statements, he frequently adopted accounts completely at variance with those which they followed. It is certain, however, that his guides were exclusively Greek, and we have every reason to believe that to no one did he owe more than to Theopompus, from whom he borrowed not only the title, but much of the general plan and execution of his work. He was also, we may conjecture, largely indebted to Ephorus, Timaeus, and Posidonius; but our limits forbid us to enter upon an inquiry which has been prosecuted with great learning by Heeren in the essay quoted below.

We must not omit to remark that the quotations from Trogus found in Pliny appear to be all taken from a treatise *De Animalibus* mentioned by Charisius (p. 79. ed. Putsch.), and not from his histories.

The Editio Princeps of Justin was printed at Venice by Jenson, 4to. 1470, and another very early impression which appeared at Rome without date or name of printer is ascribed by bibliographers to the same or the following year. The first critical edition was that of Marcus Antonius Sabellicus, published along with Florus at Venice, fol. 1490, and again in 1497 and 1507: it was superseded by that of Aldus, 8vo. Venet. 1522; the volume containing also Cornelius Nepos; and this in turn gave way to that of Bongarsius, 8vo. Paris, 1581, in which the text was revised with great care, and illustrated by useful commentaries; but conjectural emendations were too freely admitted. Superior in accuracy to any of the preceding is the larger edition of Graevius, 8vo. Lug. Bat. 1683; that of Hearne, 8vo. Oxon. 1705; and above all, those of Gronovius, Lug. Bat. 1719 and 1760, belonging to the series of Variorum Classics, in 8vo. The last of these is in a great measure followed by Frotscher, 3 vols. 8vo. Lips. 1827, whose labours exhibit this author under his best form.

Numerous translations have from time to time appeared in all the principal languages of Europe. The earliest English version is that executed by Arthur Goldinge, printed at London in 4to, by Tho. Marshe, 1564, and again in 1570, with the following title, "Thabridge MENTE of the Histories of Trogus Pompeius, gathered and written in the Laten tung, by the famous historiographer Justine, and translated into English by *Arthur Goldinge*: a worke containing bredly great plentye of moste delectable Historyes and notable examples, worthy not only to be read, but also to bee embraced and followed of al men. Newlie conferred with the Latin copye, and corrected by the Translator. Anno Domini 1570. Imprinted at London by Th. Marshe." We have also translations by Codrington, 12mo. Lond. 1654; by Thomas Brown, 12mo. Lond. 1712; by Nicolas Bayley, 8vo. Lond. 1732; by John Clarke, 8vo. Lond. 1732; and by Turnbull, 12mo. Lond. 1746; most of which have passed through several editions.

The fragments spoken of at the beginning of this article will be found in Plin. *H. N.* vii. 3, x. 33, xi. 39, 52, xvii. 10, xxxi. sub fin.; Vopisc. *Aurelian.* 2, *Prob.* 2; Hieron. *Prooem. in Daniel, Comment. in Daniel.* c. 5; Augustin, *de Civ. Dei*, iv. 6; Oros. i. 8, 10, iv. 6, vii. 27, 34; Isidor. *de N. R.* 6; Priscian, v. 3. § 12, vii. 11. § 63; Vet. Interp. *ad Virg. Aen.* iii. 108, iv. 37; Jornandes, *de R. G.* 6, 10. Every thing that is known or can be conjectured with regard to Trogus, Justin, and their works, is contained in the "Commentationes de Trogi Pompeii eiusque epitomatoris Justini fontibus et auctoritate," by Heeren, printed originally in the 15th volume of the Gottingen Transactions, and prefixed to the edition of Frotscher. [W. R.]

JUSTI'NUS (Ἰουστῖνος), ecclesiastical. 1. Surnamed the MARTYR (ὁ Μάρτυς), or the PHILOSOPHER (ὁ Φιλόσοφος), one of the earliest of the Christian writers, was a native of Flavia Neapolis, or the New City of Flavia (Justin. *Apolog. Prima*, c. 1), which arose out of the ruins, and in the immediate vicinity of the ancient town, called Shechem in the Old Testament and Sychar in the New. The year of his birth is not known: Dodwell, Grabe (*Spicileg. SS. Patrum*, saec. ii. p. 147), and the Bollandists (*Acta Sanctorum*, *April.* vol. ii. p. 110, note c), conjecture from a passage of Epiphanius (*Adv. Haeres.* xlvi. 1), which, as it now stands, is clearly erroneous, that he was born about A. D. 89; but this conjecture (which is adopted by Fabricius) is very uncertain, though sufficiently in accordance with the known facts of his history. Tillemont and Ceillier place the birth of Justin in A. D. 103, Maran in A. D. 114, Halloix in A. D. 118. He was the son of Priscus Bacchius, or rather of Priscus, the son of Bacchius, and was brought up as a heathen; for though he calls himself a Samaritan (*Apolog. Secunda*, c. 15, *Dialog. cum Tryphone*, c. 120), he appears to mean no more than that he was born in the country of Samaria, not that he held that Semi-Judaism which was so prevalent among his countrymen. (Comp. *Apolog. Prima*, c. 53, sub med.) He devoted himself to philosophy, and for a considerable time studied the system of the Stoics, under a teacher of that sect; but not obtaining that knowledge of the Deity which he desired, and finding that his teacher undervalued such knowledge, he transferred himself to a Peripatetic, who plumed himself on his acuteness, whom, however, he soon left, being disgusted at his avarice, and therefore judging him not to be a philosopher at all. Still thirsting after philosophical acquirements, he next resorted to a Pythagorean teacher of considerable reputation, but was rejected by him, as not having the requisite preliminary acquaintance with the sciences of music, geometry, and astronomy. Though at first disheartened and mortified by his repulse, he determined to try the Platonists, and attended the instructions of an eminent teacher of his native town, under whom he became a proficient in the Platonic system. His mind was much puffed up by the study of incorporeal existences, and especially by the Platonic doctrine of ideas, so that he soon conceived he had become wise; and so greatly were his expectations raised, that, says he, "I foolishly hoped that I should soon behold the Deity." Under the influence of these notions he sought opportunities for solitary meditation; and one day, going to a lone place near the sea, he met with an

old man, of meek and venerable aspect, by whom he was convinced that Plato, although the most illustrious of the heathen philosophers, was either unacquainted with many things, or had erroneous notions of them; and he was recommended to the study of the Hebrew prophets, as being men who, guided by the Spirit of God, had alone seen and revealed the truth, and had foretold the coming of the Christ. The conversation of this old man with Justin, which is narrated with considerable fulness by the latter (*Dial. cum Tryph.* c. 3, &c.), led to Justin's conversion. He had, while a Platonist, heard of the calumnies propagated against the Christians, but had hardly been able to credit them. (*Apolog. Secunda*, c. 12.) The date of his conversion is doubtful. The Bollandists place it in A. D. 119; Cave, Tillemont, Ceillier, and others, in A. D. 133; and Halloix about A. D. 140.

Whether Justin had lived wholly at Flavia Neapolis before his conversion is not quite clear: that it had been his chief place of abode we have every reason to believe. Otto conjectured, from a passage in his works (*Cohortat. ad Graec.* c. 13), that he had studied at Alexandria; but, from the circumstance that while in that city he had seen with interest the remains of the cells built, according to the Jewish tradition, for the authors of the Septuagint version of the Old Testament, we are disposed to place his visit to Alexandria after his conversion. He appears to have had while yet a heathen an opportunity of seeing the firmness with which the Christians braved suffering and death (*Apol. Secunda*, c. 12), but we have no means of knowing where or on what occasion.

Justin retained as a Christian the garb of a philosopher, and devoted himself to the propagation, by writing and otherwise, of the faith which he had embraced. Tillemont argues from the language of Justin (*Apolog. Prima*, c. 61, 65) that he was a priest, but his inference is not borne out by the passage; and though approved by Maran, is rejected by Otto, Neander, and Semisch. That he visited many places, in order to diffuse the knowledge of the Christian religion, is probable (comp. *Cohortat. ad Graec.* cc. 13, 34), and he appears to have made the profession of a philosopher subservient to this purpose. (*Dialog. cum Tryphon.* init.; Euseb. *H. E.* iv. 11; Phot. *Bibl.* cod. 125.) According to what is commonly deemed the ancient record of his martyrdom (though Papebroche considers it to narrate the death of another Justin), he visited Rome twice. On his second visit he was apprehended, and brought before the tribunal of Rusticus, who held the office of praefectus urbi; and as he refused to offer sacrifice to the gods, he was sentenced to be scourged and beheaded; which sentence appears to have been immediately carried into effect. Several other persons suffered with him. Papebroche rejects this account of his martyrdom, and thinks his execution was secret, so that the date and manner of it were never known: the Greek *Menaea* (a. d. 1 Junii) state that he drank hemlock. His death is generally considered to have taken place in the persecution under the emperor Marcus Antoninus; and the *Chronicon Paschale*, (vol. i. p. 258, ed. Paris, 207, ed. Venice, 482, ed Bonn), which is followed by Tillemont, Baronius, Pagi, Otto, and other moderns, places it in the consulship of Orphitus and Pudens, A. D. 165; Dupin and Semisch place it in A. D. 166, Fleury in A. D. 167, and Tillemont and Maran in A. D. 168. Papebroche (*Acta Sanctorum, April.* vol. ii. p. 107), assigning the *Apologia Secunda* of Justin to the year 171, contends that he must have lived to or beyond that time. Dodwell, on the contrary, following the erroneous statement of Eusebius in his *Chronicon*, places his death in the reign of Antoninus Pius; and Epiphanius, according to the present reading of the passage already referred to, which is most likely corrupt, places it in the reign of the emperor Hadrian or Adrian, a manifest error, as the *Apologia Prima* is addressed to Antoninus Pius, the successor of Hadrian, and the second probably to Marcus Aurelius and L. Verus, who succeeded Antoninus. The death of Justin has been very commonly ascribed (comp. Tatian. *contra Graecos*, c. 19; Euseb. *H. E.* iv. 16, and *Chron. Paschale*), to the machinations of the Cynic philosopher Crescens. The enmity of Crescens, and Justin's apprehension of injury from him, are mentioned by Justin himself (*Apolog. Secunda*, c. 3); but that Crescens really had any concern in his death is very doubtful. [CRESCENS.] Justin has been canonized by the Eastern and Western churches: the Greeks celebrate his memory on the 1st June; the Latins on the 13th April. At Rome the church of S. Lorenzo without the walls, is believed to be the resting-place of his remains; but the church of the Jesuits at Eystadt, in Germany, claims to possess his body; there is, however, no reason to believe that either claim is well founded. The more common epithet added to the name of Justin by the ancients is that of "the philosopher" (Epiphan. *l. c.*; Euseb. *Chronicon*, lib. ii.; Hieronym. *de Vir. Illust.* c. xxiii.; *Chron. Paschale*, *l. c.*; Georgius Syncellus, pp. 350, 351, ed. Paris, p. 279, ed. Venice; Glycas, *Annal.* pars iii. p. 241, ed. Paris, 186, ed. Venice, 449, ed. Bonn); that of "the martyr," now in general use, is employed by Tertullian (*Adv. Valent.* c. 5), who calls him "philosophus et martyr;" by Photius (*Biblioth.* cod. 48, 125, 232), and by Joannes Damascenus (*Sacra Parall.* vol. ii. p. 754, ed. Lequien), who, like Tertullian, conjoins the two epithets.

In our notice of the works of Justin Martyr we adopt the classification of his recent editor, J. C. T. Otto, by whom they are divided into four classes.

I. UNDISPUTED WORKS. 1. Ἀπολογία πρώτη ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ. *Apologia prima pro Christianis ad Antoninum Pium.* In the only two known MSS. of the Apologies, and in the older editions of Justin, e. g. that of Stephanus, fol. Paris, 1551, and that of Sylburg, fol. Heidelburg, 1593, this is described as his Second Apology. It is the longer of the two Apologies, and is one of the most interesting remains of Christian antiquity. It is addressed to the emperor Antoninus Pius and to his adopted sons "Verissimus the Philosopher," afterwards the emperor M. Aurelius, and "Lucius the Philosopher" (we follow the common reading, not that of Eusebius), afterwards the emperor Verus, colleague of M. Aurelius. From the circumstance that "Verissimus" is not styled Caesar, which dignity he acquired in the course of A. D. 139, it is inferred by many critics, including Pagi, Neander, Otto, and Semisch, that the Apology was written previously, and probably early in that year. Eusebius places it in the fourth year of Antoninus, or the first year of the 230th Olympiad, A. D. 141, which is rather too late. Others contend for a later date still. Justin himself, in the course of

the work (c. 46), states that Christ was born a hundred and fifty years before he wrote, but he must be understood as speaking in round numbers. However, Tillemont, Grabe, Fleury, Ceillier, Maran, and others, fix the date of the work in A. D. 150. To this Apology of Justin are commonly subjoined three documents. (1.) Ἀδριανοῦ ὑπὲρ Χριστιανῶν ἐπιστολή, *Adriani pro Christianis Epistola*, or *Exemplum Epistolae Imperatoris Adriani ad Minucium Fundanum, Proconsulem Asiae.* This Greek version of the emperor's letter was made and is given by Eusebius (*H. E.* iv. 9.) Justin had subjoined to his work the Latin original (Euseb. *H. E.* iv. 8), which probably is still preserved by Rufinus in his version of Eusebius, for which in the work of Justin the version of Eusebius was afterwards substituted. (2.) Ἀντωνίνου ἐπιστολὴ πρὸς τὸ κοινὸν τῆς Ἀσίας, *Antonini Epistola ad Commune Asiae.* It is hardly likely that this document was inserted in its place by Justin himself; it has probably been added since his time, and its genuineness is subject to considerable doubt. It is given, but with considerable variation, by Eusebius (*H. E.* iv. 13), and was written, according to the text of the letter itself as it appears in Eusebius, not by Antoninus, but by his successor M. Aurelius. (3). Μάρκου βασιλέως ἐπιστολὴ πρὸς τὴν σύγκλητον, ἐν ᾗ μαρτυρεῖ Χριστιανοὺς αἰτίους γεγενῆσθαι τῆς νίκης αὐτῶν, *Marci Imperatoris Epistola ad Senatum qua testatur Christianos victoriae causam fuisse.* This letter, the spuriousness of which is generally admitted (though it is said by Tertullian, *Apologet.* cap. 5, that a letter of the same tenor was written by the emperor), relates to the famous miracle of the thundering legion. [M. AURELIUS, p. 441]. 2. Ἀπολογία δευτέρα ὑπὲρ τῶν Χριστιανῶν πρὸς τὴν Ῥωμαίων σύγκλητον, *Apologia Secunda pro Christianis ad Senatum Romanum.* This second and shorter Plea for the Christians was addressed probably to the emperors M. Aurelius and Lucius Verus, or rather to Aurelius alone, as Verus was engaged in the East, in the Parthian war. It was written on occasion of an act of gross injustice and cruelty, committed by Urbicus, praefectus urbi at Rome, where Justin then was. Neander adopts the opinion maintained formerly by Valesius, that this Apology (placed in the older editions before the longer one just described) was addressed to Antoninus Pius: but Eusebius (*H. E.* iv. 17, 18), and Photius (*Bibl.* cod. 125), among the ancients; and Dupin, Pagi, Tillemont, Grabe, Ruinart, Ceillier, Maran, Mosheim, Semisch, and Otto, among the moderns, maintain the opposite side. Otto thinks it was written about A. D. 164; others place it somewhat later. Scaliger (*Animadv. in Chron. Euseb.* p. 219), and Papebroche (*Acta Sanctorum, Aprilis*, vol. ii. p. 106), consider that this second Apology of Justin is simply an introduction or preface to the first, and that the Apology presented to Aurelius and Verus has been lost; but their opinion has been refuted by several writers, especially by Otto. Two *Fragmenta*, given by Grabe in his *Spiciley.* Saecul. ii. p. 173, are supposed by him to belong to the second Apology, in the present copies of which they are not found; but the correctness of this supposition is very doubtful. 3. Πρὸς Τρύφωνα Ἰουδαῖον διάλογος, *Cum Tryphone Judaeo Dialogus.* This dialogue, in which Justin defends Christianity against the objections of Trypho, professes to be the record of an actual discussion, held, according to Eusebius (*H. E.* iv. 18), at Ephesus. Trypho describes himself as a Jew "flying from the war now raging," probably occasioned by the revolt under Barchochebas, in the reign of Hadrian, A. D. 132—134. But though the discussion probably took place at this time, it was not committed to writing, at least not finished, till some years after, as Justin makes a reference to his first Apology, which is assigned as we have seen to A. D. 138 or 139. It has been conjectured that Trypho is the Rabbi Tarphon of the Talmudists, teacher or colleague of the celebrated Rabbi Akiba, but he does not appear as a rabbi in the dialogue. The dialogue is, perhaps, founded upon the conversation of Justin with Trypho, rather than an accurate record of it; but the notices of persons, and especially the interesting account of Justin's own studies and conversion, are likely to be generally correct. It appears to be mutilated, but to what extent is a matter of dispute. Two fragments are assigned to it by Grabe, *Spicileg.* Saec. ii. p. 175; but it is doubtful with what correctness.

It is to be observed, that although Otto ranks the *Dialogus cum Tryphone* among the undisputed works of Justin, its genuineness has been repeatedly attacked. The first assault was by C. G. Koch, of Apenrade, in the Duchy of Sleswick (*Justini Martyris Dialogus cum Tryphone... νοθεύσεως..convictus*), but this attack was regarded as of little moment. That of Wetstein (*Prolog. in Nov. Test.* vol. i. p. 66), founded on the difference of the citations from the text of the LXX. and their agreement with that of the Hexaplar edition of Origen, and perhaps of the version of Symmachus, which are both later than the time of Justin, was more serious, and has called forth elaborate replies from Krom (*Diatribe de Authentia Dialog. Just. Martyr. cum Tryph.* &c. 8vo. 1778), Eichhorn (*Einleitung in das A. T.*), and Kredner (*Beitrage zur Einleitung*, &c.). The attack was renewed at a later period by Lange, but with little result. An account of the controversy is given by Semisch (book ii. sect. i. ch. 2), who contends earnestly for the genuineness of the work. It may be observed that the genuineness even of the two Apologies was attacked by the learned but eccentric Hardouin.

II. DISPUTED OR DOUBTFUL WORKS. 4. *Λόγος πρὸς Ἕλληνας*, *Oratio ad Graecos.* If this is indeed a work of Justin, which we think very doubtful, it is probably that described by Eusebius (*H. E.* iv. 18) as treating περὶ τῆς τῶν δαιμόνων φύσεως (Comp. Phot. *Bibl.* cod. 125); and by Jerome (*De Vir. Illustr.* c. 23) as being "de Daemonum natura;" for it is a severe attack on the flagitious immoralities ascribed by the heathens to their deities, and committed by themselves in their religious festivals. Its identity, however, with the work respecting demons is doubted by many critics. Cave supposes it to be a portion of the work next mentioned. Its genuineness has been on various grounds disputed by Oudin, Semler, Semisch, and others; and is doubted by Grabe, Dupin, and Neander. The grounds of objection are well stated by Semisch (book ii. sect. ii. c. 1). But the genuineness of the piece is asserted by Tillemont, Ceillier, Cave, Maran, De Wette, Baumgarten-Crusius, and others, and by Otto, who has argued the question, we think, with very doubtful success. If the work be that described by Eusebius it must be mutilated, for the dissertation on the nature of the daemons or heathen deities is said by Eusebius to have been only a part of the work, but it now con-

stitutes the whole. 5. Λόγος Παραινετικὸς πρὸς Ἕλληνας, *Cohortatio ad Graecos*. This is, perhaps, another of the works mentioned by Eusebius, Jerome and Photius (*ll. cc.*); namely, the one said by them to have been entitled by the author Ἔλεγχος, *Confutatio*, or perhaps Τοῦ Πλάτωνος ἔλεγχος, *Platonis Confutatio* (Phot. *Bibl.* cod. 232), though the title has been dropped. Others are disposed to identify the work last described with the *Confutatio*. The genuineness of the extant work has been disputed, chiefly on the ground of internal evidence, by Oudin, and by some German scholars (Semler, Arendt, and Herbig); and is spoken of with doubt by Neander; but has been generally received as genuine, and is defended by Maran, Semisch (b. ii. sect. i. c. 3), and Otto. It is a much longer piece than the *Oratio ad Graecos*. 6. Περὶ μοναρχίας, *De Monarchia*. The title is thus given in the MSS. and by Maran. A treatise under nearly the same title, Περὶ Θεοῦ μοναρχίας, *De Monarchia Dei*, is mentioned by Eusebius, Jerome, and Photius (*ll. cc.*). The word Θεοῦ is contained in the title of the older editions of the extant treatise, which is an argument for Monotheism, supported by numerous quotations from the Greek poets and philosophers. As, according to Eusebius, Justin had used citations from the sacred writings, which are not found in the extant work, it is probable that if this be the genuine work, it has come down to us mutilated. Petavius and Tillemont, in a former age, and Herbig and Semisch, in the present day, doubt or deny the genuineness of this treatise, and their arguments are not without considerable force; but the great majority of critics admit the treatise to be Justin's, though some of them, as Cave, Dupin, and Ceillier, contend that it is mutilated. Maran, understanding the passage in Eusebius differently from others, vindicates not only the genuineness but the integrity of the work. Some of the passages quoted from the ancient poets are not found in any other writing, and are on that account suspected to be the spurious additions of a later hand. 7. Ἐπιστολὴ π. ὁς Διόγνητον, *Epistola ad Diognetum*. This valuable remain of antiquity, in which the writer describes the life and worship of the early Christians, is by some eminent critics, as Labbe, Cave, Fabricius, Ceillier, Baumgarten-Crusius, and others, ascribed to Justin: by others, as Tillemont, Le Nourry, Oudin, Neander, and Semisch, it is ascribed to some other, but unknown writer, whom some of these critics suppose to have lived at an earlier period than Justin. Grabe, Dupin, Maran, and Otto, are in doubt as to the authorship. Both Otto and Semisch give a lengthened statement of the arguments on the question: those of Semisch, derived chiefly from a comparison of the style and thoughts of the author with those of Justin in his undisputed works, seem decisive as to the author being a different person from him.

The fragment of Justin on the Resurrection is noticed below under No. 14, among the lost works.

III. Spurious Works. 8. Ἀνατροπὴ δογμάτων τινῶν Ἀριστοτελικῶν, *Quorundam Aristotelis Dogmatum Confutatio*. Possibly this is the work described by Photius (*Bibl.* cod. 125) as written against the first and second books of the Physics of Aristotle. Its spuriousness is generally admitted; scarcely any critics except Cave, and perhaps Grabe, contend that it belongs to Justin; but its date is very doubtful, and its real authorship unknown. 9. Ἔκθεσις τῆς ὀρθῆς ὁμολογίας, *Expositio rectae Confessionis*. Possibly this is the work cited as Justin's by Leontius of Byzantium, in the sixth century; but it was little known in Western Europe till the time of the Reformation, when it was received by some of the reformers, as Calvin, as a genuine work of Justin, and by others, as Melancthon and the Magdeburg Centuriators, placed among the works of doubtful genuineness. But it is now generally allowed that the precision of its orthodoxy and the use of various terms not in use in Justin's time, make it evident that it was written at any rate after the commencement of the Arian controversy, and probably after the Nestorian, or even the Eutychian controversy. Grabe, Ceillier, and some others ascribe it to Justinus Siculus [No. 3]. 10. Ἀποκρίσεις πρὸς τοὺς ὀρθοδόξους περὶ τινῶν ἀναγκαίων ζητημάτων, *Responsiones ad Orthodoxos de quibusdam Necessariis Quaestionibus*. This is confessedly spurious. 11. Ἐρωτήσεις Χριστιανικαὶ πρὸς τοὺς Ἕλληνας, *Quaestiones Christianae ad Graecos*, and Ἐρωτήσεις Ἑλληνικαὶ πρὸς τοὺς Χριστιανούς, *Quaestiones Graecae ad Christianos*. Kestner alone of modern writers contends for the genuineness of these pieces. It is thought by some, that either these Answers, &c., or those to the Orthodox just mentioned, are the Ἀποριῶν κατὰ τῆς εὐσεβείας κεφαλαιώδεις ἐπιλύσεις, *Brief Resolutions of Doubts unfavourable to Piety*, mentioned by Photius (*Bibl.* cod. 125). 12. *Epistola ad Zenam et Serenum*, commencing Ἰουστῖνος Ζηνᾷ καὶ Σερήνῳ τοῖς ἀδελφοῖς χαίρειν, *Justinus Zenae et Sereno fratribus salutem*. This piece is by the learned (except by Grabe, Cave, and a few others), rejected from the works of Justin Martyr. Halloix, Tillemont, and Ceillier, ascribe it to a Justin, abbot of a monastery near Jerusalem, in the reign of the emperor Heraclius, of whom mention is made in the life of St. Anastasius the Persian; but Maran considers this as doubtful.

IV. Lost Works. — 13. Σύνταγμα κατὰ πασῶν τῶν γεγενημένων αἱρέσεων, *Liber contra omnes Haereses*, mentioned by Justin himself in his *Apologia Prima* (c. 26, p. 70, ed. Maran. vol. i. p. 194, ed. Otto), and therefore antecedent in the time of its composition to that work. 14. Λόγοι *s.* Σύγγραμμα κατὰ Μαρκίωνος, or Πρὸς Μαρκίωνα, *Contra Marcionem*. (Irenaeus, *Adv. Haeres.* iv. 6, conf. v. 26; Hieron. *de Viris Illustr.* c. 23; Euseb. *H. E.* iv. 11; Phot. *Bibl.* cod. 125.) Baumgarten-Crusius and Otto conjecture that this work against Marcion was a part of the larger work, *Contra omnes Haereses*, just mentioned; but Jerome and Photius clearly distinguish them. The fragment *De Resurrectione Carnis* preserved by Joannes Damascenus (*Sacra Parall. Opera*, vol. ii. p. 756, &c., ed. Lequien), and usually printed with the works of Justin, is thought by Otto to be from the *Liber contra omnes Haereses*, or from that against Marcion (supposing them to be distinct works), for no separate treatise of Justin on the Resurrection appears to have been known to Eusebius, or Jerome, or Photius: but such a work is cited by Procopius of Gaza, *In Octateuch. ad Genes.* iii. 21. Semisch, however (Book ii. Sect. i. c. 4), who, with Grabe and Otto, contends for the genuineness of the fragment, which he vindicates against the objections of Tillemont, Le Nourry, Maran, Neander, and others, thinks it was an independent work. 15. Ψάλτης, *Psaltes*, a work, the nature of which is not known; and 16. Περὶ ψυχῆς, *De Anima*,

both mentioned by Eusebius (*H. E.* iv. 18) and Jerome (*l. c.*). Besides these works, Justin wrote several others, of which not even the names have come down to us (Euseb. iv. 18); but the following are ascribed to him on insufficient grounds: 17. Ὑπομνήματα εἰς Ἑξαήμερον, *Commentarius in Hexaëmeron*, a work of which a fragment, cited from Anastasius Sinaita (*In Hexaem. Lib. vii.*), is given by Grabe (*Spicil. SS. Patr.* vol. a. saec. ii. p. 195) and Maran (*Opp. Justin.*). Maran, however, doubts if it is Justin's, and observes that the words of Anastasius do not imply that Justin wrote a separate work on the subject. 18. Πρὸς Εὐφράσιον σοφιστὴν περὶ προνοίας καὶ πίστεως, *adversus Euphrasium Sophistam, de Providentia et Fide*, of which a citation is preserved by Maximus (*Opusc. Polemica*, vol. ii. p. 154, ed. Combéfis). This treatise is probably the work of a later Justin. 19. *A Commentary on the Apocalypse.* The supposition that Justin wrote such a work is probably founded on a misunderstanding of a passage in Jerome (*De Viris Illustr.* c. 9.), who says that "Justin Martyr interpreted the Apocalypse:" but without saying that it was in a separate work. The authorship of the work, Περὶ τοῦ παντός, *De Universo*, mentioned by Photius (*Bibl.* cod. 48), was, as he tells us, disputed, some ascribing it to Justin, but apparently with little reason. It is now assigned to Hippolytus. [HIPPOLYTUS, No. 1.]

Nearly all the works of Justin, genuine and spurious (viz. all enumerated above in the first three divisions except the *Oratio ad Graecos* and the *Epistola ad Diognetum*), were published by Robert Stephanus, fol. Paris, 1551. This is the editio princeps of the collected works; but the *Cohortatio ad Graecos* had been previously published, with a Latin version, 4to. Paris, 1539. There is no discrimination or attempt at discrimination in this edition of Stephanus between the genuine and spurious works. The *Oratio ad Graecos* and the *Epistola ad Diognetum*, with a Latin version and notes, were published by Hen. Stephanus, 4to. Paris, 1592, and again in 1595. All these works, real or supposed, of Justin were published, with the Latin version of Langus, and notes by Frid. Sylburgius, fol. Heidelburg, 1593: and this edition was reprinted, fol. Paris, 1615 and 1636, with the addition of some remains of other early fathers; and fol., Cologne (or rather Wittemburg), 1686, with some further additions. A far superior edition, with the remains of Tatian, Athenagoras, Theophilus of Antioch, and Hermias the Philosopher, with a learned preface and notes, was published, "opera et studio unius ex Monachis congreg. S. Mauri," i. e. by Prudentius Maranus, or Maran, fol. Paris, 1742. In this the genuine pieces, according to the judgment of the editor (Nos. 1—6 in our enumeration), are given in the body of the work, together with the *Epistola ad Diognetum*, of the authorship of which Maran was in doubt. The two Apologies were placed in their right order, for the first time, in this edition. The remaining works, together with fragments which had been collected by Grabe (who had first published, in his *Spicilegium SS. Patrum*, the fragment on the Resurrection, from Joannes Damascenus) and others, and the *Martyrum S. Justini*, of which the Greek text was first published in the *Acta Sanctorum, April.* vol. ii., were given in the Appendix. From the time of Maran, no complete edition of Justin was published until that of Otto, 2 vols. 8vo. Jena, 1842—1844. The first volume contains the *Oratio et Cohortatio ad Graecos*, and the *Apologia Prima* and *Apologia Secunda*. The second contains the *Dialogus cum Tryphone*, the *Epistola ad Diognetum*, the fragments, and the *Acta Martyrii Justini et Sociorum*. Several valuable editions of the separate pieces appeared, chiefly in England. The *Apologia Prima* was edited by Grabe, 8vo. Oxford, 1700; the *Apologia Secunda*, *Oratio ad Graecos*, *Cohortatio ad Graecos*, and *De Monarchia*, by Hutchin, 8vo. Oxford, 1703; and the *Dialogus cum Tryphone*, by Jebb, 8vo. London, 1719. These three editions had the Latin version of Langus, and variorum notes. The *Apologia Prima*, *Apologia Secunda*, and *Dialogus cum Tryphone*, from the text of Rob. Stephanus, with some corrections, with the version of Langus, amended, and notes, were edited by Thirlby, and published, fol. London, 1722. It has been conjectured that this valuable edition, though published under the name of Thirlby, was really by Markland. The *Apologia Prima*, *Apologia Secunda*, *Dialogus cum Tryphone*, and the fragments, are given in the first volume of the *Bibliotheca Patrum* of Gallandi. We do not profess to have enumerated all the editions of the Greek text, and we have not noticed the Latin versions. Full information will be found in the prefaces of Maran and Otto. There are English translations of the *Apologies* by Reeves, of the *Dialogue with Trypho* by Brown, and of the *Exhortation to the Gentiles* by Moses. (Euseb. *H. E.* iv. 8—13, 16—18; Hieronym. *De Vir. Illustr.* c. 23; Phot. *Bibl.* codd. 48, 125, 232, 234; *Martyrium* s. *Acta Martyrii Justini*. apud *Acta Sanctorum, April.* vol. ii.; s. apud *Opera Justini*, edit. Maran and Otto; Halloix, *Illustrium Eccl. Orient. Scriptorum Vitae*, Saecul. ii. p. 151, &c.; reprinted with a *Comment. Praevius* and *Notae*, by Papebroche, in the *Acta Sanctorum, April.* vol. ii.; Grabe, *Spicilegium SS. Patrum*, Saecul. (s. vol.) ii. p. 133; Baronius, *Annales*, ad annos 130, 142, 143, 150, 164, 165; Pagi, *Critice in Baronium*; Cave, *Hist. Litt.* vol. i. p. 60, ed. Oxford, 1740—1743; the ecclesiastical histories of Tillemont, vol. ii. p. 344, &c.; Fleury, vol. i. pp. 413, &c., 476, &c.; Neander and Milman; Dupin, *Nouvelle Bibliothèque, &c.*; Ceillier, *Auteurs Sacrés*, vol. ii. p. 1, &c.; Lardner, *Credibility*, &c.; Otto, *De Justini Martyris Scriptis*; Fabric. *Bibl. Graec.* vol. vii. p. 52, &c.; Semisch, *Justin. Martyr.* (transl. by Ryland in the Biblical Cabinet); and the Prolegomena and notes to the editions of Justin, by Maran and Otto.)

2. Of JERUSALEM. In the *Acta S. Anastasii Persae Martyris*, of which two Latin versions are given in the *Acta Sanctorum, Januar.* vol. ii. p. 426, &c., mention is made of Justin, who was abbot of the monastery of St. Anastasius, about four miles distant from Jerusalem, about A. D. 620. To this Justin some critics ascribe the *Epistola ad Zenam et Serenum*, which has been ascribed to Justin Martyr, and printed among his works. [No. 1.]

3. Of SICILY, bishop of one of the sees in that island in the latter part of the fifth century. He was present at a council held at Rome A. D. 483 or 484, under Pope Felix III., in which Petrus Fullo (Γναφεὺς), or Peter the Fuller, patriarch of Antioch, was condemned as a heretic, for having added to the "trisagion" the heretical words "who suffered for us." Several bishops, among whom

was Justin, desirous of recalling Peter from his errors, addressed letters to him. The letter of Peter, in the original Greek, with a Latin version, *Epistola Justini Episcopi in Sicilia, ad Petrum Fullonem s. Cnaphewm*, is given in the *Concilia* (vol. iv. col. 1103, &c., ed. Labbe; vol. ii. col. 839, ed. Hardouin; vol. vii. col. 1115, ed. Mansi.) The genuineness of this letter, and of six others of similar character, from various Eastern or Western bishops, which are also given in the *Concilia*, is disputed by Valesius (*Observat. Eccles. ad Evagrium Libri duo*, Lib. I. *De Petro Antiochen. Episcop.* c. 4); but defended by Cave (*Hist. Litt.* vol. i. p. 458), who, however, contends that the Greek text is not the original, but a version from the Latin. Pagi (*Critice in Baronii Annales*, ad ann. 485, c. 15) proposes to correct the reading of the title of Justin's letter from "Episcopi in Sicilia," to "Episcopi in Cilicia;" others would read the name "Justinianus," but on what authority we do not know. Dodwell and others ascribe to this Justin the *Responsiones ad Orthodoxos*, and the *Expositio Rectae Confessionis*, reputed to be by Justin Martyr, and printed with his works. [No. 1.] (Cave, *l. c.*; Mongitor. *Biblioth. Sicula*, vol. i. p. 417, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 53; vol. xi. p. 661; vol. xii. p. 655.) [J. C. M.]

JUSTI'NUS, HESY'CHIUS. [HESYCHIUS, No. 5.]

JUSTI'NUS, JU'LIUS, the name of one of the lexicographers prefixed to the work of Suidas, but instead of which we ought to read Julius Vestinus. [VESTINUS.]

JUSTUS (Ἰοῦστος), a Jewish historian of Tiberias in Galilaea, was a contemporary of the Jewish historian Josephus, who was very hostile to him. Justus wrote, according to Photius (*Bibl.* cod. 33), a chronicle of the Jewish kings, from the time of Moses down to the death of Herod, in the third year of the reign of Trajan. The style of the work, which is lost, is said by Photius to have been concise, and the author omitted many of the most important events, such as the history of Christ, which it was a common practice with Jewish writers to pass over unnoticed. Justus is further charged with having falsified the history of the wars with Rome, which led to the destruction of Jerusalem. (Comp. Joseph. *Vit.* §§ 37, 65, 74, who gives a long account of him, and censures him very severely.) He edited his work after the death of Agrippa and the other great men of the time, because, as Josephus says, he knew that his accounts were false, and had reason to fear the consequences. Some writers (Euseb. *H. E.* iii. 9; Steph. Byz. *s. v.* Τιβερίας) speak of a work of his on the Jewish war, but this may refer only to the last portion of his chronicle, which Diogenes Laertius (ii. 41) calls a Στέμμα. Suidas (*s. v.* Ἰοῦστος) mentions some other works of Justus, of which however not a trace has come down to us. [L. S.]

JUSTUS CATO'NIUS. [CATONIUS.]

JUSTUS, FA'BIUS, a friend of Tacitus, who addresses him in the beginning of his treatise *De Oratoribus*. He was also connected by friendship with the younger Pliny, who mentions him in his letters (*Epist.* i. 11, vii. 2), and we have every reason for believing that he was a distinguished rhetorician of the time. [L. S.]

JUSTUS, PAPI'RIUS, a Roman jurist, who lived in the time of the Antonines, and collected imperial constitutions. Of his *Constitutionum Libri XX.* there are 16 fragments in the Digest, not extending beyond the 8th book. The constitutions cited are all rescripts of the Antonines, either Marcus alone (Dig. 2. tit. 14. s. 60) or Marcus and Verus jointly. Of the collector nothing more is known, but his date is inferred from the circumstance that the Antonines are named in the extracts taken from his work without the epithet Divus. (Aug. C. Stockmann [Car. Aug. Hennike], *Papirii Justi, Icti Romani, fragmenta observatiunculis illustrata*, 4to, Lips. 1792; Petr. Elisa Piepers, *de Papirio Justo, Icto*, 4to. Lug. Bat. 1824.) [J. T. G.]

JUTURNA, the nymph of a well in Latium, famous for its excellent healing qualities. Its water was used in nearly all sacrifices (Serv. *ad Aen.* xii. 139; Varr. *de L. L.* v. 71), and a chapel was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus; sacrifices were offered to her on the 11th of January both by the state and private persons. (Ov. *Fast.* i. 463; Serv. *l. c.*) A pond in the forum, between the temples of Castor and Vesta, was called Lacus Juturnae, whence we must infer that the name of the nymph Juturna is not connected with *jugis*, but probably with *juvare*. She is said to have been beloved by Jupiter, who rewarded her with immortality and the rule over the waters. (Virg. *Aen.* xii. 140, 878; Ov. *Fast.* ii. 585, 606.) Arnobius (iii. 29) calls her the wife of Janus and mother of Fontus, but in the Aeneid she appears as the affectionate sister of Turnus. (Hartung, *Die Relig. der Röm.* vol. ii. p. 101, &c.) [L. S.]

JUVENA'LIS, DE'CIMUS JU'NIUS. The small amount of direct information which we possess with regard to the personal history of Juvenal is derived almost exclusively from a very meagre memoir, which bears the name of Suetonius, but which is by most critics ascribed, with greater probability, to Valerius Probus, or some later grammarian. We are here told that the poet was either the son or the "alumnus" of a rich freedman; that he occupied himself, until he had nearly reached the term of middle life, in declaiming, more, however, for the sake of amusement than with any view to professional exertion; that, having subsequently composed some clever lines upon Paris the pantomime, he was induced to cultivate assiduously satirical composition; that for a considerable period he did not venture to publish his essays; but that having eventually attracted numerous audiences, and gained great applause, he inserted in one of his new pieces the verses which had formed a portion of his first effort, those, namely, which we now read in *Sat.* vii. 86—91, where, speaking of the popularity of Statius, he adds:

> ——— "sed quum fregit subsellia versu
> Esurit, intactam Paridi nisi vendat Agaven.
> Ille et militiae multis largitur honorem,
> Semestri vatum digitos circumligat auro.
> Quod non dant proceres, dabit histrio; tu Camerinos
> Et Bareas, tu nobilium magna atria curas!"

That *the* actor (or *an* actor) being at that time in high favour at court, and enjoying extensive influence, Juvenal became an object of suspicion, as one who had indirectly (*figurate*) censured the corrupt practices of the day; and although now an old man of eighty, was forthwith, under the semblance of honourable distinction, appointed to the command

of a body of troops quartered in a remote district of Egypt, where he died within a very brief space, the victim of disgust and grief. The account of the banishment to Egypt is supposed to be corroborated by the general tenor of the fifteenth satire, and especially by the words (44—46)

> ———————— "Horrida sane
> Aegyptus, sed luxuria, *quantum ipse notavi,*
> Barbara famoso non cedit turba Canopo,"

which are interpreted to imply personal observation, while Sidonius Apollinaris is believed to refer to the same personages and the same events, when he says (*Carm.* ix. 270—274.),

> "Non qui tempore Caesaris secundi
> Aeterno coluit Tomos reatu.
> Nec qui consimili deinde casu
> Ad vulgi tenuem strepentis auram
> *Irati fuit histrionis exsul.*"

Several other biographies are found in the MSS., but all certainly of a later date than that of which we have given an abstract. These agree, in many points, almost word for word, with the above narrative, but differ much from it and from each other in various details connected with the misfortune and fate of the satirist. Thus one of these declares that the events happened in the reign of Nero; and in this it is supported by the scholiast on *Sat.* vii. 92; that Juvenal returned to the city, and, being filled with grief in consequence of the absence of his friend Martial, died in his eighty-first year. In another we are told, that having been exiled towards the close of Domitian's career, and not recalled by the successors of that prince, he died of old age, under Antoninus Pius. In a third it is stated that Trajan, incensed by an attack upon his favourite, Paris, despatched the author of the libel upon an expedition against the Scotch. Joannes Malelas of Antioch, who is copied by Suidas, records (*Chronogr.* lib. x. p. 262. ed. Bonn) the banishment of Juvenal by Domitian to the Pentapolis of Libya, on account of a lampoon upon "Paris the dancer," whom, it is evident from what follows, the Byzantine confounds with some other individual; and, finally, the old commentator on the fourth satire ignorantly imagines that the lines 37, 38,

> "Quum jam semianimem laceraret Flavius orbem
> Ultimus et calvo serviret Roma Neroni,"

were the cause, and the Oasis the place of exile.

Before going farther, we must remember that there were two famous pantomimes who bore the name of Paris, one contemporary with Nero, the other with Domitian, and that each was put to death by the emperor, under whom he flourished (Dion Cass. lxiii. 18, lxvii. 3; Sueton. *Ner.* 54, *Dom.* 3, 10); but it is evident, from the transactions with Statius alluded to in the lines quoted above, that the second of these is the Paris of the seventh satire. This being premised, we shall find that the older annotators, taking the words of the pseudo-Suetonius in what certainly appears at first sight to be their natural and obvious acceptation, agree in believing that Juvenal, on account of his insolent animadversions on the all-powerful minion of the court, was banished at the age of eighty by Domitian to Egypt, where he very soon afterwards sunk under the pressure of age and sorrow. But a careful examination of the historical notices in the satires themselves will at once prove that this opinion is untenable, although we must carefully separate what is certain from what is doubtful. Thus it is often asserted that the thirteenth satire belongs to A.D. 119 or even to A.D. 127, because written sixty years after the consulship of *Fonteius* (see v. 17), as if it were unquestionable that this Fonteius must be the *C. Fonteius Capito* who was consul A.D. 59, or the *L. Fonteius Capito* who was consul A.D. 67, while, in reality, the individual indicated is in all probability *C. Fonteius Capito*, who was consul A.D. 12, since we know, from Statius, that Rutilius Gallicus (see v. 157) was actually city praefect under Domitian. Again, the contest between the inhabitants of Ombi and of Tentyra is said (xv. 27) to have happened "nuper consule Junio;" but even admitting this name to be correct, and the MSS. here vary much, we cannot tell whether we ought to fix upon *Appius Junius Sabinus*, consul A. D. 84, or upon *Q. Junius Rusticus*, consul A. D. 119. We have, however, fortunately evidence more precise.

1. We know from Dion Cassius (lxvii. 3) that Paris was killed in A. D. 83, upon suspicion of an intrigue with the empress Domitia.

2. The fourth satire, as appears from the concluding lines, was written after the death of Domitian, that is, not earlier than A. D. 96.

3. The first satire, as we learn from the forty-ninth line, was written after the condemnation of Marius Priscus, that is, not earlier than A. D. 100. These positions admit of no doubt or cavil, and hence it is established that Juvenal was alive at least 17 years after the death of Paris, and that some of his most spirited productions were composed after the death of Domitian. Hence, if the powerful "histrio" in the biography of the pseudo-Suetonius be, as we should naturally conclude, the same person with the Paris named in the preceding sentence, it is impossible that Juvenal could have been banished later than A. D. 83; it is impossible that he could have died immediately afterwards, since he was alive in A. D. 100; and it is incredible that if he had pined for a long series of years at a distance from his country his works should contain no allusion to a destiny so sad, while, on the other hand, they bear the most evident marks of having been conceived and brought forth in the metropolis amid the scenes so graphically described.

Salmasius was much too acute not to perceive this difficulty; but clinging to the idea that Juvenal actually was banished to Egypt at the age of 80 and there died, he endeavoured to escape from the embarrassment by supposing that the seventh satire, containing the lines composed originally against Paris, was not published until the accession of Hadrian; that the word "histrio" does not refer to Paris at all, but to some player of that epoch protected by the sovereign, who, taking offence at the passage in question, disgraced the author of what he considered as a scarcely hidden attack upon his abuse of patronage. This notion is followed out by Dodwell (*Annal. Quintil.* § 37), who maintains that all the satires were published after the elevation of Hadrian, whom he supposes to be the object of the complimentary address, "Et spes et ratio studiorum in Caesare tantum," expressions which Salmasius refers to Trajan, and the scholiast to Nero! But although the words both in the satire and in the memoir might, without much violence, be accommodated to some such explanation,

yet the hypothesis, taken as a whole, is so fanciful and so destitute of all external support, that it has been adopted by few scholars, while Franke has written two elaborate pamphlets for the purpose of demonstrating that the whole tale of the banishment to Egypt is a mere figment of the grammarians; that the ignorance of topography displayed in the 15th satire, by placing Ombi in the immediate vicinity of Tentyra, is such as to render it highly improbable that the author had at any time visited the country of which he speaks, and that the whole paragraph containing the words "quantum ipse notavi," is palpably a gross interpolation.

Without pretending to embrace the views of this or of any previous critic to their full extent, we may safely assume a sceptical position, and doubt every point which has been usually assumed as true. The narratives contained in the different ancient biographies are so vague and indistinct that they could scarcely have proceeded from a contemporary or from any one who drew his knowledge from a clear or copious source, while the contradictory character of many of the statements and the manifest blunders involved in others, prevent us from reposing any confidence in those particulars in which they agree, or are not confuted by external testimony. The only facts with regard to Juvenal upon which we can implicitly rely are, that he flourished towards the close of the first century, that Aquinum, if not the place of his nativity, was at least his chosen residence (*Sat.* iii. 319), and that he is in all probability the friend whom Martial addresses in three epigrams.

There is, perhaps, yet another circumstance which we may admit without suspicion. We are told that he occupied himself for many years of his life in declaiming; and assuredly every page in his writings bears evidence to the accuracy of this assertion. Each piece is a finished rhetorical essay, energetic, glowing and sonorous; the successive attacks upon vice are all planned with systematic skill; the arguments are marshalled in imposing array; they advance supported by a heavy artillery of powerful and well-aimed illustrations, and sweeping impetuously onward, carry by assault each position as in turn assailed. But although the impression produced at first is overwhelming, the results are not permanent. The different poems are too obviously formal works of art; and while the figures in each picture are selected with anxious care, grouped with all attention to effect, and rich with the most brilliant colouring, the composition as a whole is deficient in the graceful ease and reality which impart such a matchless charm to the less regular and less elaborate sketches of Horace. The means by which the two great satirists seek to achieve their object are as widely different as the tempers and habits of the men. It is impossible to imagine a contrast more striking than is presented by the playful, good-humoured gaiety with which the one would laugh his hearers out of their follies and their guilt, and by the uncompromising sternness with which the other seeks to scare them, calling to his aid frightful images and terrific denunciations. In the one case, however, we are fully convinced of the absolute sincerity of our monitor; we feel that his precepts are the fruit of long experience, proceeding from one who, having mingled much with the world, and encountered its perils, is filled with kindly sympathy for the difficulties and dangers of those whom he warns to avoid the rocks and shoals on which he had himself well nigh been wrecked, while the stately well-measured indignation of the other belongs to the eloquence of the head rather than of the heart; and the obvious tone of exaggeration which pervades all his thundering invectives leaves us in doubt how far this sustained passion is real, and how far assumed for show. But while the austere and misanthropic gloom of Juvenal touches less deeply than the warm-hearted social spirit of his rival, we must not forget the difference of their position. Horace might look with admiration upon the high intellect of his prince, and the generous protection extended by him to literature; and he might feel grateful to the prudent firmness which had restored peace after long years of civil bloodshed, while a decent show of freedom was still left. But the lapse of half a century had wrought a fearful change. Galling to the proud spirit filled with recollections of ancestral glory, must have been the chains with which the coarse tyranny of Nero and Domitian ostentatiously loaded their dependents; deep must have been the humiliation of the moralist who beheld the utter degradation and corruption of his countrymen: the canker was perchance too deeply-seated even for the keenest knife, but delicate and gentle palliatives would have been worse than mockery.

The extant works of Juvenal consist of sixteen satires, the last being a fragment of very doubtful authenticity, all composed in heroic hexameters, and divided, in several MSS., into five books, an arrangement which, although as old as the time of Priscian, is altogether arbitrary and unmeaning. According to this distribution, the first book comprehends *Sat.* i. ii. iii. iv. v.; the second *Sat.* vi.; the third *Sat.* vii. viii. ix.; the fourth *Sat.* x. xi. xii.; and the fifth the remainder.

Not less than six very early impressions of Juvenal have been described by bibliographers, each of which may claim the distinction of being the *Editio Princeps*, but the honour would seem to be divided between the three following: —

1. A folio, in Roman characters, containing 68 sheets, with 32 lines in each page, without date and without name of place or of printer. See Maittaire, *Annal. Typog.* vol. i. p. 296.

2. A quarto, in Roman characters, containing 80 sheets, with 25 lines in each page, without date and without name of place, but bearing the name of Ulric Han, and therefore printed at Rome.

3. A quarto, in Roman characters, containing 71 sheets, with 30 lines in each page, without name of place or of printer, but bearing the date 1470, and supposed to be the work of Vindelin de Spira.

The text, as first exhibited, underwent a gradual but slow improvement in the editions of Jac. de Rubeis, fol. Venet. 1475; of G. Valla, fol. Venet. 1486; of Mancinellus, fol. Venet. 1492; of Aldus, 8vo. Venet. 1501, 1535, and another without date; of Junta, 8vo. Florent. 1513; of Colinaeus, 8vo. Paris, 1528, 1535, 1542; of Gryphius, 8vo. Lugd. 1534, 1535, 1538, 1545, 1560, 1576; of R. Stephanus, 8vo. Paris, 1544, 1549; of Pulmannus, 8vo. Antv. 1565, 24mo. 1585; and was at length reduced to a satisfactory form by P. Pithoeus, 8vo. Paris, 1585, Heidelb. 1590; and above all, by Nic. Rigaltius, 12mo. Paris, 1613, 8vo. 1616, whose readings were adopted almost implicitly for nearly two centuries, until the labours of Ruperti,

8vo. Lips. 1801; Gott. 1808, Lips. 1819; of Achaintre, 8vo. Paris, 1810; of Weber, 8vo. Weimar, 1825; and of Heinrich, 8vo. Bonn, 1839, effected probably everything that our present resources will permit us to accomplish.

Our author appears to have been studied with extreme avidity upon the revival of letters, and the presses of the fifteenth century teemed with commentaries. The earliest were those of Angelus Sabinus and Domitius Calderinus, both published in fol. at Rome in 1474; followed by those of Georgius Merula, fol. Venet. 1478, and Tarvis, 1478; of Georgius Valla, fol. Venet. 1486; of Antonius Mancinellus, fol. Venet. 1492; of Badius Ascensius, 4to. Lugd. 1498; of Joannes Britannicus, fol. Venet. 1499. To these may be added the annotations of Pulmannus, Pithoeus and Rigaltius, attached to their editions, as specified above; of Lubinus, 8vo. Rostoch. 1602, 4to. Hanov. 1603; of Farnabius, 12mo. 1612, very often reprinted; of Prateus, the Delphin editor, 4to. Paris, 1684; of Heninnius, 4to. Ultraj. 1685, 4to. Lugd. Bat. 1695; and of Marshall, 8vo. Lond. 1723. The brief remarks of Coelius Curio, which were first appended to the edition of Colinaeus, 8vo. Paris, 1528, and afterwards in a much enlarged and improved shape to that of Frobenius, fol. Basil, 1551, possess much merit. The old scholia were first printed in a complete form in the edition of Pithoeus, 8vo. Paris, 1585. The whole of the above have been repeatedly reprinted both entire and in selections.

The student who provides himself with the editions of Heninnius, 4to. Lugd. Bat. 1695; of Achaintre, of Ruperti, and of Heinrich, will possess every thing he can require. The commentary of Heinrich, written in German, is the best that has yet appeared.

The earliest English versions are those of Barten Holyday (best ed. fol. Oxford, 1673), and of Sir Robert Stapylton (best ed. fol. London, 1660), both of which enjoyed considerable popularity during the seventeenth century. Although the lines in Holyday are ludicrously quaint and rugged, the meaning of the original is for the most part represented with great fidelity, and the commentary attached may still be consulted with advantage. Dryden has rendered the first, third, sixth, tenth and sixteenth satires, in language full of genius and spirit, but always paraphrastic, and often inaccurate. The most faithful and scholarlike translation which has yet appeared is that of Gifford, 4to. Lond. 1802; and much praise is due to that of Badham, at least to the second edition, published in Valpy's Family Classical Library.

All the ancient documents regarding the life of Juvenal will be found collected and arranged in the edition of Ruperti, and the various inferences deduced from them have been fully discussed by Franke in his two dissertations, the first published at Altona and Leipzig, 8vo. 1820; the second at Dorpat, fol. 1827; by C. Hermann, in his *Disputatio de Juvenalis Satiras Septimae Temporibus*, 4to. Gott. 1843; by Pinzger, in Jahn's *Jahrbücher für Philologie*, vol. xiv. p. 261; and by Düntzer, in the sixth supplemental volume to the same work, p. 373. [W. R.]

JUVENA'LIS, ST., a physician at Carthage in the 4th century after Christ, who was also in priest's orders. He afterwards left Africa, and went to Rome, where he was consecrated bishop of Narnia in Umbria, May 3, A. D. 369. He converted many of the people to Christianity, and is said to have performed several miracles, both during his life, and also by his relics after his death, which took place Aug. 7, A. D. 376. His epitaph is preserved, and also a rhyming Latin hymn, which used to be sung in his honour by the church of Narnia, on the day on which his memory was observed, viz. May 3. (*Acta Sanctor.* May, vol. i. p. 376; Surius, *de Probatis Sanctor. Histor.* vol. vii. p. 361; Bzovius, *Nomencl. Sanc. Profess. Medicor.*) [W. A. G.]

JUVENCUS VE'TTIUS AQUILI'NUS, one of the earliest among the Christian poets, flourished under Constantine the Great, was a native of Spain, the descendant of an illustrious family, and a presbyter of the church. These particulars, for which we are indebted chiefly to St. Jerome, comprise the whole of our knowledge with regard to the personal history of this writer, who owes his reputation to the first of the two following works:—

1. *Historiae Evangelicae Libri IV.*, published about A. D. 332, a life of Christ in hexameter verse, compiled from the four evangelists. The narrative of St. Matthew is taken as the groundwork, the additional facts supplied by the three others are interwoven in their proper places, the whole thus forming a complete harmony of the Gospels. The liberal praises bestowed upon Juvencus by divines and scholars, from St. Jerome down to Petrarch, must be understood to belong rather to the substance of the piece than to the form under which the materials are presented. We may honour the pious motive which prompted the undertaking, and we may bestow the same commendation upon the laborious ingenuity with which every particular recorded by the sacred historians, and frequently their very words, are forced into numbers; but the very plan of the composition excludes all play of fancy and all poetical freedom of expression, while the versification, although fluent and generally harmonious, too often bids defiance to the laws of prosody, and the language, although evidently in many places copied from the purest models, betrays here and there evident indications of corruption and decay. The idea that this production might be employed with advantage in the interpretation of the Scriptures, inasmuch as it may be supposed to exhibit faithfully the meaning attached to various obscure passages in the early age to which it belongs, will not, upon examination, be found to merit much attention.

2. *Liber in Genesim*, in 1541 hexameters, divided into as many chapters as the original; an attempt, it would appear, to render the study of the Old Testament more generally popular by clothing it in a metrical dress, the plan and execution being in every respect similar to the Historia Evangelica. For a long period the first four sections alone were known to exist, and were variously ascribed by different critics to Tertullian, Cyprian, or Salvianus of Marseilles; but the entire book, together with the real author, were made known in the beginning of the eighteenth century, from a MS. of the eleventh century, and published by Durand. (See below.)

3. St. Jerome and other ecclesiastical biographers mention some hexameters upon the sacraments, but of these no trace remains.

The Editio Princeps of the *Historia Evangelica* was printed at Deventer in Holland, 4to. 1490; it is included in the *Poetarum veterum Eccles. Opera*

of G. Fabricius, fol. Basil. 1564; in the *Opera et Fragmenta vet. Poet. Lat.* of Maittaire, fol. Lond. 1713; in the *Bibliotheca Patr. Max.* Lugdun. 1677, vol. iv. p. 55; and was published separately with a collection of commentaries, by Reuschius, 8vo. Lips. 1710.

The *Liber in Genesim* first appeared in its complete form in Martene et Durand, *Scriptorum et Monumentorum Amplissima Collectio*, fol. Paris, 1723, vol. ix. p. 14, from whence it was reprinted, along with the *Historia Evangelica*, in the *Bibliotheca Patrum* of Galland, fol. Venet. 1770, vol. iv. p. 587.

(Hieron. *De Vir. Ill.* 84, *Ep. ad Magnum*, *Chron. Euseb.* ad A. D. cccxxix.; Gebser, *De C. Vettii Aquilini Juvenci Vita et Scriptis*, 8vo. Jen. 1827.) [W. R.]

JUVENTAS. [HEBE.]

JUVE'NTIA GENS, an ancient plebeian gens, which came from Tusculum (Cic. *pro Planc.* 8), and settled in Rome, probably in the course of the fourth century B. C. According to the statement of L. Cassius, who united with L. Juventius Laterensis in accusing Cn. Plancius, Cicero's client, the first plebeian aedile was a member of the Juventia gens. The correctness of this statement is denied by Cicero; but whether true or false, the fact of its being made sufficiently proves the antiquity of the gens. (Cic. *pro Planc.* 24.) The name does not occur again in history till the year B. C. 197 [JUVENTIUS, No. 1]; and the first of the gens who obtained the consulship was M. Juventius Thalna in B. C. 163. Notwithstanding their antiquity and nobility, none of the Juventii played any prominent part in history, and the name is indebted for its celebrity chiefly to the two jurists who lived in the second century of the Christian aera. [CELSUS, JUVENTIUS.]

The family-names of this gens are CELSUS, LATERENSIS, PEDO, THALNA: a few occur without a surname. Owing to the common interchange of B and V, the name is frequently written Jubentius in manuscripts and inscriptions.

JUVENTI'NUS A'LBIUS OVI'DIUS, the name attached to thirty-five distichs entitled *Elegia de Philomela*, containing a collection of those words which are supposed to express appropriately the sound uttered by birds, quadrupeds, and other animals. Take as a specimen,

> Mus avidus mintrit, velox mustecula drindit,
> Et grillus grillat, desticat inde sorex.

The age of the author is quite unknown, but from the last couplet in the piece it would appear that he was a Christian. Bernhardy has endeavoured to prove from Spartianus (*Grundriss der Röm. Litt.* p. 135), that this and other trifles of a similar description were composed by the contemporaries of the emperor Geta, the son of Septimius Severus and the brother of Caracalla. (Burman. *Anthol. Lat.* v. 143, or n. 233, ed. Meyer; Wernsdorf, *Poet. Lat. Minores*, vol. vii. p. 178. and p. 279.) [W. R.]

JUVE'NTIUS. 1. T., a tribune of the soldiers who fell in battle in B. C. 197, when the consul Q. Minucius Rufus was defeated by the Cisalpine Gauls. (Liv. xxxiii. 22.)

2. T., mentioned by Livy (xlii. 27) as one of the legati sent into Apulia and Calabria to purchase corn in B. C. 172, is probably the same as the T. Juventius Thalna who was praetor in B. C. 194. [THALNA.]

3. A comic poet, who probably lived in the middle of the second century B. C. He is referred to by Varro (*L. L.* vi. 50, vii. 65, ed. Müller) and A. Gellius (xviii. 12).

4. P., praetor in B. C. 149, who was defeated and slain in battle in Macedonia by the usurper Andriscus (Pseudophilippus). [ANDRISCUS.] (Liv. *Epit.* 50; Flor. ii. 14; Eutrop. iv. 13; Oros. iv. 22.)

5. A beautiful youth, to whom Catullus has addressed several of his poems. (*Carm.* 24, 48, 99.)

C. JUVE'NTIUS, a Roman jurist, one of the numerous *auditores* of Q. Mucius, P. f. Scaevola, the Pontifex Maximus. He is mentioned by Pomponius along with Aquilius Gallus, Balbus Lucilius, and Sextus Papirius, as one of the four most eminent pupils of Mucius. Nothing more is known of him. His works possessed high authority, and were incorporated by Servius Sulpicius in his own writings. In the time of Pomponius, the original productions of the disciples of Mucius were scarce, and were known chiefly through the books of Servius Sulpicius. (Dig. i. tit. 2. s. 2. § 42.) [J. T. G.]

T. JUVE'NTIUS, an advocate, who was much employed in private causes. He was a slow and rather cold speaker, but a wily disputant. He possessed considerable legal knowledge, as did also his disciple Q. Orbius, who was a contemporary of Cicero. (*Brut.* 48.) Ch. Ad. Ruperti thinks that the T. Juventius mentioned by Cicero is the same with the disciple of Mucius, to whom Pomponius gives the praenomen Caius. (*Animad. in Enchirid Pomponii*, iii. 8.) [J. T. G.]

IXI'ON (Ἰξίων), a son of Phlegyas (Schol. *ad Apollon. Rhod.* iii. 62; comp. Strab. x. p. 442, who calls him a brother of Phlegyas), or, according to others, a son of Antion by Perimela, of Pasion, or of Ares. (Schol. *ad Pind. Pyth.* ii. 39; Diod. iv. 69; Hygin. *Fab.* 62.) According to the common tradition, his mother was Dia, a daughter of Deïoneus. He was king of the Lapithae or Phlegyes, and the father of Peirithous. (Apollod. i. 8. § 2; Hygin. *Fab.* 14.) When Deïoneus demanded of Ixion the bridal gifts he had promised, Ixion treacherously invited him, as though it were to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this treacherous murder, and all the gods were indignant at him, Zeus took pity upon him, purified him, and invited him to his table. But Ixion was ungrateful to his benefactor, and attempted to win the love of Hera. Zeus made a phantom resembling Hera, and by it Ixion became the father of a Centaur, who again having intercourse with Magnesian mares, became the father of the Hippocentaurs. (Pind. *Pyth.* ii. 39, &c. with the Schol.; Schol. *ad Eurip. Phoen.* 1185; Lucian, *Dial. Deor.* 6.) Ixion, as a punishment, was chained by Hermes with his hands and feet to a wheel, which is described as winged or fiery, and said to have rolled perpetually in the air or in the lower world. He is further said to have been scourged, and compelled to exclaim, "Benefactors should be honoured." (Comp. Schol. *ad Hom. Od.* xxi. 303; Hygin. *Fab.* 33, 62; Serv. *ad Virg. Aen.* vi. 601, *Georg.* iii. 38, iv. 484; Schol. Venet. *ad Il.* i. 266.) [L. S.]

IXI'ON, a surname of Demetrius, the grammarian, of Adramyttium. [Vol. I. p. 968, a.]

IXIO'NIDES, a patronymic, applied by Ovid (*Met.* viii. 566) to Peirithous, the son of Ixion; but the plural, Ixionidae, occurs also as a name of the Centaurs. (Lucan, vi. 386.) [L. S.]

I'XIUS (Ἴξιος), a surname of Apollo, derived from a district of the island of Rhodes which was called Ixiae or Ixia. (Steph. Byz. *s. v.* Ἴξιαι; comp. Strab. xiv. p. 655.) [L. S.]

IYNX (Ἴυγξ), a daughter of Peitho and Pan, or of Echo. She endeavoured to charm Zeus, or make him, by magic means, fall in love with Io; in consequence of which Hera metamorphosed her into the bird called Iynx (iynx torquilla). (Schol. *ad Theocrit.* ii. 17, *ad Pind. Pyth.* iv. 380, *Nem.* iv. 56; Tzetz. *ad Lycoph.* 310.) According to another story, she was a daughter of Pierus, and as she and her sisters had presumed to enter into a musical contest with the Muses, she was changed into the bird Iynx. (Anton. lib. 9.) This bird, the symbol of passionate and restless love, was given by Aphrodite to Jason, who, by turning it round and pronouncing certain magic words, excited the love of Medeia. (Pind. *Pyth.* iv. 380, &c.; Tzetz. *l. c.*) [L. S.]

IZATES. [ARSACES XIX. p. 358, a.]

L.

LABDA (Λάβδα), a daughter of the Bacchiad Amphion, and mother of Cypselus, by Eetion. (Herod. v. 92.) According to the Etymologicum Magnum (p. 199), her name was derived from the fact of her feet being turned outward, and thus resembling the letter Λ. [Comp. CYPSELUS.] [L. S.]

LABDA'CIDAE (Λαβδακίδαι), a patronymic from Labdacus, and frequently used not only to designate his children, but his descendants in general, and is therefore applied not only to Oedipus, his son, but to Polyneices, Eteocles, and Antigone. The family of the Labdacidae is particularly famous in ancient story, on account of the misfortunes of all that belonged to it. (Soph. *Antig.* 560; Stat. *Theb.* vi. 451, and many other passages.) [L. S.]

LA'BDACUS (Λάβδακος), a son of the Theban king, Polydorus, the son of Cadmus, by Nycteis, who was descended from a Spartan family. Labdacus lost his father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdacus had grown up to manhood, Lycus surrendered the government to him; and on the death of Labdacus, which occurred soon after, Lycus again undertook the guardianship of his son Laius, the father of Oedipus. (Paus. ix. 5. § 2; Eurip. *Herc. Fur.* 27; Apollod. iii. 5. § 5; comp. NYCTEUS.) [L. S.]

LA'BEO, Q. ANTI'STIUS, a Roman jurist, one of those disciples of Servius Sulpicius, who are stated by Pomponius (Dig. 1. tit. 2. s. 2. § 44) to have written books which were digested by Aufidius Namusa. He was the father of the more eminent jurist of the same name, who lived under Augustus. In his attachment to the ancient republican liberty, he joined the conspiracy of Brutus and was one of the murderers of Julius Caesar. Constant to the party he had espoused, he was present at the battle of Pharsalia, and, after the defeat, was unwilling to survive Brutus, who, he was told, had pronounced his name with a sigh before his death. Having dug in his tent a hole of the length of his body, he settled his worldly affairs, and sent messages to his wife and children. Then, taking the hand of his most faithful slave, he turned him round (as was usual in the ceremony of manumission), and, giving him his sword, presented his throat to be stabbed, and was buried in his tent in the hole which he had dug. (Schol. *ad Horat. Sat.* i. 3. 83; Plut. *Brut.* 12; Appian, *B. C.* iv. 135.) [J. T. G.]

LA'BEO, M. (?) ANTI'STIUS, the son of the subject of the preceding article, adopted the republican opinions of his father, and finally eclipsed him in reputation as a jurist. His praenomen is uncertain. The Scholiast on Horace (*Sat.* i. 3. 83) calls him Marcus, and Gellius (xx. 1) calls him Quintus. In his youth he was prompted by his active intellect to cultivate philosophy, and to apply himself to various branches of learning. He became a proficient in logic, philosophy, and archaeology, and turned these acquirements to profit in the cultivation of law. In tracing the origin and signification of Latin words he was peculiarly skilful, and by this kind of knowledge he was able to unravel many legal knots. He received the elements of his legal education from Trebatius, but he also listened to the instruction of Tubero and Ofilius. Pomponius states that he was a legal innovator (*plurima innovare instituit*, Dig. 1. tit. 2. s. 2. § 47), whereas, the letter of Capito, cited by Gellius, makes him out to be a strict adherent to ancient usages (*ratum tamen nil haberet, nisi quod justum sanctumque esse in Romanis antiquitatibus legisset*, Gell. xiii. 12). Under the article CAPITO [Vol. I. p. 600], we have mentioned the manner in which it has been attempted to reconcile these testimonies. Though in *private* law Labeo was an innovator, he held fast to the ancient forms of the constitution. The anecdote of his refusing to obey the *summons* of a tribune, while he admitted the right of a tribune to *arrest* (Gell. *l. c.*), is an instance of his pertinacity in matters of public right. On the other hand, his resort in his own case to *codicilli* (a word used in very different senses in Roman and in English law) instead of a formal testament, proves that he was not averse to every kind of legal novelty. (Inst. tit. 25, pr.) It is also a proof of the great authority he possessed, that *codicilli* were universally recognised as admissible, after the precedent which Labeo had afforded in his own case. If Labeo, our jurist, be referred to in Dig. 34. tit. 2. s. 32. § 6, we are in possession of a clause of his will, containing a bequest to his wife Neratia.

The rugged republicanism of Labeo (*libertas quaedam nimia atque vecors*) was not pleasing to Augustus, and it has been supposed by many that the *Labeone insanior* of Horace (*Sat.* i. 3. 80) was a stroke levelled against the jurist, in order to please the emperor; though Wieland has suggested that, at the time when Horace wrote his first book of Satires, Labeo the jurist was probably too young and undistinguished to provoke such sarcasm.

In the year B. C. 18 Labeo was one of those who were appointed by Augustus to nominate senators, and, in the exercise of his power, he nominated M. Lepidus, who was disliked by the emperor. On being threatened with punishment by Augustus, for selecting an unfit person, he answered, "Each of us has a right to exercise his own discretion, and what

harm have I done in admitting into the senate one whom you allow to be pontiff?" The answer was clever, and not unacceptable to the emperor, who wished to be pontiff himself, but could not make up his mind to go to the length of depriving Lepidus of that dignity. A proposal was made in the senate, that the senators should guard Augustus by turns, by passing the night in his ante-chamber. Labeo, not liking the plan, but not wishing openly to oppose it, excused himself by saying, "I am a snorer, and not fit to sleep near the emperor. (Dion Cass. liv. 15; Suet. *Aug.* 54.)

We have already [CAPITO] fully adverted to the contrast between Labeo and Capito, and have given an account of the different legal sects which they founded. Tacitus (*Ann.* iii. 75) calls these two great rival jurists of the age of Augustus *duo decora pacis.* The statement of Pomponius (*l. c.*), that Labeo refused the consulship, seems to be inconsistent with the statement of Tacitus (*l. c.*), that Labeo became popular from the wrong he suffered in not rising above the praetorship. The following is the most plausible explanation of the apparent inconsistency:—Labeo was of an older and far more distinguished family than Capito, whose ancestors first came into notice in the time of Sulla, whereas the Antistii are heard of in the earliest period of Roman history, and by reference to Eckhel it will be found that there are still many subsisting medals of the gens Antestia or Antistia, but none of the gens Atteia. In age, too, it is probable that Labeo was senior to Capito. The wrong spoken of by Tacitus may, therefore, have consisted in allowing Labeo to remain praetor at a time when regularly he might have expected the consulship, and in promoting Capito, out of the ordinary course, over his head. This wrong would not have been purged by a subsequent offer on the part of the emperor to make Labeo consul suffectus.

Perhaps the desire of leisure to pursue his studies may have been the real cause, or may have contributed, along with the feeling of having suffered a slight, as a cause of Labeo's refusal to accept political power, offered in such a way, and at such a time, that it possessed little value. He devoted himself to reading and literature, and the study of his profession. Half of every year he spent at Rome in giving instruction to his pupils, and answering in public the questions of those who consulted him on legal points; and six months he passed in the country in writing books. Of these he left no fewer than four hundred behind him, a number at which we need not be surprised, when we consider how small in general were the ancient *libri* and *volumina.* His works were more in request in subsequent ages than those of most of the *veteres.* By Gaius he is cited several times, and his name appears more than once in the Institutes. The extracts from Labeo in the Digest occupy about twelve pages in Hommel's *Palingenesia Pandectarum.* They are sixty-one in number, but the name of Labeo occurs in other passages of the Digest no fewer than five hundred and forty-one times. He wrote commentaries on the laws of the twelve tables (Gell. i. 12; ib. vii. 15, where the second book is cited; ib. xx. 1) and upon the Praetor's Edict, in at least four books (Gell. xiii. 10; Dig. 11. tit. 4. s. 1. § 5). Ulpian cites *Labeo libro primo praetoris urbani* (Dig. 50. tit. 16. s. 19), and refers to his thirtieth book *praetoris peregrini* (Dig. 4. tit. 3. s. 9. § 4). The books so cited by Ulpian may form part of the general work on the Praetor's Edict. (Wieling, *de Labeonis ad Edict. Libris*, 4to. Franeq. 1731.)

Of his works, the Florentine Index mentions only Πειθανῶν βιβλία ὀκτὼ, and *Posteriorum* βιβλία δέκα, and these are the works from which the greater number of passages from Labeo that occur in the Digest are taken. The *Peithanon* or *Probabilium* are cited sometimes simply (as in Dig. 19. tit. 1. s. 53), and sometimes with the addition *a Paulo Epitomatorum* (as in Dig. 28. tit. 1. s. 2). It is doubtful whether any of the remains of Labeo given in the Digest, even those which appear to be cited from his original writings, were not taken by the compilers from his works as they appeared in the remodelled editions of subsequent commentators. (Von Regius, Ἐναντιοφανῶν, i. 25, in Otto, *Thes.* vol. ii. p. 1493; Blume, in Savigny's *Zeitschrift*, vol. iv. p. 317, &c.) The *Peithanon* of Labeo treated of general rules of law which, though *probabilities*, were sometimes fallacious; and Paulus, in his notes, directed attention chiefly to the particular cases which formed exceptions to the rule. (Bynkershoeck, *Obs.* iii. 16.) Of the *Libri Posteriorum* of Labeo, and the *Epitome* of that work made by Javolenus, we have already treated under the article JAVOLENUS. The *Libri* (qu. *Liber*) *Epistolarum* and *Libri Responsorum* of Labeo, are referred to under LABEO, DOMITIUS, while his *Commentarii de Jure Pontificio* and his other theological works, are mentioned under LABEO, CORNELIUS. In ancient times, not only were commentaries written upon him by Paulus and Javolenus, but we read of the *Notae* upon Labeo of Proculus (Dig. 3. tit. 5. s. 10. § 1; Dig. 35. tit. 1. s. 69; Dig. 17. tit. 2. s. 65. § 5), and of a certain Quintus (Dig. 4. tit. 3. s. 7. § 7); and we find from Dig. 28. tit. 5. s. 17. § 5, that his *Posteriorum Libri* were annotated by Aristo and by Aulus (probably Aulus Cascellius). In modern times, according to Maiansius (*Ad XXX. Ictorum Frag. Comment.* vol. i. praef.), Sebastian Ortega commented specially on his remains; but such a work (like the works of many other Spanish jurists) is unknown to the legal bibliographers. (Bach. *Hist. Jur. Rom.* iii. 1. § 10; Zimmern. *R. R. G.* vol. i. § 82, 83; Chr. Thomasius, *Comparatio Antistii Labeonis et Ateii Capitonis*, 4to. Lips. 1683; Chr Thomasius, *Comparatio Labeonis et Trebatii*, 4to Lips. 1684; Corn. van Eck, *De Vita, Moribus et Studiis M. Antistii Labeonis et C. Ateii Capitonis* 8vo. Franeq. 1692, reprinted in Oelrich's *Thesaurus Novus Dissertationum Juridicarum*, vol. ii. tom. 2, p 821—856; A. N. Moller, *Selecta Quaedam*, 4to. Traj. ad Rhen. 1763, reprinted in Oelrich's *Thes. Nov. Dis. Jur.* vol. ii. tom. 2, pp. 107—154; Neuber, *Die juristische Klassiker*, pp. 77—92, and pp. 209—216; P. Ph. Wolffhardt, *De Posterioribus Labeonis*, 4to. Rentel. 1751; Chr. Glob. Biener, *Antistius Labeo, Juris Civilis Novator*, 4to. Lips. 1786, reprinted (vol. i. No. 9) in Chr. Glob. Biener's *Opuscula Academica*, 2 vols. 4to. Lips. 1830; Oteyza et Olano, *Paralipomenon et Electorum Juris Civilis*, vol. i. in Meerman's *Thesaurus*, vol. i. pp. 619—622.) [J. T. G.]

LA'BEO, ATE'IUS, a contemporary of Pliny, who mentions his fancy for small pictures (*H. N.* xxxv. 4). Bertrandus (*de Jurisp.* i. 7. § 4) would read Antistius for Ateius, and, unmindful of chronology, would confound the picture-fancier with the celebrated jurist of the time of Augustus. But we

ought probably to read *Titidius* instead of *Ateius*. See below, p. 695, a. [J. T. G.]

LA'BEO, C. ATI'NIUS. 1. Tribune of the plebs in B. C. 197, and praetor peregrinus in 195. (Liv. xxxiii. 22, 25, 42, 43.)

2. Praetor in B. C. 190. He received Sicily as his province. (Liv. xxxvi. 45, xxxvii. 2.) [C. P. M.]

LA'BEO, A'TTIUS, a Roman poet, the author of a translation of the poems of Homer, which is no longer extant. (Wernsdorf, *Poetae Lat. min.* vol. iv. p. 577). [C. P. M.]

LA'BEO, CLAU'DIUS, a Batavian, was prefect of the Batavian *ala*, which went over from Lupercus to Civilis. [CIVILIS.] Civilis, whose rival he was in their native town, not being willing to incur the odium of putting him to death, and yet fearing that, if allowed to remain with his army, he might excite disaffection, sent him as a prisoner among the Frisii. He afterwards escaped, and offered his services to Vocula, who gave him a small force, with which he carried on an irregular warfare against the insurgents. He was defeated by Civilis, who, however, tried in vain to crush him. [CIVILIS.] (Tac. *Hist.* iv. 18, 56, 66, 70.) [P. S.]

LA'BEO, CORNE'LIUS, a writer cited by Macrobius. He wrote books *de Fastis* (*Saturn.* i. 16), and *de Oraculo Apollinis Clarii* (i. 18). From the former work are probably extracted the passages cited in *Saturn.* i. 12. He evidently went deep into mythological speculations. That he wrote a treatise entitled *De Diis Penatibus* cannot fairly be inferred from *Saturn.* iii. 4, though it is clear that he treated of the Penates. In *Saturn.* iii. 10, Labeo, without the name Cornelius (*Labeo, sexagesimo et octavo libro*), is coupled with Ateius Capito, and it is evident from the context, that here the same Labeo is meant as in *Saturn.* iii. 4. Hence, there appears to be some ground for suspecting that Macrobius intends to designate the celebrated jurist Antistius Labeo, the contemporary of Capito, and has given to him by mistake the name Cornelius. This suspicion is confirmed, when we find that Cornelius Labeo is nowhere mentioned but in Macrobius, that Labeo, without any additional name, is cited by other writers as having written on exactly similar subjects; and when we know that Antistius Labeo the jurist wrote upon pontifical law, was given to mythological research, and was learned in antiquity (*literas antiquiores altioresque penetraverat*, Gell. xiii. 10). Servius (*ad Virg. Aen.* iii. 168) cites a work of Labeo *de Diis Animalibus*, and Fulgentius (*de Prisco Sermone*, § 4. *s. v. Manales*) gives a fragment from the work of Labeo *de Disciplinis Hetruscis Tagetis et Bacchetidis*. There are several passages relating to ancient Roman mythology, cited from Labeo by St. Augustin (*De Civ. Dei*, ii. 11 (compare viii. 13), ii. 14, iii. 25, ix. 19, xxii. 28).

Now we know from the citations of Festus (*s. vv. Proculiunt*, *Spurcum*, *Prox*, *Sistere fana*), that Antistius Labeo, the jurist, wrote a treatise, containing at least 15 books, *de Jure Pontificio*, and it is not unlikely that the 68th book, cited by Macrobius (*Saturn.* iii. 10), is one of the books of this treatise. Pomponius (Dig. 1. tit. 2. s. 2. § 47) tells us that Antistius Labeo left behind him 400 volumes. The work *De Officio Augurum*, mentioned by Festus (*s. v. Remisso*), probably formed a part of the treatise *De Jure Pontificio*. It cannot be doubted that the Labeo cited by Festus (*s. v. Popularia Sacra*, *Pulia Saxa*), by Pliny (*H. N.* x. 15), and by Aulus Gellius (xv. 27), from the work of Laelius Felix ad Q. Mucium, is Antistius Labeo the jurist. *Antistius* Labeo probably treated of the Penates as *Cornelius* Labeo did, according to Macrobius, for we learn from Festus (*s. v. Penatis*) that Antistius Labeo thought that the word Penatis might be used in the singular number. Other fragments, similarly relating to antiquarian and pontifical researches (e. g. Festus, *s. v. Septimontio*, *Prosimurium*, *Scriptum Lapidem*, *Sexespita*, *Subigere Arietem*; Plut. *Quaest. Rom.* c. 46), where Antistius alone or Antistius Labeo is expressly mentioned, confirm our opinion as to the mistake of Macrobius (who is not accurate in names), and as to the identity of the jurist with the writer whom he calls *Cornelius* Labeo. (Heinec. *Hist. Jur. Rom.* § 182; Bach. *Hist. Jur. Rom.* iii. 1. § 10; Bynkershoeck, *Praetermissa ad Pomponium*, § 47; Dirksen, *Bruchstücke aus den Schriften der Römischen Juristen*, p. 74—83.) [J. T. G.]

LA'BEO, DOMI'TIUS. In Dig. 28. tit. 1. s. 27, is contained an epistle of Domitius Labeo to Juventius Celsus, with the rude answer of the latter [CELSUS, Vol. I. p. 662]. In Dig. 41. tit. 3. s. 30. § 1, Pomponius cites *Labeo Libris Epistolarum*, and Cujas supposes that for Labeo should be read Javolenus, as the *Libri Epistolarum* of Antistius Labeo the jurist are nowhere else mentioned; but there is nothing unusual in the work of a jurist being ἅπαξ λεγόμενον.

It is not unlikely, indeed, that the *Libri Epistolarum* cited by Pomponius is identical with the *Libri Responsorum* of Antistius Labeo, of which the 15th book is cited by Ulpian, in *Coll. Leg. Rom. et Mos.* xii. 7. We have Labeo *rescribit* in Dig. 37. tit. 1. s. 3. § 1. and in Dig. 33. tit. 7. s. 12. § 35, we find the expression *Neratius, lib. iv. epistolarum respondit*, showing that *epistolae* and *responsa* may be used synonymously. As the proposed alteration of Cujas is unnecessary, so there is no need for the conjecture of Bertrandus (*De Jurisp.* i. 10. § 9), that the Labeo mentioned in Dig. 41. tit. 3. s. 30. § 1. is Domitius Labeo. In Dig. 28. tit. 1. s. 27, Domitius Labeo is the questioner, and it is the jurist who is questioned from whom we should expect the publication of *Epistolae*. There is nothing even to prove that Domitius Labeo was a jurist, though he is classed as such by Cotta, Rivallius, Eberlinus and others. It is true that one jurist sometimes consulted another, as Atilicinus consulted Proculus (Dig. 23. tit. 4. s. 17), but epistolae were more frequently addressed to jurists by non-professional persons. B. Rutilius (*Vitae Ictorum*, c. 60) seems to think that in Dig. 35. tit. 1. s. 39. § 40, the extract is taken from one Labeo, and contains a citation of another Labeo, and that Domitius Labeo cites the earlier jurist, Antistius Labeo; but in the extract referred to, it is Javolenus who cites Antistius Labeo. (Guil. Grot. *de Vit. Ict.* ii. 4. § 8; Ménage, *Amoen. Jur.* c. 20; Alphen, *de Javoleno*, c. 4. § 2.)

It has been supposed by some that the ignorance of law manifested by Domitius Labeo in his celebrated letter, is rather an argument that he was not a jurist, and Celsus has been thought unpolite, but not hasty, in charging him with folly. But F. Kämmerer (*Beiträge zur Geschichte und Theorie des Römischen Rechts*, pp. 208—226) has shown that this question may have a deeper meaning than is commonly supposed. We find from Ulpian (Dig. 28. tit. 1. s. 21. § 2), that in wills where

there ought to be *testes rogati*, one who was accidentally present *alterius rei causa* could not be a witness. Ulpian qualifies the rule, by saying that a person, though asked to come for another purpose, might be a witness, if specially informed before the attestation that he was wanted as such. The question of Domitius Labeo may mean to ask whether a person, invited to *write* the will, and not specially to *witness* it, was a good witness, if he signed without further intimation that his testimony was required. [J. T. G.]

LA'BEO, Q. FA'BIUS, was quaestor urbanus in B. C. 196. The augurs and priests had for some years resisted the payment of the tributum; but, after a stout contest, Labeo and his colleague L. Aurelius compelled them to yield the point, and pay up all arrears. (Liv. xxxiii. 42.) In B. C. 189 he was elected praetor, and was appointed by lot to the command of the fleet. Eager for some opportunity of distinguishing himself, he sailed from Ephesus to Crete, where it was reported that a large number of Roman citizens were in a state of slavery. None but the Gortynii heeded his demand that they should be surrendered; but from them he obtained a considerable number (4000 according to Valerius Antias), which afforded him a pretext for demanding a triumph. He then sent three ships to Macedonia, to demand the withdrawment of the garrisons of Antiochus from Aenus and Maronia. The treaty with Antiochus had just been concluded by Cn. Manlius, and in accordance with the terms of it Labeo was despatched to Patara, to destroy the ships of the king which were there. He afterwards got possession of Telmissus, and then conducted the fleet back to Italy. The triumph which he demanded was accorded to him, notwithstanding the opposition of the tribunes. (Liv. xxxvii. 47, 50, 60, xxxviii. 39, 47). In B. C. 185 he became a candidate for the consulship; but App. Claudius succeeded in getting his brother Publius elected in his stead. This was the second repulse of the kind which he had received. (Liv. xxxix. 32). In the following year he was appointed one of the triumvirs for planting colonies at Potentia and Pisaurum. (*Id.* 44). In B. C. 183 he was elected consul with M. Claudius Marcellus. Liguria was assigned to the consuls as their province. (*Id.* 45.) He was created pontifex in B. C. 180. (xl. 42.) Cicero (*De Off.* i. 10) has a story of a trick by which either Labeo, or somebody else, having been appointed arbitrator between the towns of Nola and Neapolis, respecting some disputed land, obtained a tract of territory for the Romans. [C. P. M.]

LA'BEO, POMPO'NIUS, governor of the province of Moesia for eight years, in the reign of Tiberius. The emperor, in a letter to the senate, denounced him as guilty of maladministration and other offences. Labeo by a voluntary death anticipated the threatened execution. (A. D. 34.) His wife Paxaea imitated his example. (Tac. *Ann.* iv. 47, vi. 29; Dion Cass. lviii. 24). [C. P. M.]

LA'BEO, TITI'DIUS, a Roman painter, celebrated for small panel pictures. He was of praetorian rank, and was at one time proconsul of Gallia Narbonensis, in which office he made himself contemptible. He died at a great age, shortly before the time when Pliny the Elder wrote. (Plin. *H. N.* xxxv. 4. s. 7.) The common reading is *Ateius* Labeo. Jan (*Schulzeit.* 1833, p. 723) suggested *Titidius*, which is adopted by Sillig, in his edition of Pliny. The MSS. are corrupt. [P. S.]

LABE'RIUS DE'CIMUS, a Roman eques, and a distinguished writer of mimes. He was born about B. C. 107, and died in January 43 (Hieron. *in Euseb. Chron.* Olymp. 184. 2), at Puteoli, in Campania. At Caesar's triumphal games in October, B. C. 45, P. Syrus, a professional mimus, seems to have challenged all his craft to a trial of wit in extemporaneous farce; and Caesar, to whom Laberius may have been known through his friend Cn. Matius, himself a mimiambic poet, offered him 500,000 sesterces to appear on the stage. Laberius was sixty years old, and the profession of a mimus was infamous, but the wish of the dictator was equivalent to a command, and he reluctantly complied. Whether, by this somewhat wanton exercise of power, the usually indulgent Caesar meant to disgrace Laberius personally, or the equestrian order generally, or merely to procure for the spectators of the games an unusual spectacle, is uncertain. Laberius, however, had revenge in his power, and took it. His prologue awakened compassion, and perhaps indignation: and during the performance he adroitly availed himself of his various characters to point his wit at his oppressor. In the person of a beaten Syrian slave he cried out,—

> Marry! Quirites, but we lose our freedom,

and all eyes were turned upon the dictator; and in another mime he uttered the pregnant maxim

> Needs must he fear, who makes all else adread.

Caesar, impartially or vindictively, awarded the prize to Syrus, saying to Laberius

> Though I favoured *you*, Laberius, Syrus bears the palm away.

He returned to him, however, his equestrian ring, and permitted him to resume his seat among the equites. As Laberius was passing by the senatorian benches to the equestrian, Cicero called to him, "Were we not so crowded here, Laberius, I would make room for you,"—a double allusion to the degradation of the histrionic eques and to the number of low-born and foreign senators created by Caesar. But Laberius parried the hit by replying, "I marvel, Cicero, *you* should be crowded, who usually sit on two stools,"—Cicero being at the time unjustly suspected of wavering in his politics. As Laberius was leaving the stage at the conclusion of a mime Syrus said to him,

> Whom upon the stage you strove with, from the benches now applaud.

In the next mime, Laberius, alluding at once to Syrus' victory, and to Caesar's station, responded in graver tone,—

> None the first place for ever can retain —
> But, ever as the topmost round you gain,
> Painful your station there and swift your fall.
> I fell — the next who wins with equal pain
> The slippery height, falls too — pride lifts, and lowers all.

(Macrob. *Sat.* ii. 3, 7, vii. 3; Cic. *ad Fam.* vii. 11, xii. 18; Hor. *Sat.* i. 10, 6; Suet. *Caes.* 39; Sen. *de Ira*, ii. 11, *Controv.* iii. 18; comp. Ziegler, *de Mim. Roman.* Götting. 1788; Fabric. *Bibl. Lat.* i. 16, § 3.)

If the prologue of Laberius, the longest fragment of his works (Macrob. *Sat.* ii. 7), may be taken as

a specimen of his style, he would rank above Terence, and second only to Plautus, in dramatic vigour, and Horace's depreciation of him (*Sat.* i. 10, 6) might stand beside Pope's sneer at Chaucer, and "such writing as is never read." But there is reason to infer that the diction of Laberius abounded in unauthorised words (Gell. xvi. 7) and in antitheses and verbal jokes (Sen. *Contr.* 18), allowable in a farce-writer, but beneath the dignity of comedy. He was, however, evidently an original thinker, and made great impression on his contemporaries. (Niebuhr, *Lectures on Rom. Hist.* vol. ii. p. 169.) The fragments of Laberius are collected by Bothe, *Poet. Scen. Latin.* vol. v. pp. 202—218. A revised text of the prologue has been published, with a new fragment by Schneidewin, in the *Rheinisches Museum* for 1843, p. 632, &c. A writer of verses, named Laberius, is mentioned by Martial (*Ep.* vi. 14.) [W. B. D.]

Q. LABE'RIUS DURUS, a tribune of the soldiers in Caesar's army, fell in battle in the second invasion of Britain, B. C. 54. He is by mistake called Labienus by Orosius. (Caes. *B. G.* v. 15; Oros. vi. 9.)

LABE'RIUS MA'XIMUS was procurator of Judaea in A. D. 73, 74, the third and fourth years of Vespasian's reign. After the destruction of Jerusalem the emperor sent Laberius orders to offer for sale all the lands in Judaea. (Joseph. *Bell. Jud.* vii. 6, § 6.) A Laberius Maximus, whether the same is uncertain, was banished by Trajan on suspicion of aspiring to the purple (Spartian. *Hadrian.* 5); and a person of the same name is mentioned by Martial (*Ep.* vi. 14) and by Pliny (*Ep.* x. 16). [W. B. D.]

LABIE'NUS, the name of a Roman family, which does not occur in history till the last century of the republic. Most modern writers say that Labienus was a cognomen of the Atia gens, but there is no authority for this in any ancient author. The name was first assigned to this gens by P. Manutius, but apparently on conjecture; and although Spanheim (*De Praest. et Usu Numism.* vol. ii. pp. 11, 12) pointed out that there was no authority for this, the error has been continued down to the present day, as, for instance, in Orelli's *Onomasticon Tullianum.*

1. Q. LABIENUS, the uncle of T. Labienus [No. 2], joined Saturninus when he seized the capitol in B. C. 100, and perished along with the other conspirators on that occasion. It was under the pretence of avenging his death that his nephew accused Rabirius of the crime of perduellio. (Cic. *pro Rabir.* 5, 7.)

2. T. LABIENUS was tribune of the plebs in B. C. 63, the year of Cicero's consulship; and, under pretence of avenging his uncle's death, as is mentioned above, he accused Rabirius of perduellio. The real reason, however, of his undertaking this accusation was to please Julius Caesar, whose motives for bringing the aged Rabirius to trial have been mentioned elsewhere. [CAESAR, p. 541.] Rabirius was defended by Cicero, who was then exerting himself to please the senatorial party, and who consequently speaks of the tribune with great contempt, and heaps upon him no measured terms of abuse. Being entirely devoted to Caesar's interests, Labienus introduced and carried a plebiscitum, repealing the enactment of Sulla, which gave the college of pontiffs the power of electing its members by co-optation, and restoring to the people the right of electing them. It was in consequence of this new law that Caesar obtained the dignity of pontifex maximus this year. (Dion Cass. xxxvii. 26, 27, 37; Suet. *Caes.* 12, 13; Cic. *pro Rabir.* passim.) It was likewise no doubt at Caesar's suggestion, who was anxious to gratify Pompey, that Labienus and his colleague T. Ampius Balbus proposed those honours to Pompey, which have been detailed elsewhere. [Vol. I. p. 455, a.] (Comp. Vell. Pat. ii. 40.)

All these services did not go unrewarded. When Caesar, after his consulship, went into his province of Transalpine Gaul in B. C. 58, he took Labienus with him as his legatus, and treated him with distinguished favour. We find that Labienus had the title of *pro praetore* (Caes. *B. G.* i. 21), which title had doubtless been conferred upon him by Caesar's influence, that he might in the absence of the proconsul take his place, and discharge his duties. Labienus continued with Caesar during a great part of his campaigns in Gaul, and showed himself an able and active officer. He was with Caesar throughout the whole of his first campaign (B. C. 58). According to Appian (*Celt.* 3, 15) and Plutarch (*Caes.* 18), it was Labienus who cut to pieces the Tigurini; but Caesar ascribes the merit of this to himself (*B. G.* i. 12); and as he never manifests a disposition to appropriate to himself the exploits of his officers, his authority ought to be preferred to that of the former writers. He speaks, moreover, of the services of Labienus in this campaign; and after the conquest of the Helvetii and the Germans we find him leaving Labienus in command of the troops in their winter-quarters, while he himself went into Cisalpine Gaul to discharge his civil duties in this province. (Caes. *B. G.* i. 10, 22, 54.)

As we have no further mention of Labienus in Gaul for the next three years, it is probable that he quitted the army when Caesar returned to it, after the winter of B. C. 58. His absence was supplied by P. Crassus, the son of the triumvir; but when the latter left Gaul, in B. C. 54, in order to join his father in the fatal expedition against the Parthians, Caesar may perhaps have sent for Labienus, or the prospect of honour and rewards may have again attracted him to the camp of his patron. However this may be, we find Labienus again in Gaul in B. C. 54, in the winter of which year he was stationed with a legion among the Remi, on the confines of the Treviri. Here he defeated the latter people, who had come under the command of Induciomarus, to attack his camp, and their leader fell in the battle. Still later in the winter Labienus gained another great battle over the Treviri, and reduced the people to submission. (Caes. *B. G.* v. 24, 53—58, vi. 7, 8; Dion Cass. xl. 11, 31.)

In the great campaign against Vercingetorix in B. C. 52, which was the most arduous but at the same time the most brilliant of all Caesar's campaigns in Gaul, Labienus played a distinguished part. He was sent by Caesar with four legions against the Senones and Parisii, and took up his head-quarters at Agendicum. From this place he marched against Lutetia, which was burnt at his approach; and in his subsequent retreat to Agendicum, which was rendered necessary by the revolt of the Aedui and the rising of the Bellovaci, his conduct is greatly praised by Caesar. He subsequently reached Agendicum in safety, after

gaining a complete victory over Camulogenus, who commanded the enemy. During the winter of this year he was left in command of the troops, while Caesar repaired, according to his usual custom, to Cisalpine Gaul; and finding that Commius, the Atrebatian, was endeavouring to excite a new revolt in Gaul, he made an ineffectual attempt to remove him by assassination. During the two following years, which preceded the breaking out of the civil war, Labienus continued to hold the chief command in the army, next to Caesar himself. In B.C. 51 Caesar sent him into Gallia Togata, or Cisalpine Gaul, to defend the Roman colonies, lest the barbarians should make any sudden attack upon them; and on his return into Transalpine Gaul, he was again despatched against the Treviri, whom he had conquered three years before, and whom he again subdued without any difficulty. So much confidence did Caesar place in Labienus, that when he returned into Transalpine Gaul in B.C. 50, he left Labienus in command of Cisalpine Gaul, that the latter might in his absence still further win over the Roman citizens in his province to support Caesar in his attempts to gain the consulship for the year following. (Caes. *B. G.* vii. 57—62, viii. 23, 24, 25, 45, 52; Dion Cass. xl. 38, 43.)

But Caesar's confidence was misplaced. The great success which Labienus had gained under Caesar, and which was rather due to Caesar's genius than to his own abilities, had greatly elated his little mind, and made him fancy himself the equal of his great general, whom he was no longer disposed to obey as heretofore. (Comp. Dion Cass. xli. 4.) Such conduct naturally caused Caesar to treat him with coolness; and the Pompeian party eagerly availed themselves of this opportunity to gain him over to their side. They entered into negotiations with him in this year, while he was in Cisalpine Gaul, and their efforts were successful, notwithstanding the large fortune which had been bestowed upon him by Caesar (comp. Cic. *ad Att.* vii. 7), and the other numerous marks of favour which he had received at his hands. Accordingly, on the breaking out of the civil war in B.C. 49, Labienus took an early opportunity to desert his old friend and captain. The news of his defection was received at Rome with transport; and Cicero speaks of it again and again in terms of the greatest exultation. "I look upon Labienus as a hero," he writes to Atticus; "that great man Labienus," he calls him in another letter, and speaks of "the tremendous blow" (*maxima plaga*) which Caesar had received from the desertion of his chief officer. But this "hero" was destined to disappoint grievously his new friends. He brought no accession of strength to their cause; he had not sufficient influence with Caesar's veterans to induce them to forsake the general whom they idolised; even the town of Cingulum, on which he had spent so much money, was one of the first to open its gates to Caesar (Caes. *B. C.* i. 15); and in war his talents seem to have been rather those of an officer than of a commander; he was more fitted to execute the orders of another than to devise a plan of action for himself. In a few weeks' time we find Cicero speaking of him in very altered language, and expressing a desire for the arrival of Afranius and Petreius, as little was to be expected from Labienus. (*In Labieno parum est dignitatis*, Cic. *ad Att.* viii. 2. § 3; comp. Cic. *ad Att.* vii. 11, 12, 13, a, b. 15, 16, *ad Fam.* xiv. 14, xvi. 12.)

In the following year (B.C. 48) Labienus took an active part as one of Pompey's legates in the campaign in Greece. Here he distinguished himself, like many others of Pompey's officers, by his cruelty and overweening confidence; though we ought perhaps to make some deduction from the unfavourable terms in which he is spoken of by Caesar. Appian, however, relates (*B. C.* ii. 62), that it was through the advice of Labienus that Pompey did not follow up the success which he had gained at Dyrrhachium, by forcing Caesar's camp, which he might easily have done, and thus have brought the war to a close. And the act of cruelty committed by Labienus after this battle was of so public a nature, that Caesar would not have ventured to record it unless it had been actually committed. He is related to have obtained from Pompey all Caesar's soldiers who had been taken prisoners in the battle, to have paraded them before the Pompeian army, and, after taunting them as his "fellow-soldiers," and upbraiding them by asking "whether veteran soldiers were accustomed to fly," to have put them to death in the presence of the assembled troops. In the council of war held before the fatal battle of Pharsalia, he expressed the utmost contempt for Caesar's army, and thus contributed his share to increase that false confidence, which was one of the main causes of the disastrous issue of the battle. (Caes. *B. C.* iii. 13, 19, 71, 87.)

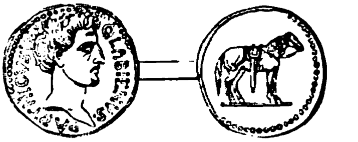
After the defeat at Pharsalia Labienus fled to Dyrrhachium, where he found Cicero, and informed him of the news (Cic. *de Div.* i. 32), but at the same time, to give some courage to his party, pretended that Caesar had received a severe wound in the engagement. (Frontin. *Strat.* ii. 7. § 13.) From Dyrrhachium Labienus repaired with Afranius to Corcyra, in order to join Cato; and from thence he proceeded to Cyrene (Plut. *Cat. Min.* 56), which refused to receive him, and finally he joined the scattered remnants of the Pompeian party in Africa. Here Scipio and Cato, two of the most celebrated leaders of the Pompeians, collected a considerable army. Labienus had at first the command of an army near Ruspina, where he fought against Caesar, in B.C. 46, at first with some success, but was at length repulsed. Soon after this battle Labienus united his forces with those of Scipio, under whom he served as legate during the rest of the campaign. (Dion Cass. xlii. 10, xliii. 2; Appian, *B. C.* ii. 95; Hirt. *B. Afr.* 15—19, &c.)

When the battle of Thapsus placed the whole of Africa in Caesar's power, Labienus fled into Spain with the surviving relics of his party, in order to continue the war there in conjunction with Cn. Pompey. At the battle of Munda, which was fought in the following year, B.C. 45, Labienus was destined once more to oppose his old commander, and by a strange fatality to give the death-blow to the very party that had welcomed him with so much joy. The battle was undecided, and would probably have remained so, had not Labienus quitted his ranks, to prevent Bogud, king of Mauritania, from capturing the Pompeian camp. The Pompeian troops, thinking that Labienus had taken to flight, lost their courage, wavered, and fled. Labienus himself fell in the battle, and his head was brought to Caesar. The

general character of Labienus has been sufficiently shown by the above sketch: he seems to have been a vain, haughty, headstrong man; nothing is recorded of him which exhibits him in a favourable light; and with the exception of his military abilities, which were not, however, of the highest order, he possessed nothing to distinguish him from the general mass of the Roman nobles of his time. (Dion Cass. xliii. 30, 38; Flor. iv. 2; Appian, *B. C.* ii. 105; Auctor, *B. Hisp.* 18, 31.)

3. Q. LABIENUS, the son of the preceding, joined the party of Brutus and Cassius after the murder of Caesar (B. C. 44), and was sent by them into Parthia to seek aid from Orodes, the Parthian king. [ARSACES XIV.] Here he remained for a considerable time, and before he could obtain any definite answer from Orodes, the news came of the battle of Philippi (B. C. 42). Seeing that the triumvirs were resolved to spare none of their opponents, Labienus made up his mind to continue in Parthia; but circumstances soon occurred which enabled him to take revenge upon the victorious party. The attention of Octavian was fully engaged by the affairs of Italy and the war against Sex. Pompey; and Antony, to whom the government of the East had devolved, had retired to Egypt, captivated by the charms of Cleopatra, and careless about every thing else. Labienus persuaded Orodes to embrace this favourable opportunity for the invasion of the Roman provinces in Asia; and accordingly the Parthian king entrusted to him and Pacorus a large army for the purpose. They crossed the Euphrates, and invaded Syria, in B. C. 40. At first they were repulsed from the walls of Apameia; but as almost all the fortified places were garrisoned by the old soldiers of Brutus and Cassius, who had joined the army of the triumvirs after the victory of the latter, Labienus and Pacorus met with little resistance. Most of these troops joined their banners; but their commander, Decidius Saxa, continued firm in his allegiance to Antony. He was, however, easily overcome in battle; and as the fruit of this victory, Labienus and the Parthians obtained possession of the two great towns of Antioch and Apameia. While Pacorus remained with the Parthians in Syria, to complete the subjugation of the country, advancing for that object as far south as Palestine, Labienus, with the Roman troops he had collected, entered Asia Minor in pursuit of Saxa, whom he overtook and slew in Cilicia, and then proceeded along the south of Asia Minor, receiving the submission of almost all the cities in his way. The only resistance he experienced was from Alabanda, Mylasa, and Stratoniceia; the two former of which he took by force [compare HYBREAS], while the latter successfully resisted all his efforts. Hereupon he assumed the name of Parthian imperator, a title which we also find upon his coins, as is mentioned below. In adopting this title, Dion Cassius remarks (xlviii. 26), Labienus departed from the custom of all Roman commanders, who were wont to take such titles from the names of the people whom they conquered, of which we have examples in Scipio Africanus, Servilius Isauricus, Fabius Allobrogicus, and the like, while Labienus, on the contrary, assumed his from the victorious nation. It was in reference to this that Hybreas, when he was defending Mylasa, sent Labienus the taunting message that he would call himself the Carian imperator.

These successes at length roused Antony from his inactivity. He sent an army into Asia Minor in B. C. 39, commanded by P. Ventidius, the most able of his legates, who suddenly came upon Labienus before the latter had received any intelligence of his approach. Not having any of his Parthian allies with him, he dared not meet Ventidius in the field, and, accordingly, fled with the utmost haste towards Syria, to effect a junction with Pacorus. This, however, was prevented by the rapid pursuit of Ventidius, who came up with him by Mount Taurus, and stopped him from advancing further. Here both parties remained for some days, Ventidius waiting for his heavy-armed troops, and Labienus the arrival of the Parthians. The latter marched to his assistance, but were defeated by Ventidius before they joined Labienus, whom they then deserted, and fled into Cilicia. In these circumstances Labienus, not daring to engage with Ventidius, abandoned his men, and fled in disguise into Cilicia. Here he remained concealed for some time, but was at length apprehended by Demetrius, a freedman of Octavian, and put to death. It would appear, from a statement of Strabo (xiv. p. 600), that this Labienus possessed the same arrogance and vehemence of temper which distinguished his father. (Dion Cass. xlviii. 24—26, 39, 40; Liv. *Epit.* cxxvii.; Flor. iv. 9; Vell. Pat. ii. 78; Plut. *Ant.* 30, 33; Appian, *B. C.* v. 65, 133; Justin, xlii. 4.) The coin annexed has on the obverse the head of Labienus, with the legend Q. LABIENVS PARTHICVS IMP., and on the reverse a horse, which refers clearly to the celebrated cavalry of the Parthians. (Eckhel, vol. v. p. 146.)



COIN OF Q. LABIENUS.

4. LABIENUS was one of those included in the proscription of the triumvirs in B. C. 43, but we know not whether he was in any way connected with the other persons of this name. It is related of him that he had taken an active part in apprehending and killing those who had been proscribed by Sulla; and deeming it disgraceful not to meet a similar fate with courage, he seated himself in front of his house, and quietly waited for the assassins. (Appian, *B. C.* iv. 26.) Whether this Labienus is the same as the one whose place of concealment his freedmen could be induced by no tortures to reveal (Macrob. *Saturn.* i. 11), is doubtful: the account of Appian would imply that they were two different persons, as the former did not seek to conceal himself.

5. T. LABIENUS, a celebrated orator and historian in the reign of Augustus, appears to have been either the son or grandson of the Labienus who deserted Julius Caesar. [No. 3.] He retained all the republican feelings of his family, and, unlike most of his contemporaries, never became reconciled to the imperial government, but took every opportunity to attack Augustus and his friends. In consequence of his bitterness he received the nickname of *Rabienus* from the imperial party. He was an intimate friend of Cassius Severus, and as

enemy of Asinius Pollio, whom he branded in one of his orations as the *cusnar* or parasite of Augustus. He is represented by the elder Seneca as very poor, of an infamous character, and universally hated; but his oratorical talents must have been very great, as Seneca justly remarks, to have obtained under these circumstances the remarkable reputation which he enjoyed as an orator. In his speeches he adopted a style of oratory which partook of the leading characteristics both of the ancient and modern schools, so that each party could claim him. The history which Labienus wrote was apparently one of his own times; since the elder Seneca relates, that when he heard him on one occasion reading his history, he passed over a great part, remarking that it could only be read after his death; but if the work had related merely to past times, he probably would not have feared to have read it. Labienus seems never to have been engaged in any plots against Augustus; but his enemies at length revenged themselves upon him, by obtaining a decree of the senate that all his writings should be burnt. This indignity affected Labienus so much, that, resolving not to survive the productions of his genius, he shut himself up in the tombs of his ancestors, and thus perished. His death probably took place in A. D. 12, as Dion Cassius relates (lvi. 27) that several libellous works were burnt in that year. Caligula allowed the writings of Labienus, as well as those of Cremutius Cordus and Cassius Severus, which had shared the same fate, to be again collected and read. (Senec. *Controv.* v. pp. 328—330, ed. Bipont.; Suet. *Cal.* 16.)

We find mention of only three orations of Labienus:—1. An oration for Figulus against the heirs of Urbinia: the cause of the latter was pleaded by C. Asinius Pollio. (Quintil. iv. 1. § 11; Tac. *de Orat.* 38.) 2. An oration against Pollio, which may, however, be the same as the preceding, and which was ascribed by some to Cornelius Gallus. (Quintil. i. 5. § 8.) 3. An oration against Bathyllus, the freedman of Maecenas, who was defended by Gallio. (Senec. *Controv.* v. p. 330.)

(De Chambort, *Dissert. sur T. Labienus*, in the *Mém. de l'Acad. des Inscript.* vol. x. pp. 98—110; Meyer, *Orator. Rom. Fragmenta*, pp. 528—531, 2nd ed.; Westermann, *Gesch. der Römischen Beredtsamkeit*, § 73, n. 3; Weichert, *de Cassio Parmensi*, pp. 319—324; comp. Bentley, *ad Hor. Serm.* i. 3. 82, who proposes to read *Labieno* instead of *Labeone* in that passage.)

LABO'TAS (Λαβώτας, Paus.), fourth king of Sparta in the line of Agis, has nothing recorded of his reign except that he saw the commencement of the Spartan quarrel with Argos. (Paus. iii. 2. § 3.) Herodotus says that Lycurgus was his uncle and guardian. The other account, which names the Proclid Charilaus as the name of the young king, is so generally stated by ancient writers [CHARILAUS], that, although Pausanias read the passage in Herodotus as it now stands, Wesseling and Clinton approve the correction, ἐπιτροπεύοντα ἀδελφιδέου μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτιητέων Λεωβώτεω. (Herod. i. 65.) A similar difficulty attaches to the name, which Pausanias says Herodotus spelt Λεωβώτης; whereas our MSS., it seems, have only Λεωβώτεω and Λεωβάτεω. [A. H. C.]

LABRANDEUS (Λαβρανδεύς), a surname of Zeus Stratius, which he derived from a temple he had at Labranda. (Herod. v 119; Strab. xiv. p. 659; Plut. *Quaest. Gr.* 46.) [L. S.]

LABYNE'TUS (Λαβύνητος), a name common to several of the Babylonian monarchs. It seems to have been a title rather than a proper name. A Labynetus is mentioned by Herodotus (i. 74) as mediating, in conjunction with a prince of Cilicia, a peace between Cyaxares and Alyattes. From the chronology, it is clear that this Labynetus must have been identical with Nebuchadnezzar.

Another Labynetus is mentioned by Herodotus (i. 77) as a contemporary of Cyrus and Croesus, with the latter of whom he was in alliance. This Labynetus is the same with the Belshazzar of the prophet Daniel. By other writers he is called Nabonadius or Nabonidus. He was the last king of Babylon. [CYRUS.] The mode in which the city was captured by Cyrus is described by Herodotus, i. 188. [C. P. M.]

LACEDAEMON (Λακεδαίμων), a son of Zeus by Taygete, was married to Sparta, the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he called after his own name, Lacedaemon, while he gave to his capital the name of his wife, Sparta. (Apollod. iii. 10. § 3; Paus. iii. 1. § 2, &c.; Steph. Byz. *s. v.* Ἀσίνη.) He was believed to have built the sanctuary of the Charites, which stood between Sparta and Amyclae, and to have given to those divinities the names of Cleta and Phaënna. (Paus. iii. 18. § 4.) An heroum was erected to him in the neighbourhood of Therapne. (Paus. iii. 20. § 2.) [L. S.]

LACEDAEMO'NIUS (Λακεδαιμόνιος), son of Cimon, so named by his father in honour of the Lacedaemonians, had for his mother, according to Stesimbrotus, an Arcadian; according to Diodorus Periegetes, Isodice, daughter of Euryptolemus, son of Megacles. He was joint commander of the ten ships which the Athenians, after making alliance with the Corcyreans, despatched to assist them, B. C. 432. Plutarch has what seems a foolish story, that this appointment to a quite inadequate squadron was a piece of political spite on the part of Pericles; and that the reinforcement which quickly followed was only sent in consequence of general complaints. (Plut. *Cim.* 16, *Per.* 29; Thuc. i. 45.) [A. H. C.]

LACE'DAS (Λακήδας), or, as Herodotus (vi. 127) calls him, Leocedes, a king of Argos, and father of Melas, is reckoned to have been a descendant of Medon in the fifth generation. (Paus. ii. 19. § 2.) Another person of the same name is Lacedas, the son of Pheidon. Some writers not only identify the two, but try to prove that the Lacydas mentioned by Plutarch (*De Cap. ex inim. util.* 89.) is likewise the same person. (Comp. Wyttenbach, *ad Plut. l. c.*; Schubart and Walz *ad Paus. l. c.*) [L. S.]

LACER, C. JU'LIUS, an architect in the time of Trajan. His name is preserved in an inscription on a bridge which he built over the Tagus at Alcantara. (Gruter, p. 162.) [P. S.]

C. LACE'RIUS, tribune of the plebs, B. C. 401, was elected by the other tribunes (by cooptatio) through the influence of the patricians, who were anxious to set aside the Lex Trebonia. (Liv. v. 10.)

LA'CHARES (Λαχάρης), an Athenian, was one of the most influential demagogues in his native city, after the democracy had been re-established

by Demetrius Poliorcetes. He was afterwards secretly gained over by Cassander, who incited him to aim at the acquisition of the tyranny, hoping to be able through his means to rule Athens. (Paus. i. 25. § 7.) He does not seem, however, to have been able to effect this purpose until Athens was besieged by Demetrius (B. C. 296), when he took advantage of the excitement of the popular mind to expel Demochares, the leader of the opposite party, and establish himself as undisputed master of the city. We know but little either of the intrigues by which he raised himself to power or of his proceedings afterwards; but he is described in general terms by Pausanias, as "of all tyrants the most inhuman towards men, and the most sacrilegious towards the gods." He plundered the temples, and especially the Parthenon, of all their most valuable treasures, stripping even the statue of Athena of her sacred ornaments. At the beginning of his rule he had procured a decree to be passed, forbidding, under pain of death, even the mention of treating with Demetrius; and he succeeded in inducing, or compelling, the Athenians to hold out until they were reduced to the last extremities of famine. At length, however, he despaired of doing so any longer, and, stealing out of the city in disguise, made his escape to Thebes. (Paus. i. 25. § 7, 29. § 10; Plut. *Demetr.* 33, 34, *De Is. et Osir.* 71, p. 379, *Adv. Epicur.* p. 1090, e.; Polyaen. iv. 7. § 5; Athen. ix. p. 405, f.) A story is told of him by Polyaenus (iii. 7. § 1), that being pursued by some horsemen of Demetrius, he escaped from them by dropping gold pieces along the road as he fled. According to the same author, he remained at Thebes until it was taken by Demetrius, when he fled from thence to Delphi, and afterwards to Thrace. Here he was again in danger of falling into the hands of his enemy, Demetrius having invaded Thrace during the captivity of Lysimachus, and besieged the town of Sestos, in which Lachares then happened to be; but he once more succeeded in making his escape to Lysimachia. (Polyaen. iii. 7. §§ 2, 3.) We again hear of him at Cassandrea as late as B. C. 279, when he was expelled from that city by Apollodorus, on a charge of having conspired to betray it into the hands of Antiochus. (*Id.* vi. 7. § 2.) Hence it appears clear that Pausanias is mistaken when he states that Lachares was murdered soon after his escape from Athens, for the sake of the wealth he was supposed to have accumulated. (Paus. i. 25. § 7.) [E. H. B.]

LA'CHARES (Λαχάρης), a rhetorician of Athens, who flourished in the fifth century of our era, under the emperors Marcianus and Leo. He was a disciple of Heracleon, and in his turn he was the instructor of many eminent men of the time, such as Eustephius, Nicolaus, Asterius, Proclus, and Superianus. (Suid. *s. vv.* Λαχάρης, Σουπηριανός; Marinus, *Vit. Procl.* 11.) He is spoken of in terms of very high praise both by Suidas and Marinus, as a man of a noble character and an orator of great popularity in his time. Suidas mentions several works of his, but all are lost, and scarcely a single trace of them has come down to us. Their titles are: 1. Περὶ κώλου, καὶ κόμματος, καὶ περιόδου. (Comp. Schol. *ad Hermog.* in the *Rhet. Graec.* vol. iii. pp. 719, 721, vol. vii. p. 930.) 2. Διαλέξεις, or Disputations. 3. Ἱστορία ἡ κατὰ Κορνοῦτον: whether this was an historical or a rhetorical work is uncertain, no historian of the name of Cornutus being known. 4. Ἐκλογαὶ ῥητορικαὶ κατὰ στοιχεῖον, i. e. select passages from the Greek orators in alphabetical order. [L. S.]

LACHES (Λάχης), an Athenian, son of Melanopus, was joined with Charoeades in the command of the first expedition sent by the Athenians to Sicily, in B. C. 427. His colleague was soon after slain in battle, and Laches, being left sole general, took Messina, and gained some slight advantages over the Epizephyrian Locrians. In B. C. 426 he was superseded by Pythodorus, with whom Sophocles and Eurymedon were shortly joined, and was recalled, apparently to stand his trial on a charge of peculation in his command, brought against him by Cleon. (Thuc. iii. 86, 88, 90, 99, 103, 115, vi. 1, 6, 75; Just. iv. 3; Arist. *Vesp.* 240, 836, 895, 903, 937; Dem. *c. Tim.* § 145; Schol. *ad Arist. Vesp.* 240, 836.) The Scholiast thinks that Aristophanes, in the *Wasps*, meant no reference to Laches in the arraignment of the dog *Labes*, for cheese-stealing. But the name of Laches' demus Aexone (comp. Plat. *Lach.* p. 197), and the special mention of *Sicilian* cheese, seem to fix the allusion beyond dispute, while by the accusing dog, the κύων Κυδαθηναιεύς, himself as great a filcher, Cleon is as evidently intended. Laches, we find from Plato (*Lach.* p. 181), was present at the battle of Delium, in B. C. 424. In B. C. 421 he was one of the commissioners for concluding the fifty years' truce between Athens and Sparta, as well as the separate treaty between these states in the same year. He was also one of the commanders of the force sent to Argos, in B. C. 418, when Alcibiades induced the Argives to break the truce made in their name with the Lacedaemonians, by Thrasyllus and Alciphron; and in the same year he fell at the battle of Mantineia, together with his colleague Nicostratus. (Thuc. v. 19, 24, 61, 74.) In the dialogue of Plato which bears his name, he is represented as not over-acute in argument, and with temper on a par with his acuteness. His son Melanopus was one of those whom, being in possession of some prize-money, which was public property, the law of Timocrates would have shielded. (See Dem. *c. Tim.* p. 740.) [E. E.]

LACHES, artist. [CHARES, p. 684, a]

LA'CHESIS. [MOERAE.]

LACI'NIA (Λακινία), a surname of Juno, under which she was worshipped in the neighbourhood of Croton, where she had a rich and famous sanctuary. (Strab. vi. p. 261, &c., 281; Liv. xxiv. 3.) The name is derived by some from the Italian hero Lacinius, or from the Lacinian promontory on the eastern coast of Bruttium, which Thetis was said to have given to Juno as a present. (Serv. *ad Aen.* iii. 552.) It deserves to be noticed that Hannibal dedicated in the temple of Juno Lacinia a bilingual inscription (in Punic and Greek), which recorded the history of his campaigns, and of which Polybius made use in writing the history of the Hannibalian war. (Polyb. iii. 33; comp. Liv. xxviii. 46.) [L. S.]

LACI'NIUS (Λακίνιος). 1. An Italian hero and fabulous robber, by whom Heracles, on his expedition in Italy, is said to have been robbed of some of the oxen of Geryones, and who was killed by the hero in consequence. After the place of the murder was purified, Heracles built a temple to Hera (Juno), surnamed Lacinia. (Diod. iv. 24; Serv. *ad Aen.* iii. 552.)

2. A son of Cyrene and king among the Brut-

tians, by whom, according to some, the temple of Juno Lacinia was built. (Serv. *l. c.*) [L. S.]

LA'CIUS (Λάκιος), an Attic hero, to whom a sanctuary was erected on the sacred road from Athens to Eleusis, and from whom the demus of Lacia or Laciadae derived its name. (Paus. i. 37. § 1.) [L. S.]

LACO (Λάκων), son of Aeimnestus, proxenus of the Spartans at Plataea, was chosen with Astymachus, son of Asopolaus, to address the Lacedaemonians in behalf of the Plataean people, when the town capitulated, in the fourth year of the Peloponnesian war, B. C. 427. In their mouths is placed the pathetic speech given in Thucydides. (Thuc. iii. 52.) [A. H. C.]

LACO, a native of Anagnia, the ancient capital of the Hernicans, mentioned by Cicero as one of Antony's boon-companions — poculorum princeps — in the revelries at Varro's country-house, B. C. 44. (*Philipp.* ii. 41, *ad Att.* xvi. 11.) [W. B. D.]

LACO, CORNE'LIUS, originally a praetor's counsel (Heinecc. *Antiq. Rom.* iv. 6, § 9), was promoted by Galba, A. D. 70, to the posts of court-chamberlain and praetorian prefect. Of the three favourites of Galba, who from their influence with him were called his pedagogues (Suet. *Galb.* 14; Dion Cass. lxiv. 2), Laco was the most slothful and not the least arrogant. In the disputes concerning the appointment of a colleague and successor to Galba, Laco opposed the nomination of Otho, and moved, it is said, by his intimacy with Rubellius Plautus, supported that of Piso. In the divisions of Galba's court and favourites Laco seems to have taken part with Icelus. [ICELUS.] Galba wished to send Laco to appease the discontent of the legions under Vitellius in Germany; but he refused to go, and was thought to have contributed to his patron's destruction by concealing from him the murmurs of the soldiery, and by advising him, when the praetorians had declared for Otho, to present himself to the mutineers. On Otho's accession Laco was ordered for deportation; but the centurion who guarded him had secret orders to put him to death on the way. Laco, however, according to Plutarch (*Galb.* 13), perished at the same time with Galba. (Tac. *Hist.* i. 6, 13, 14, 19, 26, 33, 46; Suet. *Galb.* 14; Plut. *Galb.* 13, 26, 29.) [W. B. D.]

LACO, GRAECI'NUS, was commander of the night-watch (*praefectus vigilum*) in the 18th year of the reign of Tiberius, A. D. 31. When the emperor had commissioned Sertorius Macro to arrest Sejanus, Laco was stationed with his band of vigiles around the temple of Apollo, in which the senate was held. At a preconcerted signal, after Tiberius' letter (Juv. *Sat.* x. 71) had been read, Laco entered with his guards and took Sejanus into custody. For this service, which from the power of the criminal required both secrecy and boldness, Laco was rewarded with a large pecuniary donation and with the quaestorian ornaments. (Dion Cass. lviii. 9, 10, 12.) [W. B. D.]

LA'CRATES (Λακράτης). 1. A general sent out by the Thebans, at the head of 1000 heavy-armed troops, to assist Artaxerxes Ochus in his invasion of Egypt, B. C. 350. He commanded that division of the royal forces sent against Pelusium. (Diod. xvi. 44, 49).

2. A Pythagorean, a native of Metapontum, mentioned by Iamblichus (*Vit. Pyth.* c. 36). Another reading of the name is Lacritus. [C. P. M.]

LA'CRATES, artist. [PYRRHUS.]

LA'CRITUS (Λάκριτος), a sophist, a native of Phaselis, known to us chiefly from the speech of Demosthenes against him. A man named Androcles had lent a sum of money to Artemo, the brother of Lacritus. The latter, on the death of his brother, refused to refund the money, though he had become security for his brother, and was his heir. Hence the suit instituted against him by Androcles, for whom Demosthenes composed the speech in question. Lacritus was a pupil of Isocrates, of which he seems to have been rather vain. (Dem. *in Lacr.* p. 928.) Photius (*Cod.* 260, p. 487, a. ed. Bek.) speaks of him likewise as the author of some Athenian laws. (Plut. *Dec. Orat.* p. 837, b.) [C. P. M.]

LACTA'NTIUS. Notwithstanding the high reputation enjoyed by this father, no sure record has been preserved by which we can determine either his exact name, or the place of his nativity, or the date of his birth. In modern works we find him usually denominated *Lucius Coelius Firmianus Lactantius*; but the two former appellations, in the second of which *Caecilius* is often substituted for *Coelius*, are both omitted by Hieronymus, and also in many MSS., while the two latter are frequently presented in an inverted order; moreover, we have no means of deciding whether *Firmianus* is a family or a local designation; and some critics, absurdly enough perhaps, have imagined that *Lactantius* is a mere epithet, indicating the milk-like softness and sweetness which characterise the style of this author. Since he is spoken of as having been far advanced in life about A. D. 315, he must have been born not later than the middle of the third century, probably in Italy, possibly at Firmium, on the Adriatic, and certainly studied in Africa, where he became the pupil of Arnobius, who taught rhetoric at Sicca. His fame, which surpassed even that of his master, became so widely extended, that about A. D. 301 he was invited by Diocletian to settle at Nicomedeia, and there to practise his art. The teacher of Latin eloquence, however, found so little encouragement in a city whose population was chiefly Greek, that he was reduced to extreme indigence; and, without attempting to turn his talents to account as a public pleader, abandoned his profession altogether, devoting himself entirely to literary composition. There can be little doubt that at this period he became a Christian; and his change of religion may in no small degree have proved the cause of his poverty; for we can scarcely suppose that he would have been left without support by the emperor, had he not in some way forfeited the patronage of the court. We know nothing farther of his career until we find him summoned to Gaul, about A. D. 312—318, when now an old man, to superintend the education of Crispus, son of Constantine, and it is believed that he died at Treves some ten or twelve years afterwards (A. D. 325—330).

Among the writings of Lactantius we must assign the first place to I. *Divinarum Institutionum Libri VII.*, a sort of introduction to Christianity, intended to supersede the less perfect treatises of Minucius Felix, Tertullian, and Cyprian. It is partly polemical, since it contains a direct attack upon the pagan system; partly apologetic, since it undertakes to defend the new faith from the misrepresentations of its adversaries; partly didactic, since it presents an exposition of the beauty, ho

liness, and wisdom of pure religion; thus seeking to recommend the principles of the true belief to the favour of the philosophers and educated men of the age, to whom chiefly the work is addressed. The period at which this manual was composed is involved in considerable doubt. There is on the one hand a direct allusion (v. 17. § 5) to a persecution still raging (*Spectatae sunt enim spectanturque adhuc per orbem poenae cultorum Dei*, &c.), which seems to point to the horrors under Diocletian; while on the other hand Constantine is addressed by name as emperor, at the beginning of the first, second, fourth, and fifth books. These clauses, it is true, are omitted altogether in several MSS., and hence have by some editors been rejected as spurious; while others avoid the difficulty by supposing that the task, commenced in Bithynia, was completed in Gaul, after a lapse of twenty years; or by adopting the plausible conjecture of Baluze, that copies passed into circulation at Nicomedeia, from which one family of MSS. was derived, and that a second edition was published at a later epoch under happier auspices. Each of the seven books into which the Institutions are divided bears a separate title, whether proceeding from the author or from a transcriber it is impossible to say, and constitutes as it were a separate essay. In the first, *De Falsa Religione*, the ruling providence and unity of God are asserted, the unreasonableness of a plurality of deities is demonstrated, and the absurdity of the popular creed is illustrated by an examination of the history and legends of the ancient mythology. In the second, *De Origine Erroris*, the same subject is pursued, with reference particularly to the folly of paying reverence to idols, and then the steps are traced by which men gradually wandered away from the plain and simple truth. The third, *De falsa Sapientia*, exposes the empty pretences of so-called philosophy, which is pronounced to be an arrogant but weak imposture, a mass of flimsy speculations upon physics, morals, and theology, at once unsubstantial and contradictory. The fourth, *De vera Sapientia et Religione*, points out that pure religion is the only source whence pure wisdom can flow, and then proceeds to prove that Christianity is the religion required, by entering into an inquiry with regard to the nature and history of the Messiah. The fifth, *De Justitia*, is occupied with a disquisition upon righteousness, which, having been banished from earth by the invasion of the heathen gods, was brought back by Christ; and concludes with a vehement denunciation of the injustice and impiety of those who persecuted the followers of the Saviour. The sixth, *De Vero Cultu*, treats of the manner in which homage ought to be rendered to the one true God. The seventh, *De Vita Beata*, embraces a great variety of discussions; among others, an investigation of the chief good, the immortality of the soul, the duration of the world, the second coming of Christ, the general resurrection, future rewards and punishments.

II. An *Epitome* of the Institutions, dedicated to Pentadius, is appended to the larger work and is attributed to Lactantius by Hieronymus, who describes it as being even in his time ἀκέφαλος; and in fact, in all the earlier editions this abridgement begins at the sixteenth chapter of the fifth book of the original. But in the eighteenth century the work was discovered nearly entire in a very ancient MS. deposited in the royal library at Turin, and was published at Paris in 1712 by C. M. Pfaff, chancellor of the university of Tübingen. It may be observed, that Walchius and others have doubted whether the *Epitome* really proceeded from the pen of Lactantius, but we can scarcely prefer their conjectures to the positive testimony of Jerome.

III. *De Ira Dei*, addressed to an unknown Donatus, is a controversial tract, directed chiefly against the Epicureans, who maintained that the deeds of men could produce no emotions either of anger or of pleasure in the Deity; a position which Lactantius declares to be subversive of all true religion, since it at once destroys the doctrine of rewards and punishments.

IV. *De Opificio Dei* s. *De Formatione Hominis*, addressed to a certain Demetrianus. The first part of this book, to which there seems to be a reference in the Institutions (ii. 10. § 15), belongs to natural theology, being an argument in favour of the wisdom and beneficence of God, deduced from the wonderful contrivances and adaptations of means to ends discernible in the structure of the human frame; the second part is devoted to speculations concerning the nature of the soul.

V. *De Mortibus Persecutorum*. See CAECILIUS.

VI. Hieronymus speaks of Lactantius as a poet, and several pieces still extant have been ascribed to him, but erroneously. These are, 1. *De Phoenice*, in elegiacs, containing a collection of all the most remarkable tales and legends regarding the far-famed Arabian bird. It is probably a compilation comparatively modern. For full information with regard to its history see Wernsdorff, *Poetae Lat. Minores*, vol. iii. p. 283. 2. *Symposium*, an assemblage of one hundred riddles. This is noticed in the article FIRMIANUS. 3. *De Pascha ad Felicem Episcopum*, in elegiacs, is generally believed to have been composed by Venantius Honorianus Clementianus Fortunatus, who flourished in the middle of the sixth century. 4. *De Passione Domini*, in hexameters, one of the most admired productions of the Christian muse, not unworthy of Lactantius, but bearing in its language the impress of a much later age. It will be found in the *Poetarum Veterum Eccles. Op. Christiana*, edited by G. Fabricius, Bas. fol. 1564, and in the *Bibliotheca Patrum Max.*, Lugdun. 1677, vol. ii. p. 671.

VII. Lactantius, according to Hieronymus, was the author of a *Symposium*, of a piece called *Grammaticus*, of an itinerary in hexameters, Ὁδοιπορικὸν *de Africa usque Nicomediam*, of two books, *Ad Asclepiadem*, who had himself addressed to Lactantius a work *De Providentia summi Dei* (*Instit.* vii. 4), of four books of epistles *Ad Probum*, two *Ad Severum*, and two *Ad Demetrianum*, all of which are now lost. It appears from his own words (*Instit.* vii. 1, sub fin.), that he had formed the design of drawing up a work against the Jews, but we cannot tell whether he ever accomplished his purpose.

The style of Lactantius, formed upon the model of the great orator of Rome, has gained for him the appellation of the *Christian Cicero*, and not undeservedly. No reasonable critic, indeed, would now assert, with Picus of Mirandula, that the imitator has not only equalled but even surpassed the beauties of his original. But it is impossible not to be charmed with the purity of diction, the easy grace, the calm dignity, and the sonorous flow of his periods, when compared with the harsh phraseology and barbarous extravagance of his

African contemporaries, or the stiff affectation, vulgar finery, and empty pomposity, of the Graeco-Italian rhetoricians. He was unquestionably also a man of extensive erudition; and much curious and valuable information concerning ancient superstition and ancient philosophy may be gathered from his pages, in which are preserved many quotations from lost works of interest and importance. His merits as a theologian are more questionable. It is almost certain that he became a convert late in life: he probably did not receive instruction from a judicious teacher, nor fully comprehend all that he had learned. His expressions relative to the nature of Christ, his view of the redemption, his picture of the day of judgment, his predictions concerning the millennium, the unsuspecting confidence with which he quotes such authorities as the Sibylline oracles and Hermes Trismegistus, the line of argument adopted in the *De Ira Dei*, his remarks on the immortality of the soul and on early death, may be given as a few examples out of many which might be adduced of erroneous doctrines, of rash and unwarrantable conclusions, of unsound criticism, of reasoning rhetorical but not logical, of superficial investigation, and false induction. The charge of a leaning towards Manicheism and Anti-Trinitarian opinions seems altogether unfounded.

The Editio Princeps of Lactantius is one of the earliest specimens of the typographical art in existence, having been printed at the monastery of Subiaco in 1465 by Sweynheym and Pannartz; a second and a third impression by the same printers appeared at Rome in 1468 and 1470, the last under the editorial inspection of Andrew, bishop of Aleria. The great popularity of this author, and the multitude of MSS. dispersed over Europe, gave rise to a multitude of editions, of which the most notable are that of Gallaeus, Lug. Bat. 1660, forming one of the series of Variorum Classics, in 8vo.; that of C. Cellarius, Lips. 8vo. 1698; that of Walchius, Lips. 8vo. 1715; that of Heumann, Gotting. 8vo. 1736; that of Bünemann, Lips. 8vo. 1739; and that of Le Brun and Lenglet du Fresnoy, Paris, 2 vols. 4to. 1748.

(Hieronym. *de Viris Ill.* 79, 80; Chronic. Euseb. ad ann. cccxviii., *Comment. in Eccles.* c. 10, *Comment. in Ephes.* c. 4, *Ad Paulin. Epist.*; Lactant. *Divin. Instit.* i. 1. § 8, v. 2. § 2, iii. 13. § 12; Schröckh, *Kirchengeschl.* vol. v. p. 232; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 2; Bähr, *Gesch. der Römisch. Litterat.* Suppl. Band. 1e Abtheil. § 9, 2e Abtheil. § 38—46.) [W. R.]

LACTANS, LACTURNUS, and LACTURCIA, Roman divinities, who were believed to protect the young fruits of the field. (Serv. *ad Aen.* i. 315; August. *De Civ. Dei*, iv. 3.) Some believe that Lactans and Lacturcia are mere surnames of Ops, and that Lacturnus is a surname of Saturnus. (Hartung, *Die Relig. der Röm.* vol. ii. pp. 129, 132.) [L. S.]

LACTU'CA, a surname of M. Valerius Maximus, consul, B. C. 456. [MAXIMUS.]

LACTUCI'NUS, a surname of M. Valerius Maximus, consular tribune, B. C. 398 and 395. [MAXIMUS.]

LACUMACES, a Numidian, the younger son of Oesalces, king of the Massylians, was placed on the throne while a mere child by Mezetulus, who had overthrown his brother Capusa. On the landing of Masinissa in Africa, Lacumaces repaired to the court of Syphax to solicit assistance, but was attacked by Masinissa on his march, and narrowly escaped falling into his hands. He, however, obtained from Syphax a large auxiliary force, with which he joined his guardian Mezetulus, but their combined armies were defeated by Masinissa, and they themselves fled to Syphax for refuge. From thence they were induced by the conqueror to return, and Lacumaces was received at the court of Masinissa with the honours due to his royal birth. (Liv. xxix. 29, 30.) [E. H. B.]

LACY'DES (Λακύδης). 1. A native of Cyrene, the son of Alexander. In his youth he was poor, but remarkable for his industry, as well as for his affable and engaging manners. He removed to Athens, and attached himself to the New Academy, according to a silly story quoted by Eusebius (*Praep. Evang.* xiv. 7) from Numenius, because the facility with which his servants robbed him without being detected, convinced him that no reliance could be placed on the evidence of the senses. He was a disciple of Arcesilaus, and succeeded him as president of the school, over which he presided for 26 years. The place where his instructions were delivered was a garden, named the Λακύδειον, provided for the purpose by his friend Attalus Philometor king of Pergamus. This alteration in the locality of the school seems at least to have contributed to the rise of the name of the *New Academy*. Before his death Lacydes resigned his place to Telecles and Evander of Phocis, a thing which no philosopher had ever done before him. He died in B.C. 241, according to Diogenes Laertius (iv. § 60; comp. Aelian, *V. H.* ii. 41; Athen. x. p. 438. a.), from the effects of excessive drinking. According to Eusebius (*Praep. Ev.* xiv. 7), he was so frugal, in other respects at least, that he was styled ὁ οἰκονομικός. In his philosophical tenets he followed Arcesilaus closely. Cicero (*Acad.* ii. 6), speaking of the latter, says: "cujus primo non admodum probata ratio, quanquam floruit quum acumine ingenii tum admirabili quodam lepore dicendi proxime a Lacyde solo retenta est." Suidas (*s. v.* Λακ.) mentions writings of his under the general name of φιλόσοφα or περὶ φύσεως. (Diog. Laert. iv. 59—61.)

2. A peripatetic philosopher, mentioned by Aelian (*Hist. An.* vii. 41), and Pliny (*H. N.* x. 22). Nothing is recorded of him but that he had a pet goose which never left him either by day or by night. [C. P. M.]

LADAMAS, artist. [MOSCHION.]

LADAS (Λάδας). 1. A celebrated runner, a native of Laconia. He gained the victory at Olympia in the δόλιχος, and expired soon after. There was a monument to his memory on the banks of the Eurotas. In Arcadia, on one of the roads leading to Orchomenus, was a stadium, called the stadium of Ladas, where he used to practise. There was a famous statue of him by Myron, in the temple of Apollo Lycius at Argos, and another statue in the temple of Aphrodite Nicephorus. (Paus. ii. 19. § 7, iii. 21, § 1, viii. 12, § 3.) His swiftness became proverbial among the Romans. (Catull. lv. 25; Auctor ad Herenn. iv. 3; Juv. xiii. 97; Mart. ii. 86. 8, x. 100. 5.)

2. A native of Aegium in Achaea, who gained a victory in the foot race at Olympia, in the 125th Olympiad, B. C. 280. (Paus. iii. 21. § 1, x. 23, § 14.) [C. P. M.]

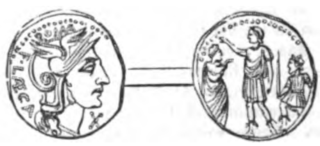
LADO'GENES or LADO'NIS (Λαδωγενής or Λαδωνίς), a name by which the poets sometimes

designated Daphne, the daughter of Ladon. (Paus. x. 7; Tzetz. *ad Lycoph.* 6; Hesych. *s. v.*) [L. S.]

LADON (Λάδων). 1. A river god of Arcadia, is described as a son of Oceanus and Thetys, and as the husband of Stymphalis, by whom he became the father of Daphne and Metope. (Hes. *Theog.* 344; Schol. *ad Pind. Ol.* vi. 143; Diod. iv. 72; Paus. viii. 20. § 1, x. 7, in fin.)

2. The dragon, who was believed to guard the apples of the Hesperides. He is said to have been able to assume various tones of voice, and to have been the offspring of Typhon and Echidna; but he is also called a son of Ge, or of Phorcys and Ceto. He had been appointed to watch in the gardens of the Hesperides by Juno, and never slept; but he was slain by Heracles; and the image of the fight was placed by Zeus among the stars. (Hes. *Theog.* 333; Apollon. Rhod. iv. 1396; Serv. *ad Aen.* iv. 484; Hygin. *Poet. Astr.* ii. 6.) [L. S.]

LAECA, PO'RCIUS. 1. P., was tribune of the plebs B. C. 199, and by his veto prevented Manlius Acidinus on his return from Spain from entering the city in an ovation, which had been granted him by the senate. [ACIDINUS, No. 1.] Laeca was appointed in B. C. 196 one of the triumviri epulones, who were first created in that year (see *Dict. of Ant. s. v. Epulones*); and in the following year, B. C. 195, he was one of the praetors, and was stationed with an army in the district of Pisae in Etruria, that he might co-operate with the consul Valerius Flaccus, who was carrying on war in Northern Italy against the Gauls and Ligurians. (Liv. xxxii. 7, xxxiii. 42, 43.) The name of Laeca occurs on coins of the Porcia gens, of which a specimen is given below. On the obverse is the head of Pallas, with the legend P. LAECA, ROMA and X: the reverse represents three figures, the centre one is a man clad in the paludamentum, laying his right hand on the head of a citizen wearing a toga, and behind him stands a lictor; beneath these figures there is on most coins the legend PROVOCO, which, however, is wanting in the one figured below. This evidently refers to the lex Porcia de Provocatione (Liv. x. 9; Cic. *de Rep.* ii. 31, *pro Rabir.* 3, 4); and as the name of P. Laeca occurs on the coin, it is supposed that the law may have been proposed by the above-mentioned P. Laeca in his tribunate in B. C. 199. There is nothing improbable in this supposition; but the name of the proposer of the law is not mentioned by any ancient writer. (Eckhel, vol. v. p. 286; Pighius, *Ann. Rom.* vol. ii. p. 255, &c.)



COIN OF P. PORCIUS LAECA.

2. M., a senator and a leading member of the Catilinarian conspiracy. It was at his house that the conspirators met in November, B. C. 63. (Sall. *Cat.* 17, 37; Cic. *in Cat.* i. 4, ii. 16, *pro Sull.* 2, 18; Flor. iv. 1. § 3.)

LAEDUS, silver-chaser. [LEOSTRATIDES.]

LAELAPS (Λαῖλαψ), i. e. the storm-wind, which is personified in the legend of the dog of Procris which bore this name. Procris had received this extremely swift animal as a present, either from Artemis or Minos, and afterwards left it to her husband Cephalus. When the Teumessian fox was sent as a punishment to the Thebans, to which they had to sacrifice a boy every month, and when Creon had requested Amphitryon to deliver the city of the monster fox, Cephalus sent out the dog Laelaps against the fox. The dog overtook the fox, but Zeus changed both animals into a stone, which was shown in the neighbourhood of Thebes. (Apollod. ii. 4. § 6; Hygin. *Fab.* 189, *Poet. Astr.* ii. 35; Ov. *Met.* vii. 771.) [L. S.]

LAE'LIA. 1. The elder of the two daughters of C. Laelius, surnamed the wise. She was married to Q. Mucius Scaevola, the augur, by whom she had two daughters, Mucia major and minor. Laelia was celebrated for the purity with which she spoke her native language, and she transmitted her conversational excellence to two generations—to her daughters the Muciae, and to her grandaughters the two Liciniae. Her son-in-law, L. Licinius Crassus [CRASSUS, No. 23], whose eloquence profited by her instructions, describes Laelia's conversation as a perfect model of the antique tone of Naevius and Plautus; and Cicero, in whose early manhood she was still surviving, represents her diction as possessing a certain indefinable Roman grace and propriety, of which highly educated women were the best depositaries, and which conveyed a correct and lively image of the eloquence of her father Laelius and his illustrious friend, the second Africanus. The conversation of Laelia gave the tone to the polished society of her age, and was distinguished from that of Cornelia, the mirror of a later generation, by its native Latinism, and by its sincerity and earnestness, which qualities were in some degree sacrificed afterwards to exotic graces, and to a composite idiom borrowed from the schools and sophists of Athens. (Cic. *Brut.* 58. § 111, *de Or.* iii. 12. § 44.)

2. The younger of the two daughters of C. Laelius the wise, married C. Fannius Strabo. (Cic. *Brut.* 26. § 101.) [W. B. D.]

LAE'LIA GENS, plebeian, appears in the Fasti for the first time in B. C. 190. Its only regular cognomen is Balbus [BALBUS], though Laelius who was the friend of the younger Scipio Africanus was sometimes surnamed Sapiens.

The following stemma exhibits the extinction of one branch of the Laelii in the male line after the fourth generation, and the marriages and descendants of the female line:—

STEMMA LAELIORUM.

1. C. Laelius, C. F. C. N.
Cos. B. C. 190.

2. C. Laelius Sapiens,
Cos. B. C. 140.

3. Laelia maj. married
Q. Mucius Scaevola,
the Augur.

4. Laelia min. married
C. Fannius Strabo.

5. Q. Muc. Scaevola,
Augur, B. C. 48.

6. Mucia tertia,
married
1. Cn. Pompeius Magnus.
2. M. Aemilius Scaurus.

7. Mucia maj. married
L. Licinius Crassus,
the orator.

8. Mucia min.

9. Licinia maj.

10. Licinia min.
married
P. Corn. Scipio Nasica,
praet. B. C. 93.

11. L. Scipio,
by adoption,
L. Licin. Crassus Scipio.

12. P. Corn. Scipio Nasica,
by adoption,
Q. Caec. Metellus Pius Scipio
Cos. B. C. 52.

13. Metella, married
Cn. Pompeius Magnus

LAELIA'NUS, U'LPIUS CORNE'LIUS. Trebellius Pollio assigns the fourth place in his list of the thirty tyrants [AUREOLUS] to a certain Lollianus, who, according to the narrative of the Augustan historian, was the leader of the insurrection by which Postumus [POSTUMUS] was overthrown; and after gallantly defending Gaul from the incursions of the Germans, was himself slain by his own soldiers, who mutinied on account of the severe toils which he imposed, and proclaimed Victorinus [VICTORINUS] in his stead. These events took place, it would appear, in the course of A. D. 267. Victor, in his Caesars (c. 33), calls the same individual Laelianus; Victor, in his Epitome (c. 32), Aelianus; and Eutropius (ix. 7) L. Aelianus.

But coins are extant in all the three metals, executed apparently by the same workmen as those of Postumus, bearing on the obverse the legend IMP. C. LAELIANUS. P. F. AUG., or IMP. C. ULP. COR. LAELIANUS, which would lead us at once to conclude that the name placed at the head of this article was the real designation of this pretender to the purple. A solitary medal, however, believed to be genuine, was once contained in the collection of the prince of Waldeck, from whence it was stolen, which exhibited IMP. C. LOLLIANUS P. F. AUG.; and to complete the confusion, many numismatologists refer to this epoch a small brass, with IMP. C. Q. VALENS. AELIANUS. P. AUG. on the obverse, and on the reverse JOVI. CONSER. AUGG., words which indicate a divided sovereignty. This last medal, may, however, be assigned, with more probability, to that Aelianus who, along with Amandus, headed the rebellion of the Bagaudae in the reign of Diocletian. [AELIANUS, MAXIMIANUS HERCULIUS.] (Eckhel, vol. vii. pp. 448—450.) [W. R.]



COIN OF LAELIANUS.

LAE'LIUS. 1. C. LAELIUS, was from early manhood the friend and companion of P. Corn. Scipio Africanus, and their actions are so interwoven, that it is difficult to relate them separately. (Polyb. x. 3; Vell. Pat. ii. 127.) Laelius first appears in history as the commander of the Roman fleet in the attack on New Carthage, B. C. 210. To him alone was confided the destination of the armament, which, in correspondence with the movements of the land forces, he conducted from the mouth of the Ebro to the haven of the Carthaginian capital of Spain. Laelius, during the assault, blockaded the port, after its capture occupied the city with his marines, and, for his services, received from Scipio a golden wreath and thirty oxen. (Polyb. x. 3, 9; Liv. xxvi, 42, 48; Appian, *Hispan.* 20.) Having assisted in distributing the booty, the hostages, and the prizes of valour to the soldiers, he was dispatched to Rome with the captives and the tidings of victory. He arrived thither early in B. C. 209, and, after reporting to the senate and the people the fall of New Carthage, and delivering up his prisoners—among whom were Mago, the governor of the city, fifteen members of the great council of Carthage, and two members of the council of elders,—he rejoined Scipio at Tarraco. (Polyb. x. 18, 19, 37; Liv. xxvi. 48, 51, xxvii. 7.) Throughout the war in Spain, Sicily, and Africa, Laelius acted as confidential legatus to his friend, nor until B. C. 202, when the senate appointed him Scipio's quaestor extraordinary, had he any official rank or station. (Liv. xxx. 33.) At the battle of Baecula, in the upper valley of the Guadalquivir, he commanded Scipio's left wing, B. C. 208 (Polyb. x. 39; Liv. xxvii. 18; Appian, *Hispan.* 25, 26); and in B. C. 206, a storming-party, when Illiturgi, on the right bank of the Baetis, was taken (Liv. xxviii. 19, 20); a detachment of the fleet, when Gades was expected to revolt, with which he defeated the Punic admiral Adherbal in the straits (Liv. xxviii. 23, 30); and the cavalry, when Indibilis was routed (Polyb. xi. 32, 33; Liv. xxviii. 33). Twice he visited the court of Syphax, king of the Masaesylians, and the most powerful of the African princes, whose alliance was of equal importance to Carthage and to Rome. The first time he went as Scipio's envoy, the next as his companion; and, many years afterwards, he related to their common friend, the historian Polybius (Polyb. x. 3), the particulars of that memorable banquet at which Syphax entertained at one table and on one couch two successive conquerors of Spain, the Punic Hasdrubal and the Roman Scipio. (Polyb. xi. 24; Liv. xxviii. 17, 18; Appian, *Hispan.* 29.) After the Carthaginians had evacuated Spain, Laelius returned with Scipio to Rome, and was present at his consular comitia, in the autumn of B. C. 206. (Polyb. xi. 33; Liv. xxviii. 38.)

The completion of the second Punic war was naturally assigned to the conqueror of Spain; but while Scipio was assembling his forces in Sicily, Laelius, with a portion of the fleet, was despatched to the African coast. He disembarked at Hippo Regius; the farms and vineyards of a populous and unguarded district afforded abundant spoil; the high road to Carthage was thronged with fugitives, and it was believed that Scipio himself, whose preparations were known and dreaded, had landed with the main army. At Hippo the Massylian chief Masinissa renewed his overtures to Rome. He urged Laelius to hasten Scipio's invasion, and warned him to return without delay, since the Carthaginians had discovered their error, and were preparing to cut off his retreat. Laelius accordingly returned to Messana. His booty betrayed the wealth and weakness of Carthage, and whetted the appetite of the legions for the plunder of Africa. (Liv. xxix. 1, 4, 6.)

In the spring of B. C. 204, Laelius, with twenty war-gallies, convoyed the left division of transports from the harbour of Lilybaeum to the Fair Promontory. (Liv. xxix. 24—27.) On the mainland he again ably seconded his friend. To him and Masinissa was entrusted the burning of the Punic and Numidian camps (Polyb. xiv. 4; Liv. xxx. 3—6); the pursuit of Hasdrubal and Syphax far into the arid wastes of Numidia (Polyb. xiv. 9; Liv. xxx. 9, comp ib. 17; Appian. *Pun.* 26—28); and the capture of the Masaesylian king and his capital Cirta, for which services Laelius received for the second time a golden crown (Liv. xxx. 11—16). At Cirta he asserted the severe discipline of Rome towards its most faithful allies, by tearing

Masinissa from the arms of Sophonisba, the beautiful and unfortunate daughter of Hasdrubal Barca (Liv. xxx. 12). A second time also he was the usher of victory and of a train of illustrious captives —Syphax and his Massaesylian nobles—to the senate and people of Rome (xxx. 16, 17). He was detained in Italy until the last Carthaginian envoys had received their final answer, and rejoined Scipio in Africa in the latter months of B. C. 203 (xxx. 22, 25). At the battle of Zama in the following year, he commanded the Italian horse that formed the extreme left of the Roman line. His repulse and pursuit of the Numidian cavalry exposed the enemy's flank, and his charge at the close of the day, on Hannibal's reserve, determined Scipio's victory (Polyb. xv. 9, 12, 14; Liv. xxx. 33—35; Appian, *Pun.* 41, 44). A third time Laelius was despatched to Rome: but he then announced not the fall of a city or of a single host, but the consummation of a war, which for sixteen years had swept over Italy, and risen to the barriers of Rome itself. (Liv. xxx. 35, 40.)

The civil career of Laelius began after his military life had comparatively closed. It was less brilliant, but his influence with the senate was at all times great. (Liv. xxxvii. 1.) If, as seems probable, he was nearly of the same age with his illustrious friend, Laelius was born about B. C. 235 and may have been in his fortieth year when chosen praetor in 196. His province was Sicily (Liv. xxxiii. 24, 26). He failed in his first trial for the consulship. Scipio's popularity was on the wane, and the old patrician party in the ascendant (xxxv. 10). He was, however, elected consul in B. C. 190, two years after his rejection (Liv. xxxvi. 45). Whether time and the accidents of party had wrought any change in their ancient friendship, we are not told; but it was through Scipio Africanus that Laelius lost his appointment to the province of Greece, and the command of the war against Antiochus the Great [ANTIOCHUS III.] (Liv. xxxvii. 1; Cic. *Philipp.* xi. 7), which he probably desired as much for wealth as for glory, since the Laelii were not rich (Cic. *Cornel.* ii. *Fragm.* 8, p. 453, Orelli). He obtained instead the province of Cisalpine Gaul, where he remained two years, engaged in colonising the ancient territory of the Boians (Liv. xxxvii. 47, 50). In B. C. 174, he was one of a commission of three, sent into Macedonia to counteract the negotiations of Carthage (Liv. xli. 22), and in B. C. 170 he was despatched by the senate to inquire into certain charges brought against C. Cassius, consul in B. C. 171, by some of the Gaulish tribes of the Grisons. The date of Laelius' death is unknown. (Zonar. ix. 13; Frontin. *Strat.* i. 1. § 3, i. 2. § 1, ii. 3. § 16.)

2. C. LAELIUS SAPIENS, was son of the preceding. His intimacy with the younger Scipio Africanus was as remarkable as his father's friendship with the elder (Vell. ii. 127; Val. Max. iv. 7. § 7), and it obtained an imperishable monument in Cicero's treatise "Laelius sive de Amicitia." He was born about B. C. 186—5; was tribune of the plebs in 151; praetor in 145 (Cic. *de Amic.* 25); and consul, after being once rejected, in 140 (Cic. *Brut.* 43, *Tusc.* v. 19; Plut. *Imp. Apophthegm.* p. 200). His character was dissimilar to that of his father. The elder Laelius was an officer of the old Roman stamp, softened, perhaps, by his intercourse with Polybius, but essentially practical and enterprising. A mild philosophy refined, and, it may be, enfeebled the younger Laelius, who, though not devoid of military talents, as his campaign against the Lusitanian guerilla-chief Viriatus proved (Cic. *de Off.* ii. 11), was more of a statesman than a soldier, and more a philosopher than a statesman. From Diogenes of Babylon [DIOGENES, literary, 3], and afterwards from Panaetius, he imbibed the doctrines of the stoic school (Cic. *de Fin.* ii. 8); his father's friend Polybius was his friend also; the wit and idiom of Terence were pointed and polished by his and Scipio's conversation (Suet. *vit. Terent.* 2; Prolog. *Terent Adelph.* 15; Cic. *ad Att.* vii. 3; comp. Quint. *Inst.* x. 1. § 99); the satirist Lucilius was his familiar companion (Cic. *de Fin.* ii. 8; Hor. *Sat.* ii. 1, 65; Schol. Vet. *in Hor. loc.*); and Caelius Antipater dedicated to him his history of the Punic war (Cic. *Orat.* 69).* Laelius was so distinguished also for his augural science, that, according to Cicero (*Phil.* ii. 33), "Laelius" and "bonus augur" were convertible terms. (Id. *De Nat. Deor.* iii. 2.)

The political opinions of Laelius were different at different periods of his life. At first he inclined to the party which aimed at renovating the plebs by making them again land-owners, and at raising the equites into an efficient middle-class. He endeavoured, probably during his tribunate, to procure a re-division of the state-demesnes, but, either alarmed at the hostility it excited, or convinced of its impracticability, he desisted from the attempt, and for his forbearance received the appellation of the Wise or the Prudent (Plut. *Tib. Gracch.* 8). Laelius indeed had neither the steady principles of Tiberius, nor the fervid genius of C. Gracchus. He could discern, but he could not apply the remedy for social evils. And after the tribunate of the elder Gracchus, B. C. 133, his sentiments underwent a change. He assisted the consuls of B. C. 132 in examining C. Blossius of Cumae and the other partizans of Tib. Gracchus (Cic. *de Amic.* 11; comp. Plut. *Tib. Gracch.* 20), and in B. C. 130, he spoke against the Papirian Rogation, which would have enabled the tribunes of the plebs to be re-elected from year to year (Cic. *de Amic.* 25; Liv. *Epit.* 59). But although Laelius was the strenuous opponent of the popular leaders of his age—the tribunes C. Licinius Crassus, B. C. 145, C. Papirius Carbo, B. C. 131, and C. Gracchus B. C. 123—122 —nature had denied him the qualities of a great orator. His speeches read better than those of his contemporary and rival C. Servius Galba, yet Galba was doubtless the more eloquent. (Cic. *Brut.* 24.) Laelius in his own age was the model, and in history is the representative of the Greek culture which sprang up rapidly at Rome in the seventh century of the city. Serene and philosophical by temperament (Cic. *de Off.* i. 26; Sen. *Ep.* 11), erudite and refined by education, Laelius was among the earliest examples of that cosmopolite character (Cic. *Tusc.* iv. 3), which, in Cicero's time, had nearly effaced the old Latin type, and of which the younger Brutus perhaps presents the fairest aspect. Smoothness—*lenitas* (Cic. *de Orat.* iii. 7. § 28), which he probably derived from his old master Diogenes (Gell. vii. 14), was the characteristic of his eloquence. It was better adapted

* It is doubtful, however, whether in this passage, and in *Auct. ad Herennium*, iv. 12, for Laelio, we should not read L. Aelio. (Comp. Cic. *pro Scaur.* p. 172, 285. Orelli.)

for a deliberative assembly than for the tumult of the forum. Cicero, indeed (*Brut.* 21),—and his censure is confirmed by the author of the dialogue *De Causis Corruptae Eloquentiae* (25)—complains of a certain harshness and crudity in the diction of Laelius. The grammarians resorted to his writings for archaisms (Festus, *s. v. Satura*; Nonius, *s. v. Saniam*), and he may have shown habits of study rather than of business. But the defect was perhaps as much in the organ he employed as in Laelius himself. The Latin tongue was yet in the bondage of the old Saturnian forms (comp. Varr. *R. R.* i. 2); and had not acquired the ductility and copiousness it possessed in Cicero's age. A fragment of the younger Scipio's orations, preserved by Macrobius (*Saturn.* ii. 10), will afford a notion of the language of Laelius.

The titles of the following orations of Laelius have been preserved:—1. *De Collegiis*, delivered by Laelius when praetor, B. C. 145. It was directed against the rogation of C. Licinius Crassus, then tribune of the plebs, who proposed to transfer the election of the augurs from the college to the people in their tribes. The bill was rejected through Laelius' eloquence. (Cic. *Brut.* 21, *de Amic.* 25, *de Repub.* vi. 2, *de Nat. Deor.* iii. 2, 17, where it is described as *aureola oratiuncula*; Nonius, *s. v. Saniam.*) 2. *Pro Publicanis*, B. C. 139. Laelius, after twice pleading in behalf of the revenue-contractors, resigned their cause to his rival C. Servius Galba, since it seemed to require a more acrimonious style than his own. (Cic. *Brut.* 22.) 3. *Dissuasio Legis Papiriae*, B. C. 131, against the law of C. Papirius Carbo, which enacted that a tribune, whose office had expired, might be re-elected as often as the people thought advisable. Scipio Africanus the younger supported, and C. Gracchus opposed Laelius in this debate. (Cic. *de Amic.* 25; Liv. *Epit.* lix.) 4. *Pro se.* The date and immediate occasion of this speech are uncertain; but it was probably in reply to Carbo or Gracchus. An extract from it seems to have once been read in Festus (*s. v. Satura*; comp. Sallust. *Jug.* 29.) 5. *Laudationes P. Africani minoris*, written after B. C. 129. These were mortuary orations, which Laelius, after the manner of Isaeus and the Greek rhetoricians, composed for other speakers. Q. Tubero, the nephew of Africanus (Cic. *de Orat.* ii. 84), delivered one, and Q. Fab. Maximus, brother of the deceased, the other of these orations, at Scipio's funeral. (Schol. Bob. *pro Milon.* p. 283, Orelli; comp. Cic. *pro Muraen.* 36.)

Laelius is the principal interlocutor in Cicero's dialogue *De Amicitia*; one of the speakers in the *De Senectute*, and in the *De Republica*, maintains the reality of justice against the sceptical academician Philus. His domestic life is pleasingly described by Cicero (*de Orat.* ii. 6) and by Horace (*Sat.* ii. 1. 65—74). He seems to have had a country house at Formiae (Cic. *de Rep.* i. 39). His two daughters were married, the one to Q. Mucius Scaevola, the augur, the other to C. Fannius Strabo (*de Amic.* 8). Of his wit and playfulness —*hilaritas* (*de Off.* i. 30), only two specimens have been transmitted (*de Orat.* ii. 71; Sen. *Nat. Quaest.* vi. 32). The opinion of his worth seems to have been universal, and it is one of Seneca's injunctions to his friend Lucilius "to live like Laelius." (Cic. *Topic.* 20, § 78; Sen. *Ep.* 104.) [W. B. D.]

LAE'LIUS BALBUS. [BALBUS, No. 7.]

LAE'LIUS DE'CIMUS. 1. Was one of Cn. Pompey's lieutenants in the Sertorian war. He was slain in an engagement near the town of Lauro, B. C. 76, by Hirtuleius, a legatus of Sertorius. (Sallust. *Schol. Bob. pro Flacc.* p. 235, Orelli; Frontin. *Strat.* ii. 5. § 31; Obseq. *de Prod.* 119.) [HIRTULEIUS.] Lucilius, the satirist, as cited by Cicero (*De Or.* ii. 6), and Cicero himself (*Ib.*) speaks with some contempt of Laelius's pretensions to literature.

2. Son probably of the preceding, impeached L. Flaccus for extortion in his government of Asia Minor B. C. 59. (Cic. *pro Flacc.* 1, 6; Schol. Bob. *pro Flacc.* p. 228, Orelli.) [VALERIUS FLACCUS, No. 15.] In the civil wars B. C. 49, Laelius commanded a detachment of Cn. Pompey's fleet (Caes. *B. C.* iii. 5); conveyed Pompey's letters to the consuls (Cic. *ad Att.* viii. 11, D. 12, A.); watched M. Antony's passage over the Adriatic (Caes. *B. C.* iii. 40); and, about the time of the battle of Pharsalia, blockaded the harbour of Brundisium. (Caes. *B. C.* iii. 100.) M. Antony placed Laelius on the list of Pompeians forbidden to return to Italy without licence from Caesar; but the prohibition was subsequently removed. (Cic. *ad Att.* xi. 7, 14.) [W. B. D.]

LAE'LIUS, FELIX. [FELIX LAELIUS.]

LAENAS, the name of a distinguished plebeian family of the gens Popillia. The name was derived, according to Cicero (*Brut.* 14), from the sacerdotal cloak (*laena*) with which the consul M. Popillius, who was at the same time flamen Carmentalis, rushed from a public sacrifice into the forum, to pacify the plebeians, who were in open revolt against the nobility. The name is to be spelt accordingly Laenas, as the Fasti Capitolini and Diodorus (xvi. 15) have it, and not Lenas, as is found in some MSS. of Livy. The family of the Laenates was unfavourably distinguished even among the Romans for their sternness, cruelty, and haughtiness of character.

1. M. POPILLIUS M. F. C. N. LAENAS, was consul B. C. 359. The civil disturbances which he is said to have suppressed by his authority and eloquence were perhaps more effectually quelled, as Livy intimates (vii. 12), by a sudden attack in the night of the Tiburtines on Rome. The city was full of consternation and fear: at daybreak, however, and as soon as the Romans had organised a sufficient corps, and sallied forth with it, the enemy was repulsed. In the second year after this M. Laenas is mentioned (Liv. vii. 16) as prosecutor of C. Licinius Stolo for the transgression of his own law, which limited the possession of public land to 500 jugera. Pighius (*Annales*, vol. i. p. 284) has put down Popillius as praetor of the year B. C. 357, but this is not warranted by Livy's expression, as Drakenborch has shown (ad Liv. vii. 16); and it is even improbable, from the term (*accusare*) used by Valerius Maximus (viii. 6. § 3). Perhaps Popillius was aedile, whose duty it seems to have been to prosecute the transgressors of agrarian as well as usury laws. (Comp. Liv. x. 13.) Popillius was consul again in the next year (B. C. 356), when he drove the Tiburtines into their towns. (Liv. vii. 17.) He was chosen consul for a third time B. C. 350, when he won a hard-fought battle against the Gauls, in which he himself was wounded (Liv. vii. 23; App. *Celt.* i. 2.), and for which he celebrated a triumph—the first ever obtained by a plebeian. Popillius concluded

his brilliant career by a fourth consulship, B. C. 348.

2. M. POPILLIUS, M. F. M. N. LAENAS, consul B. C. 316. (Liv. ix. 21.)

3. M. POPILLIUS P. F. P. N. LAENAS, one of the tribunes for establishing a colony near Pisae (Liv. xl. 43), was chosen praetor B. C. 176 (Liv. xli. 18), but obtained leave to stop at Rome instead of going into his province, Sardinia, the command of which was continued to the pro-praetor, Aebutius. Popillius was chosen consul B. C. 172, and sent with an army against the Ligurian mountaineers. He conquered them in a pitched battle, after great slaughter. The remainder of the whole tribe who had escaped from the carnage determined on surrendering themselves to the mercy of the Roman general; but they were all sold as slaves, and their city plundered and destroyed. When this news reached Rome, the senate disapproved of Popillius's proceedings, and decreed, in spite of his haughty and angry remonstrances, that he should restore the Ligurians to liberty, to their country, and, as far as possible, to their property. Popillius, however, acted in direct opposition to this decree. On his return to Rome he was called to account, but escaped through the influence of his family. (Liv. xlii. 22.) Nevertheless, Popillius obtained (B. C. 159) the most honourable office of Rome, that of censor, which he exercised, as may be presumed, with vigour and severity. (Fast. Capitol.; Liv. *Epit.* 47; Gell. iv. 20; Nonius, *s. v. Strigosus.*)

4. P. POPILLIUS LAENAS, brother to the preceding, and with him triumvir coloniae deducendae. (Liv. xl. 43.)

5. C. POPILLIUS, P. F. P. N. LAENAS, brother to the two preceding ones, was consul (B. C. 172) in the year after his brother Marcus had so shamefully treated the Ligurians. He supported his brother, and warded off his punishment. He was the first plebeian consul who had a plebeian for a colleague (Fast. Capitol.); and he served afterwards as legate in Greece. (Liv. xliii. 19, 24.) The haughtiness of his character is most apparent in his behaviour as ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. Antiochus was just marching upon Alexandria when he was met by the three Roman ambassadors. Popillius transmitted to him the letter of the senate, which Antiochus read and promised to take into consideration with his friends. Then Popillius described with his cane a circle in the sand round the king, and ordered him not to stir out of it before he had given a decisive answer. This boldness so frightened Antiochus, that he at once yielded to the demand of Rome. (Liv. xlv. 12; Polyb. *Exc. Legat.* 92; Val. Max. vi. 4; Vell. Pat. i. 10; App. *Syr.* 131.) C. Popillius was consul a second time B. C. 158.

6. M. POPILLIUS, M. F. P. N. LAENAS, the son of No. 3, was consul B. C. 139, and, as pro-consul in the following year, suffered a defeat from the Numantines. (Liv. *Epit.* 55; Frontin. *Strateg.* iii. 17; App. *Hisp.* 79.)

7. P. POPILLIUS, C. F. P. N. LAENAS, was consul B. C. 132, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus; and in this odious task he showed all the hard-heartedness of his family. (Cic. *Lael.* 20; Val. Max. iv. 7; Plut. *T. Gracch.* 20.) C. Gracchus afterwards aimed at him in particular, when he passed the bill that those magistrates who had condemned a citizen without trial should be called to account. Popillius withdrew himself, by voluntary exile, from the vengeance of Gracchus, and did not return to Rome till after his death. (Vell. Pat. ii. 7; Cic. *Brut.* 25; Plut. *T. Gracch.* 20.)

8. C. POPILLIUS LAENAS, the son of the preceding, is mentioned, as well as his father, by Cicero (*Brut.* 25), as an eloquent speaker. Perhaps he is the same C. Popillius who is spoken of by Cicero (*Verr.* i. 13) as being convicted for embezzlement (*peculatus*).

9. C. POPILLIUS (LAENAS?), served as legate in Asia, and commanded, along with Minucius Rufus, a Roman fleet in the war with Mithridates. (Appian, *Mith.* 17.)

10. P. POPILLIUS LAENAS, tribune of the people B. C. 85, a furious partisan of Marius, had his predecessor, Lucilius, thrown down from the Tarpeian rock, and his colleagues banished. (Vell. Pat. ii. 24.)

11. POPILLIUS LAENAS, a senator who unintentionally frightened Brutus and his fellow-conspirators by his confidential conversation with Caesar in the senate on the day Caesar was murdered. (Appian, *B. C.* ii. 115, 116.)

12. C. POPILLIUS LAENAS, the military tribune who executed on Cicero the sentence of the triumvirs in cutting off his head and right hand, for which he was rewarded by Antonius with 1,000,000 sesterces above the stipulated price. (Appian, *B. C.* iv. 19.) [W. I.]

M. LAE'NIUS, or LE'NIUS FLACCUS, a friend of Atticus, who, notwithstanding the stringent edict of Clodius, B. C. 58 ("Lex Clodia in Ciceronem," Pseud. Cic. *pro Dom.* 17), sheltered Cicero in his country-house near Brundisium, until he could securely embark for Epeirus. The father, brother, and sons of Laenius were equally earnest in befriending the exile. Laenius afterwards, B. C. 51, met Cicero in Asia Minor, and applied to him for a sub-prefecture in Cilicia, where Laenius had money at interest. Cicero, however, refused to gratify him, since he had made a rule to grant no money-lender (*negotianti*) office in his province. Yet in the same year, and for a similar purpose, he highly recommended Laenius to P. Silius Nerva, pro-praetor in Bithynia and Pontus. (Cic. *pro Planc.* 41, *ad Fam.* xiii. 63, xiv. 4, *ad Att.* v. 20, 21, vi. 1, 3.)

LAE'NIUS, STRABO. [STRABO.]

LAERCES (Λαέρκης), a mythical artist in gold, mentioned by Homer, in a passage from which we learn that it was the custom, in offering a sacrifice of the greatest solemnity, to gild the horns of the victim. (Hom. *Od.* iii. 425; see also Nitzsch's note and the *Scholia*.) [P. S.]

LAERTES (Λαέρτης), a son of Acrisius and Chalcomedusa, and husband of Anticleia, by whom he became the father of Odysseus and Ctimene. (Hom. *Od.* iv. 755, xi. 85, xv. 362, xvi. 118; Eustath. *ad Hom.* p. 1791.) It should, however, be remembered that, according to others, Odysseus was the son of Sisyphus. (Hygin. *Fab.* 201; Schol. *ad Soph. Philoct.* 417.) In his youth Laertes had conquered Nericum, a coast town in Cephalenia (Hom. *Od.* xxiv. 376), and he is also said to have taken part in the Calydonian hunt, and in the expedition of the Argonauts. (Hygin. *Fab.* 173; Apollod. i. 9. § 16.) At the time when Odysseus returned from Troy, Laertes lived in rural retire-

ment, and was occupied with agricultural pursuits, and an old female slave attended to his wants (*Od.* i. 189); but, after the departure of Telemachus, he was so overpowered by his grief, that he gave up his rustic pursuits. (*Od.* xvi. 138.) After the murder of the suitors, Odysseus visited him, and led him back to his house, and Athena made him young again, so that soon after he was able to take part in the fight against the approaching Ithacans. (*Od.* xxiv. 204—370, 497.) [L. S.]

LAE'RTIUS DIO'GENES. [DIOGENES.]

LAESPO'DIAS (Λαισποδίας), was one of three Athenian commanders, who, with a force of 30 ships, joined the Argives in ravaging the Lacedaemonian coast, B. C. 414; and thus, at the moment when Gylippus was sailing for Syracuse, gave the Spartan government justification for open hostilities. He is named again, B. C. 411, as one of three ambassadors who were sent by the Four Hundred to treat with Sparta, but were, when their ship, the Paralus, was off Argos, seized and given in custody to the Argives by the sailors, who proceeded to join the fleet at Samos. (Thuc. vi. 105, viii. 86.) He had something the matter with the shin or calf of his leg, and arranged his dress to conceal it.

Τί, ὦ κακόδαιμον Λαισποδίας, εἶ τὴν φύσιν;

says Poseidon, when scolding the uncouth Triballus for letting his garment hang about his legs. (Aristoph. *Av.* 1568.) And the Scholiast gives a variety of references (see also Plut. *Symp.* vii. 8), which show that his misfortune made him a standing joke with the comedians. [A. H. C.]

LAETA. [GRATIANUS, p. 303.]

LAETI'LIUS. 1. The person whom Verres constantly employed as his tabellarius. (Cic. *Verr.* ii. 26, 56.)

2. C. LAETILIUS APALUS, whose name occurs as duumvir along with that of Ptolemaeus, the son of the younger Juba, on a coin of New Carthage or Gades. (Eckhel, vol. iv. p. 160, vol. v. p. 232.)

LAETO'RIUS. 1. M. LAETORIUS, a centurion primi pili, mentioned as the first plebeian magistrate, B. C. 495, chosen even before the secession to the Sacred Hill and the election of the first tribunes of the people; for there cannot be any doubt that this Laetorius was a plebeian, although it is not exactly stated by Livy (ii. 27). He was chosen to establish a guild of merchants (*collegium mercatorum*), to dedicate a temple of Mercury, and to superintend the corn market. From these functions it is probable that he was aedile, and the conclusion is obvious that the establishment of the plebeian aedileship preceded that of the tribuneship. (Comp. Val. Max. ix. 3. § 6.)

2. C. LAETORIUS, was tribune of the people in B. C. 471, and by his courage and energy decided the success of the Publilian rogation, by which the comitia tributa obtained the power of legislating for the whole community, and of electing the plebeian magistrates, tribunes and aediles, who accordingly must have been chosen formerly either by the comitia curiata or centuriata, a disputed point on which see *Dict. of Ant. s. v. Tribunus.* (Liv. ii. 56—58; Dionys. ix. 41—49.) It seems not improbable that this Laetorius, if not a relation, was the same who, with the praenomen Marcus, occurs in the annals a few years before. [No. 1.]

3. M. LAETORIUS MERGUS, a military tribune during the third Samnite war (B. C. 298—290), was accused of adultery by the tribune of the people, Cominius. He first escaped and then killed himself, but the people passed sentence on him nevertheless. (Val. Max. vi. 1. § 11; Suid. *s. v.* Γάϊος Λαιτώριος; Dionys. *Excerpt. Vales.* p. 88, &c., ed Mai.)

4. M. LAETORIUS PLANCIANUS, magister equitum of the dictator Q. Ogulnius Gallus, B. C. 257. (Fast. Capit.)

5. C. LAETORIUS, curule aedile, B. C. 216, sent as ambassador by the senate to the consuls App. Claudius and Q. Fulvius Flaccus, B. C. 212, praetor, B. C. 210, and decemvir sacris faciundis, B. C. 209. (Liv. xxiii. 30, xxv. 22, xxvi. 23, xxvii. 7, 8.)

6. L. LAETORIUS, plebeian aedile in B. C. 202, was obliged to abdicate as his election was declared invalid on religious grounds. (Liv. xxx. 39.)

7. CN. LAETORIUS, legate of the praetor, L. Fulvius Purpureo in the battle against the Gauls, B. C. 200. (Liv. xxxi. 21.)

8. LAETORIUS, a friend of C. Gracchus, who on the wooden bridge opposed himself to the pursuers of Gracchus, and, as he could not stop them, killed himself. (Val. Max. iv. 7. § 2.) Plutarch (*C. Gracch.* 16, 17) calls him Licinnius.

9. M. LAETORIUS, a senator of the party of Marius, was declared a public enemy by Sulla, escaped from Rome, and afterwards returned with Marius. (Appian, *B. C.* i. 60, &c.) [W. I.]

LAETUS (Λαῖτος), a Greek writer of uncertain age, who translated from the Phoenician language a work of Theodotus. (Clem. Alex. *Strom.* i. p. 140; Euseb. *Praep. Ev* x. 11, where Χαῖτος is a false reading.)

LAETUS, Q. AEMI'LIUS, was praefect of the praetorium under Commodus, and one of the chief agents in his assassination. [COMMODUS, ECLECTUS, MARCIA.] By Laetus and his associate Eclectus the vacant throne was offered to Pertinax, and Laetus was the first to incite the guards to rebel against the new prince, and to proclaim Sosius Falco, the consul, emperor in his place. At length the turbulent career of this adventurer was brought to a close by Julianus, who put him to death on the suspicion that he was favourable to the claims of Severus. (Dion Cass. lxxii. 19, 22, lxxiii. 1, 6, 8, 9; Herodian. i, 16, 17, ii. 1, 2; Lamprid. *Commod.* 15, 17; Capitolin. *Pertin.* 5, 6; Spartian. *Julian.* 6, *Sept. Sever.* 4.) [W. R.]

LAETUS, was one of the lieutenants of Septimius Severus in the campaign against the Arabians and Parthians, A. D. 195; and a few years afterwards (A. D. 199) gained great renown by his gallant and successful defence of Nisibis against a sudden attack headed by Vologaesus. Notwithstanding this good service, and the high reputation which he enjoyed both as a statesman and a general, he was put to death by the emperor, who had become jealous of his popularity with the soldiers. (Dion Cass. lxxv. 2, 9, 10.) [W. R.]

LAEVI'NUS, a cognomen of the Gens Valeria at Rome. It appears on the Fasti for the first time in B. C. 280, and was extant in the age of Augustus (Hor. *Sat.* 1, 6, 12, *Schol. Vet.*), and in that of Domitian or Nerva. (Mart. *Ep.* vi. 9.) Laevina is also mentioned by Martial (*Ep.* i. 62).

1. P. VALERIUS LAEVINUS, one of the consuls in B. C. 280, obtained for his province Southern Italy, and the conduct of the war with Pyrrhus, king of Epeirus. Pyrrhus had recently landed at Tarentum, and it was important to force him to engage before he was joined by his Italian allies,

and while he could bring into the field only his own troops and the Tarentines. Laevinus accordingly was despatched early in the spring into Lucania, where, from a strong position he had seized, he watched the movements of the Epeirots. Pyrrhus, to gain time, attempted negotiation, and wrote to Laevinus, offering to arbitrate between Rome, Tarentum, and the Italian allies. Laevinus, however, bluntly bade him leave the Romans to settle their own quarrels, and begone to Epeirus, if he wished them to listen to his overtures. Two of the letters which passed between Pyrrhus and Laevinus are extant, in substance at least, among the fragments of Dionysius. They were probably copied from the history of Hieronymus of Cardia, who consulted Pyrrhus's own memoirs of his Italian campaign. Laevinus and his opponent were encamped on the opposite banks of the Siris; and, while battle was impending, an Epeirot spy was taken in the Roman lines. Laevinus showed him the legions under arms, and bade him tell his master, if he was curious about the Roman men and tactics, to come and see them himself. Laevinus, whose numbers were superior to the enemy, was driven back over the Siris; his camp was taken, and night alone enabled the fugitives to reach an Apulian town, probably Venusia. In the same year, however, he defended Capua, and hung upon the rear of the Epeirot army both in its march to Rome and on its retreat; and he had so effectually restored the courage and discipline of his legions, that Pyrrhus did not venture to attack him. The army of Laevinus, as the penalty of its defeat, remained in camp at the foot of the Samnite highlands throughout the following winter. His name does not again occur in the war with Pyrrhus. (Liv. *Epit.* xiii.; Dionys. xvii. 15, 16, xviii. 1—4; Dion Cass. *Fr. Peiresc.* xl.; Appian. *Samnit. Fr.* x.; Plut. *Pyrrh.* 16, 17; Zonar. viii. 3; Justin. xviii. 1; Oros. iv. 1; Front. *Strat.* ii. 4. § 9, iv. 7. § 7; Vict. *Vir. Ill.* 35; Flor. i. 18; Eutrop. ii. 11.)

2. M. VALERIUS LAEVINUS, grandson probably of the preceding, was praetor peregrinus in B. C. 215. But at that crisis of the second Punic war—the year following the defeat at Cannae—all the civil magistrates were employed in military commands; and Laevinus, with the legions lately returned from Sicily, was stationed in Apulia, and a fleet of twenty-five gallies was attached to his land-forces, that he might watch the coast of Italy from Brundisium to Tarentum. While he lay encamped near Luceria, his outposts brought in the ambassadors of Philip IV. of Macedonia, whom they had intercepted on their way to Hannibal's quarters. Laevinus, however, deceived as to the purpose of their mission by Xenophanes, the chief of the legation, furnished them with guides and an escort to Rome. [XENOPHANES.] During the autumn of the same year he retook three towns of the Hirpinians, which, after the defeat at Cannae, had revolted to Hannibal. Having placed garrisons in Tarentum and Rhegium, Laevinus with one legion wintered at Brundisium, from whence he watched the eastern coast of Italy, where a Macedonian invasion was expected. Envoys from Oricum, in Epeirus, came to his winter-quarters, announcing the capture of their own city by Philip, and the imminent danger of Apollonia. Laevinus immediately crossed the Adriatic, recovered Oricum, and by a detachment under Q. Naevius Crista, one of his lieutenants, raised the siege of Apollonia, took Philip's camp, and concluded a league between the Aetolians and Rome. The terms of the league may be gathered from Polybius (ix. 28, &c.). Laevinus was four times re-appointed pro-praetor, B. C. 214, 213, 212, 211. In the first of these years he wintered at Oricum; in the second, and in 212, 211, he watched the movements of Philip in Aetolia and Achaia. At the comitia in B. C. 211, on account of his services in Northern Greece, he was elected consul without solicitation, in his absence. In the latter part of B. C. 211 he drove the Macedonians from the island of Zacynthus, and from Oeniadae and Nasus in Acarnania. He wintered at Corcyra, and in the following spring took Anticyra, when the news of his election to the consulship reached him. Sickness, however, prevented Laevinus from returning to Rome till the beginning of summer. On landing in Italy, he was met by envoys from Capua. charged with complaints against the pro-consul, Q. Fulvius Flaccus [FULVIUS FLACCUS, No. 2]; and by Sicilians, charged with similar complaints against M. Claudius Marcellus, and he entered Rome with a numerous attendance of these appellants, and of delegates from the Aetolian league. Having reported to the senate his three years' administration in Greece, Laevinus was allotted the province of Italy and the war with Hannibal, which, however, he presently exchanged, by mutual consent, with his colleague Marcellus for Sicily, as the Syracusans deprecated the appointment of Marcellus to the government of that island. The debate on the petition of the Syracusans closed with the senate's recommending their interests to Laevinus. An edict, brought forward by the consuls for raising supplies for the fleet, having excited great alarm and indignation among the Roman commonalty and the Italian allies, already overburdened with taxes for the war in Italy, Laevinus proposed that all who had borne curule magistracies, and all members of the senate, should bring voluntarily to the treasury all their gold, silver, and brass, whether coined, wrought, or bullion, except what was required for family sacrifices, or did not consist of the rings of the equites, the bullae of male children, or certain articles of female ornament. His proposal was cheerfully complied with, and quieted the public discontent, and Laevinus departed for Sicily. By the end of autumn Laevinus reported to the senate the complete expulsion of the Carthaginians from the island. The gates of Agrigentum were opened to him by Mutines, a discontented Numidian chief; and of sixty-six other towns, six were stormed by him, twenty were betrayed, and forty voluntarily surrendered to him. Laevinus encouraged or compelled the Sicilians to resume the pursuit of agriculture, that the island might again become one of the granaries of Rome; and finding at Agathyrna a mixed multitude of criminals, deserters, and fugitive slaves, whose presence was dangerous to the public peace, he exported them to Rhegium, where they did the republic good service as a predatory force against Hannibal in Bruttium. The senate then ordered Laevinus to return to Rome, to hold the consular comitia for B. C. 209. But presently after his arrival he was remanded to his province, which was threatened with a fresh invasion from Africa. He was directed to nominate a dictator, to preside at the elections. But on this

point Laevinus and the senate were at variance; and this is probably the cause why, notwithstanding his long services, his name does not appear on the triumphal Fasti. Laevinus, indeed, did not refuse to nominate a dictator, but, that he might protract his own term of office, insisted upon making the nomination after his return to Sicily. This, however, was contrary to usage, which required the nomination to be made within the limits of Italy. A tribune of the plebs, therefore, brought in a bill, with the concurrence of the senate, to compel Laevinus's obedience to its orders. But he left Rome abruptly, and the nomination was at length made by his colleague Marcellus. Laevinus continued in Sicily as pro-consul throughout B. C. 209. His army consisted of the remains of Varro's and Cn. Fulvius Flaccus's legions, which, for their respective defeats by Hannibal at Cannae in B. C. 216, and at Herdonea in 212, were sentenced to remain abroad while the war lasted. To these he added a numerous force of Sicilians and Numidians, and a fleet of seventy gallies. His government was vigilant and prosperous; the island was exempt from invasion, and, by the revival of its agriculture, he was enabled to form magazines at Catana, and to supply Rome with corn. In B. C. 208 Laevinus, still pro-consul, crossed over with a hundred gallies to Africa, ravaged the neighbourhood of Clupea, and, after repulsing a Punic fleet, returned with his booty to Lilybaeum. In the following year he repeated the expedition with equal success. His foragers swept round the walls of Utica, and he again defeated a squadron sent to cut off his retreat. In 206 he conducted the armament back to Italy, and on the arrival of Mago in Liguria in the following year was stationed with the two city legions at Arretium in Etruria. Soon afterwards he was sent, with four other commissioners, to Delphi, and to the court of Attalus I. at Pergamus, to fetch the Idaean mother to Italy. [FALTO, VALERIUS, No. 3.] In 204 he moved in the senate the repayment of the voluntary loan to the treasury made in his consulate six years before. In 203, in the debate on the terms to be granted to Carthage, Laevinus moved that the envoys be dismissed unheard, and the war be prosecuted. His counsel was followed; and it marks Laevinus as belonging to the section of the aristocracy of which the Scipios were the leaders. At the commencement of the first Macedonian war in 201—200, Laevinus was once more sent as propraetor, with a fleet and army, to Northern Greece, and his report of Philip's preparations gave a new impulse to the exertions of the republic. He died in B. C. 200, and his sons Publius and Marcus honoured his memory with funeral games and gladiatorial combats, exhibited during four successive days in the forum. (Polyb. viii. 3. § 6, ix. 27. § 2, xxii. 12. § 11; Liv. xxiii. 24, 30, 32, 33, 34, 37, 38, 48, xxiv. 10, 11, 20, 40, 44, xxv. 3, xxvi. 1, 22, 24, 26, 27, 28, 29, 30, 32, 36, 40, xxvii. 5, 7, 9, 22, 29, xxviii. 4, 10, 46, xxix. 11, 16, xxx. 23, xxxi. 3, 5, 50; Flor. ii. 7; Just. xxix. 4; Eutrop. iii. 12; Claud. *de Bel. Get.* 395.)

3. C. VALERIUS LAEVINUS, son of the preceding, was by the mother's side brother of M. Fulvius Nobilior, consul in B. C. 189. Laevinus accompanied his brother to the siege of Ambracia in that year, and the Aetolians, with whom he inherited from his father ties of friendship, chose him for their patron with the consul in behalf of the Ambraciots and the Aetolian league generally. Fulvius allowed of his mediation, granted the Ambraciots and Aetolians unusually favourable terms, and sent him with their envoys to Rome, to dispose the senate and the people to ratify the peace. In B. C. 179 Laevinus was one of the four praetors appointed under the Lex Baebia (Liv. xl. 44; Fest. *s. v. Rogat.*; comp. Meyer. *Or. Rom. Fragm.* p. 62), and obtained Sardinia for his province. In B. C. 176 Cn. Cornelius Scipio Hispallus died suddenly, in his year of office, and Laevinus was appointed consul in his room. Eager for military distinction, Laevinus left Rome only three days after his election, to take the command of the Ligurian war. He triumphed over the Ligurians in B. C. 175. In B. C. 174 he was sent, with four other commissioners, to Delphi, to adjust some new dissensions among the Aetolians. In B. C. 173 the senate despatched him to the Macedonian court, to watch the movements of Perseus; and he was instructed to go round by Alexandreia, to renew the alliance of Rome with Ptolemy VI. Philometor. He returned from Greece in B. C. 172. In B. C. 169 Laevinus was one of several unsuccessful candidates for the censorship. (Polyb. xxii. 12. § 10, 14. § 2; Liv. xxxviii. 9, 10, xl. 44, xli. 25, xlii. 6, 17, xliii. 14.)

4. P. VALERIUS LAEVINUS, son of the preceding, was one of the praetors in B. C. 177, and obtained for his province a part of Cisalpine Gaul. (Liv. xxxi. 50, xli. 8.) [W. B. D.]

LAE'VIUS. That a poet bearing this appellation ought to be included in a list of the more obscure Roman writers is generally admitted, but wherever the name appears in the received text of an ancient author it will invariably be found that some of the MSS. exhibit either Livius, or Laelius, or Naevius, or Novius, or Pacuvius, or several of these, or similar variations. On the other hand, a considerable number of fragments quoted by grammarians from Ennius, Livius (Andronicus), Naevius, and the earlier bards, must, as internal evidence clearly proves, belong to a later epoch; and many of them, it has been supposed, are in reality the property of Laevius; but every circumstance relating to his works and the age when he flourished is involved in such thick darkness that Vossius (*De Poet. Lat.* c. viii.) declared himself unable to establish any fact connected with his history except that he lived before the reign of Charlemagne; while one or two scholars have called his very existence in question. There are in all perhaps only four passages in the classics from which we can be justified in drawing any conclusion. Two are in Aulus Gellius (ii. 24, xix. 9, comp. 7), one in Apuleius (*Apolog.* p. 294, ed. Elmenhorst), and one in Ausonius (*Parecbas. Cent. Nupt.* praef.) From these we may infer, with tolerable security, that Laevius flourished during the first half of the century before the Christian era, being the contemporary of Hortensius, Memmius, Cinna, Catullus, Lucretius, and Cicero; and that he was the author of a collection of lyrical pieces of a light amatory stamp, styled *Erotopaegnia*, which were pronounced by critics to be deficient in simplicity (*implicata*), and in no way comparable to the easy flowing graces (*fluentes carminum deliciae*) of the Teian Muse.

A fragment extending to six lines has been preserved by Apuleius (*l. c.*), another of two lines by Gellius (*l. c.*), and many which may possibly be-

long to the same or different works have been brought together by Weichert, whose assumptions are, however, in some instances, in the highest degree arbitrary and fanciful. (Weichert, *Poetarum Latinorum Reliquiae*, 8vo. Lips. 1830; Wüllner, *De Laevio Poeta*, 4to. Rocklingh. 1830.) [W. R.]

LAEVUS, CI'SPIUS, a friend and legatus of L. Munatius Plancus, and the bearer of confidential letters from him while praefect of Transalpine Gaul, in B.C. 44, to Cicero at Rome. (Cic. *ad Fam.* x. 18, 21.) From Livy (v. 35, xxxiii. 37) Laevus appears to have been originally a Ligurian name. [W. B. D.]

T. LAFRE'NIUS, the name of one of the leaders of the allies in the Marsic war, B.C. 90. He is called by other writers Afranius. [AFRANIUS, No. 8.]

LA'GIUS (Λάγιος), belonged to the Roman party among the Achaeans, and was one of those whom Metellus sent to Diaeus to offer peace, in B.C. 146. For this, Diaeus threw him and his colleagues into prison; but he afterwards released them for a sum of money, especially as the people of Corinth were sufficiently exasperated already by the cruel execution of Sosicrates, the lieutenant-general. (Pol. xl. 4, 5.) [E. E.]

LAGUS (Λάγος). 1. The father, or reputed father, of Ptolemy, the founder of the Egyptian monarchy. He married Arsinoë, a concubine of Philip of Macedon, who was said to have been pregnant at the time of their marriage, on which account the Macedonians generally looked upon Ptolemy as in reality the son of Philip. (Paus. i. 6. § 2; Curt. ix. 8; Suidas. *s. v.* Λάγος.) From an anecdote recorded by Plutarch (*De cohib. Ira*, 9, p. 458), it is clear that Lagus was a man of obscure birth; hence, when Theocritus (*Idyll.* xvii. 26) calls Ptolemy a descendant of Hercules, he probably means to represent him as the son of Philip. Lagus appears to have subsequently married Antigone, niece of Antipater, by whom he became the father of Berenice, afterwards the wife of her step-brother Ptolemy. (Schol. ad Theocr. *Id.* xvii. 34, 61.)

2. A son of Ptolemy I. by the celebrated Athenian courtezan Thaïs. (Athen. xiii. p. 576, e.) [E. H. B.]

LAGON, a beautiful youth beloved by Brutus. He was a frequent subject of artistic representation. (Mart. ix. 51, xiv. 171; Plin. *H. N.* xxxiv. 8.) [C. P. M.]

LA'GORAS (Λαγόρας), a Cretan soldier of fortune, who, when in the service of Ptolemy IV. (Philopator), was sent by Nicolaus, Ptolemy's general, to occupy the passes of Mount Libanus at Berytus, and to check there the advance of Antiochus the Great, who was marching upon Ptolemaïs, B.C. 219. He was, however, defeated and dislodged from his position by the Syrian king. In B.C. 215, in the war of Antiochus against Achaeus, we find Lagoras in the service of the former; and it was through his discovery of an unguarded part of the wall of Sardis, that Antiochus was enabled to take the city, Lagoras being himself one of the select party who forced their way into the town over the portion of the wall in question. (Pol. v. 61, vii. 15—18.) [E. E.]

LAIAS (Λαΐας), a son of Oxylus and Pieria, king of Elis. (Paus. v. 4. § 2, &c.; comp. AETOLUS, No. 2.) [L. S.]

LAIPPUS. [DAIPPUS.]

LAIS (Λαΐς), a name borne by more than one Grecian Hetaera. Two were celebrated; but, as the ancient writers in their accounts and anecdotes respecting them seldom indicate which they refer to, and where they do draw the distinction, frequently speak of the one, while what they say of her is manifestly applicable only to the other, it is difficult, and sometimes impossible, to decide how to apportion the numerous notices respecting them which have come down to us. Jacobs, who has bestowed some attention on this subject, distinguishes the two following:—

1. The elder Lais, a native probably of Corinth. Athenaeus (xiii. p. 588) says that she was born at Hyccara, in Sicily, but he has probably confounded her with her younger namesake, the daughter of Timandra (Athen. xii. p. 535, c. xiii. p. 574, e.); for Timandra, as we know from Plutarch (*Alcib.* 39), was a native of Hyccara. The elder Lais lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. Her figure was especially admired. (Athen. xiii. p. 587, d. 588, e.) She was notorious also for her avarice and caprice. (Athen. xiii. p. 570, c. 588, c. 585, d.) Amongst her numerous lovers she numbered the philosopher Aristippus (Athen. xii. 544, xiii. 588), two of whose works were entitled Πρὸς Λαΐδα, and Πρὸς Λαΐδα περὶ τοῦ κατόπτρου. (Diog. Laërt. ii. 84). She fell in love with and offered her hand to Eubotas, of Cyrene [EUBOTAS], who, after his victory at Olympia, fulfilled his promise of taking her with him to Cyrene, in word only—he took with him her portrait. (Aelian, *V. H.* x. 2; Clemens Alex. *Strom.* iii. p. 447, c.) In her old age she became addicted to drinking. Of her death various stories were told. (Athen. xiii. p. 570, b. d. 587, e.; Phot. cod. cxc. p. 146, 23, ed. Bekker.) She died at Corinth, where a monument (a lioness tearing a ram) was erected to her, in the cypress grove called the Κράνειον. (Paus. ii. 2. § 4; Athen. xiii. p. 589, c.) Numerous anecdotes of her were current, but they are not worth relating here. (Athen. xiii. p. 582; Auson. *Epig.* 17.) Lais presenting her looking-glass to Aphrodite was a frequent subject of epigrams. (Brunck. *Anal.* i. p. 170, 7, ii. p. 494, 5; *Anthol. Pal.* vi. 1, 19.) Her fame was still fresh at Corinth in the time of Pausanias (ii. 2. § 5), and οὐ Κόρινθος οὔτε Λαΐς became a proverb. (Athen. iv. p. 137, d.)

2. The younger Lais was the daughter of Timandra (see above), who is sportively called Damasandra in Athenaeus (xiii. p. 574, e.). Lais was probably born at Hyccara in Sicily. According to some accounts she was brought to Corinth when seven years old, having been taken prisoner in the Athenian expedition to Sicily, and bought by a Corinthian. (Plut. *l. c.*; Paus. ii. 2. § 5; Schol. *ad Aristoph. Plut.* 179; Athen. xiii. p. 589.) This story however, which involves numerous difficulties, is rejected by Jacobs, who attributes it to a confusion between this Lais and the elder one of the same name. The story of Apelles having induced her to enter upon the life of a courtezan must have reference to the younger Lais. (Athen. xiii. p. 588.) She was a contemporary and rival of Phryne. (Athen. p. 588, e.) She became enamoured of a Thessalian named Hippolochus, or Hippostratus, and accompanied him to Thessaly. Here, it is said, some Thessalian women, jealous of her beauty, enticed her into a temple of Aphrodite, and there stoned her to death. (Paus. ii. 2

§ 5; Plut. vol. ii. p. 767, e.; Athen. xiii. p. 589, b.) According to the scholiast on Aristophanes (*Plut.* 179), a pestilence ensued, which did not abate till a temple was dedicated to Aphrodite Anosia. She was buried on the banks of the Peneus. The inscription on her monument is preserved by Athenaeus (xiii. p. 589). [C. P. M.]

LAIUS (Λάϊος). 1. A son of Labdacus, and father of Oedipus. After his father's death he was placed under the guardianship of Lycus, and on the death of the latter, Laius was obliged to take refuge with Pelops in Peloponnesus. But when Amphion and Zethus, the murderers of Lycus, who had usurped his throne, had lost their lives, Laius returned to Thebes, and ascended the throne of his father. He married Jocaste (Homer calls her Epicaste), and became by her the father of Oedipus, by whom he was slain without being known to him. His body was buried by Damasistratus, king of Plataeae. (Herod. v. 59; Paus. ix. 5. § 2; Apollod. iii. 5. § 5, &c.; Diod. v. 64; comp. OEDIPUS.)

2. A Cretan, who, together with Aegolius, Celeus, and Cerberus, entered the sacred cave of bees in Crete, in order to steal honey. They succeeded in their crime, but perceived the cradle of the infant Zeus, and that instant their brazen armour broke to pieces. Zeus thundered, and wanted to kill them by a flash of lightning; but the Moerae and Themis prevented him, as no one was allowed to be killed on that sacred spot, whereupon the thieves were metamorphosed into birds. (Anton. Lib. 19; Plin. *H. N.* x. 60, 79.) [L. S.]

LALA, of Cyzicus, a female painter, who lived at Rome at the time when M. Varro was a young man (about B. C. 74). She painted with the pencil, and also practised encaustic painting on ivory with the cestrum. Her subjects were principally pictures of women, among which was her own portrait, painted at a mirror. No painter surpassed her in speed. Her works were so highly esteemed as to be preferred to those of Sopolis and Dionysius, whose pictures filled the galleries at Rome. She was never married. (Plin. *H. N.* xxxv. 11. s. 40. § 43.) It is useless to discuss the inferences drawn from the various reading, *inventa* for *juventa*, as there is no authority in any MS. for that reading; and it can hardly be made to give a good meaning. [P. S.]

LA'LAGE. Under the name of Lalage two distinct persons are intended by Horace. In one ode (i. 22, 10) a wolf appears to the poet as he is singing of *his* Lalage; but in another ode (ii. 5, 16) an unnamed friend is advised to defer making love to Lalage until she is older. It is evidently not a personal name, but the Greek λαλαγή, prattling, chattering (Oppian, *Hal.* i. 135), used as a term of endearment, "little prattler," which accords with the tender age of the Horatian damsel. [W. B. D.]

LA'MACHUS (Λάμαχος), son of Xenophanes, in the 8th year of the Peloponnesian war, B. C. 424, with a detachment of 10 ships from the tribute-collecting squadron, sailed into the Euxine; and coming to harbour at the mouth of the Calex, near Heracleia, had his ships destroyed by a sudden flood. He succeeded in making his way by land to Chalcedon. (Thuc. iv. 75.) His name recurs in the signatures to the treaties of B. C. 421. And in the 17th year B. C. 415 he appears as colleague of Alcibiades and Nicias, in the great Sicilian expedition. In the consultation held at Egesta on their first arrival, in which Nicias proposed a return to Athens and Alcibiades negotiation, Lamachus, while preferring of these two plans the latter, urged, as his own judgment, an immediate attack on Syracuse, and the occupation of Megara, as the base for future attempts, advice which in him may have been prompted less by counsel than courage, but which undoubtedly was the wisest, and would almost certainly have been attended with complete success. In the following year, soon after the investment was commenced, he fell in a sally of the besieged, in advancing against which he had entangled himself amongst some dykes, and got parted from his troops. The loss of his activity and vigour must have been severely felt: his death was one of those many contingencies, each one of which may be thought to have singly turned the scale in the Syracusan contest. (Thuc. vi. 8, 49, 101.)

Lamachus appears amongst the dramatis personae of Aristophanes (*Ach.* 565, &c. 960, 1070, &c.) as the brave and somewhat blustering soldier, delighting in the war, and thankful, moreover, for its pay. Plutarch, in like manner, describes him as brave and honest, and a hero in the field; but so poor, and so ill-provided, that on every fresh appointment he used to beg for money from the government to buy clothing and shoes; and this dependent position he thinks made him backward to take a part of his own, and deferential to his colleagues—Nicias, perhaps, in especial. (Plut. *Nic.* 16, cf. ib. 12, 13, and *Alcib.* 18, 20, 21.) Plato also speaks of his valour. (*Lach.* p. 198.)

If we may trust a passage of Plutarch (*Pericles*, 20), Lamachus, in an expedition made by Pericles into the Euxine, was left there in charge of 13 ships, to assist the people of Sinope against their tyrant, Timesilaus; after the expulsion of whom the town received 600 Athenian colonists. The precise date of this occurrence can hardly be established: in Plutarch's narrative, it is previous to the Thirty Years' Peace of B. C. 445. He must therefore have been an old man at the time of his last command. [A. H. C.]

LA'MEDON (Λαμέδων), a son of Coronus, and husband of Pheno, by whom he became the father of Zeuxippe. He was the successor of Epopeus in the kingdom of Sicyon. (Pausan. ii. 5, in fin., 6, 2.) [L. S.]

LA'MIA (Λαμία). 1. A daughter of Poseidon, became by Zeus the mother of the Sibyl Herophile. (Paus. x. 12. § 1; Plut. *de Pyth. Orac.* 9.)

2. A female phantom, by which children were frightened. According to tradition, she was originally a Libyan queen, of great beauty, and a daughter of Belus. She was beloved by Zeus, and Hera in her jealousy robbed her of her children. Lamia, from revenge and despair, robbed others of their children, and murdered them; and the savage cruelty in which she now indulged rendered her ugly, and her face became fearfully distorted. Zeus gave her the power of taking her eyes out of her head, and putting them in again. (Diod. xx. 41; Suidas, *s. v.*; Plut. *de Curios.* 2; Schol. *ad Aristoph. Pac.* 757; Strab. i. p. 19.) Some ancients called her the mother of Scylla. (Eustath. *ad Hom.* p. 1714; Arist. *de Mor.* vii. 5.) In later times Lamiae were conceived as handsome ghostly women, who by voluptuous artifices attracted young men, in order to enjoy their fresh, youthful, and pure flesh and blood. They were thus in ancient times what the vampires are in modern legends.

(Philostr. *Vit. Apollon.* iv. 25; Horat. *de Art. Poet.* 340; Isidor. *Orig.* viii. 11; Apulei. *Met.* i. p. 57; comp. Spanheim, *ad Callim. Hymn. in Dian.* 67; EMPUSA and MORMOLYCE.) [L. S.]

LA'MIA (Λάμια), a celebrated Athenian courtezan, daughter of Cleanor. She commenced her career as a flute-player on the stage, in which profession she attained considerable celebrity, but afterwards abandoned it for that of a hetaera. We know not by what accident she found herself on board of the fleet of Ptolemy at the great sea-fight off Salamis (B. C. 306), but it was on that occasion that she fell into the hands of the young Demetrius, over whom she quickly obtained the most unbounded influence. Though then already past her prime, she so completely captivated the young prince, that her sway continued unbroken for many years, notwithstanding the numerous rivals with whom she had to contend. It was apparently not so much to her beauty as to her wit and talents that she owed her power: the latter were celebrated by the comic writers as well as the historians of the period, and many anecdotes concerning her have been transmitted to us by Plutarch and Athenaeus. Like most persons of her class, she was noted for her profusion, and the magnificence of the banquets which she gave to Demetrius was celebrated even in those times of wanton extravagance. In one instance, however, she is recorded to have made a better use of the treasures which were lavished upon her by her lover with almost incredible profusion, and built a splendid portico for the citizens of Sicyon, probably at the period when their city was in great measure rebuilt by Demetrius. Among the various flatteries invented by the Athenians to please Demetrius was that of consecrating a temple in honour of Lamia, under the title of Aphrodite, and their example was followed by the Thebans. (Plut. *Demetr.* 16, 19, 24, 25, 27; Athen. iii. p. 101, iv. p. 128, vi. p. 253, xiii. p. 577, xiv. p. 615; Aelian. *V. H.* xii. 17, xiii. 9.) According to Athenaeus, she had a daughter by Demetrius, who received the name of Phila. Diogenes Laërtius (v. 76) mentions that Demetrius Phalereus also cohabited with a woman named Lamia, whom he calls an Athenian of noble birth. If this story be not altogether a mistake, which seems not improbable, the Lamia meant must be distinct from the subject of the present article. [E. H. B.]

LA'MIA, a family of the Aelia gens, which claimed a high antiquity, and pretended to be descended from the mythical hero, Lamus. [LAMUS.] No member of this family is, however, mentioned till the end of the republic, but it was reckoned under the empire one of the noblest families in Rome. (Hor. *Carm.* iii. 17; Juv. iv. 154, vi. 385.)

1. L. AELIUS LAMIA, was of equestrian rank, and distinguished himself by the zealous support which he afforded to Cicero in the suppression of the Catilinarian conspiracy. So great were his services that he was marked out for vengeance by the popular party, and was accordingly banished (*relegatus*) by the influence of the consuls Gabinius and Piso in B. C. 58. He was subsequently recalled from exile; and during the civil wars he appears to have espoused Caesar's party, since we find that he obtained the aedileship in B. C. 45. During this time he lived on intimate terms with Cicero, and there are two letters of the latter to Brutus, intreating Brutus to use his influence to assist Lamia in his canvass for the praetorship. He seems to have carried his election, and would have been praetor in B. C. 43, the year in which Cicero was put to death. (Cic. *pro Sest.* 12, *in Pison.* 27, *post Red. in Sen.* 5, *ad Att.* xiii. 45, *ad Fam.* xi. 16, 17.) This Lamia seems to be the same as the *L. Lamia, praetorius vir*, who is said to have been placed upon the funeral pile as if dead, and then to have recovered his senses, and to have spoken after the fire was lighted, when it was too late to save him from death. (Val. Max. i. 8. § 12; Plin. *H. N.* vii. 52.)

Lamia was the founder of his family, to whom he appears to have bequeathed considerable wealth, which was acquired by his commercial speculations as a Roman eques. We see from a letter of Cicero to Q. Cornificius that Lamia must have had extensive commercial transactions in Asia (*ad Fam.* xii. 29); and his gardens at Rome (*Horti Lamiani*), which Cicero speaks of (*ad Att.* xii. 21), were a well-known spot even in the time of the emperor Caligula. (Suet. *Calig.* 59.)

2. L. AELIUS LAMIA, the son of the preceding, and the friend of Horace, was consul in A. D. 3. He was appointed by Tiberius governor of Syria, but was never allowed to enter upon the administration of his province. On the death of L. Piso in A. D. 32, Lamia succeeded him in the office of praefectus urbi, but he died in the following year, A. D. 33, and was honoured with a censor's funeral. (Dion Cass. lviii. 19; Tac. *Ann.* vi. 27.) Two of Horace's odes are addressed to him. (*Carm.* i. 26, iii. 17.)

3. L. AELIUS LAMIA AEMILIANUS, belonged originally, as we see from the last name, to the gens Aemilia, and was adopted into the gens Aelia. He was consul suffectus in A. D. 80 in the reign of Titus, and was originally married to Domitia Longina, the daughter of Corbulo; but during the lifetime of Vespasian he was deprived of her by Domitian, who first lived with her as his mistress and subsequently married her. [DOMITIA LONGINA.] Lamia was put to death by Domitian after his accession to the throne. (Dion Cass. lxvi. 3; Suet. *Dom.* 1, 10; Juv. iv. 154.) Lamia's full name was L. Aelius Plautius Lamia. (Marini, *Atti degli fratr. arv.* i. tav. xxiii. 25, p. cxxx. and 222.)

LAMISCUS (Λάμισκος), of Samos, is quoted by Palaephatus (*De Incred.* init. p. 268, ed. Westermann) as a writer περὶ ἀπίστων. There is a Pythagorean of this name mentioned in a letter of Archytas to the tyrant Dionysius the younger. (Diog. Laërt. iii. 22.)

LA'MIUS or LAMUS (Λάμιος), a son of Heracles and Omphale, from whom the Thessalian town of Lamia was believed to have derived its name. (Diod. iv. 31; Steph. Byz. *s. vv.* Λαμία, Βάργασα; Ov. *Heroid.* ix. 54.) [L. S.]

LAMPA'DIO, C. OCTA'VIUS, a Roman grammarian, who divided into seven books the poem of Naevius on the first Punic war, which had not been divided by its author into books. (Suet. *De Illustr. Gramm.* 2.)

LAMPA'DIUS, a Roman senator, who made himself conspicuous by the boldness of his patriotism and political principles, at a time when the Roman senate was renowned for its servility. In A. D. 408, the Gothic king Alaric offered his services to the emperor Honorius, on condition of receiving in

reward several provinces, and an annual tribute of 4000 pieces of gold. Stilicho, who had been carrying on intrigues with Alaric, to the disadvantage of Rome, proposed in the senate to accept those conditions, since the troubles by which Gaul was then shaken could not be quelled without the aid of the Goths. But Lampadius boldly rose, and, using the words of Cicero, "Non est ista pax, sed pactio servitutis!" violently opposed the conclusion of such a degrading convention. The motion of Stilicho was nevertheless carried by the timid senate, and Lampadius was compelled to take sanctuary in a church. Lampadius had a brother, Theodorus, who is likewise favourably spoken of. (Zosim. pp. 335, 336, ed. Oxford, 1679.) [W. P.]

LAMPE'TIA (Λαμπετίη), a daughter of Helios by the nymph Neaera. After her birth she and her sister Phaetusa were carried to Sicily, in order there to watch over the herds of their father. Some call Lampetia a sister of Phaeton. (Hom. *Od.* xii. 132, &c., 374, &c.; Propert. iii. 12, 29; Hygin. *Fab.* 154; Ov. *Met.* ii. 349.) [L. S.]

LA'MPIDO, or LA'MPITO. [LEOTYCHIDES.]

LAMPON (Λάμπων). 1. A native of Aegina, son of Pytheas [PYTHEAS], mentioned by Herodotus (ix. 78) as having urged Pausanias after the battle of Plataea to avenge the death of Leonidas by insulting and mutilating the corpse of Mardonius.

2. An Athenian, a celebrated soothsayer and interpreter of oracles. Cratinus satirized him in his comedy entitled Δραπετίδες (Meineke, *Fragm. Com.* ii. 1. p. 42, 51). Aristophanes also alludes to him (*Av.* 521, 988). Plutarch (*Per.* 6) has a story of his foretelling the ascendancy of Pericles over Thucydides and his party. In B. C. 444, Lampon, in conjunction with Xenocritus, led the colony which founded Thurii on the site of the ancient Sybaris. (Diod. xii. 10; Schol. *ad Aristoph. Nub.* 331, *Av.* 521, *Pax*, 1083; Suidas, *s. v.* Θουριομάντεις.) The name Lampon is found amongst those who took the oaths to the treaty of peace made between the Athenians and Lacedaemonians in B. C. 421. (Thuc. v. 19, 24.) Whether this was the soothsayer of that name, or not, we have no means of deciding. [C. P. M.]

M. LAMPO'NIUS, a Lucanian, was one of the principal captains of the Italians in the war of the allies with Rome, B. C. 90—88. He commanded in his native province at the breaking out of the war, since he drove P. Licinius Crassus [CRASSUS, LICINIUS, No. 14] with great loss into Grumentum. (Front. *Strat.* ii. 4, 16.) In the last war with Sulla, B. C. 83—2, when the Samnites and Lucanians had become the allies of the Marian party at Rome, Lamponius was the companion of Pontius of Telesia in his march upon the capital. After victory finally declared for Sulla at the Colline gate, Lamponius disappeared with the herd of fugitives. (Appian, *B. C.* i. 40, 41, 90, 93; Plut. *Sull.* 29; Flor. iii. 21; Eutrop. v. 8.) Ἀπώνιος in Diodorus (xxxvii. *Eclog.* i.) is a misreading for Lamponius. [W. B. D.]

LA'MPRIAS (Λαμπρίας), a name which occurs three times in the history of the family of Plutarch of Chaeroneia.

1. The grandfather of Plutarch. (*Anton.* 28; *De Defect. Orac.* 8, 38, 46, &c.; *Sympos.* i. 5, v. 5, ix. 2.)

2. A brother of Plutarch, and a follower of the Peripatetic philosophy. (*Sympos.* i. 2, 8, ii. 2, viii. 6.)

3. A son of Plutarch, who, according to Suidas (*s. v.* Λαμπρίας), made a list of all his father's works. This list, which is still extant, was first published by D. Hoeschelius, from a Florentine MS., and afterwards reprinted in the Frankfort edition of Plutarch's works. It is also printed in Fabricius, *Bibl. Graec.* vol. v. p. 159, &c., with some additions and alterations from a Venetian MS. But this list, though it is preceded by a letter in which the author calls himself a son of Plutarch, can scarcely be the production of so near a relation and contemporary of Plutarch, for it contains works which are acknowledged by all to have been written many centuries later, perhaps not long before the time of Suidas. It is, however, not impossible that the titles of these spurious works may have been introduced by a later hand, and that the groundwork may really be the work of Lamprias, a son of Plutarch. (Comp. A. Schäfer, *Comment. de Libro Vit. Decem Orator.* p. 2, &c.)

Another person of the name of Lamprias, though it is perhaps only a fictitious person, occurs in Lucian. (*Dialog. Meretr.* 3.) [L. S.]

LAMPRI'DIUS AE'LIUS, one of the six "Scriptores Historiae Augustae" [CAPITOLINUS]. His name is prefixed to the biographies of, 1. Commodus; 2. Antoninus Diadumenus; 3. Elagabalus, and 4. Alexander Severus; of which the first and third are inscribed to Diocletian, the second to no one, the fourth to Constantine. In the Palatine MS. all the lives from Hadrianus down to Alexander Severus inclusive are attributed to Aelius Spartianus, and hence Salmasius has conjectured, with great plausibility, that he is one and the same with Lampridius, and that the name of the author in full was Aelius Lampridius Spartianus, a supposition in some degree confirmed by the circumstance that Vopiscus, in referring to the writers who had preceded him, makes special mention of Trebellius Pollio, Julius Capitolinus, and Aelius Lampridius; but says not a word of Spartianus. Be that as it may, if we examine carefully the lives of Commodus and Diadumenus, we can scarcely avoid the conclusion that they are from the same pen with those of M. Aurelius and Macrinus, both of which are ascribed to Capitolinus. Again, the dedication of the Elagabalus to Diocletian is manifestly erroneous, for in two places (c. 2, 34) Constantine is directly addressed, and in the latter passage the author announces an intention, which he repeats in Alexander Severus (c. 64), of continuing his undertaking down to the time of Constantine. We have in a former article [CAPITOLINUS] remarked that it is impossible, in the absence of all trustworthy evidence, to assign the pieces which form this collection with any certainty to their real owners. For the editions, translations, &c., of Lampridius, see CAPITOLINUS. [W. R.]

LA'MPROCLES (Λαμπροκλῆς). 1. The eldest son of Socrates. (Xen. *Mem.* ii. 2; Cobet. *Prosop. Xenoph.* p. 57.)

2. An Athenian dithyrambic poet and musician, from whom Athenaeus quotes a few words (xi. p. 491, c.). Plutarch mentions an improvement which he made in the musical strain called Mixolydian (*De Music.* 16, p. 1136, e, f.). A scholiast on Plato makes him the pupil of Agathocles, and the teacher of Damon. (Schol. *in Plat. Alcib.* i. p. 387, Bekker.) The ode to Pallas, which is re-

ferred to by Aristophanes (*Nub.* 967), was ascribed to Lamprocles by Phrynichus, though Eratosthenes and others ascribed it to Phrynichus himself, while some made Stesichorus its author. (Schol. *in Aristoph. l. c.*) The scholiast who makes this statement calls Lamprocles the son or disciple of Midon. Thus much is evident from all accounts, that Lamprocles practised a severe style both of poetry and music, and that he belongs to a good period of those arts, probably the sixth, or, at the latest, the beginning of the fifth century B. C. (Fabric. *Bibl. Graec.* vol. ii. p. 127; Schmidt, *Diatrib. in Dithyramb.* pp. 138—143; Schneidewin, *Delect. Poës. Graec.* p. 462.) [P. S.]

LAMPRUS (Λαμπρός), the husband of Galateia. [GALATEIA, No. 2.] [L. S.]

LAMPRUS (Λάμπρος). 1. A teacher of music at Athens in the youth of Socrates, who is made by Plato to mention him with a sort of ironical praise, as second only to Connus. (*Menex.* p. 236; comp. Ath. x. p. 506, f.) We learn from other sources that he was very celebrated as a musician. (Ath. ii. p. 44, d.; Plut. *de Mus.* 31, p. 1142; Nepos, *Epam.* 2.) He is said to have been the teacher of Sophocles in music and dancing. (Ath. i. p. 20, f.; *Vit. Soph.*) This statement, and the reference to his death by Phrynichus (*ap.* Ath. ii. p. 44, d.), fix his time to the former part of the fifth century B. C.

2. Of Erythrae, a Peripatetic philosopher, who is mentioned by Suidas as the teacher of Aristoxenus. (Suid. *s. v.* Ἀριστόξενος.)

3. A grammarian mentioned in the *Magna Moralia* ascribed to Aristotle, ii. 7. (Fabric. *Bibl. Graec.* vol. ii. p. 128.) [P. S.]

LAMPTER (Λαμπτήρ), i. e. the shining or torch-bearer, a surname of Dionysus, under which he was worshipped at Pellene in Achaia, where a festival called λαμπτήρια was celebrated in his honour. (Paus. vii. 27. § 2.) [L. S.]

LAMPUS (Λάμπος). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Laomedon, and father of Dolops, was one of the Trojan elders. (Hom. *Il.* iii. 147, xv. 536, xx. 238.)

3. The name of two horses, one belonging to Eos (Hom. *Od.* xxiii. 246; Fulgent. *Myth.* i. 11), the other to Hector. (Hom. *Il.* viii. 185.) [L. S.]

LAMUS (Λάμος), a son of Poseidon, was king of the Laestrygones. (Hom. *Od.* x. 81; Eustath. *ad Hom.* p. 1649; Horat. *Carm.* iii. 17, 1; comp. LAMIUS.) [L. S.]

LAMY'NTHIUS (Λαμύνθιος), of Miletus, a Greek poet of uncertain age, who celebrated in a lyric poem the praises of his mistress Lyde. (Athen. xiii. p. 597, a.)

LANASSA (Λάνασσα), daughter of Agathocles, tyrant of Syracuse, was married to Pyrrhus, king of Epeirus, to whom she brought as her dower the important island of Corcyra, which had been lately acquired by Agathocles. She became the mother of two sons, Alexander, the successor of Pyrrhus, and Helenus; but, indignant at finding herself neglected by her husband for his other two wives, who were both of barbarian origin [PYRRHUS], she withdrew to Corcyra, and sent to Demetrius, king of Macedonia, to offer him at once her hand and the possession of the island. Demetrius accepted her proposal, and sailing to Corcyra, celebrated his nuptials with her, left a garrison in the island, and returned to Macedonia. This was shortly before the war that terminated in his final overthrow, probably in 288 B. C. (Plut. *Pyrrh.* 9, 10; Diod. *Exc. Hoesch.* xxi. p. 490, xxii. p. 496; Justin. xxiii. 3.) [E. H. B.]

LANA'TUS, the name of a family of the Menenia gens, which was of great distinction in the earliest ages of the republic. Livy (ii. 32), speaking of Agrippa Menenius Lanatus [see below, No. 1], says that he was sprung from the plebs; but as this Agrippa had been consul, and this dignity was not yet open to the plebeians, it is certain that he must have been a patrician, and, consequently, if the statement of Livy is correct, the Lanati must have been made patricians, probably during the reign of one of the later Roman kings.

1. AGRIPPA MENENIUS C. F. LANATUS, consul, B. C. 503, with P. Postumius Tubertus, conquered the Sabines and obtained the honour of a triumph on account of his victory. In the struggles between the patricians and plebeians he is represented as a man of moderate views, who had the good fortune, rarely to be found in civil strifes, of being beloved and trusted by both parties. It was owing to his mediation that the first great rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a happy and peaceful termination in B. C. 493; and it was upon this occasion he is said to have related to the plebeians his well-known fable of the belly and its members. He died at the latter end of this year, and as he did not leave sufficient property for defraying the expences of any but a most ordinary funeral, he was buried at the public expence in a most splendid manner: the plebeians had made voluntary contributions for the purpose, which were given to the children of Lanatus, after the senate had insisted that the expences of the funeral should be paid from the treasury. (Liv. ii. 16, 32, 33; Dionys. v. 44—47, vi. 49—89, 96; Zonar. vii. 13, 14.)

2. T. MENENIUS AGRIPPAE F. C. N. LANATUS, son of the preceding, was consul in B. C. 477 with C. Horatius Pulvillus. It was during this year that the Fabii were cut off by the Etruscans at Cremera, and T. Lanatus, who was encamped only a short way off at the time, allowed them to be destroyed in accordance with the wishes of the ruling party in the senate. He paid, however, dearly for this act of treachery. The Etruscans flushed with victory defeated his army, and took possession of the Janiculus: and in the following year the tribunes brought him to trial for having neglected to assist the Fabii. As they did not wish for the blood of the son of their great benefactor, the punishment was to be only a fine of 2000 asses. Lanatus was condemned; and he took his punishment so much to heart, that he shut himself up in his house and died of grief. (Liv. ii. 51, 52; Dionys. ix. 18—27; Diod. xi. 53; Gell. xvii. 21.)

3. T. MENENIUS AGRIPPAE F. AGRIPPAE N. LANATUS, called by Livy *Titus*, and by Dionysius *Lucius*, but by the other authorities *Titus*, was consul with P. Sestius Capitolinus Vaticanus, B. C. 452, the year before the first decemvirate. (Liv. iii. 32; Dionys. x. 54; Diod. xii. 22.) It appears from Festus (*s. v. peculatus*) that the consuls of this year had something to do with the lex Aternia Tarpeia, which had been passed two years previously, but the passage in Festus, as it stands at present, is not intelligible.

4. L. MENENIUS T. F. AGRIPPAE N. LANATUS,

son of No. 2 and grandson of No. 1, was consul in B. C. 440, with Proculus Geganius Macerinus. During their consulship there was a great famine at Rome; and a praefectus annonae was for the first time appointed, in the person of L. Minucius Augurinus [AUGURINUS, No. 5], though it was not till the following year that the great struggle between the patricians and Sp. Maelius came to a head. (Liv. iv. 12; Diod. xii. 36.)

5. AGRIPPA MENENIUS T. F. AGRIPPAE N. LANATUS, a brother of No. 4, was consul in B. C. 439, with T. Quintius Capitolinus Barbatus; but they had little to do with the government, as T. Quintius was forced to nominate Cincinnatus as dictator, in order to crush Sp. Maelius. Lanatus was one of the consular tribunes in B. C. 419, and a second time in 417. (Liv. iv. 13, 44, 47; Diod. xii. 37, xiii. 7.)

6. L. MENENIUS LANATUS, was consular tribune four times, first in B. C. 387, secondly in 380, thirdly in 378, and fourthly in 376. (Liv. vi. 5, 27; Diod. xv. 24, 50, 71.)

LA'NGARUS, king of the Agriani, a contemporary of Alexander the Great, with whom he ingratiated himself even before the death of Philip. He rendered Alexander important services shortly after his accession, in his expedition against the Illyrians and Taulantians, when the Autariatae were preparing to attack him on his march. Langarus by an invasion of their territory prevented them from carrying their purpose into effect. Alexander conferred on him the most distinguished marks of his regard and favour, and promised him his half-sister Cynane in marriage; but Langarus died soon after his return home. (Arrian, i. 5.) [C. P. M.]

LANICE (Λανίκη), the nurse of Alexander the Great. She was the sister of Cleitus. [CLEITUS.] (Arrian, iv. 9; Athen. iv. p. 129.) By Curtius (viii. 1) she is called Hellanice. Her two sons accompanied Alexander on his Asiatic expedition, and had fallen in battle before the death of Cleitus. According to Curtius they fell at the storming of Miletus. One of her sons was named Proteas. (Aelian, *V. H.* xii. 26; Athen. *l. c.*) He is mentioned as having been greatly addicted to drinking, a propensity which his descendants seem to have inherited from him. A Proteas, son of Andronicus, is mentioned by Arrian (ii. 2); but the statement of Curtius, above referred to, is against our supposing him to be the son of Lanice, as the capture of Miletus took place before the occasion on which he is mentioned by Arrian. [C. P. M.]

LAOCOON (Λαοκόων), a Trojan hero, who plays a prominent part in the post-Homeric legends about Troy, especially in the Ἰλίου πέρσις, the substance of which is preserved in Proclus's Chrestomathia. He was a son of Antenor (Tzetz. *ad Lycoph.* 347) or of Acoëtes (Hygin. *Fab.* 135), and a priest of the Thymbraean Apollo, or, according to others, of Poseidon. (Tzetz. *l. c.*; comp. Virg. *Aen.* ii. 201, with Serv. note.) His story runs as follows:—As the Greeks were unable to take Troy by force, they pretended to sail home, leaving behind the wooden horse. While the Trojans were assembled around the horse, deliberating whether they should draw it into their city or destroy it, Laocoon hastened to them from the city, and loudly cautioned them against the danger which it might bring upon them. While saying this he thrust his lance into the side of the horse. (Virg. *Aen.* ii. 40, &c.) The Trojans, however, resolved to draw it into the city, and rejoiced at the peace which they thought they had gained at length, with sacrifices and feasting. In the meantime Sinon, who had been taken prisoner, was brought before the Trojans, and by his cunning treachery he contrived to remove every suspicion from himself and the wooden horse. When he had finished his speech, and Laocoon was preparing to sacrifice a bull to Poseidon, suddenly two fearful serpents were seen swimming towards the Trojan coast from Tenedos. They rushed towards Laocoon, who, while all the people took to flight, remained with his two sons standing by the altar of the god. (Virg. *l. c.* 229; Hygin. *Fab.* 135.) The serpents first entwined the two boys, and then the father, who went to the assistance of his children, and all three were killed. (Virg. *Aen.* ii. 199—227; comp. Q. Smyrn. xii. 398, &c.; Lycoph. 347.) The serpents then hastened to the acropolis of Troy, and disappeared behind the shield of Tritonis. The reason why Laocoon suffered this fearful death is differently stated. According to Virgil, the Trojans thought that it was because he had run his lance into the side of the horse, but according to others because, contrary to the will of Apollo, he had married and begotten children (Hygin. *l. c.*), or because Poseidon, being hostile to the Trojans, wanted to show to the Trojans in the person of Laocoon what fate all of them deserved.

The sublime story of the death of Laocoon was a fine subject for epic and lyric as well as tragic poets, and was therefore frequently treated by ancient poets, such as Bacchylides, Sophocles, Euphorion, Lysimachus, the Pseudo-Peisander, Virgil, Petronius, Quintus Smyrnaeus, and others. But Laocoon is equally celebrated in the history of ancient art, as in that of ancient poetry; and a magnificent group, representing the father with his two sons entwined by the two serpents, is still extant. It was discovered in 1506, in the time of pope Julius II., at Rome, in the Sette Sale, on the side of the Esquiline hill; and the pope, who knew how to appreciate its value, purchased it from the proprietor of the ground where it had been found, for an annual pension, which he granted to him and his family. This group excited the greatest admiration from the moment it was discovered, and may be seen at Rome in the Vatican. Good casts of it exist in all the museums of Europe. Pliny (*H. N.* xxxvi. 4, 11), who calls it the masterwork of all art, says that it adorned the palace of the emperor Titus, and that it is the work of the Rhodian artists Agesander, Polydorus, and Athenodorus. He further states that the whole group consists of one block of marble, but a more accurate observation shows that it consists of five pieces. Respecting the excellent taste and wisdom which the artists have displayed in this splendid work, see Lessing, *Laocoon oder über die Grenzen der Malerei und Poesie*; Heyne, *Antiquarische Aufsätze*, ii. p. 1—52; Thiersch, *Epochen*, p. 322; Welcker, *das Academ. Kunstmuseum zu Bonn*, p. 27, &c.

Another personage of the name of Laocoon is mentioned among the Argonauts. (Apollon. Rhod. i. 192.) [L. S.]

LAOCOOSA (Λαοκόωσα), the wife of Aphareus, and mother of Idas. (Theocrit. xxii. 206; comp. Apollod. iii. 10. § 3, who, however, calls the mother of Idas Arene.) [L. S.]

LAO'DAMAS (Λαοδάμας) 1. A son of Alci-

nous, king of the Phaeacians, and Arete, was the favourite of his father. (Hom. *Od.* vii. 170, viii. 116, &c., 130, 370.)

2. A son of Antenor, was slain at Troy by the Telamonian Ajax. (Hom. *Il* xv. 516.)

3. A son of Eteocles, and king of Thebes: in his youth he had been under the guardianship of Creon. (Paus. i. 39. § 2.) It was in his reign that the Epigoni marched against Thebes. Laodamas offered them a battle on the river Glisas, and slew their leader Aegialeus, but he himself was killed by Alcmaeon. (Apollod. iii. 7. § 3.) Others related, that after the battle was lost, Laodamas fled in the night with the remnant of his army, and took refuge in the territory of the Encheleans in Illyricum. (Paus. ix. 5. § 7; Herod. v. 61.) [L. S.]

LAODAMEIA (Λαοδάμεια). 1. A daughter of Bellerophontes, became by Zeus the mother of Sarpedon, and was killed by Artemis while she was engaged in weaving. (Hom. *Il.* vi. 197—205.)

2. A daughter of Acastus, and wife of Protesilaus. As the latter, shortly after his marriage, joined the Greeks in their expedition against Troy, and was the first that was killed there, Laodameia sued for the favour of the gods to be allowed to converse with him only for three hours. The request was granted: Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodameia died with him. (Ov. *Heroid.* xiii. *Ep. ex Pont.* iii. 1, 110; Catull. 64. 74, &c.; Lucian, *Dial. Mort.* xxiii. 1; Serv. *ad Aen.* vi. 447.) A later tradition states, that after the second death of Protesilaus, Laodameia made an image of her husband, to which she payed divine honours; but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire. (Hygin. *Fab.* 103, 104.)

3. A daughter of Amyclas and Diomede, and the mother of Triphylus by Arcas. (Paus. x. 9. § 3.) Some writers call her Leaneira. (Apollod. iii. 9. § 1.)

4. The nurse of Orestes, is also called Arsinoe. (Schol. *ad Pind. Pyth.* xi. 25; *ad Aeschyl. Choeph.* 731; comp. ARSINOE.)

5. A daughter of Alcmaeon, and wife of Peleus. (Schol. *ad Hom. Il.* ii. 684.) [L. S.]

LAO'DICE (Λαοδίκη). 1. A Hyperborean maiden, who, together with Hyperoche, and five companions, was sent from the country of the Hyperboreans to carry sacrifices to the island of Delos. (Herod. iv. 33.)

2. A nymph, by whom Phoroneus became the father of Apis and Niobe. (Apollod. ii. 1. § 1.)

3. A daughter of Cinyras, and the mother of Stymphalus and Pereus. (Apollod. iii. 9. § 1, 14. § 3.)

4. A daughter of Priam and Hecabe, and the wife of Helicaon. (Hom. *Il.* iii. 123; Paus. x. 26.) According to another tradition, she was the beloved of Acamas, the son of Theseus, who, with Diomedes, went as ambassador to Troy, and by whom she became the mother of Munitus. (Parthen. *Erot.* 16.) On the death of this son, Laodice, in her grief, leaped down a precipice (Lycoph. 497), or was swallowed up by the earth. (Tzetz. *ad Lycoph.* 513, 547.) Pausanias (*l. c.*) saw her represented in the Lesche of Delphi, among the captive Trojan women. Hyginus (*Fab.* 101) calls her the wife of Telephus.

5. A daughter of Agamemnon and Clytaemnestra (Hom. *Il.* ix. 146), but the tragic poets call her Electra. (Hesych. *s. v.*; ELECTRA.)

6. A daughter of Agapenor, who founded a sanctuary of the Paphian Aphrodite at Tegea, and sent to Athena Alea a peplus from Cyprus. (Paus. viii. 5. § 2, 53. § 2.) [L. S.]

LAO'DICE (Λαοδίκη). 1. Wife of Antiochus, a general of distinction in the service of Philip of Macedon, and mother of Seleucus, the founder of the Syrian monarchy. It was pretended, in consequence of a dream which she had, that Apollo was the real father of her child. (Justin. xv. 4.) No less than five cities were founded by Seleucus in different parts of his dominions, which bore in her honour the name of Laodiceia. (Appian, *Syr.* 57.)

2. Wife of Antiochus II. Theos, king of Syria, and mother of Seleucus Callinicus. According to Eusebius (Euseb. *Arm.* p. 164), she was a daughter of Achaeus, probably the same as the father of Antiochis, who was mother of Attalus I., king of Pergamus. (See Clinton. *F. H.* iii. pp. 310, 401.) The statement of Polyaenus (viii. 50), that she was a daughter of Antiochus Soter, though followed by Froelich (*Ann. Reg. Syriac.* p. 26), is probably erroneous. (See Niebuhr, *Kl. Schrift.* p. 257; Droysen, *Hellenism.* ii. p. 317.) By the peace concluded between Antiochus and Ptolemy Philadelphus (B. C. 248), it was agreed that the former should marry Berenice, the sister of the Egyptian monarch, and should not only put away Laodice, but declare her children illegitimate. Antiochus complied for a time, but as soon as he heard of the death of Ptolemy he hastened to recal Laodice and her children. The latter, however, either mistrusting her husband's constancy, and apprehensive of a second change, or in revenge for the slight already put upon her, took an early opportunity to put an end to his life by poison (B. C. 246); at the same time artfully concealing his death until she had taken all necessary measures, and was able to establish her son Seleucus at once upon the throne. Her next step was to order the execution of her rival Berenice and her infant son, who were put to death in the sacred grove of Daphne, where they had taken refuge. An incidental notice, preserved to us by Athenaeus (xiii. p. 593), shows that these were far from being the only victims sacrificed to her vengeance. But she did not long retain the power acquired by so many crimes. The people of Syria broke out into revolt; and Ptolemy Euergetes having invaded the kingdom, to avenge his sister's fate, overran almost the whole country. According to Appian, Laodice herself fell into his hands, and was put to death; Plutarch, on the contrary (*De Fratern. Amor.* 18, p. 489), represents her as surviving this war, and afterwards stimulating her youngest son, Antiochus Hierax, to make war on his brother Seleucus. (Appian, *Syr.* 65, 66; Justin. xxvii. 1; Polyaen. xiii. 50; Hieronym. *ad Daniel.* xi.; Val. Max. ix. 14, ext. 91; Plin. *H. N.* vii. 10.) Besides these two sons, Laodice had two daughters, one of whom was married to Mithridates IV., king of Pontus, the other to Ariarathes, king of Cappadocia. (Euseb. *Arm.* p. 164.) Both of these are called by different authors Stratonice; but Niebuhr has conjectured (*Kl. Schrift.* p. 261) that only one of them really bore that name, and the other that of Laodice.

3. Wife of Seleucus Callinicus, was, according to the express statement of Polybius (iv. 51, viii.

22), a sister of Andromachus, the father of Achaeus. It seems not improbable that she was a niece of the preceding, but Niebuhr (*Kl. Schrift.* p. 263), who calls her so, has erroneously made her *daughter* of Andromachus, instead of his *sister*, and Droysen (*Hellenism.* vol. ii. p. 347) has fallen into the same mistake. Great confusion certainly exists concerning the two, but there seems no reason to doubt the authority of Polybius; and we have no evidence that the Achaeus who is mentioned by Eusebius as father of No. 2, was the same as the father of Andromachus. She was the mother of Seleucus Ceraunus and Antiochus the Great.

4. Wife of Antiochus the Great, was a daughter of Mithridates IV., king of Pontus, and granddaughter of No. 2. She was married to Antiochus soon after his accession, about B. C. 222, and proclaimed queen by him at Antioch before he set out on his expedition against Molon. The birth of her eldest son, Antiochus, took place during the absence of the king on that exhibition. (Polyb. v. 43, 55.) She was the mother of four other sons, and four daughters, who will be found enumerated under ANTIOCHUS III.

5. Wife of Achaeus, the cousin and adversary of Antiochus the Great, was a sister of the preceding, being also a daughter of Mithridates IV., king of Pontus. (Polyb. viii. 22.) When Achaeus fell into the power of Antiochus (B. C. 214) Laodice was left in possession of the citadel of Sardis, in which she held out for a time, but was quickly compelled by the dissensions among her own troops to surrender to Antiochus. (*Id.* viii. 23.) Polybius incidentally mentions that this princess was brought up before her marriage at Selge, in Pisidia, under the care of Logbasis, a citizen of that place. (*Id.* v. 74.)

6. Daughter of Antiochus the Great by his wife Laodice [No. 4]. She was married to her eldest brother Antiochus, who died in his father's lifetime, B. C. 195. (Appian, *Syr.* 4; Liv. xxxv. 15.) Froelich supposes her to have been afterwards married to her younger brother Seleucus IV., and to have been the mother of Demetrius Soter, but there appears to be no authority for this statement.

7. Daughter of Seleucus IV. Philopator, was married to Perseus, king of Macedonia. (Polyb. xxvi. 7; Liv. xlii. 12; Inscr. Del. *ap. Marm. Arundel.* No. 41.) The marriage is spoken of by Polybius in the year B. C. 177, as having then *lately* taken place.

8. Daughter of Antiochus IV. Epiphanes, and therefore first cousin of the preceding. She is first mentioned as being taken to Rome by Heracleides, when he determined to set up the claim of the impostor Alexander Balas against Demetrius Soter, who at that time occupied the throne of Syria. In the decree of the senate in their favour Laodice is associated with her supposed brother Alexander, and it is probable that she was proclaimed queen together with him after the defeat of Demetrius. (Polyb. xxxiii. 14, 16.) It seems much more likely, therefore, that the "Laodice regina," mentioned in the epitome of Livy (lib. l.) as being subsequently put to death by Alexander's minister Ammonius, is the person in question, than the wife of Demetrius (as supposed by Visconti, *Iconographie Grecque*, tom. ii. p. 324, and Millingen, *Ancient Coins of Cities and Kings*, p. 76), of whom we have otherwise no knowledge.

9 and 10. Two daughters of Antiochus Sidetes, otherwise unknown, both bore the name of Laodice. (Euseb. *Arm.* p. 167.)

11. Wife of Ariarathes V., king of Cappadocia, by whom she had six sons, all of whom, except the youngest, she successively put to death, in order that she herself might continue to exercise the supreme power in their name without interference. At length the people revolted by her cruelties, rose in insurrection against her, and put an end to her life. (Justin. xxxvii. 1.)

12. Wife and also sister of Mithridates Eupator (commonly called the Great), king of Pontus. During the absence of her husband, and deceived by a report of his death, she gave free scope to her amours; and, alarmed for the consequences, on his return attempted his life by poison. Her designs were, however, betrayed to Mithridates, who immediately put her to death. (Justin. xxxvii. 3.)

13. Another sister of Mithridates Eupator, married to Ariarathes VI., king of Cappadocia. After the death of her husband, who was assassinated by Gordius, at the instigation of Mithridates, in order to avoid a similar fate for herself and her two sons, she threw herself into the arms of Nicomedes, king of Bithynia, whom she married, and put in possession of Cappadocia. The revolutions that followed are related under ARIARATHES. After the death of her two sons, she joined with Nicomedes in the attempt to establish an impostor upon the throne of Cappadocia, and even went to Rome to bear witness in person that she had had three sons by Ariarathes; notwithstanding which, the claim of the pretender was rejected by the senate. (Justin. xxxviii. 1, 2.)

14. A queen of the Galadeni, mentioned by Josephus as being engaged in war with the Parthians, when Antiochus X., king of Syria, came to her assistance, but was killed in battle. (Joseph. *Ant.* xiii. 13. § 4.) [E. H. B.]

LAO'DICUS (Λαόδικος), a Hyperborean hero, who, together with Hyperochus and Pyrrhus, came to assist the Delphians against the Gauls. (Paus. i. 4. § 4, x. 23. § 3; comp. Herod. viii. 39.) It should, however, be remarked, that in Pausanias the common reading is Ἀμαδόκος or Λαοδόκος, where Müller writes Λαόδικος. [L. S.]

LAO'DOCUS (Λαοδόκος). 1. A son of Apollo and Phthia, a brother of Dorus and Polypoethes, in Curetis, was killed by Aetolus. (Apollod. i. 7. § 6.)

2. A son of Bias and Pero, and a brother of Talaus, took part in the expedition of the Argonauts, and in that of the Seven against Thebes. (Apollod. iii. 6. § 4; Apollon. Rhod. i. 119; Val. Flacc. i. 358; Orph. *Argon.* 146.)

3. A son of Antenor. (Hom. *Il.* iv. 87.)

4. The friend and charioteer of Antilochus. (Hom. *Il.* xvii. 699.) [L. S.]

LAO'GORAS (Λαογόρας), a king of the Dryopes, was allied with the Lapithae against Aegimius, but was slain by Heracles. (Apollod. ii. 7. § 7.) [L. S.]

LAO'MEDON (Λαομέδων), a king of Troy, the son of Ilus and Eurydice, and the father of Priam, Tithonus, Lampus, Clytius, Hicetaon, and Bucolion. (Hom. *Il.* xx. 236, &c., vi. 23; Apollod. iii. 12. § 3.) His wife is called Strymo, or Rhoeo, Placia, Thoosa, Zeuxippe, or Leucippe. (Apollod. *l. c.*; Schol. *ad Hom. Il.* iii. 250; Tzetz. *ad Lycoph.* 18.) Apollodorus further mentions three daughters

of his, viz., Hesione or Theaneira, Cilla and Astyoche, instead of whom others mention Aethylla, Medesicaste, and Procleia. (Tzetz. *ad Lycoph.* 232, 467, 921.) When Laomedon built Troy, Poseidon and Apollo, who had revolted against Zeus, were doomed to serve Laomedon for wages, and accordingly Poseidon built the walls of Troy, while Apollo attended to the king's flocks on Mount Ida. (Hom. *Il.* xxi. 446, comp. vii. 452.) According to some, Poseidon was assisted in the building of the walls by Aeacus; and the part constructed by the latter was the weakest, where the wall might be destroyed. (Pind. *Ol.* viii. 41, with the Schol., and Schol. *ad Eurip. Orest.* 1373.) Apollodorus (ii. 59) states that Poseidon and Apollo came to Laomedon of their own accord, in order to try him. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions. (Hom. *Il.* xxi. 441, &c.; Horat. *Carm.* iii. 3, 21.) According to a tradition not mentioned by Homer, Poseidon punished the breach of promise by sending a marine monster into the territory of Troy, which ravaged the whole country. By the command of an oracle, the Trojans were obliged, from time to time, to sacrifice a maiden to the monster; and on one occasion it was decided by lot that Hesione, the daughter of Laomedon himself, should be the victim. But it happened that Heracles was just returning from his expedition against the Amazons, and he promised to save the maiden, if Laomedon would give him the horses which Tros had once received from Zeus as a compensation for Ganymedes. Laomedon promised to give them to Heracles, but again broke his word when Heracles had killed the monster and saved Hesione. Hereupon Heracles sailed with a squadron of six ships against Troy, and killed Laomedon, with all his sons, except Podarces (Priam), and gave Hesione to Telamon. Hesione ransomed her brother Priam with her veil. (Hom. *Il.* v. 265, 640, &c., xxiii. 348; Schol. *ad Il.* xx. 145, xxi. 442; Apollod. ii. 5. § 9, 6. § 4; Diod. iv. 32, 49; Hygin. *Fab.* 89.) His tomb existed in the neighbourhood of the Scaean gate; and it was believed that Troy would be safe so long as the tomb remained uninjured. (Serv. *ad Aen.* ii. 241; Ov. *Met.* xi. 696.)

There is another mythical person of the name of Laomedon (Apollod. ii. 7. § 8). [L. S.]

LAO'MEDON (Λαομέδων) of Mytilene, son of Larichus, was one of Alexander's generals, and appears to have enjoyed a high place in his confidence even before the death of Philip, as he was one of those banished by that monarch (together with his brother Erigyius, Ptolemy, Nearchus, and others) for taking part in the intrigues of the young prince. (Arrian. *Anab.* iii. 6.) After the death of Philip, Laomedon, in common with the others who had suffered on this occasion, was held by Alexander in the highest honour: he accompanied him to Asia, where, on account of his acquaintance with the Persian language, he was appointed to the charge of the captives. (Arrian. *l. c.*) Though his name is not afterwards mentioned during the wars of Alexander, the high consideration he enjoyed is sufficiently attested by his obtaining in the division of the provinces, after the king's death, the important government of Syria. (Diod. xviii. 3; Arrian. *ap. Phot.* p. 69, a; Dexipp. *ap. Phot.* p. 64, a; Justin. xiii. 4; Curt. x. 10; Appian. *Syr.* 52.) This he was still allowed to retain on the second partition at Triparadeisus, but it was not long before the provinces of Phoenicia and Coele Syria excited the cupidity of his powerful neighbour Ptolemy. The Egyptian king at first offered Laomedon a large sum of money in exchange for his government; but the latter having rejected his overtures, he sent Nicanor with an army to invade Syria. Laomedon was unable to offer any effectual resistance: he was made prisoner by Nicanor, and sent into Egypt, from whence, however, he managed to effect his escape, and join Alcetas in Pisidia. (Arrian. *ap. Phot.* p. 71, b; Diod. xviii. 39, 43; Appian, *Syr.* 52.) There can be no doubt that he took part in the subsequent contest of Alcetas, Attalus, and the other surviving partisans of Perdiccas against Antigonus, and shared in the final overthrow of that party (B. C. 320), but his individual fate is not mentioned. [E. H. B.]

LAON (Λάων), an Athenian comic poet, who is mentioned by Stobaeus (*Flor.* cxxiii. 5), and of whose works a single line is preserved by Dicaearchus. (*Vit. Graec.* p. 28, ed. Buttmann.) It is doubtful whether he belongs to the old or to the middle comedy. (Meineke, *Hist. Crit. Com. Graec.* pp. 492, 493; Fabric. *Bibl. Graec.* vol. ii. p. 452.) [P. S.]

LAO'NICUS CHALCOCONDYLES. [CHALCOCONDYLES.]

LAO'NOME (Λαονόμη), the wife of Alcaeus, and mother of Amphitryo. (Paus. viii. 14; AMPHITRYO.) [L. S.]

LAOPHONTE (Λαοφόντη), a daughter of Pleuron, and wife of Thestius, by whom she had Althaea and Leto. (Apollod. i. 7. § 7; Schol. *ad Apollon. Rhod.* i. 146.) [L. S.]

LAO'THOE (Λαοθόη), a daughter of Altes, king of the Leleges: she became by Priam the mother of Lycaon and Polydorus. (Hom. *Il.* xxi. 85.) [L. S.]

LAPERSAE (Λαπέρσαι or Λαπέρσιοι), a surname of the Dioscuri, which they derived from the Attic demus of Lapersae (Tzetz. *ad Lycoph.* 511, 1369), or, according to others, from a mountain in Laconia. (Steph. Byz. *s. v.* Λαπέρσα; Eustath. *ad Hom.* pp. 230, 295.) [L. S.]

LAPE'RSIUS (Λαπέρσιος), a surname of Zeus, derived from the Attic demus of Lapersae. (Lycoph. 1369, with the Schol.) [L. S.]

LAPHAES (Λαφάης), of Phlius, a statuary of the early period of Greek art. His wooden statue of Heracles at Sicyon is mentioned by Pausanias (ii. 10. § 1), who also conjectured that the colossal wooden statue of Apollo, at Aegeira in Achaia, was the work of the same artist, from the resemblance in style between it and the Heracles (vii. 26. § 3, or 6). [P. S.]

LAPHRAEUS (Λαφραῖος), a surname of Apollo at Calydon. (Strab. x. p. 459, where, however, some read Λαθραῖος.) [L. S.]

LA'PHRIA (Λαφρία), a surname of Artemis among the Calydonians, from whom the worship of the goddess was introduced at Naupactus and Patrae, in Achaia. At the latter place it was not established till the time of Augustus, but it became the occasion of a great annual festival. (Paus. iv. 31. § 6, vii. 18. § 6, &c.; Schol. *ad Eurip. Orest.* 1087.) The name Laphria was traced back to a hero, Laphrius, son of Castalius, who was said to have instituted her worship at Calydon. Laphria was also a surname of Athena. (Lycoph. 356.) [L. S.]

LAPHY'STIUS (Λαφύστιος). 1. A surname of Zeus, which was derived either from Mount Laphystius in Boeotia, or from the verb λαφύσσειν, to flee, so that it would be synonymous with φύξιος: a third opinion is, that it signified "the voracious," in reference to the human sacrifices which were offered to him in early time. (Paus. i. 24. § 2, ix. 34. § 4.)

2. A surname of Dionysus, from the Boeotian mountain Laphystius, whence the female Bacchantes were called, in the Macedonian dialect, Laphystiae. (Tzetz. *ad Lycoph.* 1236; Müller, *Orchom.* p. 168, 2d edit.) [L. S.]

LAPIS, the stone, a surname of Jupiter at Rome, as we see from the expression *Jovem Lapidem jurare.* (Cic. *ad Fam.* vii. 12; Gell. i. 21; Polyb. iii. 26.) It was formerly believed that Jupiter Lapis was a stone statue of the god, or originally a rude stone serving as a symbol, around which people assembled for the purpose of worshipping Jupiter. But it is now generally acknowledged that the pebble or flint stone was regarded as the symbol of lightning, and that, therefore, in some representations of Jupiter, he held a stone in his hand instead of the thunderbolt. (Arnob. *adv. Gent.* iv. 25.) Such a stone (*lapis Capitolinus*, August. *De Civ. Dei*, ii. 29) was even set up as a symbolic representation of the god himself. (Serv. *ad Aen.* viii. 641.) When a treaty was to be concluded, the sacred symbols of Jupiter were taken from his temple, viz. his sceptre, the pebble and grass from the district of the temple, for the purpose of swearing by them (*per Jovem Lapidem jurare*; Liv. i. 24, xxx. 43; Fest. *s. v. Feretrius*). A pebble or flint stone was also used by the Romans in killing the animal, when an oath was to be accompanied by a sacrifice; and this custom was probably a remnant of very early times, when metal instruments were not yet used for such purposes. (Fest. *s. v. Lapidem Silicem*; comp. Liv. i. 24, ix. 5; Polyb. iii. 26; Plut. *Sull.* 10.) [L. S.]

LA'PITHES (Λαπίθης), a son of Apollo and Stilbe, the brother of Centaurus, and husband of Orsinome, the daughter of Eurynomus, by whom he became the father of Phorbas, Triopas, and Periphas. He was regarded as the ancestor of the *Lapithae* in the mountains of Thessaly. (Hom. *Il.* xii. 128; Diod. iv. 69, v. 61.) They were governed by Peirithous, who being a son of Ixion, was a half-brother of the Centaurs. The latter, therefore, demanded their share in their father's kingdom, and, as their claims were not satisfied, a war arose between the Lapithae and Centaurs, which, however, was terminated by a peace. But when Peirithous married Hippodameia, and invited the Centaurs to the solemnity, a bloody war, stirred by Ares, broke out between the Lapithae and Centaurs, in which the latter were defeated; but the Lapithae were afterwards humbled by Heracles. (Hom. *Od.* xxi. 295, *Il.* xii. 128, 181; Orph. *Argon.* 413; Diod. iv. 70; Paus. i. 7. § 2, v. 10. § 8; Strab. ix. p. 439; Ov. *Met.* xii. 210, &c.; Horat. *Carm.* i. 18. 5; Plin. *H. N.* iv. 8, 15, xxxvi. 4, 4.) [L. S.]

LARA. [LARUNDA.]

LARE'NTIA. [ACCA LARENTIA.]

LAR or LARS (Λάρας, Plut. *Poplic.* 16, Λάρος, Dionys. v. 21), was an Etruscan praenomen, borne for instance by Porsena and Tolumnius, and from the Etruscans passed over to the Romans; hence we read of Lar Herminius, who was consul B. C. 448. This word is supposed by many to have signified "Lord" in the Etruscan. (Val. Max. *De Nomin. et Praenom.*; Liv. ii. 9, iv. 17, iii 65.)

LARES. The worship of the Lares at Rome was closely connected with that of the Manes, and that of both was analogous to the hero worship of the Greeks. The name Lar is Etruscan, and signifies lord, king, or hero. The Lares may be divided into two classes, the *Lares domestici* and *Lares publici*, and the former were the Manes of a house raised to the dignity of heroes. So long as the house was the place where the dead were buried (Serv. *ad Aen.* v. 64, vi. 152), the Manes and Lares must have been more nearly identical than afterwards, although the Manes were more closely connected with the place of burial, while the Lares were more particularly the divinities presiding over the hearth and the whole house. According to what has here been said, it was not the spirits of all the dead that were honoured as Lares, but only the spirits of good men. It is not certain whether the spirits of women could become Lares; but from the *suggrundaria* in Fulgentius (*De Prisc. Serm.* p. xi. ed. Lersch.), it has been inferred that children dying before they were 40 days old might become Lares. (Comp. Nonius, p. 114; Diomed. i. p. 379.) All the domestic Lares were headed by the Lar familiaris, who was regarded as the first originator of the family, corresponding in some measure with the Greek ἥρως ἐπώνυμος, whence Dionysius (iv. 2) calls him ὁ κατ' οἰκίαν ἥρως. (Comp. Plut. *De Fort. Rom.* 10; and more especially Plin. *H. N.* xxxvi. 70; Plaut. *Aulul.* Prolog.) The Lar familiaris was inseparable from the family; and when the latter changed their abode, the Lar went with them. (Plaut. *Trin.* 39, &c.)

The public Lares are expressly distinguished by Pliny (*H. N.* xxi. 8) from the domestic or private ones, and they were worshipped not only at Rome, but in all the towns regulated according to a Roman or Latin model. (Hertzberg, *De Diis Rom. Patr.* p. 47.) Among the Lares publici we have mention of Lares praestites and Lares compitales, who are in reality the same, and differ only in regard to the place or occasion of their worship. Servius Tullius is said to have instituted their worship (Plin. *H. N.* xxxvi. 70); and when Augustus improved the regulations of the city made by that king, he also renewed the worship of the public Lares. Their name, Lares praestites, characterises them as the protecting spirits of the city (Ov. *Fast.* v. 134), in which they had a temple in the uppermost part of the Via Sacra, that is, near a compitum, whence they might be called compitales. (Solin. 1; Ov. *Fast.* v. 128; Tacit. *Ann.* xii. 24.) This temple (*Sacellum Larum* or *aedes Larum*) contained two images, which were probably those of Romulus and Remus, and before them stood a stone figure of a dog, either the symbol of watchfulness, or because a dog was the ordinary sacrifice offered to the Lares. Now, while these Lares were the general protectors of the whole city, the Lares compitales must be regarded as those who presided over the several divisions of the city, which were marked by the compita or the points where two or more streets crossed each other, and where small chapels (*aediculae*) were erected to those Lares, the number of which must have been very great at Rome. As Augustus wished to be regarded as the second founder of the city, the

genius Augusti was added to the Lares praestites, just as among the Lares of a family the genius of the paterfamilias also was worshipped.

But besides the Lares praestites and compitales, there are some other Lares which must be reckoned among the public ones, viz., the Lares rurales, who were worshipped in the country, and whose origin was probably traced to certain heroes who had at one time benefitted the republic. (Cic. *De Leg.* ii. 11; Tibull. i. 1. 24.) The Lares arvales probably belonged to the same class. (Klausen, *De Carm. Frat. Arval.* p. 62.) We have also mention of Lares viales, who were worshipped on the highroads by travellers (Plaut. *Merc.* v. 2, 22; Serv. *ad Aen.* iii. 302); and of the Lares marini or permarini, to whom P. Aemilius dedicated a sanctuary in remembrance of his naval victory over Antiochus. (Liv. xl. 52.)

The worship of the Lares was likewise partly public and partly private. The domestic Lares, like the Penates, formed the religious elements of the Roman household (Cic. *De Repub.* iv. in fin., *ad Fam.* i. 9, *in Verr.* iii. 24; Cat. *De Re Rust.* 143); and their worship, together with that of the Penates and Manes, constituted what are called the sacra privata. The images of the Lares, in great houses, were usually in a separate compartment, called *aediculae* or *lararia*. (Juven. viii. 110; Tibull. i. 10. 22; Petron. 29; Ael. Lamprid. *Alex. Sev.* 28; comp. *Dict. of Ant. s. v. Lararium.*) The Lares were generally represented in the cinctus Gabinus (Pers. v. 31; Ov. *Fast.* ii. 634), and their worship was very simple, especially in the early times and in the country. The offerings were set before them in patellae, whence they themselves are called patellarii (Plaut. *Cistell.* ii. 2. 55), and pious people made offerings to them every day (Plaut. *Aulul.* Prolog.); but they were more especially worshipped on the calends, nones, and ides of every month. (Cat. *De Re Rust.* 143; Horat. *Carm.* iii. 23. 2; Tibull. i. 3. 33; Virg. *Eclog.* i. 43.) When the inhabitants of the house took their meals, some portion was offered to the Lares, and on joyful family occasions they were adorned with wreaths, and the lararia were thrown open. (Plaut. *Aulul.* ii. 8. 15; Ov. *Fast.* ii. 633; Pers. iii. 24, &c., v. 31; Propert. i. 1. 132; Petron. 38.) When the young bride entered the house of her husband, her first duty was to offer a sacrifice to the Lares. (Macrob. *Sat.* i. 15.) Respecting the public worship of the Lares, and the festival of the Larentalia, see *Dict. of Ant. s. v. Larentalia, Compitalia.* (Comp. Hempel, *De Diis Laribus*, Zwickau, 1797; Müller, *De Diis Romanorum Laribus et Penatibus*, Hafniae, 1811; Schömann, *De Diis Manibus, Laribus et Geniis*, Greifswald, 1840; Hertzberg, *De Diis Romanorum Patriis, sive de Larum atque Penatium tam publicorum quam privatorum Religione et Cultu*, Halae, 1840.) [L. S.]

LA'RGIUS LICI'NIUS. [LARTIUS LICINIUS.]

LARGUS, CAECINA. [CAECINA, Nos. 6 and 7.]

LARGUS, SCRIBO'NIUS, a Roman physician, whose praenomen is unknown, and who sometimes bears the agnomen *Designatianus*. He lived at Rome in the first century after Christ, and is said to have been physician to the emperor Claudius, and to have accompanied him in his expedition to Britain. He himself mentions Messalina, the wife "Dei nostri Caesaris" (c. xi. § 60, p. 203). He was a pupil of Tryphon (c. xliv. § 175, p. 222) and Apuleius Celsus (c. xxii. § 94, p. 208, c. xlv. § 171, p. 221). He appears to have written several medical works in Latin (*Praef.* p. 188), of which only one remains, entitled "Compositiones Medicae," or "De Compositione Medicamentorum." It is dedicated to C. Julius Callistus, at whose request it was written, at a time when Largus was away from home (perhaps in Britain), and deprived of the greater part of his library (*Praef.*). It consists of nearly three hundred medical formulae, several of which are quoted by Galen (*De Compos. Medicam. Sec. Loc.* vol. xii. pp. 683, 738, 764, vol. xiii. pp. 67, 280, 284, &c.), and is interesting, as tending to illustrate the Materia Medica of the ancients, but in no other point of view. It has been supposed that the work was originally written in Greek, and translated into Latin by some later author, and that it is this version only that we now possess; but there does not seem to be any sufficient reason for this conjecture. It was first published at Paris, 1529, fol. appended by J. Ruellius to his edition of Celsus. Another edition was published in the same year at Basel, 8vo. The best edition is that of J. Rhodius, Patav. 1655, 4to., containing an improved text, copious and learned notes, and a "Lexicon Scribonianum." The last edition is that by J. Mich. Bernhold, Argent. 1786, 8vo., containing the text of Rhodius, but omitting his notes and "Lexicon Scribon." The work of Scribonius Largus is also contained in the collections of medical authors published by Aldus, Venet. 1547, fol. and H. Stephens, Paris, 1567, fol. C. G. Kühn published in 1825, 4to. Lips., a specimen of Otto Sperling's "Observationes in Scribonium," from a MS. at Copenhagen. See Haller's *Biblioth. Medic. Pract.*, and *Biblioth. Botan.*; Sprengel, *Hist. de la Méd.*; Fabric. *Biblioth. Lat.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

LARGUS, VALE'RIUS, had been a friend of Cornelius Gallus, but accused him before the emperor Augustus. Largus was in consequence treated with marked contempt at Rome. (Dion Cass. liii. 23, 24.)

LA'RICHUS (Λάριχος), one of Sappho's brothers, was cup-bearer in the prytaneium of the Mytilenaeans, and was praised in his sister's poems. (Athen. x. p. 425, a.; Eustath. *ad Il.* xx. p. 1280; Schol. Victorin. *ad Il.* xx. 234.) [P. S.]

LARISCOLUS, ACCOLEIUS. [ACCOLEIA GENS.]

LARISSA (Λάρισσα), a daughter of Pelasgus, from whom the arx of Argos and two Thessalian towns are believed to have derived their name. (Paus. ii. 24. § 1; Strab. xiv. p. 621, who calls her a daughter of Piasus, a Pelasgian prince.) [L. S.]

LARISSAEUS and LARISSAEA (Λαρισσαῖος and Λαρισσαῖα), surnames of Zeus and Apollo, derived from the arx Larissa at Argos (Paus. ii. 24. § 4; Strab. ix. p. 440, xiv. 649; Steph. Byz. s. v. Λάρισσα), and of Athena, who derived it from the river Larissus, between Elis and Achaia, where the goddess had a sanctuary. (Paus. vii. 17. § 3.) [L. S.]

LARO'NIUS, an officer of Augustus in the Sicilian war with Sext. Pompey, B. C. 36. He was despatched with three legions by M. Agrippa to relieve L. Cornificius from his perilous situation at Tauromenium, in Sicily [L. CORNIFICIUS, No. 5]. (Appian, *B. C.* v. 12, 15.) [W. B. D.]

LARS TOLU'MNIUS. [TOLUMNIUS.]

LA'RTIA GENS, patrician, distinguished at the beginning of the republic through two of its members, T. Lartius, the first dictator, and Sp. Lartius, the companion of Horatius on the wooden bridge. The name soon after disappears entirely from the annals. The Lartii were of Etruscan origin, as their name clearly shows. The Etruscan word Lars means Lord, with which it is perhaps etymologically connected. It is spelt on Etruscan sepulchral inscriptions either Larth, Lart, Laris, or else Laree (Müller, *Etrusc.* vol. i. pp. 408, 409). Hence the various ways of spelling the name. Livy has it always Lartius, Dionysius has Λάρκιος and Λάργιος; all three spellings occur on Latin inscriptions (comp. Index Rom. of Gruter's Thesaurus Inscr.). The Lartii, according to Dionysius, bore the surname FLAVUS. [W. I.]

LA'RTIUS LICI'NIUS, a contemporary of the elder Pliny, was praetor in Spain, and subsequently the governor (*legatus*) of one of the imperial provinces. He died before Pliny. (Plin. *H. N.* xix. 2. s. 11, xxxi. 2. s. 18.) This must be the same person as the *Largius* Licinius, spoken of by the younger Pliny (*Ep.* ii. 14, iii. 5), who says that his uncle, when he was in Spain, could have sold his common place-book (*Electorum Commentarii*) to Licinius, for 400,000 sesterces. If an inscription in Gruter (p. 180) be genuine, *Lartius* must be the correct form of the name.

LARVAE. [LEMURES.]

LARUNDA, or LARA, a daughter of Almon, was a nymph who denounced to Juno that there was some connexion between Jupiter and Juturna; hence her name is connected with λαλεῖν. Jupiter punished her by depriving her of her tongue, and condemning her to be conducted into the lower world by Mercury; but on the way thither Mercury fell in love with her, and afterwards she gave birth to two Lares. (Ov. *Fast.* ii. 599, &c.; Auson. *Monosyll. de Diis*, 9.) Hartung (*Die Relig. der Röm.* ii. p. 204) infers from Lactantius (i. 20) that Larunda is identical with Muta and Tacita. [L. S.]

LARYMNA (Λάρυμνα), a daughter of Cynus, from whom the Boeotian town of Lary is said to have derived its name. (Paus. vi. 21. § 7.) [L. S.]

LA'SCARIS, THEODO'RUS [THEODORUS.]

LASSUS. [LASUS.]

LASTHENEIA (Λασθένεια), a native of Mantineia, in Arcadia, mentioned by Iamblichus (*Vit. Pyth.* 36) as a follower of Pythagoras. Diogenes Laërtius (iii. 46, iv. 2), on the other hand, speaks of her as a disciple of the Platonic philosophy, which is confirmed by other authorities. (Clemens Alex. *Strom.* iv. p. 619; Athen. xii. p. 546, vii. 279.) [C. P. M.]

LA'STHENES (Λασθένης). 1. An Olynthian, who, together with Euthycrates, is accused by Demosthenes of having betrayed his country to Philip of Macedon, by whom he had been bribed. It appears that he was appointed to command the cavalry belonging to Olynthus in B. C. 348, when Philip directed his arms against the city; but availed himself of the opportunity to betray into the hands of the king a body of 500 horse, which were made prisoners without resistance. After the fall of Olynthus, Philip naturally treated with neglect the traitors, of whom he had no longer any need; but it seems to have been erroneously inferred from an expression of Demosthenes, that they were positively ill treated, or even put to death, by that monarch. An anecdote related by Plutarch shows that Lasthenes was resident at the court of Philip at a subsequent period. (Dem. *de Chers.* p. 99, *Philipp.* iii. p. 128, *De Cor.* p. 241, *De Fals. Legg.* pp. 425, 426, 451; Diod. xvi. 53; Plut. *Apophth.* p. 178. See also Thirlwall's *Greece* vol. v. p. 315.)

2. A Cretan, who furnished Demetrius Nicator with the body of mercenaries with which he landed in Syria to wrest that kingdom from the hands of the usurper Alexander Balas. It appears that Lasthenes himself accompanied the young prince; and when Demetrius was established on the throne was appointed by him his chief minister, and the supreme direction of all affairs placed in his hands. Hence the blame of the arbitrary and tyrannical conduct by which Demetrius speedily alienated the affections of his subjects is imputed in great measure to the minister. It was Lasthenes also who, by persuading the king to disband the greater part of his troops, and retain only a body of Cretan mercenaries, lost him the attachment of the army, and thus unintentionally paved the way for his overthrow by Tryphon. (Joseph. xiii. 4. §§ 3, 9; 1 Macc. xi.; Diod. *Exc. Vales.* xxxiii. p. 593, and Vales. *ad loc.*)

3. A Cretan who took a prominent part in urging his countrymen to resist the attack of M. Antonius in B. C. 70. On this account, when the Cretans, after the defeat of Antonius, sent an embassy to Rome to excuse their past conduct, and sue for peace, one of the conditions imposed by the senate was the surrender of Lasthenes and Panares, as the authors of their offence. (Diod. *Exc. Legat.* xl. pp. 631, 632; Appian, *Sic.* 6; Dion Cass. *Fragm.* 177.) These terms were rejected by the Cretans; and in the war that followed against Q. Metellus (B. C. 68) Lasthenes was one of the principal leaders. Together with Panares, he assembled an army of 24,000 men, with which they maintained the contest against the Roman army for near three years: the excellence of the Cretans as archers, and their great personal activity, giving them many advantages in desultory warfare. At length, however, Lasthenes was defeated by Metellus near Cydonia, and fled for refuge to Cnossus, where, finding himself closely pressed by the Roman general, he is said to have set fire to his own house, and consumed it with all his valuables. After this he made his escape from the city, and took refuge in Lyttus, but was ultimately compelled to surrender, stipulating only that his life should be spared. Metellus intended to retain both Lasthenes and Panares as prisoners, to adorn his triumph, but was compelled to give them up by Pompey, under whose protection the Cretans had placed themselves. (Diod. *l. c.*; Appian, *Sic.* 6. §§ 1, 2; Phlegon, *ap. Phot.* p. 84, a; Dion Cass. xxxvi. 2; Vell. Pat ii. 34.) [E. H. B.]

LASUS (Λάσος), one of the principal Greek lyric poets, was a native of Hermione, in Argolis, and the son of Chabrinus or (according to Schneidewin's emendation) Charminus. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of Pindar. He was contemporary with Simonides (Aristoph. *Vesp.* 1410, and Schol.), like whom, and other great poets of the time, he lived at Athens, under the patronage of Hipparchus. Herodotus mentions his detection of Onomacritus in a forgery of oracles under the name of Musaeus, in consequence of which Hip-

parchus expelled Onomacritus from Athens (vii. 6). There also appears to have been a strong rivalry between Lasus and Simonides. (Aristoph. *l. c.*; Schol. *ad loc.*; Dindorf, *Annot. ad Schol.*) The time when he instructed Pindar in lyric poetry must have been about B. C. 506 (Thom. Mag. *Vit. Pind.*); and it must be to this date that Suidas refers, when he places Lasus in the time of Dareius, the son of Hystaspes. (Suid. *s. v.* where, accordingly, νή should be corrected into ξή.) Nothing further is known of his life, and the notices of his poetry are very defective. Tzetzes mentions him after Arion, as the second great dithyrambic poet. (*Proleg. in Lycoph.* p. 252, ed. Müller; comp. Schol. *ad Pind. Ol.* xiii. 25.) According to a scholiast on Aristophanes (*Av.* 1403), some ancient writers ascribed to him, instead of Arion, the invention of the cyclic choruses. (Comp. Suid. *s. v.* κυκλιοδιδάσκαλος.) A better account is given by another scholiast (*Vesp.* 1410) and Suidas (*s. v.* Λᾶσος), that Lasus was the first who introduced dithyrambic contests, like those of the dramatic choruses. This seems to have been in Ol. 68, 1, B. C. 508. (Marm. Par. *Ep.* 46.) Putarch states (*De Mus.* p. 1141, b. c.) that Lasus invented various new adaptations of music to dithyrambic poetry, giving it an accompaniment of several flutes, and using more numerous and more varied voices (or musical sounds, φθόγγοις). The change of form was naturally accompanied by a change in the subjects of the dithyramb. Suidas (*s. v.*) and the scholiast on Aristophanes (*Vesp.* 1410) tell us that Lasus introduced ἐριστικοὺς λόγους. From these statements, compared with what we know of the earlier dithyramb on the one hand, and on the other with the works of Lasus's great pupil, Pindar, we may infer that Lasus introduced a greater freedom, both of rhythm and of music, into the dithyrambic Ode; that he gave it a more artificial and more mimetic character; and that the subjects of his poetry embraced a far wider range than had been customary. It is difficult, however, to say what the scholiast means by ἐριστικοὺς λόγους. Some writers explain them as jocose altercations among the Satyrs, who formed the chorus; but this is scarcely consistent with the dignity of dithyrambic poetry. Another explanation is that Lasus, like the dramatic poets, introduced into his poetry subjects which afforded occasion for the display of dialectic skill. It is something in confirmation of this view, that, according to some accounts, he was reckoned among the seven wise men of Greece. (Schol. *ad Aristoph. Vesp.* 1410; Suid. *s. v.*; Diog. Laërt. i. 42; comp. the note of Menagius.)

Lasus wrote a hymn to Demeter, who was worshipped at Hermione, in the Doric dialect, with the Aeolic harmony, of which there are three lines extant (Ath. xiv. p. 624, e.), and an ode, entitled Κένταυροι, both of which pieces were remarkable for not containing the letter Σ. (Ath. x. p. 455, d.) He is also cited twice by Aelian (*V. H.* xii. 36; *N. A.* vii. 47).

Besides his poems, Lasus wrote on music, and he is said to have been the first who did so. (Suid. *s. v.*)

The grammarian, Chamaeleon of Heracleia, wrote a work upon Lasus. (Ath. viii. p. 338, b.)

His name is sometimes mis-spelt by the ancient writers. Tzetzes (*Proleg. in Lycophr. l. c.*) calls him Λάσσος, and Stobaeus (*Serm.* xxvii) writes Τάσσος. (Burette, *Mém. de l'Acad. des Inscr.* tom. xv. p. 324; Forkel, *Geschichte d. Musik.* vol. i. p. 358; Fabric. *Bibl. Graec.* vol. ii. p. 128; Böckh, *de Metr. Pind.* p. 2; Müller, *Hist. of the Lit. of Greece*, pp. 214, 215; Bode, *Geschichte d. lyrischen Dichtkunst.* pass.; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pass.; Schneidewin, *Comment. de Laso Hermionensi*, Gotting. 1842.) [P. S.]

LATERA'NUS, was, according to Arnobius (*adv. Gent.* iv. 6), a divinity protecting the hearths built of bricks (*lateres*), whence some consider him to be identical with Vulcan. (Hartung, *Die Relig. der Röm.* ii. p. 109.) [L. S.]

LATERA'NUS, APP. CLAU'DIUS, was one of the lieutenants of the emperor Septimius Severus in the expedition against the Arabians and Parthians, A. D. 195, and two years afterwards appears in the Fasti as consul. (Dion Cass. lxxv. 2; Victor, *Epit.* 20; Gruter, *Corp. Inscript.* xlvi. 9, li. 1, ccc.) [W. R.]

LATERA'NUS, L. SE'XTIUS SEXTI'NUS, was the friend and supporter of the celebrated C. Licinius Calvus Stolo in his attempts to throw open the consulship to the plebeians. He was the colleague of Licinius in the tribunate of the plebs from B. C. 376 to 367; and upon the passing of the Licinian laws in the latter of these years, he was elected to the consulship for the year B. C. 366, being the first plebeian who had obtained that dignity. (Liv. vi. 35—42, vii. 1.) For an account of the Licinian laws, see Vol. I. p. 586, b., and the authorities there referred to.

The name of Sextius Lateranus does not occur again under the republic, but re-appears in the times of the empire. Thus we find in the Fasti a T. Sextius Magius Lateranus consul in A. D. 94, and a T. Sextius Lateranus consul in A. D. 154.

LATERA'NUS, PLAU'TIUS, was one of the lovers of Messallina, the wife of the emperor Claudius, and was in consequence condemned to death by the emperor in A. D. 48; but pardoned, says Tacitus, on account of the brilliant services of his uncle, by whom the historian probably means A. Plautius, the conqueror of Britain. Lateranus was deprived of his rank as a senator, to which, however, he was restored on the accession of Nero, in A. D. 56. Ten years afterwards (A. D. 66), although consul elect, he took part in the celebrated conspiracy of Piso against Nero, actuated, says the historian, by no private wrongs, but by love for the state. He met death with the greatest firmness, refusing to disclose the names of any of the conspirators, and not even upbraiding the tribune, who executed him in the place where slaves were put to death, with being privy to the conspiracy, though such was the case. The first blow not severing his head from his body, he calmly stretched it out again. (Tac. *Ann.* xi. 30, 36, xiii. 11, xv. 49, 60; Arrian, *Epictet. Dissert.* i. 1.)

LATERENSIS, the name of a noble plebeian family of the Juventia gens [JUVENTIA GENS], but not patrician, as has been erroneously stated by a scholiast on Cicero. (Schol. Bob. *pro Planc.* p. 253, ed. Orelli.)

1. M. JUVENTIUS LATERENSIS, appears to have served in early life in the Mithridatic war. (Cic. *pro Planc.* 34. § 84, with Wunder's note, p. 207.) As he was descended both on his father's and mother's side from consular ancestors, he naturally became a candidate for the public offices. The year of his quaestorship is not stated and we only know

that, while holding this office, he gave an exhibition of games at Praeneste; and subsequently proceeded, perhaps as pro-quaestor, to Cyrene. In B. C. 59 (the year of the consulship of Caesar and Bibulus) he became a candidate for the tribunate of the plebs; but as he would have been obliged, if elected, to have sworn to maintain the agrarian law of Caesar, which was passed in that year, he retired voluntarily from the contest. It was probably owing to his political sentiments that Laterensis became one of Cicero's personal friends; and it was doubtless his opposition to Caesar which led L. Vettius to denounce him as one of the conspirators in the pretended plot against Pompey's life in B. C. 58.

In B. C. 55, in the second consulship of Pompey and Crassus, Laterensis became a candidate for the curule aedileship, with Cn. Plancius, A. Plotius, and Q. Pedius. The elections were put off this year; but in the summer of the following year (B. C. 54) Plancius and Plotius were elected; but before they could enter upon their office Laterensis, in conjunction with L. Cassius Longinus, accused Plancius of the crime of sodalitium, or the bribery of the tribes by means of illegal associations, in accordance with the lex Licinia, which had been proposed by the consul Licinius Crassus in the preceding year. (See *Dict. of Ant. s. v. Ambitus.*) This contest between Laterensis and Plancius placed Cicero in an awkward position, since both of them were his personal friends. Plancius, however, had much stronger claims upon him, for being quaestor in Macedonia in the year of Cicero's banishment, he had afforded him shelter and protection in his province, at a time when Cicero believed that his life was in danger. Cicero had therefore warmly exerted himself in canvassing for Plancius, and came forward to defend him when he was accused by Laterensis. He avoids, however, personal attacks upon Laterensis, and attributes his loss of the election to his relying too much upon the nobility of his family, and to his neglecting a personal canvassing of the voters, and likewise to his opposition to Caesar a few years before. Through Cicero's exertions, Plancius was probably acquitted. [PLANCIUS.]

Laterensis obtained the praetorship in B. C. 51, and is spoken of by Cicero's correspondent, Caelius, as ignorant of the laws. In the civil wars between Caesar and the Pompeians his name does not occur, and he is not mentioned again till B. C. 45, in which year we learn from Cicero that he was one of the augurs.

Laterensis appears again in history as a legate in the army of M. Aemilius Lepidus, who was governor of the provinces of Nearer Spain and Southern Gaul, B. C. 43. When Antony, after the battle of Mutina, fled across the Alps, and was drawing near to Lepidus in Gaul, Laterensis used every possible exertion to confirm Lepidus in his allegiance to the senate. In this object he was warmly seconded by Munatius Plancus, who commanded in Northern Gaul. But all their efforts were vain, for as soon as Antony appeared, the soldiers of Lepidus threw open the gates of the camp to him; and Laterensis, in despair, cast himself upon his sword, and thus perished. The senate decreed to him the honour of a public funeral and the erection of his statue. From his first entrance upon public life Laterensis was always a warm supporter of the senatorial party, to which he sealed his devotion with his blood. (Cic. *pro Planc.* passim, *ad Att.* ii. 18, 24, *in Vatin.* 11, *ad Fam.* viii. 8, *ad Att.* xii. 17, *ad Fam.* x. 11, 15, 18, 21, 23; Dion. Cass. xlvi. 51; Vell. Pat. ii. 63; Appian, *B. C.* iii. 84.)

2. L. (JUVENTIUS) LATERENSIS, was a legate in the army of Q. Cassius Longinus in Further Spain B. C. 49, and was proclaimed praetor by the soldiers in the conspiracy against the life of Cassius, whom they believed to have been put to death. Cassius, however, escaped the hands of the assassins, and immediately executed Laterensis and the ringleaders of the conspiracy. (Hirt. *B. Alex.* 53—55.) It is not known what relation this Laterensis was to the preceding.

LA'THRIA. [ANAXANDRA.]

LATIA'LIS or LATIA'RIS, a surname of Jupiter as the protecting divinity of Latium. The Latin towns and Rome celebrated to him every year the feriae Latinae, on the Alban mount, which were proclaimed and conducted by one of the Roman consuls. (Liv. xxi. 63, xxii. 1; Dionys. iv. 49; Serv. *ad Aen.* xii. 135; Suet. *Calig.* 22; comp. LATINUS.) [L. S.]

LATIA'RIS, LATI'NIUS, in the earlier part of the reign of Tiberius had been praetor, but in what year is unknown. He was a creature of Sejanus, and aspired to the consulship. But at that time delation was the readiest road to preferment. Titius Sabinus had offended Sejanus by his steady friendship to the widow and children of Germanicus. Him, therefore, in A. D. 28, Latiaris singled out as his victim and stepping-stone to the consular fasces. He wormed himself into the confidence of Sabinus, and encouraged him to speak of Agrippina's wrongs and Sejanus' tyranny in a room where three confederates lay hid between the ceiling and the roof. After the fall of Sejanus, Latiaris was soon marked for destruction by Tiberius. The senate gladly condemned him, and Latiaris died without a murmur in his favour. (Tac. *Ann.* iv. 68, 69, vi. 4.) [W. B. D.]

LATI'NUS (Λατῖνος), a king of Latium, is described in the common tradition as a son of Faunus and the nymph Marica, as a brother of Lavinius, and the husband of Amata, by whom he became the father of Lavinia, whom he gave in marriage to Aeneas. (Virg. *Aen.* vii. 47, &c.; Serv. *ad Aen.* i. 6; Arnob. ii. 71.) But along with this there are a variety of other traditions. Hesiod (*Theog.* 1013) calls him a son of Odysseus and Circe, and brother of Agrius, king of the Tyrrhenians, and Hyginus (*Fab.* 127) calls him a son of Telemachus and Circe, while others describe him as a son of Heracles, by an Hyperborean woman, who was afterwards married to Faunus (Dionys. i. 43), or as a son of Heracles by a daughter of Faunus. (Justin. xliii. 1.) Conon (*Narr.* 3) relates, that Latinus was the father of Laurina, whom he gave in marriage to Locrus, and that Latinus was slain by Heracles for having taken away from him the oxen of Geryones. According to Festus (*s. v. Oscillum*) Jupiter Latiaris once lived upon the earth under the name of Latinus, or Latinus after the fight with Mezentius suddenly disappeared, and was changed into Jupiter Latiaris. Hence the relation between Jupiter Latiaris and Latinus is perfectly analogous to that between Quirinus and Romulus, and Latinus may be conceived as an incarnation of the supreme god. [L. S.]

LATI'NUS, a celebrated player in the farces

called mimes (*Dict. of Ant. s. v.*) in the reign of Domitian, with whom he was a great favourite, and whom he served as a delator. It seems probable that the Latinus spoken of by Juvenal (i. 35, vi. 44), was the same person, though the scholiast on Juvenal (*ll. cc.*) says that this Latinus was put to death by Nero on account of his being privy to the adulteries of Messallina. The Latinus of the time of Domitian is frequently mentioned by Martial, who gives his epitaph (ix. 29), and speaks of his private character in favourable terms. Latinus frequently acted as mimus in conjunction with Thymele as mima. (Juv. *l. c.*; Suet. *Dom.* 15; Mart. i. 5, ii. 72, iii. 86, v. 61, ix. 29.)

LATI'NUS, literary. 1. A Greek grammarian of uncertain age, who wrote a work in six books, entitled Περὶ τῶν οὐκ ἰδίων Μενάνδρου. (Fabric. *Bibl. Graec.* vol. ii. p. 456.)

2. Latinus Alcimus Avitus Alethius, the full name of the Alcimus spoken of in Vol. I. p. 102, b.

3. Latinus Pacatus Drepanius. [Drepanius.]

LATO'NA. [Leto.]

LATRO, M. PO'RCIUS, a celebrated Roman rhetorician in the reign of Augustus, was a Spaniard by birth, and a friend and contemporary of the elder Seneca, with whom he studied under Marillius, and by whom he is frequently mentioned. He flourished about the year B.C. 17, in which year he declaimed before Augustus and M. Agrippa. (Senec. *Controv.* ii. 12. p. 177, ed. Bipont. Comp. Clinton, *F. H.* ad ann.) His school was one of the most frequented at Rome, and he numbered among his pupils the poet Ovid. He possessed an astonishing memory, and displayed the greatest energy and vehemence, not only in declamation, but also in his studies and other pursuits. In his school he was accustomed to declaim himself, and seldom set his pupils to declaim, whence they received the name of *auditores*, which word came gradually into use as synonymous with *discipuli*. But great as was the reputation of Latro, he did not escape severe criticism on the part of his contemporaries: his language was censured by Messalla, and the arrangement of his orations by other rhetoricians. Though eminent as a rhetorician, he did not excel as a practical orator; and it is related of him that, when he had on one occasion in Spain to plead in the forum the cause of a relation, he felt so embarrassed by the novelty of speaking in the open air, that he could not proceed till he had induced the judges to remove from the forum into the basilica. Latro died in B.C. 4, as we learn from the Chronicle of Eusebius. Many modern writers suppose that Latro was the author of the Declamations of Sallust against Cicero, and of Cicero against Sallust. (Senec. *Controv.* i. Praef. p. 63, &c., ii. 10, p. 157, ii. 13. p. 175, iv. 25, p. 291, iv. Praef. p. 273, ed. Bipont.; comp. Quintil. x. 5. § 18; Plin. *H. N.* xx. 14. s. 57; Hieronym. *in Euseb. Chron.* Olymp. 194, 1; Westermann, *Gesch. d. Römischen Beredtsamkeit*, § 86; Meyer, *Oratorum Roman. Fragmenta*, p. 539, &c., 2d ed.)

LAVERNA, the protecting divinity of thieves and impostors; a grove was sacred to her on the via Salaria, and she had an altar near the porta Lavernalis, which derived its name from her. (Arnob. *adv. Gent.* iii. 26; Nonius, viii. 6; Acron, *ad Horat. Ep.* i. 16, 60; Varro, *De L. L.* v. 163; Fest. *s. v. Laverniones.*) The name of this divinity, which is said to be a contraction of Lativerna, is, according to some, connected with the verb *latere*, or with the Greek λαβεῖν and the Sanscrit *labh*, but it is more probably derived from *levare* and *levator* (a thief). See Petron. 140; Obbarius, *ad Horat. Ep.* i. 16. 60. [L. S.]

LAVI'NIA, a daughter of Latinus and Amata, and the wife of Aeneas, by whom she became the mother of Ascanius or Silvius. (Liv. i. 1; Virg. *Aen.* vii. 52, &c., vi. 761; Dionys. i. 70.) Some traditions describe her as the daughter of the priest Anius, in Delos. (Dionys. i. 50; Aur. Vict. *Orig. Gent. Rom.* 9.) [L. S.]

P. LAVI'NIUS, a Latin grammarian, who wrote a work, *De Verbis Sordidis*, which is referred to by A. Gellius (xx. 11), but of whom we know nothing more. It has been conjectured that he may be the same as the Laevinus mentioned by Macrobius (*Saturn.* iii. 8.)

LAURE'NTIA. [Acca Laurentia.]

LAURE'NTIUS JOANNES. [Joannes, No. 79.]

LAUSUS. 1. A son of Mezentius, who was slain while defending his father against Aeneas. (Virg. *Aen.* vii. 649, x. 790.) According to the author of the *De Orig. Gent. Rom.* (15), Lausus fell at a later time, during the siege of Lavinium, by the hand of Ascanius.

2. A son of Numitor and brother of Ilia, was fraudulently killed by Amulius. (Ov. *Fast.* iv. 55.) [L. S.]

LEADES (Λεάδης), a son of Astacus, who, according to Apollodorus (iii. 6. § 8), fought in the defence of Thebes against the Seven, and slew Eteocles; but Aeschylus (*Sept.* 474) represents Megareus as the person who killed Eteocles. [L. S.]

LEAENA (Λέαινα). 1. An Athenian hetaera, beloved by Aristogeiton, or, according to Athenaeus, by Harmodius. On the murder of Hipparchus she was put to the torture, as she was supposed to have been privy to the conspiracy; but she died under her sufferings without making any disclosure, and, if we may believe one account, she bit off her tongue, that no secret might be wrung from her. The Athenians honoured her memory greatly, and in particular by a bronze statue of a lioness (λέαινα) without a tongue, in the vestibule of the Acropolis. (Paus. i. 23; Athen. xiii. p. 596, e; Plut. *de Garr.* 8; Polyaen. viii. 45.) Pausanias tells us (*l. c.*) that the account of her constancy was preserved at Athens by tradition.

2. An hetaera, one of the favourites of Demetrius Poliorcetes, at Athens. (Mach. *ap. Athen.* xiii. p. 577, d; comp. Plut. *Dem.* 26.) [E. E.]

LEAGRUS (Λέαγρος), son of Glaucon, in conjunction with Sophanes the athlete, of Deceleia, commanded the Athenians who fell in the first attempt to colonise Amphipolis, B.C. 465, at Drabescus or Datus (Herod. ix. 75; Paus. i. 29. § 4; comp. Thuc. i. 100). His son, a second Glaucon, commanded, with the orator Andocides, the reinforcements sent to the aid of the Corcyraeans, B.C. 432; and his grandson, another Leagrus, is ridiculed in a passage of the comic poet Plato (*ap. Athen.* ii. p. 68, c.), as a highborn fool.

> οὐχ ὁρᾷς ὅτι
> ὁ μὲν Λέαγρος Γλαύκωνος μεγάλου γένους
> κόκκυξ ἠλίθιος περιέρχεται.

A sister of his was married to Callias III., son of

Hipponicus (Andoc. *Myst.* p. 126, Bekk.), so that the genealogy stands thus,

Glaucon I.
|
Leagrus I.
|
Glaucon II.
|
Leagrus II. — a daughter = Callias III.

[A. H. C.]

LEANDER (Λείανδρος), the famous youth of Abydos, who, from love of Hero, the priestess of Aphrodite, in Sestus, swam every night across the Hellespont, being guided by the light of the light-house of Sestus. Once during a very stormy night the light was extinguished, and he perished in the waves. On the next morning his corpse was washed on the coast of Sestus, and Hero, on seeing it, threw herself into the sea. This story is the subject of the epic poem of Musaeus, entitled *De Amore Herois et Leandri*, and is also mentioned by Ovid (*Her.* xviii. 19), Statius (*Theb.* vi. 535), and Virgil (*Georg.* iii. 258, &c.) [L. S.]

LEANDER or LEA'NDRIUS (Λέανδρος or Λεάνδριος), of Miletus, seems to have been the author of a work on the history of his native city. A few quotations from it are still extant, but we have no means of determining the age at which Leander lived. (Diog. Laert. i. 28, 41; Clem. Alex. *Protrept.* p. 13, *Strom.* i. p. 129, vi. p. 267; Euseb. *Praep. Ev.* ii. p. 45; Theodoret. *Therap.* i. p. 700, viii. p. 909; Schol. *ad Apollon. Rhod.* ii. 706.) [L. S.]

LEANEIRA. [APHEIDAS.]

LEARCHUS. [ATHAMAS.]

LEARCHUS (Λέαρχος). 1. Of Rhegium, is one of those Daedalian artists who stand on the confines of the mythical and historical periods, and about whom we have extremely uncertain information. One account made him a pupil of Daedalus, another of Dipoenus and Scyllis. (Paus. iii. 17. § 6.) Pausanias saw, in the Brazen House at Sparta, a statue of Zeus by him, which was made of separate pieces of hammered bronze, fastened together with nails. Pausanias adds, that this was the most ancient of all existing statues in bronze. It evidently belonged to a period when the art of casting in bronze was not yet known. But this is inconsistent with the account which made Learchus the pupil of Dipoenus and Scyllis, for these artists are said to have been the inventors of sculpture in marble, an art which is generally admitted to have had a later origin than that of casting in bronze. Moreover, Rhoecus and Theodorus, the inventors of casting in bronze, are placed about the beginning of the Olympiads. Learchus must, therefore, have flourished still earlier; but the date of Dipoenus and Scyllis is, according to the only account we have of it, about 200 years later. [DIPOENUS.]

The difficulty is rather increased than diminished if we substitute for Λέαρχον, in the passage of Pausanias, Κλέαρχον, which is probably the true reading. (See the editions of Schubart and Walz, and Bekker.) In another passage, Pausanias mentions (vi. 4. § 2) Clearchus of Rhegium as the instructor of Pythagoras of Rhegium, and the pupil of Eucheirus of Corinth. This Clearchus must therefore have lived about B. C. 500, eighty years later than Dipoenus and Scyllis. We must therefore either assume the existence of two Clearchi of Rhegium, one near the beginning, and the other at the end of the Daedalian period, or else we must account for the statement of Pausanias by supposing that, as often happens, a vague tradition affixed the name of a well-known ancient artist to a work whose true origin was lost in remote antiquity.

2. Some recently discovered painted vases, in the collection of the Prince of Canino at Rome, bear the name of Learchus of Rhegium. It is inferred from the inscriptions that there were two vase painters of this name. (Nagler, *Neues Allgemeines Künstler Lexicon, s. v.*) [P. S.]

LECA'NIUS, 1. C. One of the consuls in A. D. 65 (Tac. *Ann.* xv. 3; Fasti), and probably the same person with Q. Lecanius Bassus, a contemporary of the elder Pliny, who died from puncturing a carbuncle on his left hand. (Plin. *H. N.* xxvi. 1 (4); comp. Ryckius ad Tac. *Ann.* xv. 3.)

2. A soldier, one of the several persons to whom Galba's death-blow was attributed, A. D. 69. (Tac. *Hist.* i. 41.) [W. B. D.]

LECA'NIUS AREIUS. [AREIUS.]

LECAPENUS, GEORGIUS. [GEORGIUS, No. 30.]

LECHEA'TES (Λεχεάτης) i. e. the protector of childbed, a surname of Zeus, who, as the father of Athena, was worshipped under this name at Aliphera. (Paus. viii. 26. § 4.) [L. S.]

LECHES (Λέχης), a son of Poseidon and Peirene, and brother of Cenchrias. (Paus. ii. 2. § 3, 24. § 7.) [L. S.]

LEDA (Λήδα), a daughter of Thestius, whence she is called Thestias (Apollod. iii. 10. § 5; Paus. iii. 13. § 8; Eurip. *Iph. Aul.* 49); but others call her a daughter of Thespius, Thyestes, or Glaucus, by Laophonte, Deidamia, Leucippe, Eurythemis, or Paneidyia. (Schol. *ad Apollon. Rhod.* i. 146, 201; Serv. *ad Aen.* viii. 130; Hygin, *Fab.* 14; Apollod. i. 7. § 10.) She was the wife of Tyndareus, by whom she became the mother of Timandra, Clytaemnestra, and Philonoe. (Apollod. iii. 10. § 6; Hom. *Od.* xxiv. 199.) One night she was embraced both by her husband and by Zeus, and by the former she became the mother of Castor and Clytaemnestra, and by the latter of Polydeuces and Helena. (Hygin. *Fab.* 77.) According to Homer (*Od.* xi. 298, &c.) both Castor and Polydeuces were sons of Tyndareus and Leda, while Helena is described as a daughter of Zeus. (*Il.* iii. 426; comp. Ov. *Fast.* i. 706; Horat. *Carm.* i. 12, 25; Martial, i. 37.) Other traditions reverse the story, making Castor and Polydeuces the sons of Zeus, and Helena the daughter of Tyndareus. (Eurip. *Helen.* 254, 1497, 1680; Schol. *ad Apollon. Rhod.* ii. 808; Herod. ii. 112.) According to the common legend Zeus visited Leda in the disguise of a swan, and she produced two eggs, from the one of which issued Helena, and from the other Castor and Polydeuces. (Schol. *ad Eurip. Orest.* 453; Ov. *Her.* xvii. 55; Paus. iii. 16. § 1; Horat. *Ars Poet.* 147; Athen. ii. p. 57, &c., ix. p. 373; Lucian, *Dial. Deor.* ii. 2, xxiv. 2, xxvi.; comp. Virgil, *Cir.* 489; Tzetz. *ad Lycoph.* 88.) The visit of Zeus to Leda in the form of a swan was frequently represented by ancient artists. It should be observed that Phoebe is also mentioned as a daughter of Tyndareus and Leda (Eurip. *Iph. Aul.* 50), and that, according to Lactantius (i. 21.), Leda was after her death raised to the rank of a divinity, under the name of Nemesis. (Comp. TYNDAREUS.) [L. S.]

LEIO'DES (Λειώδης), one of the suitors of Penelope, was slain by Odysseus. (Hom. *Od.* xxi. 144, xxii. 328.) [L. S.]

LEIS. [ALTHEPUS.]

LEITUS (Λήϊτος), a son of Alector or Alectryon, by Cleobule, and father of Peneleus. (Apollod. iii. 10. § 8; Diod. iv. 67.) He is mentioned among the Argonauts (Apollod. i. 9. § 16), and commanded the Boeotians in the war against Troy (Hom. *Il.* ii. 494, xvii. 602; Paus. ix. 4. § 3), from whence he took with him the remains of Arcesilaus. (Paus. ix. 39. § 3.) His tomb was shown in later times at Plataeae. (Paus. ix. 4. § 3; comp. Hygin. *Fab.* 97.) [L. S.]

LELEX (Λέλεξ). 1. One of the original inhabitants of Laconia which was called after him, its first king, Lelegia. He was married to the Naiad Cleochareia, by whom he became the father of Myles, Polycaon, and Eurotas. He had a heroum at Sparta. (Apollod. iii 10. § 3; Paus. iii. 1. § 1. 12. § 4, iv. 1. § 2.) Some call his wife Peridia, and his children Myles, Polyclon, Bomolochus, and Therapne; while Eurotas is represented as a son of Myles and a grandson of Lelex. (Schol. *ad Eurip. Orest.* 615.) In other traditions, again, Lelex is described as a son of Spartus, and as the father of Amyclas. (Steph. Byz. *s. v.* Λακεδαίμων.)

2. A son of Poseidon and Libya, the daughter of Epaphus. He was regarded as the ancestor of the Leleges, and is said to have immigrated from Egypt into Greece, where he became king of Megara; and his tomb was shown below Nisaea, the acropolis of Megara. (Paus. i. 44. § 5, 39. § 5; Ov. *Met.* vii. 443, viii. 567, 617.)

3. One of the Calydonian hunters. (Ov. *Met.* viii. 312.) [L. S.]

LE'MURES, i. e., spectres or spirits of the dead, which were believed by the Romans to return to the upper world and injure the living. Some writers describe Lemures as the common name for all the spirits of the dead (Apul. *de Deo Socr.* p. 237, ed. Bip.; Serv. *ad Aen.* iii. 63; Mart. Capella, ii. § 162; Ov. *Fast.* v. 483), and divide all Lemures into two classes; viz. the souls of those who have been good men are said to become Lares, while those of the wicked become Larvae. But the common idea was that the Lemures and Larvae were the same (August. *De Civ. Dei*, ix. 11); and the Lemures are said to wander about at night as spectres, and to torment and frighten the living. (Horat. *Epist.* ii. 2. 209; Pers. v. 185.) In order to propitiate them, and to purify the human habitations, certain ceremonies were performed on the three nights of the 9th, 11th, and 13th of May every year. The pater familias rose at midnight, and went outside the door making certain signs with his hand to keep the spectre at a distance. He then washed his hand thrice in spring water, turned round, and took black beans into his mouth, which he afterwards threw behind him. The spectres were believed to collect these beans. After having spoken certain words without looking around, he again washed his hands, made a noise with brass basins, and called out to the spectres nine times: "be gone, you spectres of the house!" This being done, he was allowed to look round, for the spectres were rendered harmless. The days on which these rites were performed were considered unlucky, and the temples remained closed during that period. (Varro, *ap. Non.* p. 135; Fest. *s. v. Fabam*; Ov. *Fast.* v. 419, &c.; comp. Hartung, *Die Relig. der Röm.* i. p. 55, &c.) [L. S.]

LENAEUS (Ληναῖος), a surname of Dionysus, derived from ληνός, the wine-press or the vintage. (Hesych. *s. v.*; Virg. *Georg.* ii. 4. 529; *Dict. of Ant. s. v. Lenaea.*) [L. S.]

LENAEUS, a freedman of Pompey the Great, whence he is sometimes called Pompeius Lenaeus. He was a native of Athens, possessed great knowledge of natural history, and was acquainted with several languages, in consequence of which Pompey restored him to freedom. (Sueton. *De Illustr. Grammat.* 2, 15; Plin. *H. N.* xxv. 2, 3.) He accompanied his patron in nearly all his expeditions (Suet. *l. c.* 15), and by his command he translated into Latin the work of Mithridates on poisons. (Plin. *l. c.*, comp. xv. 30, 39, xxiv. 9, 41, xxv. 6, 27, and *Elench.* lib. xiv. xv. xx. xxiii. xxvii.) After the death of Pompey and his sons, Lenaeus maintained himself by keeping a school at Rome, in the Carinae, near the temple of Tellus, the district in which the house of Pompey had been. This fact is a proof not only of his great attachment to the memory of his late master, but also of his not having made use of his friendship with Pompey for the purpose of enriching himself. His affection for Pompey also led him to write a very bitter satire against the historian Sallust, who had spoken of Pompey in an unjust and slanderous manner. Suetonius (*l. c.* 15) has preserved some of the opprobrious terms in which Lenaeus spoke of Sallust. (O. M. Müller, *Histor. Krit. Darstellung der Nachricht. vom Leben, &c., des Sallust*, p. 10; Drumann, *Gesch. Roms*, vol. iv. p. 556.) [L. S.]

LE'NIUS. [LAENIUS.]

LENTI'CULA, LICI'NIUS, called in some manuscripts of Cicero *Denticula*, was one of Antony's dissolute companions, who had been condemned for gambling, but was restored by Antony to his former status. Dion Cassius falsely states that he was recalled from banishment by Antony; but it would seem that *infamia* was a consequence of being condemned for gambling, and that he was restored by Antony to his full rights as a citizen. (Cic. *Phil.* ii. 23; Abram. and Garaton. *ad loc.*; Dion Cass. xlv. 47.)

LENTI'DIUS, one of the leaders of the Clodian mob of slaves and gladiators in January, B. C. 57, when P. Sextius, tribune of the plebs, was assailed and left for dead in the temple of Castor in the forum. (Cic. *pro Dom.* 33, *pro Sext.* 37.) [W. B. D.]

LENTO, CAESE'NNIUS, a follower of M. Antony; and unless Cicero is speaking ironically, originally a stage player. (*Phil.* xi. 6.) Lento was one of Antony's seven agrarian commissioners —septemviratus (Cic. *Phil.* ii. 38, xii. 9, xiii. 12)— in B. C. 44, for apportioning the Campanian and Leontine lands, whence Cicero terms him "divisor Italiae." During the siege of Mutina in the spring of B. C. 43, Lento was stationed in Etruria to watch the communications with Rome by the Via Cassia, which circumstance furnished one among Cicero's various reasons for declining the legation to Antony in Cisalpine Gaul. (*Phil.* xii. 9, xiii. 2.) [W. B. D.]

LENTULUS, the name of one of the haughtiest patrician families of the Cornelian Gens [CORNELIA GENS]; so that Cicero coins the words *Appietas* and *Lentulitas* to express the qualities of the high patrician party (*ad Fam.* iii. 7. § 5). When we find plebeians bearing the name (as a tribune of

the plebs, Cic. *pro Lege Manil.* 19), they were no doubt descendants of freedmen. The name was evidently derived from *lens*, like Cicero from *cicer*, &c. (Cic. *ad Att.* i. 19. § 2; Plin. *H. N.* xviii. 3.)

STEMMA LENTULORUM.

1. L. Cornelius Lentulus, Senator B. C. 387.
2. L. Corn. Lentulus, Cos. B. C. 327.
3. Ser. Corn. Lentulus, Cos. B. C. 303.
4. Tib. Corn. Lentulus.
5. L. Corn. Lentulus, Cos. B. C. 275.
6. L. Corn. Lentulus Caudinus, Cos. B. C. 237.
7. P. Corn. Lentulus Caudinus, Cos. B. C. 236.
8. L. Corn. Lentulus Caudinus, Aed. Cur. B. C. 209.
9. P. Corn. Lentulus Caudinus, Pr. B. C. 204.
10. P. Corn. Lentulus Caudinus, Pr. B. C. 214.
11. Cn. Corn. Lentulus, Cos. B. C. 201.
12. L. Corn. Lentulus, Cos. B. C. 199.
13. L. Corn. Lentulus Lupus, Cos. B. C. 167.
14. Corn. Lentulus, Pr. B. C. 184.
15. Cn. Corn. Lentulus, Cos. B. C. 97.
16. P. Corn. Lentulus, Cos. B. C. 162.
17. P. Corn. Lentulus.
18. P. Corn. Lentulus Sura, Cos. B. C. 71. A Catilinarian conspirator B. C. 63. Married Julia, mother of the triumvir, M. Antonius.
19. P. Corn. Lentulus.
20. P. Corn. Lentulus Spinther, Cos. B. C. 57.
21. P. Corn. Lentulus Spinther, Proquaestor B. C. 44.
22. C. Corn. Lentulus, Triumvir Col. Deduc. B. C. 199.
23. Cn. Corn. Lentulus, Cos. B. C. 146.
24. Cn. Corn. Lentulus Clodianus, Cos. B. C. 72.
25. Cn. Corn. Lentulus Clodianus, B. C. 60.
26. L. Corn. Lentulus Crus, Cos. B. C. 49.
27. Serv. Corn. Lentulus, Cur. Aed. B. C. 207.
28. Serv. Corn. Lentulus, Pr. B. C. 169.
29. P. Corn. Lentulus, Legatus B. C. 171.
30. L. Corn. Lentulus, Pr. B. C. 140.
31. L. Lentulus, B. C. 168.
32. Cn. Lentulus Vatia, B. C. 56.
33. L. Corn. Lentulus Niger, Flamen Martis, B. C. 57.
34. L. Corn. Lentulus, Flam. Martis.
35. Lentulus Cruscellio, B. C. 43.

Imperial Period.

36. Cn. Corn. Lentulus, Cos. B. C. 18.
37. Cn. Corn. Lentulus Augur, Cos. B. C. 14.
38. L. Corn. Lentulus, Cos. B. C. 3.
39. Cossus Corn. Lentulus Gaetulicus, Cos. B. C. 1.
40. Cossus Corn. Lentulus. Cos. A. D. 25.
41. Cn. Corn. Lentulus Gaetulicus, Cos. A. D. 26.
42. Cossus Corn. Lentulus, A. D. 60.
43. Lentulus, Mimographer.

For the Lentuli Marcellini, see MARCELLUS.

1. L. CORNELIUS LENTULUS, was the only senator who voted against buying off Brennus and his Gauls, B. C. 387. (Liv. ix. 4.)

2. L. CORNELIUS L. F. LENTULUS, son of the last (Liv. *l. c.*), consul in B. C. 327. He commanded an army of observation against the Samnites just before the second Samnite war, B. C. 324. (Liv. viii. 22, 23.) He was legate in the Caudine campaign, five years after, and advised the consuls to accept the terms offered by the enemy. (Liv. ix. 4.) Next year he was dictator, and he probably was the officer who avenged the disgrace of the Furculae Caudinae. This was indeed disputed (Liv. ix. 15); but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus. [See No. 6.]

3. SERV. CORNELIUS CN. F. CN. N. LENTULUS, consul in B. C. 303. (Liv. x. 1; *Fasti Cap.*)

4. TIB. CORNELIUS SERV. F. CN. N. LENTULUS, son of the last. [See the next.]

5. L. CORNELIUS TIB. F. SERV. N. LENTULUS, son of the last, consul B. C. 275. (*Fasti Cap.*)

6. L. CORNELIUS L. F. TIB. N. LENTULUS CAUDINUS, son of the last. (*Fasti Cap.* A. U. 516.) He is the first who is expressly recorded with the agnomen Caudinus: but as the Fasti are mutilated, it may have been assumed by his father. He was curule aedile (Vaillant, *Cornelii* No. 18, *Papirii* No. 1); Pontifex Maximus (Liv. xxii. 10); and as consul in B. C. 237, he triumphed over the Ligurians. (*Fasti Cap.*; Eutrop. iii. 2.) He died B. C. 213. (Liv. xxv. 2.)

7. P. CORNELIUS L. F. TIB. N. LENTULUS CAUDINUS, brother of the last, consul in B. C. 236. (*Fasti*, A. U. 517; Vaill. *Cornelii*, No. 19; Spanh. *Num.* vol. ii. p. 220.)

8. L. CORNELIUS L. F. L. N. LENTULUS CAUDINUS, son of No. 6, curule aedile in B. C. 209. (Liv. xxvii. 21.)

9. P. CORNELIUS L. F. L. N. LENTULUS CAUDINUS, brother of the last; with P. Scipio in Spain, B. C. 210 (Liv. xxvi. 48); praetor B. C. 204 (*Id.* xxix. 38); one of the ten ambassadors sent to Philip of Macedon in B. C. 196. (*Id.* xxxiii. 35, 39).

10. P. CORNELIUS P. F. L. N. LENTULUS, son of No. 7, praetor in Sicily B. C. 214, and continued in his province for the two following years. (Liv. xxiv. 9, 10, 44, xxv. 3, xxvi. 1.) In B. C. 189 he was one of ten ambassadors sent into Asia after the submission of Antiochus. (*Id.* xxxvii. 55.)

11. CN. CORNELIUS L. F. L. N. LENTULUS (*Fasti Cap.* A. U. 552); perhaps son of No. 8, since we find him designated as *L. f. L. n.*; though, on the other hand, his praenomen Cneius, and the absence of the agnomen Caudinus, are opposed to this connection. He was quaestor in B. C. 212; curule aedile with his brother (No. 12) in 204; consul in 201 (Liv. xxv. 17, xxix. 11, xxx. 40, 44). He wished for the province of Africa, that he might conclude the war with Carthage; but this well-earned glory was reserved for Scipio by the senate. Lentulus had the command of the fleet on the coast of Sicily, with orders to pass over to Africa if necessary. Scipio used to say, that but for Lentulus's greediness he should have destroyed Carthage. (Liv. xxx. 40—44.) Cn. Lentulus was proconsul in Hither Spain in B. C. 199, and had an ovation for his services. (*Id.* xxxi. 50, xxxiii. 27.)

12. L. CORNELIUS L. F. L. N. LENTULUS, brother of the last (Vaill. *Cornelii*, No. 28), praetor in Sardinia B. C. 211 (Liv. xxv. 41, xxvi. 1), succeeded Scipio as proconsul in Spain, where he remained for eleven years, and on his return was not allowed more than an ovation, because he only held proconsular rank. (Liv. xxviii. 38, xxix. 2, 11, 13, xxx. 41, xxxi. 20, 30.) During his absence in

Spain he was curule aedile with his brother Cneius [No. 11], though he had been already praetor. (Liv. xxix. 11.) This might be to further his designs upon the consulship, which he obtained the year after his return, B. C. 199; and the year after that he was proconsul in Gaul. (Liv. xxxi. 49, xxxii. 1, 2, 8, 9.) He is perhaps the Lentulus that was decemvir sacrorum in B. C. 213, and died in 173. (*Id.* xxv. 2, xlii. 10.)

13. L. CORNELIUS CN. F. L. N. LENTULUS LUPUS, son of No. 11, nephew to the last (Eckhel, vol. ii. p. 302); curule aedile in B. C. 163; consul in 156; censor in 147. (*Titul. Terentii Heaut.*; *Fasti*, A. U. 597, 606; Cic. *Brut.* 20; Val. Max. vi. 9. § 10.)

14. CORNELIUS LENTULUS was praetor in Sicily, and was defeated in the Servile war about B. C. 134. (Florus, iii. 19, 7.)

15. CN. CORNELIUS LENTULUS, consul in B. C. 97. (*Fasti*; Plin. *H. N.* x. 2, xxx. 3 (1); Cassiod.) He was probably father by adoption of No. 24.

16. P. CORNELIUS L. F. L. N. LENTULUS, probably son of No. 12. He was curule aedile with Scipio Nasica in B. C. 169: in their Circensian games they exhibited elephants and bears. (Liv. xliv. 18.) Next year he went with two others to negotiate with Perseus of Macedon, but without effect. (Liv. xlv. 4.) He was consul suffectus, with C. Domitius, in B. C. 162, the election of the former consuls being declared informal. (*Fasti*, A. U. 591; Cic. *de Nat. Deor.* ii. 4, *de Divin.* ii. 35; Val. Max. i. 1. § 3.) He became princeps senatus (Cic. *Brut.* 28, *Divin. in Caecil.* 21, *de Orat.* i. 48); and must have lived to a good old age, since he was wounded in the contest with C. Gracchus in B. C. 121. (Cic. *in Cat.* iv. 6, *Philipp.* viii. 4.)

17. P. CORNELIUS LENTULUS, only known from Fasti, son of No. 16, and father of No. 18.

18. P. CORNELIUS P. F. P. N. LENTULUS, surnamed SURA, son of the last, the man of chief note in Catiline's crew. (Cic. *in Cat.* iii. 5, iv. 6; Ascon. *ad Divin.* 21.) He was quaestor to Sulla in B. C. 81 (Plut. *Cic.* 17): before him and L. Triarius, Verres had to give an account of the monies he had received as quaestor in Cisalpine Gaul. (Cic. *in Verr.* i. 14.) He was soon after himself called to account for the same matter, but was acquitted. It is said that he got his cognomen of Sura from his conduct on this occasion; for when Sulla called him to account, he answered by scornfully putting out his *leg*, "like boys," says Plutarch, "when they make a blunder in playing at ball." (*Cic.* 17.) Other persons, however, had borne the name before, one perhaps of the Lentulus family. (Liv. xxii. 31; comp. Suet. *Domit.* 13; Dion Cass. lxviii. 9, 15.) In B. C. 75 he was praetor; and Hortensius, pleading before such a judge, had no difficulty in procuring the acquittal of Terentius Varro, when accused of extortion. (Ascon. *ad Divin.* 7; Plut. *Cic.* 17; Acron. *ad Horat. Serm.* ii. 1. 49.) In B. C. 71 he was consul. (*Fasti*, A. U. 682; *Consularis* in Vell. Pat. ii. 34; Dion Cass. xxxvii. 30.) But in the next year he was ejected from the senate, with sixty-three others, for infamous life and manners. (Gell. v. 6; Plut. *l. c.*; Dion Cass., &c.; see No. 25.) It was this, probably, that led him to join Catiline and his crew. From his distinguished birth and high rank, he calculated on becoming chief of the conspiracy; and a prophecy of the Sibylline books was applied by flattering haruspices to him. Three Cornelii were to rule Rome, and he was the third after Sulla and Cinna; the twentieth year after the burning of the capitol, &c., was to be fatal to the city. (Cic. *in Cat.* iii. 4, iv. 1, 6; Sal. *Cat.* 47.)* To gain power, and recover his place in the senate, he became praetor again in B. C. 63. (Sall. *B. C.* 17, 46, &c.) When Catiline left the city for Etruria, Lentulus remained as chief of the home-conspirators, and his irresolution probably saved the city from being fired. (Sall. *Cat.* 32, 43; Cic. *in Cat.* iii. 4, 7, iv. 6, *Brut.* 66, &c.; comp. CETHEGUS, 8.) For it was by his over-caution that the negotiation with the ambassadors of the Allobroges was entered into; and these unstable allies revealed the secret to the consul Cicero, who directed them to feign compliance with the conspirators' wishes, and thus to obtain written documents which might be brought in evidence against them. The well-known sequel will be found under the life of Catiline [p. 632]. Lentulus was deposed from the praetorship; given to be kept in *libera custodia* by the aedile P. Lentulus Spinther (No. 20; comp. Cic. *in Cat.* iii. 6, iv. 3, *p. Red. ad Quir.* 6; Sall. *Cat.* 50, &c.); and was strangled in the Capitoline prison on the 5th of December. (Cic. *pro Flacc.* 40, &c., *Philipp.* ii. 7 (8); Sall. *Cat.* 55, &c.) His step-son Antony pretended that Cicero refused to deliver up his corpse for burial. (Cic. *Philipp.* *l. c.*; Plut. *Anton.* 2.) Lentulus was slow in thought and speech, but this was disguised by the dignity of his person, the expressiveness and grace of his action, the sweetness and power of his voice. (Cic. *Brut.* 64.) His impudence was excessive, his morals infamous, so that there was nothing so bad but he dared say or do it; but when danger showed itself he was slow and irresolute. The former qualities made him join the gang of Catiline; the latter were in great part the ruin of their cause. (Comp. Senec. *de Ira*, iii. 38; Cic. *pro Sull.* 25.)

19. P. CORNELIUS L. F. LENTULUS, father of the next.

20. P. CORNELIUS P. F. L. N. LENTULUS, surnamed SPINTHER. (*Fast.* A. U. 696; comp. *Goltz.* A. U. 698; Eckhel, vol. v. p. 182.) He received this nickname from his resemblance to the actor Spinther, and it was remarked as curious, that his colleague in the consulship, Metellus Nepos, was like Pamphilus, another actor. (Plin. *H. N.* vii. 10; Val. Max. ix. 14. § 4.) Caesar commonly calls him by this name (*B. C.* i. 15, &c.): not so Cicero; but there could be no harm in it, for he used it on his coins when pro-praetor in Spain, simply to distinguish himself from the many of the same family (Eckhel, *l. c.*); and his son bore it after him. He was curule aedile in B. C. 63, the year of Cicero's consulship, and was entrusted with the care of the apprehended conspirator, P. Lent. Sura (No. 18). His games were long remembered for their splendour; but his toga, edged with Tyrian purple, gave offence. (Sall. *Cat.* 47; Cic. *de Off.* ii. 16; Plin. *H. N.* ix. 63, xxxvi. 12, (7).) He was praetor in B. C. 60: at the Apollinarian games he, for the first time, drew an awning over the theatre (*carbasina vela*, Plin. *H. N.* xix. 6), and ornamented the scenes with silver. (Val. Max. ii. 4. § 6.) By Caesar's interest he obtained Hither Spain for his

* That many fictitious oracles were current after the burning of the capitol is clear from Tacit. *Ann.* vi. 12; comp. Suet. *Oct.* 31.

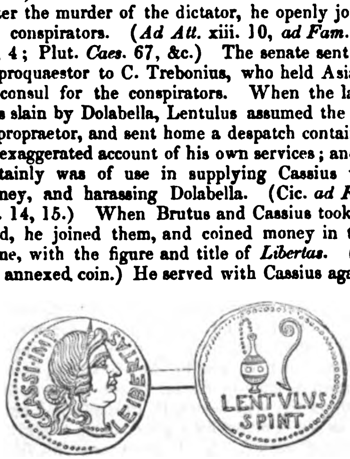
next year's province, where he remained into part of 58. (Caes. *B. C.* i. 22; Cic. *ad Fam.* i. 9. § 4, &c.)

He returned to become candidate for the consulship, when he was elected again, by Caesar's support. (Caes. *l. c.*) But on the very day of his entering office, 1 Jan. B. C. 57, he moved for the immediate recall of Cicero (*Cic. in Pis.* 15); brought over his colleague Metellus Nepos to the same views; and his services were gratefully acknowledged by Cicero. (*Pro Sext.* 40, 69, *Brut.* 77, *ad Att.* iii. 22. &c.; and comp. the letters to Lentulus himself, *ad Fam.* i. 1—9.) Now, therefore, notwithstanding his obligations to Caesar, he had openly taken part with the aristocracy. Yet he opposed them in promoting Pompey's appointment to the supreme superintendence of the corn market. His secret motive was to occupy Pompey at home, and thus prevent him from being charged with the office of restoring Ptolemy Auletes, the exiled king of Egypt; for then he hoped that this would fall to his share, as proconsul of Cilicia. (Cic. *ad Att.* iv. 1, *ad Fam.* i. 1. § 7; Plut. *Pomp.* 49. For the life and fortunes of this king, see PTOLEMAEUS AULETES). Lentulus obtained a decree in his favour; and intended to depart at the close of his consulship. But in December, a statue of Jupiter on the Alban hill was struck by lightning: the Sibylline books were consulted, and an oracle found which forbade the restoration of a king of Egypt by armed force. Cato, who had just become tribune, was an enemy of Lentulus: he availed himself of this oracle (which had probably been forged to use against Pompey), and ordered the quindecemviri to read it publicly. (Fenestella, *ap. Non. Marcell.* p. 385, ed. Lips. 1826.) The matter was then brought before the senate, and gave rise to long and intricate debates. The pretensions of Pompey were supported by several tribunes: Lentulus was backed by Hortensius and Lucullus. The high aristocratic party, led by Bibulus, leaned to a middle course, to send three ambassadors to Egypt. Cicero was bound by gratitude to Lentulus; by fear of another exile to Pompey; and seems to have taken little active part in the matter. The proposition of Bibulus being rejected, the new consul, Marcellinus, exerted himself to procure the adjournment of the question sine die, and it rested till the year 55 B. C., when Gabinius got a law passed, without the authority of the senate, entrusting the coveted office to Pompey. (See Cic. to Lentulus, *ad Fam.* i., *ad Q. Fr.* ii. 2 and 6; Plut. *Pomp.* 49; Dion Cass. xxxix. 15, 16). Lentulus remained as proconsul in Cilicia from B. C. 56 till July, 53, though Cato proposed to recall him. We hear little of his doings. He was saluted Imperator for a campaign in the Amanus, and Cicero warmly supported his claims to a triumph, which, however, he did not obtain till B. C. 51, when Cicero was himself in Cilicia. The orator praises his justice, but recommends him to make friends of the equites (*publicani*). (Cic. *ad Fam.* i. 5, &c., iii. 7, 3, *pro Sext.* 69; comp. Eckhel, vol. iv. p. 360, vol. v. p. 184.) That Cicero's praise was deserved appears from the fact that Lentulus was obliged to sell his villa at Tusculum soon after. (*Ad Att.* vi. 1. 20.)

In B. C. 49, when the civil wars began, Lentulus took part against Caesar, and had the command of 10 cohorts in Picenum. At the approach of the enemy, he fled and joined Domitius Ahenobarbus at Corfinium. When Caesar invested the place, and Pompey refused to come to their relief, Lentulus was allowed by the garrison to open negotiations with Caesar. The general received him favourably, dismissed him with his friends, and took the troops into his own service. (Caes. *B. C.* i. 15—23.) Lentulus retired to Puteoli and probably joined Pompey in Greece not long after. (Cic. *ad Att.* ix. 11, 13, 15.) He shared in the presumption of his party, for we find him disputing with Metellus, Scipio, and Domitius, who had the best right to succeed Caesar as pontifex maximus. (Caes. *B. C.* iii. 83.) After Pharsalia, he followed Pompey to Egypt, and got safe to Rhodes. (*Ad Fam.* xii. 14; comp. Caes. *B. C.* iii. 102.) Of his subsequent fate we are not informed.

Lentulus Spinther owes his importance chiefly to his high birth and his connection with Cicero. He was a common-place sort of man, of tolerable honesty. As an orator, he made up, by pains and industry, for the gifts that had been denied him by nature. (Cic. *Brut.* 77.)

21. P. CORNELIUS P. F. P. N. LENTULUS SPINTHER, son of the last. (Cic. *ad Fam.* i. 7, xii. 15, *ad Q. Fr.* ii. 3, &c.) He assumed the toga virilis in B. C. 57, and therefore was born in 74. In the same year he was elected in the college of augurs, having been first received (by a sham adoption) into the Manlian gens; because two of the same gens could not at once be in the college, and Faustus Sulla of the Cornelian was already a member. (Cic. *pro Sext.* 69; Dion Cass. xxxix. 17; comp. Vaill. *Cornel.* No. 48—51, Eckhel, vol. v. p. 184, &c.) In 56, when Cato endeavoured to recal his father from Cilicia, he appeared publicly in mourning. (Cic. *ad Q. Fr.* ii. 3, init.) He followed Pompey's fortunes with his father, and was supposed to have gone to Alexandria after the murder of their chief—perhaps to intercede with Caesar. (*Ad Att.* xi. 13.) The dictator pardoned him, and he returned to Italy. In B. C. 45 he was divorced from his abandoned wife, Metella. (Horat. *Serm.* ii. 3. 339; Cic. *ad Att.* xi. 15, 23, xii. 52, xiii. 7.) Soon after we find him visiting Cicero, and in close connection with M. Brutus. After the murder of the dictator, he openly joined the conspirators. (*Ad Att.* xiii. 10, *ad Fam.* xii. 14, 4; Plut. *Caes.* 67, &c.) The senate sent him as proquaestor to C. Trebonius, who held Asia as proconsul for the conspirators. When the latter was slain by Dolabella, Lentulus assumed the title of propraetor, and sent home a despatch containing an exaggerated account of his own services; and he certainly was of use in supplying Cassius with money, and harassing Dolabella. (Cic. *ad Fam.* xii. 14, 15.) When Brutus and Cassius took the field, he joined them, and coined money in their name, with the figure and title of *Libertas*. (See the annexed coin.) He served with Cassius against



Rhodes; with Brutus in Lycia. (App. *B. C.* iv. 72, 82.) After Philippi, he escaped death, for his name appears with the augurs' insignia on denaries

of Augustus, which proves that he was alive in B. C. 27, when Octavius assumed this name.

22. C. CORNELIUS LENTULUS, in B. C. 199, one of the *triumviri colon. deduc.* (Liv. xxxii. 2.)

23. CN. CORNELIUS LENTULUS, consul with Mummius in B. C. 146. (Cic. *ad Att.* xiii. 33. § 3; Vell. Pat. i. 12. § 5, compared with the *Fasti*, A. U. 607.)

24. CN. CORNELIUS LENTULUS CLODIANUS (Cic. *ad Att.* i. 19. § 2; Gell. xviii. 4), a Claudius adopted into the Lentulus family — perhaps by No. 15. He was consul in B. C. 72, with L. Gellius. They brought forward several important laws; one, that all who had been presented with the freedom of the city by Pompey (after the Sertorian war) should be Roman citizens (Cic. *pro Balb.* 8, 14; see Vol. I. p. 456); another, that persons absent in the provinces should not be indictable for capital offences. This was intended to protect Sthenius of Thermae in Sicily against the machinations of Verres; and by the influence of this person it was frustrated. (Cic. *in Verr.* ii. 34, 39, &c.) Lentulus also passed a law to exact payment from those who had received grants of public land from Sulla. (Sall. *ap. Gell.* xviii. 4.) In the war with Spartacus both he and his colleague were defeated—but after their consulship. (Liv. *Epit.* 96; Plut. *Crass.* 9, &c.) With the same colleague he held the censorship in B. C. 70, and ejected 64 members from the senate for infamous life, among whom were Lentulus Sura [See No. 18] and C. Antonius, afterwards Cicero's colleague in the consulship. Yet the majority of those expelled were acquitted by the courts, and restored (Cic. *pro Cluent.* 42, *in Verr.* v. 7, *pro Flacc.* 19; Gell. v. 6; Val. Max. v. 9. § 1.) They held a lustrum, in which the number of citizens was returned at 450,000 (Liv. *Epit.* 98; Ascon. *ad Verr. Act.* i. 18; comp. Plut. *Pomp.* 22.) The same officers served as Pompey's legates against the pirates in B. C. 67, 66; and Lentulus supported the Manilian law, appointing Pompey to the command against Mithridates. (Appian, *Mithr.* 95; Cic. *pro Leg. Manil.* 23.) As an orator, he concealed his want of talent by great skill and art, and by a good voice. (Cic. *Brut.* 66.)

25. CN. CORNELIUS LENTULUS CLODIANUS, son of the last. In B. C. 60, he was sent with Metellus Creticus and L. Flaccus, to check the apprehended inroad of the Swiss into the province of Gaul; but their services were not required. (Cic. *ad Att.* i. 19, 20.)

26. L. CORNELIUS LENTULUS CRUS. (Cic. *ad Fam.* viii. 4, init.) Who he was, and whence he derived his agnomen of Crus, is unknown.

In B. C. 61, he appeared as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea (*Argum. ad Cic. in Clod., de Harusp. Resp.* 17). In 58 he was praetor, and Cicero calculated on his aid against Clodius (*ad Q. Fr.* i. 2, fin.); and he did attempt to rouse Pompey to protect the orator, but in vain (*in Pison.* 31). He was not raised to the consular dignity till B. C. 50, when he obtained this post, with C. Marcellus M. f., as being a known enemy to Caesar (Caes. *B. G.* 8, 50); though in the year before, P. Dolabella had beaten him in the contest for a place among the xv. viri (Cic. *ad Fam.* viii. 4). In the year of his consulship, B. C. 49, the storm burst. Lentulus did all he could to excite his wavering party to take arms and meet Caesar: he called Cicero cowardly; blamed him for seeking a triumph at such a time (*ad Fam.* vi. 21, xvi. 11); urged war at any price, in the hope, says Caesar (*B. C.* i. 4), of retrieving his ruined fortunes, and becoming another Sulla; and Cicero seems to justify this accusation (*ad Fam.* vi. 6, *ad Att.* xi. 6). It was mainly at Lentulus' instigation that the violent measures passed the senate early in the year, which gave the tribunes a pretence for flying to Caesar at Ravenna (Caes. *B. C.* i. 5; Plut. *Caes.* 33). He himself fled from the city at the approach of Caesar; and Cicero saw him at Formiae in January 23rd, quite dispirited (*ad Att.* vii. 12). On the 27th, at Capua, Lentulus with others agreed to accept Caesar's offers (*Ib.* 15). He was summoned by Cassius the tribune to return to Rome, to bring the money from the sacred treasury, but did not go (*Ib.* 21, comp. viii. 11). Pompey had meantime collected forces in Apulia, and ordered the consuls to join him there, leaving a garrison in Capua (*ad Att.* viii. 12 a—d.). While Pompey was retiring on Brundisium, Balbus the younger was sent by Caesar to persuade Lentulus to return to Rome, with offers of a province. The consul, instead, went with his colleague and some troops over to Illyria, though Cicero tried to detain him in Italy (*ad Att.* viii. 9, 15, ix. 6); and, soon after, we hear of his raising two legions for Pompey in Asia (Caes. *B. C.* iii. 4). When both armies were encamped at Dyrrhachium, Balbus again attempted to seduce the consul, boldly entering Pompey's camp; but Lentulus asked too high a price (Vell. Pat. ii. 51; comp. Cic. *ad Fam.* x. 32); and probably, like others of his party, thought Caesar's cause desperate (Caes. *B. C.* iii. 82). After Pharsalia, he fled with Pompey; but was refused admittance at Rhodes (Caes. *B. C.* iii. 102; Vell. Pat. ii. 53.) With some others, he determined to make for Egypt, and arrived there the day after Pompey's murder. He saw the funeral pyre on Mt. Casius, but landed, was apprehended by young Ptolemy's ministers, and put to death in prison. (Caes. *B. C.* iii. 104; Val. Max. i. 8. § 9; Oros. vi. 15; Plut. *Pomp.* 80.) Notwithstanding his prodigality and selfishness, Cicero always regarded him with some favour, in memory of the part he had taken against Clodius (*Brut.* 77, *de Harusp. Resp.* 17).

27. SERV. CORNELIUS LENTULUS, curule aedile in B. C. 207; military tribune in Spain, two years after (Liv. xxviii. 10, xxix. 2).

28. SERV. CORNELIUS SERV. F. LENTULUS, son of the last. In B. C. 171, he went with his brother Publius and three others on an embassy to Greece (Liv. xlii. 37, 47, 49, 56). In 169, he was praetor in Sicily (*Id.* xliii. 15).

29. P. CORNELIUS SERV. F. LENTULUS. [See the last.]

30. L. CORNELIUS SERV. F. SERV. N. LENTULUS, son of No. 28, praetor in B. C. 140 (Frontin. *de Aquaed.* 7).

31. L. LENTULUS, in B. C. 168 was one of three who carried home the despatches of the consul Aemilius Paullus, after the defeat of Perseus (Liv. xlv. 1).

32. CN. LENTULUS VATIA, mentioned by Cicero, B. C. 56 (*ad Q. Fr.* ii. 3. § 5).

33. L. CORNELIUS LENTULUS NIGER, flamen of Mars (Cic. *ad Att.* xii. 7, *in Vatin.* 10; comp. Ascon. *ad Cic. Scaur.* sub fin.). At his dedication by the augur L. Caesar, he gave a sumptuous dinner (Macrob. *Sat.* ii. 9). In B. C. 58, he stood for

the consulship, though Caesar tried to put him down by implicating him in an attempt on Pompey's life (Cic. *in Vatin.* 10; comp. *ad Att.* ii. 24). In 57, he was one of the priests to whom was referred the question whether the site of Cicero's house was consecrated ground (*De Harusp. Resp.* 6, comp. *pro Dom.* 49, 52). He is also mentioned as one of the judges in the case of P. Sextius, B. C. 56 (*in Vatin. l. c.*, *ad Q. Fr.* ii. 3, 5). He died in the same year, much praised by Cicero (*ad Att.* iv. 6).

34. L. CORNELIUS L. F. LENTULUS, son of the last, and also flamen of Mars (*ad Att.* iv. 16, 9, xii. 7, *ad Q. Fr.* iii. 1, 15). He defended M. Scaurus, in B. C. 54, when accused of extortion (Ascon. *ad Cic. Scaur.* c. 1): he accused Gabinius of high treason, about the same time, but was suspected of collusion (*ad Q. Fr. l. c.*, *ad Att.* iv. 16, 9). In the Philippics he is mentioned as a friend of Antony's; and he was appointed by the latter to a province, but made no use of the appointment, in B. C. 44 (*Philipp.* iii. 10). He struck coins as priest of Mars (Ultor), B. C. 20, to commemorate the recovery of the standards from the Parthians, by Augustus (Dion Cass. liv. 8; Vaill. *Cornel.* No. 38).

35. LENTULUS CRUSCELLIO, of unknown origin, was proscribed by the triumvirs in B. C. 43; he escaped, and joined Sext. Pompeius in Sicily, where his wife Sulpicia joined him, against the will of her mother Julia. (Val. Max. vi. 7. § 3; Appian, *B. C.* iv. 39.) [H. G. L.]

36. CN. CORNELIUS L. F. LENTULUS, consul B. C. 18, with P. Lentulus Marcellinus. (Dion Cass. liv. 12.)

37. CN. CORNELIUS CN. F. LENTULUS AUGUR, consul B. C. 14, with M. Licinius Crassus. He was a man of immense weath, but of a mean and pusillanimous spirit. His wealth excited the avarice of Tiberius, who caused him so much fear that at length he put an end to his life, leaving his fortune to the emperor (Dion Cass. liv. 12; Senec. *de Benef.* ii. 27; Suet. *Tib.* 49). This Cn. Lentulus, who is always spoken of as Augur, must not be confounded with Cn. Lentulus Gaetulicus [No. 39]. (See Lipsius, *ad Tac. Ann.* iv. 44.) The Augur Lentulus spoken of by Tacitus (*Ann.* iii. 59) in A. D. 22, must, therefore, be the same as the preceding.

38. L. CORNELIUS L. F. LENTULUS, consul B. C. 3, with M. Valerius Messallinus. (Index, *ad Dion Cass.* lv.; Suet. *Galb.* 4.) By some authorities he is called Cneius, but Lucius seems to be the correct praenomen (see Pighius, *ad Ann.*). He would seem to have been a brother of No. 36, and may possibly have been the same as No. 34, the son of L. Lentulus Niger [No. 33.].

39. COSSUS CORNELIUS CN. F. LENTULUS GAETULICUS, son probably of No. 37, is sometimes called Cn. Cornelius Lentulus Cossus. The former, however, is more usual; but as we find on coins both COSSVS CN. F. LENTVLVS, and CN. LENTVLVS COSSVS, it would seem that he might be called indifferently either Cneius or Cossus (Pighius, vol. iii. p. 531). Cossus was originally a family name in the Cornelia gens, and was first assumed as a praenomen by this Lentulus. [COSSUS.]

Lentulus was consul B. C. 1, with L. Calpurnius Piso, and in A. D. 6 was sent into Africa, where he defeated the Gaetuli, who had invaded the kingdom of Juba. In consequence of this success he received the surname of Gaetulicus and the *ornamenta triumphalia*. (Dion Cass. lv. 28; Vell. Pat. ii. 116; Flor. iv. 12. § 40; Oros. vi. 21; Tac. *Ann.* iv. 44.) On the accession of Tiberius in A. D. 14, he accompanied Drusus, who was sent to quell the mutiny of the legions in Pannonia. The mutineers were especially incensed against Lentulus, because they thought that from his age and military glory he would judge their offences most severely; and on one occasion he narrowly escaped death at their hands. Cn. Lentulus is again mentioned in A. D. 16, in the debate in the senate respecting Libo, also in A. D. 22 in the debate respecting Silanus, and again in A. D. 24, when he was falsely accused of majestas, but Tiberius would not allow the charge to be prosecuted. He died A. D. 25, at a very great age, leaving behind him an honourable reputation. He had endured poverty, says Tacitus, with patience, acquired a great fortune by honest means, and enjoyed it with moderation. (Tac. *Ann.* i. 27, ii. 32, iii. 68, iv. 29, 44; Dion Cass. lvii. 24.)

40. COSSUS CORNELIUS COSSI F. CN. N. LENTULUS, was consul A. D. 25, with M. Asinius Agrippa. According to the Fasti, he would appear to be a son of the preceding. (Tac. *Ann.* iv. 34; Fasti Cons.)

41. CN. CORNELIUS COSSI F. CN. N. LENTULUS GAETULICUS, a son of No. 39, was consul A. D. 26, with C. Calvisius Sabinus. He afterwards had the command of the legions of Upper Germany for ten years, and was very popular among the troops, by the mildness of his punishments and his merciful rule. He was also a favourite with the army in Lower Germany, which was commanded by L. Apronius, his father-in-law. His influence with the soldiers is said to have saved him on the fall of Sejanus, to whose son he had promised his daughter. He was the only one of the relations and connections of Sejanus whom Tiberius did not put to death; and Tacitus is disposed to believe the report, that Lentulus sent to the emperor to assure him of his allegiance, as long as he was allowed to retain the command of the army, but intimating that he would raise the standard of revolt, if he were deprived of his province. Tiberius thought it more prudent to leave him alone; but Caligula, thinking his influence with the soldiers too dangerous, put him to death in A. D. 39, apparently without exciting any commotion. Lentulus was succeeded in the command of the army in Upper Germany by Galba, who was subsequently emperor. (Vell. Pat. ii. 116; Tac. *Ann.* iv. 42, 46, vi. 30; Dion Cass. lix. 22; Suet. *Galb.* 6, *Claud.* 9)

Lentulus Gaetulicus was an historian and a poet. Of his historical writings, which are quoted by Suetonius (*Calig.* 8), no fragments even are extant; and of his poems we have only three lines, which appear to have belonged to an astronomical poem, and which are preserved by Probus in his scholia on Virgil's Georgics (i. 227): they are given by Meyer in the Anthologia Latina (*Ep.* 113). The poems of Lentulus seem to have been for the most part epigrams, and to have been distinguished by their lascivious character (Mart. *Praef.* i.; Plin. *Ep.* v. 3. § 5; Sidon. Apoll. *Ep.* ii. 10, p. 148, *Carm.* ix. p. 256). There are nine epigrams in the Greek Anthology, inscribed with the name of Gaetulicus, who is supposed by many modern writers to have been the same as the Lentulus Gaetulicus mentioned above; but on this point see GAETULICUS.

42. COSSUS (COSSI F.) CORNELIUS LENTULUS, probably son of No. 40, was consul A. D. 60, with

the emperor Nero. (Tac. *Ann.* xiv. 20; Frontin. *Aquaed.* 102.)

43. Lentulus, an actor in mimes, and also a writer of mimes, which must have been of considerable celebrity, as they are referred to several times by subsequent writers. He is said to have been a man of high rank; but his age is quite uncertain, except that he must have lived before the end of the first century of the Christian aera. (Schol. *ad Juv. Sat.* viii. 187; Tertull. *Apolog.* 15, *de Pallio*, 4; Bothe, *Poët. Lat. Scenic. Fragm.* vol. ii. pp. 269, 270.)

LEO or LEON (Λεών), historical. 1. Son of Eurycrates, 14th king of the Agid line at Sparta. In his time the Spartans were worsted in their war with Tegea. His son was Anaxandrides, the contemporary of Croesus (Herod. i. 65; Paus. iii. 3. § 5). [A.H.C.]

2. An Athenian, was sent out with ten ships, in B.C. 412, to act with the squadron under Diomedon, and we find the two commanders associated, both in naval operations and in political movements, down to the declaration of the Athenian army at Samos against the revolutionary government of the Four Hundred, B.C. 411 [Diomedon]. According to the common reading in Xenophon, Leon was one of the ten generals appointed to supersede Alcibiades in B.C. 407, and, as well as Erasinides, was with Conon when Callicratidas chased him into Mytilene (Xen. *Hell.* i. 5. § 16, 6. 16). Xenophon, however, in two other passages (*Hell.* i. 6. § 30, 7. § 2), omits Leon's name and mentions Lysias instead; and Diodorus has Lysanias (an error probably of the copyists, for Lysias) in his list of the generals, saying nothing of Leon, and afterwards speaks of Lysias as one of those who returned to Athens after the battle of Arginusae (Diod. xiii. 74, 101). Schneider, accordingly, would reject the name of Leon, from Xenophon substituting for it that of Lysias, in *Hell.* i. 5. § 16, and that of Archestratus, in *Hell.* i. 6. § 16 (see Palm. and Wess. *ad Diod.* xiii. 74). But these alterations are unnecessary, if we adopt bishop Thirlwall's conjecture (*Greece*, vol. iv. p. 110, note 2), that Leon was originally elected among the ten, but that he fell into the hands of Callicratidas, in one of the gallies which Conon sent out from Mytilene, and that Lysias was appointed to fill his place (comp. Xen. *Hell.* i. 6. §§ 19—21).

3. A Spartan, one of the three leaders of the colony founded at Heracleia, in B.C. 426. (Thuc. iii. 92; Diod. xii. 59.)

4. One of the three ambassadors sent from Sparta to dissuade the Athenians from the alliance with Argos, in B.C. 420. (Thuc. v. 44.) It seems doubtful whether we should identify him with the father of Antalcidas (Plut. *Artax.* 21), and again with the ephor ἐπώνυμος in the fourteenth year of the Peloponnesian war, B.C. 418 (Xen. *Hell.* ii. 3. § 10), and also with the Leon who was sent out with Antisthenes, in B.C. 412, as ἐπιβάτης (whatever that may mean), and was appointed on the death of Pedaritus to succeed him in the command. (Thuc. viii. 39, 61; comp. Arnold and Goeller, *ad loc.*) The father of Pedaritus (Thuc. viii. 28) was probably a different person, though Krueger thinks he was the same with the officer of Antisthenes and was appointed to succeed his son.

5. A native of Salamis and a citizen of Athens, was put to death by the thirty tyrants, who ordered Socrates, with four others, among whom was Meletus, to bring him from Salamis, whither he seems to have retired to escape the cruelty and rapacity of the new government. Socrates would not execute the command, which was, however, carried into effect by the remaining four. From the speech of Theramenes, in Xenophon, we learn that Leon was a man of worth and respectability (ἱκανὸς ἀνήρ), and chargeable with no crime; and Andocides tells us that he was condemned without a trial. (Xen. *Hell.* ii. 3. § 39; Plat. *Apol.* p. 32, c, d; Stallb. *ad loc.*; Lys. *c. Erat.* p. 125, c. *Agorat.* p. 133; Andoc. *de Myst.* § 94.)

6. An Athenian, was joined with Timagoras, in B.C. 367, as ambassador to the Persian court, where envoys also from Thebes, Sparta, and other Grecian states presented themselves at the same time. Pelopidas obtained for Thebes, from Artaxerxes, all that he asked, and Leon protested in vain against the article in the royal decree which required the Athenians to lay up their ships. Timagoras, however, had gained the king's favour by taking part with the Thebans, and had studiously separated himself from his colleague during the embassy. For this conduct he was impeached by Leon on their return home, and put to death. (Xen. *Hell.* vii. 1. §§ 33, &c.; Dem. *de Fals. Leg.* pp. 383, 400, ad fin.; Plut. *Pelop.* 30, *Artax.* 22; Val. Max. vi. 3, Ext. 2.)

7. An Athenian of the Roman party, who, in B.C. 192, accused Apollodorus of fomenting a revolt from Rome to Antiochus, and caused him to be sent into exile. (Liv. xxxv. 50.) We may perhaps identify him with Leon, son of Icesias, who, in B.C. 189, supported before the Roman senate the prayer of the Aetolians for peace. (Liv. xxxviii. 10; Polyb. xxii. 14.) [Damis, No. 2.] [E. E.]

LEO I., FLA'VIUS, surnamed the GREAT, and THRAX, emperor of Constantinople (A. D. 457—474), was of barbarian origin, and was born about A. D. 400, in the country of the Bessi, in Thrace, whence he received the surname of "the Thracian." At the death of the emperor Marcian (457) he was an obscure tribunus militum, and held the command of Selymbria. The powerful patrician, Aspar, despairing to seize the crown without creating a civil and religious war, which might have proved his downfall, resolved upon remaining in power by proclaiming emperor a man whom he thought equally weak and obedient; and he consequently contrived the election of Leo, who was recognised by the senate on the 7th of February, 457. Leo was crowned by Anatolius, patriarch of Constantinople; and this is the first instance of a Christian sovereign having received his crown from the hands of a priest, a ceremony which was afterwards adopted by all other Christian princes, and from which the clergy, as Gibbon justly observes, have deduced the most formidable consequences. Shortly after Leo's accession, religious troubles broke out in Egypt, which afforded the new emperor an opportunity of showing that he did not intend to be a tool of his minister. The Eutychians of Alexandria slew the orthodox bishop Proterius, and chose one of their own creed, Elurus, in his stead, who was protected by the Arian, Aspar, in spite of the emperor's authority. Leo, however, did not give way, and in 460 he had Elurus deposed, and superseded by an orthodox bishop, to the great annoyance of Aspar. This minister, finding himself checked in many other instances by the man whom he had raised from the

dust, once had the impudence to reproach the emperor with faithless conduct towards his benefactor; upon which Leo calmly replied, that no prince should be compelled to resign his own judgment and the interest of his subjects to the will of his servants.

In 466 the Huns threatened at once the northern provinces of Persia and the Eastern empire. Hormidac, one of their chiefs, crossed the Danube on the ice, but Leo had assembled a sufficient force to check them. His general, Anthemius, afterwards emperor of Rome, defeated them at Sardica, and some time afterwards Anagastus routed them in another pitched battle. Their principal chief, Dengizec, who was a son of Attila, was killed, and his head was sent to Constantinople, where it was exposed to the public. The Huns now sought for peace, and desisted from further hostilities. About this time also Leo made serious preparations for restoring peace to the western empire, where the ambition of Ricimer and Genseric, the king of the Vandals in Africa, had caused interminable troubles and bloodshed. Ricimer entered with him into negotiations, which were not without beneficial effects for Italy, since they led to the election of Anthemius, mentioned above, as emperor of Rome; but Genseric was rather obstinate, though he tried to avoid war by sending back to Constantinople Eudoxia, the widow of the Western emperor, Valentinian III., and her daughter, Placidia, whom he had kept as captives during seven years. No sooner, however, was Anthemius proclaimed in Rome, than the two emperors concerted a joint attack upon Carthage, the deplorable issue of which is told in the life of Basiliscus, who had the chief command in this unfortunate expedition. The defeat of Basiliscus gave Leo an opportunity of getting rid of Aspar and his three haughty sons, Ardaburius, Patricius, and Ermenaric, for public opinion pointed out Aspar as the secret contriver of the failure of the expedition; and the people, especially the orthodox, declared themselves against him in most violent language. In order to exasperate the people still more against the minister, Leo treacherously proposed to him to give his daughter, Ariadne, in marriage to Aspar's son, Patricius, or Patriciolus. When the news of the intended marriage spread abroad, the inhabitants of Constantinople rose in arms, and stormed the palace of Aspar, who escaped assassination by flying, with his sons, into the church of St. Euphemia. They left it on the promise of Leo that no harm should be done to them; but they had scarcely arrived within the precincts of the imperial palace, when Trascalisseus rushed upon them with a band of the emperor's body guard, and assassinated Aspar and Ardaburius. This foul deed was perpetrated at the command of Leo, on whose memory it is an indelible stain. Trascalisseus, the stanch adherent of Leo, was rewarded with the hand of his daughter, Ariadne, adopted the Greek name of Zeno, and thus finally filled the imperial throne. Aspar had left many friends among his fellow-believers, the Arians, who, in revenge of his death, excited Ricimer to fresh intrigues in the West, and persuaded the Goths to invade Thrace. They came accordingly, and during two years the very environs of Constantinople were rendered unsafe till they yielded to the superior skill of the Roman generals, and sued for peace. The end of Leo's reign was thus disturbed by a calamity which was the immediate consequence and the deserved punishment of the murder of Aspar, although the emperor suffered less from it than his innocent subjects. Feeling his strength decline, and having no son, Leo chose in 473 his grandson Leo, the infant son of Zeno and Ariadne, his future successor, and proclaimed him Augustus. He died in less than a year afterwards, after a long and painful illness, in the month of January, 474, and was buried in the mausoleum of Constantine.

Although Leo does not deserve the name of the Great, he was distinguished by remarkable talents and moral qualities; his mind was enlightened; he was active, wise, and always knew how to attain his ends. His piety was sincere; he showed great respect to the clergy, and sincerely admired the famous Daniel Stylites, who passed his life on the top of a column in Constantinople. He is reproached with want of firmness in his conduct towards Aspar and Basiliscus. Leo was illiterate, but appreciated literature and science. On one occasion one of his courtiers reproached him with having given a pension to the philosopher Eulogius: — "Would God," answered the emperor, "that I had to pay no other people than scholars." Theodoric the Great was educated at the court of Leo. The reign of this emperor is signalised by some extraordinary events. In 458 Antioch was destroyed by an earthquake; in 465 a fire broke out in Constantinople, and destroyed the public and private buildings on a space 1750 paces long, from east to west, and 500 wide from north to south. In 469 inundations caused an immense loss of life and property in various parts of the empire; and in 572 there was an eruption of Mount Vesuvius, which was not only felt in Constantinople, but all the historians agree that there were such showers of ashes that the roofs of the houses were covered with a coat three inches thick. Whether this is true or not is another question.

The wife of Leo, Verina, was renowned for her virtues. He had a son by her who died young, and two daughters, Ariadne, married to Zeno, and Leontia, who married Marcian, the son of Anthemius. (Cedren. p. 346, &c.; Zonar. vol. ii. p. 49, &c.; Theophan. p. 95, &c.; Suidas, *s. v.* Λέων and Ζήνων.) [W. P.]

LEO II., emperor, succeeded his grandfather, Leo I., in A. D. 474, at four years of age, and died in the same year, after having reigned under the guardianship of his mother, Verina, and his father, Zeno, by whom he was succeeded. [VERINA; ZENO.] [W. P.]

LEO III., FLA'VIUS, surnamed ISAURUS, or the Isaurian, emperor of Constantinople (A. D. 718—741), and one of the most remarkable of the emperors of the East, was a native of Isauria, and the son of a respectable farmer, who settled in Thrace, taking his son with him. Young Conon, which was Leo's original name, obtained the place of a spatharius in the army of the emperor Justinian II. Rhinotmetus, and soon rose to eminence through his military talents. Anastasius II., who reigned from A. D. 713—716, gave him the supreme command in Asia, which he was still holding when Theodosius III. deposed that emperor, and seized the crown in January, 716. Summoned to acknowledge Theodosius, the gallant general called him an usurper, and immediately took up arms against him, alleging that he would restore the deposed Anastasius to the throne, but really intending

to make himself master of the empire. Artabazes, the commander of the Armenian legions, supported Leo, who had besides many friends in the army. Leo was then holding the field against the Arabs, who had laid siege to Armorium in Galatia. After outwitting Muslima, the general of the Arabs, he set out for Cappadocia, where he found the inhabitants willing to submit to him, but was closely followed by Muslima. Leo would ere long have been pressed by two enemies, had he not anticipated the attack of the weaker of them, the emperor Theodosius. He accordingly left Cappadocia, and his rapid marches afforded him at once the double advantage of leaving the Arabs far behind him, while he daily came nearer to the imperial troops, who were far from being strong enough to resist him in the field. At Nicomedeia he was stopped by a son of Theodosius, who was defeated and taken prisoner. Leo now marched upon Constantinople; and Theodosius, despairing of success, resigned his crown (March 718), and retired to a convent at Ephesus, where he lived peacefully during more than thirty years. Scarcely had Leo received the homage of the people, when the khalif Soliman appeared before Constantinople with a powerful army and a numerous fleet. He considered the trick played by Leo upon Muslima at Armorium as a personal insult, and now came to take revenge. This siege of Constantinople, the third by the Arabs, and one of the most memorable of all, lasted just two years, from the 15th of August, 718, to the 15th of the same month in 720. Soliman died soon after its commencement, and was succeeded by the khalif Omar, who swore by his beard that he would take revenge upon Leo. But Leo sallied out from the Golden Horn with his galleys, the Greek fire consumed the Arabian ships, and the emperor returned laden with booty and captives. In two other naval engagements the Arabs were beaten with still greater losses; and in the beginning of August, 720, their land forces were routed in a pitched battle, with a loss of 28,000 men. Unable to continue the siege any longer, the khalif raised it on the 15th of August, but only a small portion of his fleet—the third he had built for the conquest of Constantinople—reached the harbours of Syria, the greater portion having been destroyed by a storm. So close was the siege, so enormous the preparations of the Arabs, that even the splendid victories of Leo could not prevent the inhabitants of the provinces from thinking Constantinople was lost, since the very news of those victories could not reach them on account of the watchfulness of the besiegers. The whole empire was in consternation, and in the western kingdoms rumours were afloat that the khalif had ascended the throne of the Byzantine emperors. Among those who believed these rumours was Sergius, governor of Sicily, who took measures to make himself independent, and to that effect proclaimed his lieutenant, Basil, king of Sicily and Calabria. Basil accepted the dignity, and adopted the name of Tiberius; while Sergius took proper steps to secure the crown for himself in case of complete success. Meanwhile, however, Leo had bettered his condition so much that he could despatch his general, Paulus, with a few loyal veterans, to Sicily; and through the exertions of this energetic man, the rebellion was soon quelled. Basil was taken prisoner and lost his head; but Sergius escaped to the Lombards in Italy He was subsequently pardoned, and finally succeeded in obtaining again the same government in Italy, which he intended to wrest from the emperor. Another conspiracy that took place in consequence of the critical position of Leo, was that of the deposed emperor, Anastasius II. The plot was not discovered till 721, after the termination of the siege of Constantinople, and Anastasius paid for his temerity with his head.

In spite of his defeats before Constantinople, the khalif Omar continued the war, and in 726 took Caesareia in Cappadocia, and Neo-Caesareia in Pontus. Leo, however, had not only sufficient forces to make the Arabs feel that he was still more powerful than they, but his authority was so well established, that he undertook to carry out his favourite design, the abolition of the worship of images in the Catholic church. To this effect he issued a general edict, which is one of the most important acts of legislation in the Eastern empire, and perhaps in the whole Christian world. The question of the images was not only a matter of religion, but concerned as much the political state of the empire. The abuse of the images on one side, and the horror in which they were held by the numerous Mohammedans and Jews in the East on the other, gave origin at last to the iconoclasts, or image-breakers. In declaring for them, Leo certainly intended to purify the Catholic creed; but there seems to be no doubt that by removing the images from the churches, he hoped to make the Jews and Mohammedans more favourably inclined to the Christians and a Christian government; and although the adherents of images were very numerous, it cannot be doubted that they would have lost all power if Leo had succeeded in rallying the Iconoclasts, the Jews, the Mohammedans, and the numerous worshippers of fire in Asia, round the throne of an energetic and enlightened emperor. Indeed it seems that the protectors of the Iconoclasts in those earlier times entertained some hope of making them the medium through which the unbelievers would be led to Christ, and the Eastern empire restored to its ancient splendour; and this explains at once the religious and the political importance of the question. In the West the question of the images produced scarcely any effect upon the people, though more upon the Frankish clergy, and still more upon the conduct of the bishops of Rome, who, by declaring in favour of the Iconoclasts, would have been abandoned by the last of their followers. In short, the question of the images, like so many others connected with the domestic history of the Byzantine empire, was at once religious and political; and while, among the modern writers, Le Beau is but too often influenced by religious opinions, and Gibbon treats the history of that empire too much as a philosopher and an orator, we are entitled to hope that time will bring us another historian who, starting from a mere historical and political point of view, will satisfactorily explain the overwhelming influence of religious controversies upon the social development of the Eastern empire.

The edict of Leo through which the images were condemned caused a general revolution throughout the whole empire, and was the immediate cause of the loss of Ravenna, Rome, and several other possessions of the Greeks in Italy, which were taken by the Lombards, and of the final separation of the

Latin from the Greek church. Germanus, patriarch of Constantinople, Joannes Damascenus, and the violent Joannes Chrysorrhoas, in the East, and pope Gregory II. in the West, were the principal leaders of those who opposed that edict, either by words, writings, or deeds. The pope became so troublesome, that Paulus, exarch of Ravenna, was ordered to make an expedition against Rome. But the ardour of the Romans, who were assisted by the Lombards of Spoleto and Tuscia, and the failure of a plot to assassinate the pope, compelled Paulus to return to Ravenna, where he had trouble enough to maintain his authority over the inhabitants who worshipped images. In the East a rebellion broke out in the Peloponnesus and the Cyclades, and the inhabitants besieged Constantinople by sea, but Leo compelled them to sail back and to submit to his government. A revolt in Constantinople was not so easily quelled, till, after much bloodshed, Leo felt himself strong enough to depose and banish the patriarch Germanus, and to appoint the iconoclast Anastasius in his place (730). The majority of the professors in the numerous schools and academies of Constantinople declared for the images, which enraged Leo so much, that it is said he gave orders to burn the library of St. Sophia, hoping thereby to prevent the doctors from strengthening their opinions by historical arguments. But this is decidedly an idle story, invented by some ignorant monk, and repeated by fanatics: the library, which contained 36,000 volumes, became probably the prey of some conflagration. Upon this Gregory III., the successor of Gregory II., assembled in 731 a council at Rome, by which the Iconoclasts were condemned; and now the opposition against the emperor became so great as to induce him to send a powerful expedition against Italy, with a special command to reduce Ravenna (734). The expedition failed, and Ravenna and the exarchate fell into the hands of the Lombards, who, after having lost it and gained it again, kept it till 756, when king Aistulph was compelled by Pipin of France to cede it to pope Stephen II., and ever since that province has continued to belong to the papal states. This check in Italy induced Leo to detach Greece, Illyria, and Macedonia from the spiritual authority of the popes, and to submit them to that of the patriarchs of Constantinople; and this is the real, effective cause of the fatal division of the Latin and Greek churches (734).

During the seven following years the history of Leo offers little more than the horrible details of a protracted war with the Arabs. The khalif Hesham endeavoured to produce an effect upon the minds of the Syrians by supporting an adventurer, who pretended to be Tiberius, the son of Justinianus II., and who was sent by the khalif to Jerusalem, where he made his entrance, in the dress of a Roman emperor. But this was a mere farce. Things were more serious when, in 739, the Arab general Soliman invaded the Roman territories with an army of 90,000 men, who were divided into three separate bodies. The first entered Cappadocia, and ravaged it with fire and sword; the second, commanded by Malek and Batak, penetrated into Phrygia; and the third, under Soliman, covered the rear. Leo, though surprised, had assembled sufficient forces, and his general Acroninus defeated the second body in Phrygia in a pitched battle, in which Malek and Batak were both killed. Soliman withdrew in haste into Syria. In October, 740, an awful earthquake caused great calamities throughout the empire. In Constantinople many of the principal buildings were levelled to the ground; the statues of Constantine the Great, Theodosius the Great, and Arcadius, were thrown from their pedestals; and the wall along the Propontis, together with all its towers, fell at once into the sea. Thrace was covered with ruins. In Bithynia, Nicomedeia and Prenetus were thrown down, and of the entire town of Nicaea, only one building, a church, remained standing. In Egypt several towns disappeared, as it were, with all their inhabitants. On the 18th of June, 741, the emperor Leo died, after long sufferings, and was interred in the church of the Apostles: he was succeeded by his son Constantine V., surnamed Copronymus.

Leo III., the founder of the Isaurian dynasty, may be charged with cruelty and obstinacy, and he had only received a soldier's education; but he was prudent, active, energetic, just, and decidedly the kind of king whom the corrupted Greeks required. Moreover, he acted upon principles, and never abandoned one of them during the whole course of his life. The orthodox writers have outraged his name because he protected the Iconoclasts, but we know too well the degree of impartiality which they can claim. (Theophan. p. 327, &c.; Cedren. p. 450, &c.; Niceph. p. 34, &c.; Glyc., p. 180, &c.; Zonar. vol. ii. p. 101, &c.; Paul. Diacon., *De Gest. Long.* vi. 47, &c.) [W. P.]

LEO IV. FLA'VIUS, surnamed CHAZA'RUS, emperor of Constantinople (A. D. 775—780), belonged to the Isaurian dynasty, and was the eldest son of the emperor Constantine V. Copronymus, whom he succeeded on the 14th of September, 775. He was born on the 25th of January, 750, and received his surname Chazarus on account of his mother Irene, who was a Chazarian princess. Leo, being in weak health, had his infant son Constantine (VI.) crowned in the year after his accession, and his five brothers, Nicephorus Caesar, Christophorus Caesar, Nicetas, Anthemeus, and Eudoxas, took a sacred oath to acknowledge the young Augustus as their future master. This oath, however, they broke repeatedly, formed conspiracies, and were punished with mutilation and exile. After some fruitless attempts at recovering freedom and power, they finally disappeared from the world at Athens, which was their last place of exile. In 777 Teleric, king of the Bulgarians, fled to Constantinople, in consequence of some domestic commotions, and was well received by Leo, although he had behaved very treacherously against Leo's father. In 778 the Arabs invaded the empire. Leo sent against them an army of 100,000 men, commanded by Lachano Draco, who routed them, after they had gained various successes in Syria, in 780: in this battle Othman, the son of the khalif Mahadi or Modi, lost his life. When the news of this victory arrived at Constantinople the emperor was no more among the living: his death took place on the 8th of September, 780. He was succeeded by his infant son Constantine VI., who reigned under the guardianship of his mother Irene. Leo IV. was an honest man, much better than his profligate father, but weak in body and mind. (Theophan. p. 378, &c.; Cedren. p. 468, &c.; Const. Manass. p. 89; Zonar. vol. ii. p. 113, &c.; Glycas, 285, in the Paris editions.) [W. P.]

LEO V. FLA'VIUS ARME'NUS, emperor of

Constantinople (A. D. 813—820), succeeded Michael I. Rhangabe, on the 11th of July, 813: he was of noble Armenian descent, and the son of the celebrated Bardas Patricius. Leo enjoyed great renown as a skilful and intrepid general, and was highly esteemed by the emperor Nicephorus I. (802—811), whom he rewarded, however, with treachery. He was punished with exile, from which he was recalled in 811 by his friend Michael I., who succeeded Nicephorus in that year. Michael appointed him dux Orientis, and was served in the same way as his predecessor. The wife of Michael, Procopia, having obtained great influence over her husband, was the cause of a wide-spread disaffection of the army, and Leo availed himself of this circumstance to seize the crown. There is a story of an old woman at Constantinople, a prophetess, who predicted the speedy downfall of Michael and the elevation of Leo, who seems to have turned the superstition of the Greeks to his own advantage. While Leo carried on a successful war against the Arabs in Asia, the emperor fought with great disadvantage against Crum, king of the Bulgarians, who in 812 took Mesembrya, and threatened Constantinople. His defeats obliged Michael to recall Leo from Asia, and in the spring of 813 the emperor and Leo set out from Constantinople, at the head of one of the finest and most numerous armies that the Greeks had ever seen. Michael intended to harass the Bulgarians by manoeuvres, avoiding any decisive conflict. His wise delay was secretly approved of by Leo and his confederates, but they persuaded the army that the emperor was a coward, who followed the advice of his wife rather than that of his generals, and the poor emperor was forsaken before he had any idea how and by whom. The Greeks met the Bulgarians in the environs of Adrianople; but Michael, seeing the strong position of the enemy, declined again to risk a pitched battle. Now Leo and his friends urged him with all their might to attack Crum; and the Greek soldiers showed such violent anger at being again disappointed in coming to close quarters with the barbarians, that on the 22d of June the emperor gave orders for the attack. The conflict took a favourable turn for the Greeks, and every body prognosticated a complete victory, when Leo, with his Cappadocians and Armenians, suddenly took to flight, and caused a total rout of the imperial army. Michael saved himself within the walls of Adrianople, and in the evening Leo arrived with his troops. Nobody ventured to acquaint the emperor with the real cause of Leo's flight; and the remnants of the army being too much disorganised to risk a second battle, he followed the council of the treacherous general, and withdrew to Constantinople. There Joannes Hexabulus, the honest governor of the capital, mentioned to him his suspicions of Leo, but met with disbelief, till Leo appeared with his troops under the walls of Constantinople, and made his entrance into the city, without meeting with any opposition. After the departure of Michael from Adrianople, the friends of Leo induced the soldiers to proclaim as emperor the gallant Armenian, instead of the coward who was still their master; but Leo refused to accept the crown till, with feigned indignation, his friend and subsequent successor, Michael the Stammerer, rushed upon him with his drawn sword, crying with the accents of rage, "With this sword I will open the gates of Constantinople, or plunge it into thy heart, if thou refusest any longer to comply with the just wishes of thy comrades." Upon this Leo threw off the mask, marched upon Constantinople, and seated himself on the throne, from which Michael descended without murmuring, and retired into a convent, where he lived during upwards of thirty years.

No sooner was Leo crowned than Crum appeared before Constantinople. He burnt its suburbs, with all its magnificent buildings, withdrew to take Adrianople, and send its inhabitants into slavery, appeared again near the capital, and continued his devastations till Thrace was a desert. Having no army, Leo showed the greatest activity in forming one, and his efforts were already crowned with success, when Crum suddenly died in one of the gardens of Constantinople (814), and was succeeded by king Deucom. Now Leo sallied out. At Mesembrya he brought the Bulgarians to a stand, and took bloody revenge for the calamities they had brought upon Greece: the barbarian army was annihilated. In 815 Deucom appeared again, and met with a similar fate, whereupon Leo invaded Bulgaria, defeated the barbarians wherever he met them, and ravaged the country in a manner still worse than the Bulgarians had done in Thrace. Such was the consternation of the barbarians, that Mortagon, the successor of Deucom, deemed himself fortunate in obtaining a peace for thirty years; and such was the impression made upon the minds of his unruly subjects by the fierce onsets of Leo, that they remained quiet during seventy-four years. Thus Leo crushed the hereditary and most dangerous enemy of the Byzantine empire.

The empire now enjoyed peace, and Leo was active in restoring the happiness of his subjects. He protected the Iconoclasts, and showed himself a firm, though often cruel, opponent of the worshippers of images; hence arose many conspiracies, which he quelled with ease. He reformed the whole system of administration. Before his reign all the civil and military offices were sold to the highest bidder; he, on the contrary, gave them to the worthiest, and punished severely all those that were found guilty of peculation. He often presided in the courts of justice; and woe to those judges who had acted unfairly or unjustly. In his punishments, however, he observed no just proportion; decapitation, mutilation, or banishment, being as often inflicted for slight offences as for capital crimes. Pleasure was unknown to him, but that which arises from the satisfaction of having done one's duty. Day and night he was at work. Most of the provinces he visited, and his occasional visits had a still more beneficial effect, since he always arrived without being announced. His conduct towards the adorers of images, however, created him many enemies; and at last his best friend became the cause of his ruin. Michael the Stammerer, though a staunch adherent of Leo, could not help blaming him for many actions; and being no master of his sharp tongue, his words produced more effect than he intended. This annoyed Leo, who ordered Michael to inspect the troops in Asia, as the best means of getting rid of him at court. Michael refused to comply with the order, and was soon surrounded by a crowd of the secret enemies of Leo, who persuaded him to enter into their plans. The honest Hexabulus was informed of the plot, and Michael was seized, tried, and sentenced to be burnt alive in a furnace. It was just Christmas eve 820,

and he was to be executed on the same day. Leo left his palace to witness the execution, and the unhappy man, loaded with chains, was dragged along, when the empress besought her husband not to carry out his bloody verdict on that sacred day, but to wait till after Christmas. Leo, moved by her entreaties, ordered Michael to be taken back to his prison. On the following day the emperor and his whole court went in procession to church, and according to a custom established at the Byzantine court, the emperor himself began the sacred chant. This was the signal of his death. During the night the friends of Michael had resolved to risk every thing in order to save his and their own lives; and dressed in the garb of priests, with arms hid under their floating garments, they entered the church without creating any suspicion. At the moment they heard Leo's voice they rushed upon him. He escaped to the altar, and defended himself with the great cross; but in vain—nobody came to his rescue. Exhausted by an heroic resistance, he saw one of his murderers, of gigantic stature, aim a fatal blow at him. "Have mercy!" cried the fainting emperor. "This is not the hour of mercy," replied the giant, "but the hour of revenge!" and with one blow he felled him to the ground. Michael was now dragged from his prison, and, as Gibbon says, he was snatched from the fiery furnace to the sovereignty of an empire. Leo left four sons, the eldest of whom, Sarbatius or Symbatius, was crowned as his father's future successor shortly after the deposition of Michael Rhangabe. They were all castrated by order of Michael the Stammerer, and confined in a convent. Sarbatius died in consequence of the operation. (Theoph. p. 424, &c.; Theoph. Contin. p. 428, &c.; Cedren. p. 483, &c.; *Zonar.* vol. ii. p. 127, &c.; Leo Gram. p. 445, &c.; Const. Manass. p. 94; Joel, p. 287; Glycas, p. 287, &c.; Genesius, p. 2, &c.) [W. P.]

LEO VI., FLA'VIUS, surnamed SA'PIENS and PHILO'SOPHUS, emperor of Constantinople (A. D. 886—911), second son of Basil I., the Macedonian, by his second wife, Eudoxia, was born in A. D. 865, and succeeded his father on the 1st of March, 886, after having previously been created Augustus. A short time before the death of Basil, young Leo narrowly escaped the punishment of a parricide, a crime, however, of which he was not guilty, but of which he was accused by the minister, Santabaren, the knavish favourite of the emperor. As soon as Leo ascended the throne he prepared for revenge. He began by deposing the notorious patriarch Photius, who was the chief support of Santabaren; and having got rid of that dangerous intriguer, he had the minister arrested, deprived him of his eyes, and banished him to one of the remotest corners of Asia Minor. The reign of Leo presents an uninterrupted series of wars and conspiracies. In 887 and 888 the Arabs invaded Asia Minor, landed in Italy and Sicily, and plundered Samos and other islands in the Archipelago: it was only in 891 that the emperor's authority was re-established in his Italian dominions. Stylianus, Leo's father-in-law, and prime minister, gave occasion to a bloody war with the Bulgarians. At that period these people were no longer so barbarous as in former centuries, and they carried on a considerable trade with the Byzantine empire, having their principal factories at Thessalonica, where they enjoyed great privileges. These privileges Stylianus disregarded, and exposed the Bulgarian merchants to vexations and ill-treatment. Thence arose a war with the Bulgarian king, Simeon, who ravaged Macedonia, and routed the Greek army, commanded by Leo Catacalon and Theodosius, the latter of whom was killed in the action, to the great regret of the nation and the emperor. The credit of Stylianus ceased with the death of his daughter, the empress; and his disgrace grieved him so much that he died of sorrow and disappointed ambition (894). Leo got rid of the Bulgarians by involving them, through intrigues, in a war with the Hungarians. The following years were rendered remarkable by several conspiracies. That of 895 proved nearly fatal to the emperor, but it was discovered in time, and quelled by one Samonas, who, in reward, was created patricius, and soon rose to great wealth and power. A few years afterwards Leo was attacked in a church during service by a ruffian, who felled him to the ground with a club; but on this occasion also the emperor escaped, and the assassin met with the fate he deserved. The inactivity of Leo induced the Arabs and northern neighbours of the empire to attack it at their convenience. The former once more invaded Sicily, and took Tauromenium; and in 904 appeared with a numerous fleet in the harbour of Thessalonica. This splendid city, the second in wealth and population after Constantinople, was ill fortified and still worse garrisoned, so that in spite of the efforts of the inhabitants, the Arabs soon made themselves master of it. They destroyed a great portion of it; and after having plundered it during ten days, left the harbour with their fleet laden with booty and captives. The history of this conquest was described by Joannes Cameniata in his valuable work, *The Capture of Thessalonica* (Ἡ ἅλωσις τῆς Θεσσαλονίκης). [CAMENIATA.] About this time the last remains of the authority of the senate were finally abolished by a constitution of Leo. In 910 Samonas was sentenced to perpetual imprisonment for having abused the confidence the emperors had never ceased to bestow upon him since he had crushed the conspiracy of 895. In 911 the Arabs defeated the Greek fleet off Samos. In this action the Greeks were commanded by Romanus Lecapenus, who became emperor during the minority of Constantine VII. Porphyrogenitus. Leo died in the same year, 911, either on the 11th of May or on the 11th of July, of a chronical dysentery. His successor was his infant son, Constantine Porphyrogenitus, whom he had by his fourth wife, Zoe; and his younger brother, Alexander, who had nominally reigned with Leo since the death of their father, Basil, but who, preferring luxury and idleness to business, had abandoned his share in the government to his elder brother Leo. Leo was married four times; in consequence of which he was excluded from the communion with the faithful by the patriarch Nicolaus, as the Greek church only tolerated a second marriage: it censured a third, and it condemned a fourth as an atrocious sin. The first wife of Leo was Theophano, the daughter of Constantinus Martinacius; the second Zoe, the widow of Theodorus Guniatzita, and the daughter of the minister Stylianus, who, after the marriage of Zoe, received from his son-in-law the unusual title of basileopator, or father of the emperor; the third was Eudoxia, a woman of rare beauty; and the fourth was Zoe Carbonopsina, who survived her husband.

It is difficult to understand how the exalted name of Philosophus could be given to a man like Leo, and one would feel inclined to take it ironically, were it not for the impudent flattery of the later Greeks. Gibbon, with a few striking words, gives the following character of this emperor: — "The name of Leo VI. has been dignified with the title of philosopher; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he subdue his prejudices, and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws; and the oracles of Leo, which reveal in prophetic style the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name of the imperial philosopher."

In speaking of Leo's literary merits, we must first say a few words of his legislation.

In his time the Latin language had long since ceased to be the official language of the Eastern empire, and had gradually fallen into such disuse as to be only known to a few scholars, merchants, or navigators. The earlier laws being all written in Latin, opposed a serious obstacle to a fair and quick administration of justice; and the emperor Basil I., the father of Leo, formed and partly executed the plan of issuing an authorised version of the Code and Digest. This plan was carried out by Leo, who was ably assisted by Sabathius, the commander of the imperial lifeguards. The new Greek version is known under the title of Βασιλικαὶ Διατάξεις, or shortly, Βασιλικαί; in Latin, *Basilica*, which means "Imperial Constitutions," or "Laws." It is divided into sixty books, subdivided into titles, and contains the whole of Justinian's legislation, viz., the Institutes, the Digest, the Codex, and the Novellae; as also such constitutions as were issued by the successors of Justinian down to Leo VI. There are, however, many laws of the Digest omitted in the Basilica, which contain, on the other hand, a considerable number of laws or extracts from ancient jurists which are not in the Digest. The Basilica likewise give many early constitutions which are not contained in Justinian's Codex. They were afterwards revised by the son of Leo, Constantine Porphyrogenitus. Editions: — Hervet published a Latin translation of the books 28—30, 45—48, Paris, 1557, fol. Cujacius, who made the Basilica a special subject of his studies, and published the criminal part of them at Lyon, 1566, fol., estimated the translation of Hervet but little, and accordingly published a revised edition under the title "Libri VIII. Βασιλικῶν Διατάξεων, id est, Imperialium Constitutionum in quibus continentur totum Jus Civile, a Constantino Porphyrogenito in LX. libros redactum, G. Herveto interprete. Accessit Liber LX., Jacobo Cujiacio interprete. Cum Praefatione D. Gothofredi," Hanoviae, 1606, fol. Previous to this edition, Joannes Leunclavius published, with notes and commentary, "LX. Libri Βασιλικῶν, id est, Universi Juris Romani, &c., Ecloga sive Synopsis; accessit Novellarum antehac ineditarum Liber," Basel, 1575, fol. All these are incomplete editions of Latin versions. The Greek text, with a revised Latin version, of 36 complete, 6 incomplete books, and fragments of the remaining 18 books, was first published by Fabrot, Paris, 1647, 7 vols. fol. Four of the deficient books, viz. 49—52, were afterwards discovered in MS., and published, with a Latin version by G. O. Reitz, by the Dutch jurist Meermann, in the 5th vol. of his Nov. Thesaur. Juris Civ. et Can. A separate reprint of these four books was published in London 1765, fol., as a supplement to Fabrot's edition. As long ago as 1830 the brothers Heimbach, in Germany, began a new critical edition of the whole collection, of which the first volume appeared in 1833, but which is not yet finished. The law of the Basilica is by no means a mere matter of antiquity: it is the groundwork of the legislation of the modern Greeks in Turkey as well as in the kingdom of Greece, and also that of the legislation of the principalities of Moldavia and Wallachia; and a closer investigation of the laws of Russia would perhaps trace the influence of the Basilica upon the history of the civilisation of that country also. (Montreuil, *Histoire du Droit Byzantin*; C. W. E. Heimbach, *De Basilicorum Origine*, Leipzig, 1825, 8vo.; Haubold, *Manuale Basilicorum*, Leipsig, 1819, 4to.)

The principal works written, or supposed to be written, by the emperor Leo VI. are: —

1. Τῶν ἐν πολέμοις τακτικῶν σύντομος παράδοσις, commonly called "Tactica," an essay on the art of warfare in the author's time, which is celebrated in military history. Leo perused freely the works of earlier writers on the subject, but it would be unjust to charge him with plagiarism: there is a great deal of his own in the work, especially on the policy to be observed in warfare, but it betrays no genius. The editio princeps, but only in a Latin version, is by Joannes Checus (John Cheke), of Cambridge, and was published at Basel, 1554, 12mo.: it is dedicated to king Henry VIII., and was consequently composed previously to the death of that king, in 1547. The Greek text, together with the translation of Cheke, revised by Jo. Meursius, was first published at Leyden, 1612, 4to.; the same in the 6th vol. of Meursii Opera, edited by Lami, Florence, 1745, fol.; the same, together with Aelian's Tactica, Leyden, 1613, 4to. The importance of the work caused it to be translated into several modern languages. The best version is the one in French, entitled, "Institutions Militaires de l'Empereur Léon le Philosophe, traduites du Grec par M. Joly de Mezeray," Paris, 1771, 2 vols. 8vo., with engravings. The best German translation is entitled "Kaiser Leo's des Philosophen Strategie und Taktik, übersetzt von einem MS. in der Kaiserlichen Bibliothek zu Wien bei J. W. von Bourscheid," Vienna, 1771—1781, 5 vols. 8vo. with notes and engravings. The notes are very good, but the version resembles much more the French translation by Mezeray than the Greek text.

2. Ναυμαχικά. Some passages extracted from the Tactica, and given by Fabricius, led to the supposition that they are quotations from, and consequently fragments of, a separate work of Leo on naval warfare.

3. *XVII. Oracula*, written in Greek iambic verses, and accompanied by marginal drawings, on the fate of the future emperors and patriarchs of Constantinople, showing the superstition of Leo if he believed in his divination, and that of the people if they had faith in the absurd predictions. The 17th Oracle, on the Restoration of Constantinople, was published in Greek and Latin by Joan. Leunclavius ad Calcem Const. Manassae, Basel, 1573, 8vo. Janus Rutgersius edited the other sixteen, with a Latin version by Georg. Dousa, Leyden, 1618, 4to. Other editions: "Espositione delli Oracoli di Leone imperatore," by T. Patricius, Brixen, 1596; by Petrus Lambecius, with a revised text from an Amsterdam Codex, with notes and a new translation, Paris, 1655, fol. ad Calcem Codini. A German translation by John and Theodore de Bry appeared in "Vita, &c. Muhammedis," quoted above; and a Latin one by the same translators, Frankfort, 1597, 4to.; the same year in which the German version was published. It is doubtful whether Leo is or not the author of the Oracles. Fabricius gives a learned disquisition on the subject.

4. *Orationes XXXIII.*, mostly on theological subjects. One of them appeared in a Latin version by F. Metius, in Baronius, *Annales;* nine others by Gretserus, in the 14th vol. of his *Opera*, Ingolstadt, 1600, 4to.; three others, together with seven of those published by Gretserus, by Combéfis, in the first vol. of his *Biblioth. PP. Graeco-Lat. Auctar. Nov.*, Paris, 1648, fol.; *Oratio de Sto. Nicolo*, Greek and Latin, by Petrus Possinus, Toulouse, 1654, 4to.; *Oratio de Sto. Chrysostomo*, restored from the life of that father by Georgius Alexandrinus, in the 8th vol. of the Savilian ed. of St. Chrysostomus, Antwerp, 1614, fol.; some others in Combéfis, *Biblioth. Concionatoria*, in the *Biblioth. Patrum Lugdun.*, and dispersed in other works; *Leonis Imp. Homilia nunc primum vulgata Graece et Latine, ejusdemque qua Photiana est, Confutatio*, a Scipione Maffei, Padua, 1751, 8vo.

5. *Epistola ad Omarum Saracenum de Fidei Christianae Veritate et Saracenorum Erroribus*, in Latin, Lyon, 1509, by Champerius, who translated a Chaldaean version of the Greek original, which seems to be lost; the same in the different *Biblioth. Patrum*, and separately by Professor Schwarz, in the Program of the University of Leipzig, of the year 1786.

6. *Canticum Compunctionis ex Meditatione extremi Judicii*, Greek and Latin, by Jac. Pontanus, Ingolstadt, 1603, 4to.; and in the various *Biblioth. Patr.*

7. *Carmen iambicum de misero Graeciae Statu*, with a Latin version by F. Lucidus, edited by Leo Allatius in his "De Consensu utriusque Ecclesiae."

8. *XXII. Versus Retrogradi* (Καρκινοί), published by Leo Allatius in *Excerpt. Graec. Rhetor.*, Rome, 1641, 8vo. Different hymns of Leo are extant in MS. in various libraries.

9. Ἡ γεγονυῖα διατύπωσις παρὰ τοῦ βασιλέως Λέοντος τοῦ Σοφοῦ, ὅπως ἔχουσι τάξεως οἱ θρόνοι τῶν Ἐκκλησιῶν, τῶν ὑποκειμένων τῷ Πατριάρχῃ Κωνσταντινουπόλεως *Dispositio facta per Imperatorem Leonem Sapientem quem ordinem habeant throni Ecclesiarum Patriarchae Constantinopolitano subjectarum*, Greek and Latin, by J. Leunclavius, in *Jus Graeco-Romanum;* by Jac. Goar, ad calcem Codini, Paris, 1648, fol.

10. Εἰς τὰ Μονομερίου, *In Spectaculum Unius Dei*, an epigram of little value, with notes by Brodaeus and Opsopaeus, in *Epigram. Libri VII.*, ed. Wechel, Frankfort, 1600. Among other productions ascribed to Leo, and of which the reader will find an account in the sources cited below, we mention only two books on falconry, extant in MS. in a Munich MS., which seems to be different from a Turin MS. entitled Ὀρνεοσοφιστικόν, since the first treats on falconry exclusively, and the latter on various birds, though on falcons more than others: the first may be an extract of the second. (Zonar. vol. ii. p. 174, &c.; Cedren. p. 591, &c.; Joel, p. 179; Manass. p. 108, &c.; Glycas, p. 296, &c.; Genes. p. 61, &c.; Codin. p. 63, &c.; Fabric, *Bibl. Graec.* vol. vii. p. 693, &c.; Hamberger. *Nachrichten von Gelehrten Männern;* Cave, *Hist. Lit.*; Hankius, *Script. Byzant.;* Oudin, *Comment. de SS. Eccl.*, vol. ii. p. 394, &c.) [W. P.]

LEO, or LEON (Λέων), Greek writers. 1. ACADEMICUS, called by Justin the historian and Suidas LEONIDES (Λεωνίδης), was apparently a native of Heracleia in Pontus, and a disciple of Plato. He was one of the conspirators who, with their leader, Chion, in the reign of Ochus, king of Persia, B. C. 353, or, according to Orelli, B. C. 351, assassinated Clearchus, tyrant of Heracleia. [CHION, CLEARCHUS.] The greater part of the conspirators were killed on the spot by the tyrant's guards; others were afterwards taken and put to a cruel death; but which fate befel Leo is not mentioned. Nicias of Nicaea (apud Athen. xi. p. 506, ed. Casaubon), and Favorinus (Diog. Laert. iii. 37) ascribed to a certain Leo the Academic the dialogue *Alcyon* (Ἀλκυών), which was, in the time of Athenaeus, by some ascribed to Plato; and has in modern times been printed among the works of Lucian, by whom it was certainly not written; and from the general character of whose writings the subject (the power of God displayed in his works) is altogether alien. Fabricius identifies the author of the Dialogue with the accomplice of Chion; but we know not on what ground. (Memnon, *apud Phot. Bibl.* cod. 224, sub init.; Justin. xvi. 5; Suidas, *s. v.* Κλέαρχος; Athen. *l. c.;* Diog. Laert. *l. c.;* Lucian, *Opera*, vol. i. p. 128, ed. Bipont; Fabric. *Bibl. Gr.* vol. iii. pp. 108, 173, 178.)

2. Of ACHRIS (Ἀχρίς), or ACHRIDIA (now Okhrida in Albania), was so called because he held the dignity of archbishop of the Greek church among the Bulgarians; and the seat of the archbishopric was commonly fixed at Achris. He joined about A. D. 1053 with Michael Cerularius, patriarch of Constantinople, in writing a very bitter letter against the pope, which they sent to Joannes, archbishop of Trani in Apulia, to be distributed among the members of the Latin church, prelates, monks, and laity. A translation of this letter is given by Baronius. (*Annal. Eccles.* ad Ann. 1053, xxii. &c.) The pope, Leo IX., replied in a long letter, which is given in the *Concilia*, vol. ix. col. 949, &c., ed. Labbe; vol. vi. col. 927, ed. Hardouin; vol. xix. col. 635, ed. Mansi; and the following year both Cerularius and Leo of Achris were excommunicated by cardinal Humbert, the papal legate. (Baronius, *ad Ann.* 1054, xxv.) Leo

wrote many other letters, which are extant in MS. in various European libraries, and are cited by Allatius in his *De Consensu Eccles. Orient. et Occident.*; by Beveridge in his *Codex Canonum*; by Alexis Aristenus in his *Synopsis Epistolarum Canonicarum*; and by Nic. Comnenus Papadopoli in his *Praenotiones Mystagogicae*. (Fabric. *Bibl. Gr.* vol. vii. p. 715; Cave, *Hist. Litt.* vol. ii. p. 138, ed. Oxon, 1740; Oudin, *De Scriptorib. et Scriptis Eccles.* vol. ii. col. 603.)

3. Aegyptius, or the Egyptian. The early Christian writers, in their controversy with the heathens, refer not unfrequently to a Leo or Leon as having admitted that the deities of the antient gentile world had been originally men, agreeing in this respect with Evemerus [Evemerus], with whom he was contemporary, or perhaps rather earlier. Augustin (*De Consensu Evangel.* i. 33, and *De Civ. Dei*, viii. 5), who is most explicit in his notice of him, says he was an Egyptian priest of high rank, "magnus antistes," and expounded the popular mythology to Alexander the Great, in a manner which, though differing from those rationalistic explanations received in Greece, accorded with them in making the gods (including even the dii majorum gentium) to have been originally men. Augustin refers to an account of the statements of Leo contained in a letter of Alexander to his mother. It is to be observed, that although Leon was high in his priestly rank at the time when Alexander was in Egypt (B. C. 332—331), his name is Greek; and Arnobius (*Adv. Gentes*, iv. 29) calls him Leo Pellaeus, Leo of Pella, an epithet which Fabricius does not satisfactorily explain. Worth (*Not. ad Tatian.* p. 96, ed. Oxford, 1700) would identify our Leo with Leo of Lampsacus, the husband of Themista or Themisto, the female Epicurean (Diog. Laert. x. 5. 25). But the husband of Themista was more correctly called Leonteus, while the Egyptian is never called by any other name than Leo. Arnobius speaks in such a way as to lead us to think that in his days the writings of Leon on the human origin of the gods were extant and accessible; but it is possible that he refers, like Augustin, to Alexander's letter. The reference to Leon in Clemens Alexandrinus is not more explicit. (*Stromata*, i. 21. § 106. p. 139, ed. Sylburg. p. 382, ed. Pott. vol. ii. p. 75, ed. Klotz, 12mo. Lipsiae, 1831.) But Tatian's distinct mention of the Ὑπομνήματα, or *Commentaries* of Leo, shows that his system had been committed to writing by himself; and Tertullian (*De Corona*, c. 7) directs his readers to "unrol the writings of Leo the Egyptian." Hyginus (*Poeticon Astronomicon*, c. 20) refers to Leon in terms which seem to intimate that he wrote a history of Egypt, "Qui res Aegyptiacus scripsit;" and the scholiast on Apollonius Rhodius (iv. 262) gives a reference here to what Leon had said respecting the antiquity of the Egyptians, "in the first (of the books or letters?) to his mother." But we suspect the last reference is to the statements of Leon already mentioned, as given by Alexander the Great in his letter to his mother; and perhaps the reference of Hyginus is to the same document, for the subject of it belongs to the mythic period of history. (Fabric. *Bibl. Graec.* vol. vii. pp. 713, 719, vol. xi. p. 664; Voss. *De Hist. Graec.* lib. iii. p. 179, ed. Amsterdam, 1699.)

4. Of Alabanda, in Caria, a rhetorical and historical writer of uncertain date. He wrote the following works, now lost: 1. Καρικῶν βιβλία δ', *De rebus Cariae Libri quatuor*; 2. Λυκιακὰ ἐν βιβλίοις β', *De rebus Lyciae, Libri duo*; 3. Ὁ ἱερὸς πόλεμος Φωκέων καὶ Βοιωτῶν, *Bellum Sacrum inter Phocenses et Boeotos*; 4. Τέχνη, *Ars* (sc. *Rhetorica*); and 5. Περὶ στάσεων, *De Statibus*, or *De Seditionibus*. In Villoison's edition of Eudocia the last two works are mentioned as one, the title of which is Τέχνη περὶ στάσεων, *Ars de Statibus*. If the above list of the works of Leo be correct, we may conjecture that he lived not far from the time of Alexander the Great, that is, after the close of the Sacred War, of which he wrote the history; and before the local history of Caria and Lycia had lost its interest by the absorption of those provinces in the Syrian and Pergamenian kingdoms, and subsequently in the Roman empire. It is to be observed, however, that the authority of the *Sacred War* and of the work *De Statibus* is doubtful, as Suidas and Eudocia enumerate works under those titles among those of Leo of Byzantium. [No. 7.] Vossius supposes that either Leo of Alabanda or Leo of Byzantium is the writer referred to by Hyginus (*Astron. Poetic.* c. 20), as having written a work on the history of Egypt. [See No. 3.] (Suidas, *s. v.* Λέων Ἀλαβανδεύς; Eudocia, *Violetum*, *s. v.* Λέων Ἀλαβανδεύς; Fabric. *Bibl. Graec.* vol. vi. p. 132, vol. vii. p. 713; Voss. *de Hist. Graec.* Lib. iii. p. 179.)

5. Asinus (Ἀσινὸς). [No. 15.]

6. Of Bulgaria. [See No. 2.]

7. Of Byzantium, a rhetorician and historical writer of the age of Philip, and perhaps of Alexander the Great. Philostratus says he was a disciple of Plato; but according to Suidas and Eudocia some statements made him the disciple of Aristotle; and both Suidas and Eudocia call him a Peripatetic. He appears to have occupied a leading position in the Byzantine commonwealth at the time it was attacked by Philip of Macedon. According to Hesychius of Miletus, he was strategos or general of the Byzantines. Philostratus has recorded a curious anecdote in reference to this invasion. Leo sent to demand of Philip the reason of the invasion; and when Philip replied that the beauty of the city had made him fall in love with it, and that he came as a suitor, Leo retorted, that weapons of war were not the usual instruments employed by lovers. The city was almost taken by Philip; but the obstinate resistance of the citizens, and the arrival of succours from Athens, under Chares (B. C. 340), and subsequently under Phocion, compelled him to withdraw. Leo was sent as ambassador to Athens, whether during the siege or at some other time is not clear; and an anecdote recorded by Philostratus and Suidas in connection with this embassy shows the same ready wit as his reply to Philip. The dissensions of the Athenians retarded their movements; and when Leo, on his appearance in their assembly, was received with shouts of laughter, on account of his corpulence, "What do you laugh at, Athenians?" said he; "Is it because I am fat, and of such a size? I have a wife fatter than myself; yet when we agree the bed will hold us; but when we disagree, the whole house will not." Plutarch (*Praecepta Politica. Opera*, vol. ix. p. 207, ed. Reisk.) relates the anecdote with a variation, which makes Leo remarkable, not for his corpulence, but for his diminutive stature: and Athenaeus (xii. pp. 550, 551), relates the story of another Byzantine, Pytho,

and that professedly on the authority of Leo himself. Toup (see note to Gaisford's Suidas, *s. v.* Λέων) suspects that the passage in Athenaeus is corrupt. Of the death of Leo there are two accounts. According to Hesychius of Miletus he died during the war, and before the arrival of Chares with the Athenian fleet. According to Suidas, Philip, after his repulse, charged Leo with having offered to betray the city to him for a sum of money; and the Byzantines, believing the charge, assailed the house of Leo, who, fearful of being stoned to death by them, hung himself. Both these accounts are, however, inconsistent with the statement of Suidas himself, that Leo wrote a history of Alexander, at least if by that name we are to understand Alexander the Great; and are hardly consistent with the ascription to him of a history of Philip's attack on Byzantium, unless we suppose this to have been a contemporary record or journal of the events of the siege. The writings of Leo are thus enumerated by Suidas and Eudocia: 1. Τὰ κατὰ Φίλιππον καὶ τὸ Βυζάντιον, βιβλίοις ζ, *Res Philippicae et Byzantinae, Libris vii.*; 2. Τευθρανικόν, *Teuthranicum*, or Τευθραντικόν, *Teuthranticum*: a history apparently of Teuthrania, or of Teuthras, king of Mysia; 3. Περὶ Βησάλου, or Βησαίου, *De Besalo*, or *Besaeo*, probably on the oracle of Besa; 4. Ὁ ἱερὸς πόλεμος, *Bellum Sacrum*; 5. Περὶ στάσεων, which some render *De Seditionibus*, but others *De Statibus*, i. e. a rhetorical treatise on the statement of questions or propositions; 6. Τὰ κατ' Ἀλέξανδρον, *Res Gestae Alexandri*. These works are not extant, and are known to us only through the authors above mentioned. It has been already observed that Nos. 4 and 5, at least works under the same or nearly the same titles, are also ascribed both by Suidas and Eudocia to Leo of Alabanda. [No. 4.] This leads us to doubt the correctness of the list in other particulars; and if the accounts given above of the death of Leo be correct, No. 6 and probably No. 1 are incorrectly ascribed to him. Plutarch, in his *De Fluviis* (*de Ismeno*), quotes from a work of Leo of Byzantium, which he calls Τὰ Βοιωτιακά, *De Rebus Boeoticis*; and again, in the same treatise (*de Tigride*), he quotes from the third book of a work of Leo, Περὶ ποταμῶν, *De Fluviis*. Some, with probability, identify Leo (supposing that the name has been corrupted) with the Cleon mentioned by Plutarch (*Vita Phocion*, c. 14) as an eminent Byzantine at the time of Philip's invasion, who had been a fellow student of Phocion under Plato. Whether Leo of Byzantium was the Leo, father of Melantes and Pancreon, the legatees of Theophrastus (Diog. Laert. v. 51, &c. *de Theophrasto*) is doubtful. (Plut. *Opera*, vol. x. pp. 714, 801, ed. Reisk.; Suidas, *s. v.* Λέων; Eudocia, *Violetum*, *s. v.* Λέων; Hesych. Miles. *Origines* (*s. Res Patriae*) *Constantinop.* c. 26—28, *Opuscula*, pp. 66, &c., ed. Orelli; Philostr. *Vitae Sophist.* i. 2., ed. Kayser; Voss. *De Hist. Graec.* i. 8.; Fabric. *Bibl. Graec.* vol. vii. p. 715.)

8. Of Byzantium. [Nos. 28 and 29.]

9. Of Caloe. [No. 13.]

10. Of Caria. [Nos. 4 and 15.]

11. Of Chalcedon. Fabricius (*Bibl. Graec.* vol. xi. p. 665), inaccurately states that a synodical letter of Leo, who was archbishop of Chalcedon in the time of Alexius I. Comnenus (A. D. 1081—1118), was published by Montfaucon. (*Biblioth. Coislin. Catalog.* p. 103, &c.) The document, as Fabricius elsewhere more accurately describes it (*Bibl. Graec.* vol. vii. 716), is the record of a synod held to determine some questions relating to the worship of images, on which Leo in a letter (which Montfaucon does not give) had used some heterodox language.

12. Of Constantinople. [Nos. 28 and 29.]

13. Diaconus or the Deacon, a Byzantine historian of the tenth century. What little is known of his personal history is to be gleaned from incidental notices in his principal work, and has been collected by C. B. Hase in the *Praefatio* to his edition of Leo. Leo was born at Caloë, a town of Asia, beautifully situated on the side or at the foot of Mount Tmolus, near the sources of the Caÿstrus, in Asia Minor. He was the son of Basilius, but his father's condition or calling is not known. (Leo Diac. *Historiae*, i. 1.) The young Leo was at Constantinople, pursuing his studies, A. D. 966, when he was an admiring spectator of the firmness of the emperor, Nicephorus II. Phocas, in the midst of a popular tumult (iv. 7.) As he describes himself as a youth (μειράκιον) at the time of this incident, Hase places his birth in or about A. D. 950. He was in Asia about the time of the deposition of Basilius I., patriarch of Constantinople, and the election of his successor Antonius III., A. D. 973 or 974, and relates that at that time he frequently saw two Cappadocians, twins, of thirty years old, whose bodies were united from the armpits to the flanks (x. 3). Having been ordained deacon, he accompanied the emperor Basilius II. in his unfortunate campaign against the Bulgarians, A. D. 981; and when the emperor raised the siege of Tralitza or Triaditza (the ancient Sardica), Leo narrowly escaped death or captivity in the headlong flight of his countrymen (x. 8). Of his history after this nothing is known; but Hase observes that he must have written his history after A. D. 989, as he adverts to the rebellion and death of Phocas Bardas (x. 9), which occurred in that year. Both this event and the Bulgarian campaign are noticed by him by anticipation, in a digression respecting the evils which he supposed were portended by a comet which appeared just before the death of Joannes I. Tzimisces. He must have lived later than Hase has remarked, and at least till A. D. 993, as he notices (x. 10) that the emperor Basilius II. restored "in six years" the cupola of the great church (St. Sophia) at Constantinople which had been overthrown by the earthquake (comp. Cedren. *Compend.* vol. ii. p. 438, ed. Bonn) of A. D. 987.

The works of Leo Diaconus comprehend 1. Ἱστορία βιβλίοις ι', *Historia Libris decem*; and 2. *Oratio ad Basilium Imperatorem*; and 3. (unless it be the work of another Leo Diaconus) *Homilia in Michaelem Archangelum*. The two last are extant only in MS.

The history of Leo includes the period from the Cretan expedition of Nicephorus Phocas, in the reign of the emperor Romanus II., A. D. 959, to the death of Joannes I. Tzimisces, A. D. 975. It relates the victories of the emperors Nicephorus and Tzimisces over the Mohammedans in Cilicia and Syria, and the recovery of those countries, or the greater part of them, to the Byzantine empire; and the wars of the same emperors with the Bulgarians and Russians. The style of Leo is described by Hase as vicious: he employs unusual and inappropriate words (many of them borrowed

from Homer, Agathias, the historian, and the Septuagint), in the place of simple and common ones; and abounds in tautological phrases. His knowledge of geography and ancient history is slight; but with these defects his history is a valuable contemporary record of a stirring time, honestly and fearlessly written. Scylitzes, and through him Cedrenus, are much indebted to Leo; and Hase considers Zonaras also to have used his work.

The *Historia* was first published, at the cost of count Nicolas Romanzof, chancellor of Russia, by Car. Bened. Hase, Paris, 1818. Combéfis had intended to publish it in the Parisian edition of the *Corpus Historiae Byzantinae* with the *Historia* of Michael Psellus, but was prevented by death, A. D. 1679. The Latin version which he had prepared was communicated by Montfaucon to Pagi, who inserted some portions in his *Critice in Baronium* (ad ann. 960, No. ix). The papers of Combéfis were, many years after, committed to Michael Le Quien, that he might publish an edition of Psellus and Leo, and part of the latter author's work was actually printed; but the breaking out of the war of the succession (A. D. 1702) prevented its completion, and Hase could find no trace of the part printed. In the disorders of the French revolution the papers of Combéfis were finally lost or destroyed. Hase in his edition added a Latin version and notes to the text of Leo, and illustrated it by engravings from ancient gems. His edition is, however, scarce and dear, the greater part of the copies having been lost by shipwreck; but his text, preface, version, and notes (not the engravings), have been reprinted in the Bonn edition of the *Corpus Historiae Byzantinae*. 8vo. 1828. (Fabric. *Bibl. Graec.* vol. vii. p. 684, note 1; Cave, *Hist. Litt.* vol. ii. p. 106; Hase, *Praefatio ad Leon. Diacon. Historiam.*)

14. The EPICUREAN of Lampsacus [No. 3].

15. GRAMMATICUS, one of the continuators of Byzantine history from the period when Theophanes leaves off. Nothing certain is known of him. A note, subjoined by the transcriber, to the Parisian MS. of Georgius Syncellus, Theophanes, and Leo Grammaticus states that "the chronography of the recent emperors, completed (πληρωθεῖσα) by Leo Grammaticus, was finished on the 8th of the month of July, on the feast of the holy martyr Procopius, in the year 6521 (of the Mundane era of Constantinople), in the 11th Indiction," A. D. 1013 common era; but there can be little doubt that this date refers to the completion, not of the original work, but of the transcript. Cave indeed understands the date as being that of the original work. A postscript to the same MS., but by a different hand, gives to Leo the surname of Tzicandalus (Τζικάνδαλος), and states that he was civil and military governor (πρόεδρος δὲ δοὺξ) of the Cibyraeans, and one of the household (or perhaps the intimate friend, for the expression οἰκεῖος ἄνθρωπος is ambiguous) of our mighty and supreme (or chief, πρώτου) emperor. Combéfis (*Notae ad Leonem Grammat. ad initium*) understands the emperor to be Constantine Porphyrogenitus [CONSTANTINUS VII.], which is probable; and though there are some difficulties about this inscription, which prevent our giving entire credit to it, we do not participate in the doubt of Combéfis whether it refers to Leo Grammaticus or the anonymous continuator of Theophanes. The town of Cibyra is by Pliny included in Caria, and this furnishes Combéfis with one reason for identifying Leo Grammaticus with Leo the Carian mentioned by Cedrenus. (*Compend. Historiae*, sub init.) That the two are identical is very probable; but the epithet "Carian" is probably given rather from Leo's birthplace than from his government, which appears to have included not merely the town of Cibyra, but the whole thema of the Cibyraeans or Cibyrrhaeans (Θέμα Κιβυῤῥαιωτῶν, Constant. Porphyrog. *De Thematib.* i. Th. 14), comprehending all the S.W. part of Asia Minor, and, of course, Caria. Leo Grammaticus is perhaps identical with the Leo Asinus, ὁ Ἀσινός, mentioned by Joannes Scylitzes (apud Montfaucon, *Biblioth. Coislin.* p. 209).

The work of Leo Grammaticus is entitled *Χρονογραφία, τὰ τῶν νέων βασιλέων περιέχουσα, Chronographia Res a Recentioribus Imperatoribus Gestas Complectens*, and extends from the accession of Leo V. the Armenian, A. D. 813, to the death of Romanus Lecapenus, A. D. 948 or 949, not, as Cave inaccurately states, to A. D. 1013. It was prepared for publication by Goar, but actually published with Theophanes, under the care of Combéfis, fol. Paris, 1655, in the Parisian edition of the *Corpus Historiae Byzantinae*, and was reprinted at Venice, fol. 1729. Leo has little in common with the anonymous continuator of Theophanes [LEONTIUS, No. 6] in that part of his work which comprehends the period before Basil the Macedonian; but in the latter part the two authors have many passages either identical or varying but little from each other: but the uncertainty attaching to the date of Leo's work makes it doubtful which was the first written. The anonymous continuation of Theophanes comes down to a later period than the work of Leo, and may therefore be inferred to have been written later. The somewhat abrupt termination of Leo's history soon after the recovery of the sole possession of the imperial power by the emperor Constantine Porphyrogenitus would lead to the conclusion that the writer lived at that period, and brought down his narrative to the time of its composition, had he not elsewhere (sub init. imperii *Constant. Porphyrog.* p. 488, ed. Paris, p. 387, ed. Ven.) given a statement of the whole length of Constantine's reign, which shows that he must have written after its close. Possibly he wrote during the reign of his son and successor Romanus II., and broke off where he did in order to avoid the necessity of adverting to Constantine's unhappy death and the parricide of Romanus. Some verses, probably by Leo of Thessalonica [No. 29], are in some MSS. ascribed to Leo Grammaticus. (Comp. Cedrenus, p. 641, ed. Paris, vol. ii. p. 337, ed. Bonn.) Cotelerius (*Monum. Eccles. Graec.*, vol. iii. 463, &c.) has given a letter on a question of canon law from a presbyter Joannes to "his guide and spiritual father, Leo Grammaticus, archbishop of Calabria," with Leo's answer. But this Leo cannot be the historian, unless we reject the account of the latter being governor of Cibyra, or suppose him to have exchanged his secular for an ecclesiastical life. (Fabric. *Bibl. Gr.* vol. vii. p. 713; Cave, *Hist. Litt.* vol. ii. p. 128; Hankius, *De Byzantin. Rerum Scriptorib.* pt. ii. c. vii.; Voss. *De Hist. Graec.* iv. 21.)

16. Of LAMPSACUS. [No. 3.]

17. MAGENTENUS (Μαγεντῆνος) or MAGENTINUS (Μαγεντῖνος), a commentator on Aristotle, flourished during the first half of the fourteenth century. His first name, Leo, is frequently omitted in the MSS. of his works. He was a monk, and

afterwards archbishop of Mytilene. He wrote: 1. Ἐξήγησις εἰς τὸ περὶ ἑρμηνείας Ἀριστοτέλους, *Commentarius in Aristotelis De Interpretatione Librum.* This commentary was published by Aldus, fol. Venice, 1503, with the commentary of Ammonius, from which Leo borrowed very largely, and the paraphrase of Psellus on the same book of Aristotle, and the commentary of Ammonius on Aristotle's *Categoriae* s. *Praedicamenta.* In the Latin title of this edition the author is called by a misprint, Margentinus. A Latin version of Leo's commentary, by J. B. Rasarius, has been repeatedly printed with the Latin version of Ammonius. Another Latin version by Hieronymus Leustrius has also been printed. 2. Ἐξήγησις εἰς τὰ πρότερα ἀναλυτικὰ τοῦ Ἀριστοτέλους, *Commentarius in Priora Analytica Aristotelis.* This was printed with the commentary of Joannes Philoponus on the same work, by Trincavellus, fol. Venice, 1536; and a Latin version of it by Rasarius has been repeatedly printed, either separately, or with other commentaries on Aristotle. The following works in MS. are ascribed, but with doubtful correctness, to Leo Magentenus: 3. *Commentarius in Categorias Aristotelis*, is extant in the King's Library at Paris. 4. Ἀριστοτέλους σοφιστικῶν ἐλέγχων ἑρμηνεία, *Expositio Aristotelis De Sophisticis Elenchis:* and 5. Ἀριστοτέλους περὶ εὐπορίας προτάσεων. These two works are mentioned by Montfaucon (*Bibl. Coislin.* p. 225). The latter is, perhaps, not a distinct work, but a portion of No. 1. In the MS. the author is called Leontius Magentenus. 6. *Commentarius in Isagogen.* s. *Quinque Voces Porphyrii.* Buhle doubts if this work, which is in the Medicean library at Florence (Bandini, *Catalog. Codd. Laur. Medic.* vol. iii. p. 239), is correctly ascribed to Magentenus. In the catalogue of the MSS. in the king's library at Paris (vol. ii. pp. 410, 421), two MSS. Nos. mdcccxlv. and mcmxxviii., contain *Scholia* on the *Categorias*, the *Analytica Priora et Posteriora*, and the *Topica* of Aristotle, and on the *Isagoge* of Porphyry, by MAGNENTIUS. Buhle conjectures, with probability, that Magnentius is a corruption of Magentenus or Magentinus: if so, and the works are assigned to their real author, we must add the commentaries on the *Topica* and the *Analytica Posteriora* to the works already mentioned. Nicolaus Comnenus Papadopoli speaks of many other works of Leo, but his authority is of little value. (Fabric. *Bibl. Graec.* vol. iii. pp. 210, 213, 215, 218, 498, vii. 717, viii. 143, xii. 208; Montfaucon, *l. c.* and p. 219; Buhle, *Opera Aristotelis*, vol. i. pp. 165, 305, 306, ed. Bipont; *Catalog. MStor. Biblioth. Regiae*, fol. Paris, 1740, *l. c.*)

18. MALEÏNUS (Μαλεΐνος), governor of the towns of Hierax, Stylus and others, in the middle of the twelfth century. A decree of his with a Latin version is given by Montfaucon, *Palaeographia Graeca*, p. 410, &c.

19. MEDICUS. [No. 29.]

20. Of METAPONTUM. Iamblichus (*Pythag. Vit.* c. 36) mentions a Pythagorean philosopher of this name and place, but without giving any further particulars, or assigning to him any date. It is conjectured that he is the Leo to whom Alcmaeon of Crotona [ALCMAEON] dedicated his λόγος φυσικός, or work on natural philosophy (Diog. Laërt. viii. 83). Fabricius also proposes to identify him with the Leo, son of Neoclis, whose Στοιχεῖα, *Elementa* sc. *Geometrica* are mentioned by Proclus (*Comment. in Euclid.* Lib. ii. c. 4. p. 38 of the Latin version of Fr. Barocius, fol. Padua, 1560), and who gave considerably greater accuracy to geometrical science, especially by showing how to distinguish problems which admit of solution from those which cannot be solved. There is, however, a chronological objection to the identification of Leo, the friend of Alcmaeon, who lived in the sixth century B. C., with Leo the Geometrician, who was later than Leodamas of Thasos, and Archytas of Tarentum (Proclus, *l. c.*), who belonged to the end of the fifth century B. C.: and it is uncertain whether Leo of Metapontum is not different from both. (Fabric. *Bibl. Graec.* vol i. p. 850, vol. vii. p. 718.)

21. Of MYTILENE. [No. 17.]

22. PHILOSOPHUS. [No. 29.]

23. PERIPATETICUS. [No. 17.]

24. Of PELLA. [No. 3.]

25. PYTHAGORICUS. [No. 20.]

26. RHETOR. [Nos. 4 and 7.]

27. SAPIENS. [LEO VI. emperor.]

28. STYPIOTA or STYPPA (Στυππῆς), or STYPA (Στυπῆς), patriarch of Constantinople in the twelfth century. His patriarchate extended from A. D. 1134 to 1143 (Fabric. *Bibl. Graec.* vol. vii. p. 721, vol. xi. p. 666). He died just about the time of the accession of the Byzantine emperor Manuel Comnenus, who appointed as Leo's successor Michael Curcuas, a monk of Oxeia, by whom he was himself crowned. (Nicetas Choniat. *De Manuele Comneno*, i. 2.) A decree of Leo on the lawfulness of certain marriages, is given in the *Jus Orientale* of Bonefidius (Θεσμοὶ Ἀρχιερατικοί, *Sanction. Pontific.* p. 59) and in the *Jus Graeco-Romanum* of Leunclavius (Lib. iii. vol. i. p. 217). He is often cited by Nicolaus Comnenus Papadopoli. (Fabric. *ll. cc.*)

29. Of THESSALONICA, an eminent Byzantine philosopher and ecclesiastic of the ninth century. Of the time or place of his birth nothing is known. He was the kinsman of the iconoclast Joannes (or as his enemies called him, on account of his obnoxious sentiments, Jannes), who was of the illustrious family of the Morocharzamii or Morochardanii, tutor of the emperor Theophilus, and patriarch of Constantinople, from about A. D. 832—842. (Theoph. Contin. iv. 26, comp. c. 6; and Symeon Magister, *De Michaele et Theodora*, c. 2.) Leo was characterized by his devotion to learning: he studied grammar and poetry "while staying (διατρίβων) at Constantinople," an expression which seems to indicate that he was not a native of that city; and rhetoric, philosophy, and arithmetic, under Michael Psellus, in the island of Andros. He visited the monasteries in the adjacent parts of continental Greece, examining and using their libraries, and studying and meditating upon the volumes obtained from them, amid the solitude of the mountains. Having thus acquired a great store of knowledge, not only in the sciences above mentioned, but in geometry, astronomy, including astrology, and music, he again visited Constantinople, and imparted his intellectual stores to those who resorted to him for instruction. (Theophan. Continuat. iv. 29; Cedrenus, *Compendium*, p. 547, &c., ed. Paris, vol. ii. p. 165, &c., ed. Bonn.) Neither his learning, however, nor his connexions sufficed to raise him from obscurity, until he became, by a remarkable accident, known to the emperor Theophilus. A pupil of Leo, whom he had instructed in geometry, accepted the office of secretary to a military officer, during the war between the

emperor and the caliph Al-Mamoun; and, falling into the hands of the Moslems, or treacherously deserting to them, at the fall of Amorium (A. D. 839), became known to the caliph, who was a liberal patron of science. The young man, though he excited the admiration of the caliph and his court, by his geometrical attainments, professed himself to be "not a master, but only a learner," and so highly extolled the knowledge of Leo, that he was forthwith despatched to Constantinople, with a letter to him, inviting him to leave that city and resort to Bagdad. Fearful of being suspected of a treasonable correspondence with the enemy, Leo showed the letter to the logothete Theoctistus, by whom the matter was reported to the emperor. Leo was thus made known to Theophilus. The emperor first appointed him public teacher or professor, assigning him the church of the Forty Martyrs as a school, and soon after ordered the patriarch Joannes, who appears hitherto to have neglected his learned kinsman, to ordain him archbishop of Thessalonica (Theoph. Continuat. iv. 27; comp. Symeon Magister, *De Theophilo*. c. 18—20; Georg. Monach. *De Theophilo*. c. 22, 23; Cedrenus, *Compendium*, *l. c.*; Zonar. xvi. 4). After three years, when Theophilus died (A. D. 342), and the government came into the hands of his widow Theodora, as the guardian of her son Michael, the iconoclastic party was overthrown, and Leo and Joannes were deposed from their sees: but Leo, whose worth appears to have secured respect, escaped the sufferings which fell to his kinsman's lot (Theoph. Cont. iv. 9, 26; Sym. Mag. *De Theoph.* c. 20, *De Michaele*, c. 1); and when the Caesar Bardas, anxious for the revival of learning, established the Mathematical school at the palace of Magnaura, in Constantinople, Leo was placed at its head, with one, if not more of his former pupils for his fellow-teachers. (Theoph. Contin. iv. 26; Cedrenus and Zonaras, *ll. cc.*) Leo was faithful to the interests of Bardas, whom he warned of the insidious designs of Basilius the Macedonian, afterwards emperor (Sym. Mag. *De Michaele et Theodora*, c. 40; Georg. Monach. *De Mich. et Theodora*, c. 25, 26). An anecdote recorded both by Symeon (*De Basilio Maced.* c. 5) and George (*De Basil. Maced.* c. 4), shews that Leo was living in A. D. 869: how much later is not known.

Symeon (*De Mich. et Theodora*, c. 46) has described a remarkable method of telegraphic communication, invented by Leo, and practised in the reigns of Theophilus and his son Michael. Fires kindled at certain hours of the day conveyed intelligence of hostile incursions, battles, conflagrations, and the other incidents of war, from the confines of Syria to Constantinople; the hour of kindling indicating the nature of the incident, according to an arranged plan, marked on the dial plate of a clock kept in the castle of Lulus, near Tarsus, and of a corresponding one in the palace at Constantinople.

Leo Allatius, in his *Excerpta Varia Graecor. Sophistarum*, has given (p. 398) Λέοντος τοῦ Φιλοσόφου Καρκῖνοι, *Versus Carcini Leonis Philosophi*, i. e. verses which may be read either backward or forward. They are probably the same which are in some MSS. or catalogues ascribed to Leo Grammaticus [see above, No. 15], but may be more probably ascribed to our Leo, among whose early studies poetry is mentioned. Several astrological collectanea extant in MS. in different European libraries, contain portions by Leo Philosophus, by which name the subject of the present article, who appears to have practised astrology (Theoph. Contin. iv. 28, v. 14), is probably meant (Fabricius, *Bibl. Graec.* vol. iv. p. 148, *Graec. De Marci Biblioth.* p. 153; *Catalog. Codd. MStorum Bibl. Regiae*, Paris, fol. 1740, vol. ii. pp. 499, 500): but the Μέθοδος προγνωστική, *Methodus Prognostica* or instructions for divining by the Gospel or the Psalter, by Leo Sapiens, in the Medicean library at Florence (Bandini, *Catalog. Codd. Laur. Medic.* vol. iii. p. 339), is perhaps by another Leo. Combéfis was disposed to claim for Leo of Thessalonica the authorship of the celebrated Χρησμοί, *Oracula*, which are commonly ascribed to the emperor Leo VI. Sapiens, or the wise, and have been repeatedly published. But Leo of Thessalonica is generally designated in the Byzantine writers the philosopher (Φιλόσοφος), not the wise (σόφος), and if the published *Oracula* are a part of the series mentioned by Zonaras (xv. 21), they must be older than either the emperor or Leo of Thessalonica. (Fabric. *Bibl. Graec.* vol. iv. pp. 148, 158, vol. vii. p. 697, vol. xi. p. 665; Allatius, *De Psellis*, c. 3—6; Labbe, *De Byzant. Histor. Scriptorib.* Προτρεπτικόν, pars secunda, p. 45.) [J.C.M.]

LEO, Latin ecclesiastics. 1. The first of that name who occupied the papal throne, is usually styled the GREAT. He was a native of Rome, and must have been born towards the close of the fourth century, although the precise year is unknown. Nothing has been recorded concerning his parents, except that his father was called Quintianus, nor with regard to his early training; but when we remark the erudition and polished accuracy displayed in his writings, and the early age at which he rose to offices of high trust, it becomes manifest that his great natural talents must have been cultivated with uncommon assiduity and skill. While yet an acolyte he was despatched, in A. D. 418, to Carthage, for the purpose of conveying to Aurelius and the other African bishops the sentiments of Zosimus concerning the Pelagian doctrines of Coelestius. [COELESTIUS.] Under Coelestinus [COELESTINUS] he discharged the duties of a deacon; and the reputation even then (431) enjoyed by him is clearly indicated by the terms of the epistle prefixed to the seven books, *De Incarnatione Christi*, of Cassianus, who at his request had undertaken this work against the Nestorian heresy. Having obtained the full confidence of Sixtus III., to whom he rendered much good service, he attracted the notice of Valentinian III., and by the orders of the emperor undertook a mission to Gaul, in order to soothe the formidable dissensions of Aëtius and Albinus. [AETIUS.] While Leo was engaged in this delicate negotiation, which was conducted with singular prudence and perfect success, the chief pontiff died, and by the unanimous voice of the clergy and laity the absent deacon was chosen to fill the vacant seat, and on his return was solemnly installed, A. D. 440.

From the earliest ages until this epoch no man who combined lofty ambition with commanding intellect and political dexterity had presided over the Roman see: and although its influence had gradually increased, and many popes had sought to extend and confirm that influence, yet they had merely availed themselves of accidental circumstances to augment their own personal authority, without acting upon any distinct and well devised scheme. But Leo, while he sedulously watched over the purity of his own peculiar flock, concen-

trated all the powers of his energetic mind upon one great design, which he seems to have formed at a very early period, which he kept stedfastly in view during a long and eventful life, and which he followed out with consummate boldness, perseverance, and talent. This was nothing less than to establish the "Apostolic Chair" in acknowledged spiritual supremacy over every branch of the Catholic church, and to appropriate to its occupant exclusively the title of *Papa*, or father of the whole Christian world. Nor were the evil days amid which his lot was cast unfavourable, as might at first sight be imagined, to such a project. The church, it is true, was every where distracted and torn by the strife of parties, and by innumerable heresies, while the character of its ministers had grievously degenerated. The empire in the West was pressed on every side by hordes of barbarians, who were threatening to pour down upon Italy itself. But in this season of confusion the contending factions among the orthodox clergy, terrified by the rapid progress of Arianism, were well disposed to refer their own minor disputes to arbitration, and to acquiesce in the decision of one pre-eminent in learning and dignity. Leo, who well knew, from the example of his predecessor Innocentius, that the transition is easy from instruction to command, in the numerous and elaborate replies which he addressed to inquiries proceeding from various quarters, while he conveyed the information sought, or resolved the doubts proposed, studiously adopted a tone of absolute infallibility, and assumed the right of enforcing obedience to his dictates as an unquestionable prerogative of his office. On the other hand, the barbarian chiefs whose power was not yet consolidated were eager to propitiate one who possessed such weight with the priesthood, and through them could either calm into submission or excite to rebellion an ignorant and fanatic multitude. Hence these also proved powerful, although unconscious, instruments in forwarding the great enterprise. But even after the minds of men were in some degree prepared and disposed to yield to such domination, it was scarcely to be expected that it could be firmly fixed without exciting jealousy and resistance. Accordingly, a strong opposition was speedily organised both in the West and in the East, which soon assumed the attitude of open defiance. In the West the contest was brought to an issue by the controversy with Hilarius of Arles concerning the deposition of Chelidonius. [HILARIUS *Arelatensis*.] The total defeat and severe punishment of the Gaulish bishop filled his supporters with terror, and the edict of Valentinian issued upon this occasion served as a sort of charter, in virtue of which the Roman bishops exercised for centuries undisputed jurisdiction over France, Spain, Germany, and Britain.

In the East the struggle was much more complicated, the result much less satisfactory. The Archimandrite Eutyches [EUTYCHES], in his vehement denunciation of Nestorius, having been betrayed into errors, very different indeed, but equally dangerous, was anathematised, deposed, and excommunicated, in A. D. 448, by the synod of Constantinople. Against this sentence he sought redress, by soliciting the interference of the bishops of Alexandria and Rome. By the former his cause was eagerly espoused; the latter, although at first disposed to listen favourably to a complaint which he chose to regard as an appeal from an inferior to a higher court, was eventually induced, either by policy or conviction, to reject the application, and drew up an elaborate epistle to the patriarch Flavianus, in which the Catholic doctrine of the Incarnation was authoritatively expounded and defined. Meanwhile, a general council was summoned to be held on the 1st of August, 449, at Ephesus, and thither the ambassadors of Leo repaired, for the purpose of reading publicly the above letter. But a great majority of the congregated fathers acting under control of the president, Dioscuros of Alexandria, refused to listen to the document, passed tumultuously a series of resolutions favourable to Eutyches, excommunicated the most zealous of his opponents, and not only treated the Roman envoys with indignity, but even offered violence to their persons. Hence this assembly, whose acts were all subsequently annulled, is known in ecclesiastical history as the *Synodus Latrocinalis*. The vehement complaints addressed to Theodosius by the orthodox leaders proved fruitless, and the triumph of their opponents was for a time complete, when the sudden death of the emperor in 450 again awakened the hopes and called forth the exertions of Leo. In consequence of the pressing representations of his envoys, Anatolius, the successor of Flavianus, together with all the clergy of Constantinople, were induced to subscribe the Confession of Faith contained in the Epistle to Flavianus, and to transmit it for signature to all the dioceses of the East. Encouraged by this success, Leo solicited the new monarch Marcianus to summon a grand council, for the final adjustment of the questions concerning the nature of Christ, which still proved a source of discord, and strained every nerve to have it held in Italy, where his own adherents would necessarily have preponderated. In this, however, he failed. Nicaea was the place first fixed upon, but it eventually met at Chalcedon in October, 451. Although the Roman legates, whose language was of the most imperious description, did not fail broadly to assert the pretensions put forth by the representative of St. Peter, at first all went smoothly. The Epistle to Flavianus was admitted as a rule of faith for the guidance of the universal church, and no protest was entered against the spirit of arrogant assumption in which it was conceived. But when the whole of the special business was concluded, at the very last sitting, a formal resolution was proposed and passed, to the effect that while the Roman see was, in virtue of its antiquity, entitled to take formal precedence of every other, the see of Constantinople was to stand next in rank, was to be regarded as independent of every other, and to exercise full jurisdiction over the churches of Asia, Thrace, and Pontus. The resistance of Leo was all in vain. The obnoxious canons were fully confirmed, and thus one half of the sovereignty at which he aimed was for ever lost, at the very moment when victory seemed no longer doubtful.

Two other events in the active life of this remarkable man must not be passed over in silence. In 452, when Attila was advancing in full career upon Rome, Leo was selected as the chief of an embassy, sent forth in the forlorn hope of propitiating the fierce conqueror. What the arguments employed by the eloquent suppliant may have been history has failed to record. The result is well known. The Hun not only spared the metropolis, but evacuated Italy, and returned with his

army to the Danube. Again in 455, when the city lay at the mercy of the Vandals, Genseric was persuaded by the entreaties of Leo to forego his purpose of general conflagration and massacre, and to be content with pillage—a concession which, when we consider the circumstances of the case and the temper of the chief, indicates the influence of the pontiff not less forcibly than his success with Attila.

His last anxiety arose from the tumults excited in the church at Alexandria about 457 by the disorderly proceedings of Timotheus Aelurus. Having united with the emperor of the East and with the patriarch of Constantinople in restoring order and discipline, and having written a congratulatory letter to the clergy of Alexandria upon the happy termination of their troubles, he soon after died, on the 10th of November, 461.

The works of Leo consist of discourses delivered on the great festivals of the church or other solemn occasions, and of letters.

I. *Sermones.* Of these we possess ninety-six. There are five *De Natali ipsius*, preached on anniversaries of his ordination, six *De Collectis*, nine *De Jejunio Decimi Mensis*, ten *De Nativitate Domini*, eight *In Epiphania Domini*, twelve *De Quadragesima*, one *De Transfiguratione Domini*, nineteen *De Passione Domini*, two *De Resurrectione Domini*, two *De Ascensione Domini*, three *De Pentecoste*, four *De Jejunio Pentecostes*, one *In Natali Apostolorum Petri et Pauli*, one *In Natali S. Petri Apostoli*, one *In Octavis Apostolorum Petri et Pauli*, one *In Natali S. Laurentii Martyris*, nine *De Jejunio Septimi Mensis*, one *De Gradibus Ascensionis ad Beatitudinem*, one *Tractatus contra Haeresim Eutychis*.

II. *Epistolae.* These, extending to the number of 173, are addressed to the reigning emperors and their consorts, to synods, to religious communities, to bishops and other dignitaries, and to sundry influential personages connected with the ecclesiastical history of the times. They afford an immense mass of most valuable information on the prevailing heresies, controversies, and doubts, with regard to matters of doctrine, discipline, and church government.

Besides the ninety-six *Sermones* and 173 *Epistolae* mentioned above, a considerable number of tracts have from time to time been ascribed to the same author; but their authenticity is either so doubtful, or their spuriousness so evident, that they are now universally set aside. A list of these, and an investigation of their origin, will be found in the edition of the brothers Ballerini, more particularly described below.

In consequence of the reputation deservedly enjoyed by Leo, his writings have always been eagerly studied. But, although a vast number of MSS. are still in existence, none of these exhibit his works in a complete form, and no attempt seems to have been made to bring together any portion of them for many hundred years after his death. The *Sermones* were dispersed in the *Lectionaria* or select discourses of distinguished divines, employed in places of public worship until the eleventh century, when they first began to be picked out of these cumbrous storehouses, and transcribed separately, while the *Epistolae* were gradually gathered into imperfect groups, or remained embodied in the general collections of papal constitutions and canons.

Of the numerous printed editions, which commence with that which issued from the press of Sweynheym and Pannartz (Rom. fol. 1470), under the inspection of Andrew, bishop of Aleria, comprising ninety-two *Sermones* and five *Epistolae*, it is unnecessary to give any detailed account, since two are decidedly superior to all others.

The first is that published at Paris in 1675, in two large quarto tomes, by Pasquier Quesnel, who by the aid of a large number of MSS., preserved chiefly in the libraries of France, was enabled to introduce such essential improvements into the text, and by his erudite industry illustrated so clearly the obscurities in which many of the documents were involved, that the works of Leo now for the first time assumed an unmutilated, intelligible, and satisfactory aspect. But the admiration excited by the skill with which the arduous task had been executed soon received a check. Upon attentive perusal, the notes and dissertations were found to contain such free remarks upon many of the opinions and usages of the primitive church, and, above all, to manifest such unequivocal hostility to the despotism of the Roman see, that the volumes fell under the ban of the Inquisition within a year after their publication, and were included in the "Index Librorum Prohibitorum" of 1682. Notwithstanding these denunciations, the book enjoyed great popularity, and was reprinted, without any suppression or modification of the obnoxious passages, at Lyons in 1700. Hence the heads of the Romish church became anxious to supply an antidote to the poison so extensively circulated. This undertaking was first attempted by Peter Cacciari, a Carmelite monk of the Propaganda, whose labours (*S. Leonis Magni Opera omnia*, Rom. 1753—1755, 2 vols. fol.; *Exercitationes in Universa S. Leonis Magni Opera*, Rom. fol. 1751), might have attracted attention and praise had they not been, at the very moment when they were brought to a close, entirely thrown into the shade by those of the brothers Peter and Jerome Ballerini, presbyters of Verona, whose edition appeared at Verona in three volumes folio in the course of the years 1755—1757, and is entitled to take the first place both in purity of the text, corrected from a great number of MSS., chiefly Roman, not before collated, in the arrangement of the different parts, and in the notes and disquisitions. A full description of these volumes, as well as of those of Quesnel and Cacciari, is to be found in Schönemann, who has bestowed more than usual care upon this section.

(Maimbourg, *Histoire du Pontificat de Léon*, Paris, 4to. 1687; the dissertations of *Quesnel* and the *Ballerini*; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 42; Arendt, *Leo der Grosse*, Mainz. 8vo. 1835; Bähr, *Gesch. der Röm. Literat.* Suppl. Band. II[e] Abtheil. § 159—162.)

2. Distinguished by the epithet BITURICENSIS, was bishop of Bourges in the middle of the fifth century, and took an active part in various important Gaulish councils, such as those of Angers (*C. Andegavense*, A. D. 453), and of Tours (*C. Turonense*, A. D. 461), held about that epoch.

We possess a letter written by this prelate in 454, jointly with the bishops Victurius and Eustochius, entitled *Epistola ad Episcopos et Presbyteros Ecclesiarum Provinciae Turonicae*, which was long ascribed to Leo the Great, inserted in all the earlier editions of the works of that pope, and in various collections of councils, the epithet *Turonensis*

appearing under the corrupt form of *Thraciae*. Sirmond first detected the real author of the piece, and restored the true title—*Provinciae tertiae Lugdunensis s. Turonicae.*

It will be found in Labbe, *Concil.* vol. iii. col. 1420, fol. Par. 1672, and was placed by the brothers Ballerini in the *Appendix Epistolarum Leonis Magni*, vol. i. col. 1469–72. See also Sirmond, *Concil. Gall.* vol. i. pp. 119, 599, vol. iv. p. 667. (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 52.) [W. R.]

LEO or LEON, jurists. 1. A jurist, who lived about the time of Theodosius II. or shortly afterwards. He is mentioned by Sidonius Apollinaris in the following lines (*Narbo*, v. 448—551), which are remarkable from showing at how late a period the laws of the twelve tables formed a part of legal instruction: —

> "Sive ad doctiloqui Leonis aedes,
> Quo bis sex tabulas docente juris,
> Ultro Claudius Appius lateret,
> Claro obscurior in decemviratu."

2. A praefectus praetorio of the East, under Anastasius. (Cod. 7. tit. 39. s. 6). He was probably the author of the *Edictum* cited by Theodorus. (*Basil.* vol. iv. p. 414, ed. Fabrot.) He was different from the praefectus praetorio of Italy, to whom the 143rd Novell was addressed in Latin by Justinian in A. D. 563. (Biener, *Geschichte der Novellen*, p. 532; C. E. Zachariae, *Anecdota*, p. 261, n. 43.)

3. A Graeco-Roman jurist, probably contemporary with Justinian. A legal question of Leo is cited in *Basil.* 29. tit. 1. schol. (vol. iv. p. 610, ed. Fabrot.) In *Basil.* 21. tit. 2. schol. (vol. ii. p. 633), occurs another legal question of Leo, with the corrupt heading, Λέοντι Ἀναμαρζεὺς (or Ἀναβαρζεὺς) ἐρώτησις. Leo, in the latter passage, inquires whether a woman, who, while she was a slave, had exercised the trade of prostitution, was infamous after manumission; and Stephanus, who answers in the negative, gives a curious reason for the rule.

A Leo Sebastinus, monk and jurist, is often cited by the untrustworthy Nic. Comnenus Papadopoli, in his *Praenotiones Mystagogicae*. His *Ecthesis Canonum* is mentioned, pp. 143, 216, 219, 249, 278; and his scholia on Balsamo, p. 325. [J. T. G.]

LEO or LEON, a physician, called φιλόσοφος καὶ ἰατρός, the author of a short Greek medical work, in seven books, entitled Σύνοψις τῆς Ἰατρικῆς, *Conspectus Medicinae*, dedicated to a person named *Georgius*, at whose request it was written. It consists of a very brief account of about two hundred diseases, taken in a great measure from Galen. It is uncertain at what time Leo lived, but it may have been about the eighth or ninth century after Christ. The work is to be found in Greek and Latin, in F. Z. Ermerins, *Anecdota Medica Graeca*, 8vo. Lugd. Bat., 1840. [W. A. G.]

LEO or LEON, artists. 1. A painter, of unknown date, whose picture of Sappho is mentioned by Pliny (xxxv. 11. s. 40. § 35).

2. One of those statuaries who made "athletas, et armatos, et venatores sacrificantesque." (Plin. xxxiv. 8. s. 19. § 34.) [P. S.]

LEOBO'TES (Λεωβώτης or Λεωβότης), the Ionic form of LABOTAS (Λαβώτας). 1. King of Sparta. [LABOTAS.]

2. A Spartan harmost at the unfortunate colony of Heracleia, was slain in battle by the Oetaeans, together with 700 of the settlers, through the treachery of his Achaean allies, B. C. 409. (Xen. *Hell.* i. 2. § 18; Thirlwall's *Greece*, vol. iv. p. 95, note 1.) He is perhaps the same who is called Labotus in Plutarch. (*Apoph. Lac.* p. 140, ed. Tauchn.) [E. E.]

LEOCE'DES (Λεωκήδης), son of the tyrant Pheidon. (Herod. vi. 127.) [PHEIDON.]

LEO'CHARES (Λεωχάρης). 1. An Athenian statuary and sculptor, was one of the great artists of the later Athenian school, at the head of which were Scopas and Praxiteles. He is placed by Pliny (*H. N.* xxxiv. 8. s. 19) with Polycles I., Cephisodotus I., and Hypatodorus, at the 102d Olympiad (B. C. 372). We have several other indications of his time. From the end of the 106th Olympiad (B. C. 352) and onwards he was employed upon the tomb of Mausolus (Plin. xxxvi. 5. s. 4. § 9; Vitruv. vii. Praef. § 13: SATYRUS); and he was one of the artists employed by Philip to celebrate his victory at Chaeroneia, Ol. 110, 3, B. C. 338. The statement, that he made a statue of Autolycus, who conquered in the boys' pancration at the Panathenaea in Ol. 89 or 90, and whose victory was the occasion of the *Symposion* of Xenophon (Plin. *H. N.* xxxiv. 8. s. 19. § 17; comp. Schneider, *Quaest. de Conviv. Xenoph.*), seems at first sight to be inconsistent with the other dates; but the obvious explanation is, that the statue was not a dedicatory one in honour of the victory, but a subject chosen by the artist on account of the beauty of Autolycus, and of the same class as his Ganymede, in connection with which it is mentioned by Pliny; and that, therefore, it may have been made long after the victory of Autolycus. In one of the Pseudo-Platonic epistles (13, p. 361), the supposed date of which must be about Ol. 104, Leochares is mentioned as a young and excellent artist.

The masterpiece of Leochares seems to have been his statue of the rape of Ganymede, in which, according to the description of Pliny (*l. c.*), the eagle appeared to be sensible of what he was carrying, and to whom he was bearing the treasure, taking care not to hurt the boy through his dress with his talons. (Comp. Tatian, *Orat. ad Graec.* 56, p. 121, ed. Worth.) The original work was pretty certainly in bronze; but it was frequently copied both in marble and on gems. Of the extant copies in marble, the best is one, half the size of life, in the Museo Pio-Clementino. (Visconti, *Mus. Pio-Clem.* vol. iii. pl. 49; *Abbildungen zu Winckelmann*, No. 86; Müller, *Denkmäler d. alten Kunst*, vol. i. pl. 36.) Another, in the library of S. Mark at Venice, is larger and perhaps better executed, but in a much worse state of preservation. (Zanetti, *Statue*, vol. ii. tav. 7.) Another, in alto-relievo, among the ruins of Thessalonica, is figured in Stuart's *Athens*, vol. iii. c. 9, pl. 2 and 9. (Comp. Meyer, *Kunstgeschichte*, vol. ii. pp. 97, 98.) These copies, though evidently very imperfect, give some idea of the mingled dignity and grace, and refined sensuality, which were the characteristics of the later Athenian school. Winckelmann mentions a marble base found in the Villa Medici at Rome, and now in the gallery at Florence, which bears the inscription ΓΑΝΥΜΗΔΗϹ ΛΕΟΧΑΡΟΥϹ ΑΘΗΝΑΙΟΥ. (*Gesch. d. Kunst.* b. ix. c. 3. § 12, note.) Though, as Winckelmann shows (comp. R. Rochette, *Lettre à M. Schorn*, p. 341, 2d edit.)

this base is almost certainly of a much later date than the original statue, it is useful as proving the fact, that Leochares was an Athenian. His name also appears on an inscription recently discovered at Athens. (Schöll, *Archäologische Mittheilungen aus Griechenland, nach C. O. Müller's hinterlassenen Papieren*, pt. i. p. 127.)

Of his other mythological works, Pausanias mentions Zeus and a personification of the Athenian people (Ζεὺς καὶ Δῆμος) in the long portico at the Peiraeus, and another Zeus in the acropolis of Athens (i. 24. § 4), as well as an Apollo in the Cerameicus, opposite to that of Calamis. Pliny (xxxiv. 8. s. 19. § 17) speaks of his *Jupiter tonans* in the Capitol as "ante cuncta laudabilem," and of his Apollo with a diadem; and Vitruvius (ii. 8. § 11) refers to his colossal statue of Mars, in the acropolis of Halicarnassus, which some ascribed to Timotheus, and which was an ἀκρόλιθος. (See Dict. of Antiq. *s. v.*)

Of his portrait-statues, the most celebrated were those of Philip, Alexander, Amyntas, Olympias, and Eurydice, which were made of ivory and gold, and were placed in the *Philippeion*, a circular building in the *Altis* at Olympia, erected by Philip of Macedon in celebration of his victory at Chaeroneia. (Paus. v. 20 § 5, or §§ 9—10.) A bronze statue of Isocrates, by Leochares, was dedicated by Timotheus, the son of Conon, at Eleusis. (Pseud.-Plut. *Vit. X. Orat.* p. 838, d.; Phot. *Bibl.*, Cod. 260, p. 488, a, Bekker, who reads Κλεοχάρους ἔργον, instead of Λεοχάρους.) His statue of Autolycus has been already mentioned.

2. Another Athenian sculptor of this name, and probably of the same family, but of the Roman period, has lately been brought to light by the researches of Ottfried Müller, who saw at Athens a block of marble bearing an inscription which shows it to be the base of a statue of a certain M. Antonius (not improbably the triumvir), made by Leochares. (Schöll, *Archäol. Mittheil.* pp. 128, 129; Stephani, in *Rhein. Mus.* 1845, p. 30; R. Rochette, *Lettre à M. Schorn*, p. 342.) [P. S.]

LEO'CRATES (Λεωκράτης), son of Stroebus, commanded in the great sea-fight off Aegina (B. C. 457), in which the Athenians gave a final defeat to their ancient rivals. Seventy ships were taken, and Leocrates landed and laid siege to the town; while the Corinthian forces, which, by invading Attica, hoped to relieve it, were defeated by Myronides. (Thuc. i. 105.) Plutarch relates that these two commanders were both of them colleagues of Aristeides in the campaign of Plataea (Plut. *Arist.* 20). [A. H. C.]

LEO'CRITUS (Λειώκριτος), a son of Evenor, and one of the suitors of Penelope, was slain by Telemachus. (Hom. *Od.* ii. 242, &c., xxii. 294.) [L. S.]

LEO'CRITUS (Λεώκριτος). 1. A son of Polydamas, was slain by Odysseus. He was represented as dead in a painting in the λέσχη at Delphi. (Paus. x. 27.)

2. An Athenian, son of Protarchus, distinguished himself greatly in the storming of the Museum at Athens, under Olympiodorus, when the Athenians threw off the yoke of Demetrius Poliorcetes and drove out his garrison, B. C. 287. Leocritus was the first to break into the place, and was slain in the struggle. His memory was held in high honour by the Athenians, and his shield was suspended in the temple of Zeus ἐλευθέριος, with his name and his exploit inscribed upon it. (Paus. i. 25, 26; Plut. *Demetr.* 46.)

3. A general of Pharnaces, king of Pontus, in his war with Eumenes II. of Pergamus, was sent by his master to invade Galatia in B. C. 181. (Pol. xxv. 4.) On one occasion the garrison of Tium or Teium, a town in Paphlagonia, surrendered to him on a promise of safety, in spite of which he treacherously put the whole of it to death. (Diod. *Exc. de Virt. et Vit.* p. 576; comp. Pol. xxvi. 6.)

4. A Pythagorean philosopher of Carthage. (Iambl. *Vit. Pyth.* ad fin.) [E. E.]

LEOCYDES (Λεωκύδης). 1. A Pythagorean philosopher of Metapontum. (Iambl. *Vit. Pyth.* 36.)

2. A general of Megalopolis, and a descendant of Arcesilaus. (Paus. viii. 10. §§ 6, 10.)

LEO'DACUS. [OILEUS.]

LEO'DAMAS (Λεωδάμας). 1. Of Acharnae, an Attic orator of great distinction. He was educated in the school of Isocrates; and Aeschines (*c. Ctesiph.* § 138), who, however, cannot in this case be regarded as an impartial critic, says that he excelled Demosthenes in the gracefulness of his orations. Some writers call him the teacher of Aeschines; but this seems to be no more than an unfounded inference drawn from the passage of Aeschines just referred to. (Plut. *Vit. X. Orat.* p. 840; Phot. *Bibl.* Cod. 264, p. 490, ed. Bekk.; comp. Ruhnken, *Hist. Crit. Orat. Graec.* p lxiii. &c.) None of the orations of Leodamas have come down to us, but we know that he delivered one in accusing Callistratus (Aristot. *Rhetor.* i. 7, 13), and another in accusing Chabrias (Demosth. *in Lept.* p. 501), and that he defended himself against a charge brought against him by Thrasybulus. (Aristot. *Rhetor.* ii. 23, 25.) He is also said to have been sent by the Athenians on an embassy to Thebes. (Plut. *Vit. X. Orat.* p. 837.)

2. Of Thasus, a Pythagorean philosopher. (Proclus, *In Euclid.* ii. p. 19, iii. p. 58; Diog. Laert. iii. 24.) [L. S.]

LEO'GORAS (Λεωγόρας), the son of one Andocides, and the father of Andocides the orator, is said to have taken part in the conclusion of a peace between the Athenians and Lacedaemonians, probably the peace of B. C. 445. He was one of the parties apprehended on suspicion of being concerned in the mutilation of the Hermae at Athens, in B. C. 415. Plutarch says that Leogoras was accused by his own son, Andocides, as one of the guilty parties, but that the latter saved his father by stating that Leogoras was able to give important information to the state; and he further states that Leogoras, taking the hint, forthwith accused numerous persons of various crimes, and was, in consequence, set free. Andocides, however, stoutly denies the truth of this story. (Thuc. i. 51; Plut. *Vitae X. Orat.* p. 834; Andoc. *De Myst.* pp. 3, 4, ed. Steph.) Leogoras seems to have borne no better character than his notorious son, Andocides. He was frequently attacked by the comic poets for his extravagance and luxurious mode of living. (Aristoph. *Vesp.* 1269, *Nub.* 109, with Schol.; Athen. ix. p. 387, a.)

LEON. [LEO.]

LEO'NIDAS I. (Λεωνίδας), king of Sparta, 17th of the Agids, was one of the sons of ANAXANDRIDES by his first wife, and, according to some accounts, was twin-brother to Cleombrotus (Herod. v. 39—41; Paus. iii. 3). He succeeded on the throne his half-brother Cleomenes I., about B. C. 491, his elder brother Dorieus also having previously

died [DORIEUS]. When Greece was invaded by Xerxes, the Greek congress, which was held at the Isthmus of Corinth, determined that a stand should be made against the enemy at the pass of Thermopylae, and Leonidas had the command of the force destined for this service. The number of his army is variously stated: according to Herodotus, it amounted to somewhat more than 5000 men, of whom 300 were Spartans; in all probability, the regular band of (so called) *ἱππεῖς*, selected by the Hippagretae, *τοὺς κατεστεῶτας τριηκοσίους*, as Herodotus calls them (comp. Müller, *Dor.* book iii. 12. § 5). The remainder of the Lacedaemonian force was to follow after the celebration of the festival of the Carneia. Plutarch affirms that funeral games were celebrated in honour of Leonidas and his comrades, before their departure from Sparta; according also to him and Diodorus, it was said at the same time by the self-devoting hero, that the men he took with him were indeed few to fight, but enough to die; and, when his wife, Gorgo, asked him what his last wishes were, he answered, "Marry a brave husband and bear brave sons." All this, however, has very much the air of a late and rhetorical addition to the story; nor is it certain that Leonidas and his band looked forward to their own death as the inevitable result of their expedition, though Herodotus tells us that he selected for it such only as had sons to leave behind them, and mentions an oracle besides, which declared that Sparta could not be saved from ruin but by the death of her king. When the Greek army was assembled at Thermopylae, there was a prevalent desire on the part of the Peloponnesians to fall back on the Isthmus, and make their stand against the Persians there; and it was mainly through the influence of Leonidas that the scheme, selfish at once and impolitic, was abandoned. The sayings ascribed to him before the battle by Plutarch are well-known and characteristic enough of a Spartan, but are probably the rhetorical inventions of a later age. When it was known that the treachery of the Malian Ephialtes had betrayed the mountain path of the Anopaea to the Persians, after their vain attempts to force their way through the pass of Thermopylae, Leonidas, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard, dismissed all the other Greeks, except the Thespian and Theban forces. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillock in the pass, where the remnant of the Greeks made their last stand, a lion of stone (so Herodotus tells us) was set up in his honour; and Pausanias says that his bones were brought to Sparta forty years after, by one named Pausanias; but if he was the same who commanded at the battle of Plataea, "forty" must be an erroneous reading for "four" (see Larcher, *ad Herod.* vii. 225). The later story of Leonidas and his followers perishing in a night-attack on the Persian camp is unworthy of credit. (Herod. vii. 175, 202—225; Paus. iii. 4, 14, vii. 15; Diod. xi. 4—11; Plut. *de Herod. Mal.* 32, *Apoph. Lac.*; Strab. i. p. 10, ix. p. 429; Ael. *V. H.* iii. 25; Just. ii. 11; C. Nep. *Them.* 3; Val. Max. iii. 2, Ext. 3; Cic. *de Fin.* ii. 19, 30, *Tusc. Disp.* i. 42, 49; Simon. xv. *Anthol. Graec.* vol. i. p. 61, ed. Jacobs.) In the reign of Leonidas we arrive at an exact chronology (says Clinton, *F. H.* vol. ii. p. 209), which we have gradually approached in the two preceding reigns of Anaxandrides and Cleomenes I. [E. E.]

LEO'NIDAS II. (*Λεωνίδας*), king of Sparta, was son of the traitor, Cleonymus, and 28th of the Agids. He acted as guardian to his infant relative, Areus II., on whose death, at the age of eight years, he ascended the throne, about B. C. 256, being by this time considerably advanced in life. A great part of his earlier years he had spent in the courts of Seleucus Nicator and his satraps, and had even married an Asiatic wife, by whom he had two children. From this it is reasonable to suppose that he reversed the policy of his predecessors, who had cultivated a connection with Egypt: and it is at least an ingenious conjecture of Droysen's, that the adventurer, Xanthippus, who entered at this period into the Carthaginian service, and whom he identifies with the general of Ptolemy Euergetes in his war with Seleucus Callinicus, may have been one of those who, as favourers of the Egyptian alliance, were driven from Sparta by the party of Leonidas. (Droysen, *Hellenismus*, vol. ii. pp. 296, 347; comp. Arnold's *Rome*, vol. ii. p. 589.) The habits which Leonidas had contracted abroad, very different from the old Spartan simplicity, caused him to regard with strong dislike the projected reforms of Agis IV., and he laboured at first to counteract them by secret intrigues and by the slanderous insinuation that the object of Agis was to bribe the poor with the property of the rich, and thus to make himself tyrant of Sparta. When the measure of his colleague was actually brought forward, Leonidas opposed it with arguments ludicrously weak, but succeeded, nevertheless, in obtaining its rejection in the senate by a majority of one. It thus became necessary for the reformers to get rid of him, and accordingly the ephor Lysander revived an old law, which forbade a Heracleid to marry a foreigner, and affixed the penalty of death to a sojourn in a foreign land. There was also an ancient custom at Sparta, of which he took advantage to excite the stronger prejudice against Leonidas. Every ninth year the ephors sat in silence to observe the heavens on a clear and moonless night; and if a star was seen to shoot in a particular direction, it was interpreted as a sign of some offence against the gods on the part of the kings, who were therefore to be suspended from their office till an oracle from Delphi or Olympia should declare in their favour. Lysander professed to have seen the sign, and referred it to the displeasure of heaven at the illegal conduct of Leonidas. He also accused him, according to Pausanias, of having bound himself by an oath, while yet a boy, to his father Cleonymus, to work the downfall of Sparta. Leonidas, not venturing to abide his trial, took refuge in the temple of Athena Chalcioecus, where his daughter Cheilonis joined him. Sentence of deposition having been passed against him in his absence, the throne was transferred to his son-in-law, Cleombrotus; and the ephors of the succeeding year having failed in their attempt to crush Lysander and his colleague, Mandrocleidas, by a prosecution [see Vol. I. p. 73],

Leonidas went into exile to Tegea.* When the misconduct of Agesilaus, the uncle of Agis, had led, not long after, to his restoration (B. C. 240), he listened to the entreaties of Cheilonis, and spared the life of her husband, Cleombrotus, contenting himself with his banishment; but he caused Agis to be put to death, though he owed his own life to the protection he had afforded him in his flight to Tegea. Archidamus, the brother of Agis, fled from Sparta: Agiatis, his widow, was forced by Leonidas into a marriage with his son, Cleomenes; and it seems doubtful whether the child Eurydamidas, her son by Agis, was allowed to bear the name of king. At any rate the whole of the royal power (such as it was, in a selfish oligarchy, of which he was the tool) remained with Leonidas; and Plutarch tells us that he utterly neglected public affairs, caring for nothing but a life of ease and luxury. He died about B. C. 236, and was succeeded by his son, Cleomenes III. (Plut. *Agis*, 3, 7, 10—12, 16—21, *Cleom.* 1—3; Paus. iii. 6; Clinton, *F. H.* vol. ii. p. 217; Droysen, *Hellenismus*, vol. ii. pp. 295, 296, 384, &c., 445.) [E. E.]

LEO'NIDAS or LEO'NIDES (Λεωνίδας, Λεωνίδης), historical. 1. A general of the Byzantines, who, when the citizens, during a siege of their town, flocked to the taverns instead of manning the walls, established a number of wine-shops on the ramparts themselves, and so kept his men, with some difficulty, at their posts (Ael. *V. H.* iii. 14; Athen. x. p. 442, c.). He may have been the same Leonides whom Athenaeus mentions as a writer on fishing (Athen. i. p. 13, c.).

2. A noble youth, a citizen of Heracleia on the Pontus, was one of those who put to death the tyrant Clearchus, B. C. 353. He is also called Leon. [Leon, No. 1, p. 741, b.]

3. A kinsman of Olympias, the mother of Alexander the Great, was entrusted with the main superintendence of Alexander's education in his earlier years, apparently before he became the pupil of Aristotle. Leonidas was a man of austere character, and trained the young prince in hardy and self-denying habits. Thus, he would even examine the chests which contained his pupil's bedding and clothes, to see whether Olympias had placed any thing there that might minister to luxury. There were two excellent cooks (said Alexander afterwards) with which Leonidas had furnished him,—a night's march to season his breakfast, and a scanty breakfast to season his dinner. On one occasion, when Alexander at a sacrifice was throwing large quantities of incense on the fire, "be more sparing of it," said Leonidas, "till you have conquered the country where it grows." Alexander sent him afterwards from Asia 600 talents' weight of incense and myrrh, "that he might no longer be penurious" (so ran the message) "in his offerings to the gods." (Plut. *Alex.* 22, 25, *Reg. et Imp. Apoph. Alex.* 4, 9.) It may be questioned whether the rough discipline of Leonidas was not carried further than was altogether beneficial to Alexander's character (see Plut. *Alex.* 7; Thirlwall's *Greece*, vol. vi. p. 90, note 3).

4. A general of Antigonus, who, in B. C. 320, repressed by a skilful stratagem the revolt of 3000 Macedonians in Lycaonia (Polyaen. iv. 6). It is possible that he may have left the service of Antigonus for that of Ptolemy, in which case he may be identified with the one immediately below.

5. A general of Ptolemy Soter, who sent him in B. C. 310 to dislodge from the maritime towns of Cilicia the garrisons of Antigonus, which, it was alleged, the treaty of the preceding year required him to withdraw. Leonidas was successful at first, but Demetrius Poliorcetes, arriving soon after, defeated him and regained the towns (Diod. xx. 19). Suidas tells us (*s. v.* Δημήτριος ὁ Ἀντιγόνου) that Ptolemy, after having restored freedom to the Greek cities, left Leonidas in Greece as governor. He may perhaps be referring to Ptolemy's expedition to Greece in B. C. 308, with the professed object of vindicating the liberty of the several states there (see Diod. xx. 37; Plut. *Dem.* 15), and the name Leonidas may be intended for Cleonidas. But the whole statement in Suidas is singularly confused. [E. E.]

LEO'NIDAS or LEO'NIDES, literary. 1. Of Tarentum, the author of upwards of a hundred epigrams in the Doric dialect. His epigrams formed a part of the *Garland* of Meleager. In Brunck's *Analecta*, some of the epigrams ascribed to Leonidas of Tarentum belong properly to Leonidas of Alexandria; and on the other hand, some, which are found in other parts of the Anthology, should be restored to Leonidas of Tarentum. Jacobs (*Anth. Graec.* vol. xiii. pp. 909, 910) points out the necessary corrections; and Meineke (*Delect. Poet. Anth. Graec.* pp. 24—52) has re-edited and re-arranged the epigrams of this writer, the number of which he makes 108. The epigrams are chiefly inscriptions for dedicatory offerings and works of art, and, though not of a very high order of poetry, are usually pleasing, ingenious, and in good taste. Bernhardy not unhappily characterises them as being "in a sharp lapidary style" (*Grundriss. d. Griech. Litt.* vol. ii. p. 1055). All that we know of the poet's date is collected from his epigrams, and the indications are not very certain. He seems, however, to have lived in the time of Pyrrhus (Jacobs, *l. c.*). From one of the epigrams ascribed to him (No. 100, Br. and Jac., No. 98, Meineke), and which may either have been written after his death, or by himself for his own epitaph, we learn that he was born at Tarentum, and after many wanderings during which the Muses were his chief solace, he died and was buried at a distance from his native land.

2. Of Alexandria, was born, as he informs us (*Ep.* 8), on the banks of the Nile, whence he went to Rome (*Ep.* 27), and there taught grammar for a long time without attracting any notice, but ultimately he became very popular, and obtained the patronage of the imperial family. His epigrams show that he flourished under Nero, and probably down to the reign of Vespasian. In the Greek Anthology, forty-three epigrams are ascribed to him, but some of these belong to Leonidas of Tarentum. The epigrams of Leonidas of Alexandria are of a very low order of merit. Several of them are distinguished by the petty conceit of having an equal number of letters in each distich; these are called *ἰσόψηφα ἐπιγράμματα*. (Jacobs, *Anth. Graec.* vol. xiii. pp. 908—909; Meineke, *Prolusio ad utrasque Leonidae Carmina*, Lips. 1791; Fabric. *Bibl. Graec.* vol. iv. pp. 479—480.)

3. Of Byzantium, the son of Metrodorus, who

* It is erroneously stated, in Vol. I. p. 691, that his daughter Cheilonis accompanied him thither. See Plut. *Agis*, 17.

wrote a work, Ἁλιευτικά (Ath. i. p. 13, c.) which is often quoted by Aelian (*N. A.* ii. 6, 50, iii. 18, xii. 42).

4. A Stoic philosopher of Rhodes (Strab. xiv. p. 655), and perhaps the same as the author of a work on Italy, which is quoted by Tzetzes (*Schol. ad Lycophr.* 756).

5. The tutor of Cicero's son Marcus, at Athens. (Cic. *ad Div.* xvi. 21, *ad Att.* xiv. 16.) [P. S.]

LEO'NIDAS, a patronus causarum in the tribunal of the praefectus praetorio at Constantinople. He was one of the 16 commissioners appointed to compile the Digest under the presidency of Tribonian. (Const. *Tanta*, § 9; Const. Δέδωκεν, § 9.) [J. T. G.]

LEO'NIDAS (Λεωνίδας), a physician who was a native of Alexandria, and belonged to the sect of the Episynthetici (Pseudo-Galen, *Introd.* c. 4. vol. xiv. p. 684; Cael. Aurel. *De Morb. Acut.* ii. 1, p. 75). As he is quoted by Caelius Aurelianus (*l. c.*), and himself quotes Galen (*ap. Aët.* iv. 2, 11, p. 688), he probably lived in the second and third centuries after Christ. Of his writings, which appear to have chiefly related to surgical subjects, nothing remains but some fragments preserved by Aëtius (pp. 241, 397, 686, 687, 688, 689, 691, 692, 736, 741, 743, 799, 800, 802) and Paulus Aegineta (iv. 59, p. 534, vi. 32, 44, 64, 67, 78, pp. 562, 569, 578, 580, 585), from which we may judge that he was a skilful practitioner. [W. A. G.]

LEO'NIDAS, artists. 1. A painter, of Anthedon, and a disciple of the great painter Euphranor. (Steph. Byz. *s. v.* Ἀνθηδών; Eustath. *ad Hom. Il.* ii. 508.)

2. An architect, of little note, who wrote upon proportions (Vitruv. vii. praef. §. 14). [P. S.]

LEONNA'TUS (Λεοννάτος). 1. A Macedonian of Pella, one of Alexander's most distinguished officers. His father's name is variously given, as Anteas, Anthes, Onasus, and Eunus. (Arrian. *Anab.* iii. 5. § 7, vi. 28. § 6, *Ind.* 18, *ap. Phot.* p. 69, a, ed. Bekker). According to Curtius he was descended from a royal house (Curt. x. 7), which may be the reason we find him early occupying a distinguished post about the person of Philip of Macedon; at the time of whose death (B. C. 336) he was one of the select officers called the king's body guards (σωματοφύλακες). In this capacity he is mentioned as one of those who avenged the death of Philip upon his assassin Pausanias. (Diod. xvi. 94.) Though he accompanied Alexander on his expedition to Asia, he did not at first hold an equally distinguished position in the service of the young king: he was only an officer of the ordinary guards (ἑταῖροι) when he was sent by Alexander after the battle of Issus to announce to the wife of Dareius the tidings of her husband's safety. (Arr. *Anab.* ii. 12. § 7; Curt. iii, 12; Diod. xvii. 37; Plut. *Alex.* 21.) Shortly after, however, during Alexander's stay in Egypt (B. C. 331), Leonnatus was appointed to succeed Arrhybas as one of the seven σωματοφύλακες (Arr. *Anab.* iii. 5, vi. 28), and from this time forward his name continually occurs, together with those of Hephaestion, Perdiccas, and Ptolemy, among the officers immediately about the king's person, or employed by him on occasions requiring the utmost confidence. Thus we find him making one of the secret council appointed to inquire into the guilt of Philotas; present at the quarrel between Alexander and Cleitus, and attempting in vain to check the fury of the king; keeping watch over Alexander's tent at the time of the conspiracy of the pages; and even venturing to excite his resentment by ridiculing the Persian custom of prostration. (Curt. vi. 8. § 17, viii. 1 § 46, 6. § 22; Arr. *Anab.* iv. 12. §. 3.) Nor were his military services less conspicuous; in B. C. 327 he is mentioned as taking a prominent part in the attack on the hill fort of Chorienes, and was wounded at the same time with Ptolemy and Alexander himself, in the first engagement with the barbarian tribes of the vale of the Choës. On a subsequent occasion he led one division of the army to the attack of one of the strong positions which the Indian mountaineers had occupied: but his most distinguished exploit was in the assault on the city of the Malli, where Alexander's life was only saved by the personal courage and prowess of Leonnatus and Peucestas. (Arr. *Anab.* iv. 21, 23, 24, vi. 10; Curt. viii. 14. § 15, ix. 5.) We next find him commanding the division of cavalry and light-armed troops which accompanied the fleet of Alexander down the Indus, along the right bank of the river. During the subsequent march from thence back to Persia, he was left with a strong force in the country of the Oreitae, to enforce the submission of that tribe and maintain the communications with the fleet under Nearchus. These objects he successfully accomplished; and the Oreitae and neighbouring barbarians having assembled a large army, he totally defeated them with heavy loss. As a reward for these various services, he was selected by Alexander as one of those whom he honoured with crowns of gold during his stay at Susa, B. C. 325. (Arr. *Anab.* vi. 18, 20, 22, vii. 5, *Ind.* 23, 42; Curt. ix. 10.)

Leonnatus thus held so conspicuous a place among the Macedonian generals, that in the first deliberations which followed the death of Alexander, it was proposed to associate him with Perdiccas, as one of the guardians of the infant king, the expected child of Roxana. (Curt. x. 9. § 3; Justin. xiii. 2.) In the arrangements ultimately adopted however, he obtained only the satrapy of the Lesser or Hellespontine Phrygia (Arrian. *ap. Phot.* p. 69, b; Dexippus, *ibid.* p. 64, a; Diod. xviii. 3; Curt. x. 10. § 2; Justin. xiii. 4.), a share which was far from contenting his ambition, though he thought fit to acquiesce for the time. But hardly had he arrived to take possession of his government, when he received an urgent message from Antipater, calling on him for assistance against the revolted Greeks. Nearly at the same time also arrived letters from Cleopatra, the sister of Alexander, urging him to aid her against Antipater, and offering him her hand in marriage. Leonnatus immediately determined to avail himself of the double opportunity thus presented to his ambition; first to assist Antipater against the Greeks, and after having freed him from that danger, to expel him in his turn from Macedonia, marry Cleopatra, and seat himself upon the throne. With these views (for which he in vain endeavoured to obtain the support of Eumenes) he crossed over into Europe at the head of a considerable army, and advanced into Thessaly to the relief of Antipater, who was at this time blockaded in Lamia by the combined forces of the Greeks (B. C. 322). He was met by the Athenians and their allies under Antiphilus, and a pitched battle ensued, in which, though the main army of the Macedonians suffered but little, their cavalry, commanded by Leonnatus

in person, was totally defeated, and he himself fell, covered with wounds, after displaying in the combat his accustomed valour. (Diod. xviii. 12, 14, 15; Plut. *Eum.* 3, *Phoc.* 25; Justin. xiii. 5.) The only personal traits recorded to us of Leonnatus are his excessive passion for hunting, and his love of magnificence and display, the latter a quality common to most of his brother captains in the service of Alexander. (Plut. *Alex.* 40; Aelian. *V. H.* ix. 3; Athen. xii. p. 539.)

2. Another officer in the service of Alexander, a native of Aegae, and son of Antipater. (Arr. *Ind.* 18.) The anecdote related by Arrian (Anab. iv. 12. § 3.) may perhaps refer to this Leonnatus, rather than the preceding.

3. A Macedonian officer in the service of Pyrrhus, king of Epeirus, who saved the life of that monarch at the battle of Heraclea, B. C. 280. (Plut. *Pyrrh.* 16; Dionys. *Exc.* xviii. 2, 3.) [E. H. B.]

LEONNO'RIUS, one of the leaders of the Gauls in their invasion of Macedonia and the adjoining countries. When the main body under Brennus marched southwards into Macedonia and Greece (B. C. 279), Leonnorius and Lutarius led a detachment, 20,000 strong, into Thrace, where they ravaged the country to the shores of the Hellespont, compelled the Byzantines to pay them tribute, and made themselves masters of Lysimachia. The rich Asiatic shores of the Hellespont afforded them a tempting prospect; and while Leonnorius returned to Byzantium, in order to compel the inhabitants of that city to give him the means of transporting his troops to Asia, Lutarius contrived to capture a few vessels, with which he conveyed all the force remaining under his command across the Hellespont. While Leonnorius was still before Byzantium, Nicomedes, king of Bithynia, being in want of support in his war with Antiochus, agreed to take him and his troops, as well as those of Lutarius, into his pay, and furnished them with the means of passing over into Asia (B. C. 278). They first assisted him against his rival, Zipoetes, in Bithynia; after which they made plundering excursions through various parts of Asia; and ultimately established themselves in the province, called thenceforth from the name of its barbarian conquerors, Galatia. No farther mention is made of either of the leaders after they had crossed into Asia. (Memnon. c. 19, ed. Orell.; Liv. xxxviii. 16; Strab. xii. p. 566.) [E. H. B.]

LEONTEUS (Λεοντεύς), a son of Coronus, and prince of the Lapithae. In conjunction with Polypoetes, he led the Lapithae, in 40 ships, against Troy, where he took part in the games at the funeral of Patroclus. (Hom. *Il.* ii. 745, &c., xii. 130, &c., xxiii. 837, &c.) [L. S.]

LEONTEUS (Λεοντεύς), of Argos, was a tragic poet and the slave of Juba, king of Mauritania, who ridiculed his *Hypsipyle* in an epigram preserved by Athenaeus (viii. p. 343, e. f.). [P. S.]

LEONTI'ADES (Λεοντιάδης). 1. A Theban, of noble family, commanded at Thermopylae the forces supplied by Thebes to the Grecian army. (Herod. vii. 205; comp. Diod. xi. 4.) They came unwillingly, according to Herodotus, and therefore were retained by Leonidas, rather as hostages than allies, when he sent away the main body of the Greeks. (Herod. vii. 220—222; but see Plut. *de Herod. Mal.* 31; Thirlwall's *Greece*, vol. ii. p. 287.) In the battle—a hopeless one for the Greeks—which was fought after the Persians had been conducted over Callidromus, Leontiades and the force under his command surrendered to the enemy and obtained quarter. Herodotus tells us, however, that some of them were nevertheless slain by the barbarians, and that most of the remainder, including Leontiades, were branded as slaves by the order of Xerxes. (Herod. vii. 233.) Plutarch contradicts this (*de Herod. Mal.* 33),—if, indeed, the treatise be his,—and also says that Anaxander, and not Leontiades, commanded the Thebans at Thermopylae. [EURYMACHUS.]

2. Son of Eurymachus. and grandson, apparently, of the above, was one of the polemarchs at Thebes, in B. C. 382, when the Spartan commander, Phoebidas, stopped there on his way against Olynthus. Unlike Ismenias, his democratic colleague, Leontiades courted Phoebidas from the period of his arrival, and, together with Archias and Philip, the other chiefs of the oligarchical party, instigated him to seize the Cadmeia with their aid. This enterprise having been effected on a day when the women were keeping the Thesmophoria in the citadel, and the council therefore sat in or near the agora, Leontiades proceeded to the council and announced what had taken place, with an assurance that no violence was intended to such as remained quiet. Then, asserting that his office of polemarch gave him power to apprehend any one under suspicion of a capital offence, he caused Ismenias to be seized and thrown into prison. Archias was forthwith appointed to the office thus vacated, and Leontiades went to Sparta and persuaded the Lacedaemonians to sanction what had been done. Accordingly, they sent commissioners to Thebes, who condemned Ismenias to death, and fully established Leontiades and his faction in the government under the protection of the Spartan garrison. (Xen. *Hell.* v. ii. §§ 25—36; Diod. xv. 20; Plut. *Ages.* 23, *Pelop.* 5, *de Gen. Soc.* 2.) In this position, exposed to the hostility and machinations of some 400 democratic exiles, who had taken refuge at Athens (Xen. *Hell.* v. 2. § 31), Leontiades, watchful, cautious, and energetic, presented a marked contrast to Archias, his voluptuous colleague, whose reckless and insolent profligacy he discountenanced, as tending obviously to the overthrow of their joint power. His unscrupulousness, at the same time, was at least equal to his other qualifications for a party-leader; for we find him sending emissaries to Athens to remove the chief of the exiles by assassination, though Androcleidas was the only one who fell a victim to the plot. In B. C. 379, when the refugees, associated with Pelopidas, had entered on their enterprise for the deliverance of Thebes, Pelopidas himself, with Cephisodorus, Damocleidas, and Phyllidas, went to the house of Leontiades, while Mellon and others were dealing with Archias. The house was closed for the night, and it was with some difficulty that the conspirators gained admittance. Leontiades met them at the door of his chamber, and killed Cephisodorus, who was the first that entered; but, after an obstinate struggle, he was himself despatched by Pelopidas. (Xen. *Hell.* v. 4. §§ 1—7; Plut. *Pel.* 6, 11, *Ages.* 24, *de Gen. Soc.* 4, 6, 31; Diod. xv. 25.) It may be remarked that Plutarch calls him, throughout, Leontidas (Schn. *ad Xen. Hell.* v. 2. § 25). [E. E.]

LEONTISCUS (Λεοντίσκος), a son of Ptolemy Soter, by the celebrated Athenian courtesan, Thaïs. He was taken prisoner by Demetrius Poliorcetes in the great sea fight off Cyprus (B. C.

306), together with his uncle, Menelaus, but was immediately restored to his father without ransom. (Athen. xiii. p. 576; Justin. xv. 2.) [E. H. B.]

LEONTISCUS, a painter of the Sicyonian school, contemporary with Aratus, whose portrait he painted, with a trophy (Plin. *H. N.* xxxv. 11. s. 40. § 35). It seems almost idle to inquire which of the victories of Aratus this picture was intended to celebrate. Harduin quotes Plutarch (*Arat.* 38, fol.), as making it probable that the victory referred to was that over Aristippus, the tyrant of Argos. This would place the painter's date about B. C. 235. [P. S.]

LEO'NTION, a Greek painter, contemporary with Aristides of Thebes (about B. C. 340), who painted his portrait. Nothing further is known of him (Plin. xxxv. 10. s. 36. § 19). [P. S.]

LEO'NTIUM (Λεόντιον), an Athenian hetaera, the disciple and mistress of Epicurus. She wrote a treatise against Theophrastus, which Cicero characterises as written *scito quidem sermone et Attico.* According to Pliny (*Praef.*) the audacity of the attempt gave rise to the proverb *suspendio arborem eligere.* Pliny mentions a painting of her by Theodorus, in which she was represented in a meditative attitude. Among her numerous lovers we also find mentioned Metrodorus, the disciple of Epicurus, and Hermesianax of Colophon. She had a daughter, Danae, who was also an hetaera of some notoriety. (Diog. Laërt. x. 4; Athen. xiii. p. 588, a. b. 593, b. 597, a; Cic. *de Nat. Deor.* i. 33; *Plin. H. N.* xxxv. 11.) [C. P. M.]

LEO'NTIUS I., a Syrian, and an officer of reputation, joined Illus in rebelling against Zeno, the emperor of Constantinople. Leontius was proclaimed emperor in A. D. 482, and was taken prisoner and put to death at Constantinople in A. D. 488. The history of this rebellion is given under ILLUS and ZENO.

LEO'NTIUS II. (Λεόντιος), emperor of Constantinople (A. D. 695—698), deposed and succeeded the emperor Justinian II. towards the end of A. D. 695. He appears first in history as commander of the imperial troops against the Maronites, in which capacity he gave cause for suspicion, and accordingly after his return to Constantinople, he was put into prison. His popularity, however, was so great, that the emperor did not dare to give him a fair trial, but kept him in confinement during three years, when, at last, he released him on condition of his leaving the capital, and taking the supreme civil and military command in Greece. Leontius was on the point of sailing from the Golden Horn, when the people, exasperated by the tyranny of Justinian, rose in rebellion, in consequence of which Justinian was deposed, and Leontius raised to the imperial dignity. The particulars of this revolution are given in the life of Justinian II. In the first year of the reign of Leontius the empire enjoyed universal peace, as Theophanus says, except, however, at Ravenna, where a frivolous riot caused much destruction and bloodshed. In the second year of his reign (697) an event occurred which is of the greatest importance in the history of Italy, as well as of all Europe and the East. Until that year Venice had belonged to the Byzantine empire, forming part of the government of Istria; but its advantageous position, and the independent and enterprising spirit of its inhabitants, had raised it to such importance and wealth, that its ruin was certain, if it remained any longer exposed to the consequences of the numerous court-revolutions at Constantinople. The Venetians, accordingly, resolved upon forming an independent government, and in 697 chose Paulus Lucas Anafestus, commonly called Paoluccio, their first sovereign duke or doge. It seems, however, that this change took place with the connivance of the Byzantine government, for during many years afterwards friendly relations were kept up between Venice and Constantinople. In the same year, 697, the Arabs set out for their fifth invasion of Africa; and, after having defeated the Greeks in many engagements, their commander, Hasan, took Carthage. He lost it again, but retook it in the following year, 698. In order to expel the Arabs from the capital of Africa, Leontius sent reinforcements to the Patrician Joannes, the commander-in-chief in Africa, who succeeded in forcing the entrance of the harbour, but was beaten back again, and compelled to a shameful flight. Carthage now was destroyed by the Arabs, and has since disappeared from among the cities of the world. Joannes sailed for Constantinople in order to obtain a re-inforcement, and try another chance. His land and sea forces were both equally mortified at the disgraceful result of the expedition; and Absimarus, one of their leaders, persuaded them that they would suffer for a defeat of which the commander-in-chief was the only cause. His words took effect; a mutiny broke out when the fleet was off Crete; Joannes was put to death by the exasperated soldiers; and Absimarus was proclaimed emperor. The surprise of Leontius was extreme when he saw his fleet return to the harbour of Constantinople, and, instead of saluting him, raise the standard of rebellion. Absimarus having bribed the guards on the water side, entered the city without resistance, and seized upon the person of Leontius, who was treated by the usurper as he had treated his predecessor Justinian Rhinotmetus, for the captive emperor had his nose and ears cut off, and was confined in a convent, where he finished his days. The deposition of Leontius and the accession of Absimarus, who adopted the name of Tiberius, took place in 698. [TIBERIUS.] (Theoph. p. 309, &c.; Cedren. p. 443, &c.; Niceph. p. 26; Const. Manasses, p. 80; Zonar. vol. ii. p. 94, 95; Glycas, p. 279; Paul. Diacon. vi. 10—14.) [W. P.]

LEO'NTIUS (Λεόντιος), literary. 1. Of ANTIOCH. Leontius was born in Phrygia, and was a disciple of the martyr Lucianus; and having entered the church was ordained presbyter. In order to enjoy without scandal the society of a young female, Eustolius or Eustolia, to whom he was much attached, he mutilated himself; but, notwithstanding, did not escape suspicion, and was deposed from his office. On the deposition, however, of Stephanus or Stephen, bishop of Antioch, he was by the favour of the Emperor Constantius and the predominant Arian party appointed to that see, about 348 or 349. He was one of the instructors of the heresiarch Aëtius [AETIUS], to whom, according to Philostorgius, he expounded the writings of the prophets, especially Ezekiel; but, after appointing him deacon, he was compelled by the opposite party under Diodorus [DIODORUS, No. 3] and Flavian [FLAVIANUS, No. 1] to silence and depose him. Leontius died about A. D. 358.

Of his writings, which were numerous, nothing remains except a fragment of what Cave describes,

we know not on what authority, as *Oratio in Passionem S. Babylae*, which is cited in the Paschal Chronicle in the notice of the Decian persecution. In this fragment Leontius distinctly asserts that both the Emperor Philip, the Arabian, and his wife, were avowed Christians. (Socrat. *H. E.* ii. 26; Sozomen, *H. E.* iii. 20; Theodoret. *H. E.* ii. 10, 24; Philostorg. *H. E.* iii. 15, 17, 18; Athanas. *Apolog. de Fuga sua*, c. 26, *Hist. Arianor. ad Monachos*, c. 28, *Chron. Pasch.* vol. i. pp. 270, 289, ed. Paris, pp. 216, 231, ed. Venice, pp. 503, 535, ed. Bonn; Cave, *Historia Litteraria*, vol. i. p. 211, ed. Oxon. 1740—43; Fabric. *Bibl. Graec.* vol. viii. 324.)

2. Of Arabissus, in Cappadocia, of which town he was bishop, an ecclesiastical writer of uncertain date. Photius has noticed two of his works: — 1. Εἰς τὴν κτίσιν λόγος, *Sermo de Creatione*; and, 2. Εἰς τὸν Λάζαρον, *De Lazaro*; and gives a long extract from the former, and a shorter extract from the latter. (Photius, Cod. 272; Cave, *Hist. Litt.* vol. i. p. 551; Fabric. *Bibl. Graec.* vol. viii. p. 324, vol. x. pp. 268, 771.)

3. Of Arelate or Arles, was bishop of that city about the middle of the fifth century. Several letters were written to him by Pope Hilarius (A. D. 461—467) which are given in the *Concilia*: and a letter of Leontius to the pope (dated A. D. 462) is given in the *Spicilegium* of D'Achery (vol. v. p. 578 of the original edition, or vol. iii. p. 302, in the edition of De La Barre, fol. Paris, 1723), and in the *Concilia*. Leontius presided in a council at Arles, held about A. D. 475, to condemn an error into which some had fallen respecting the doctrine of predestination. He appears to have died in A. D. 484. He is mentioned by Sidonius Apollinaris. (Sidon. Apollin. *Epist.* vii. 6, *Concilia*, vol. iv. col. 1039, 1044, 1041*, 1828, ed. Labbe; Cave, *Hist. Litt.* vol. i. p. 449; Fabric. *Bibl Graec.* vol. viii. p. 324, vol. xii. p. 653, *Bibl. Med. et Infim. Latinitatis*, vol. v. p. 268, ed. Mansi; Tillemont, *Mémoires*, vol. xvi. p. 38.)

4. Burdegalensis or of Bordeaux. [No. 16.]

5. Of Byzantium or Constantinople, an ecclesiastical writer of the latter part of the sixth and the commencement of the seventh century, sometimes designated, from his original profession, Scholasticus, i. e. the pleader. Several works of about the same period bear the name of Leontius, distinguished by the surnames of Byzantinus, Presbyter Constantinopolitanus, Cyprius, Hierosolymitanus, Monachus, Neapolitanus, and Presbyter et Abbas St. Sabae; and as there is difficulty in determining how many individuals are designated by these various epithets, and which of the various works ascribed to them should be assigned to each, it will be desirable to compare the present article, which refers to the author of the work *De Sectis*, with Nos. 20 and 26.

According to Cave, Leontius, having given up the exercise of his profession as a scholasticus, retired to the monastery which had been founded by St. Saba near Jerusalem, but was rejected by that saint for his adherence to the obnoxious tenets of Origen. But Cave is manifestly in error, and has confounded two different persons of the same name and place. The Leontius of Byzantium, who was excluded by St. Saba for Origenism, died in the reign of the emperor Justinian I. (Cyril. Scythopolit. *Vita S. Sabae*, c. 86, apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 366), but the work *De Sectis* appears from internal evidence to have been written at least half a century after Justinian's death, and must therefore be the work of a later Leontius. Photius (cod. 231) and Nicephorus Callisti (*H. E.* xviii. 48) call the author of the *De Sectis* a monk, and do not notice his earlier profession. Galland (*Bibl. Patrum*, vol. xii. *Prolegom.* c. 20) says that Leontius retired from the bar, and embraced a monastic life in Palestine; but we apprehend this is only a supposition, intended to account for the designation Hierosolymitanus in the title of some of the works, which he ascribes to this Leontius. Oudin, who is disposed to identify several of the Leontii, supposes that the ex-scholasticus became a monk and abbot of St. Saba (comp. No. 26), near Jerusalem. (*De Scriptorib. Eccles.* vol. i. col. 1462, &c.)

The works which appear to be by this Leontius are as follows: — 1. Σχόλια, *Scholia*, "taken down from the lips of Theodorus, the most godly abbot and wisest philosopher, accomplished alike in sacred and profane learning." This work, which is more commonly cited by the title *De Sectis*, consists of ten divisions called πράξεις, *Actiones*: it was first published with a Latin version by Leunclavius, in a volume containing several other pieces, 8vo. Basel, 1578, and was reprinted in the *Auctarium Bibliothecae Patrum* of Ducaeus, vol. i. fol. Paris, 1624; in the *Bibliotheca Patrum*, vol. xi. fol. Paris, 1644; and in the *Bibliotheca Patrum* of Galland, vol. xii. p. 625, &c., fol. Venice, 1778. The Latin version alone is given in several other editions of the *Bibliotheca Patrum*. 2. *Contra Eutychianos et Nestorianos Libri Tres.* s. *Confutatio utriusque Fictionis inter se contrariae*: some speak of the three books into which this treatise is divided as distinct works. 3. *Liber adversus eos qui proferunt nobis quaedam Apollinarii, falso inscripta nomine Sanctorum Patrum* s. *Adversus Fraudes Apollinaristarum.* 4. *Solutiones Argumentationum Severi.* 5. *Dubitationes hypotheticae et definientes contra eos qui negant in Christo post Unionem duas veras Naturas.* These pieces have not been printed in the original, but Latin versions from the papers of Franciscus Turrianus were published by Canisius in his *Lectiones Antiquae*, vol. iv. (or vol. i. p. 525, &c. ed. Basnage), and were reprinted in the *Bibliotheca Patrum*, vol. ix. fol. Lyon, 1677, and in the above mentioned volume of the *Bibliotheca* of Galland. 6. *Apologia Concilii Chalcedonensis.* This was printed with a Latin version and notes, by Antonio Bongiovanni, in the *Concilia*, vol. vii. p. 799, ed. Mansi, fol. Florence, 1762, and was reprinted by Galland, *l. c.* In the title Leontius is called Monachus Hierosolymitanus, but the word Hierosolymitanus is possibly an error of the transcriber. At any rate Galland identifies the writer with our Leontius; and the subject of the work makes it probable that he is right. 7. *Adversus Eutychianos (s. Severianos) et Nestorianos, in octo libros distinctum.* This work is described by Canisius as being extant in MS. at Munich, and by Fabricius as occurring in the catalogue of the Palatine library. 8. *Liber de Duplici Natura in Christo contra Haeresin Monophysitarum.* Labbe and Cave speak of this as extant in MS. at Vienna; and they add to it *Disputatio contra Philosophum Arianum*, but this last piece seems to be an extract from Gelasius of Cyzicus [Gelasius, No. 3], and is probably one of the discussions be-

tween the "holy bishops" of the orthodox party and the "philosophers" who embraced the opposite side. If so, the Leontius who took part in it was not our Leontius, but a much older person, bishop of the Cappadocian Caesareia, contemporary of Athanasius, by whom he is mentioned, and author of several works not now extant. 9. According to Nicephorus Callisti (*l. c.*), our Leontius wrote also "an admirable work" in thirty books, in which he entirely overthrew the tritheistic heresy of Joannes Philoponus, and firmly established the orthodox doctrine; but this work, if Nicephorus has correctly described it, is lost.

A homily, entitled *Oratio in medium Pentecostem et in Caecum a Nativitate, necnon in illud: Nolite judicare secundum faciem*, by "Leontius presbyter Constantinopolitanus," was published by Combéfis, with a Latin version, in his *Auctarium Novum*, vol. i. fol. Paris, 1648. The editors of the *Bibliotheca Patrum* (vol. ix. fol. Lyon, 1677), by placing this piece among the works of our Leontius, appear to identify the writer with him; and Cave, though with hesitation, ascribes the homily to him. But it is not given by Galland; and Fabricius (*Bibl. Graec.* vol. viii. p. 321) ascribes the homily to Leontius of Neapolis. [No. 20.] A homily on the parable of the good Samaritan, printed among the supposititious works of Chrysostom (*Opera*, vol. vii. p. 506, ed. Savill), is ascribed by Allatius and Fabricius (*Biblioth. Graec.* vol. viii. p. 326, vol. x. p. 304) to "Leontius of Jerusalem," who is perhaps the same as our Leontius. There are various homilies extant in MS. by "Leontius presbyter Constantinopolitanus." (Photius and Niceph. Callisti, *ll. cc.*; Canisius, *Vita Leontii*, apud *Biblioth. Patrum*, vol. ix. fol. Lyon, 1677, and *Lectiones Antiquae*, vol. i. pp. 527, &c., ed. Basnage; Cave, *Hist. Litt.* vol. i. p. 543; Vossius, *De Historicis Graecis*, lib. iv. c. 18; Fabric. *Bibl. Graec.* vol. viii. p. 309, &c., 318, vol. xii. p. 648; Oudin, *de Scriptorib. et Scriptis Eccles.* vol. i. col. 1462; Mansi, *Concilia*, vol. vii. col. 797, &c.; Galland. *Biblioth. Patrum*, vol. xii. *Prolegom.* c. 20.)

6. Of Byzantium. According to Labbe (*De Byzantinae Historiae Scriptoribus Protrepticon; Catalogus Scriptorum*, c. 28; and *Delineatio Apparatus, Pars II.*, all prefixed to the Paris edition of the Byzantine historians), the name of Leontius has been given, but with very doubtful correctness, to the otherwise anonymous continuator of the *Chronographia* of Theophanes. This writer, whatever his name may have been, lived in the reign of Constantine Porphyrogenitus [Constantinus VII.], with whom he was intimate, and who desired him to undertake the work, and supplied him with the materials. The continuation, in its present form, comes down to the second year of Romanus, son and successor of Constantine Porphyrogenitus, and probably reached, or was designed to reach, to a later period, for it is imperfect, and breaks off abruptly. But the latter part of the history is an addition by a later hand. In fact the work which is entitled Χρονογραφία, *Chronographia*, is composed of three parts, by three distinct writers: 1. The History of the Emperors Leo V. the Armenian, Michael II. of Amorium, Theophilus the son of Michael, and Michael III. and Theodora, the son and widow of Theophilus, by the so-called Leontius, from the materials supplied by Constantine Porphyrogenitus; 2. The Life of Basil the Macedonian, by Constantine Porphyrogenitus himself (though Labbe and Cave would assign this also to Leontius); and 3. The Lives of Leo VI. and Alexander, the sons of Basil, and of Constantine Porphyrogenitus and the commencement of the reign of Romanus II., by an unknown later hand. This third part is more succinct than the former parts, and is in a great degree borrowed, with little variation, from known and existing sources. The first edition of the *Chronographia* was in the Paris edition of the Byzantine historians. It was prepared for publication by Combéfis, and a Latin version was made by him; but the work was not actually published till 1685, some years after the editor's death. It forms part of the volume entitled Οἱ μετὰ Θεοφάνην, *Scriptores post Theophanem*, and is in folio. It was again published in the Venetian reprint of that series, fol. A. D. 1729, and again under the editorial care of Bekker, 8vo. Bonn, 1838, with the Latin version of Combéfis. The life of Basil, by Constantine Porphyrogenitus, was printed separately as early as 1653, in the Σύμμικτα of Allatius, 8vo. Cologn. [Constantinus VII.] (Theophan. Continuat. *Prooem*; Labbe, *ll. cc.*; Vossius, *De Historicis Graecis*, lib. iv. c. 21; Fabric. *Bibl. Graec.* vol. vii. p. 681, vol. viii. p. 318; Cave, *Hist. Litt.* vol. ii. p. 90.)

7. Of Constantinople. [No. 5.]

8. Of Cyprus. [No. 20.]

9. Epigrammaticus. [No. 27.]

10. Episcopus. [Nos. 2, 16, 20.]

11. Fabularum Scriptor. [No. 16.]

12. Grammaticus. [No. 16.]

13. Hagiopolita. [No. 20.]

14. Hierosolymitanus, or of Jerusalem. [No. 5.]

15. Of Lampsacus. [Leo, No. 3.]

16. Lascivus. Ausonius commemorates (*Professor. Burdigal. Epigram.* vii.) among the teachers of Bordeaux, Leontius, a grammaticus or grammarian, surnamed Lascivus, "a name," adds Ausonius, "unworthy of the purity of his life," who had been his friend and companion from early youth. Fabricius is in one place (*Bibl. Graec.* vol. viii. p. 325) inclined to identify with this Leontius of Bordeaux a Leontius Mythographus, or Scriptor Fabularum, a writer of some merit, whose works were discovered and designed for publication by Brassicanus; but the design was never executed, and the MS. has been either lost or destroyed. (*Not. ad Petronii Arbitri Satyricon*, c. 121, p. 572, ed. Burmann, prima, or vol. i. p. 741, ed. secunda.) Gesner also thought he had somewhere read the work of one Leontius in which some of the myths of the poets were related. Sidonius Apollinaris, a generation later than Ausonius, mentions a Pontius Leontius of Bordeaux or the neighbourhood (*Epistol.* lib. viii. 11, 12), whose castle at the confluence of the Garonne and Dordogne he describes in one of his poems. (*Carmen* xxii. *Burgus Pontii Leontii*). This Pontius Leontius is by Fabricius in another place (*Bibl. Graec.* vol. iv. p. 94, note w.) identified with the fabulist of Brassicanus. But the Leontii of Ausonius and Sidonius, however doubtful it may be which (if either) of them is the fabulist, must be distinguished from each other, as well as from two other Leontii, bishops of Bordeaux, mentioned by Venantius Honorius Fortunatus, bishop of Poitiers in the sixth century (*Carmin.* lib. iv. 9, 10); one of whom is especially commemorated by him for his pious care in the restoration of ruined churches,

and the founding of new ones. (*Carmin.* lib. i. passim.) Burmann identifies, but without any apparent reason, this Leontius of Venantius with the Pontius Leontius of Sidonius, and supposes the works mentioned by Brassicanus to have been written by him; but we think the opinion that the fabulist was the Leontius Lascivus of Ausonius is the most probable. (Burmann, *l. c.*; Fabric. *ll. cc.*, and *Bibl. Med. et Infim. Latinit.* vol. iv. pp. 268, 269.)

17. Mechanicus, a Greek mathematical writer, whose period is not exactly known. He was later, probably much later, than Claudius Ptolemaeus. He wrote his only known work for the gratification of his friend Theodorus, whose fellow-workman in some mechanical pursuit he had been. It is doubted whether this Theodorus was the person of that name to whom Proclus inscribed his treatise *De Providentia et Fato*; or a later Theodorus, an engineer, who defended Dara in the war between the emperor Justinian I. and the Persian king, Chosroes I. (Procop. *de Bell. Persico*, ii. 13): more probably it was the latter. Leontius also states that he had constructed a sphere or celestial globe, after the description of Aratus, for an Elpidius, who was perhaps the Elpidius sent by the emperor Maurice (A. D. 583) on an embassy to the Chagan of the Avars. (Theophan. *Chronog.* p. 214, ed. Paris, p. 170, ed. Venice, vol. i. p. 390, ed. Bonn.) It may then be considered that Leontius lived in the reign of Justinian and his successors, in the latter part of the sixth century. Leontius wrote a dissertation, which has come down in an imperfect form, Περὶ παρασκευῆς Ἀρατείας σφαίρας, *De Constructione Sphaerae Arati*, commonly prefixed to the *Scholia* on the *Phaenomena* of Aratus, which are, though incorrectly, ascribed to Theon. The dissertation of Leontius has been several times printed. It is included in the collection of ancient astronomical treatises published hy Aldus, fol. Venice, 1499; and in the *Astronomica Veterum Scripta Isagogica*, 8vo. in Officina Sanctandreana, 1589; and in the following editions of Aratus, 4to. Basel, 1536, 4to. Paris, 1540 and 1559; and that of Buhle, 2 vols. 8vo. Leipzig, 1793—1801. (Buhle, *Proleg. in Arati Opera*; Fabric. *Bibl. Graec.* vol. iv. p. 94, &c., vol. viii. p. 326.)

18. Monachus, the Monk. [No. 5.]

19. Mythographus. [No. 16.]

20. Of Neapolis (or of Hagiopolis, according to his own authority, cited by Cave) in Cyprus. He was bishop of that city, which Le Quien (*Oriens Christianus*, vol. ii. col. 1061) identifies with the Nova Lemissus, or Nemissus, or Nemosia, which rose out of the ruins of Amathus. Baronius, Possevino, and others, call Leontius bishop of Salamis or Constantia: but in the records of the Second Nicene, or Seventh General Council, held A. D. 787, *Actio* iv. (*Concilia*, vol. vii. col. 236, ed. Labbe; vol. iv. col. 193, ed. Hardouin, vol. viii. col. 884, ed. Coleti, and vol. xiii. col. 44, ed. Mansi), he is expressly described as bishop of Neapolis in Cyprus. His death is said to have occurred in A. D. 620 or 630. His principal works are as follows: 1. Λόγοι ὑπὲρ τῆς Χριστιανῶν ἀπολογίας κατὰ Ἰουδαίων καὶ περὶ εἰκόνων τῶν ἁγίων, *Sermones pro Defensione Christianorum contra Judaeos ac de Imaginibus Sanctis.* A long extract from the fifth of these *Sermones* was read at the second Nicene Council (*Concilia*, *l. c.*), among the testimonies of the fathers in support of the use of images in worship; and several passages, most of them identical with those cited in the council, are given by Joannes Damascenus in his *Oratio III. de Imaginibus* (*Opera*, vol. i. p. 373, &c. ed. Le Quien). A Latin version of another portion of one of these discourses of Leontius is given in the *Lectiones Antiquae* of Canisius. (Vol. i. p. 793, ed Basnage.) 2. Βίος τοῦ ἁγίου Ἰωάννου ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ Ἐλεήμονος, *Vita Sancti Joannis Archiepiscopi Alexandriae Cognomento Eleemonis s. Eleemosynarii.* This John of Alexandria died A. D. 616 [Joannes, No. 55]; and his life by Leontius, which was mentioned in the second Nicene council (*Concilia*, *vol. cit.* col. 246, Labbe, 202, Hardouin, 896, Coleti, 53, Mansi), is extant in MS. in the Imperial Library at Vienna. An ancient Latin version by Anastasius Bibliothecarius is given by Rosweid (*De Vitis Patrum*, pars i.), Surius (*De Probatis Sanctorum Vitis*), and Bollandus (*Acta Sanctor. Januar.* vol. ii. p. 498, &c.). The account of St. Vitalis or Vitalius given in the *Acta Sanctorum* of Bollandus (*Januar.* vol. i. p. 702) is a Latin version of a part of this Life of Joannes Eleemosynarius. 3. Βίος τοῦ ὁσίου Συμεὼν τοῦ σαλοῦ, *Vita Sancti Symeonis Simplicis*, or Βίος καὶ πολιτεία τοῦ ἀββᾶ Συμεὼν τοῦ διὰ Χριστοῦ ἐπονομασθέντος Σαλοῦ, *Vita et Conversatio Abbatis Symeonis qui cognominatus est Stultus propter Christum*, also mentioned in the Nicene council (*l. c.*), and published in the *Acta Sanctorum* of the Bollandists (*Julii*, vol. i. p. 136, &c.), with a Latin version different from that which had been previously published by Surius (*De Probatis Sanctor. Vitis*, a. d. 1. *Julii*), and by Lipomannus. The other published works of Leontius are homilies. 4. *Sermo in Simeonem quando Dominum in Ulnas suscepit.* 5. *In Diem festum mediae Pentecostes*; both given, with a Latin version, in the *Novum Auctarium* of Combéfis, vol. i. fol. Paris, 1648. Fabricius adds to these, as given by Combéfis, another homily, *In Diem festum mediae Pentecostes et in Caecum a Nativitate; necnon in illud: Nolite judicare secundum faciem*: but this homily is said in the title to be by "Leontius presbyter CPolitanus," and has been already noticed. [No. 5.] Compare, however, Fabric. *Bibl. Graec.* vol. x. p. 309. As Leontius of Neapolis is recorded to have written many homilies in honour of saints (ἐγκώμια), and for the festivals of the church (πανηγυρικοὶ λόγοι), especially one on the Transfiguration of our Saviour, it is not unlikely that some of those extant under the name of Leontius of Constantinople may be by him. He wrote also Παραλλήλων λόγοι β΄, *Parallelorum, s. Locorum communium Theologicorum Libri II.*; the first book consisted τῶν θείων, the other τῶν ἀνθρωπίνων. Turrianus possessed the second book; but whether that or the first is extant we know not: neither has been published. It has been thought that Joannes Damascenus, in his *Parallela*, made use of those of Leontius. Fabricius, on the authority of some MSS., inserts among the works of Leontius of Neapolis the homily Εἰς τὰ βαΐα, *In Festum (s. Ramos) Palmarum*, ascribed to Chrysostom, and printed among the doubtful or spurious works in the editions of that father. (Vol. vii. p. 334, ed. Savill, vol. x. p. 767, ed. Montfaucon, or vol. x. p. 915, and vol. xiii. p. 354, in the recent Parisian reprint of Montfaucon's edition.) Maldonatus (ad *Joan.* vii.) mentions some MS. *Commentarii in Joannem* by Leontius; and an *Oratio in laudem*

S. Epiphanii is mentioned by Theodore Studita in his *Antirrheticus Secundus*, ap. Sirmond. *Opera*, vol. v. p. 130. (*Concilia*, *ll. cc.*; Fabric. *Biblioth. Graec.* vol. viii. p. 320, &c.; Cave, *Hist. Litt.* vol. i. p. 550; Oudin, *De Scriptoribus Ecclesiasticis*, vol. i. col. 1575, &c.; Vossius, *de Historicis Graecis*, lib. ii. c. 23; Le Quien, *Oriens Christianus*, vol. ii. col. 1062; *Acta Sanctor. Jul.* vol. i. p. 131.)

21. Philosophus, or Sophista, father of Athenais, afterwards called Eudocia, wife of the emperor Theodosius the younger. [Eudocia, No. 1.]

22. Of Phrygia. [No. 1.]

23. Pilatus, or Pylatus, a Greek of Thessalonica, and a disciple of Barlaam. Boccacio met him at Venice and persuaded him to give up his intention of visiting Rome, and to go to Florence, where, through Boccacio's interest, he obtained the appointment of public teacher, with a salary. He was for some time (apparently for three years) the guest of Boccacio, to whom he gave private lessons in Homer. Boccacio has given a curious description of the person and manners of Leontius; he ascribes to him a thorough acquaintance with Greek literature, and an inexhaustible fund of information on Grecian history, mythology, and arts. He does not appear to have written anything; but Boccacio, in his Περὶ γενεαλογίας *Deorum*, has repeatedly cited the remarks which he had heard Leontius make. His wandering disposition led him to leave Florence; and his subsequent history appears to be unknown. (Boccacio, *De Genealog. Deor.* xv. 6, 7.)

24. Poeta. [No. 27.]

25. Presbyter. [Nos. 5 and 26.]

26. Of St. Saba. Surius has given (*De Probatis Sanctorum Vitis*, a. d. 22 Nov.), professedly from Symeon Metaphrastes, an interpolated Latin version of a life of St. Gregory of Agrigentum, by Leontius, presbyter and abbot of St. Saba. The Greek original, which is extant in MS., bears the title Λεοντίου πρεσβυτέρου καὶ ἡγουμένου τῆς μονῆς τοῦ ἁγίου Σάβα τῆς Ῥωμαίων πόλεως εἰς βίον καὶ θαύματα τοῦ ὁσίου Πατρὸς ἡμῶν Γρηγορίου τοῦ Ἀκραγαντίνου, *Leontii Presbyteri et Abbatis Coenobii S. Sabae* (*urbis Romae*, sc. *Novae* s. *CPoleos*) *Liber de Vita et Miraculis S. Patris nostri Gregorii Agrigentini.* If the expression "Urbis Romae" is correctly referred to Leontius, it furnishes an argument for identifying him with Leontius of Byzantium [No. 5], who, in that case, must have embraced a monastic life in the monastery of St. Saba, near Jerusalem. (Surius, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 322; Cave, *Hist. Litt.* vol. ii. *Dissert.* 1. p. 12.)

27. Scholasticus, a Greek of Constantinople, author of various epigrams contained in the *Anthologia Graeca*, among which is one Εἰς εἰκόνα Γαβριηλίου ὑπάρχου ἐν Βυζαντίῳ (vol. ii. p. 634, ed. Jacobs), in honour of Gabriel, who was praefectus urbi under the emperor Justinian I. (Fabric. *Bibl. Graec.* vol. iv. p. 480, vol. vii. p. 309, note dd. and p. 327.)

28. Sophista. [See No. 21.] There was a Leontius, a friend of Libanius, to whom many of his letters are addressed. See the Index in Wolf's edition of the *Epistolae* of Libanius.

There were various other Leontii, but none of them of sufficient importance to claim notice. A list of them may be seen in Fabricius, *Bibl. Graec.* vol. viii. p. 323, &c.; and vol. xi. p. 567. [J. C. M.]

LEO'NTIUS, jurists. 1. In a constitution of Theodosius II. of a. d. 425, Leontius, a jurist, was named among other professors at Constantinople, and was honoured with a *comitiva primi ordinis*, a dignity which thenceforth was only to be acquired by 20 years' service. (Cod. Theod. 6. tit. 21. s. un.) Perhaps he was the first legal professor at Constantinople, for in former constitutions no jurist is named among the professors (Cod. Theod. 13. tit. 3. s. 16, 17): but shortly after the appointment of Leontius, a second professorship of law was added (Cod. Just. 11. tit. 18. s. un. § 1.)

Of this Leontius we know no more, unless he be the same person who ten years afterwards is named in several constitutions praefect of Constantinople. (Cod. Theod. 14. tit. 16. s. 3; ib. 6. tit. 28. s. 8; ib. 16. tit. 5. s. ult.); this being a dignity to which we know that Themistius the sophist, and other professors of arts, sometimes aspired. (Jac. Gothofred ad Cod. Theod. 14. tit. 9. s. 3, and vol. ii. p. 114, ed. Ritter; Heineccius, *Hist. Jur. Rom.* § 380. *n.*; Zimmern, *R. R. G.* vol. i. § 69.)

2. A jurist, was the father of a jurist named Patricius, and succeeded another Patricius. All the three were probably professors of law at Berytus. (Const. Δέδωκεν, § 9). From Cod. 1. tit. 17. s. 9, it appears that he preceded those distinguished ancestors of Anatolius, who "optimam sui memoriam in legibus reliquerunt," by which expression Justinian probably means to refer to useful commentaries on the Gregorian, Hermogenian, and Theodosian Codes. In the passage cited from the Code he is mentioned with the titles "virum gloriosissimum praefectorium consularem."

3. A jurist, perhaps of the same family with No. 2, but of subsequent date. He was the son of the jurist Eudoxius, and the father of Anatolius, professor of law at Berytus, and one of the compilers of the Digest. This Leontius was one of that distinguished race to whom the expression of Justinian, explained in the preceding article, applies (Const. *Tanta*, § 9); and from Const. Δέδωκεν, § 9, it may be inferred that, like his father and his son, he was professor of law at Berytus.

4. A praefectus praetorio under the emperor Anastasius, the predecessor of Justinian. (Lydus, *de Magist.* iii. 17.) An edict of his appears in the collection of *Edicta Praefectorum Praetorio*, published by C. E. Zachariae. (*Anecdota*, p. 273, fol. Lips. 1843.)

5. Is the second person named in the commission of ten, who were appointed to compile the first Constitutionum Codex of Justinian. In Const. *Summa Reipublicae*, § 2, he appears with the titles "vir eminentissimus, magister militum, consularis atque patricius." He was not subsequently employed in the emperor's legal compilations.

6. A patronus causarum in the tribunal of the praefectus praetorio at Constantinople. He was one of the 16 commissioners appointed to compile the Digest, under the presidency of Tribonian. (Const. *Tanta*, § 9, Const. Δέδωκεν § 9.) Some of the different jurists named Leontius are confounded by Pancirolus, *de Clar. Interp. Jur.* p. 63. [J. T. G.]

LEO'NTIUS, a physician, saint, and martyr, who was probably of Arabian origin, but born at Vicentia in Venetia, in the third century after Christ. He afterwards removed to Aquileia in Venetia, where, in company with St. Carpophorus, who was either his brother or intimate friend, he distinguished himself by his zeal in favour of

Christianity. For this offence they were brought before the governor Lysias, and after being tortured in various modes, and (according to the legend) miraculously delivered, they were at last beheaded, probably A. D. 300. Their memory is celebrated by the Romish church, on August 20th. See the *Acta Sanctorum* (in Aug. 20), where several difficulties are critically discussed at length. [W.A.G.]

LEO'NYMUS. [AUTOLEON.]

LEO'PHANES (Λεωφάνης), a Greek physician or physiologist, who must have lived in or before the fourth century, B. C., as he is quoted by Aristotle (*De Gener. Anim.* iv. 1. § 22) and Theophrastus (*De Caus. Plant.* ii. 4. § 12). The passage of Aristotle, which relates to the supposed method of generating male and female children, is alluded to by Plutarch (*De Placit. Philos.* v. 7) and Pseudo-Galen (*Histor. Philos.* c. 32, vol. xix. p. 324) in both of which places he is called *Cleophanes*. The same opinion (or rather, if the passage in Aristotle be correct, exactly the contrary) is to be found in the treatise "De Superfoetatione," which forms part of the Hippocratic collection (vol. i. p. 476), and this has made M. Littré attribute the work in question to Leophanes, though perhaps without sufficient reason. (*Oeuvres d'Hippocr.* vol. i. p. 379, &c.) [W. A. G.]

LEOPHON, artist. [LOPHON.]

LEOPHRON (Λεόφρων), son of Anaxilas, tyrant of Rhegium. According to Dionysius of Halicarnassus (*Exc.* xix. 4, p. 2359, ed. Reiske.), he succeeded his father in the sovereign power; it is therefore probable that he was the eldest of the two sons of Anaxilas, in whose name Micythus assumed the sovereignty, and who afterwards, at the instigation of Hieron of Syracuse, dispossessed the latter of his authority. Diodorus, from whom we learn these facts, does not mention the name of either of the young princes. According to the same author, their reign lasted six years (B. C. 467—461), when they were expelled by a popular insurrection both from Rhegium and Zancle. (Diod. xi. 48, 66, 76.) Leophron is elsewhere mentioned as carrying on war against the neighbouring city of Locri, and as displaying his magnificence at the Olympic games, by feasting the whole assembled multitude. His victory on that occasion was celebrated by Simonides. (Justin. xxi. 3; Athen. i. p. 3.) [E. H. B.]

LEOS (Λεώς), one of the heroes eponymi of the Athenians. He is said to have been a son of Orpheus, and the phyle of Leontis derived its name from him. (Phot. *s. v.*; Suid. *s. v.*; Paus. i. 5, § 2, x. 10. § 1.) Once, it is said, when Athens was suffering from famine or plague, the Delphic oracle demanded that the daughters of Leos should be sacrificed, and the father's merit was that he complied with the command of the oracle. The maidens were afterwards honoured by the Athenians, who erected the Leocorium (from Λεὼς and κόραι) to them. (Hieronym. *in Jovin.* p. 185, ed. Mart.; Aelian, *V. H.* xii. 28; Plut. *Thes.* 13; Paus. i. 5, § 2; Diod. xv. 17; Demosth. *Epitaph.* p. 1398; Schol. *ad Thucyd.* vi. 57.) Aelian calls the daughters of Leos Praxithea, Theope, and Eubule; and Photius calls the first of them Phasithea; while Hieronymus, who mentions only one, states that she sacrificed herself for her country of her own accord. [L. S.]

LEO'STHENES (Λεωσθένης). 1. An Athenian, who commanded a fleet and armament in the Cyclades in B.C. 361. Having allowed himself to be surprised by Alexander, tyrant of Pherae, and defeated, with a loss of 5 triremes and 600 men, he was condemned to death by the Athenians, as a punishment for his ill success. (Diod. xv. 95.)

2. An Athenian, commander of the combined Greek army in the Lamian war. We know not by what means he had obtained the high reputation which we find him enjoying when he first makes his appearance in history: it has been generally inferred, from a passage in Strabo (ix. p. 433), that he had first served under Alexander in Asia; but there seems much reason to believe that this is a mistake, and that Leonnatus is the person there meant. (See Groskurd, *Strab. l. c.*, and comp. Thirlwall's *Greece*, vol. vii. p. 164.)

It is certain that when we first meet with any distinct mention of Leosthenes, he appears as an officer of acknowledged ability and established reputation in war, but a vehement opponent of the Macedonian interest. Shortly before the death of Alexander he had collected together and brought over to Taenarus a large body of the Greek mercenaries that had been disbanded by the different satraps in Asia, according to Alexander's orders. (Paus. i. 1. § 3, 25. § 5 viii. 52. § 5; Diod. xvii. 111.) As soon as the news of the king's death reached Athens, Leosthenes was despatched to Taenarus to engage the services of these troops, 8000 in number: from thence he hastened to Aetolia, and induced that people to join in the war against Macedonia. Their example was followed by the Locrians, Phocians, Dorians, and many of the Thessalians, as well as by several of the states of the Peloponnese; and Leosthenes, who was by common consent appointed commander-in-chief, assembled these combined forces in the neighbourhood of Thermopylae. The Boeotians, who, through fear of the restoration of Thebes, adhered to the Macedonian interest, collected a force to prevent the Athenian contingent from joining the allied army; but Leosthenes hastened with a part of his forces to assist the Athenians, and totally defeated the Boeotian army. Antipater now advanced from the north, but with a force very inferior to that of the confederates: he was defeated in the first action near Thermopylae, and compelled to throw himself into the small town of Lamia. Leosthenes, desirous to finish the war at a blow, pressed the siege with the utmost vigour; but his assaults were repulsed, and he was compelled to resort to the slower method of a blockade. While he was engaged in forming the lines of circumvallation, the besieged made a vigorous sally, in which Leosthenes himself received a blow on the head from a stone, of which he died three days after. (Diod. xviii. 8—13; Paus. i. 25. § 5; Plut. *Phoc.* 23; Justin. xiii. 5.) His death was felt as a great discouragement to the cause of the allied Greeks; and Pausanias is probably right in regarding it as the main cause of their ultimate failure. Phocion's remark, on the other hand, is well known, that "he was very well fitted for a short course, but not equal to a long one." (Plut. *Phoc.* 23, *de Rep. gerend.* 6.) It is certain that Leosthenes gave proofs of no common energy and ability during the short period of his command; and his loss was mourned by the Athenians as a public calamity. He was honoured with a public burial in the Cerameicus, and his funeral oration was pronounced by Hyperides. (Paus. i. 29, § 13; Diod. xviii. 13). His death took place

before the close of the year 323 B.C.: though still quite a young man, it appears that he left children, whose statues were set up by the side of his own in the Peiraeeus. (Paus. i. 1. § 3). [E. H. B.]

LEOSTRA'TIDES, a silver-chaser, who lived at Rome in the time of Pompey the Great, and executed works representing battles and armed men (Plin. *H. N.* xxxiii. 12. s. 55). The name has been corrupted, in the common editions of Pliny, into *Laedus Stratiates*, and the true reading is not quite certain. Thiersch proposes *Lysistratides* (*Epoch.* pp. 297, 298; comp. Sillig. *Catal. Artif. s. v.*) [P. S.]

LEOTRO'PHIDES (Λεωτροφίδης), one of the Athenian dithyrambic poets, whom Aristophanes ridicules (*Av.* 1405, 6). The meagreness of his person, as well as of his poetry, made him a standing jest with the comic poets. (Schol. *in Aristoph. l. c.*; Suid. *s. v.*; Ath. xii. p. 551, a. b.) [P. S.]

LEOTY'CHIDES (Λεωτυχίδης, Λευτυχίδης, Herod.) 1. Son of Anaxilaus, of the royal blood of the Eurypontids, and fourth progenitor of No. 2. (Herod. viii. 131.)

2. Son of Menares, and sixteenth of the Eurypontids. Having become king of Sparta, about B. C. 491, on the deposition of Demaratus, through the contrivance of Cleomenes and the collusion of the Delphic oracle [CLEOMENES; DEMARATUS], he accompanied Cleomenes to Aegina, and aided him in seizing the hostages, of whom he had previously attempted to possess himself in vain. (Herod. vi. 65, &c.; Paus. iii. 4.) On the death of Cleomenes, soon after, the Aeginetans complained at Sparta of the detention of their hostages by the Athenians, in whose hands they had been placed, and the Lacedaemonians thereupon decided that Leotychides should be given up, by way of satisfaction, to the complainants. On the proposal, however, of a Spartan named Theasides, it was agreed that Leotychides should proceed to Athens and recover the prisoners; but the men thus detained belonged, doubtless, to the oligarchical party at Aegina, and the Athenians refused to give them up, alleging that they had been placed with them by Cleomenes and Leotychides together, whereas the latter only had come to claim them. The remonstrances of Leotychides, backed though they were by the warning anecdote of the perjury and punishment of GLAUCUS [see above, p. 275, b.], were of no avail, and he returned to Sparta with the object of his mission unaccomplished. (Herod. vi. 85, 86.) In B. C. 479, after the flight of Xerxes, we find Leotychides in command of the Greek fleet at Aegina,—a most unusual appointment for a Spartan king (see Arist. *Pol.* ii. 9, ed. Bekk.), and hence he advanced as far as Delos; but, in spite of the entreaties of the Chians, fear of the Persians kept him from sailing further eastward, until an embassy from the Samians, and further information doubtless as to the condition and spirit of Ionia, induced him to proceed to Samos to aid the Ionians in their intended revolt. The Persians fled at his approach to Mycale, where their army was stationed. Here they disembarked, and drew up their ships on shore: the Greeks also landed, Leotychides having first called aloud on the Ionians in the enemy's army to aid in the attainment of their own freedom; and in the battle of Mycale, which ensued, the Persians were utterly defeated. (Herod. viii. 131, 132, ix. 90—92, 96—106; Diod. xi. 34; Paus. iii. 7.) Afterwards Leotychides was sent with an army into Thessaly to punish those who had sided with the barbarians in the Persian war. He was uniformly successful in the field, and might have reduced the whole of Thessaly, had he not yielded to the bribes of the Aleuadae. For this he was brought to trial on his return home, and went into exile to Tegea, B. C. 469, where he died. His house at Sparta was razed to the ground. His son, Zeuxidamus, died before his banishment, and he was succeeded on the throne by his grandson, Archidamus II. By a second wife he had a daughter, named Lampito, whom he gave in marriage to Archidamus. (Herod. vi. 71, 72; Paus. iii. 7; Diod. xi. 48; Clinton, *F. H.* vol. ii. pp. 209, 210.)

3. Fourth in descent from No. 2, was grandson of Archidamus II., and son of Agis II. There was, however, some suspicion that he was in reality the fruit of an intrigue of Alcibiades with Timaea, the queen of Agis, a suspicion which was strengthened (so Pausanias says) by some angry expressions of Agis himself, and also by Timaea's own language, according to Duris and Plutarch. Agis indeed before his death repented of what he had said on the subject, and publicly owned Leotychides for his son. On his father's demise, however, he was excluded from the throne on the above grounds, mainly through the influence of Lysander, and his uncle, Agesilaus II., was substituted in his room. (Paus. iii. 8; Duris, *ap. Plut. Ages.* 3; Plut. *Alc.* 23, *Lysand.* 22; Xen. *Ages.* 1, *Hell.* iii. 3. §§ 1—4; Just. v. 2.) [E. E.]

LE'PIDA, AEMI'LIA. 1. The daughter of Paullus Aemilius Lepidus, consul B. C. 34 [LEPIDUS, No. 19] and Cornelia, was born in the censorship of her father, B. C. 22. (Propert. iv. 11, 67.) Of her future history nothing is known.

2. The sister of M'. Aemilius Lepidus, who was consul A. D. 11. [LEPIDUS, No. 25.] She was descended from L. Sulla and Cn. Pompey, and was at one time destined for the wife of L. Caesar, the grandson of Augustus. She was, however, subsequently married to P. Quirinus, who divorced her, and who, twenty years after the divorce, in A. D. 20, accused her of having falsely pretended to have had a son by him: at the same time she was charged with adultery, poisoning, and having consulted the Chaldaeans for the purpose of injuring the imperial family. Though she was a woman of abandoned character, her prosecution by her former husband excited much compassion among the people; but as Tiberius, notwithstanding his dissimulation, was evidently in favour of the prosecution, Lepida was condemned by the senate, and interdicted from fire and water. (Tac. *Ann.* iii. 22, 23; Suet. *Tib.* 49.)

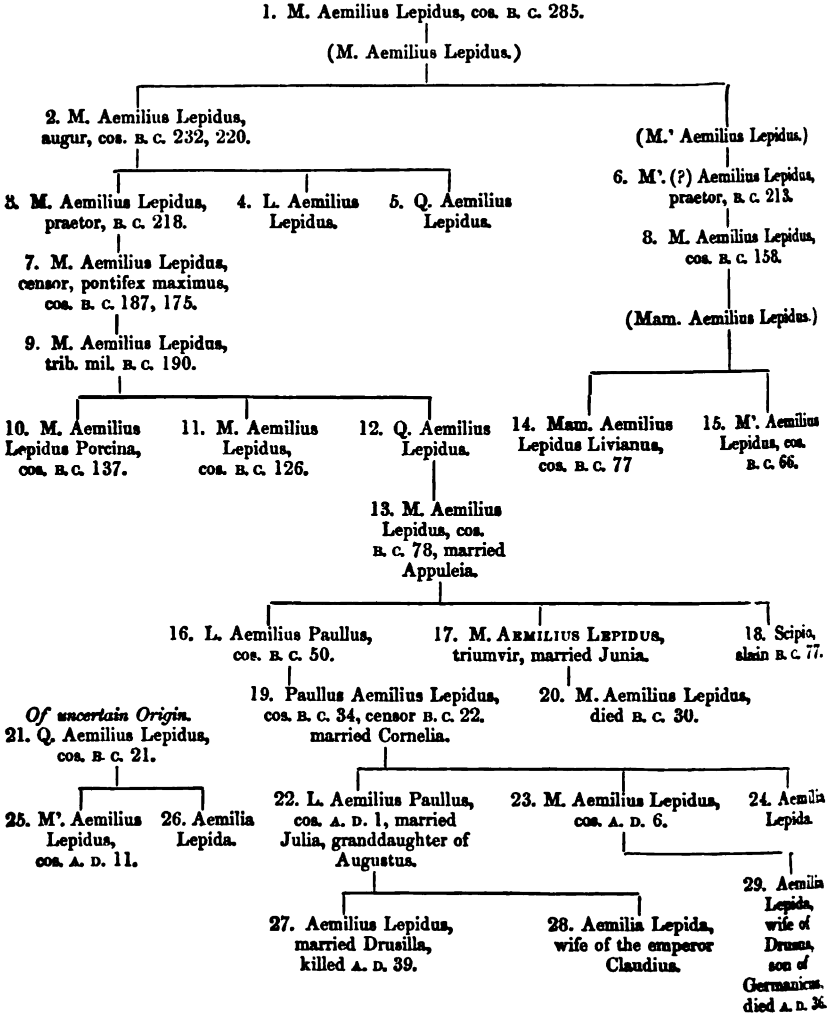
3. The great grand-daughter of Augustus, being the daughter of L. Aemilius Paullus, consul in A. D. 1 [LEPIDUS, No. 22], and Julia, the grand-daughter of Augustus. She was married to the emperor Claudius long before his accession to the throne, when he was quite young, but was either divorced or died soon after the marriage. (Suet. *Claud.* 26.)

4. The daughter of M. Aemilius Lepidus, consul A. D. 6 [LEPIDUS, No. 23], was married to Drusus, the son of Germanicus and Agrippina. [DRUSUS, No. 18.] She was a woman of abandoned character, and frequently made charges against her husband, doubtless with the view of pleasing Tiberius, who hated Drusus. During the lifetime of her father, who was always highly esteemed by Tiberius, she could do much as she pleased; but

after she had lost this powerful protection, by his death, in A. D. 33, she was accused in A. D. 36 of having had adulterous intercourse with a slave; and as she could not deny the charge, she put an end to her life. (Tac. *Ann.* vi. 40.)

LE'PIDUS, the name of a celebrated family of the Aemilia gens, which was one of the most ancient patrician gentes. [AEMILIA GENS.] This family first occurs in Roman history at the beginning of the third century before the Christian era, and from that time it became one of the most distinguished in the state. Finally, it became connected by marriage with the imperial house of the Caesars, but disappears towards the end of the first century of the Christian era. The following genealogical table is in some parts conjectural, but these are pointed out in the course of the article. (Comp. Perizonius, *Animad. Hist.* p. 131; Norisius, *Cenot. Pis.* p. 257, &c.; Eckhel, vol. v. p. 123; Clement. Cardinal. *Memorie Romane di Antichità*, vol. i. p. 182; Orelli, *Onom. Tull.* vol. ii. p. 15; Drumann *Gesch. Roms*, vol. i. p. 1, &c.)

STEMMA LEPIDORUM.



1. M. AEMILIUS LEPIDUS, consul B. C. 285, but whose name only occurs in the Fasti.

2. M. AEMILIUS M. F. M. N. LEPIDUS, probably a grandson of No. 1, was augur and twice consul. He died in the year of the battle of Cannae, B. C. 216; and his three sons exhibited in his honour funeral games which lasted for three days, and in which twenty-two pairs of gladiators fought in the forum. (Liv. xxiii. 30.) His first consulship was in B. C. 232, when the agrarian law of C. Flaminius was passed (Polyb. ii. 21; Zonar. viii. p. 401, c); but the date of his second

consulship is uncertain. Some have supposed that he was consul suffectus in B.C. 220. (Pighius, *ad Ann.*)

3. M. AEMILIUS M. F. M. N. LEPIDUS, eldest son of the preceding, was praetor in B.C. 218, when he commanded in Sicily; and in the following year he is spoken of by Livy as praetor in Rome; but we must suppose that in the latter year he was only propraetor. He was an unsuccessful candidate for the consulship for B.C. 216. (Liv. xxi. 49, 51, xxii. 9, 33, 35, xxiii. 30.)

4. L. AEMILIUS LEPIDUS, brother of No. 3. (Liv. xxiii. 30.)

5. Q. AEMILIUS LEPIDUS, brother of Nos. 3 and 4. (Liv. xxiii. 30.)

6. M. or M'. AEMILIUS LEPIDUS, praetor B.C. 213. (Liv. xxiv. 43, 44.) In Livy the praenomen is *Marcus*; but instead of this we ought probably to read *Manius*; for we find that the M. Aemilius Lepidus who was consul in B.C. 158 is described in the Fasti as *M'. f. M'. n.*; and as there was another *M.* Lepidus praetor in B.C. 218 [see No. 3], it is probable that the praetor in 213 was M'. Lepidus, the father of the consul of 158. Marcus was such a well-known praenomen of the Lepidi, that we can easily understand why it should be substituted for the less common one of Manius.

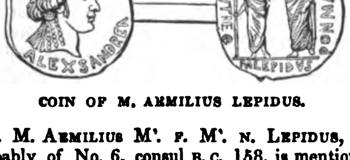
7. M. AEMILIUS M. F. M. N. LEPIDUS, the son of No. 3, was perhaps the Lepidus who is said to have served in the army while still a boy (*puer*), and to have killed an enemy, and saved the life of a citizen. (Val. Max. iii. 1. § 1.) This event is referred to in the accompanying coin of the Aemilia gens: it bears on the obverse a woman's head, and on the reverse a horseman, with the legend M. LEPIDVS AN. XV. PR. H. O. C. S., that is, *M. Lepidus annorum xv. praetextatus hostem occidit, civem servavit.*



COIN OF M. AEMILIUS LEPIDUS.

He was one of three ambassadors sent by the Romans in B.C. 201 to the Egyptian court, which was then a firm ally of the republic, and had solicited them to send some one to administer the affairs of the kingdom for their infant sovereign Ptolemy V. Although Lepidus was the youngest of the three ambassadors, he seems to have enjoyed the most power and influence, and accordingly we find writers speaking of him alone as the *tutor* of the Egyptian king (Tac. *Ann.* ii. 67; Justin. xxx. 2, 3; Val. Max. vi. 6. § 1); and it is not improbable that he remained in Egypt in that capacity when his colleagues returned to Rome. His superior importance is also shown by his colleagues sending him alone to Philip III. of Macedonia, who had exhibited signs of hostility towards the Romans by the siege of Abydos, and who was not a little astonished at the haughty bearing of the young Roman noble on this occasion. How long Lepidus remained in Egypt is uncertain, but as he was chosen one of the pontiffs in B.C. 199, we must conclude that he was in Rome at that time, though he may have returned again to Egypt. He was elected aedile B.C. 192, praetor 191, with Sicily as his province, and consul 187, after two unsuccessful attempts to obtain the latter dignity. In his consulship he was engaged, with his colleague C. Flaminius, in the conquest of the Ligurians; and after the reduction of this people, he continued the Via Flaminia from Ariminum by way of Bononia to Placentia, and from thence to Aquileia. (Comp. Strab. v. p. 217.) He was elected pontifex maximus B.C. 180, censor 179, with M. Fulvius Nobilior, and consul a second time 175. He was six times chosen by the censors princeps senatus, and he died in B.C. 152, full of years and honours. Judging from the strict orders which he gave to his sons to bury him in a plain and simple manner (Liv. *Epit.* 48), we may conclude that he belonged to that party of the Roman nobles who set their faces against the refined but extravagant habits which the Scipios and their friends were introducing into the state. Lepidus the triumvir is called by Cicero (*Phil.* xiii. 7) the *pronepos* of this Lepidus; but he would seem more probably to have been his *abnepos*, or great-great-grandson. This Lepidus left several sons; but we can hardly suppose that either the M. Lepidus Porcina, who was consul B.C. 137, or the M. Lepidus who was consul B.C. 126, were his sons, more especially as Livy mentions one of his sons, M. Lepidus (xxxvii. 43), as tribune of the soldiers in B.C. 190: the other two we may therefore look upon as his grandsons. (Polyb. xvi. 34; Liv. xxxi. 2, 18, xxxii. 7, xxxv. 10, 24, xxxvi. 2, xxxviii. 42, xxxix. 2, 56; Polyb. xxiii. 1; Val. Max. vi. 3. § 3; Liv. xl. 42, 45, 46; Val. Max. iv. 2. § 1; Cic. *de Prov. Cons.* 9; Liv. *Epit.* 48, comp. xl. 51, xli. 27, xliii. 15, *Epit.* 46, 47; Polyb. xxxii. 22.)

The following coin of Lepidus refers to his embassy to Egypt mentioned above, and to his acting as guardian of Ptolemy V. The obverse contains a female head, intended to represent the city of Alexandria, with the legend ALEXANDREA, and the reverse Lepidus placing the diadem on the head of the king, with the legend M. LEPIDVS PONT. MAX. TVTOR REG. S. C. From the fact that Lepidus is here described as pontifex maximus, and that Valerius Maximus (vi. 6. § 1), in relating his guardianship, speaks of him as pontifex maximus and twice consul, Pighius has supposed (*Annal.* vol. ii. p. 403) that Lepidus must have been guardian of the Ptolemies VI. and VII.; but Eckhel (vol. v. pp. 123—126) has very ably refuted this opinion, and has shown that this coin was struck by one of the descendants of Lepidus, who would naturally introduce in the legend of the coin one of the distinguished offices of his ancestor, though held at a period subsequent to the event commemorated on the coin.



COIN OF M. AEMILIUS LEPIDUS.

8. M. AEMILIUS M'. F. M'. N. LEPIDUS, son probably of No. 6, consul B.C. 158, is mentioned only by Pliny (*H. N.* xxxiv. 6), and in the Fasti. We learn from the Fasti Capitolini that he was M'. F. M'. N; from which we perceive that he

could not have been the son of No. 7, as Drumann alleges.

9. M. Aemilius Lepidus, the son of No. 7, tribune of the soldiers in the war against Antiochus the Great, B. C. 190. (Liv. xxxvii. 43.)

10. M. Aemilius M. f. M. n. Lepidus Porcina, son probably of No. 9, and grandson of No. 7, was consul B. C. 137. He was sent into Spain in his consulship to succeed his colleague C. Hostilius Mancinus, who had been defeated by the Numantines [Mancinus]; and while he was waiting for reinforcements from home, as he was not yet in a condition to attack the Numantines, he resolved to make war upon the Vaccaei, under the pretence of their having assisted the Numantines. This he did merely from the desire of distinguishing himself; and the senate, immediately his intention became known, sent deputies to command him to desist from his design, as they deprecated a new war in Spain, after experiencing so many disasters. Lepidus, however, had commenced the war before the deputies arrived, and had summoned to his assistance his relation, D. Brutus, who commanded in Further Spain, and was a general of considerable experience and skill. [Brutus, No. 15, p. 509, b.] Notwithstanding his aid, Lepidus was unsuccessful. After laying waste the open country, the two generals laid siege to Pallantia, the capital of the Vaccaei (the modern Palencia), but they suffered so dreadfully from want of provisions, that they were obliged to raise the siege; and a considerable part of their army was destroyed by the enemy in their retreat. This happened in the proconsulship of Lepidus, B. C. 136; and when the news reached Rome, Lepidus was deprived of his command, and condemned to pay a fine. (Appian, *Hisp.* 80—83, who says that Lepidus was deprived of his consulship, by which we must understand proconsulship; Liv. *Epit.* 56; Oros. v. 5.) Lepidus was augur in B. C. 125, when he was summoned by the censors, Cn. Servilius Caepio and L. Cassius Longinus, to account for having built a house in too magnificent a style. (Vell. Pat. ii. 10; Val. Max. viii. 1, damn. 7.)

Lepidus was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age, and says that he was the first who introduced into Latin oratory the smooth and even flow of words and the artificial construction of sentences which distinguished the Greek. He helped to form the style of Tib. Gracchus and C. Carbo, who were accustomed to listen to him with great care. He was, however, very deficient in a knowledge of law and Roman institutions. (Cic. *Brut.* 25, 86, 97, *de Orat.* i. 10, *Tuscul.* i. 3; Auctor, *ad Herenn.* iv. 5.) In politics Lepidus seems to have belonged to the aristocratical party. He opposed in his consulship (B. C. 137) the law for introducing the ballot (*lex tabellaria*) proposed by L. Cassius Longinus (Cic. *Brut.* 25); and it appears from a fragment of Priscian (vol. i. p. 456), that Lepidus spoke in favour of a repeal of the lex Aemilia, which was probably the sumptuary law proposed by the consul, M. Aemilius Scaurus in B. C. 115. (Meyer, *Orator. Rom. Fragm.* p. 193, &c. 2d. ed.)

11. M. Aemilius M. f. M. n. Lepidus, consul B. C. 126 (Cic. *Brut.* 28; Obsequ. 89; Oros. v. 10.), and brother apparently of No. 10., though it is difficult to account for their both having the same praenomen.

12. Q. Aemilius Lepidus, the grandfather of Lepidus the triumvir, must have been either a son or grandson of No. 7. [See below, No. 17.] But the dates will hardly allow us to suppose that he was a son. He was therefore probably a son of No. 9, and a grandson of No. 7.

13. M. Aemilius Q. f. M. n. Lepidus, the son of No. 11, and the father of the triumvir, was praetor in Sicily in B. C. 81, where he earned a character by his oppressions only second to that of Verres. (Cic. in *Verr.* iii. 91.) In the civil wars between Marius and Sulla he belonged at first to the party of the latter, and acquired considerable property by the purchase of confiscated estates; but he was afterwards seized with the ambition of becoming a leader of the popular party, to which post he might perhaps consider himself as in some degree entitled, by having married Appuleia, the daughter of the celebrated tribune Appuleius Saturninus. He accordingly sued for the consulship in B. C. 79, in opposition to Sulla; but the latter, who had resigned his dictatorship in this year, felt that his power was too well established to be shaken by any thing that Lepidus could do, and accordingly made no efforts to oppose his election. Pompey, moreover, whose vanity was inflamed by the desire of returning a candidate against the wishes of the all-powerful Sulla, exerted himself warmly to secure the election of Lepidus, and not only succeeded, but brought him in by more votes than his colleague, Q. Lutatius Catulus, who belonged to the ruling party. Sulla viewed all these proceedings with great indifference, and contented himself with warning Pompey, when he met him returning in pride from the election, that he had strengthened one who would be his rival.

The death of Sulla in the following year, B. C. 78, soon after Lepidus and Catulus had entered upon their consulship, determined Lepidus to make the bold attempt to rescind the laws of Sulla and overthrow the aristocratical constitution which he had established. There were abundant materials of discontent in Italy, and it would not have been difficult to collect a numerous army; but the victory of the aristocratical party was too firmly secured by Sulla's military colonies to fear any attempts that Lepidus might make, since he did not possess either sufficient influence or sufficient talent to take the lead in a great revolution. He seems, moreover, to have reckoned upon the assistance of Pompey, who remained, on the contrary, firm to the aristocracy. The first movement of Lepidus was to endeavour to prevent the burial of Sulla in the Campus Martius, but he was obliged to relinquish this design through the opposition of Pompey. He next formally proposed several laws with the object of abolishing Sulla's constitution, but their exact provisions are not mentioned by the ancient writers. We know, however, that he proposed to recall all persons who had been proscribed, and to restore to them their property, which had passed into the hands of other parties. Such a measure would alone have thrown all Italy into confusion again. At Rome the utmost agitation prevailed. Catulus showed himself a firm and dauntless friend of the aristocracy, and appears to have obtained a tribune to put his veto upon the rogations of Lepidus. The exasperation between the two parties rose to its height, and the senate saw no other means of

avoiding an immediate outbreak except by inducing the two consuls to swear that they would not take up arms against one another. To this they both consented, and Lepidus the more willingly, as the oath, according to his interpretation, only bound him during his consulship, and he had now time to collect resources for the coming contest. These the senate itself supplied him with. They had in the previous year voted Italy and Further Gaul as the consular provinces, and the latter had fallen to Lepidus. Anxious now to remove him from Italy, the senate ordered him to repair to his province, under the pretence of threatening dangers, and furnished him with money and supplies. Lepidus left the city; but instead of repairing to his province he stopped in Etruria and collected an army. The senate thereupon ordered him to return to the city in order to hold the comitia for the election of the consuls; but he would not trust himself in their hands. This year seems to have passed away without any decisive measures on either side. At the beginning of the following year, however, B.C. 77, Lepidus was declared a public enemy by the senate. Without waiting for the forces of M. Brutus, who had espoused his cause and commanded in Cisalpine Gaul, Lepidus marched straight against Rome. Here Pompey and Catulus were prepared to receive him; and in the battle which was fought under the walls of the city, in the Campus Martius, Lepidus was easily defeated and obliged to take to flight. While Pompey marched against Brutus in Cisalpine Gaul, whom he overcame and put to death [BRUTUS, No. 20], Catulus followed Lepidus into Etruria. Finding it impossible to hold his ground in Italy, Lepidus sailed with the remainder of his forces to Sardinia; but repulsed even in this island by the propraetor, he died shortly afterwards of chagrin and sorrow, which is said to have been increased by the discovery of the infidelity of his wife. The aristocratical party used their victory with great moderation, probably from fear of driving their opponents to join Sertorius in Spain. (Sall. *Hist.* lib. 1, and *Fragm.* p. 190, in Gerlach's ed. min.; Appian, *B. C.* i. 105, 107; Plut. *Sull.* 34, 38, *Pomp.* 15, 16; Liv. *Epit.* 90; Flor. iii. 23; Oros. v. 22; Eutrop. vi. 5; Tac. *Ann.* iii. 27; Suet. *Caes.* 3, 5; Cic. *in Cat.* iii. 10; Plin. *H. N.* vii. 36, 54; Drumann's *Rom*, vol. iv. pp. 339—346.)

14. MAM. AEMILIUS MAM. F. M. N. LEPIDUS LIVIANUS, who appears to have been a grandson of No. 8, but only an adopted son, as his surname Livianus shows, was consul, B.C. 77, with D. Junius Brutus. He belonged to the aristocratical party, and is mentioned as one of the influential persons who prevailed upon Sulla to spare the life of the young Julius Caesar. He failed in obtaining the consulship at his first attempt, because he was supposed, though very rich, to have declined the office of aedile in order to avoid the expences attending it. (Suet. *Caes.* 1; Cic. *Brut.* 47, *de Off.* ii. 17; Obsequ. 119; Val. Max. vii. 7. § 6.)

15. M'. AEMILIUS MAM. F. M. N. LEPIDUS, probably likewise a son of No. 8, was consul, B.C. 66, with L. Volcatius Tullus, the same year in which Cicero was praetor. He is mentioned several times by Cicero, but never attained much political importance. In B.C. 65, he is spoken of as one of the witnesses against C. Cornelius, whom Cicero defended. He belonged to the aristocratical party, but on the breaking out of the civil war in B.C. 49, he retired to his Formian villa to watch the progress of events. Here he was in almost daily intercourse with Cicero, from whose letters we learn that Lepidus was resolved not to cross the sea with Pompey, but to yield to Caesar if the latter was likely to be victorious. He eventually returned to Rome in March. (Sall. *Cat.* 18; Cic. *in Cat.* i. 6, *pro Sull.* 4; Dion Cass. xxxvi. 25; Ascon. *in Cornel.* p. 66, ed. Orelli; Cic. *ad Att.* vii. 12, 23, viii. 1, 6, 9, 15, ix. 1.)

16. L. AEMILIUS M. F. Q. N. PAULLUS, was a son of No. 13, and a brother of M. Lepidus, the triumvir. (Vell. Pat. ii. 67.) His surname Paullus instead of Lepidus has led many to suppose that he was only an adopted brother of the triumvir; but Drumann has shown that Paullus was own brother of the triumvir. (Drumann's *Rom*, vol. i. p. 5.) The surname of Paullus was probably given him by his father in honour of the celebrated Aemilius Paullus, the conqueror of Macedonia, which he might do with the less scruple, as Paullus appears to have left no descendants bearing his name. Lepidus might therefore naturally desire that this family should be, as it were, again revived by one of his sons; and to show the more honour to the name, he gave it to his eldest son; for that L. Paullus was older than his brother the triumvir appears almost certain from the respective dates at which they attained the offices of the state. Some writers have supposed that the triumvir must have been the elder from his bearing the praenomen of his father; but since Lucius was the praenomen of the conqueror of Macedonia, we can easily understand why the father should depart on this occasion from the usual Roman practice of giving his own praenomen to his eldest son.

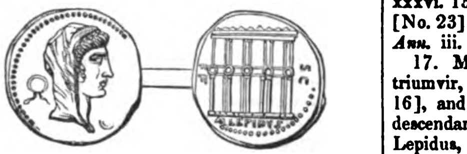
Since Aemilius Paullus undoubtedly belonged to the family of the Lepidi, and not to that of the Paulli, he is inserted in this place and not under PAULLUS.

Aemilius Paullus did not follow the example of his father, but commenced his public career by warmly supporting the aristocratical party. His first public act was the accusation of Catiline in B.C. 63, according to the Lex Plautia de vi, an act which Cicero praised as one of great service to the state, and on account of which Paullus incurred the hatred of the popular party. He must then have been quite a young man, for he was not quaestor till three years afterwards; and it was during his quaestorship in Macedonia, in B.C. 59, under the propraetor C. Octavius, that he was accused by L. Vettius as one of the persons privy to the pretended conspiracy against the life of Pompey. He is mentioned in B.C. 57 as exerting himself to obtain the recall of Cicero from banishment.

In his aedileship, B.C. 55, Paullus restored one of the ancient basilicae in the middle of the forum, and likewise commenced a new one of extraordinary size and splendour. (Cic. *ad Att.* iv. 16.) Respecting these basilicae, which have given rise to considerable dispute, a few remarks are made below, where a coin is given representing one of them.

In B.C. 53, Paullus obtained the praetorship, but not until the month of July, in consequence of the disturbances at Rome, which prevented the elections taking place till that month. He was chosen consul for the year B.C. 50, along with M. Claudius Marcellus, as one of the most determined enemies of Caesar. But he grievously disappointed

the hopes of the aristocrats who had raised him to the consulship, for Caesar gained him over to his side by a bribe of 1500 talents, which he is said to have expended on the completion of his basilica. By accepting this bribe he lost the confidence of all parties, and accordingly seems to have taken no part in the civil war between Pompey and Caesar. After the murder of the latter, in B. C. 44, Paullus joined the senatorial party; and he was one of the senators who declared M. Lepidus a public enemy, on the 30th of June, B. C. 43, on account of his having joined Antony; and, accordingly, when the triumvirate was formed in the autumn of the same year, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape, probably with the connivance of his brother. He passed over to Brutus in Asia, and after the death of the latter repaired to Miletus. Here he remained, and refused to go to Rome, although he was pardoned by the triumvirs. As he is not mentioned again, he probably died soon afterwards. (Sall. *Cat.* 31; Schol. Bob. *in Vatin.* p. 320, ed. Orelli; Cic. *in Vatin.* 10, *ad Att.* ii. 24, *ad Qu. Fr.* ii. 4, *pro Mil.* 9, *ad Att.* vi. 1, 3, *ad Fam.* viii. 4, 8, 10, 11, xv. 12, 13; Appian, *B. C.* ii. 26; Dion Cass. xl. 43, 63; Suet. *Caes.* 29; Plut. *Caes.* 29, *Pomp.* 58; Liv. *Epit.* 120; Appian, *B. C.* iv. 12, 37; Dion Cass. xlvii. 6; Vell. Pat. ii. 67.)



COIN OF M. AEMILIUS PAULLUS.

The preceding coin contains on the obverse the head of Vesta, and on the reverse the Basilica Aemilia.

It has been already seen that Cicero says (*ad Att.* iv. 16) that Aemilius Paullus restored a basilica in the forum, and also commenced a new one. The former must have been the same as the one originally built by the censors M. Aemilius Lepidus and M. Fulvius Nobilior, in B. C. 179. As M. Fulvius seems to have had the principal share in its construction (Liv. xl. 51), it was generally called the Fulvia basilica (Plut. *Caes.* 29), sometimes the Aemilia et Fulvia (Varr *L. L.* vi. 2), but after the restoration by Aemilius Paullus, it was always called the Basilica Paulli or Aemilia. The restoration of this basilica was almost completed in B. C. 54, the year in which Cicero (*l. c.*) was writing. But the question where the new one was built is a very difficult one to answer. Most modern writers have supposed that the two basilicae were built by the side of one another in the forum; but this seems hardly possible to have been the case, since we never find mention of more than one basilica Aemilia or Paulli in all the ancient writers. (Tac. *Ann.* iii. 72; Plin. *H. N.* xxxvi. 15, 24; Stat. *Silv.* i. 1. 29; Plut. *Caes.* 29, *Galb.* 26; Dion Cass. xlix. 42, liv. 24; Appian, *B. C.* ii. 26.) Becker, therefore, supposes (*Handb. der Rom. Alterthümer*, vol. i. pp. 301—306) that the new building, which Paullus commenced, was the same as the one afterwards called the Basilica Julia, more especially as Paullus is expressly said to have received money from Caesar for the erection of one of these basilicae. Cicero's letter (*l. c.*) certainly speaks as if the new basilica were to be built by Paullus at Caesar's expense; and it may therefore be that the statement of Appian (*B. C.* ii. 26) and Plutarch (*Caes.* 29), that Paullus was bribed by Caesar in his consulship with a sum of 1500 talents, and that he expended this upon the basilica Aemilia, is not quite correct. The mistake, however, is a very natural one; for though the 1500 talents, might have been appropriated to the erection of the new basilica, subsequent writers would naturally suppose that the money had been expended upon the building which bore the name of Aemilius Paullus in their own time. For a further discussion of this subject, which hardly belongs to the present work, the reader is referred to Becker (*l. c.*)

The basilica Aemilia in the forum was rebuilt at his own expense by Paullus Aemilius Lepidus [No. 19], the son of the present article, and dedicated in his consulship, B. C. 34 (Dion Cass. xlix. 42). It was burnt down twenty years afterwards, B. C. 14, by a fire, which also destroyed the temple of Vesta, and was rebuilt nominally by Paullus Lepidus, but in reality by Augustus and the friends of Paullus (Dion Cass. liv. 24). The new building was a most magnificent one; its columns of Phrygian marble were especially celebrated (Plin. *H. N.* xxxvi. 15, 24). It was again repaired by Lepidus [No. 23] in the reign of Tiberius, A. D. 22 (Tac. *Ann.* iii. 72).

17. M. AEMILIUS M. F. Q. N. LEPIDUS, the triumvir, was the brother of the preceding [No. 16], and the son of No. 13. He was a lineal descendant of the pontifex maximus, M. Aemilius Lepidus, consul in B. C. 187 and 175, though, as we have seen, it is doubtful whether he was the *abnepos* or great-grandson of the latter, as Cicero calls him [see No. 7].

M. Lepidus is first mentioned in the year B. C. 52, when the senate appointed him interrex, after the death of Clodius, for the purpose of holding the comitia. Rome was almost in a state of anarchy; and because Lepidus refused to hold the comitia for the election of the consuls, on the ground that it was not usual for the first interrex to do so, his house was attacked by the Clodian mobs, and he himself narrowly escaped with his life. On the breaking out of the civil war between Pompey and Caesar, B. C. 49, Lepidus, who was then praetor, joined the party of the latter; and as the consuls had fled with Pompey from Italy, Lepidus, as praetor, was the highest magistrate remaining in Italy. Caesar accordingly, when he set out for Spain, to carry on the war against Afranius and Petreius, left Lepidus nominally in charge of the city, though he really depended upon Antony for the preservation of peace in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia, in which the former was appointed dictator, who was thus able to hold the consular comitia, which it would have been impossible for a praetor to have done.

In the following year, B. C. 48, Lepidus received the province of Nearer Spain, with the title of proconsul, and here displayed both the vanity and avarice which marked his character. Having compelled the proconsul Q. Cassius Longinus, in Further Spain, and his quaestor M. Marcellus, who were

making war upon one another, to lay down their arms, he assumed the title of imperator, though he had not struck a blow. On his return to Rome B. C. 47, Caesar gratified his vanity with a triumph, though the only trophies he could display, says Dion Cassius (xliii. 1), was the money of which he had robbed the province. In the course of the same year Caesar made him his magister equitum, and in the next year, B. C. 46, his colleague in the consulship. He was likewise nominated magister equitum by Caesar for the second and third times in B. C. 45 and 44.

In B. C. 44 Lepidus received from Caesar the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighbourhood of Rome at the time of the dictator's death. He was then collecting troops for his provinces, and the conspirators had therefore proposed to murder him as well as Antony with the dictator; but this project was overruled. On the evening before the fatal 15th of March Caesar had supped with Lepidus (Appian, *B. C.* ii. 115), and he was present on the following day in the curia of Pompey, in the Campus Martius, and saw Caesar fall by the daggers of his assassins. (Plut. *Caes.* 67; the statement of Appian, *B.C.* ii. 118, and Dion Cassius xliv. 22, that Lepidus was not present, is less probable). Lepidus hastily stole away from the senate house with the other friends of Caesar, and after concealing himself for a few hours, repaired to his troops, the possession of which in the neighbourhood of Rome, seemed almost to place the supreme power in his hands. Accordingly, in the night of the 15th of March, he took possession of the forum with his soldiers, and on the following morning addressed the people to exasperate them against the murderers of the dictator. Antony, however, dissuaded him from resorting to violence, and in the negotiations which followed with the aristocracy Lepidus adopted all the views of the former. He was, therefore, a party to the hollow reconciliation which took place between the aristocracy and Caesar's friends. In return for the support which Antony had received from Lepidus, he allowed the latter to be chosen pontifex maximus, which dignity had become vacant by Caesar's death; and, to cement their union still more closely, Antony betrothed his daughter to the son of Lepidus. As Antony had no further occasion for Lepidus in Rome, he now repaired to his provinces of Gaul and Spain, with the special object of effecting a reconciliation between Sex. Pompey and the new rulers at Rome. This was proposed at Antony's suggestion, who was anxious to withdraw Pompey from Spain and induce him to come to Rome, that he might thus have deprived the senate of a considerable part of their forces, in case of the civil war breaking out again. The senate did not see through Antony's design; Lepidus succeeded in his mission, and accordingly received marks of honour from both parties; the senate on the 28th of November, on the proposition of Antony, voted him a supplicatio.

Shortly afterwards an open rupture occurred between Antony and the senate. Antony had obtained from the people the province of Cisalpine Gaul, which D. Brutus then held, and which he refused to surrender to him [BRUTUS, No. 17]. Antony accordingly marched against him, and as the latter was unable to resist him in the field, he threw himself into Mutina, which was forthwith besieged by Antony. The senate espoused the side of Brutus, and were now exceedingly anxious to induce Lepidus to join them, as he had a powerful army on the other side of the Alps, and could easily crush Antony if he pleased. Under the pretence, therefore, of showing him additional marks of honour on account of his inducing Pompey to lay down his arms, the senate, on the proposition of Cicero, voted an equestrian statue of Lepidus, and conferred upon him the title of imperator. Lepidus, however, hesitated what part to take, and seems to have been anxious to wait the result of the contest between Antony and the senate, before committing himself irrevocably to either party. He did not even thank the senate for their decree in his honour; and when they requested him to march into Italy and assist the consuls Hirtius and Pansa, in raising the siege of Mutina, he only sent a detachment of his troops across the Alps under the command of M. Silvanus, and to him he gave such doubtful orders that Silvanus thought it would be more pleasing to his general that his soldiers should fight for rather than against Antony, and accordingly joined the latter. Meantime, Lepidus incurred the displeasure of Cicero and the aristocracy, by writing to the senate to recommend peace. Shortly afterwards, in the latter half of the month of April, the battles were fought in the neighbourhood of Mutina, which compelled Antony to raise the siege and take to flight. He crossed the Alps with the remains of his troops, and proceeded straight to Lepidus, who finding it impossible to maintain a neutral position any longer, united his army to that of Antony on the 28th of May. The senate, therefore, on the 30th of June, proclaimed Lepidus a public enemy, and ordered his statue to be thrown down. The young Octavian still continued to act nominally with the senate; but with his usual penetration he soon saw that the senate would be unable to resist the strong force that was collecting on the other side of the Alps, and therefore resolved to desert the falling side. For besides their own troops Lepidus and Antony were now joined by Asinius Pollio, the governor of Further Spain, and by L. Munatius Plancus, the governor of Further Gaul, and were preparing to cross the Alps with a most formidable army. In August Octavian compelled the senate to allow him to be elected consul, and likewise to repeal the decrees that had been made against Lepidus and Antony; and towards the latter end of October he had the celebrated interview at Bononia, between Lepidus and Antony, which resulted in the formation of the triumvirate. [AUGUSTUS, p. 425, b.] In the division of the provinces among the triumvirs, Lepidus obtained Spain and Narbonese Gaul, which he was to govern by means of a deputy, in order that he might remain in Italy next year as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. Of his large army he was only to retain three legions for the protection of Italy; the remaining seven were divided between Octavian and Antony. Thus Lepidus was to play only a secondary part in the impending struggle between the triumvirs and the senate; and with this he seems to have been contented, for he never displayed any love of enterprise. In the proscription-lists which were published on the return of the triumvirs to Rome, Lepidus placed the name of his own brother Paullus, as has been already related. [See above, p. 766, a.] Shortly afterwards,

on the 31st of December, Lepidus celebrated a triumph as a consequence of the supplicatio which the senate had voted a year previously.

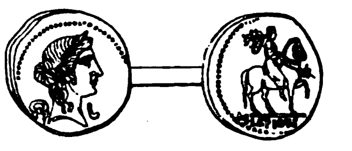
In B. C. 42 Lepidus remained in Rome as consul; and in the fresh division of the provinces, made between Octavian and Antony, after the battle of Philippi at the close of this year, Lepidus was deprived of his provinces, under the pretext of his having had treasonable intercourse with Sex. Pompey; but it was arranged that, in case he should be proved innocent of the crime laid to his charge, he should receive Africa as a compensation for the provinces taken from him: so soon did Octavian and Antony make him feel that he was their subject rather than their equal. The triumvirs were unable to prove anything against Lepidus, but it was not till after the Perusinian war in B. C. 40, that Octavian allowed Lepidus to take possession of his province, and he probably would not have obtained it even then, had not Octavian been anxious to attach Lepidus to his interests, in case of a rupture between himself and Antony. Lepidus remained in Africa till B. C. 36. On the renewal of the triumvirate in B. C. 37, for another five years, Lepidus had been included, though he had now lost all real power. In the following year, B. C. 36, Octavian summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but tired of being treated as a subordinate, he resolved to make an effort to acquire Sicily for himself and regain his lost power. He left Africa on the 1st of July, B. C. 36, and on his arrival in Sicily proceeded to act on his own account, without consulting Octavian. He first subdued Lilybaeum and the neighbouring towns, and then marched against Messana, which he also conquered. The eight Pompeian legions, which formed the garrison of the latter town, joined him, so that his army now amounted to twenty legions. Lepidus, therefore, felt himself strong enough to assume a threatening position, and accordingly, on the arrival of Octavian, claimed Sicily for himself, and an equal share as triumvir in the government of the state. A civil war seemed inevitable. But Lepidus did not possess the confidence of his soldiers; Octavian found means to seduce them from their allegiance, and at length, feeling sure of support from a numerous body of them, adopted one day the bold resolution of riding into the very camp of Lepidus, and calling upon his troops to save their country from a civil war. Although this daring attempt did not immediately succeed, and Octavian was obliged to retire with a wound in his breast, yet it had eventually the desired effect. Detachment after detachment deserted Lepidus, who found himself at last obliged to surrender to Octavian. All his courage now forsook him. He put on mourning, and threw himself before the knees of Octavian, begging for his life. This Octavian granted him, but he deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his private fortune, and his dignity of pontifex maximus.

Thus ended the public life of Lepidus. After the conspiracy of his son against the life of Augustus at the time of the battle of Actium (see below), Lepidus was ordered to return to Rome; and, though he had not been privy to it, he was treated by Augustus with the utmost indignity. Still the loss of honour and rank, and the insults to which he was exposed, did not shorten his life, for he survived till B. C. 13. Augustus succeeded him as pontifex maximus.

Lepidus was one of those men who have no decided character, and who are incapable of committing great crimes for the same reason that they are incapable of performing any noble acts. He possessed great wealth, and, like almost all his contemporaries, was little scrupulous about the means of acquiring it. Neither in war nor in peace did he exhibit any distinguished abilities; but that he was not so contemptible a character, as he is drawn by Drumann, seems pretty certain from the respect with which he was always treated by that great judge of men, Julius Caesar. It seems clear that Lepidus was fond of ease and repose, and it is not improbable that he possessed abilities capable of effecting much more than he ever did.

His wife was Junia, the sister of the M. Brutus who killed Caesar. [JUNIA, No. 2.]

(The passages of Cicero referring to Lepidus are given in Orelli, *Onom. Tull.* vol. ii. pp. 14, 15; Appian, *B. C.* lib. ii. iii. v.; Dion Cass. lib. xli–xlix.; Vell. Pat. ii. 64, 80; Flor. iv. 6, 7; Liv. *Epit.* 119, 120, 129; Suet. *Octav.* 16, 31; Sen. *de Clem.* i. 10.)



COIN OF M. LEPIDUS, THE TRIUMVIR.

18. SCIPIO, a brother of the two preceding [Nos. 16 and 17], and a son of No. 13, must have been adopted by one of the Scipios. He fell in battle in the war of his father against the aristocratical party, B. C. 77. (Oros. v. 22.)

19. PAULUS AEMILIUS L. F. M. N. LEPIDUS, the son of L. Aemilius Paullus [No. 16], with whom he is frequently confounded. His name is variously given by the ancient writers *Aemilius Paullus*, or *Paullus Aemilius*, or *Aemilius Lepidus Paullus*, but *Paullus Aemilius Lepidus* seems to be the more correct form. He probably fled with his father to Brutus, and seems to have been entrusted by the latter with the defence of Crete; for we find him after the death of Brutus joining the remnants of the republican party with the Cretan troops, and sailing with them into the Ionian sea. He must subsequently have made his peace with the triumvirs, as we find him accompanying Octavian in his campaign against Sex. Pompey in Sicily in B. C. 36. In B. C. 34 he obtained the consulship, but only as consul suffectus, on the 1st of July, and dedicated the basilica Aemilia, which had been originally erected by his father [see p. 766], but which he had rebuilt. In B. C. 22 he was censor with L. Munatius Plancus, with whom he could not agree, and died while holding this dignity. Dion Cassius seems to have confounded him with his father in saying that the censor had been formerly proscribed; it is not impossible, however, that the son may have been proscribed along with his father, although no other writer mentions the fact. (Appian, *B. C.* v. 2; Suet. *Octav.* 16. Dion Cass. xlix. 42, liv. 2; Vell. Pat. ii. 95; Propert. iv. 11. 67.)

The wife of Paullus Aemilius Lepidus was Cornelia, the daughter of Cornelius Scipio and of Scribonia, who was subsequently the wife of Augustus. She was thus the step-daughter of Augustus, and her family became still more closely connected with the imperial house by the marriage of one of her sons, L. Aemilius Paullus [No. 22], to a daughter of Julia, who was her half-sister, being the daughter of Augustus and Scribonia. There is an elegy of Propertius (iv. 11), in which Cornelia is represented as consoling her husband Paullus on account of her death. She there speaks of having died in the consulship of her brother (iv. 11. 65), who is supposed to have been the P. Cornelius Scipio who was consul in B. C. 16. Thus a contradiction arises between Velleius Paterculus (ii. 95) and Dion Cassius (liv. 2) on the one hand, and Propertius on the other, as the two former writers say that Paullus died during his censorship. Perhaps, however, the brother of Cornelia may not have been the consul of B. C. 16, but one of the consuls suffecti, not mentioned in the Fasti. Paullus had by Cornelia three children, two sons and a daughter [Nos. 22, 23, 24], to all of whom Propertius alludes. The daughter was born in the censorship of her father (Propert. iv. 11. 67), and if Paullus really died in his censorship there could have been only a very short interval between his wife's death and his own. The annexed coin probably has reference to this Paullus Aemilius Lepidus: it has on the obverse the head of Concordia with PAVLLVS LEPIDVS CONCORDIA, and on the reverse a trophy with several figures, and the words TER PAVLLVS. The reverse refers to the victory of the celebrated L. Aemilius Paullus over Perseus: on the right hand of the trophy stands Aemilius Paullus himself, and on the left Perseus and his two sons. *Ter* may refer to his triumph lasting three days, or to his having enjoyed three different triumphs. (Comp. Eckhel, vol. v. pp. 130, 131.)



COIN OF PAULLUS AEMILIUS LEPIDUS.

There is another coin of Paullus Aemilius Lepidus, with the same obverse as the one given above, but with the reverse representing the Scribonian puteal, which we find on the coins of the Scribonian gens [see LIBO], and with the legend PVTEAL SCRIBON. LIBO. This emblem of the Scribonia gens was used on account of the wife of Paullus being the daughter of Scribonia, who had then become the wife of Augustus, as is stated above.

20. M. AEMILIUS LEPIDUS, the son of the triumvir [No. 17] and Junia, formed a conspiracy in B. C. 30, for the purpose of assassinating Octavian on his return to Rome after the battle of Actium; but Maecenas, who had charge of the city, became acquainted with the plot, seized Lepidus, without creating any disturbance, and sent him to Octavian in the East, who put him to death. His father was ignorant of the conspiracy, but his mother was privy to it. [JUNIA, No. 2.] Velleius Paterculus, who never speaks favourably of any of the enemies of Octavian, describes Lepidus as "juvenis forma quam mente melior." Lepidus was married twice: his first wife was Antonia, the daughter of the triumvir. [ANTONIA, No. 4], and his second Servilia, who put an end to her life by swallowing burning coals when the conspiracy of her husband was discovered. (Vell. Pat. ii. 88; Appian, *B. C.* iv. 50; Dion Cass. liv. 15; Suet. *Octav.* 19; Liv. *Epit.* 133; Senec. *de Clem.* 9, *De Brev. Vitae*, i. 9.)

21. Q. AEMILIUS LEPIDUS, consul B. C. 21 with M. Lollius. (Dion Cass. liv. 6; Hor. *Ep.* i. 20. 28.) It appears from an inscription quoted under FABRICIUS [Vol. II. p. 132, b], that he and Lollius repaired the Fabrician bridge. The descent of this Lepidus is quite uncertain: the conjecture of Drumann (*Gesch. Roms*, vol. i. p. 24) that he was a son of the triumvir is in itself improbable; and we find besides that he is called in inscriptions M'. F., and not M. F.

22. L. AEMILIUS PAULLUS, the son of Paullus Aemilius Lepidus [No. 19] and Cornelia, married Julia, the grand-daughter of Augustus, being a daughter of M. Agrippa and Julia, who was the daughter of Augustus. Paullus is therefore called the *progener* of Augustus. As Julia, the daughter of Augustus, was the half-sister of Cornelia [see above, No. 19], Paullus married his first cousin. He was consul in A. D. 1 with C. Caesar, his wife's brother, and the grandson of Augustus; but, notwithstanding his close connection with the imperial family, he nevertheless entered into a conspiracy against Augustus, of the particulars of which we are not informed. (Propert. iv. 11. 63; Suet. *Oct.* 19, 64; Dion Cass. lv. Ind.) Respecting Julia, the wife of Paullus, see JULIA, No. 7.

23. M. AEMILIUS LEPIDUS, the brother of No. 22, was consul A. D. 6 with L. Arruntius. (Propert. iv. 11. 63; Dion Cass. lv. 25.) Instead of conspiring against Augustus, like his brother, he seems always to have lived on the most intimate terms with him. He was employed by Augustus in the war against the Dalmatians in A. D. 9. (Vell. Pat. ii. 114, 115; Dion Cass. lvi. 12.) When Augustus shortly before his death was speaking of the Roman nobles, whose abilities would qualify them for the supreme power, or whose ambition would prompt them to aspire to it, he described Lepidus as "capax sed *aspernans*." (Tac. *Ann.* i. 13.) The high estimation in which he was held by Augustus he continued to enjoy even with the jealous and suspicious Tiberius; and although he took no part in the fulsome flatteries which the senate were continually presenting to the emperor, and used his influence in the cause of justice, yet such was his prudence, that he did not forfeit the favour of Tiberius. The praises bestowed upon him by Velleius Paterculus (*l. c.*), which would not of themselves be of much value, as this writer always speaks favourably of the friends of Augustus, are confirmed by the weightier authority of Tacitus, who bears the strongest testimony to the virtues and wisdom of Lepidus. (Tac. *Ann.* iv. 20.)

The name of M. Lepidus occurs several times in Tacitus, and must be carefully distinguished from that of M'. Lepidus [see No. 25], with which it is frequently confounded, both in the MSS. and editions of the historian. M. Lepidus is first mentioned in Tacitus at the accession of Tiberius, A. D. 14, next in A. D. 21, when he declined the proconsulate of Africa, and also in the debate in the senate in the

same year respecting the punishment of C. Lutorius Priscus; again in A. D. 24; then in A. D. 26, when he was appointed governor of the province of Asia; and lastly in A. D. 33, which was the year of his death. (Tac. *Ann.* i. 13, iii. 35, 50, iv. 20, 56, vi. 27.) It was this M. Lepidus who repaired the Aemilia Basilica in A. D. 22 (Tac. *Ann.* iii. 72), as is mentioned above. [No. 16.]

24. Aemilia Lepida. [Lepida, No. 1.]

25. M'. Aemilius Q. F. Lepidus, the son apparently of No. 21, was consul with T. Statilius Taurus in A. D. 11. (Dion Cass. lvi. 25.) He must be carefully distinguished from his contemporary M. Aemilius Lepidus, with whom he is frequently confounded. [See No. 23.] Though we cannot trace the descent of this M'. Lepidus [see No. 21], yet among his ancestors on the female side were L. Sulla and Cn. Pompey. (Tac. *Ann.* iii. 22.) It is perhaps this M'. Lepidus who defended Piso in A. D. 20; and it was undoubtedly this Lepidus who defended his sister later in the same year. [Lepida, No. 2.] In A. D. 21 he obtained the province of Asia, but Sex. Pompey declared in the senate that Lepidus ought to be deprived of it, because he was indolent, poor, and a disgrace to his ancestors, but the senate would not listen to Pompey, maintaining that Lepidus was of an easy rather than a slothful character, and that the manner in which he had lived on his small patrimony was to his honour rather than his disgrace. (Tac. *Ann.* iii. 11, 22, 32.)

26. Aemilia Lepida, sister of No. 25. [Lepida, No. 2.]

27. Aemilius Lepidus, the son of L. Aemilius Paullus [No. 22] and Julia, the granddaughter of Augustus. He was consequently the great-grandson of Augustus. He was one of the minions of the emperor Caligula, with whom he had the most shameful connection So great a favourite was he with Caligula, that the latter allowed him to hold the public offices of the state five years before the legal age, and promised him to make him his successor in the empire. He moreover gave him in marriage his favourite sister Drusilla [Drusilla, No. 2], and allowed him to have intercourse with his other sisters, Agrippina and Livilla. But, notwithstanding all these marks of favour, Caligula put him to death, A. D. 39, on the pretext of his conspiring against him. (Dion Cass. lix. 11, 22; Suet. *Cal.* 24, 36; comp. Tac. *Ann.* xiv. 2.)

28. Aemilia Lepida, sister of No. 27, and wife of the emperor Claudius. [Lepida, No. 3.]

29. Aemilia Lepida, daughter of No. 23, and wife of Drusus, son of Germanicus. [Lepida, No. 4.]

LEPIDUS, an author of unknown date, wrote in Greek an abridgement of history, of which Stephanus of Byzantium quotes the first and eighth books (*s. vv.* Τεγέα, Βουθρωτός, Σκόποι).

LEPO'RIUS, by birth a Gaul, embraced the monastic life, under the auspices of Cassianus, in the early part of the fifth century, at Marseilles, where he enjoyed a high reputation for purity and holiness, until he became the advocate of the double heresy that man did not stand in need of Divine grace, and that Christ was born with a human nature only. Having been excommunicated, in consequence of these doctrines, he betook himself to Africa, where he became familiar with Aurelius and St. Augustine, by whose instructions he profited so much, that he not only became convinced of his errors, but drew up a solemn recantation addressed to Proculus, bishop of Marseilles, and Cylliniius, bishop of Aix, while four African prelates bore testimony to the sincerity of his conversion, and made intercession on his behalf. Although now reinstated in his ecclesiastical privileges, Leporius does not seem to have returned to his native country; but laying aside the profession of a monk, was ordained a presbyter by St. Augustine about A. D. 425, and appears to be the same Leporius so warmly praised in the discourse *De Vita et Moribus Clericorum.* We know nothing further regarding his career except that he was still alive in 430. (Cassianus, *de Incarn.* i. 4.)

The work, to which we have alluded above, and which is still extant, under the title *Libellus Emendationis sive Satisfactionis ad Episcopos Galliae*, sometimes with the addition, *Confessionem Fidei Catholicae continens de Mysterio Incarnationis Christi, cum Erroris pristini Detestatione*, was held in very high estimation among ancient divines, and its author was regarded as one of the firmest bulwarks of orthodoxy against the attacks of the Nestorians. Some scholars in modern times, especially Quesnel, who has written an elaborate dissertation on the subject, have imagined that we ought to regard this as a tract composed and dictated by St. Augustine, founding their opinion partly upon the style, partly upon the terms in which it is quoted in the acts of the second council of Chalcedon and other early documents, and partly upon certain expressions in an epistle of Leo the Great (clxv. ed. Quesn.); but their arguments are far from being conclusive, and the hypothesis is generally rejected.

Fragments of the Libellus were first collected by Sirmond, from Cassianus, and inserted in his collection of Gaulish councils, fol. Par. vol. i. p. 52. The entire work was soon after discovered and published by the same editor in his *Opuscula Dogmatica Veterum quinque Scriptorum*, 8vo. Par. 1630; together with the letter from the African bishops in favour of Leporius. It will be found also in the collection of Councils by Labbe, fol. Par. 1671; in Garnier's edition of Marius Mercator, fol. Par. 1673, tom. i. p. 224; in the Bibliotheca Patrum Max. fol. Lugdun. 1677, tom. vii. p. 14; and in the Bibliotheca Patrum of Galland, fol. Venet. 1773, tom. ix. p. 396. (Gennad. *de Viris Illustr.* 59; Cassian. *de Incarn.* i. 4; consult the dissertation of Quesnel in his ed. of the works of Leo, vol. ii. p. 906, ed. Paris; *Histoire Littéraire de la France*, vol. ii. p. 167; the second dissertation of Garnier, his edition of M. Mercator, vol. i. p. 230; the Prolegomena of Galland; Schönemann, *Biblioth. Patr. Latt.* vol. ii. § 20.) [W. R.]

LE'PREA (Λέπρεα), a daughter of Pyrgeus, from whom the town of Lepreum, in the south of Elis, was said to have derived its name. (Paus. v. 5. § 4.) Another tradition derived the name from Lepreus, a son of Caucon, Glaucon, or Pyrgeus (Aelian, *V. H.* i. 24; Paus. v. 5. § 4), by Astydameia. He was a grandson of Poseidon (the Schol. *ad Callim. Hymn. in Jov.* 39. calls him a son of Poseidon), and a rival of Heracles both in his strength and his powers of eating, but he was conquered and slain by him. His tomb was believed to exist at Phigalia. (Athen. x. p. 411, &c.; Paus. *l. c.*; Eustath. *ad Hom.* p. 1523.) [L. S.]

LEPREUS. [Leprea.]

Q. LEPTA, a native of Cales in Campania, and praefectus fabrûm to Cicero in Cilicia B. C. 51. (Cic. *ad Fam.* iii. 7, v. 10). Two of the letters which Cicero addressed to him are extant (*ad Fam.* vi. 18, 19), and show strict intimacy between the correspondents. Lepta was a Pompeian; and while Cicero, in B. C. 49, was hesitating whether to remain in Italy, or to repair to Pompey's camp, Lepta was one of his channels of communication with the Pompeians (*ad Fam.* vi. 18, xiv. 17, xvi. 4, *ad Att.* vi. 8, viii. 3, ix. 12, 14, xi. 8.); and at the close of the war, after the battle of Munda, Lepta, through his zeal for two of his fellow-townsmen of Cales, was hazarding his own interests with the Caesarians. (*Ad Fam.* ix. 13.) In B. C. 45 he was, however, suing for a commission to supply the wine for Caesar's triumphal games, for which his connection with Cales in the vine district (*ager Falernus*) of Campania probably afforded him facilities. (*Ad Att.* xiii. 46.) Cicero dissuaded him from undertaking it, as likely to prove a laborious and thankless task (*Ad Fam.* vi. 19.) He was one of Cicero's debtors. (*Ad Att.* x. 11,) Lepta had at least one son, to whom Cicero (*ad Fam.* vi. 18) recommends the reading of his treatise *de Oratore*, and a precept of Hesiod. (*Op. et dies*, 287.) [W. B. D.]

LEPTINES (Λεπτίνης). 1. A Syracusan, son of Hermocrates, and brother of Dionysius the elder, tyrant of Syracuse. He is first mentioned as commanding his brother's fleet at the siege of Motya (B. C. 397), and was for some time entrusted by Dionysius with the whole direction of the siege, while the latter was engaged in reducing the other towns still held by the Carthaginians. (Diod. xiv. 48.) After the fall of Motya he was stationed there with a fleet of 120 ships, to watch for and intercept the Carthaginian fleet under Himilco; but the latter eluded his vigilance, and effected his passage to Panormus in safety, with the greater part of his forces, though Leptines pursued them, and sunk fifty of his transports, containing 5000 troops. (Id. 53—55.) The face of affairs was now changed: Himilco was able to advance unopposed along the north coast of the island, and took and destroyed Messana; from whence he advanced upon Syracuse, his fleet, under Mago, supporting the operations of the army. Leptines, by his brother's orders, immediately advanced with the Syracusan fleet to engage that of Mago, and a great naval action ensued, in which Leptines displayed the utmost valour; but having imprudently advanced with 30 of his best ships into the midst of the enemy, he was cut off from the rest of his fleet, and only able to effect his escape by standing out to sea. The result was, that the Syracusans were defeated with great loss, many of their ships fell into the hands of the enemy, and Leptines himself retired with the rest to Syracuse. During the siege that followed, he continued to render important services, and commanded (together with the Lacedaemonian Pharacidas) the final attack upon the naval camp of the Carthaginians, which terminated in the complete destruction of their fleet. (Diod. xiv. 59, 60, 64, 72.) We hear no more of him until B. C. 390, when he was again despatched by Dionysius with a fleet to the assistance of the Lucanians against the Italian Greeks. He arrived just as the former had gained a great victory over the Thurians; but instead of joining them to crush their enemies, he afforded a refuge to the Thurian fugitives, and succeeded in bringing about a peace between the contending parties. For this conduct, which was entirely opposed to the views of Dionysius, he was deprived of the command of the fleet, which was given to his younger brother, Thearides. (Id. xiv. 102.) Some time afterwards he gave farther offence to the jealous temper of the tyrant, by giving one of his daughters in marriage to Philistus, without any previous intimation to Dionysius, and on this account he was banished from Syracuse, together with Philistus. He thereupon retired to Thurii, where the services rendered by him to that city during the late war with the Lucanians secured him a favourable reception; and he quickly rose to so much power and influence among the Greeks of Italy, that Dionysius judged it prudent to recal his sentence of banishment, and invite him again to Syracuse. Here he was completely reinstated in his former favour, and obtained one of the daughters of Dionysius in marriage. (Diod. xv. 7; Plut. *Dion.* 11.) In B. C. 383, war having again broken out with the Carthaginians, Leptines once more took an active part in the support of his brother, and commanded the right wing of the Syracusan army in the battle near Cronium: but after displaying the greatest personal prowess, he himself fell in the action, and the troops under his command immediately gave way. (Diod. xv. 17.)

2. A Syracusan, who joined with Callippus in expelling the garrison of the younger Dionysius from Rhegium, B. C. 351. Having effected this, they restored the city to nominal independence, but it appears that they continued to occupy it with their mercenaries: and not long afterwards Leptines took advantage of the discontent which had arisen among these, to remove Callippus by assassination. (Diod. xvi. 45; Plut. *Dion.* 58.) We know nothing of his subsequent proceedings, nor of the circumstances that led him to quit Rhegium, but it seems probable that he availed himself of the state of confusion in which Sicily then was to make himself master of the two cities of Apollonia and Engyum: at least there is little doubt that the Leptines whom we find established as the tyrant of those cities when Timoleon arrived in Sicily is the same with the associate of Callippus. He was expelled in common with all the other petty tyrants, by Timoleon; but his life was spared, and he was sent into exile at Corinth, B. C. 342. (Diod. xvi. 72; Plut. *Timol.* 24.)

3. One of the generals of Agathocles, who, during the absence of that monarch in Africa, defeated Xenodocus, the governor of Agrigentum, in a pitched battle, and with great slaughter. (Diod. xx. 56.) When Agathocles, after repairing for a short time to Sicily, returned once more to Africa, B. C. 307, he again left Leptines in command during his absence, who obtained a second victory over Xenodocus. (Id. xx. 61, 62.)

4. A Syracusan, whose daughter was married to Hieron, afterwards king of Syracuse. Leptines was at that time, we are told, unquestionably the man of the highest consideration among his fellow-citizens, which induced Hieron, who had just been appointed general of the republic, but was already aiming at higher objects, to court his alliance. (Polyb. i. 9.)

5. An Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀτέλειαι τῶν λειτουργιῶν),

against which the celebrated oration of Demosthenes is directed, usually known as the oration against Leptines. This speech was delivered in B. C. 355: and the law must have been passed above a year before, as we are told that the lapse of more than that period had already exempted Leptines from all personal responsibility. Hence the efforts of Demosthenes were directed solely to the repeal of the law, not to the punishment of its proposer. It appears that his arguments were successful, and the law was in fact repealed. (See Wolf. *Prolegom. ad Demosth. Orat. adv. Leptinem*; Liban. *Argum.* p. 452; Dion. Hal. *Ep. ad Amm.* i. 4.)

6. A Syrian Greek, who assassinated with his own hand at Laodiceia, Cn. Octavius, the chief of the Roman deputies, who had been sent to examine into the state of affairs in Syria. This murder took place during the short reign of Antiochus Eupator (B. C. 162), and not without the connivance, as was supposed, of Lysias, the minister and governor of the young king. As soon as Demetrius had established himself on the throne, wishing to conciliate the favour of the Romans, he caused Leptines, who, far from denying the deed, had the audacity to boast of it publicly, to be seized, and sent as a prisoner to Rome: but the senate refused to receive him, being desirous, as we are told, to reserve this cause of complaint as a public grievance, instead of visiting it on the head of an individual. (Polyb. xxxi. 19, xxxii. 4, 6, 7; Appian, *Syr.* 46, 47; Diod. *Exc. Legat.* xxxi. p. 526; Cic. *Philipp.* ix. 2.) [E. H. B.]

LE'SBOCLES, a Greek rhetorician, who lived at Rome in the time of the emperor Tiberius. (Senec. *Suasor.* ii. p. 18.) He was a rival of Latron; and a short fragment of one of his speeches is preserved in Seneca. (*Controv.* i. 8, p. 130, &c.) [L. S.]

LE'SBOCLES, a celebrated statuary, none of whose works, however, were known to Pliny (*H. N.* xxxiv. 8. s. 19. § 25, where the name is differently spelt in the MSS. It is important also to observe, that instead of "Lesbocles, Prodorus, Pythodicus, Polygnotus: *iidem pictores nobilissimi*," the Bamberg MS. has "*idem pictor e nobilissimis*," which is evidently right. [P. S.]

LESBO'NAX (Λεσβῶναξ). 1. A son of Potamon of Mytilene, a philosopher and sophist, who lived in the time of Augustus. He was a pupil of Timocrates, and the father of Polemon, who is known as the teacher and friend of the emperor Tiberius. (Suidas, *s. v.*; Eudoc. p. 283.) Suidas says that Lesbonax wrote several philosophical works, but does not mention that he was an orator or rhetorician, although there can be no doubt that he is the same person as the Lesbonax who wrote μελεταὶ ῥητορικαὶ and ἐρωτικαὶ ἐπιστολαί (Schol. *ad Luc. de Saltat.* 69), and the one of whom, in the time of Photius (*Bibl.* Cod. 74, p. 52), there were extant sixteen political orations. Of these orations only two have come down to us, one entitled περὶ τοῦ πολέμου Κορινθίων, and the other προτρεπτικὸς λόγος, both of which are not unsuccessful imitations of the Attic orators of the best times. They are printed in the collections of the Greek orators published by Aldus, H. Stephens, Reiske, Bekker, and Dobson: a separate edition was published by J. C. Orelli, Lipsiae, 1820, 8vo.

2. A Greek grammarian, whose age is unknown, but who must at any rate be assigned to a much later period than the rhetorician Lesbonax. He is the author of a little work on grammatical figures (περὶ σχημάτων), which was first published by Valckenaer in his edition of Ammonius (p. 177, or in the Leipz. edit. p. 165, &c.; comp. p. xviii. &c.) This little treatise is not without some importance, since it contains things which are not mentioned anywhere else. [L. S.]

LESBO'THEMIS (Λεσβόθεμις), was a statuary of an ancient date, and probably a native of Lesbos. He is the only artist who is mentioned in connection with that island. His statue of one of the Muses holding a lyre of the ancient form (σαμβύκη) at Mytilene, was mentioned by Euphorion in his περὶ Ἰσθμίων (Athen. iv. p. 182, e., xiv. p. 635, a. b.; Meineke, *Euphor.* Fr. 31, *Anal. Alex.* p. 67, Fr. 32). [P. S.]

LESCHES or LESCHEUS (Λέσχης, Λέσχευς), one of the so-called cyclic poets, the son of Aeschylinus, a native of Pyrrha, in the neighbourhood of Mytilene (Paus. x. 25, § 5), and thence also called a Mytilenean or a Lesbian. He flourished about the 18th Olympiad; and therefore the tale, which is related about a contest between him and Arctinus, who lived about the beginning of the Olympiads, is an anachronism. This tradition is explained by the fact that Lesches treated, at least to some extent, the same events in his *Little Iliad* (Ἰλιὰς ἡ ἐλάσσων or Ἰλιὰς μικρά), which were the subject of Arctinus's Aethiopis. The little Ilias, like all the other cyclic poems, was ascribed to various poets — to Homer himself, to Thestorides of Phocaea (Herod. *Vit. Hom.* 16), to the Lacedaemonian Cinaethon, and Diodorus of Erythrae. The poem consisted of four books, according to Proclus, who has preserved an extract from it. It was evidently intended as a supplement to the Homeric Iliad; consequently it related the events after the death of Hector, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Ulysses, and the final capture and destruction of Troy (Arist. *Poet.* 23, Bekk.), which part of the poem was called *The Destruction of Troy* (Ἰλίου πέρσις). There was no unity in the poem, except that of historical and chronological succession. Hence Aristotle remarks that the little Iliad furnished materials for eight tragedies, whilst only one could be based upon the Iliad or Odyssey of Homer. The extracts which Proclus gives of the poem of Lesches are interwoven with those from the Aethiopis of Arctinus. It is not to be presumed, as Müller shows (*Hist. of Greek Lit.* vi. § 3), that either poet should have broken off in the middle of an event, in order that the other might fill up the gap. The different times at which they lived is sufficient proof to the contrary, and there are fragments extant which show that Lesches had treated of those events also which in Proclus's extract are not taken from him, but from Arctinus. (Comp. Welcker, *der Epische Cyclus*, pp. 272, 358, 368.) [W. I.]

LETHE (Λήθη), the personification of oblivion, is called by Hesiod (*Theog.* 227) a daughter of Eris. A river in the lower world likewise bore the name of Lethe. [HADES.] [L. S.]

LETO (Λητώ), in Latin LATONA, according to Hesiod (*Theog.* 406, 921), a daughter of the Titan Coeus and Phoebe, a sister of Asteria, and the mother of Apollo and Artemis by Zeus, to whom she was married before Hera. Homer, who likewise calls her the mother of Apollo and Artemis by Zeus (*Il.* i. 9, xiv. 327, xxi. 499, *Od.* xi. 318, 580),

mentions her as the friend of the Trojans in the war with the Greeks, and in the story of Niobe, who paid so dearly for her conduct towards Leto. (*Il.* v. 447, xx. 40, 72, xxiv. 607; comp. xxi. 502, *Od.* xi. 580, *Hymn. in Apoll.* 45, &c., 89, &c.) In later writers these elements of her story are variously worked out and embellished, for they do not describe her as the lawful wife of Zeus, but merely as a concubine, who was persecuted during her pregnancy by Hera. (Apollod. i. 4, § 1; Callim. *Hymn. in Del.* 61, &c.; Schol. *ad Eurip. Phoen.* 232, &c.; Hygin. *Fab.* 140.) All the world being afraid of receiving her on account of Hera, she wandered about till she came to the island of Delos, which was then a floating island, and bore the name Asteria (Callim. *Hymn. in Dian.* 35, 37, 191); but when Leto touched it, it suddenly stood still upon four pillars. (Pind. *Fragm.* 38; Strab. xi. p. 485.) According to Hyginus (*Fab.* 93, 140), Delos was previously called Ortygia, while Stephanus Byzantinus (*s. v.* Κορισσός) mentions a tradition, according to which Artemis was not born in Delos, but at Corissus. Servius (*ad Aen.* iii. 72) relates the following legends: Zeus changed Leto into a quail (ὄρτυξ), and in this state she arrived in the floating island, which was hence called Ortygia; or, Zeus was enamoured with Asteria, but she being metamorphosed, through her prayers, into a bird, flew across the sea; she was then changed into a rock, which, for a long time, lay under the surface of the sea; but, at the request of Leto, it rose and received Leto, who was pursued by Python. Leto then gave birth to Apollo, who slew Python. (Comp. Anton. Lib. 35; Ov. *Met.* vi. 370; Aristot. *Hist. Anim.* vi. 35; Athen. xv. 701; Apollon. Rhod. ii. 707; Iamblich. *Vit. Pyth.* 10; Strab. xiv. p. 639: in each of these passages we find the tradition modified in a particular way.) But notwithstanding the many discrepancies, especially in regard to the place where Leto gave birth to her children, most traditions agree in describing Delos as the place. (Callim. *Hymn. in Apoll.* init. 59, *in Del.* 206, 261; Aeschyl. *Eum.* 9; Herod. ii. 170.) After the birth of Apollo, his mother not being able to nurse him, Themis gave him nectar and ambrosia; and by his birth the island of Delos became sacred, so that henceforth it was not lawful for any human being to be born or to die on the island; and every pregnant woman was conveyed to the neighbouring island of Rheneia, in order not to pollute Delos. (Strab. x. p. 486.)

We shall pass over the various speculations of modern writers respecting the origin and nature of this divinity, and shall mention only the most probable, according to which Leto is "the obscure" or "concealed," not as a physical power, but as a divinity yet quiescent and invisible, from whom is issued the visible divinity with all his splendour and brilliancy. This view is supported by the account of her genealogy given by Hesiod; and her whole legend seems to indicate nothing else but the issuing from darkness to light, and a return from the latter to the former. Leto was generally worshipped only in conjunction with her children, as at Megara (Paus. i. 44. § 2), at Argos (ii. 21. § 10), at Amphigeneia (Strab. viii. p. 349), in Lycia (ibid. xiv. p. 665), near Lete in Macedonia (Steph. Byz. *s. v.* Λήτη), in a grove near Calynda in Caria (Strab. xiv. p. 651), and other places. Comp. Hirt. *Mythol. Bilderb.* Tab. v. 4.) [L. S.]

LETREUS (Λετρεύς), a son of Pelops, and the reputed founder of Letrini, on the western coast of Peloponnesus. (Paus. vi. 22. § 5.) [L. S.]

LEVANA, a Roman divinity, who derived her name from the custom that the father picked up his new-born child from the ground, by which symbolic act he declared his intention not to kill the child, but to bring it up. (August. *De Civ. Dei*, iv. 11.) [L. S.]

LEUCA'DIUS (Λευκάδιος), a son of Icarius and Polycaste, and a brother of Penelope and Alyzeus. Leucas was believed to have derived its name from him. (Strab. x. pp. 452, 461.) Leucadius or Leucates also occurs as a surname of Apollo, which he derived from a temple in Leucas. (Strab. *l. c.*; Ov. *Trist.* iii. 1. 42; Propert. iii. 11. 69; comp. Thuc. iii. 94; Serv. *ad Aen.* iii. 274.) [L. S.]

LEUCAEUS (Λευκαῖος), a surname of Zeus, under which he was worshipped at Lepreus, in Elis. (Paus. v. 5. § 4.) [L. S.]

LEUCE (Λεύκη), a nymph, a daughter of Oceanus, who was carried off by Pluto; and after her death, was changed into a white poplar in Elysium. (Serv. *ad Virg. Eclog.* vii. 61.) [L. S.]

LEUCIPPE (Λευκίππη). 1. One of the nymphs who was with Persephone at the time she was carried off. (Hom. *Hymn. in Cer.* 418; Paus. iv. 30. § 4.)

2. [ALCATHOE.]

3. The wife of Ilus, and mother of Laomedon. (Hygin. *Fab.* 250.)

4. A daughter of Thestor. (Hygin. *Fab.* 190.)

5. The wife of Thestius. (Hygin. *Fab.* 14.)

6. A daughter of Minyas of Orchomenos. (Aelian, *Var. Hist.* iii. 42.) [L. S.]

LEUCI'PPIDES (Λευκιππίδες), i. e. the daughters of the Messenian prince Leucippus. (Eurip. *Helen.* 1467.) Their names were Phoebe and Hilaeira, and they were priestesses of Athena and Artemis, and betrothed to Idas and Lynceus, the sons of Aphareus; but Castor and Polydeuces being charmed with their beauty, carried them off and married them. (Apollod. iii. 12. § 8, 10. § 3; Paus. i. 18. § 1.) When the sons of Aphareus attempted to rescue their beloved brides, they were both slain by the Dioscuri. (Hygin. *Fab.* 80; Lactant. i. 10; Ov. *Heroid.* xvi. 327, *Fast.* v. 709; Theocrit. xxii. 137, &c.; Propert. i. 2. 15, &c.) [L. S.]

LEUCIPPUS (Λεύκιππος). 1. A son of Oenomaus. (Paus. viii. 20. § 2; Hom. *Hymn. in Apoll.* 212; comp. DAPHNE.)

2. A son of Perieres and Gorgophone, and brother of Aphareus. He was the father of Arsinoe, Phoebe, and Hilaeira, and prince of the Messenians. He is mentioned among the Calydonian hunters, and the Boeotian town of Leuctra is said to have derived its name from him. (Paus iii. 26. § 3, iv. 2. § 3, 31. § 9; Ov. *Met.* viii. 306; Apollod. iii. 10. § 3, 11. § 2.)

3. A son of Thurimachus, and father of Calchinia, was king of Sicyon. (Paus. ii. 5. § 5.)

4. A son of Heracles and Eurytele. (Apollod. ii. 7. § 8.)

5. A son of Naxus, and father of Smerdius, was king of Naxos. (Diod. v. 51.)

6. The leader of a colony, which Macareus conducted from Lesbos to Rhodes. (Diod. v. 81.)

7. One of the Achaean settlers at Metapontum. (Strab. vi. p. 265.) [L. S.]

LEUCIPPUS (Λεύκιππος), a Grecian philosopher, who is on all hands admitted to have been the founder of the atomic theory of the ancient

philosophy. Where and when he was born we have no data for deciding. Miletus, Abdera, and Elis have been assigned as his birth-place; the first, apparently, for no other reason than that it was the birth-place of several natural philosophers; the second, because Democritus, who carried out his theory of atoms, came from that town; Elis, because he was looked upon as a disciple of the Eleatic school. The period when he lived is equally uncertain. He is called the teacher of Democritus (Diog. Laërt. ix. 34), the disciple of Parmenides (Simplic. *Phys.* fol. 7, a), or, according to other accounts, of Zeno, of Melissus, nay even of Pythagoras (Simplic. *l. c*; Diog. Laërt. ix. 30; Tzetz. *Chil.* ii. 930; Iamblich. *Vit. Pyth.* 104). From the circumstance that Parmenides and Anaxagoras had objected to some doctrines which we find connected with the atomic theory, and from the obscurity that hangs over the personal history and doctrines of Leucippus, Ritter (*Geschichte d. Phil.* vol. i. book vi. c. 2) is inclined to believe that Leucippus lived at a time when intercourse between the learned of the different Grecian states was unfrequent. With regard to his philosophical system it is impossible to speak with precision or certainty, as Aristotle and the other writers who mention him, either speak of him in conjunction with Democritus, or attribute to him doctrines which are in like manner attributed to Democritus. Diogenes Laërtius (ix. 30—33) attempts an exposition of some of his leading doctrines. Some notices will also be found in Aristotle (*De Anima*, i. 2), Plutarch (*De Placitis Phil.* 17, p. 883), and Cicero (*de Nat. Deor.* i. 24). For an account of the general features of the atomic theory, as developed by Democritus, the reader is referred to that article. [C. P. M.]

LEUCON (Λεύκων). 1. A son of Poseidon or Athamas and Themisto, was the father of Erythrus and Euippe. (Paus. vi. 21. § 7, ix. 34. § 5; Hygin. *Fab.* 157; Apollod. i. 9. § 2.)

2. One of the seven Archagetae, to whom the Plataeans, before the beginning of a battle, offered a sacrifice, by the command of an oracle. (Plut. *Aristid.* 11.) [L. S.]

LEUCON (Λεύκων), historical. 1. One of the seven commanders who were sacrificed by the Plataeans, the eve of the battle of Plataeae, in obedience to an oracle (Plut. *Arist.* 11; Müller, *Orchom.* p. 214).

2. A powerful king of Bosporus, whose reign lasted nearly forty years, from 393 to 353 B. C. He was the son of Satyrus, and the fifth king of the dynasty of the Archaeanactidae. He conquered Theodosia, at the siege of which his father had fallen. He was in close alliance with the Athenians, whom he supplied with corn in great abundance, and who, in return for his services, admitted him and his sons to the citizenship of Athens, and voted him three statues. Other incidents of his life, which are not of sufficient importance to be mentioned here, are related by the writers quoted. They all go to prove that he was a wise and powerful prince. (Diod. xiv. 93, xvi. 91, with Wesseling's notes; Dem. *c. Leptin.* pp. 466, 467; Strab. vii. p. 310, f.; Polyaen. vi. 9; Athen. vi. p. 257, c.; Aelian, *V. H.* vi. 13, with the note of Perizonius; Clinton, *F. H.* vol. ii. App. No. 13.) [P. S.]

LEUCON (Λεύκων), the son of Hagnon, according to Toup's emendation of Suidas (*s. v.*), an Athenian comic poet, of the old comedy, was a contemporary and rival of Aristophanes. In B. C. 422 he contended, with his Πρέσβεις, against the *Wasps* of Aristophanes, and in the following year, with his Φράτερες, against the *Peace* of Aristophanes, and the Κόλακες of Eupolis; on both occasions he obtained the third place (Didasc. *ad Vesp. et Pac.*) Suidas also mentions his Ὄνος ἀσκοφόρος. The story on which this play was founded is explained by Böckh (*Publ. Oecon. of Ath.* p. 324, 2nd edit.).

No fragments of his plays survive. The title Φράτερες is usually corrupted into Φράτορες, but Meineke shows that the other is the true form. (Athen. viii. p. 343. c.; Suid. *s. v.* Λεύκων; Hesych. *s. v.* Πάδαπις; Phot. *s. v.* Τίβιοι; Meineke, *Hist. Crit. Com. Graec.* pp. 217, 218.) [P. S.]

LEUCON (Λεύκων), a sculptor of an unknown date. A dog by him is mentioned in an epigram by Macedonius (Brunck, *Anal.* vol. iii. p. 118, No. 27, *Anth. Pal.* vi. 173), in terms which imply that it was a first-rate work. Winckelmann (*Gesch. d. Kunst*, b. v. c. 6. § 23) conjectures that this is the dog, in a sitting posture, in marble, which was discovered at Rome, and brought to England. In Meyer's note on the passage of Winckelmann, it is stated that the statue was purchased by a gentleman named Duncombe, in Yorkshire. [P. S.]

LEUCO'NOE (Λευκονόη). 1. A daughter of Poseidon and Themisto. (Hygin. *Fab.* 157.)

2. One of the daughters of Minyas (Ov. *Met.* iv. 168), but she is elsewhere called Leucippe. [ALCATHOE.] [L. S.]

LEUCOPHRYNE (Λευκοφρύνη). 1. A surname of Artemis, derived from the town of Leucophrys in Phrygia, where, as well as at Magnesia on the Maeander, she had a splendid temple. (Xenoph. *Hellen.* iii. 2. § 19; Strab. xiv. p. 647; Tac. *Ann.* iii. 62; Athen. xv. p. 683.) The sons of Themistocles dedicated a statue to her on the Acropolis at Athens, because Themistocles had once ruled at Magnesia. (Paus. i. 26. § 4; Thuc. i. 138; Plut. *Themist.* 29.) There was also a statue of her at Amyclae, which had been dedicated by the Magnesian Bathycles. (Paus. iii. 18. § 6.) Her temple at Magnesia had been built by Hermogenes, who had also written a work upon it. (Vitruv. vii. Praef. 3, 1.)

2. A nymph or priestess of Artemis Leucophryne, whose tomb was shown in the temple of the goddess at Magnesia. (Theodoret. *Serm.* 8. p. 598; Arnob. *adv. Gent.* vi. 6.) [L. S.]

LEUCO'THEA. [INO and ATHAMAS.]

LEUCO'THOE, a daughter of the Babylonian king Orchamus and Eurynome, was beloved by Apollo; but her amour was betrayed by the jealous Clytia to her father, who buried her alive; whereupon Apollo metamorphosed her into an incense shrub. (Ov. *Met.* iv. 208, &c.) Leucothoe is in some writers only another form for Leucothea. (Hygin. *Fab.* 125.) [L. S.]

LEXI'PHANES (Λεξιφάνης), an Athenian comic poet, quoted by Alciphron (*Epist.* iii. 71). It is uncertain whether he belonged to the middle or to the new comedy. (Meineke, *Hist. Crit. Com. Graec.* p. 493.) [P. S.]

LIBA'NIUS (Λιβάνιος), the most distinguished among the Greek sophists and rhetoricians of the fourth century of our era. He was born at Antioch, on the Orontes, and belonged to an illustrious family of that place; but the year of his birth is uncertain, some assigning it to A. D. 314, and others two years later, according to a passage

in one of the orations of Libanius (i. p. 94, ed. Reiske). He received his first education, which was probably not of a very high character, in his native place, but being urged on by an invincible desire of acquiring knowledge and cultivating his mind, he went to Athens. He himself mentions among his teachers Cleobulus, Didymus, and Zenobius (*Epist.* 50, 100, 321, 407, 1181). While at Athens, he became the object of a series of intrigues, against which he had to struggle throughout his subsequent life. The pedantry then prevalent at Athens, to which he was obliged to submit, made a bad impression upon him, so that he appears to have devoted himself more to private study than to the methodic but pedantic system adopted in the schools (Liban. *De Fort. sua*, p. 13, &c.; Eunap. *Vit. Soph.* p. 130). His favourite study was the classical writers of Greece, and the love he thus early imbibed for them, accompanied him through life (*De Fort. sua*, pp. 9, 100, 144; Eunap. p. 131). His talent and perseverance attracted general attention, and he had the certain prospect of obtaining the chair of rhetoric at Athens (*De Fort. sua*, p. 19, &c.), but he himself was not inclined to accept the office, and left Athens, accompanying his friend Crispinus to Heracleia in Pontus (*De Fort. sua*, p. 21, &c.). On his return, as he passed through Constantinople, he was prevailed upon by the rhetorician Nicocles, who held out to him the most brilliant prospects, to remain in that capital; but before he settled there, he went to Athens to settle some of his affairs. On his return to Constantinople, he found that a sophist from Cappadocia had in the meantime occupied the place which he had hoped to obtain (*De Fort. sua*, p. 25, &c). He was accordingly obliged to set up a private school, and in a short time he obtained so large a number of pupils, that the classes of the public professors were completely deserted (*l. c.* p. 29). The latter, stimulated by envy and jealousy, devised means of revenge: they charged him with being a magician, and the prefect Limenius, who was a personal enemy of Libanius, supported them, and about A. D. 346 expelled him from the city of Constantinople (*l. c.* p. 30, &c.; Eunap. p. 131, &c.). He went to Nicomedeia, where he taught with equal success, but also drew upon himself an equal degree of malice from his opponents (*De Fort. sua*, p. 36, &c.). After a stay of five years, which he himself calls the happiest of his whole life (*l. c.* p. 38), he was called back to Constantinople. But he met with a cool reception there, and soon after returned to Nicomedeia, to which place he had formed a strong attachment. An epidemic disease, however, which raged there, obliged him again to go back to Constantinople (*l. c.* p. 54, &c.). Strategius, one of his friends, procured him an invitation to the chair of rhetoric at Athens, which however Libanius declined to accept (*l. c.* p. 58, &c.), and being tired of the annoyances to which he was exposed at Constantinople, he paid a visit to his native city of Antioch; and as on his return to Constantinople, he began to suffer from ill health, his medical attendants advised him to give up teaching, and he sued for and obtained from the emperor Gallus permission to settle at Antioch, where he spent the remainder of his life. The emperor Julian, who showed him great favour and admired his talent, corresponded with him (*l. c.* p. 87; Eunap. p. 135; Suidas, *s. v.* Λιβάνιος). In the reign of Valens he was at first persecuted, but he afterwards succeeded in winning the favour of that monarch also; Libanius wrote a eulogy upon him, and prevailed upon him to promulgate a law by which certain advantages were granted to natural children, in which Libanius himself was interested, because he himself was not married, but lived in concubinage (*l. c.* pp. 97, 125, 166; Eunap. p. 133). The emperor Theodosius likewise showed him esteem (*De Fort. sua*, p. 137), but notwithstanding the marks of distinction he received from high quarters, his enjoyment of life was disturbed by ill health (*l. c.* pp. 94, &c., 119, 146, &c.), by misfortunes in his family (*l. c.* pp. 67, &c., 126, &c., 165, &c.), and more especially by the disputes in which he was incessantly involved, partly with rival sophists, and partly with the prefects (*l. c.* pp. 76, 86, 69, &c., 92, &c., 98, &c., 112, &c.). It cannot, however, be denied, that he himself was as much to blame as his opponents, for he appears to have provoked them by his querulous disposition, and by the pride and vanity which everywhere appear in his orations, and which led him to interfere in political questions which it would have been wiser to have left alone (*l. c.* pp. 129, 132, 140). In other respects, however, his personal character seems to have been gentle and moderate, for although he was a pagan, and sympathised with the emperor Julian in all his views and plans, still he always showed a praiseworthy toleration towards the Christians. He was the teacher of St. Basil and John Chrysostom, with whom he always kept up a friendly relation. The year of his death is uncertain, but from one of his epistles it is evident that in A. D. 391 he must have been still alive (*Epist.* 941), but it is probable that he died a few years after, in the reign of Arcadius.

This account of the life of Libanius is mainly based upon an autobiography of the rhetorician which is prefixed to Reiske's edition of his works (vol. i. p. 1, &c.), under the title Βίος ἢ λόγος περὶ τῆς ἑαυτοῦ τύχης, or *De Fortuna sua*, the brief article of Suidas (*s. v.* Λιβάνιος), and on the information given by Eunapius in his *Vitae Sophistarum* (p. 139, &c.). We still possess a considerable number of the works of Libanius, but how many may have been lost is uncertain.

1. Προγυμνασμάτων παραδείγματα, i. e. model pieces for rhetorical exercises, in thirteen sections, to which, however, some more sections were added by F. Morellus in his edition (Paris, 1606). But modern criticism has shown pretty clearly that the additions of Morellus are the productions of two other rhetoricians, Nicolaus and Severus (Walz, *Rhet. Graec.* i. pp. 394, &c., 546).

2. Λόγοι or orations, whose number, in Reiske's edition, amounts to sixty-five (vol. i.—iii.). Another oration of Libanius Περὶ Ὀλυμπίου, was discovered in a Barberini MS. by J. Ph. Siebenkees, who published it in his *Anecdota Graeca* (Nürnberg, 1798, pp. 75, 89). A sixty-seventh oration was first published by A. Mai in his second edition of Fronto (Rome, 1823, p. 421, &c.).

3. Μελέται or declamations, i. e. orations on fictitious subjects, and descriptions of various kinds. Their number in Reiske's edition is forty-eight, but two additional ones were published afterwards, one by F. Morellus (Venice, 1785, 8vo.), and the other by Boissonade, in his *Anecdota Graeca* (i. pp. 165—171).

4. A life of Demosthenes, and arguments to the speeches of the same orator. They are printed

in Reiske's edition of Libanius (iv. p. 266, &c.), and also in most of the editions of Demosthenes.

5. Ἐπιστολαί, or letters, of which a very large number is still extant. In the edition of J. C. Wolf (Amsterdam, 1738, fol.) there are no less than 1605 epistles in Greek, in addition to which there are 397 epistles of which we only possess a Latin translation by Zambicarius, first published at Krakau, but reprinted with several others in Wolf's edition (p. 735, &c.). Two other letters in the Greek original were published by Bloch, in Munter's *Miscellanea* (Hafniae, i. 2, p. 139, &c.). Many of these letters are extremely interesting, being addressed to the most eminent men of his time, such as the emperor Julian, Athanasius, Basil, Gregory of Nyssa, John Chrysostom, and others. In this collection there are also many very short letters, being either letters of introduction, or formal notes of politeness and the like. The style in all of them is neat and elegant. Among the same class of literary compositions we may also reckon the ἐπιστολικοὶ χαρακτῆρες, or formulae of letters, which were first edited by W. Morellus (Paris, 1551, 1558, 8vo.), and afterwards at Lugdunum (1618, 12mo.). Many epistles as well as orations are still extant in MS. at Madrid, Venice, and other places, but have never been published, and others which are now and then alluded to by later writers seem to be lost.

As regards the style of Libanius as an orator, some modern critics have called him a real model of pure Attic Greek (Reiske, *Praefat.* p. xvii.), but this is carrying praise too far, and even Photius entertained a much more correct opinion of him (*Bibl. Cod.* 90, p. 67, b.). There can be no doubt that Libanius is by far the most talented and most successful among the rhetoricians of the fourth century; he took the best orators of the classic age as his models, and we can often see in him the disciple and happy imitator of Demosthenes, and his animated descriptions are often full of power and elegance; but he is not able always to rise above the spirit of his age, and we rarely find in him that natural simplicity which constitutes the great charm of the best Attic orators. His diction is a curious mixture of the pure old Attic with what may be termed modern, and the latter would be more excusable, if he did not so often claim for himself the excellencies of the ancient orators. In addition to this, it is evident that, like all other rhetoricians, he is more concerned about the form than about the substance, whence Eunapius (p. 133) calls his orations weak, dead, and lifeless. This tendency not seldom renders his style obscure, notwithstanding his striving after purity, inasmuch as he sometimes sacrifices the logical connection of his sentences to his rhetorical mode of expressing them. As far as the history of Libanius's age is concerned, however, some of his orations, and still more his epistles are of great value, such as the oration in which he relates the events of his own life, the eulogies on Constantius and Constans, the orations to and on Julian, several orations describing the condition of Antioch, and those which he wrote against his professional and political opponents.

A complete edition of all the works of Libanius does not yet exist. The first edition of the Progymnasmata appeared under the name of Theon, together with a similar work by the latter author, at Basel, 1641, 8vo., edited by J. Cammerarius; a more complete edition is that of F. Morellus (*Libanii Praeludia Orat. LXXII., Declamat. XLV., et Dissertat. Moral.*, Paris, 1606, fol.), but some further additions were subsequently made by Leo Allatius, and the whole is to be found in Reiske's edition (vol. iv. p. 853, &c.). The orations and declamations were first published, though very incomplete, at Ferrara, 1517, 4to., then in the above-mentioned edition of F. Morellus; and after several more had been published from MSS. by J. Gothofredus, Fabricius and A. Bongiovanni, a complete collection, with some fresh additions, was published by J. J. Reiske (*Libanii Sophistae Orationes et Declamationes ad fidem codd. recens. et perpet. adnotat. illustravit*, Altenburg, 1791—97, 4 vols. 8vo.). The best edition of the epistles is that of J. Ch. Wolf (*Libanii Epistolae, Graece et Latine edid. et notis illustr.*, Amsterdam, 1738, fol.). For further particulars see J. G. Berger, *De Libanio Disputationes Sex*, Vitebergae, 1696, &c., 4to.; Reiske, in the first vol. of his edition; F. C. Petersen, *Commentat. de Libanio Sophista*, part i. (containing an account of the life of Libanius); Hafniae, 1827, 4to.; Fabric. *Bibl. Graec.* vi. p. 750, &c.; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 103, and *Beilage*, xv. p. 330, &c.

Four other persons of the name of Libanius, none of whom is of any importance are enumerated by Fabricius (*Bibl. Graec.* x. p. 106). [L. S.]

LIBENTINA, LUBENTINA, or LUBENTIA, a surname of Venus among the Romans, by which she is described as the goddess of sexual pleasure (*dea libidinis*, Varr. *de Ling. Lat.* v. 6; Cic. *de Nat. Deor.* ii. 23; August. *de Civ. Dei*, iv. 8; Nonius, i. 324; Plaut. *Asin.* ii. 2. 2; Arnob. *adv. Gent.* i. p. 15, who however speaks of *Libentini dii.*) [L. S.]

LIBER. This name, or *Liber pater*, is frequently applied by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian Liber. Cicero (*de Nat. Deor.* ii. 24), however, very justly distinguishes between Dionysus (the Greek Liber) and the Liber who was worshipped by the early Italians in conjunction with Ceres and Libera. Liber and the feminine Libera were ancient Italian divinities, presiding over the cultivation of the vine and fertility of the fields; and this seems to have given rise to the combination of their worship with that of Ceres. A temple of these three divinities was vowed by the dictator, A. Postumius, in B. C. 496, near the Circus Flaminius; it was afterwards restored by Augustus, and dedicated by Tiberius. (Tac. *Ann.* ii. 49; Dionys. vi. 17.) The most probable etymology of the name Liber is from *liberare*; Servius (*ad Virg. Georg.* i. 7) indeed states that the Sabine name for Liber was Loebasius, but this seems to have been only an obsolete form for Liber, just as we are told that the ancient Romans said *loebesus* and *loebertas* for the later forms liber(us) and libertas. (Paul. Diac. p. 121, ed. Müller.) Hence Seneca (*de Tranq. Anim.* 15) says, "Liber dictus est quia liberat servitio curarum animi;" while others, who were evidently thinking of the Greek Bacchus, found in the name an allusion to licentious drinking and speaking. (Macrob. *Sat.* i. 18; August. *de Civ. Dei*, vi. 9; Paul. Diac. p. 115.) Poets usually call him Liber pater, the latter word being very commonly added by the Italians to the names of gods. The female Libera was identified by the Romans with Cora or

Persephone, the daughter of Demeter (Ceres), whence Cicero (*de Nat. Deor.* ii. 24) calls Liber and Libera children of Ceres; whereas Ovid (*Fast.* iii. 512) calls Ariadne Libera. The festival of the Liberalia was celebrated by the Romans every year on the 17th of March. (*Dict. of Ant. s. v. Liberalia*; Hartung, *Die Relig. der Röm.* vol. ii. p. 135, &c.; Klausen, *Aeneas und die Penaten*, vol. ii. p. 750, &c.) [L. S.]

LI'BERA. [LIBER.]

LIBERA'LIS, ANTONI'NUS. [ANTONINUS, p. 212, b.]

LIBERA'LIS, SA'LVIUS, an eloquent pleader at Rome, whom the younger Pliny characterises as a man "subtilis, dispositus, acer, disertus," is first mentioned in the reign of Vespasian, when he spoke of the emperor with great boldness, in pleading the cause of a wealthy person who had been accused. He was brought to trial in the reign of Domitian, but what was the result of this trial we are not informed: he had the good fortune, at all events, of escaping with his life (Plin. *Ep.* iii. 9. § 33). His name again occurs in the reign of Trajan. In B. C. 100 he defended with great ability Marius Priscus, who was accused by the younger Pliny, and by the historian Tacitus; and in the same year he was again opposed to Pliny in the celebrated cause brought by the inhabitants of the province of Baetica against Caecilius Classicus, and his accomplices. (Suet. *Vesp.* 13; Plin. *Ep.* ii. 11, iii. 9. § 36.)

LIBERA'TUS, a deacon of the church of Carthage in the sixth century. He was at Rome in A. D. 533, when the pope, Joannes II., received the bishops sent by the emperor, Justinian I., to consult him on the heresies broached by the monks, designated Acoemetae (or, as Liberatus terms them, Acumici), who had imbibed Nestorian opinions. (Liberat. *Breviar.* c. 20, comp. *Epistolae Justiniani ad Joan.* and *Joannis ad Justinianum*, apud *Concilia*, vol. iv. col. 1742, &c. ed. Labbe.) He was again at Rome in 535, having been sent the previous year, together with the bishops Caius and Petrus, by the synod held at Carthage, under Reparatus, bishop of that see, to consult pope Joannes II. on the reception of those Arians who recanted their heresies into the church. Joannes was dead before the arrival of the African delegates; but they were received by pope Agapetus, his successor. (*Epistolae Agapeti ad Reparatum* apud *Concilia*, ed. Labbe, vol. iv. col. 1791, 1792.) When, in 552, Reparatus was banished by Justinian to Euchaida, or Eucayda (Vict. Tun. *Chron.*), Liberatus accompanied him, and probably remained with him till the bishop's death, in 563. Nothing further is known of him.

Liberatus is the author of a valuable contribution to ecclesiastical history entitled *Breviarium Causae Nestorianorum et Eutychianorum*. It comprehends the history of a century and a quarter, from the ordination of Nestorius, A. D. 428, to the time of the fifth oecumenical (or second Constantinopolitan) council, A. D. 553, and is divided into 24 chapters. It was compiled, as the author tells us in his proëm, from "the ecclesiastical history lately translated from Greek into Latin," apparently that translated by Epiphanius Scholasticus [EPIPHANIUS, No. 11], from the Greek ecclesiastical historians; from the acts of the councils and the letters of the fathers, from a document written in Greek at Alexandria, and from the communications, apparently oral, of men of character and weight. He made considerable use of the *Breviculus Historiae Eutychianistarum*, and of other sources of information not particularly mentioned by him. His Latin style is generally clear, without ornament, but unequal, from the bad Latin into which passages from Greek writers have been rendered. He has been charged with partiality to the Nestorians, or with following Nestorian writers too implicitly. The *Breviarium* is contained in most editions of the *Concilia* (vol. v. ed. Labbe, vol. vi. ed. Coleti, vol. ix. ed. Mansi): in those of Crabbe (vol. ii. fol. Cologn. 1538 and 1551) are some subjoined passages derived from various extant sources illustrative of the history, which are omitted by subsequent editors; and Hardouin has in his edition omitted the *Breviarium* itself. It was separately published, with a revised text, and a learned preface and notes, and a dissertation, *De Quinta Synodo*, by the Jesuit Garnier, 8vo. Paris, 1675; and is reprinted from his edition, with the preface, notes, and dissertation, in the *Bibliotheca Patrum* of Galland, vol xii. fol. Venice, 1778. (Fabric. *Bibl. Graec.* vol. x. 543; *Bibl. Med. et Inf. Latinit.* vol. iv. 272, ed. Mansi; Cave, *Hist. Litt.* ad ann. 553; Ceillier, *Auteurs Sacrés*, vol. xvi. p. 543; Garnier, *Praef. in Liberat.*) [J. C. M.]

LIBERA'TOR, a surname of Jupiter, answering to the Greek Ἐλευθέριος, to whom Augustus built a temple on the Aventine. (Tac. *Ann.* xv. 64, xvi. 35; comp. Becker, *Handb. der Röm. Alterth.* i. p. 457.) [L. S.]

LIBE'RIUS, the successor of Julius as bishop of Rome, was ordained on the twenty-second of May, A. D. 352, at a period when the downfall of the usurper Magnentius being no longer doubtful, the Arians were straining every nerve to excite Constantius against their orthodox antagonists. The conduct of Liberius when he first assumed the papal dignity is involved in much obscurity. If we believe that either of the letters found among the fragments of Hilarius (frag. iv. col. 1327, and 1335, ed. Bened. fol. Paris, 1693),—the first inscribed *Epistola Liberii Episcopi Urbis Romae ad Orientales Episcopos*, and written apparently in 352; the second, belonging to a much later date, but containing allusions to the same events, *Dilectissimis Fratribus Presbyteris et Coepiscopis Orientalibus*,—is genuine, there can be no doubt that at the outset of his career he took a violent part against Athanasius, and even excommunicated him from the Roman church. On the other hand, Dupin employs no less than seven distinct arguments to prove that the first must be spurious, although he says nothing with regard to the second, and both are by many divines regarded as Arian forgeries. It is at all events certain that the pope soon after displayed the utmost devotion to the cause of the persecuted Catholics; for after the legates deputed by him to the council of Arles, (A. D. 353), Vincentius of Capua, and Marcellinus, another Campanian bishop, had been gained over, after his representatives at Milan (A. D. 354), Eusebius of Vercelli, and Lucifer of Cagliari, had been driven into exile, after nearly all the prelates of the West had yielded to the influence of the court, Liberius stood firm to the truth; and although violently hurried from Rome to the presence of the emperor, he chose rather to suffer banishment than to subscribe the condemnation of one, whom he believed innocent. But after two years spent at

Beroea, this noble resolution began to fail. He made overtures of submission, probably through Demophilus, the heretic bishop of the city where he had been compelled to take up his abode, and, having been summoned to Sirmium, signed in the presence of the council there assembled (the third, A. D. 357), the Arian creed sanctioned by that conclave [POTAMIUS], and the decrees against Athanasius. Upon this he was permitted to return to Rome, there to exercise a divided power along with a certain Felix, who had been nominated his successor. But the zeal of the people in favour of their ancient pastor frustrated this amicable arrangement. Violent tumults arose, Constantius yielded to the vehement display of popular feeling, Felix resigned, and his departure from the city was signalised by an inhuman massacre of his adherents. Liberius passed the remainder of his life in tranquillity, dying in A. D. 366, not however, we are assured, until he had once more changed his profession, by recanting all his errors and becoming a Catholic.

I. The correspondence of Liberius as exhibited by Coustant comprises twelve epistles. 1. *Ad Osium.* 2. *Ad Caecilianum.* 3. *Ad Eusebium Vercellensem.* 4. *Ad Constantium Augustum.* 5, 6. *Ad Eusebium Vercellensem.* 7. *Ad Eusebium, Dionysium, et Luciferum exsules.* 8. *Ad Orientales.* 9. *Ad Ursacium, Valentem, et Germinium,* bishops in the imperial court. 10. *Ad Vincentium Capuanum.* 11. *Ad Catholicos Episcopos Italiae.* 12. *Ad universos Orientis orthodoxos Episcopos,* in Greek.

We find also ascribed to him :—

II. *Dicta ad Eusebium spadonem, dum ipsum ut in Athanasium subscribens Imperatori obtemperaret adhortabatur.*

III. *Dialogus Liberii et Constantii Imperatoris, triduo antequam in exilium deportaretur, habitus.*

IV. *Oratio Liberii Marcellinam S. Ambrosii sororem dato virginitatis velo consecrantis.*

Of the letters, eight (1, 2, 4, 7, 8, 9, 10, 11) have been transmitted to us among the fragments of St. Hilarius, three (3, 5, 6) were first extracted by Baronius from the archives of the church at Vercelli, and one (12) is preserved by Socrates, *H. E.* iv. 12. The *Dicta* is found in the treatise of Athanasius *Ad Monachos*, the *Dialogus* in Theodoret, *H. E.* ii. 16, the *Oratio* in Ambrosius *de Virgin.* iii. 1, 2, 3.

For full information with regard to the works of this father and discussions on the authenticity of the various pieces, see Coustant, *Epistolae Pontificum Rom.* fol. Paris, 1721, p. 421, and Galland, *Bibliotheca Patrum*, vol. v. p. 65, fol. Venet. 1769, who rejects epistles 8, 9, 10, as fabrications. (Amm. Marc. xv. 7 ; Hieronym. *Chron.* ; Sulp. Sever. ii. ; Socrat. *H. E.* iv. 12 ; Sozomen. *H. E.* iv. 15 ; Theodoret, *H. E.* ii. 17.) [W. R.]

LIBERTAS, the personification of Liberty, was worshipped at Rome as a divinity. A temple was erected to her on the Aventine by Tib. Sempronius Gracchus, the expenses of which were defrayed by fines which had been exacted. Another was built by Clodius on the spot where Cicero's house had stood (Liv. xxiv. 16 ; Paul. Diac. p. 121 ; Dion Cass. xxxviii. 17, xxxix. 11), which Cicero afterwards contemptuously called Templum Licentiae (*pro Dom.* 51, *de Leg.* ii. 17). After Caesar's victories in Spain, the senate decreed the erection of a temple to Libertas at the public expense (Dion Cass. xliii. 44) ; and after the murder of Sejanus, a statue of her was set up in the forum. (Dion Cass. lviii. 12.) From these temples we must distinguish the Atrium Libertatis, which was in the north of the forum, towards the Quirinal, probably on the elevated ground extending from the Quirinal to the Capitoline. (Cic. *ad Att.* iv. 16 ; Liv. xliii. 16.) This building, which had been restored as early as B. C. 195 (Liv. xxxiv. 44), and was newly built by Asinius Pollio (Suet. *Aug.* 29), served as an office of the censors (Liv. *l. c.* xliii. 16, xlv. 15), and sometimes also criminal trials were held (Cic. *p. Mil.* 22), and hostages were kept in it. (Liv. xxv. 7.) It also contained tables with laws inscribed upon them, and seems, to some extent, to have been used as public archives. (Liv. xliii. 16 ; Fest. p. 241, ed. Müller.) After its rebuilding by Asinius Pollio, it became the repository of the first public library at Rome. Libertas is usually represented as a matron, with the pileus, the symbol of liberty, or a wreath of laurel. Sometimes she appears holding the Phrygian cap in her hand. (Dion Cass. xlvii. 25, lxiii. 29 ; Suet. *Ner.* 57 ; Hirt. *Mythol. Bilderb.* p. 115, tab. 13, 14.) [L. S.]

LIBE'THRIDES (Λειβηθρίδες), or nymphae *Libethrides*, a name of the Muses, which they derived from the well Libethra in Thrace ; or, according to others, from the Thracian mountain Libethrus, where they had a grotto sacred to them. (Virg. *Eclog.* vii. 21 ; Mela, ii. 3 ; Strab. ix. p. 410, x. p. 471.) Servius (*ad Eclog. l. c.*) derives the name from a poet Libethrus, and Pausanias (ix. 34. § 4) connects it with mount Libethrius in Boeotia. (Comp. Lycoph. 275 ; Varro, *de Ling. Lat.* vii. 2.) [L. S.]

LIBITI'NA, an ancient Italian divinity, who was identified by the later Romans sometimes with Persephone (on account of her connection with the dead and their burial) and sometimes with Aphrodite. The latter was probably the consequence of etymological speculations on the name Libitina, which people connected with libido. (Plut. *Num.* 12, *Quaest. Rom.* 23.) Her temple at Rome was a repository of everything necessary for burials, and persons might there either buy or hire those things. It was owing to this circumstance, that a person undertaking the proper burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*, whence the expressions *libitinam exercere*, or *facere* (Senec. *de Benef.* vi. 38 ; Val. Max. v. 2. § 10), and *libitina funeribus non sufficiebat*, i. e. they could not all be buried. (Liv. xl. 19, xli. 21.) Also the utensils kept in the temple, especially the bed on which corpses were burnt, were called *libitina*. (Plin. xxxvii. 3 ; Martial, x. 97 ; Ascon. *Argum. ad Milon.*) Dionysius (iv. 79) relates that king Servius Tullius, in order to ascertain the number of persons who died, ordained that for each person that had died, a piece of money should be deposited in the temple of Libitina. (Comp. Suet. *Ner.* 39.) Owing to this connection of Libitina with the dead, Roman poets frequently employ her name in the sense of death itself. (Horat. *Carm.* iii. 30. 6 ; *Sat.* ii. 6. 19, *Epist.* ii. 1. 49 ; Juvenal. xiv. 122.) [L. S.]

LI'BIUS SEVE'RUS. [SEVERUS.]

LIBO DRUSUS. [LIBO, SCRIBONIUS, Nos. 5 and 6.]

LIBO, L. JU'LIUS, was consul B. C. 267, with M. Atilius Regulus, three years before the first Punic war. The two consuls made war upon the Sallentini in Apulia, whom they conquered, and

celebrated their victory by a triumph. (Eutrop. ii. 17; Fasti Triumph.)

LIBO, Q. MA'RCIUS. This name is found only on Roman asses, semisses, and trientes. A specimen of one of these coins is annexed, containing on the obverse the head of Jupiter, with S (the sign of Semissis), and on the reverse the prow of a ship.



COIN OF Q. MARCIUS LIBO.

LIBO, POETE'LIUS, a plebeian family (Dionys. x. 58), most of the members of which likewise bear the agnomen Visolus.

1. Q. POETELIUS LIBO VISOLUS, a member of the second decemvirate, B. C. 450. (Liv. iii. 35; Dionys. x. 58, xi. 23.)

2. C. POETELIUS, C. F. Q. N. LIBO VISOLUS, perhaps a grandson of No. 1, was consul B. C. 360, with M. Fabius Ambustus. He gained a victory over the Gauls and the inhabitants of Tibur, and celebrated a triumph over both nations. In the Fasti Capitolini the name of Poetelius occurs in the form which is given above. Livy calls him C. Poetelius Balbus, and Diodorus gives the name without any cognomen. (Fasti Capit.; Liv. vii. 11; Diod. xvi. 9.)

3. C. POETELIUS, C. F. C. N., LIBO VISOLUS, son of No. 2, is distinguished in the early legislation of the republic by two important laws which he proposed. He was tribune of the plebs B. C. 358, in which year he proposed the first law enacted at Rome against bribery. (Liv. vii. 12.) He was consul for the first time in B. C. 346, with M. Valerius Corvus; and it was in this year that the ludi saeculares were celebrated a second time. (Liv. vii. 27; Diod. xvi. 72; Censorin. *de Die Nat.* 17.) His second consulship is assigned by Pighius (*Annal.* vol. i. p. 329) to the year B. C. 333, though not on sufficient grounds; the consuls of this year it is impossible to ascertain. He was, however, undoubtedly consul again in B. C. 326, with L. Papirius Mugillanus, and dictator thirteen years afterwards, B. C. 313, when he gained some advantages over the Samnites, though some annalists gave the credit of these victories to the consul C. Junius Bubulcus Brutus. (Liv. viii. 23, ix. 28; Diod. xvii. 113.) Libo was the proposer of the Poetelia lex, which abolished imprisonment for debt in the case of the nexi. (*Dict. of Ant. s. v.* Nexum.) Livy places (viii. 28) this law in the first consulship of Poetelius, B. C. 326; but Niebuhr thinks (*Rom. Hist.* vol. iii. pp. 155, &c., 293) more probable that it was brought forward in his dictatorship; and his opinion, which receives support from a corrupt passage of Varro (*L. L.* vii. 105, ed. Müller), is adopted also by K. O. Müller ad *Varr. l. c.*).

4. M. POETELIUS, M. F. M. N. LIBO, consul B. C. 314, with C. Sulpicius Longus, and magister equitum in the following year, 313, to the dictator, C. Poetelius Libo. In his consulship, Poetelius and his colleague gained a brilliant victory over the Samnites, near Caudium, and afterwards proceeded to lay siege to Beneventum; but, according to the triumphal Fasti, it was Sulpicius alone who obtained the honour of a triumph. (Liv. ix. 24—28; Diod. xix. 73.)

LIBO, SCRIBO'NIUS, a plebeian family, which afterwards became illustrious from its connection with Augustus. The name first occurs in the second Punic war.

1. L. SCRIBONIUS LIBO, tribune of the plebs, B. C. 216, in which year the fatal battle of Cannae was fought, brought forward a motion for ransoming the Roman prisoners taken in that engagement, but it was rejected by the senate. A relation of his, L. Scribonius, was one of the prisoners, who was sent to Rome by Hannibal to negotiate the terms of the ransom. In the same year Libo was created one of the triumviri mensarii. (Liv. xxii. 61, xxiii. 21.)

2. L. SCRIBONIUS LIBO, probably son of the preceding, was praetor, B. C. 204, and received the peregrina jurisdictio and the province of Gaul. (Liv. xxix. 11, 13.)

3. L. SCRIBONIUS LIBO, curule aedile, B. C. 193, with C. Atilius Serranus. They were the first aediles who exhibited the Megalesia as *ludi scenici*; and it was also in their aedileship that the senators had seats assigned them in the theatre distinct from the rest of the people. In B. C. 192, Libo was consul, and obtained the peregrina jurisdictio, and in B. C. 185 he was appointed one of the triumviri to conduct colonists to Sipontum and Buxentum. (Liv. xxxiv. 54; Ascon. *in Cic. Cornel.* p. 69, ed. Orelli; Liv. xxxv. 10, 20, xxxix. 23.)

4. L. SCRIBONIUS LIBO, probably son of No. 3, tribune of the plebs, B. C. 149, accused in that year Ser. Sulpicius Galba on account of the abominable outrages which he had committed against the Lusitani. [GALBA, No. 6.] This accusation was supported in a powerful speech by M. Cato, who was then 85 years old; but, notwithstanding the eloquence of the accusers and the guilt of the accused, Galba escaped punishment. Cicero was in doubt (*ad Att.* xii. 5, § 3) whether Libo was tribune in B. C. 150 or 149, but it must have been in the latter year that he held the office, as we are expressly told that Cato spoke against Galba in the year of his death, and this we know was B. C. 149. (Liv. *Epit.* 49; Val. Max. viii. 1, § 2; Cic. *Brut.* 23, *de Orat.* ii. 65; Meyer, *Orator. Roman. Fragm.* p. 120, &c., p. 166, &c., 2d ed.) It was, perhaps, this same Libo who wrote an historical work (*liber annalis*), referred to once or twice by Cicero, and which must have come down at least as late as B. C. 132. (Cic. *ad Att.* xiii. 30, 32.) But Ernesti has remarked, with some justice, that supposing the accuser of Galba and the annalist were the same, it is rather strange that Cicero should have made no mention of Libo's historical compositions, when he was speaking of his style of oratory. (Comp. Krause, *Vitae et Fragm. Histor. Roman.* p. 138.)

It was perhaps this same Libo who consecrated the *Puteal Scribonianum* or *Puteal Libonis*, of which we so frequently read in ancient writers, and which is often exhibited on coins of the *Scribonia gens*. One of these is given below, the obverse representing a female head, with the legend LIBO BON. EVENT. (that is, *bonus eventus*), and the reverse the puteal adorned with garlands and two lyres.

The Puteal Scribonianum was an enclosed place in the forum, near the Arcus Fabianus, and was so

called from its being open at the top, like a puteal or well. C. F. Hermann, who has carefully examined all the passages in ancient writers relating to it (*Ind. Lect. Marburg.* 1840), comes to the conclusion that there was only such puteal at Rome, and not two, as was formerly believed, and that it was dedicated in very ancient times either on account of the whetstone of the augur Navius (comp. Liv. i. 36), or because the spot had been struck by lightning; that it was subsequently repaired and re-dedicated by Scribonius Libo, who had been commanded to examine the state of the sacred places (Festus, *s. v. Scribonianum*); and that Libo erected in its neighbourhood a tribunal for the praetor, in consequence of which the place was of course frequented by persons who had law-suits, such as money lenders and the like. (Comp. Hor. *Sat.* ii. 6. 35, *Epist.* i. 19. 8; Ov. *Remed. Amor.* 561; Cic. *pro Sex.* 8.)



COIN OF L. SCRIBONIUS LIBO.

4. L. Scribonius Libo, the father-in-law of Sex. Pompey, the son of Pompey the Great, and consul B. C. 34, is first mentioned in B. C. 56, in which year he appears to have been tribune, as supporting Pompey's views in relation to the affairs of Egypt in the case of Ptolemy Auletes. (Cic. *ad Fam.* i. 1.) On the breaking out of the civil war in B. C. 49, Libo naturally sided with Pompey, and was entrusted with the command of Etruria. But the rapid approach of Caesar, and the enthusiasm with which he was every where received, obliged Libo to retire from Etruria and join the consuls in Campania, from whence he subsequently proceeded with the rest of the Pompeian party to Brundisium. While here Caesar sent to him Caninius Rebilus, who was an intimate friend of Libo, to persuade him to use his influence with Pompey to effect a reconciliation; but nothing came of this negotiation. (Flor. iv. 2. §21; Lucan, ii. 461; Cic. *ad Att.* vii. 12, viii. 11, b; Caes. *B. C.* i. 26.)

Libo accompanied Pompey to Greece, and was actively engaged in the war that ensued. He and M. Octavius were placed over the Liburnian and Achaean fleets, serving as legates to Bibulus, who had the supreme command of the Pompeian fleet. They were very successful against Caesar's generals in Dalmatia; Dolabella they drove out of the country, and C. Antonius they not only defeated but made prisoner. (Caes. *B. C.* iii. 5; Dion Cass. xli. 40; Florus, iv. 2. § 31; Oros. vi. 15.) Libo subsequently joined Bibulus; and, on the death of the latter shortly afterwards, the chief authority in the fleet appears to have devolved upon him, although no one was expressly appointed to the supreme command. With fifty ships he appeared before Brundisium, in order to blockade the place strictly, as M. Antony was still there with part of Caesar's troops, waiting for an opportunity to cross over to Greece. But having suffered a repulse from Antony, and being prevented by the cavalry of the latter from obtaining any water, Libo was obliged to retire from the place, and Antony soon afterwards escaped his vigilance and joined Caesar in Greece. (Caes. *B. C.* iii. 15, 16, 18, 23, 24; Dion Cass. xli. 48.)

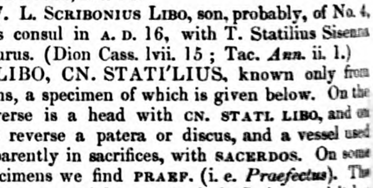
We hear nothing more of Libo for some time, but he probably did not make his submission to Caesar after the battle of Pharsalia, but united himself to those of his party who continued in arms. At the death of the dictator in B. C. 44, we find him in Spain with his son-in-law Sex. Pompey, on whose behalf he wrote to the ruling party at Rome. (Cic. *ad Att.* xvi. 4.) He continued with Pompey in the civil wars which followed, and is specially mentioned, in B. C. 40, as one of the persons of high rank who was commissioned to conduct to Antony in the East his mother Julia, who had taken refuge with Sex. Pompey in Sicily after the Perusinian war. This mission alarmed Octavian. He feared that Pompey, who was now decidedly master of the sea, should unite with Antony to crush him; and, in order to gain the favour of the former and of his father-in-law Libo, he proposed, on the advice of Maecenas, to marry Libo's sister, Scribonia, although she was much older than himself, and had been married twice before. The marriage shortly after took place, and paved the way for a peace between the triumvirs and Pompey. This was negotiated in the following year (B. C. 39) by Libo, who crossed over from Sicily to Italy for the purpose, and it was finally settled at Misenum. When the war was renewed in B. C. 36, Libo for a time continued faithful to Pompey, but, seeing his cause hopeless, he deserted him in the following year. In B. C. 34, he was consul with M. Antony, as had been agreed at the peace of Misenum. As his name does not occur again in history, he probably died soon afterwards. (Appian, *B. C.* v. 52, 53, 69—73, 139; Dion Cass. xlviii. 16, xlix. 38.)

5. The M. Livius Drusus Libo, who was consul B. C. 15, is supposed to have been a younger brother of No. 4, and to have been adopted by one of the Drusi. He is spoken of under Drusus, No. 8.

6. L. Scribonius Libo Drusus, or Libo Drusus, as he is also called, the conspirator against Tiberius, A. D. 16, is supposed to have been a son of the preceding [No. 5]. For an account of him see Drusus, No. 10.

7. L. Scribonius Libo, son, probably, of No. 4, was consul in A. D. 16, with T. Statilius Sisenna Taurus. (Dion Cass. lvii. 15; Tac. *Ann.* ii. 1.)

LIBO, CN. STATI'LIUS, known only from coins, a specimen of which is given below. On the obverse is a head with CN. STATI. LIBO, and on the reverse a patera or discus, and a vessel used apparently in sacrifices, with SACERDOS. On some specimens we find PRAEF. (i. e. *Praefectus*). The coin was certainly not struck in Italy; and it has been conjectured that it was struck in Spain, and that the head on the obverse represents that of M. Agrippa. (Eckhel, vol. v. p. 316.)



COIN OF CN. STATILIUS LIBO.

LIBON (Λίβων), an Eleian, was the architect of the great temple of Zeus in the Altis at Olympia, which was built by the Eleians out of the spoils of Pisa and other neighbouring cities, which had revolted from them, and had been again subdued. (Paus. v. 10. § 2 or 3.) This event is believed to have occurred about Ol. 50, B. C. 580 (*Ib.* vi. 22, § 2 or 4); but there is no reason to suppose that the temple was commenced immediately, or even soon, after this date. It seems more probable that the temple had not been very long completed when Phidias began to make in it his gold and ivory statue of Zeus (Ol. 85. 4, B. C. 43⅞). Allowing for the time which so magnificent a work as this temple would occupy, we may safely place the architect's date somewhat before the middle of the fifth century B. C. The temple itself is described by Pausanias (v. 10). A few ruins of it remain. (Stanhope, *Olympia*, p. 9; Cockerell, *Bibl. Ital.* 1831, No. 191, p. 205; Blouet, *Expédition Scient. de la Morée*, livr. 11, pl. 62, foll.) [P. S.]

LI'BYA (Λιβύη). 1. A daughter of Epaphus and Memphis, from whom Libya (Africa) is said to have derived its name. By Poseidon she is said to have been the mother of Agenor, Belus, and Lelex. (Paus. i. 44. § 3; Apollod. ii. 1. § 4, iii. 1. § 1.)

2. A daughter of Palamedes, and by Hermes the mother of Libys. (Hygin. *Fab.* 160.)

3. A sister of Asia. (Tzetz. *ad Lycoph.* 1277.) [L. S.]

LIBYS, the name of two mythical personages, *one* a son of Libya (Hygin. *Fab.* 160), and the other one of the Tyrrhenian pirates whom Bacchus changed into dolphins. (Ov. *Met.* iii. 617.) [L. S.]

LIBYSTI'NUS, that is, the Libyan, a surname under which Apollo was worshipped by the Sicilians, because he was believed to have destroyed by a pestilence a Libyan fleet which sailed against Sicily. (Macrob. *Sat.* i. 17.) [L. S.]

LICHAS (Λίχας), an attendant of Heracles. He brought to his master the deadly garment, and as a punishment, was thrown by him into the sea, where the Lichadian islands, between Euboea and the coast of Locris, were believed to have derived their name from him. (Ov. *Met.* ix. 155, 211, &c.; Hygin. *Fab.* 36; Strab. ix. p. 426, x. p. 447.) A Latin of the same name occurs in Virgil. (*Aen.* x. 315.) [L. S.]

LICHAS or LICHES (Λίχας, Λίχης). 1. One of the Spartan *Agathoergi* (see *Dict. of Ant.* s. v.), who, according to the story, enabled his countrymen to fulfil the oracle, which had made their conquest of Tegea conditional on their obtaining thence the bones of Orestes. Lichas, having gone to Tegea in the course of his mission, discovered the existence of a gigantic coffin under a blacksmith's shop, — a place answering remarkably to the enigmatical description of the oracle. He reported this at home, and, his countrymen having pretended to banish him, he came again to Tegea, persuaded the smith to let him his house, and having dug up the bones, returned with them to Sparta. From this time the Spartans were always victorious over the Tegeans. The date of the events, with which the above tale is connected, we do not know with accuracy; but they occurred early in the reign of Anaxandrides and Ariston, which began probably about B. C. 560. (Herod. i. 67, 68; Larcher, *ad loc.*; Paus. iii. 3, 11, viii. ; comp. Clinton, *F. H.* vol. i. pp. 92, 102, 339, vol. ii. p. 207.)

2. A Spartan, son of Arcesilaus, was proxenus of Argos and one of the ambassadors who proposed to the Argives, without success, in B. C. 422, a renewal of the truce, then expiring, between Argos and Sparta. (Thuc. v. 14, 22.) In B. C. 420, when the Spartans had been excluded by the Eleians from the Olympic games because of their alleged breach of the sacred truce in the seizure of Lepreum, Lichas sent a chariot into the lists in the name of the Boeotian commonwealth; but, his horses having won the victory, he came forward and crowned the charioteer, by way of showing that he was himself the real conqueror. For this he was publicly beaten by the Eleian ῥαβδοῦχοι, and Sparta did not forget the insult, though no notice was taken of it at the time. (Thuc. v. 49, 50; Xen. *Hell.* iii. 2. § 21; Paus. vi. 2.) In B. C. 418, he succeeded in inducing the Argives to make peace with Lacedaemon after the battle of Mantineia. (Thuc. v. 76.) In B. C. 412, he was one of the eleven commissioners sent out to inquire into the conduct of Astyochus, the Spartan admiral, and was foremost in protesting against the treaties which had been made with Persia by Chalcideus and Theramenes (the Lacedaemonian) respectively, — especially against that clause in them which acknowledged the king's right to all the territories that had been under the rule of his ancestors. We find him, however, in the following year, disapproving of the violence of the Milesians in rising on the Persian garrison in their town, as he thought it prudent to keep on good terms with the king as long as the war with Athens lasted; and his remonstrances so exasperated the Milesians, that, after his death (which was a natural one) in their country, they would not allow the Lacedaemonians there to bury him where they wished. (Thuc. viii. 18, 37, 39, 43, 52, 84.) We learn from Xenophon and Plutarch that he was famous throughout Greece for his hospitality, especially in his entertainment of strangers at the Gymnopaedia (see *Dict. of Ant.* s. v.); for there is no reason to suppose this Lichas a different person, unless, indeed, we press closely what Plutarch says, — that he was renowned among the Greeks for nothing but his hospitality. (Xen. *Mem.* i. 2. § 61; Plut. *Cim.* 10; comp. Müller, *Dor.* iv. 9. § 5.) [E. E.]

LICI'NIA. 1. The wife of Claudius Asellus [ASELLUS, No. 3], lived about the middle of the second century B. C. When she and Publicia were accused of murdering their husbands, they gave bail to the praetor for their appearance, but were put to death by order of their relatives, consequently by a *judicium domesticum*. (Liv. *Epit.* 48; Val. Max. vi. 3. § 8; Rein, *Criminalrecht der Römer*, p. 407.)

2. A vestal virgin, and the daughter of C. Licinius Crassus, tribune of the plebs, B. C. 145 [CRASSUS, No. 3]. She dedicated in B. C. 123 a chapel in a public place; but the college of pontiffs declared, when the matter was laid before them by order of the senate, that the dedication was invalid, as it had been made in a public place, without the command of the people: the chapel was therefore removed. (Cic. *pro Dom.* 53.) The preceding Licinia appears to be the same vestal virgin who was accused of incest, together with two of her companions, in B. C. 114. It appears that a Roman knight of the name of L. Veturius had seduced Aemilia, one of the vestals, and that, anxious to have companions in her guilt, she had

induced Marcia and Licinia to submit to the embraces of the friends of her seducer. Marcia confined her favours to her original lover; but Licinia and Aemilia had intercourse with numerous other persons; their guilt notwithstanding remained a secret for some time, till at length a slave, called Manius, who had assisted them in all their intrigues, disappointed in receiving neither his freedom nor the rewards which had been promised him, informed against them. All three were brought to trial; but as the college of pontiffs, of which the president at the time was L. Metellus, condemned (in December, see Macrob. *Saturn.* i. 10) only Aemilia, but acquitted Licinia and Marcia, the subject was brought before the people by Sex. Peducaeus, the tribune of the plebs. The people adopted the unusual course of taking the matter out of the hands of the pontiffs, by appointing L. Cassius Longinus [LONGINUS, No. 4] to investigate the matter; and he condemned not only Licinia, who was defended by L. Crassus, the orator, and Marcia, but also many others. The severity with which he acted on this occasion was generally reprobated by public opinion. The orator M. Antonius was accused of being one of the paramours of these virgins, but was acquitted. [ANTONIUS, No. 8.]

Various measures were adopted to purify the state from the pollution which had been brought upon it by these crimes. A temple was built to the honour of Venus Verticordia, and four men were buried alive in the forum boarium, two Greeks and two Gauls, in accordance with the commands of the Sibylline books. This history of Licinia's crimes is of some importance, since it shows us that, even as early as this time, the Roman ladies of the higher orders had already begun to be infected with that licentious profligacy which was afterwards exhibited with such shamelessness by the Messallinas and Faustinas of the empire. (Dion Cass. *Fr.* 92; Oros. v. 15; Plut. *Quaest. Rom.* p. 284, b.; Ascon. *ad Cic. Mil.* 12, p. 46, ed. Orelli; Cic. *de Nat. Deor.* iii. 30, *Brut.* 43; Obsequ. 97; Liv. *Epit.* 63.)

The vestal virgin Licinia, with whom the triumvir M. Crassus was accused of having had intercourse (Plut. *Crass.* 1), must have been a different person from the preceding, as M. Crassus was not born before B. C. 114. She may perhaps have been the same as the vestal virgin Licinia, the relation of L. Murena, who was of assistance to the latter in his canvass for the consulship, in B. C. 63. (Cic. *pro Mur.* 35. § 73.)

3. A daughter of P. Licinius Crassus, consul B. C. 131, married C. Sulpicius Galba, who was condemned in B. C. 110, for having been bribed by Jugurtha [GALBA, No. 8]. (Cic. *Brut.* 26, 33, *de Orat.* i. 56; comp. Tac. *Hist.* i. 15.)

4. The sister of No. 3, was married to C. Sempronius Gracchus, the celebrated tribune of the plebs. (Plut. *C. Gracch.* 17; Dig. 24. tit. 3. s. 66.)

5. The daughter of L. Licinius Crassus the orator, consul B. C. 95, married P. Scipio Nasica, praetor B. C. 94, who was the son of P. Scipio Nasica, consul B. C. 111. Both she and her sister [No. 6] were distinguished for the purity and elegance with which they spoke the Latin language, an accomplishment which their mother Mucia, and their grandmother Laelia equally possessed. (Cic. *Brut.* 58.)

6. A sister of the preceding, was the wife of the younger Marius. Hence we find the elder Marius spoken of as the *affinis* of the orator Crassus (Cic. *pro Balb.* 21, *de Orat.* i. 15. § 66, iii. 2. § 8). An impostor of the name of Amatius or Herophilus, pretended to have sprung from this marriage. [AMATIUS.]

LICI'NIA GENS, a celebrated plebeian gens, to which belonged C. Licinius Calvus Stolo, whose exertions threw open the consulship to the plebeians, and which became one of the most illustrious gentes in the latter days of the republic, by the Crassi and Luculli, who were likewise members of it. The origin of the gens is uncertain. A bilingual inscription, published by Lanzi (*Saggio di Lingua Etrusc.* vol. ii. p. 342, Rom. 1789), shows that the name of *Lecne*, which frequently occurs in Etruscan sepulchral monuments, corresponds to that of Licinius, and hence it would appear that the family was of Etruscan origin. This opinion is thought to be supported by the fact, that in the consulship of C. Licinius Calvus Stolo, B. C. 364, Etruscan players took part in the public games at Rome; but as it is recorded by Livy that scenic games were established in this year to avert the anger of the gods, and that Etruscan players were accordingly sent for (Liv. vii. 2), it is not necessary to imagine that this was done simply because Licinius kept up his connection with Etruria. We moreover find the name in the cities of Latium, both in the form of a cognomen (Licinus), and of the gentile name (Licinius). Thus we meet in Tusculum with the Porcii Licini [LICINUS], and in Lanuvium with the Licinii Murenae [MURENA]. The name would therefore seem to have been originally spread both through Etruria and Latium.

The first member of this gens who obtained the consulship, was the celebrated C. Licinius Calvus Stolo, in B. C. 364; and from this period down to the later times of the empire, the Licinii constantly held some of the higher offices of the state, until eventually they obtained the imperial dignity. [See below, p. 783.]

The family-names of this gens are, CALVUS (with the agnomens *Esquilinus* and *Stolo*), CRASSUS (with the agnomen *Dives*), GETA, LUCULLUS, MACER, MURENA, NERVA, SACERDOS, VARUS. The other cognomens of this gens are personal surnames rather than family-names: they are ARCHIAS, CAECINA [CAECINA, No. 10], DAMASIPPUS, IMBREX, LARTIUS, LENTICULUS, NEPOS, PROCULUS, REGULUS, RUFINUS, SQUILLUS, TEGULA. The only cognomens which occur on coins are *Crassus*, *Macer*, *Murena*, *Nerva*, *Stolo*. A few Licinii occur without a surname: they are, with one or two exceptions, freedmen, and are given under LICINIUS.

LICINIA'NUS, an agnomen of M. Calpurnius Piso Frugi, whom Galba associated in the empire, A. D. 69. [PISO.]

LICINIA'NUS, GRA'NIUS, a Latin writer, who appears to have written a work entitled "Fasti," of which the second book is quoted by Macrobius (*Saturn.* i. 16). As Licinianus in his work spoke of a sacrifice offered by the Flaminica, he is probably the same person as the Granius cited by Festus (*s. v. Ricae*), to explain the meaning of the word Ricae.

LICINIA'NUS, VALE'RIUS, a man of praetorian rank, was accused in the reign of Domitian of the crime of incest with Cornelia, the chief of the vestal virgins (*virgo maxima*). His guilt was

doubtful, but as the tyrant was anxious to signalize his reign by the punishment of a vestal, Licinianus confessed that he was guilty, in order to save himself from certain death. In reward for this compliance, he was simply banished, and Nerva subsequently allowed him to reside in Sicily as the place of his banishment. Here he supported himself by teaching rhetoric, having been previously one of the most eloquent pleaders in the courts at Rome. (Plin. *Ep.* iv. 11; Suet. *Dom.* 8.)

LICI'NIUS. 1. C. Licinius, was, according to Livy (ii. 33), one of the first tribunes of the plebs, B. C. 493, who was elected with only one colleague, L. Albinius, and according to the same writer, these two immediately elected three others. According to other writers the number of two remained unchanged for a time; and, according to others again, among whom is Dionysius (vi. 89), five were originally elected by the people, and of them, two were Licinii, namely Caius and Publius. (Comp. Liv. ii. 58; Ascon. *in Cic. Cornel.* p. 76, with Orelli's note; Plut. *Coriol.* 7.)

2. Sp. Licinius, tribune of the plebs, B. C. 481, according to Livy (ii. 43). Dionysius (ix. 1) gives the name Sp. Icilius [Icilius, No. 1]; and in favour of the latter there is the fact, that in no other instance do we find the praenomen Spurius in the Licinia gens.

3. Sex. Licinius, a senator, whom Marius ordered to be hurled down the Tarpeian rock, on the 1st of January, B. C. 86, the day on which he entered upon his seventh consulship. (Liv. *Epit.* 80; Plut. *Mar.* 45; Dion Cass. *Fragm.* 120.)

4. The name of three or four slaves or freedmen, mentioned by Cicero, of whom the only one deserving of notice is the Licinius, an educated slave belonging to C. Gracchus, who used, according to the well-known story, to stand behind his master with a musical instrument, when he was speaking, in order to moderate his tone. This slave became afterwards a client of Catulus. (Plut. *Tib. Gracch.* 2; Cic. *de Or.* iii. 60; Gell. i. 11.)

LICI'NIUS, Roman emperor (A. D. 307—324), whose full name was Publius Flavius Galerius Valerius Licinianus Licinius, was by birth a humble Dacian peasant, the early friend and companion in arms of the emperor Galerius, by whom, with the consent of Maximianus Herculius and Diocletian, after the death of Severus [Severus, Flavius Valerius] and the disastrous issue of the Italian campaign [Maxentius], he was raised at once to the rank of Augustus without passing through the inferior grade of Caesar, and was invested with the command of the Illyrian provinces at Carmentum, on the 11th of November, A. D. 307. Upon the death of his patron, in 311, he concluded a peaceful arrangement with Daza [Maximinus II.], in terms of which he acknowledged the latter as sovereign of Asia, Syria, and Egypt, while he added Greece, Macedonia, and Thrace to his own former dominions, the Hellespont, with the Bosporus, forming the common boundary of the two empires. Feeling, however, the necessity of strengthening himself against a rival at once ambitious, unscrupulous, and powerful, he entered into a league with Constantine, and after the termination of the struggle with Maxentius, during which he had acted the part of a watchful spectator rather than of a sincere ally, received in marriage (A. D. 313) Constantia, the sister of the conqueror, to whom he had been betrothed two years before. Meanwhile, Maximinus, taking advantage of the absence of his neighbour, who was enjoying the splendours of the nuptial festivities at Milan, placed himself at the head of a formidable army, and setting forth in the dead of winter succeeded, notwithstanding the obstacles offered to his progress by the season, in passing the straits, stormed Byzantium in April, and soon after captured Heracleia also. But scarcely had he gained possession of the last-named city when Licinius, who had hurried from Italy upon receiving intelligence of this treacherous invasion, appeared at the head of a small but resolute and well-disciplined force to resist his further progress. The battle which ensued was obstinately contested, and the result was long doubtful, but the bravery of the troops from the Danube, and the great military talents of their leader, at length prevailed. Maximinus fled in headlong haste, and died a few months afterwards at Tarsus, thus leaving his enemy undisputed master of one half of the Roman empire, while the remainder was under the sway of his brother-in-law Constantine. It was little likely that two such spirits could long be firmly united by such a tie, or that either would calmly brook the existence of an equal. Accordingly, scarce a year elapsed before preparations commenced for the grand contest, whose object was to unite once more the whole civilised world under a single ruler. The leading events are detailed elsewhere [Constantinus, p. 834], and therefore it will suffice briefly to state here that there were two distinct wars; in the first, which broke out A. D. 315, Licinius was compelled by the decisive defeats sustained at Cibalis in Pannonia, and in the plain of Mardia in Thrace, to submit and to cede to the victor Greece, Macedonia, and the whole lower valley of the Danube, with the exception of a part of Moesia. The peace which followed lasted for about eight years, when hostilities were renewed, but the precise circumstances which led to this fresh collision are as obscure as the causes which produced the first rupture. The great battle of Hadrianople (3rd July, A. D. 323) followed by the reduction of Byzantium, and a second great victory achieved near Chalcedon (18th September), placed the eastern Augustus absolutely at the mercy of his kinsman, who, although he spared his life for the moment, and merely sentenced him to an honourable imprisonment at Thessalonica, soon found a convenient pretext for commanding the death of one who had long been the sole impediment in his path to universal dominion.

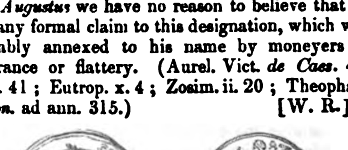
However little we may respect the motives, and however deeply we may feel disgusted by the systematic hypocrisy of Constantine, we can feel no compassion for Licinius. His origin, education, and early habits might very naturally inspire him with a distaste for literature, although they could scarcely justify or excuse the rancour which he ever manifested towards all who were in any way distinguished by intellectual acquirements, and a life passed amidst a succession of scenes in which human nature was exhibited under its worst aspect, was by no means calculated to cherish any of the purer or softer feelings of the heart. But while he had all and more than all the vices which such a career might produce, he had none of the frank generosity of a bold soldier of fortune. He was not only totally indifferent to human life and suffering, and regardless of any principle of law or jus-

tice which might interfere with the gratification of his passions, but he was systematically treacherous and cruel, possessed of not one redeeming quality save physical courage and military skill. When he destroyed the helpless family of Maximinus he might plead that he only followed the ordinary usage of Oriental despots in extirpating the whole race of a rival; but the murders of the unoffending Severianus, of Candidianus the son of his friend and benefactor Galerius, who alone had made him what he was, of Prisca and of Valeria, the wife and daughter of Diocletian [VALERIA], form a climax of ingratitude and cold-blooded ferocity to which few parallels can be found even in the revolting annals of the Roman empire. (Zosim. ii. 7, 11, 17—28; Zonar. xiii. 1; Aurel. Vict. *de Caes.* 40, 41, *Epit.* 40, 41; Eutrop. x. 3, 4; Oros. vii. 28.) [W. R.]



COIN OF LICINIUS, SENIOR.

LICI'NIUS, whose full name was FLAVIUS VALERIUS LICINIANUS LICINIUS, was a son of the emperor Licinius and Constantia [CONSTANTIA; THEODORA], and was born A. D. 315. On the first of March 317, when not yet twenty months old, he was proclaimed Caesar along with his cousins Crispus and Constantinus, and in 319 was the colleague in the consulship of his uncle Constantine the Great. But the poor boy was stripped of all his honours upon the downfal of his father in 323, and, according to Eutropius, whose account is corroborated by St. Jerome, was put to death in 323, at the same time with the ill-fated Crispus [CRISPUS]. It appears from medals that he enjoyed the haughty titles of *Jovius* and *Dominus* in common with his father; but although coins have been described on which he appears with the epithet *Augustus* we have no reason to believe that he had any formal claim to this designation, which was probably annexed to his name by moneyers in ignorance or flattery. (Aurel. Vict. *de Caes.* 41, *Epit.* 41; Eutrop. x. 4; Zosim. ii. 20; Theophan. *Chron.* ad ann. 315.) [W. R.]



COIN OF LICINIUS, JUNIOR.

LICI'NIUS CAECI'NA. [CAECINA.]

LICI'NIUS GETA. [GETA.]

LICI'NIUS PRO'CULUS. [PROCULUS.]

LI'CINUS, a surname in several gentes, is frequently written Licinius; but in the Capitolini Fasti and on coins we always find Licinus, which is no doubt the correct form, the name of Licinius being subtituted for it, on account of its much greater celebrity. (Comp. Madvig, *Opuscula altera*, p. 205.)

LI'CINUS. 1. A Gaul by birth, who was taken prisoner in war, and became a slave of Julius Caesar, whose confidence he gained so much as to be made his dispensator or steward. Caesar gave him his freedom, perhaps in his testament, as he is called by some writers the freedman of Augustus, who, we know, carried into execution the will of his uncle. Licinus gained the favour of Augustus, as well as of Julius Caesar, and was appointed by the former, in B. C. 15, governor of his native country, Gaul. He oppressed and plundered his countrymen so unmercifully, that they accused him before Augustus, who was at first disposed to treat his favourite with severity, but was mollified by Licinus exhibiting to him the immense wealth which he had accumulated in Gaul, and offering him the whole of it. Licinus thus escaped punishment, and seems, moreover, to have been permitted by Augustus to retain his property. His fortune was so great that his name was used proverbially to indicate a man of enormous wealth, and is frequently coupled with that of Crassus. To gratify his imperial master, Licinus, like many of his contemporaries, devoted part of his property to the erection of a public building, the "Basilica Julia," which he called after the name of his former master. He lived to see the reign of Tiberius. (Dion Cass. liv. 21; Suet. *Aug.* 67; Juv. i. 109, with Schol. xiv. 306; Pers. ii. 36, with Schol.; Macrob. *Sat.* ii. 4; Senec. *Ep.* 119. § 10, 120 § 20; Sidon. *Ep.* v. 7.) There was a splendid marble tomb of Licinus on the Via Salaria, at the second milestone from the city; in reference to which the following pointed epigram is preserved:—

> "Marmoreo Licinus tumulo jacet, at Cato parvo,
> Pompeius nullo; quis putet esse deos?"

(Meyer, *Anthol. Lat.* vol. i. No. 77, with Meyer's note, p. 31). This tomb is also alluded to by Martial (viii. 3. 6). For an account of this Licinus, see Madvig, *Opuscula altera*, pp. 202—205.

2. The barber (*tonsor*) Licinus spoken of by Horace (*Ars Poet.* 301), must have been a different person from the preceding; and the scholiast has therefore made a mistake in referring to the barber in the epigram quoted above.

LI'CINUS, CLO'DIUS, a Roman annalist, who lived apparently about the beginning of the first century B. C., as Cicero (*de Leg.* i. 2. § 6), speaks of him as a successor of Caelius Antipater. [ANTIPATER, CAELIUS.] The work of Clodius Licinus, the title of which Plutarch (*Num.* 1) gives in Greek, as Ἔλεγχος χρόνων, appears to have extended from the taking of Rome by the Gauls to his own time. Plutarch quotes (*l. c.*) his authority for the destruction of the public records of the city when it was captured by the Gauls; and we learn from Livy (xxix. 22) that Licinus spoke, in the third book, of the second consulship of Scipio Africanus the elder; and from a fragment of Appian (*Celt.* 3), that he gave an account of the defeat of L. Cassius Longinus by the Tigurini, B. C. 107. This Clodius is called by Cicero and Plutarch simply *Clodius*, by Livy *Clodius Licinus*, and by Appian Παύλῳ τῷ Κλαυδίῳ; instead of the last, which is evidently corrupt, we should perhaps read *Publius Clodius*, so that his full name would then be P. Clodius Licinus. This Clodius is frequently confounded with Q. Claudius Quadrigarius. [QUADRIGARIUS.] Niebuhr thinks (*Hist. of Rome*, vol. ii. p. 2) that the passage of Plutarch quoted above refers to Claudius Quadrigarius; but as Plutarch speaks of him as Κλώδιός τις, it seems

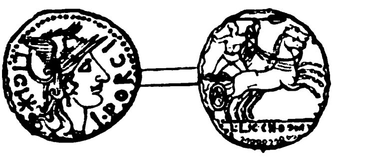
more probable that he meant to refer to the less celebrated of the two writers. (Krause, *Vitae et Fragm. vet. Hist. Rom.* p. 213; Perizon. *Animad. Hist.* p. 349.)

LI'CINUS, PO'RCIUS. 1. L. PORCIUS LICINUS, lived in the second Punic war. He is first mentioned in B. C. 211, when he served with distinction as legate in the army that was besieging Capua. In the following year (B. C. 210) he was plebeian aedile, and with his colleague, Q. Catius, celebrated the public games with great splendour. He was praetor in B. C. 207, and obtained Cisalpine Gaul as his province. In co-operation with the consuls of the year, C. Claudius Nero and M. Livius Salinator, he had a share in the glory of the defeat of Hasdrubal, the brother of Hannibal, at the battle of the Metaurus, in Umbria. (Liv. xxvi. 6, xxvii. 6, 35, 36, 39, 46—48.)

2. L. PORCIUS LICINUS, the son of the preceding, was praetor B. C. 193, and received Sardinia as his province. He sued unsuccessfully for the consulship at first, but at length obtained it, in B. C. 184; and in conjunction with his colleague, P. Claudius Pulcher, carried on the war against the Ligurians. (Liv. xxxiv. 54, 55, xxxix. 32, 33, 45, xl. 34; Cic. *Brut.* 15.)

3. L. PORCIUS LICINUS, the son of No. 2, dedicated, as duumvir in B. C. 181, the temple to Venus Erycina, which his father had vowed in the Ligurian war. This temple, which was called after the celebrated temple of Venus at Eryx in Sicily, was situated outside the Colline gate, and is mentioned by Livy, by prolepsis, as in existence as early as the year B. C. 202. (Liv. xxx. 38.) Licinus was appointed in B. C. 172 to conduct to Brundusium from the docks at Rome the fleet which was to convey to Greece the troops destined for the war against Perseus. (Liv. xl. 34; Strab. vi. p. 272; Ov. *Fast.* iv. 874; App. *B. C.* i. 93; Liv. xlii. 27.)

4. L. PORCIUS LICINUS, occurs only on coins, of which a specimen is given below. The obverse represents the head of Pallas, with L. PORCI LICI.; the reverse the naked figure of Mars driving a chariot and hurling a spear, with the legend L. LIC. CN. DOM. We have coins of the Aurelia and Cosconia gentes exactly the same as the preceding, with the sole exception of the difference of name, those of the former bearing the name of M. Aurelius Scaurus, and those of the latter L. Cosconius. [COSCONIUS; SCAURUS.] Now, as all the three sets of coins have on the obverse L. LIC. CN. DOM., it is supposed that they were struck in the censorship of L. Licinius Crassus and Cn. Domitius Ahenobarbus, B. C. 92, and that L. Porcius Licinus, M. Aurelius Scaurus, and L. Cosconius, were triumvirs of the Mint in that year. Eckhel (vol. v. p. 196), however, thinks that these coins must have been struck at an earlier time; but on this point see Drumann, *Gesch. Roms*, vol. v. p. 95.



COIN OF L. PORCIUS LICINUS.

5. PORCIUS LICINUS, an ancient Roman poet, whom A. Gellius places between Valerius Aedituus and Q. Lutatius Catulus, consul B. C. 104, and who, therefore, probably lived in the latter part of the second century, B. C. Gellius quotes an epigram of Licinus, which seems to be taken from the Greek, and likewise cites the commencement of a poem of his on the history of Roman poetry, written in trochaic tetrameters. He seems to be the same as the Porcius mentioned in the life of Terence, ascribed to Suetonius, but must not be confounded, as he has been by some modern writers, with the consul of this name. [No. 2.] (Gell. xix. 9, xvii. 2; *Anthol. Lat.* Nos. 25, 26, ed. Meyer; Madvig, *de L. Attii Didascalicis*, p. 20.)

LICY'MNIA, spoken of by Horace (*Carm.* ii. 12. 13, &c.), is maintained at great length by Weichert (*Poetar. Latin. Reliquiae*, p. 462, &c.) to be the same as Terentia, the wife of Maecenas; but it seems impossible that Horace could have used such amatory language as he employs in this ode in reference to the wife of Maecenas. (Comp. Teuffel, in *Zeitschrift für die Alterthumsw.* p. 46, &c., 1845.)

LICY'MNIUS (Λικύμνιος), a son of Electryon and the Phrygian slave Mideia, and consequently a half-brother of Alcmene. (Paus. iii. 15. § 4.) He was married to Perimede, by whom he became the father of Oeonus, Argeius, and Melas. He was a friend of Heracles, whose son Tlepolemus slew him, according to some unintentionally, and according to others in a fit of anger. (Pind. *Ol.* vii. 50, &c.; Apollod. ii. 8. § 2, ii. 4. § 5, comp. Hom. *Il.* ii. 663.) His tomb was shown in after-times at Argos. (Paus. ii. 22. § 8; Plut. *Pyrrh.* 34.) [L. S.]

LICY'MNIUS (Λικύμνιος). 1. Of Chios, a distinguished dithyrambic poet, of uncertain date. Some writers, on the authority of a passage of Sextus Empiricus (*Adv. Math.* 49, p. 447, xi. pp. 700, 701; Fabric. p. 447; Pacard. p. 556, Bekker), place him before Simonides; but this is not clearly made out, and it is perhaps more likely, from all we know of his poetry, that he belonged to the later Athenian dithyrambic school about the end of the fourth century B. C.; indeed Spengel and Schneidewin identify him with the rhetorician (No. 2). He is mentioned by Aristotle (*Rhet.* iii. 12), in conjunction with Chaeremon, as among the poets whose works were rather fit for reading than for exhibition (ἀναγνωστικοί). Among the poems ascribed to him was one in praise of health; a pretty sure indication of a late date, if we could be certain that the poem was his. A fragment of this poem is preserved by Sextus Empiricus (*l. c.*), in which three lines out of six are identical with lines in the paean of Ariphron to health; and it seems likely that it was a mere mistake in Sextus to quote the poem as by Licymnius. A poem of his on the legend of Endymion is mentioned by Athenaeus (xiii. p. 564, c.), who also refers to one of his dithyrambs on the love of Argynnus for Hymenaeus (xiii. p. 603, d.). Parthenius (c. 22) quotes from him an account of the taking of Sardis, which has every mark of a late and fictitious embellishment of the event. Eustathius (*ad Hom. Od.* iii. 267) mentions Λικύμνιος Βουπρασιέα ἀοιδόν. (Bergk, *Poet. Lyr. Graec.* pp. 839, 840; Schmidt, *Diatrib. in Dithyramb.* pp. 84—86; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 497; Bode, *Gesch. d. Lyr. Dichtk.* vol. ii. pp. 303, 304.)

2. Of Sicily, a rhetorician, the pupil of Gorgias, and the teacher of Polus, and the authority of a work on rhetoric, entitled τεχνή. He is mentioned by Plato (*Phaedr.* p. 267; comp. the scholia and Heindorf's note), and is quoted by Aristotle (*Rhet.* iii. 2, 13) and by Dionysius of Halicarnassus (*Lys.* p. 82, 36; *De Thucyd. Idiom.* p. 133, 31, 148, 1; *Dem.* 179, 31, ed. Sylburg. *et alib.*). Dionysius frequently mentions the characteristics of his style, which was smooth and elegant, but somewhat affected, abounding in exactly balanced antitheses. In grammar he gave much attention to the classification of nouns. (Spengel, Συναγωγ. τεχν. pp. 88, &c.; Schneidewin, in the *Götting. G. A.* for 1845.) [P. S.]

LIGA'RIUS, the name of three brothers, who lived in the time of the civil war between Caesar and Pompey. They were of Sabine origin. (Cic. *pro Lig.* 11.)

1. Q. LIGARIUS, is first mentioned in B. C. 50 as legate, in Africa, of C. Considius Longus, who left him in command of the province, while he went to Rome to become a candidate for the consulship. [CONSIDIUS, No. 9.] On the breaking out of the civil war in the following year, L. Attius Varus, who had commanded the Pompeian troops at Auximum, and had been obliged to fly before Caesar, arrived in Africa, of which province he had been formerly propraetor. Into his hands Ligarius resigned the government, although L. Aelius Tubero had been appointed to the province by the senate; and when Tubero made his appearance off Utica shortly afterwards, he was not permitted even to land. Ligarius fought under Varus against Curio in the course of the same year (B. C. 49), and against Caesar himself in B. C. 46. After the battle of Thapsus, in which the Pompeian army was defeated, Ligarius was taken prisoner at Adrumetum. His life was spared, but he was banished by Caesar. His friends at Rome exerted themselves to procure his pardon, but were unable to succeed at first, notwithstanding the intercession of his brothers, of his uncle, T. Brocchus, and of Cicero himself, who had an audience with the dictator on the 23d of September, B. C. 46, for the purpose. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero, the son of L. Tubero, whom Ligarius had united with Varus in preventing from landing in Africa. He was accused on account of his conduct in Africa, and his connection with the enemies of the dictator. The case was pleaded before Caesar himself in the forum. Cicero defended Ligarius in a speech still extant, in which he maintains that Ligarius had as much claims to the mercy of Caesar, as Tubero and Cicero himself. Ligarius was pardoned by Caesar, who was on the point of setting out for the Spanish war, and who probably was not sorry to have this public opportunity of exhibiting his usual mercy. The speech which Cicero delivered in his defence was subsequently published, and was much admired. Ligarius, however, felt no gratitude for the favour that had been shown him, and eagerly joined the conspirators, who assassinated Caesar in B. C. 44. (Cic. *pro Ligario*, passim, *ad Fam.* vi. 13, 14, *ad Att.* xiii. 12, 19, 20, 44; Auct. *Bell. Afr.* 89; Plut. *Cic.* 39, *Brut.* 11; Appian, *B. C.* ii. 113.) Appian speaks of two brothers of the name of Ligarius, who perished in the proscription of the triumvirs in B. C. 43 (*B. C.* iv. 22), and in the following chapter (c. 23) he mentions a third Ligarius, who met with the same fate. Now, as Cicero expressly mentions three brothers of this name (*pro Lig.* 12), Q. Ligarius must have been one of those who were put to death on this occasion.

2. T. LIGARIUS, brother of the preceding, was appointed quaestor by Caesar, and perished in the proscription of the triumvirs. (Cic. *ad Att.* xiii. 44, *pro Lig.* 12; Appian, *B. C.* iv. 22, 23.)

3. LIGARIUS, a brother of the two preceding, whose praenomen is not mentioned, perished along with his brothers in the same proscription. (Appian, *l. c.*)

4. P. LIGARIUS, was taken prisoner by Caesar in the African war, B. C. 46, and was put to death by him, because he had been previously pardoned by Caesar in Spain in B. C. 49, on the condition that he should not serve against him. (Auct. *Bell. Afr.* 64.) This Publius may have been a brother of the three other Ligarii, but is nowhere mentioned as such.

LIGEIA or LIGEA (Λίγεια), i. e. the shrill sounding, occurs as the name of a seiren and of a nymph. (Eustath. *ad Hom.* p. 1709; Virg. *Georg.* iv. 336.) [L. S.]

LIGUR. The name Ligur or Ligus, without any nomen, occurs in Cicero, *ad Att.* xii. 23, where he is ironically congratulated with respect to a daughter called Gamala. [C. P. M.]

LIGUR, AE'LIUS, tribune of the plebs, B. C. 57, endeavoured by his veto to prevent the passing of the decree of the senate for Cicero's recall. He seems to have been an obscure individual, and, according to Cicero, had assumed a surname to which he had no right. (Cic. *pro Sext.* 31, 32, 43, *pro Dom.* 19, *de Harusp. Resp.* 3.) [C. P. M.]

LIGUR, OCTA'VIUS. 1. M. a Roman senator. During the praetorship of C. Sacerdos he had become possessed of an estate in Sicily by the will of one C. Sulpicius Olympus. When Verres became praetor, in accordance with one of his edicts the daughter of the patronus of Sulpicius sued Ligur for a sixth part of the estate. Ligur found himself compelled to come to Rome to assert and defend his rights. Verres afterwards demanded money from Ligur for trying the cause. M. Ligur and his brother are set down as tribunes of the plebs in the same year (B. C. 82) by Pighius (vol. iii. p. 266). (Cic. *in Verr.* i. 48, ii. 7, 48.)

2. L. The brother of the preceding. During the absence of his brother he defended his interests against the unjust proceedings of Verres (B. C. 74). He is possibly the same who is mentioned by Cicero (*ad Att.* vii. 18. § 4). [C. P. M.]

LIGUR, VA'RIUS, a man mentioned once or twice by Tacitus. In *Annal.* iv. 42, he is spoken of as the paramour of Aquilia (A. D. 25). Some time after he escaped a prosecution by buying off the informers. (*Annal.* vi. 30.) [C. P. M.]

LIGYRON (Λιγύρων), i. e. the whining, is said to have been the original name of Achilles, and to have been changed into Achilles by Cheiron. (Apollod. iii. 13. § 6; comp. ACHILLES.) [L. S.]

LILAEA (Λίλαια), a Naiad, a daughter of Cephissus, from whom the town of Lilaea in Phocis was believed to have derived its name. (Paus. x. 33. § 2.) [L. S.]

LIMA, a Roman divinity protecting the threshold (*limen*, Arnob. *adv. Gent.* iv. 9); it is, however, not impossible that she may be the same as the dea Limentina. [LIMENTINUS.] [L. S.]

LIME'NIA, LIMENI'TES, LIMENI'TIS, and LIMENO'SCOPUS (Λιμένια, Λιμενίτης, Λιμενῖτις, Λιμενόσκοπος), i. e. the protector or superintendent of the harbour, occurs as a surname of several divinities, such as Zeus (Callimach. *Fragm.* 114, 2d ed. Bentl.), Artemis (Callim. *Hymn. in Dian.* 259), Aphrodite (Paus. ii. 34. § 11; Serv. *ad Aen.* i. 724), Priapus (Anthol. Palat. x. 1, 7), and of Pan (Anthol. Palat. x. 10.) [L. S.]

LIMETA'NUS, C. MAMI'LIUS, tribune of the plebs, B. C. 110, carried a law for inquiring into the cases of all persons who had assisted Jugurtha in his opposition to the senate, and had received bribes from him to neglect their duty to the state. Three quaesitores were appointed under this law, which was the first serious blow given to the power of the nobility since the death of C. Gracchus. Many men of the highest family were condemned under it, and among them four who had been consuls. (Sall. *Jug.* 40, 65; Cic. *Brut.* 33, 34.) The name of Limetanus occurs on a coin of the Mamilia gens. [MAMILIA GENS.]

LIMENTI'NUS, the god protecting the threshold (*limen*) of the house. (Arnob. *adv. Gent.* i. 15, iv. 9, 11; Tertull. *Idol.* 15; August. *de Civ. Dei*, iv. 8, vi. 7.) Much superstition was connected among the Romans with the threshold, and many persons were very scrupulous in always putting the right foot across it first. (Petron. *Sat.* 30.) [L. S.]

LIMNAEA, LIMNE'TES, LIMNE'GENES (Λιμναία (ος), Λιμνήτης (ις), Λιμνηγενής), i. e. inhabiting or born in a lake or marsh, is a surname of several divinities who were believed either to have sprung from a lake, or had their temples near a lake. Instances are, Dionysus at Athens (Eustath. *ad Hom.* p. 871; Callim. *Fragm.* 280, Bentl.; Thuc. ii. 15; Aristoph. *Ran.* 216; Athen. x. p. 437, xi. p. 465), and Artemis at Sicyon, near Epidaurus (Paus. ii. 7. § 6, iii. 23. § 10), on the frontiers between Laconia and Messenia (Paus. iii. 2. § 6, 7. § 4, iv. 4. § 2, 31. § 3, vii. 20. § 7, &c.; Strab. viii. p. 361; Tac. *Ann.* iv. 43), near Calamae (Paus. iv. 31. § 3), at Tegea (viii. 53. § 11, comp. iii. 14. § 2), Patrae (vii. 20. § 7); it is also used as a surname of nymphs (Theocrit. v. 17) that dwell in lakes or marshes. [L. S.]

LIMUS (Λιμός), the Latin *Fames*, or personification of hunger. Hesiod (*Theog.* 227) describes hunger as the offspring of Eris or Discord. A poetical description of Fames occurs in Ovid (*Met.* viii. 800, &c.), and Virgil (*Aen.* vi. 276) places it, along with other monsters, at the entrance of Orcus. [L. S.]

LINAX, artist. [ZENAS.]

LI'NDIA (Λινδία), a surname of Athena, derived from the town of Lindus, in the island of Rhodus, where she had a celebrated temple. (Diod. v. 58; Herod. ii. 182; Strab. xiv. p. 655). [L. S.]

LINDINUS, a Latin poet, whose age is quite uncertain, but who probably lived at a late period, is the author of a short poem of twelve lines, "De Aetate," in which he assigns the different years of life to different occupations, such as the first ten to play, &c. It is printed in the *Anthologia Latina* (No. 541, ed. Meyer), and by Wernsdorf (*Poetae Latini Minores*, p. 415).

LINUS (Λίνος), the personification of a dirge or lamentation, and therefore described as a son of Apollo by a Muse (Calliope, or by Psamathe or Chalciope, Apollod. i. 3. § 2; Paus. i. 43. § 7, ii 19. § 7; Eustath. *ad Hom.* p. 1164), or of Amphimarus by Urania (Paus. ix. 29. § 3). Respecting his mother Psamathe, the story runs thus: —When she had given birth to Linus she exposed the child. He was found by shepherds, who brought him up, but the child was afterwards torn to pieces by dogs. Psamathe's grief at the occurrence betrayed her misfortune to her father, who condemned her to death. Apollo, in his indignation at the father's cruelty, visited Argos with a plague, and when his oracle was consulted about the means of averting the plague, he answered that the Argives must propitiate Psamathe and Linus. This was attempted by means of sacrifices, and matrons and virgins sang dirges which were called λίνοι, and the month in which this solemnity was celebrated was called ἀρνειός, and the festival itself ἀρνίς, because Linus had grown up among lambs. The pestilence, however, did not cease until Crotopus quitted Argos and settled at Tripodisium, in Megaris (Conon. *Narrat.* 19; Paus. i. 43. § 7; Athen. iii. p. 99). According to a Boeotian tradition Linus was killed by Apollo, because he had ventured upon a musical contest with the god (Paus. ix. 29. § 3; Eustath. *ad Hom.* p. 1163), and near Mount Helicon his image stood in a hollow rock, formed in the shape of a grotto; and every year before sacrifices were offered to the Muses, a funeral sacrifice was offered to him, and dirges (λίνοι) were sung in his honour. His tomb was claimed both by the city of Argos and by Thebes (Paus. *l. c.*, comp. ii. 19. § 7); but after the battle of Chaeroneia, Philip of Macedonia was said to have carried away the remains of Linus from Thebes to Macedonia. Subsequently, however, the king was induced by a dream to send the remains back to Thebes. Chalcis in Euboea likewise boasted of possessing the tomb of Linus, the inscription of which is preserved by Diogenes Laertius (*Prooem.* 4; comp. Suid. *s. v.* Λίνος). Being regarded as a son of Apollo and a Muse, he is said to have received from his father the three-stringed lute, and is himself called the inventor of new melodies, of dirges (θρῆνοι), and of songs in general. Hesiod (ap. *Clem. Alex. Strom.* i. p. 330) even calls him παντοίης σοφίης δεδαηκώς. It is probably owing to the difficulty of reconciling the different mythuses about Linus, that the Thebans (Paus. ix. 29, in fin.) thought it necessary to distinguish between an earlier and later Linus; the latter is said to have instructed Heracles in music, but to have been killed by the hero (comp. Apollod. ii. 4. § 9; Theocrit. xxiv. 103; Diodor. iii. 67; Athen. iv. p. 164). In the time of the Alexandrine grammarians people even went so far as to look upon Linus as an historical personage, and to consider him, like Musaeus, Orpheus, and others, as the author of apocryphal works (Diodor. iii. 66), in which he described the exploits of Dionysus; Diogenes Laertius (*Prooem.* 3), who calls him a son of Hermes and Urania, ascribes to him several poetical productions, such as a cosmogony on the course of the sun and moon, on the generation of animals and fruits, and the like.

The principal places in Greece which are the scenes of the legends about Linus are Argos and Thebes, and the legends themselves bear a strong resemblance to those about Hyacynthus, Narcissus, Glaucus, Adonis, Maneros, and others, all of whom are conceived as handsome and lovely youths, and either as princes or as shepherds. They are the

favourites of the gods; and in the midst of the enjoyment of their happy youth, they are carried off by a sudden or violent death; but their remembrance is kept alive by men, who celebrate their memory in dirges and appropriate rites, and seek the vanished youths generally about the middle of summer, but in vain. The feeling which seems to have given rise to the stories about these personages, who form a distinct class by themselves in Greek mythology, is deeply felt grief at the catastrophes observable in nature, which dies away under the influence of the burning sun (Apollo) soon after it has developed all its fairest beauties. Those popular dirges, therefore, originally the expression of grief at the premature death of nature through the heat of the sun, were transformed into lamentations of the deaths of youths, and were sung on certain religious occasions. They were afterwards considered to have been the productions of the very same youths whose momory was celebrated in them. The whole class of songs of this kind was called θρῆνοι οἶκτοι, and the most celebrated and popular among them was the λίνος, which appears to have been popular even in the days of Homer. (*Il.* xviii. 569, with the Schol.) Pamphos, the Athenian, and Sappho, sang of Linus under the name of Oetolinus (οἶτος Λίνου, i. e. the death of Linus, Paus. ix. 29. § 3); and the tragic poets, in mournful choral odes, often use the form αἴλινος (Aeschyl. *Agam.* 121; Soph. *Ajax*, 627; Eurip. *Phoen.* 1535, *Orest.* 1380), which is a compound of αἴ, the interjection, and Λίνε. As regards the etymology of Linus, Welcker regards it as formed from the mournful interjection, *li*, while others, on the analogy of Hyacinthus and Narcissus, consider Linus to have originally been the name of a flower (a species of narcissus). (Phot. *Lex.* p. 224, ed. Pors.; Eustath. *ad Hom.* p. 99; compare in general Ambrosch, *De Lino*, Berlin, 1829, 4to; Welcker, *Kleine Schriften*, i. p. 8, &c.; E. v. Lasaulx, *Ueber die Linosklage*, Würzburg, 1842, 4to.) [L. S.]

LIPA'SIUS, the engraver of a beautiful gem, bearing the head of the city Antioch, with the inscription ΛΙΠΑCΙΟΥ, in the *Museum Worsleyanum* (p. 143). According to Raoul-Rochette, however, the name should be read Ἀσπασίου. (*Lettre à M. Schorn*, p. 33, or p. 122, 2d edit.) [P. S.]

LIPODO'RUS (Λιπόδωρος) commanded a body of 3000 soldiers in the army of the Greeks, who, having been settled by Alexander the Great in the upper or eastern satrapies of Asia, revolted as soon as they heard of his death, in B. C. 323. Pithon, having been sent against them by the regent Perdiccas, found means to bribe Lipodorus, who drew off his men during the heat of the battle, and thus caused the defeat of his friends. (Diod. xviii. 4, 7; Droysen, *Gesch. der Nachf. Alex.* pp. 56—58.) [E. E.]

LITAE (Λιταί), a personification of the prayers offered up in repentance. They are described as the daughters of Zeus, and as following closely behind crime, and endeavouring to make amends for what has been done; but whoever disdains to receive them, has himself to atone for the crime that has been committed. (Hom. *Il.* ix. 502, &c.; Eustath. *ad Hom.* p. 768; Hesych. *s. v.* αἶται, calls them Aetae, which however is probably only a mistake in the name.) [L. S.]

LITO'RIUS (Λιτώριος) a veterinary surgeon, a native of Beneventum in Samnium, who may, perhaps, have lived in the fourth or fifth century after Christ. A few fragments of his writings, which are all that remain, are to be found in the collection of writers on veterinary surgery, first published in Latin by Jean de la Ruelle, Paris 1530, fol., and afterwards in Greek by Simon Grynaeus, Basil, 1537, 4to. [W. A. G.]

LITYERSES (Λιτυέρσης), a natural son of Midas, lived at Celaenae in Phrygia, engaged in rural pursuits, and hospitably received all strangers that passed his house, but he then compelled them to assist him in the harvest, and whenever they allowed themselves to be surpassed by him in their work, he cut off their heads in the evening, and concealed their bodies in the sheaves, accompanying his deed with songs. Heracles, however, slew him, and threw his body into the Maeander. The Phrygian reapers used to celebrate his memory in a harvest-song which bore the name of Lityerses (Schol. *ad Theocrit.* x. 41; Athen. x. p. 615, xiv. p. 619; Eustath. *ad Hom.* p. 1164; Hesych., Phot., Suid. *s. v.*; Pollux, iv. 54). Concerning the song Lityerses see Eichstädt, *De Dramate Graecor. comico-satyrico, imprimis de Sosithei Lityersa*, p. 16, &c.; Ilgen, *De Scoliorum Poesi*, p. 16, &c. [L. S.]

LIVILLA. [LIVIA.]

LI'VIA. 1. Daughter of M. Livius Drusus, consul B. C. 112, and sister of M. Livius Drusus, the celebrated tribune of the plebs, who was killed B. C. 91. [See the genealogical table, Vol. I. p. 1076.] She was married first to M. Porcius Cato, by whom she had Cato Uticensis (Cic. *Brut.* 62; Val. Max. iii. 1. § 2; Aur. Vict. *de Vir. Ill.* 80; Plut. *Cat. Min.* i. 2), and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, who was the mother of M. Brutus, who killed Caesar. (Plut. *Brut.* 2, *Caes.* 62, *Cat. Min.* 24.) Some writers suppose that Caepio was her first husband, and Cato her second.

2. LIVIA DRUSILLA, the wife of Augustus, was the daughter of Livius Drusus Claudianus [DRUSUS, No. 7], who had been adopted by one of the Livia gens, but was a descendant of App. Claudius Caecus. Livia was born on the 28th of September, B. C. 56—54. (Letronne, *Recherches pour servir à l'Histoire de l'Egypte*, p. 171.) She was married first to Tib. Claudius Nero; but her beauty having attracted the notice of Octavian at the beginning of B. C. 38, her husband was compelled to divorce her, and surrender her to the triumvir. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was six months pregnant with another, who subsequently received the name of Drusus. It was only two years previously that she had been obliged to fly before Octavian, in consequence of her husband having fought against him in the Perusinian war. (Suet. *Tib.* 3, 4; Vell. Pat. ii. 75, 79; Suet. *Aug.* 62; Dion Cass. xlviii. 15, 34, 44.)

Livia never bore Augustus any children, but she continued to have unbounded influence over him till the time of his death. The empire which she had gained by her charms she maintained by the purity of her conduct and the fascination of her manners, as well as by a perfect knowledge of the character of Augustus, whom she endeavoured to please in every way. She was a consummate actress, excelled in dissimulation and intrigue, and never troubled either herself or her husband by complaining of the numerous mistresses of the

hatter. There was only one subject which occasioned any dissension between them, and that was the succession. Augustus naturally wished to secure it for his own family, but Livia resolved to obtain it for her own children; and, according to the common opinion at Rome, she did not scruple to employ foul means to remove out of the way the family of her husband. Hence she was said to be "gravis in rempublicam mater, gravis domui Caesarum noverca." (Tac. *Ann.* i. 10.) The premature death of Marcellus was attributed by many to her machinations, because he had been preferred to her sons as the husband of Julia, the daughter of Augustus. (Dion Cass. liii. 33.) But for this there seems little ground. The opportune death both of C. Caesar and L. Caesar seems much more suspicious. These young men were the children of Julia by her marriage with Agrippa; and being the grandchildren of Augustus, they presented, as long as they lived, an insuperable obstacle to the accession of Tiberius, the son of Livia. But Lucius died suddenly at Massilia in A. D. 2, and Caius in Lycia A. D. 4, of a wound, which was not considered at all dangerous. It was generally suspected that they had both been poisoned, by the secret orders of Livia and Tiberius. She was even suspected of having hastened the death of Augustus in A. D. 14.

Augustus left Livia and Tiberius as his heirs; and by his testament adopted her into the Julia gens, in consequence of which she received the name of Julia Augusta. By the accession of her son to the imperial throne, Livia had now attained the long-cherished object of her ambition, and by means of her son thought to reign over the Roman world. But this the jealous temper of Tiberius would not brook. At first all public documents were signed by her as well as by Tiberius, and letters on public business were addressed to her as well as to the emperor; and with the exception of her not appearing in person in the senate or the assemblies of the army and the people, she acted as if she were the sovereign. She openly said that it was she who had procured the empire for Tiberius, and to gratify her the senate proposed to confer upon her various extraordinary honours. Thereupon Tiberius, perceiving that he was becoming a mere cypher in the state, forbade all these honours, and commanded her to retire altogether from public affairs; but she had gained such an ascendancy over him, that he did not feel himself his own master as long as he was in her neighbourhood, and accordingly removed his residence from Rome to Capreae. Such was the return she was destined to receive for all the toil she had sustained and the crimes she had probably committed, in order to secure the empire for her son. Tiberius no longer disguised the hatred he felt for his mother, and for the space of three years he only spoke to her once. When she was on her death-bed, he even refused to visit her. She died in A. D. 29, after suffering from repeated attacks of illness, at a very advanced age, eighty-two according to Pliny (*H. N.* xiv. 8), eighty-six according to Dion Cassius (lviii. 2). Tiberius did not attempt to dissemble the joy which he felt at her death. He took no part in the funeral rites, and forbade her consecration, which had been proposed by the senate, on the ground that she had not wished it herself. Her funeral oration was delivered by her great grandson, C. Caesar, subsequently the emperor Caligula; but Tiberius would not allow her testament to be carried into effect. The legacies which she had left were not fully paid till the accession of Caligula; and her consecration did not take place till the reign of Claudius. (Tac. *Ann.* i. 3, 5, 8, 10, 14, v. 1, 2; Dion Cass. lvii. 12, lviii. 2, lix. 1, 2, lx. 5; Suet. *Tib.* 50, 51.)



COIN OF LIVIA.

3. LIVIA or LIVILLA, the daughter of Drusus senior and Antonia, and the sister of Germanicus and the emperor Claudius. [See the genealogical table, Vol. I. p. 1076.] In her eleventh year B. C. 1, she was betrothed to C. Caesar, the son of Agrippa and Julia, and the grandson of Augustus. She was subsequently married to her first cousin, Drusus junior, the son of the emperor Tiberius, but was seduced by Sejanus, who both feared and hated Drusus, and who persuaded her to poison her husband, which she accordingly did in A. D. 23. Her guilt was not discovered till the fall of Sejanus, eight years afterwards, A. D. 31, when it was revealed to Tiberius by Apicata, the wife of Sejanus. According to some statements Livia was put to death by Tiberius, but according to others she was spared by the emperor on account of her mother, Antonia, who, however, caused her to be starved to death. Such is the account of Dion Cassius (lviii. 11); but from Tacitus saying (*Ann.* vi. 2) that in A. D. 32 the statues of Livia were destroyed and her memory cursed, because her crimes had not yet been punished, it would appear as if he supposed that she had died before the fall of Sejanus. (Suet. *Claud.* 1; Tac. *Ann.* ii. 43, 84, iv 1, 40, vi. 2; Dion Cass. lvii. 22, lviii. 11.)

4. JULIA LIVILLA, the daughter of Germanicus and Agrippina. [JULIA, No. 8.]

LI'VIA GENS, plebeian, but one of the most illustrious houses among the Roman nobility. Suetonius says (*Tib.* 3) that the Livii had obtained eight consulships, two censorships, three triumphs, a dictatorship, and a mastership of the horse. The first member of the gens who obtained the consulship was M. Livius Denter, B. C. 302; and it at length rose to the imperial dignity by the marriage of Livia with Augustus, whose son Tiberius by a former husband succeeded the latter in the government of the Roman world. The cognomens in this gens are DENTER, DRUSUS, LIBO, MACATUS, and SALINATOR.

LIVINEIUS. The name Livineius seems to belong to the family of the Reguli itself, originally at least a branch of the Gens Atilia. In Cicero (*ad Att.* iii. 17, *ad Fam.* xiii. 60) it is the appellation of two freedmen of the brothers M. and L. Regulus, one of whom, L. Livineius Trypho, Cicero commends to C. Munatius, as having befriended when others deserted him (*ad Fam. l. c.*); compare Tac. *Ann.* iii. 11, xiv. 17. [REGULUS.] [W.B.D.]

M. LI'VIUS, tribune of the plebs, B. C. 320, opposed the proposition for annulling the treaty

made with the Samnites at Caudium. (Liv. ix. 8.)

LI'VIUS, the Roman historian, was born at Patavium, in the consulship of Caesar and Bibulus, B. C. 59. The greater part of his life appears to have been spent in the metropolis, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A. D. 17. We know that he was married, and that he had at least two children, for a certain L. Magius, a rhetorician, is named as the husband of his daughter, by Seneca (*Prooem. Controv.* lib. v.), and a sentence from a letter addressed to a son, whom he urges to study Demosthenes and Cicero, is quoted by Quintilian (x. 1. § 39). His literary talents secured the patronage and friendship of Augustus (Tacit. *Ann.* iv. 34); he became a person of consideration at court, and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition (Suet. *Claud.* 41), but there is no ground for the assertion that Livy acted as preceptor to the young prince. Eventually his reputation rose so high and became so widely diffused that, as we are assured by Pliny (*Epist.* ii. 3), a Spaniard travelled from Cadiz to Rome, solely for the purpose of beholding him, and having gratified his curiosity in this one particular, immediately returned home.

Although expressly termed *Patavinus* by ancient writers, some doubts have been entertained with regard to the precise spot of his birth, in consequence of a line in Martial (*Ep.* i. 62):—

> Verona docti syllabas amat vatis,
> Marone felix Mantua est,
> Censetur Apona Livio suo tellus,
> Stellaque nec Flacco minus——

from which it has been inferred that the famous hot-springs, the *Patavinae Aquae*, of which the chief was *Aponus fons*, situated about six miles to the south of Patavium, and now known as the *Bagni d'Abano*, ought to be regarded as the place of his nativity. According to this supposition he was styled *Patavinus*, just as Virgil was called *Mantuanus*, although in reality belonging to Andes; but Cluverius and the best geographers believe that *Apona tellus* is here equivalent to *Patavina tellus*, and that no village *Aponus* or *Aponus vicus* existed in the days of the epigrammatist. In like manner Statius (*Silv.* iv. 7) designates him as "Timavi alumnum," words which merely indicate his transpadane extraction.

The above particulars, few and meagre as they are, embrace every circumstance for which we can appeal to the testimony of ancient writers. The bulky and minute biography by Tomasinus, and similar productions, which communicate in turgid language a series of details which could have been ascertained by no one but a contemporary, are purely works of imagination. The greater number of the statements derived from such sources have gradually disappeared from all works of authority, but one or two of the more plausible still linger even in the most recent histories of literature. Thus we are assured that Livy commenced his career as a rhetorician and wrote upon rhetoric; that he was twice married, and had two sons and several daughters; that he was in the habit of spending much of his time at Naples; that he first recommended himself to Octavianus by presenting some dialogues on philosophy, and that he was tutor to Claudius. The first of these assertions is entitled to respect, since it has been adopted by Niebuhr, but seems to rest entirely upon a few notices in Quintilian, from which we gather that the *Epistola ad Filium*, alluded to above, contained some precepts upon style (Quintil. ii. 5. § 20, viii. 2. § 18, x. 1. § 39). The second assertion, in so far as it affirms the existence of two sons, involves the very broad assumption that the following inscription, which is said to have been preserved at Venice, but with regard to whose history nothing has been recorded, neither the time when, nor the place where, nor the circumstances under which it was found, must refer to the great historian and to no one else: T. LIVIUS. C. F. SIBI. ET. SUIS. T. LIVIO. T. F. PRISCO. F. T. LIVIO. T. F. LONGO. ET. CASSIAE. SEX. F. PRIMAE. UXORI; while the number of daughters depends upon another inscription of a still more doubtful character, to which we shall advert hereafter. The third assertion is advanced because it has been deemed certain that since Virgil, Horace, and various other personages of wit and fashion were wont in that age to resort to the Campanian court, Livy must have done the like. With respect to the fourth assertion, we are informed by Seneca (*Suasor.* 100) that Livy wrote dialogues which might be regarded as belonging to history as much as to philosophy (*Scripsit enim et dialogos quos non magis Philosophiae annumerare possis quam Historiae*), and books which professed to treat of philosophic subjects (*ex professo Philosophiam continentes libros*); but the story of the presentation to Octavianus is an absolute fabrication. The fifth assertion we have already contradicted, and not without reason, as will be seen from Suetonius (*Claud.* 41).

The memoirs of most men terminate with their death; but this is by no means the case with our historian, since some circumstances closely connected with what may be fairly termed his personal history, excited no small commotion in his native city many centuries after his decease. About the year 1360 a tablet was dug up at Padua, within the monastery of St. Justina, which occupied the site of an ancient temple of Jupiter, or of Juno, or of Concordia, according to the conflicting hypotheses of local antiquaries. The stone bore the following inscription, V. F. T. LIVIUS. LIVIAE. T. F. QUARTAE. L. HALYS. CONCORDIALIS. PATAVI. SIBI. ET. SUIS. OMNIBUS, which was at first interpreted to mean *Vivus fecit Titus Livius Liviae Titi filiae quartae*, (sc. uxori) *Lucii Halys Concordialis Patavi sibi et suis omnibus*. Some imagined that QUARTAE. L. HALYS denoted *Quartae legionis Halys*, but this opinion was overthrown without difficulty, because even at that time it was well known that L. is seldom if ever used in inscriptions as an abbreviation of LEGIO, and secondly because the fourth legion was entitled Scythica and not Halya. It was then decided that QUARTAE must indicate the fourth daughter of Livius, and that L. HALYS must be the name of her husband; and ingenious persons endeavoured to show that in all probability he was identical with the L. Magius mentioned by Seneca. They also persuaded themselves that Livy, upon his return home, had been installed by his countrymen in the dignified office of priest of the goddess Concord, and had erected this monument within the walls of her sanctuary, marking the place of sepulture of himself and his family. At all events, whatever difficulties might seem to embarrass the

explanation of some of the words and abbreviations in the inscription, no doubt seems for a moment to have been entertained that it was a genuine memorial of the historian. Accordingly, the Benedictine fathers of the monastery transported the tablet to the vestibule of their chapel, and caused a portrait of Livy to be painted beside it. In 1413, about fifty years after the discovery just described, in digging the foundations for the erection of new buildings in connection with the monastery, the workmen reached an ancient pavement composed of square bricks cemented with lime. This having been broken through, a leaden coffin became visible, which was found to contain human bones. An old monk declared that this was the very spot above which the tablet had been found, when immediately the cry rose that the remains of Livy had been brought to light, a report which filled the whole city with extravagant joy. The new-found treasure was deposited in the town hall, and to the ancient tablet a modern epitaph was affixed. At a subsequent period a costly monument was added as a further tribute to his memory. Here, it might have been supposed, these weary bones would at length have been permitted to rest in peace. But in 1451, Alphonso of Arragon preferred a request to the Paduans, that they would be pleased to bestow upon him the bone of Livy's right arm, in order that he might possess the limb by which the immortal narrative had been actually penned. This petition was at last complied with; but just as the valuable relic reached Naples, Alphonso died, and the Sicilian fell heir to the prize. Eventually it passed into the hands of Joannes Jovianus Pontanus, by whom it was enshrined with an appropriate legend. So far all was well. In the lapse of time, however, it was perceived, upon comparing the tablet dug up in the monastery of St. Justina, with others of a similar description, that the contractions had been erroneously explained, and consequently the whole tenor of the words misunderstood. It was clearly proved that L. did not stand for LUCIUS but for LIBERTUS, and that the principal person named was *Titus Livius Halys*, freedman of Livia, the fourth daughter of a Titus Livius, that he had in accordance with the usual custom adopted the designation of his former master, that he had been a priest of Concord at Padua, an office which it appeared from other records had often been filled by persons in his station, and that he had set up this stone to mark the burying-ground of himself and his kindred. Now since the supposition that the skeleton in the leaden coffin was that of the historian rested solely upon the authority of the inscription, when this support was withdrawn, the whole fabric of conjecture fell to the ground, and it became evident the relics were those of an obscure freedman.

The great and only extant work of Livy is a History of Rome, termed by himself *Annales* (xliii. 13), extending from the foundation of the city to the death of Drusus, B. C. 9, comprised in 142 books: of these thirty-five have descended to us; but of the whole, with the exception of two, we possess summaries, which, although in themselves dry and lifeless, are by no means destitute of value, since they afford a complete index or table of contents, and are occasionally our sole authorities for the transactions of particular periods. The compiler of these *Epitomes*, as they are generally called, is unknown; but they must have proceeded from one who was well acquainted with his subject, and were probably drawn up not long after the appearance of the volumes which they abridge. By some they have been ascribed to Livy himself, by others to Florus; but there is nothing in the language or context to warrant either of these conclusions; and external evidence is altogether wanting.

From the circumstance that a short introduction or preface is found at the beginning of books 1, 21 and 31, and that each of these marks the commencement of an important epoch, the whole work has been divided into *decades*, or groups, containing ten books each, although there is no good reason to believe that any such division was introduced until after the fifth or sixth century, for Priscian and Diomedes, who quote repeatedly from particular books, never allude to any such distribution. The commencement of book xli. is lost, but there is certainly no remarkable crisis at this place which invalidates one part of the argument in favour of the antiquity of the arrangement.

The first decade (bks. i—x.) is entire. It embraces the period from the foundation of the city to the year B. C. 294, when the subjugation of the Samnites may be said to have been completed.

The second decade (bks. xi—xx.) is altogether lost. It embraced the period from B. C. 294 to B. C. 219, comprising an account of the extension of the Roman dominion over the whole of Southern Italy and a portion of Gallia Cisalpina; of the invasion of Pyrrhus; of the first Punic war; of the expedition against the Illyrian pirates, and of other matters which fell out between the conclusion of the peace with Carthage and the siege of Saguntum.

The third decade (bks. xxi—xxx.) is entire. It embraces the period from B. C. 219 to B. C. 201, comprehending the whole of the second Punic war, and the contemporaneous struggles in Spain and Greece.

The fourth decade (bks. xxxi—xl.) is entire, and also one half of the fifth (bks. xli—xlv.). These fifteen books embrace the period from B. C. 201 to B. C. 167, and develope the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece and Asia, ending with the triumph of Aemilius Paullus, in which Perseus and his three sons were exhibited as captives.

Of the remaining books nothing remains except inconsiderable fragments, the most notable being a few chapters of the 91st book, concerning the fortunes of Sertorius.

The whole of the above were not brought to light at once. The earliest editions contain 29 books only, namely, i—x., xxi—xxxii., xxxiv—xl., the last breaking off abruptly in the middle of chapter 37, with the word *edixerunt*. In 1518 the latter portion of bk. xxxiii., beginning in chapter 17th with *artis faucibus*, together with what was wanting of bk. xl., were supplied from a MS. belonging to the cathedral church of St. Martin at Mayence. In 1531 bks. xli.—xlv. were discovered by Grynaeus in the convent of Lorsch, near Worms, and were published forthwith at Basle by Frobenius; and finally, in 1615, a MS. was found at Bamberg, which filled up the gap remaining in bk. xxxiii.; and this appeared complete for the first time at Rome in 1616. The fragment of bk. xci. was copied from a palimpsest in the Vatican by Paulus Jacobus Bruns in 1772, and printed in the

following year at Rome, Leipzig, and Hamburgh. A small portion which he failed to decypher was afterwards made out by Niebuhr, who also supplied some words which had been cut away, and published the whole in his *Ciceronis pro M. Fonteio et C. Rabirio Orat. Fragm.*, Berlin, 1820. Two short fragments possessing much interest, since they describe the death and character of Cicero, are preserved in the sixth Suasoria of Seneca.

From the revival of letters until the reign of Louis XIV. the hopes of the learned were perpetually excited and tantalised by reports with regard to complete MSS. of the great historian. Strenuous exertions were made by Leo X. and many other European potentates in their efforts to procure a perfect copy, which at one time was said to be deposited at Iona in the Hebrides, at another in Chios, at another in the monastery of Mount Athos, at another in the seraglio of the grand signor, while it has been confidently maintained that such a treasure was destroyed at the sack of Magdeburg; and there can be no doubt that a MS. containing the whole of the fifth decade at least was once in existence at Lausanne. Tales too were circulated and eagerly believed of leaves or volumes having been seen or heard of under strange and romantic circumstances; but the prize, although apparently often within reach, always eluded the grasp, and the pursuit has long since been abandoned in despair.

We remarked that two of the Epitomes had been lost. This deficiency was not at first detected, since the numbers follow each other in regular succession from 1 up to 140; and hence the total number of books was supposed not to exceed that amount. Upon more careful examination, however, it was perceived that while the epitome of bk. cxxxv. closed with the conquest of the Salassi, which belongs to B. C. 25, the epitome of bk. cxxxvi. opened with the subjugation of the Rhaeti, by Tiberius, Nero, and Drusus, in B. C. 15, thus leaving a blank of nine years, an interval marked by the shutting of Janus, the celebration of the secular games, the acceptance of the tribunitian power by Augustus, and other occurrences which would scarcely have been passed over in silence by the abbreviator. Sigonius and Drakenborch, whose reasonings have been generally admitted by scholars, agree that two books were devoted to this space, and hence the epitomes which stand as cxxxvi., cxxxvii., cxxxviii., cxxxix., cxl., ought to be marked cxxxviii., cxxxix., cxl., cxli., cxlii., respectively.

It was little probable, *à priori*, that an undertaking so vast should have been brought to a close before any part of it was given to the world; and in point of fact we find indications here and there which throw some light upon the epochs when different sections were composed and published. Thus in book first (c. 19) it is stated that the temple of Janus had been closed twice only since the reign of Numa, for the first time in the consulship of T. Manlius (B. C. 235), a few years after the termination of the first Punic war; for the second time by Augustus Caesar, after the battle of Actium, in B. C. 29, as we learn from other sources. But we are told by Dion Cassius that it was shut again by Augustus after the conquest of the Cantabrians, in B. C. 25; and hence it is evident that the first book must have been written, and must have gone forth between the years B. C. 29 and B. C. 25. An attempt has been made to render these limits still narrower, from the consideration that the emperor is here spoken of as *Augustus*, a title not conferred until the year B. C. 27; but this will only prove that the passage could not have been published before that date, since, although written previously, the honorary epithet might have been inserted here and elsewhere at any time before publication. Again, we gather from the epitome that bk. lix. contained a reference to the law of Augustus, *De Maritandis Ordinibus*, from which it has been concluded that the book in question must have been written after B. C. 18; but this is by no means certain, since it can be proved that a legislative enactment upon this subject was proposed as early as B. C. 28. Since, however, the obsequies of Drusus were commemorated in bk. cxlii. it is evident, at the very lowest computation, that the task must have been spread over seventeen years, and probably occupied a much longer time. We must not omit to notice that Niebuhr takes a very different view of this matter. He is confident that Livy did not begin his labours until he had attained the age of fifty (B. C. 9), and that he had not fully accomplished his design at the close of his life. He builds chiefly upon a passage in ix. 36, where it is said that the Ciminian wood was in these days as impenetrable "quam nuper fuere Germanici saltus," words which, it is urged, could not have been used before the forests of Germany had been opened up by the campaigns of Drusus (B. C. 12—9); and upon another in iv. 20, where, after it is recorded that Augustus had repaired the shrine of Jupiter Feretrius, he is termed "templorum omnium conditorem aut restitutorem," a description which could not have been applied to him in an early part of his career. Now, without insisting that casual remarks such as these might have been introduced during a revision of the text, it must be evident that the remarks themselves are much too vague to serve as the basis of a chronological theory, except in so far as they relate to the restoration of the shrine of Jupiter Feretrius; but this we know was undertaken at the suggestion of Atticus (Cornel. Nep. *Att.* c. 20), and Atticus died B. C. 32. On the other hand, the reasoning grounded on the shutting of the temple of Janus must be held, in so far as bk. i. is involved, to be absolutely impregnable; and we can scarcely imagine that the eighth book was not finished until sixteen years after the first.

In attempting to form an estimate of any great historical production, our attention is naturally and necessarily directed to two points, which may be kept perfectly distinct: first, the substance, that is, the truth or falsehood of what is set down; and secondly, its character merely as a literary composition.

As to the latter subject, Livy has little to fear from positive censure or from faint praise. His style may be pronounced almost faultless; and a great proof of its excellence is, that the charms with which it is invested are so little salient, and so equally diffused, that no one feature can be selected for special eulogy, but the whole unite to produce a form of singular beauty and grace. The narrative flows on in a calm, but strong current, clear and sparkling, but deep and unbroken; the diction displays richness without heaviness, and simplicity without tameness. The feelings of the reader are not laboriously worked up from time to time by a grand effort, while he is suffered to languish

through long intervals of dullness, but a sort of gentle excitement is steadily maintained: the attention never droops; and while the great results appear in full relief, the minor incidents, which often conduce so materially to these results, are brought plainly into view. Nor is his art as a painter less wonderful. There is a distinctness of outline and a warmth of colouring in all his delineations, whether of living men in action, or of things inanimate, which never fail to call up the whole scene, with all its adjuncts, before our eyes. In a gallery of masterpieces, it is difficult to make a selection, but we doubt whether any artist, ancient or modern, ever finished a more wonderful series of pictures than those which are found at the conclusion of the 27th book, representing the state of the public mind at Rome, when intelligence was first received of the daring expedition of the consul Claudius Nero, the agonising suspense which prevailed while the success of this hazardous project was yet uncertain, and the almost frantic joy which hailed the intelligence of the great victory on the Metaurus. The only point involving a question of taste from which we should feel inclined to withhold warm commendation is one which has called forth the warmest admiration on the part of many critics. We mean the numerous orations by which the course of the narrative is diversified, and which are frequently made the vehicle of political disquisition. Not but that these are in themselves models of eloquence; but they are too often out of keeping with the very moderate degree of mental cultivation enjoyed by the speakers, and are frequently little adapted to the times when they were delivered, or to the audiences to whom they were addressed. Instead of being the shrewd out-pourings of homely wisdom, or the violent expression of rude passion, they have too much the air of polished rhetorical declamations.

Before proceeding to examine and to judge the matter or substance of the work, we are bound to ascertain, if possible, the end which the author proposed to himself. Now no one who reads the pages of Livy with attention can for a moment suppose that he ever conceived the project of drawing up a critical history of Rome. He desired indeed to extend the fame of the Roman people, and to establish his own reputation; but he evidently had neither the inclination nor the ability to enter upon laborious original investigations with regard to the foreign and domestic relations of the republic in remote ages. His aim was to offer to his countrymen a clear and pleasing narrative, which, while it gratified their vanity, should contain no startling improbabilities nor gross amplifications, such as would have shocked his fastidious contemporaries. To effect this purpose he studied with care some of the more celebrated historians who had already trodden the path upon which he was about to enter, comparing and remodelling the materials which they afforded. He communicated warmth and ease to the cold constrained records of the more ancient chronicles, he expunged most of the monstrous and puerile fables with which the pages of his predecessors were overloaded, retaining those fictions only which were clothed with a certain poetical seemliness, or such as had obtained so firm a hold upon the public mind as to have become articles in the national faith; he rejected the clumsy exaggerations in which Valerius Antias and others of the same school had loved to revel, and he moulded what had before been a collection of heavy, rude, incongruous masses, into one commanding figure, symmetrical in all its proportions, full of vigorous life and manly dignity. Where his authorities were in accordance with each other, and with common sense, he generally rested satisfied with this agreement; where their testimony was irreconcilable, he was content to point out their want of harmony, and occasionally to offer an opinion on their comparative credibility. But, however turbid the current of his information, in no case did he ever dream of ascending to the fountain head. Never did he seek to confirm or to confute the assertion of others by exploring the sources from which their knowledge was derived. He never attempted to test their accuracy by examining monuments of remote antiquity, of which not a few were accessible to every inhabitant of the metropolis. He never thought it necessary to inquire how far the various religious rites and ceremonies still observed might throw light upon the institutions of a distant epoch; nor did he endeavour to illustrate the social divisions of the early Romans, and the progress of the Roman constitution, by investigating the antiquities of the various Italian tribes, most of whom possessed their own records and traditions.

It may perhaps be objected that we have no right to assume that Livy did not make use of such ancient monuments or documents as were available in his age, and that in point of fact he actually refers to several. We shall soon discover, however, upon close scrutiny, that in all such cases he does not speak from personal investigation, but from intelligence received through the medium of the annalists. Thus he is satisfied with quoting Licinius Macer for the contents of the *Foedus Ardeatinum* (iv. 7); the "Lex vetusta priscis literis verbisque scripta" (vii. 3), and the circumstances connected with the usage there commemorated are evidently taken upon trust from Cincius Alimentus; and although he appeals (viii. 20) to the *Foedus Neapolitanum*, he does not pretend to have seen it. On the other hand, we have many positive proofs of his negligence or indifference. When he hesitates between two different versions of the Libri Lintei given by two different writers (iv. 23), we might be inclined, with Dr. Arnold, charitably to believe that they were no longer in existence, rather than to suppose that he was so indolent that he would not take the trouble of walking from one quarter of the city to another for the sake of consulting them, had he not himself a few pages previously given us to understand that he had never inspected the writing on the breastplate of Cossus (iv. 20), and had he not elsewhere completely misrepresented the Icilian law (iii. 31), although it was inscribed on a column of bronze in the temple of Diana, where it was examined by Dionysius, to whom we are indebted for an accurate account of its purport: nay, more, it is perfectly clear that he had never read the Leges Regiae, nor the Commentaries of Servius Tullius, nor even the Licinian Rogations; and, stranger still, that he had never studied with care the laws of the twelve tables, not to mention the vast collection of decrees of the senate, ordinances of the plebs, treaties and other state papers, extending back almost to the foundation of the city, which had been engraven on tablets of brass, and were consumed to the number of three thousand in the

destruction of the capital by the Vitellians (Sueton. *Vesp.* 8; Tacit. *Hist.* iii. 71.)

The inquiry with regard to the authorities whom he actually did follow would be simple had these authorities been preserved, or had they been regularly referred to as the work advanced. But unfortunately not one of the writers employed by Livy in his first decade has descended to us entire or nearly entire, and he seldom gives any indication of the sources from whence his statements are derived, except in those cases where he encountered inexplicable contradictions or palpable blunders. The first five books contain very few allusions to preceding historians, but a considerable number of fragments relating to this period have been preserved by Dionysius, Plutarch, and the grammarians. On the other hand, scarcely any fragments have been preserved relating to the period embraced by the five last books of this decade; but here we find frequent notices of preceding historians. We are thus enabled to decide with considerable certainty that he depended chiefly upon Ennius, Fabius Pictor, Cincius Alimentus, and Calpurnius Piso; and to these must be added, after the commencement of the Gallic war, Claudius Quadrigarius; while he occasionally, but with less confidence, made use of Valerius Antias, Licinius Macer, and Aelius Tubero. We can discern no traces of Sulpicius Galba, nor of Scribonius Libo, nor of Cassius Hemina, nor of Sempronius Tuditanus, who were not altogether destitute of weight: we need not lament that he passed over Postumius Albinus and Cn. Gellius, to the latter of whom especially Dionysius was indebted for a load of trash; but it must ever be a source of regret that he should have neglected the Annals and Antiquities of Varro, as well as the Origines of Cato, works from which he might have obtained stores of knowledge upon those departments of constitutional history in which he is conspicuously defective. From the commencement of the third decade he reposes upon a much more firm support. Polybius now becomes the guide whom, for the most part, he follows closely and almost exclusively. Occasionally indeed he quits him for a time, in order to make room for those representations of particular occurrences by the Latin annalists which he deemed likely to be more palatable to his readers; but he quickly returns to the beaten path, and treads steadily in the footsteps of the Greek.

It will be seen from these remarks that when Livy professes to give the testimony of all preceding authors (*omnes auctores*), these words must be intended to denote those only which happened to be before him at the moment, and must not by any means be understood to imply that he had consulted every author accessible, nor even such as were most deserving of credit. And not only does he fail to consult all the authors to whom he might have resorted with advantage, but he does not avail himself in the most judicious manner of the aid of those in whom he reposed trust. He does not seem at any time to have taken a broad and comprehensive view of his subject, but to have performed his task piecemeal. A small section was taken in hand, different accounts were compared, and the most plausible was adopted; the same system was adhered to in the succeeding portions, so that each considered by itself, without reference to the rest, was executed with care; but the witnesses who were rejected in one place were admitted in another, without sufficient attention being paid to the dependence and the connection of the events. Hence the numerous contradictions and inconsistencies which have been detected by sharp-eyed critics like Perizonius and Glareanus; and although these seldom affect materially the leading incidents, yet by their frequent recurrence they shake our faith in the trustworthiness of the whole. Other mistakes also are found in abundance, arising from his want of anything like practical knowledge of the world, from his never having acquired even the elements of the military art, of jurisprudence, or of political economy, and above all, from his singular ignorance of geography. It is well known that his account of the disaster at the Caudine Forks, of the march of Hannibal into Etruria, of the engagement on the Thrasymene Lake, and of the passage of the Alps by the Carthaginians, do not tally with the natural features of the regions in question, and yet the whole of these were within the limits or on the borders of Italy, and the localities might all have been visited within the space of a few weeks.

While we fully acknowledge the justice of the censures directed against Livy on the score of these and other deficiencies, we cannot admit that his general good faith has ever been impugned with any show of justice. We are assured (Tacit. *Ann.* iv. 34) that he was fair and liberal upon matters of contemporary history, where, from his position about court, he had the greatest temptation to flatter those in power by depreciating their former adversaries; we know that he did not scruple to pay a high tribute to the talents and patriotism of such men as Cassius and Brutus, that his character of Cicero is a high eulogium, and that he spoke so warmly of the unsuccessful leader in the great civil war, that he was sportively styled a Pompeian by Augustus, who to his honour did not look coldly on the historian in consequence of his boldness and candour. It is true that in recounting the domestic strife which agitated the republic for nearly two centuries, he represents the plebeians and their leaders in the most unfavourable light; and whilst he at times almost allows that they were struggling for their just rights against the oppression of the patricians, he contrives to render their proceedings odious. This arose, not from any wish to pervert the truth, but from ignorance of the exact relation of the contending parties, combined with a lively remembrance of the convulsions which he witnessed in his youth, or had heard of from those who were still alive when he had grown up to manhood. It is manifest that throughout he never can separate in his own mind the spirited plebeians of the infant commonwealth, composed of the noblest and best blood of the various neighbouring states subjugated by Rome, from the base and venal rabble which thronged the forum in the days of Marius and Cicero; while in like manner he confounds those bold and honest tribunes, who were the champions of liberty, with such men as Saturninus or Sulpicius, Clodius or Vatinius. There is also perceptible a strong but not unnatural disposition to elevate the justice, moderation, and valour of his own countrymen in all their dealings with foreign powers, and on the same principle to gloss over their deeds of oppression and treachery, and to explain away their defeats. But although he unquestionably attempts to put a favourable construction upon adverse facts, he does not warp or distort the facts themselves as he found

them recorded, and this enables the reader who is biassed by no national prepossessions to draw a correct inference for himself. Occasionally, especially in the darker periods, we can scarcely doubt that he indulged in a little wilful blindness, and that when two conflicting traditions were current he did not very scrupulously weigh the evidence, but, adopting that which was most gratifying to his countrymen, passed over the other in silence. He certainly could scarcely have been altogether ignorant that his story with regard to the conclusion of the war with Porsena was not the only one entitled to consideration, although he was probably unacquainted with the treaty from which Pliny (*H. N.* xxxiv. 39 ; comp. Tacit. *Hist.* iii. 72) extracted the humiliating conditions of the peace, and he must have been aware that there were good reasons for believing that the evacuation of Rome by the Gauls took place under circumstances very different from those celebrated in the songs and funeral orations of the Furian and other patrician clans.

The reproaches lavished on the alleged credulity of Livy in the matter of omens and prodigies scarcely deserve even a passing comment. No one can regret that he should have registered these curious memorials of superstition, which occupied so prominent a place in the popular faith, and formed an engine of such power in the hands of an unscrupulous priesthood ; nor can any one who has read the simple and eloquent observation on this very topic, in the thirteenth chapter of the forty-third book, consider that either the sentiments or the conduct of the historian stand in need of further apology or explanation. (Comp. xxi. 62, xxiv. 10, 44, xxvii. 23.)

We must not omit to notice a question which has been debated with great eagerness,—whether Livy had read Dionysius or Dionysius had made use of Livy. Niebuhr unhesitatingly maintains that the Archaeologia of Dionysius was published before Livy began to compose his Annals, and that the latter received considerable assistance from the former. We must hesitate, however, to acknowledge the certainty of this conclusion, unless there are some arguments in reserve more cogent than those brought forward in the Lectures on Roman History. For there two reasons only are advanced, the one founded upon the opinion which we have already endeavoured to prove was scarcely tenable, —that Livy did not commence his task until he had attained the age of fifty ; the other founded upon the fact that Dionysius nowhere mentions Livy, which, it must be remembered, is counterbalanced by another fact, namely, that Livy nowhere mentions Dionysius, and that all attempts to prove plagiarisms or trace allusions have failed. In reality it is most probable that while both were engaged in the same pursuit at the same time, each followed his own course independently, and both gave the result of their labours to the world without either having been previously acquainted with the researches of the other.

There is yet one topic to which we must advert. We are told by Quintilian twice (i. 5. § 56, viii. 1. § 3) that Asinius Pollio had remarked a certain *Patavinity* in Livy. Scholars have given themselves a vast deal of trouble to discover what this term may indicate, and various hypotheses have been propounded ; but any one who will read the words of Quintilian with attention cannot fail to perceive that they are susceptible of one interpretation only, and that if there is any truth in the story, which Niebuhr altogether disbelieves, Pollio must have intended to censure some provincial peculiarities of expression, which we at all events are in no position to detect, as might have been anticipated, the conjectures collected and examined in the elaborate dissertation of Morhof being alike frivolous.

From what has now been said it will be evident that if our estimate is accurate, Livy must have been destitute of many qualifications essential in an historian of the highest class. He was, we fully believe, amiable, honest, and single-minded, sound in head and warm in heart, but not endowed with remarkable acuteness of intellect, nor with indefatigable industry. He was as incapable of taking broad, clear, and philosophic views of the progress and connection of events, as he was indisposed to prosecute laborious and profound inquiries at the expense of great personal toil. Although a mere man of letters, knowing little of the world except from books, he was not a man of deep learning, and indeed was but indifferently versed in many ordinary branches of a liberal education. Not only was he content to derive all he knew from secondary streams, but he usually repaired for his supplies to those which were nearest and most convenient, without being solicitous to ascertain that they were the most pure. The unbounded popularity which he has enjoyed must be ascribed partly to the fascinations of his subject, partly to his winning candour, but chiefly to the extraordinary command which he wielded over the resources of his native tongue.

No manuscript of Livy has yet been discovered containing all the books now extant. Those which comprise the first and third decades do not extend further. Of the first and third decades we have MSS. as old as the tenth century ; those of the fourth do not ascend higher than the fifteenth century. The text of the first decade depends entirely on one original copy, revised in the fourth century by Flavianus Nicomachus Dexter and Victorianus, from which all the known MSS. of this portion of the work have flowed. Of these the two best are the *Codex Mediceus* or *Florentinus* of the eleventh century, and the *Codex Parisinus*, collated by Alchefski, of the tenth century, while perhaps superior to either was the codex made use of by Rhenanus, which has now disappeared. The text of the third decade rests upon the *Codex Puteanus* employed by Gronovius, and which has been pronounced less corrupt than any MS. of the first decade. The fourth decade is derived chiefly from the *Codex Bambergensis* and the *Codex Moguntinus*, while the five books of the fifth decade are taken entirely from the MS. found at Lorsch, hence called *Codex Laurishamensis*, now preserved at Vienna.

The Editio Princeps of Livy was printed at Rome, in folio by Sweynheym and Pannartz, about 1469, under the inspection of Andrew, bishop of Aleria ; the second edition also was printed at Rome in folio, by Udalricus Gallus, towards the close of the same year or the beginning of 1470 ; the third was from the press of Vindelin de Spira, fol. Venet. 1470, being the first which bears a date. Of those which followed, the most notable are, that of Bernard. Herasmius, fol. Venet. 1491, with the commentaries of M. Antonius Sabellicus,

which were very often reprinted; that of Ascensius, fol. Par. 1510, 1513, 1516, 1530, 1533; that of Aldus, Venet. 5 tom. 8vo., 1518—1533, including Florus, and a Latin translation of Polybius by Perotto; that of Frobenius, fol. Basel, 1531, containing for the first time the five books discovered by Grynaeus and the chronology of Glareanus, reprinted in 1535, with the addition of the notes of Rhenanus and Gelenius; that of Gryphius, Lugd. 4 vol. 8vo., 1542, with the notes of Valla, Rhenanus, Gelenius, and Glareanus, reprinted at Paris, 1543, with the addition of the notes of Antonius Sabellicus; that of Manutius, fol. Venet. 1555, 1566, 1572, 1592, with the epitomes and scholia of Sigonius; and that of Gruterus, fol. Francf. 1608, 8vo. 1619, fol. 1628, 8vo. 1659. A new era commences with researches of Gronovius, who first placed the text upon a satisfactory basis by the collation of a vast number of MSS. His labours appear under their best form in the editions printed by Daniel Elzevir, 3 vols. 1665, 1679, forming part of the Variorum Classics in 8vo. The edition of Jo. Clericus, 10 vols. 8vo. Amst. 1710, containing the supplements of Freinsheimius entire, and of Crevier, 6 vols. 4to., Paris, 1735—41, are by no means destitute of value: the latter especially has always been very popular; the notes have been frequently reprinted. It was reserved, however, for Drakenborch to follow out what Gronovius had so well begun, and his most elaborate edition, published at Leyden, in 7 vols. 4to. 1738—46, is still considered the standard. This admirable performance, in addition to a text revised with uncommon care and judgment, comprehends everything valuable contributed by previous scholars, and forms a most ample storehouse of learning. Since that period little has been done for Livy; for the editions of Stroth and Döring, Goth. 1796—1819, of Ruperti, Götting. 1807—1809, and of Bekker and Raschig, Lips. 1829, cannot be regarded as possessing any particular weight. A new recension, recently commenced by Alchefski, Berol. 8vo. 1841—1843, and carried as far as the end of the first decade, promises to be very valuable. The edition of Drakenborch, together with the excellent *Commentationes de Fontibus Historiarum T. Livii* of Lachmann, 4to. Götting. 1822—1828, will supply everything that can be desired for general illustration. To these we may perhaps add the commentary of Ruperti, which, although frequently verbose upon what is easy and altogether silent upon what is difficult, contains much matter useful to a student. A long list of dissertations on various isolated topics connected with Livy, will be found in Schweiger's *Handbuch der Classichen Bibliographie*, 8vo. Leipzig, 1832, and in the *Grundriss der Classichen Bibliographie* of Wagner, Breslau, 1840.

The quaint old translation of Philemon Holland, fol. Lond. 1600, 1659, is far superior to the loose weak paraphrase of Baker. The version published by John Hayes (Lond. 1744—1745, 6 vols. 8vo), professing to be executed by several hands, and another which appeared anonymously (fol. Lond. 1686), embrace the supplements of Freinsheim as well as the text of Livy. [W. R.]

LI'VIUS ANDRONICUS. [ANDRONICUS, Vol. I. p. 175, b.]

LOBON (Λόβων), of Argos, the author of a work on poets, mentioned by Diogenes Laërtius (i. 34, 112).

LOCHEIA (Λοχεία), the protectress of women in childbed, occurs as a surname of Artemis. (Plut. *Sympos.* iii. 10; Orph. *Hymn.* 35. 3.) [L. S.]

LOCRUS (Λοκρός). 1. A son of Physcius and grandson of Amphictyon, became by Cabya the father of Locrus, the mythical ancestor of the Ozolian Locrians (Plut. *Quaest. Graec.* 15). According to some the wife of the former Locrus was called Cambyse or Protogeneia (Pind. *Ol.* ix. 86; Eustath. *ad Hom.* p. 277).

2. A son of Zeus and Maera, the daughter of the Argive king Proetus and Antaia. He is said to have assisted Zethus and Amphion in the building of Thebes (Eustath. *ad Hom.* p. 1688). [L. S.]

LOCRUS (Λοκρός), a Parian statuary, of unknown date, whose statue of Athena, in the temple of Ares, at Athens, is mentioned by Pausanias (i. 8. § 5). [P. S.]

LOCUSTA, or, more correctly, LUCUSTA (see Heinrich, *ad Juv.* vol. ii. p. 62), a woman celebrated for her skill in concocting poisons. She was employed by Agrippina in poisoning the emperor Claudius, and by Nero for despatching Britannicus. (Tac. *Ann.* xii. 66, xiii. 15; Suet. *Ner.* 33; Dion Cass. lx. 34; Juv. i. 71, with Schol.) Suetonius says (*Nero*, 33) that the poison which she administered being too slow, Nero impatiently struck her with his own hand, and forced her to prepare a stronger draught in his presence, which killed Britannicus instantaneously. She was rewarded by Nero with ample estates; but under the emperor Galba she was executed with other malefactors of Nero's reign. (Dion Cass. lxiv. 3.) [W. I.]

LOE'MIUS (Λοίμιος), the deliverer from plague (λοιμός), was a surname of Apollo at Lindus in Rhodes. (Macrob. *Sat.* i. 17.) [L. S.]

LO'GBASIS (Λόγβασις), a citizen of Selga in Pamphylia. When Selga was attacked by Garsyeris, the general of Achaeus, in B. C. 218, Logbasis, as having been guardian to Achaeus's wife Laodice, was deputed by his countrymen to treat with the enemy, and used the opportunity to make a treacherous agreement for the surrender of the city. His design, however, was detected on the very eve of its completion, and his fellow-citizens burst into his house, and slew him, together with his sons and the enemy's soldiers who were secreted there. (Pol. v. 74—76.) [E. E.]

LO'LLIA. 1. The wife of A. Gabinius, debauched by Caesar (Suet. *Caes.* 50), was probably a daughter of M. Lollius Palicanus, tribune of the plebs B. C. 71. She may be the same as the Lollia whom Cicero (*ad Fam.* ix. 22. § 4) speaks of as a woman of bad character.

2. LOLLIA PAULLINA, the granddaughter of M. Lollius [LOLLIUS No. 5], and heiress of his immense wealth, the spoil of the provinces. (Plin. *H. N.* ix. 35. s. 58.) Pliny describes the jewels which she wore in her hair, round her neck, arms and fingers, as worth forty millions of sesterces. She was married to C. Memmius Regulus; but on the report of her grandmother's beauty, the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again. (Suet. *Calig.* 25; Dion Cass. lix. 12.) After Claudius had put to death his wife Messalina, Lollia was one of the candidates for the vacancy; but her more successful rival, Agrippina, easily obtained from Claudius a sentence of banishment against her, and then sent a tribune to murder her. (Tac. *Ann.* xii. 1; Suet. *Claud.* 26; Dion

Cass. lx. 32.) A sepulchre to her honour was not erected till the reign of the emperor Nero. (Tac. *Ann.* xiv. 12.) [W. I.]

LO'LLIA GENS, plebeian, which does not occur in Roman history till the last century of the republic. It would appear to have been either of Samnite or Sabine origin, for a Samnite of this name is mentioned in the war with Pyrrhus [LOLLIUS, No. 1]; and M. Lollius Palicanus, who was tribune of the plebs B. C. 71, is described as a native of Picenum. [PALICANUS.] The first member of the gens who obtained the consulship was M. Lollius, B. C. 21. The only cognomen of the Lollii in the time of the republic was PALICANUS; but under the empire we find a few more, which are given below under LOLLIUS.

LOLLIA'NUS, one of the so-called thirty tyrants under the Roman empire, is spoken of under LAELIANUS.

LOLLIA'NUS (Λολλιανός), a celebrated Greek sophist in the time of Hadrian and Antoninus Pius, was a native of Ephesus, and received his training in the school of the Assyrian Isaeus. [ISAEUS, No. 2.] He was the first person nominated to the professor's chair (θρόνος) of sophistik at Athens, where he also filled the office of στρατηγὸς ἐπὶ τῶν ὅπλων, which, under the emperors, had become merely a *praefectura annonae*. The liberal manner in which he discharged the duties of this office in the time of a famine is recorded with well-merited praise by Philostratus. Two statues were erected to him at Athens, one in the agora, and the other in the small grove which he is said to have planted himself.

The oratory of Lollianus was distinguished by the skill with which he brought forward his proofs, and by the richness of his style: he particularly excelled in extempore speaking. He gave his pupils systematic instruction in rhetoric, on which he wrote several works. These are all lost, but they are frequently referred to by the commentators on Hermogenes, who probably made great use of them. The most important of these works are cited under the following titles: Τέχνη ῥητορική, περὶ προοιμίων καὶ διηγήσεων, περὶ ἀφορμῶν ῥητορικῶν, &c. (Philostr. *Vit. Soph.* i. 23; Suidas, *s. v.*; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 95, 18.)

It was generally supposed till recently, as, for instance, by Böckh, that the above-mentioned Lollianus is the same as the *L. Egnatius Victor Lollianus* whose name occurs in two inscriptions (Böckh, *Corp. Inscrip.* vol. i. n. 377 and n. 1624), in one of which he is described as ῥήτωρ, and in the other as proconsul of Achaia. But it has been satisfactorily shown by Kayser, in the treatise mentioned below, that these inscriptions do not refer to the sophist at all; and it appears from an inscription containing an epigram of four lines recently discovered by Ross at Athens, that the full name of the sophist was *P. Hordeonius Lollianus*, who would therefore seem to have been a client of one of the Hordeonii. This inscription is printed by Welcker in the *Rheinisches Museum* (vol. i. p. 210, *Neue Folge*), as well as by Kayser. (C. L. Kayser, *P. Hordeonius Lollianus, geschildert nach einer noch nicht herausgegebenen Athenischen Inschrift*, Heidelberg, 1841.)

LO'LLIUS. 1. A Samnite hostage after the war with Pyrrhus, who fled from Rome, collected a body of adventurers, and took possession of a fort, Caricinum in Samnium, from which he made predatory excursions, until he was overpowered and the fort taken by Q. Ogulnius Gallus and C. Fabius Pictor, B. C. 269. (Zonar. viii. 17; Dionys. ap. Mai, *Script. Vet. Nov. Collect.* vol. ii. p. 526.)

2. Q. LOLLIUS, a Roman eques in Sicily, was nearly ninety years old at the time of Verres' administration of Sicily (B. C. 73—71), and was most shamefully treated by Q. Apronius, one of the most infamous creatures of Verres. His age and infirm health prevented him from coming forward as a witness against Verres when he was accused by Cicero; but his son, M. Lollius, appeared in his stead. He had another son, Q. Lollius, who had accused Calidius, and had set out for Sicily for the purpose of collecting information against Verres, but was murdered on the road, according to general opinion, at the instigation of Verres. (Cic. *Verr.* iii. 25.)

3. L. LOLLIUS, a legate of Pompey in the Mithridatic war (Appian, *Mithr.* 95), may perhaps be the same as the L. Lollius whom Caelius mentions in a letter to Cicero. (*Ad Fam.* viii. 8.)

4. CN. LOLLIUS, a triumvir nocturnus, was condemned, with his colleagues, M. Mulvius and L. Sextilius, when accused by the tribunes of the plebs before the people, because they had come too late to extinguish a fire which had broken out in the Sacra Via. (Val. Max. viii. 1, *damn.* 5.)

5. M. LOLLIUS, M. F. is first mentioned as governing the province of Galatia as propraetor. (Eutrop. vii. 10.) He was consul B. C. 21, with Q. Aemilius Lepidus (Dion Cass. liv. 6; Hor. *Ep.* i. 20. 28); and in B. C. 16 he commanded as legate in Gaul. Some German tribes, the Sigambri, Usipetes and Tenctheri, who had crossed the Rhine, were at first defeated by Lollius (Obsequ. 131), but they subsequently conquered the imperial legate in a battle, in which the eagle of the fifth legion was lost. Although this defeat is called by Suetonius (*Aug.* 23) "majoris infamiae quam detrimenti," yet it was considered of sufficient importance to summon Augustus from the city to Gaul; and it is usually classed, with the loss of the army of Varus, as one of the two great Roman disasters in the reign of Augustus. (*Lollianae Varianaeque clades*, Tac. *Ann.* i. 10; Suet. *l. c.*) On the arrival of Augustus, the Germans retired and re-crossed the Rhine. (Dion Cass. liv. 20; Vell. Pat. ii. 97.)

The misfortune of Lollius did not, however, deprive him of the favour of Augustus. He was subsequently appointed by the emperor as tutor to his grandson, C. Caesar, whom he accompanied to the East in B. C. 2. But it would appear that he did not deserve this confidence; for Pliny (*H. N.* ix. 35. s. 58) tells us that he acquired immense wealth by receiving presents from the kings in the East; and his character is drawn in still darker colours by Velleius Paterculus, who describes him (ii. 97) as a man more eager to make money than to act honourably, and as pretending to purity and virtue while guilty of every kind of vice. This estimate of his character, however, ought probably to be taken with some deductions, as Velleius is equally lavish in his praises of the friends, and in his abuse of the enemies of Tiberius; and Lollius, we know, was a personal enemy of Tiberius, and prejudiced C. Caesar against him. (Suet. *Tib.* 12; Tac. *Ann.* iii. 48.) The commendation which Horace bestows

upon Lollius in the ode addressed to him (*Carm.* iv. 9) must, of course, be taken with as great deductions as the reproaches of Velleius; but since the poet expressly speaks of his freedom from all avarice,

> "Vindex avarae fraudis et abstinens
> Ducentis ad se cuncta pecuniae,"

we must believe that Lollius had not become notorious for his love of money till he accompanied C. Caesar into the East. While in the East, Lollius incurred the displeasure of C. Caesar, owing, it is said, to his having betrayed to the Parthians the plans of the Romans. Pliny states (*l. c.*) that Lollius put an end to his own life by poison, and Velleius Paterculus (ii. 102), though he leaves it uncertain, implies that such was the case, and adds that his death occasioned general joy.

It is uncertain whether Lollius bore any cognomen. In an inscription (apud Sigon. et Pigh. ad ann. 732) he is called simply M. Lollius, M. F. Some writers suppose that this surname was Paullinus, because his granddaughter was called Lollia Paullina, and because we find an M. Lollius Paullinus who was consul suffectus A. D. 93; but this is not conclusive evidence, as we know that the Romans frequently added cognomens, and changed them, in the imperial period. In no ancient writer is Lollius mentioned with any surname.

Lollius appears to have left two sons, to the eldest of whom Horace addressed two of his Epistles. (*Ep.* i. 2 and 18). In the latter of these epistles Horace speaks of Lollius having served against the Cantabri in Spain. One of these brothers appears to have obtained the consulship, though his name does not occur in the Fasti; for the M. Lollius, the father of Lollia Paullina, whom Tacitus calls *consularis* (*Ann.* xii. 1), must have been a son of M. Lollius, the guardian of C. Caesar.

LO'LLIUS ALCA'MENES. [ALCAMENES.]

LO'LLIUS BASSUS. [BASSUS.]

LO'LLIUS PAULLI'NUS. [LOLLIUS, No. 5.]

LO'LLIUS U'RBICUS. [URBICUS.]

LONGA'TIS (Λογγᾶτις), a surname of Athena (Lycoph. 520, 1032), which according to Tzetzes (*ad Lycoph.* l. c.), she derived from her being worshipped in a Boeotian district called Longas, which however is unknown. [L. S.]

LONGI'NUS, AEMI'LIUS, a deserter from the first legion, murdered Vocula, at the instigation of Classicus, in the great revolt of the Treviri against the Romans, A. D. 70; but was shortly afterwards put to death by the soldiers of the sixteenth legion. (Tac. *Hist.* iv. 59, 62.)

LONGI'NUS, CA'SSIUS, a celebrated plebeian family.

1. Q. CASSIUS LONGINUS, tribune of the soldiers in the second Punic war, B. C. 252, was sent by the consul, C. Aurelius Cotta, to blockade Lipara, but with strict orders not to engage in battle. As Longinus, however, disobeyed these orders, and suffered a severe defeat, he was deprived of his command by Cotta. (Zonar. viii. 14.)

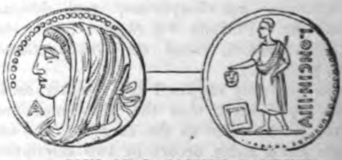
2. Q. CASSIUS, L. F. Q. N. LONGINUS, grandson of No. 1, was praetor urbanus B. C. 167, in which year he conducted to Alba Perseus, the conquered king of Macedonia. He was consul B. C. 164, with A. Manlius Torquatus, and died in his year of office. (Liv. xlv. 16, 35, 42; Fasti Capitol.)

3. Q. CASSIUS LONGINUS, son of No. 2, only known from the Fasti.

STEMMA LONGINORUM

1. Q. Cassius Longinus, trib. mil. B. C. 252.
(L. Cassius Longinus.)
2. Q. Cassius Longinus, Cos. B. C. 164.
3. Q. Cassius Longinus,
5. L. Cassius Longinus, Cos. B.C. 107.
8. C. Cassius Longinus, Cos. B. C. 171. Cens. B. C. 154.
9. C. Cassius Longinus, Cos. B. C. 124.
10. C. Cassius Longinus Varus, Cos. B. C. 73.
11. C. Cassius Longinus, Pr. B. C. 44. Percussor Caesaris, married Junia Tertia.
13. C. Cassius Longinus.
17. L. Cassius Longinus, Soc. Catil. B. C. 63.
4. L. Cassius Longinus Ravilla, Cos. B. C. 127, Cens. B. C. 125.
6. L. Cassius Longinus, trib. pleb. B. C. 104.
7. C. Cassius Longinus, Cos. B. C. 96
12. L. Cassius Longinus, trib. pleb. B. C. 44.
14. L. Cassius Longinus.
18. L. Cassius Longinus, Cos. A. D. 36.
15. Q. Cassius Longinus, trib. pleb. B. C. 49.
16. Q. Cassius (Longinus) B. C. 48.
19. C. Cassius Longinus, the jurist.

4. L. CASSIUS, Q. F. L. N. LONGINUS RAVILLA, second son of No. 2, received his agnomen of Ravilla from his *ravi oculi.* (Festus, *s. v. Ravi.*) He was tribune of the plebs, B. C. 137, and proposed the second law for voting by ballot (*tabellaria lex*), the first having been brought forward by Gabinius two years before, B. C. 139. The law of Cassius introduced the ballot in the "Judicium Populi," by which we must understand criminal cases tried in the comitia by the whole body of the people; but cases of perduellio were excepted from the operation of the law. This law gave great dissatisfaction to the optimates, as it deprived them of much of their influence in the comitia. (Cic. *de Leg.* iii. 16, *Brut.* 25, *pro Sext.* 48; Ascon. *in Corn.* p. 78, ed. Orelli.) It is commemorated on many coins of the Cassia gens, a specimen of which is given below.



COIN OF L. CASSIUS LONGINUS.

Longinus was consul B. C. 127, with L. Cornelius Cinna, and censor B. C. 125, with Cn. Servilius Caepio. (Cic. *Verr.* i. 55.) Their censorship was celebrated for its severity, of which an instance is related in the condemnation of M. Lepidus Porcina. [LEPIDUS, No. 10.] Longinus had the character of great severity as a judex, whence his tribunal was called the *scopulus reorum* (Val. Max. iii. 7. § 9); but he was at the same time looked up to as a man of great integrity and justice. It is related of him that in all criminal trials he was accustomed to ask, before every thing else, with what object (*cui bono*) a crime had been committed. It was in consequence of this reputation for justice and severity that he was appointed by the people in B. C. 113 to investigate certain cases of incest, because the pontiffs were thought to have improperly acquitted two of the vestal virgins, Licinia

and Marcia, while they condemned one, Aemilia. Longinus condemned not only Licinia and Marcia, but also several other persons; but the extreme severity with which he acted on this occasion was generally reprobated by public opinion. [LICINIA, No. 2.] (Cic. *pro S. Rosc.* 30; Ascon. *in Milon.* 12, *p.* 46, ed. Orelli; Dion Cas. *Fr.* 92; Oros. v. 15; Liv. *Epit.* 63; Obsequ. 97; Plut. *Quaest. Rom.* p. 284, b.)

Ernesti (*Clavis Cic.*) and Orelli (*Onom. Tull.*) regard the tribune of B. C. 137, who proposed the tabellaria lex, as the father of the consul of B. C. 127, and of the censor of B. C. 125. It is, however, very improbable that a tribune of the plebs should be the father of a person who was consul ten years afterwards; and their identity is strongly supported by the character which Cicero (*Brut.* 25) gives of the tribune, which is quite in accordance with the well-known severity of the judex and the censor.

5. L. CASSIUS Q. F. Q. N. LONGINUS, son of No. 3, was praetor B. C. 111, and was sent to Numidia to bring Jugurtha to Rome, under promise of a safe conduct. Cassius also pledged his own word to Jugurtha for his security; and so high was the reputation of Cassius, that the Numidian king valued this as much as the public promise. In B. C. 107 he was consul with C. Marius, and received as his province Narbonese Gaul, in order to oppose the Cimbri and their allies; but in the course of the same year he was defeated and killed by the Tigurini in the territory of the Allobroges. (Sall. *Jug.* 32; Liv. *Epit.* 65; Oros. v. 15; Caes. *B. G.* i. 7; Tac. *Germ.* 37.)

6. L. CASSIUS LONGINUS, described as L. F. by Asconius (*in Cornel.* p. 78, ed. Orelli), son of No. 4, was tribune of the plebs B. C. 104; and being a warm opponent of the aristocratical party, he brought forward many laws to diminish their power. Among them was one which enacted that no one should be a senator whom the people had condemned, or who had been deprived of their imperium: this law was levelled against his personal enemy, Q. Servilius Caepio, who had been deprived of his imperium on account of his defeat by the Cimbri. (Ascon. *l. c.*)

7. C. CASSIUS L. F. Q. N. LONGINUS, brother of No. 6, was consul B. C. 96, with Cn. Domitius Ahenobarbus. He is mentioned by Cicero as one of those persons who were elected consuls notwithstanding their having failed to obtain the aedileship. (Cic. *pro Planc.* 21.)

8. C. CASSIUS, C. F. C. N. LONGINUS, of uncertain descent. He was chosen in B. C. 173 as one of the decemviri for distributing a portion of the Ligurian land; and two years afterwards, B. C. 171, was consul with P. Licinius Crassus. He obtained as his province Italy and Cisalpine Gaul; but anxious to distinguish himself in the war which had been commenced against Macedonia, he attempted to reach Macedonia by marching through Illyricum; he was obliged, however, to relinquish his design, and return to Italy. In the following year, while he was serving as legate in Macedonia under the consul A. Hostilius Mancinus, he was accused before the senate by ambassadors of the Gallic king, Cincibilus, as well as by ambassadors of the Carni, Istri, and Iapydes, who complained that Cassius had treated them as enemies in his attempt to penetrate into Macedonia in the previous year. The senate intimated their disapproval of the conduct of Cassius, but stated that they could not condemn a man of consular rank unheard, and while he was absent on the service of the state. In B. C. 154 Cassius was censor with M. Valerius Messalla. (Liv. xlii. 4, 28, 32, xliii. 1, 5; Oros. iv. 20; Plin. *H. N.* vii. 3. s. 4; Cic. *pro Dom.* 50, 53; Plin. *H. N.* xvii. 25. s. 38.) A theatre, which these censors had contracted to have built, was pulled down by order of the senate, at the suggestion of P. Scipio Nasica, as useless and injurious to public morals. (Liv. *Epit.* 48; Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Oros. iv, 21; Augustin, *de Civ. Dei*, i. 31; Appian, *B. C.* 1, 28, who erroneously calls Cassius *Lucius*, and places the event at too late a period.) Cassius accused M. Cato in his extreme old age: the speech of the latter, which he delivered in his defence, was extant in the time of Gellius. (Gell. x. 14; comp. Liv. xxxix. 40; Val. Max. viii. 7. § 1; Plut. *Cat.* 15; Meyer, *Orat. Rom. Frag.* p. 111, 2d. ed.)

9. C. CASSIUS, C. F. C. N. LONGINUS, son of No. 8, was consul B. C. 124, with C. Sextius Calvinus. (Fast. Sic.; Cassiod.; Vell. Pat. i. 15.) Eutropius (iv. 22) says that the colleague of Longinus was C. Domitius Calvinus, and that he carried on war with him against Bituitus; but both statements are erroneous. [BITUITUS.] Obsequens (c. 91) calls the other consul Sextilius.

10. C. CASSIUS LONGINUS VARUS, of uncertain descent, was consul B. C. 73, with M. Terentius Varro Lucullus. In order to quiet the people, the consuls of this year brought forward a law (*lex Terentia Cassia*) by which corn was to be purchased and then sold in Rome at a small price. (Cic. *Verr.* i. 23, iii. 41.) In the following year Longinus commanded as proconsul in Cisalpine Gaul, and was defeated by Spartacus near Mutina, but was not killed in the battle, as Orosius states. (Liv. *Epit.* 96; Flor. iii. 20; Plut. *Crass.* 9; Oros. v. 24.) In B. C. 66 he supported the Manilian law for giving the command of the Mithridatic war to Pompey. (Cic. *pro Leg. Man.* 23.) He must have lived to a very advanced age: the consular Varus, who was proscribed and killed at Minturnae in B. C. 43, can have been no other than the subject of this article, as we find no other consul with this surname from B. C. 73. (Appian, *B. C.* iv. 28.)

11. C. CASSIUS LONGINUS, the murderer of Julius Caesar, is sometimes represented as the son of the preceding [No. 10], but this is quite uncertain. He first appears in history as the quaestor of Crassus in his unfortunate campaign against the Parthians in B. C. 53, in which he greatly distinguished himself by his prudence and military skill; and if his advice had been followed by Crassus, the result of the campaign would probably have been very different. Indeed at first he attempted to dissuade Crassus from invading the country of the Parthians at all, and recommended him to take up a strong position on the Euphrates. In the fatal battle of Carrhae Cassius commanded one of the wings of the Roman army, and recommended the Roman general to extend his line, in order to prevent the enemy from attacking them on their flank, and likewise to distribute cavalry on the wings; but here again his advice was not followed. After the defeat of the Roman army, Cassius and the legate, Octavius, conducted the remnants of it back to Carrhae, as Crassus had entirely lost all presence of mind, and was incapable of giving any orders. So highly was Cassius thought of by the Roman

soldiers, that they offered him in Carrhae the supreme command of the army; but this he declined, although Crassus, in his despondency, was quite willing to resign it. In the retreat from Carrhae, which they were soon afterwards obliged to make, Crassus was misled by the guides, and killed [CRASSUS, p. 878]; but Cassius, suspecting treachery, returned to Carrhae, and thence made his escape to Syria with 500 horsemen by another way. After crossing the Euphrates, he collected the remains of the Roman army, and made preparations to defend the province against the Parthians. The enemy did not cross the river till the following year, B. C. 52, and then only with a small force, which was easily driven back by Cassius, upon whom the government of the province had devolved as proquaestor, as no successor to Crassus had yet been appointed. Next year, B. C. 51, the Parthians again crossed the river, with a much larger army, under the command of Osaces and Pacorus, the son of Orodes, the Parthian king. As M. Bibulus, who had been appointed proconsul of Syria, had not yet arrived, the conduct of the war again devolved upon Cassius. He thought it more prudent to retire at first before the Parthians, and threw himself into the strongly fortified city of Antioch; and when the barbarians withdrew finding it impossible to take the place, he followed them, and gained, in September, a brilliant victory over them. Osaces died a few days after of the wounds which he had received in the battle, and the remains of the army fled in confusion across the Euphrates. Cicero, who commanded in the neighbouring province of Cilicia, was now delivered from the great fear he had entertained of being obliged to meet the Parthians himself, and accordingly wrote to Cassius to congratulate him on his success (*ad Fam.* xv. 14. § 3), but notwithstanding this attempted, in every possible way, to rob him of the honour of the victory. (*Ad Fam.* iii. 8, viii. 10, *ad Att.* v. 21.) On the arrival of Bibulus, Cassius returned to Italy. He expected to be accused of extortion; and he was generally supposed, and apparently with justice, to have fleeced the provincials unmercifully. But the breaking out of the civil war, almost immediately afterwards, saved him from the accusation which he dreaded.

In B. C. 49 Cassius was tribune of the plebs. He was a supporter of the aristocratical party, and, with the rest of the leaders of that party, left Rome in the month of January. He crossed over to Greece with Pompey in the month of March, and subsequently received the command of the Syrian, Phoenician, and Cilician ships. With these he went to Sicily in the following year, B. C. 48, where he burnt off Messana thirty-five ships, commanded by the Caesarian, M. Pomponius, and subsequently five ships belonging to the squadron of Sulpicius and Libo. After that he made many descents upon the coasts of Sicily and Italy, till the news of the battle of Pharsalia obliged him to put a stop to his devastations.

Cassius sailed to the Hellespont, with the hope of inducing Pharnaces to join him against Caesar; but in that sea he accidentally fell in with Caesar, and although he had a much larger force, he was so much astonished and alarmed at meeting with the conqueror, that he did not attempt to make any resistance, but surrendered himself unconditionally into his power. Caesar not only forgave him, but made him soon afterwards one of his legates. Whether Cassius took part in the Alexandrian war, is unknown; but he appears to have been engaged in that against Pharnaces. In B. C. 46 he remained in Rome, as he did not wish to accompany Caesar to Africa in order to fight against his former friends, and he was busily engaged during this time in studying along with Cicero. In the following year, B. C. 45, he retired from Rome to Brundisium, waiting to hear the result of the struggle in Spain, and intending to return to Rome on the first news of the victory of the dictator. During this time he and Cicero kept up a diligent correspondence with one another. (Cic. *ad Fam.* 17—19; comp. *ad Att.* xiii. 22.)

In B. C. 44 Cassius was praetor peregrinus, and was to receive the province of Syria next year. But although his life had been spared, and he was thus raised to honours by Caesar, yet he was the author of the conspiracy against the dictator's life. He was said to have been deeply aggrieved, because M. Brutus, although his junior, had been appointed by Caesar as city praetor, in preference to himself; but this slight only exasperated the feelings he had previously entertained. He had never ceased to be Caesar's enemy, and Caesar seems to have looked upon him with more mistrust than upon most of his former foes (comp. Plut. *Caes.* 62; Vell. Pat. ii. 56). One thing, however, is clear, that it was mere personal hatred and ambition which urged on Cassius to take away the dictator's life; and that a love of country and of liberty was a sheer pretext. His great object was to gain over M. Brutus, the dictator's favourite, and when this was done, everything else was easily arranged. In the bloody tragedy of the 15th of March, Cassius took a distinguished part. When the conspirators pressed round Caesar, and one of them hesitated to strike, Cassius called out "Strike, though it be through me," and he himself is said to have wounded Caesar in the face.

After the murder the conspirators fled to the Capitol; but they were bitterly disappointed in finding that the supreme power fell into the hands of Antony, who was supported by the army of Lepidus, which was in the neighbourhood of the city. [LEPIDUS, p. 767.] A hollow agreement was patched up between Antony and the conspirators, in consequence of which the latter left the Capitol; but the riots which broke out at Caesar's funeral showed the conspirators that even their lives were not safe in Rome. Many of them immediately quitted the city, but Cassius and Brutus remained behind, till the attempts of the Pseudo-Marius, who was executed by Marius, hastened their departure in the middle of April. They did not, however, go far, but flattering themselves with the hope that there might be some change in their favour, they remained for the next four months in Latium and Campania. As praetors, they ought of course to have continued in Rome; and the senate, anxious to make it appear that they had not fled from the city, passed a decree on the 5th of June by which they were commissioned to purchase corn in Sicily and Asia. But Cassius looked upon this as an insult in the guise of a favour. About the same time he and Brutus received Cyrene and Crete as praetorian provinces, but this was a poor compensation for the provinces of Syria and Macedonia, the former of which Caesar had promised to Cassius and the latter to Brutus, but which he

now been assigned to Dolabella and Antony respectively. Resolving to make a final effort to regain the popular favour, Brutus celebrated the Ludi Apollinares with extraordinary splendour in the month of July; but as this was not followed by the expected results, they resolved to leave Italy. They accordingly published a decree, in which they resigned their office as praetors, and declared that they would for the future live in banishment, in order to preserve the harmony of the state. This, however, was only done to excite odium against Antony. Instead of going to the provinces which had been assigned to them by the senate, Brutus went into Macedonia, and Cassius hastened to take possession of Syria before Dolabella could arrive there. In Asia Cassius received the support of the proconsul L. Trebonius, and of the quaestor P. Lentulus Spinther, who supplied him with money. On his arrival in Syria, where his former victories over the Parthians had gained him a great reputation, Cassius soon collected a considerable army. He was joined by the troops of Caecilius Bassus, the Pompeian, as well as by those of the Caesarian generals, who had for some years been carrying on war against one another. [BASSUS, CAECILIUS.] His army was still further strengthened by the addition of four legions, commanded by A. Allienus, the legate of Dolabella, and which went over to Cassius in Judea, at the beginning of B.C. 43. Cassius was now prepared to meet Dolabella; he was at the head of twelve legions, besides the troops which he had brought with him into Syria. The senate, meantime, who had come to an open rupture with Antony, confirmed Cassius in his province, and entrusted to him the conduct of the war against Dolabella. The latter, after he had killed Trebonius in Smyrna, entered Syria in the month of April. After an unsuccessful attack upon Antioch, he obtained possession of Laodiceia, where he maintained himself for a short time; but the town was soon afterwards betrayed to Cassius, and Dolabella, to avoid falling into the hands of his enemies, ordered one of his soldiers to put him to death. The inhabitants of Laodiceia, as well as those of Tarsus, which had also submitted to Dolabella, were obliged to purchase their pardon by large contributions.

Cassius now proposed to march against Cleopatra in Egypt; but Brutus summoned him to his assistance, in consequence of the formation of the celebrated triumvirate, in the month of October, by Antony, Octavian, and Lepidus. After appointing his brother's son, L. Cassius Longinus, governor of Syria, and leaving him one legion, he set out with the rest of his forces to join Brutus. They met at Smyrna, and there concerted measures for the prosecution of the war. Brutus was anxious to proceed at once into Macedonia, but Cassius was of opinion that they should first put down all the friends of the triumvirs in Asia, and not proceed further till they had increased their army and fleet, and obtained further resources by plundering the provinces. The latter plan was resolved upon, and Rhodes, which had assisted Dolabella, was first destined to feel the vengeance of Cassius. After conquering the Rhodians in a sea-fight, he obtained possession of their city by treachery, executed fifty of the leading inhabitants, and plundered them so unmercifully that the booty was said to amount to 8500 talents. This immense sum only whetted still more the appetite of Cassius, and accordingly, on his return to Asia, he imposed upon the province a ten years' tribute, which was to be raised immediately. Meanwhile, the colleague of Cassius, M. Brutus, was employed in the same way in robbing the towns of Lycia; and the liberators of the Roman world made it pay very dearly for its freedom.

At the beginning of the following year, B.C. 42, Brutus and Cassius met again at Sardis, where their armies greeted them with the title of imperators. Here they had some serious differences, and were nearly coming to an open rupture; but the common danger to which they were exposed produced a reconciliation between them. They crossed over the Hellespont, marched through Thrace, and finally took up their position near Philippi in Macedonia. Here Antony also soon appeared with his army, and Octavian followed ten days afterwards. Brutus and Cassius, whose position was far more favourable than that of the enemy, resolved to avoid a battle, and to subdue them by hunger. But this plan was frustrated by the bold manoeuvres of Antony, who forced them into a general engagement. The left wing, commanded by Brutus, conquered Octavian's forces, and took his camp; but Antony, who commanded the other wing, defeated Cassius and obtained possession of his camp. Cassius himself, supposing all was lost, and ignorant of the success of Brutus, commanded his freedman Pindarus to put an end to his life. Brutus mourned over his companion, calling him the last of the Romans, and caused him to be buried in Thasos.

Cassius was married to Junia Tertia or Tertulla, half-sister of his confederate, M. Brutus: she survived him upwards of sixty years, and did not die till the reign of Tiberius, A.D. 22. [JUNIA, No. 3.] Only one of his children is mentioned [See No. 13], and we do not know whether he had any more.

Cassius was a man of literary tastes and habits. He received instruction in the Greek language and literature from Archelaus of Rhodes, and he both wrote and spoke Greek with facility. He was a follower of the Epicurean philosophy; but was abstemious and simple in his mode of life. His abilities were considerable; and though he would certainly have been incapable, like Caesar or Augustus, of governing the Roman world, yet he excelled the rest of the conspirators in prudence, resolution, and power of ruling. His campaigns against the Parthians had early gained for him a military reputation, and he was always respected and cheerfully obeyed by his soldiers. But with all this he had a mean soul. He was a lover of money, and a lover of self of the worst kind. In his first government of Syria he was notorious for his rapacity; and when a second time in Asia, he availed himself of the pretext of liberating his country, in order to increase his private fortune by plundering the provincials. It was his high estimate of himself, his envy of Caesar's position, and mortification at becoming an inferior and a subject, which led him to become a murderer of the greatest man that Rome ever produced. (Cicero, in the passages collected in Orelli's *Onomast. Tull.* vol. ii. p. 134, &c.; Plut. *Crass.* 18, 20, 22, 24, 27, *Brut.* 39—44; Appian, *B. C.* ii. 88, iv. 114; Dion Cass. lib. xl.—xlvii. All the authorities are collected in Drumann, *Gesch. Roms*, vol. ii. pp. 117—152.)

12. L. CASSIUS LONGINUS, brother of No. 11, assisted M. Laterensis in accusing Cn. Plancius, in

B. C. 54 [LATERENSIS], and the speech which he delivered on that occasion is replied to by Cicero at considerable length. (Cic. *pro Planc.* 24, &c.) He is again mentioned in B. C. 52 as the accuser of M. Saufeius. (Ascon. *in Mil.* p. 54, ed. Orelli.) On the breaking out of the civil war he joined the party of Caesar, while his brother espoused that of Pompey. He is mentioned as one of Caesar's legates in Greece in B. C. 48, and was sent by him into Thessaly, in order to keep a watch upon the movements of Metellus Scipio. Before the battle of Pharsalia he was despatched by Caesar with Fufius Calenus into Southern Greece [CALENUS.] Some ancient writers (Suet. *Caes.* 63; Dion Cass. xlii. 6) confound him with his brother, and erroneously state that it was *Lucius*, and not *Caius*, who fell in with Caesar in the Hellespont after the battle of Pharsalia. [See above, p. 800, b.]

In B. C. 44 L. Cassius was tribune of the plebs, but was not one of the conspirators against Caesar's life. He is mentioned by Cicero as present at the Ludi Apollinares, which Brutus exhibited in the month of July, in order to conciliate the people [see above, p. 801, a.], and is said to have been received with applause as the brother of Caius. He subsequently espoused the side of Octavian, in opposition to Antony; and consequently, when the latter assembled the senate in the capitol on the 28th of November, in order to declare Octavian an enemy of the state, he forbade Cassius and two of his colleagues to approach the capitol, lest they should put their veto upon the decree of the senate. [Comp. TI. CANUTIUS.] In March, B. C. 43, L. Cassius, in conjunction with his mother and Servilia, the mother-in-law of his brother Caius, attempted to prevent the latter from obtaining the conduct of the war against Dolabella, because the consuls Hirtius and Pansa laid claims to it. On the reconciliation of Octavian and Antony in the latter end of this year, Lucius, who dreaded the anger of the latter, fled to Asia; but after the battle of Philippi he was pardoned by Antony at Ephesus, in B. C. 41. (Caes. *B. C.* iii. 34, &c., 55; Dion Cass. xli. 51; Cic. *ad Att.* xiv. 2, *ad Fam.* xii. 2, 7, *Philipp.* iii. 9; Appian, *B. C.* v. 7.)

13. C. CASSIUS LONGINUS, the son of the murderer of Caesar [No. 11], to whom his father gave the toga virilis on the 15th of March, B. C. 44, just before the assassination of the dictator. (Plut. *Brut.* 14.)

14. L. CASSIUS LONGINUS, son of No. 12, was left by his uncle C. Cassius [No. 11] as governor of Syria, in B. C. 43, when the latter departed from the province in order to unite his forces with those of M. Brutus. He subsequently joined his uncle, and fell in the battle of Philippi in the following year. (Appian, *B. C.* iv. 63, 135.)

15. Q. CASSIUS LONGINUS, is called by Cicero (*ad Att.* v. 21) the *frater* of C. Cassius [No. 11], by which he probably means the first cousin rather than the brother of Caius, more especially as both Quintus and Caius were tribunes of the plebs in the same year. The public life of Quintus commenced and ended in Spain. In B. C. 54 he went as the quaestor of Pompey into that country, and availed himself of the absence of the triumvir to accumulate vast treasures in Further Spain. His conduct was so rapacious and cruel, that a plot was formed to take away his life. In B. C. 49 he was tribune of the plebs, and, in conjunction with his colleague M. Antony, warmly opposed the measures of the aristocracy. They put their veto upon the decrees of the senate, and when they were driven out of the senate-house by the consuls on the 6th of January, they left Rome, and fled to Caesar's camp. Caesar's victorious advance through Italy soon restored them to the city, and it was they who summoned the senate to receive the conqueror. Upon Caesar's setting out for Spain in the course of this year, in order to oppose Afranius and Petreius, the legates of Pompey, he took Cassius with him; and after the defeat of the Pompeians, when he departed from the province, he left Cassius governor of Further Spain. Hated by the inhabitants, on account of his former exactions, and anxious to accumulate still further treasures, he was obliged to rely entirely upon the support of his soldiers, whose favour he courted by presents and indulgencies of every kind. Meantime, he received orders from Caesar to pass over to Africa, in order to prosecute the war against Juba, king of Numidia, who had espoused the side of Pompey; orders which delighted him much, as Africa afforded a fine field for plunder. Accordingly, in B. C. 48, he collected his army at Corduba; but while he was thus employed, a conspiracy broke out which had been formed against him by the provincials, and in which many of his troops joined. He was openly attacked in the market-place of Corduba, and received many wounds: the conspirators, thinking that he was killed, chose L. Laterensis as his successor. [LATERENSIS, No. 2.] Cassius, however, escaped with his life, succeeded in putting down the insurrection, and executed Laterensis and all the other conspirators who were unable to purchase their lives. The province was treated with greater severity than ever. Shortly afterwards two legions, which had formerly served under Varro, the legate of Pompey, and which were marching to Calpe to be shipped for Africa, openly declared against Cassius, and elected one T. Torius as their commander. The inhabitants of Corduba also rose in insurrection, and the quaestor, M. Marcellus Aeserninus, who had been sent by Cassius to quiet the town, placed himself at their head. Cassius immediately sent to Bogud, king of Mauritania, and to M. Lepidus, who commanded in Nearer Gaul, for succours; and till these should arrive, he took up a strong position on a hill, about 4000 paces from Corduba, from which it was separated by the river Baetis (Guadalquiver). From this position, however, he was obliged to retire, and take refuge in the town of Ulia, which Marcellus proceeded to enclose by lines of circumvallation. But before these were completed Bogud came to his assistance, and shortly afterwards Lepidus appeared with a numerous force. The latter called upon Marcellus and Cassius to lay aside hostilities; Marcellus immediately obeyed, and joined Lepidus, but Cassius hesitated to place himself in his power, and asked for a free departure. This was granted to him; and as he heard about the same time that his successor, C. Trebonius, had arrived in the province, he hastened to place his troops in winter-quarters (B. C. 47), and to escape from the province with his treasures. He embarked at Malaca, but his ship sank, and he was lost, at the mouth of the Iberus. (Cic. *ad Att.* v. 20, 21, vi. 6, 8, vii. 3, 18, *ad Fam.* xvi. 11; Caes. *B. C.* i. 2, ii. 19, 21; Hirt. *B. Alex.* 48—64; Appian, *B. C.* ii. 33, 43; Dion Cass. xli. 15, 24, xlii. 15, 16, xliii. 29; Liv. *Epit.* 111.)

16. Q. CASSIUS (LONGINUS) is mentioned without any cognomen; but as he is said to have been a legate of Q. Cassius Longinus [No. 15] in Spain in B. C. 48, he was probably a son of the latter. He seems to be the same as the Q. Cassius to whom Antony gave Spain in B. C. 44. (Hirt. *B. Alex.* 52, 57; Cic. *Philipp.* iii. 10.)

17. L. CASSIUS LONGINUS, of unknown descent, probably the same as the L. Cassius whom Cicero names among the judges of Cluentius (*pro Cluent.* 38), was, along with Cicero, one of the competitors for the consulship for the year B. C. 63. At the time he was considered to be rather deficient in abilities than to have any evil intentions; but a few months afterwards he was found to be one of Catiline's conspirators, and the proposer of the most dreadful measures. He undertook to set the city on fire; and he also carried on the negotiation with the ambassadors of the Allobroges, but was prudent enough not to give them any written document under his seal, as the others had done. He left Rome before the ambassadors, and accordingly escaped the fate of his comrades. He was condemned to death in his absence, but whether he was apprehended and executed afterwards we do not know. (Ascon. *in Tog. Cand.* p. 82, ed. Orelli; Appian, *B. C.* ii. 4; Sall. *Cat.* 17, 44, 50; Cic. *Cat.* iii. 4, 6, 7, *pro Sull.* 13, 19.)

18. L. CASSIUS LONGINUS, consul, A. D. 30, was married by Tiberius to Drusilla, the daughter of Germanicus; but her brother Caligula soon afterwards carried her away from her husband's house, and openly lived with her as if she were his wife. [DRUSILLA, No. 2.] (Tac. *Ann.* vi. 15, 45; Suet. *Cal.* 24.) Cassius was proconsul in Asia in A. D. 40, and was commanded by Caligula to be brought in chains to Rome, because an oracle had warned the emperor to beware of a Cassius. Caligula thought that the oracle must have had reference to Cassius Longinus, because he was descended from the great republican family, whereas it really meant Cassius Chaerea. [CHAEREA] (Suet. *Cal.* 57; Dion Cass. lix. 29, who erroneously calls him Gaius, confounding him with No. 19.)

19. C. CASSIUS LONGINUS, the celebrated jurist, was governor of Syria, A. D. 50, in the reign of Claudius, and conducted to the Euphrates Meherdates, whom the Parthians had desired to have as their king. Though there was no war at that time, Cassius endeavoured, by introducing stricter discipline into the army and keeping the troops well trained, to maintain the high reputation which his family enjoyed in the province. [See above, No.] On his return to Rome he was regarded as one of the leading men in the state, and possessed great influence both by the integrity of his character and his ample fortune. On these accounts he became an object of suspicion to the emperor Nero, who imputed to him as a crime that, among his ancestral images, he had a statue of Cassius, the murderer of Caesar, and accordingly required the senate to pronounce a sentence of banishment against him, A. D. 66. This order was, of course, obeyed, and Cassius was removed to the island of Sardinia, but was recalled from banishment by Vespasian. At the time of his banishment he is said by Suetonius to have been blind. The mother of Cassius was a daughter of Tubero, the jurist [TUBERO], and she was a granddaughter of the great Serv. Sulpicius. (Tac. *Ann.* xii. 11, 12, xiii. 48, xiv. 43, xv. 52, xvi. 7, 9, 22; Suet. *Ner.* 37; Plin. *Ep.* vii. 24; Pompon. *de Orig. Juris*, in Dig. 1. tit. 2. § 47.)

Considerable controversy has arisen from Pomponius (*l. c.*) stating that C. Cassius Longinus was consul in A. D. 30, whereas other authorities make L. Cassius Longinus [No. 19] consul in that year. Hence, some writers suppose that C. Cassius and L. Cassius were the same person, while others maintain that they were both jurists, and that Pomponius has confounded them. Others, again, think that L. Cassius was consul suffectus in the same year that C. Cassius was consul. It is, however, more probable that Pomponius has made a mistake. (See Reimarus, *ad Dion. Cass.* lix. 29.)

C. Cassius wrote ten books on the civil law (*Libri Juris Civilis*), and Commentaries on Vitellius and Urseius Ferox, which are quoted in the Digest. Cassius was a follower of the school of Masurius Sabinus and Ateius Capito; and as he reduced their principles to a more scientific form, the adherents of this school received afterwards the name of *Cassiani*. The characteristics of this school are given at length under CAPITO, p. 601. (Compare Steenwinkel, *Dissert. de C. Cassio Longino JCto.* Lugd. Bat. 1778.)

LONGI'NUS, CORNE'LIUS, the author of two epigrams in the Greek Anthology, one of which is imitated from the thirteenth epigram of Leonidas of Tarentum (Brunck, *Anal.* vol. ii. p. 200; Jacobs, *Anth. Graec.* vol. ii. p. 184). Nothing is known of him, except his name, and even that is doubtful. His first epigram, which, in the Planudean Anthology, bears the name as above given, is entitled in the Vatican MS. Κορνηλίου Λόγγου; the second is entitled in the Planudean Κορνηλίου simply, and is not found in the Vatican. (Jacobs, *Anth. Graec.* vol. xiii. p. 912.) [P. S.]

LONGI'NUS, DIONY'SIUS CA'SSIUS (Διονύσιος Κάσσιος Λογγῖνος), a very distinguished Greek philosopher of the third century of our era. His original name seems to have been Dionysius; but, either because he entered into the relation of client to some Cassius Longinus, or because his ancestors had received the Roman franchise, through the influence of some Cassius Longinus, he bore the name of Dionysius Longinus, Cassius Longinus, or in the complete form given at the head of this article. He was born about A. D. 213, and was killed in A. D. 273, at the age of sixty. His native place is uncertain; some say that he was born at Palmyra, and others call him a Syrian or a native of Emesa. The belief that he was of Syrian origin is only an inference from the fact that his mother was a Syrian woman, and from an obscure passage in Vopiscus (*Aurelian.* 30), from which it may be inferred that he was conversant with the Syriac language. But it is clear that these circumstances prove nothing, for he may have learned the Syriac language either from his mother or during his subsequent residence at Palmyra. There is more ground for believing that Longinus was born at Athens, for Suidas (*s. v.* Φρόντων) states that Phronto of Emesa, the uncle of Longinus, taught rhetoric at Athens, and on his death in that place left behind him Longinus, the son of his sister. It would seem that this Phronto took especial care of the education of his nephew, and on his death-bed he instituted him as his heir. In the preface to his work περὶ τέλους, which is preserved in Porphyrius's life of Plotinus (p. 127), Longinus himself relates that from his early age he

made many journeys with his parents, that he visited many countries, and became acquainted with all the men who at the time enjoyed a great reputation as philosophers, and among whom the most illustrious are Ammonius Saccas, Origen, Plotinus, and Amelius. Of the first two Longinus was a pupil for a long time, though they did not succeed in inspiring him with any love for that kind of speculative philosophy of which they were the founders. Longinus in his study of philosophy went to the fountain-head itself, and made himself thoroughly familiar with the works of Plato; and that he was a genuine Platonist is evident from the character of his works, or rather, fragments still extant, as well as from the commentaries he wrote on several of Plato's dialogues; and the few fragments of these commentaries which have come down to us, show that he had a clear and sound head, and was free from the allegorical fancies in which his contemporaries discovered the great wisdom of the ancients. His commentaries not only explained the subject-matter discussed by Plato, but also his style and diction. This circumstance drew upon him the contempt and ridicule of such men as Plotinus, who called him a philologer, and would not admit his claims to be a philosopher. (Porphyr. *Vit. Plot.* p. 116; Proclus, *ad Plat. Tim.* p. 27.)

After Longinus had derived all the advantages he could from Ammonius at Alexandria, and the other philosophers whom he met in his travels, he returned to Athens, where he had been born and bred. He there devoted himself with so much zeal to the instruction of his numerous pupils, that he had scarcely any time left for the composition of any literary production. The most distinguished among his pupils was Porphyrius, whose original name was Malchus, which Longinus changed into Porphyrius, i. e. the king, or the man clad in purple. At Athens he seems to have lectured on philosophy and criticism, as well as on rhetoric and grammar (Eunap. *Porphyr.* init.; Porphyr. *Vit. Plot.* p. 131; Vopisc. *Aurelian.* 30; Suid. *s. v.* *Λογγῖνος*), and the extent of his information was so great, that Eunapius calls him "a living library" and "a walking museum;" but his knowledge was not a dead encumbrance to his mind, for the power for which he was most celebrated was his critical skill (Phot. *Bibl.* Cod. 259; Sopat. *Proleg. in Aristid.* p. 3; Suid. *s. vv.* *Πορφύριος, Λογγῖνος*), and this was indeed so great, that the expression *κατὰ Λογγῖνον κρίνειν* became synonymous with "to judge correctly." (Hieronym. *Epist.* 95; Theophylact. *Epist.* 17.)

After having spent a considerable part of his life at Athens, and composed the best of his works, he went to the East, either for the purpose of seeing his friends at Emesa or to settle some of his family affairs. It seems to have been on that occasion that he became known to queen Zenobia of Palmyra, who, being a woman of great talent, and fond of the arts and literature, made him her teacher of Greek literature. As Longinus had no extensive library at his command at Palmyra, he was obliged almost entirely to abandon his literary pursuits, but another sphere of action was soon opened to him there; for when king Odenathus had died, and Zenobia had undertaken the government of her empire, she availed herself most extensively of the advice of Longinus, and it was he who, being an ardent lover of liberty, advised and encouraged her to shake off the Roman yoke, and assert her dignity as an independent sovereign. In consequence of this, Zenobia wrote a spirited letter to the Roman emperor Aurelian. (Vopisc. *Aurelian.* 27.) In A. D. 273, when Aurelian took and destroyed Palmyra, Longinus had to pay with his life for the advice which he had given to Zenobia. (Vopisc. *Aurelian.* 30; Suid. *s. v.* *Λογγῖνος*.) This catastrophe must have been the more painful to Longinus, since the queen, after having fallen into the hands of the Romans, asserted her own innocence, and threw all the blame upon her advisers, and more especially upon Longinus. But he bore his execution with a firmness and cheerfulness worthy of a Socrates. (Zosimus, i. 56.)

Longinus was unquestionably by far the greatest philosopher of the age, and stands forth so distinct and solitary in that age of mystic and fanciful quibblers, that it is impossible not to recognise in him a man of excellent sense, sound and independent judgment, and extensive knowledge. He had thoroughly imbibed the spirit of Plato and Demosthenes, from whom he derived not only that intellectual culture which distinguished him above all others, but also an ardent love of liberty, and a great frankness both in expressing his own opinions and exposing the faults and errors of others. (Porphyr. *Vit. Plot.* p. 126.) His work *Περὶ ὕψους*, a great part of which is still extant, surpasses in oratorical power every thing that was ever written after the time of the Greek orators, and he, like Cicero among the Romans, is the only Greek who not only knew how to teach rhetoric, but was able by his own example to show what true oratory is. Besides the Greek and Syriac languages, he was also familiar with the Latin, as we must conclude from his comparison of Cicero with Demosthenes (*Περὶ ὕψ.* § 12; comp. Suid. *s. v.* *Διονύσιος*; Tzetz. *Posthom.* p. 75.) In his private life he seems to have been a man of a very amiable disposition; for although his pupil Porphyrius left him, declaring that he would seek a better philosophy in the school of Plotinus, still Longinus did not show him any ill-will on that account, but continued to treat him as a friend, and invited him to come to Palmyra. (Porphyr. *Vit. Plot.* pp. 120, 124, 131.) He was, and remained throughout his life, a pagan, though he was by no means hostile either to Judaism or Christianity.

Notwithstanding his manifold avocations, Longinus composed a great number of works, which appear to have been held in the highest estimation, but nearly all of which have unfortunately perished. All that has come down to us consists of a considerable part of his work *Περὶ ὕψους*, or *De Sublimitate*, and a number of fragments, which have been preserved as quotations in the works of contemporary and later writers. There is scarcely any work in the range of ancient literature which, independent of its excellence of style, contains so many exquisite remarks upon oratory, poetry, and good taste in general. It is addressed to one Postumius Terentianus, but contains many lacunae which cannot be filled up, since all the MSS. extant are only copies of the one which is preserved at Paris. The following is a list of his lost works:—

1. *Οἱ φιλόλογοι*, a very extensive work, since a 21st book of it is quoted. It seems to have contained information and critical remarks upon a variety of subjects. (Auctor, *Vit. Apollon. Rhod.*; Ruhnken, *Dissertatio Philol. De Vit. et Script. Long.* p. 28, &c.)

2. Περὶ τοῦ κατὰ Μειδίου, i. e. on the oration of Demosthenes against Meidias. (Suid. *s. v.* Λογγῖνος; comp. Phot. *Bibl.* Cod. 265.)

3. Ἀπορήματα Ὁμηρικά. (Suid. *l. c.*; comp. Eustath. *ad Hom. Il.* pp. 67, 106.)

4. Εἰ φιλόσοφος Ὅμηρος. (Suid. *l. c.*)

5. Προβλήματα Ὁμήρου καὶ λύσεις, in two books. (Suid. *l. c.*)

6. Τίνα παρὰ τὰς ἱστορίας οἱ γραμματικοὶ ὡς ἱστορικὰ ἐξηγοῦνται. (Suid. *l. c.*)

7. Περὶ τῶν παρ' Ὁμήρῳ πολλὰ σημαινουσῶν λέξεων, in three books. (Suid. *l. c.*)

8. Ἀττικῶν λέξεων ἐκδόσεις, in the form of a dictionary. (Phot. *Lexic. s. v.* Σέρφοι; Eustath. *ad Hom.* p. 1919.)

9. Λέξεις Ἀντιμάχου καὶ Ἡρακλέωνος. (Suid. *l. c.*)

10. Περὶ ἐθνικῶν. (Grammat. in *Biblioth. Coislin.* p. 597.)

11. Σχόλια εἰς τὸ τοῦ Ἡφαιστίωνος ἐγχειρίδιον, are still extant in MSS., and have been transcribed by the scholiast commonly printed with Hephaestion. (Schol. *ad Hermog.* p. 387.)

12. Περὶ συνθέσεως λόγων. (Longin. περὶ ὕψ. § 39.)

13. Τέχνη ῥητορική, or a manual of rhetoric. (Schol. *ad Hermog.* p. 380.)

14. Εἰς τὴν ῥητορικὴν Ἑρμογένους, of which some extracts are still extant in MS. at Vienna.

15. A commentary on the Prooemium of Plato's Timaeus. (Proclus, *in Tim.* pp. 10, 11, 16, 20, 21, 29, 50, 63, 98.)

16. A commentary on Plato's Phaedon. (Ruhnken, *l. c.* p. 18.)

17. Περὶ ἀρχῶν. i. e. on the principles of things. (Porphyr. *Vit. Plot.* p. 116.)

18. Περὶ τέλους, i. e. *De finibus bonorum et malorum*; the excellent introduction to it is preserved in Porphyrius's life of Plotinus (p. 127).

19. Περὶ ὁρμῆς, or on natural instinct. (Porphyr. *Vit. Plotin.* p. 120.)

20. Ἐπιστολὴ πρὸς τὸν Ἀμέλιον, on the philosophy of Plotinus. (Ruhnken, *l. c.* p. 43.)

21. Περὶ τῆς κατὰ Πλάτωνα δικαιοσύνης, was directed against Amelius. (Ruhnken, *l. c.* p. 43.)

22. Περὶ τῶν ἰδεῶν. Longinus wrote two works under this title, one against Plotinus, and the other against Porphyrius. (Ruhnken, *l. c.*; Syrian. *ad Aristot. Metaphys.*)

23. Περὶ ψυχῆς, a fragment of it is quoted by Eusebius. (*Praep. Evang.* xv. 21; comp. Porphyr. *ap. Stob. Eclog. Phys.* i. p. 109; Proclus, *ad Plat. Polit.* p. 415.)

24. Ὀδαίναθος seems to have been the latest of the works of Longinus, and to have been a eulogy on Odenathus, the husband of Zenobia. (Liban. *Epist.* 998.)

The first edition of the treatise περὶ ὕψους is that of Fr. Robortello, Basel, 1554, 4to. The next important edition is that of F. Portus (Geneva, 1569, 8vo.), which forms the basis of all subsequent editions until the time of Tollius. We may, however, mention those of G. Langbaene (Oxford, 1636, 1638, and 1650, 8vo.) and T. Fabri (Salmur. 1663, 8vo.). In 1694 there appeared the edition of Tollius, with notes, and Latin translation (Traj. ad Rhen. 4to.): it was followed in the editions of Hudson (Oxford, 1710, 1718, 1730, 8vo., and Edinburgh, 1733, 12mo.), Pearce (London, 1724, 4to., 1732, 8vo., and often reprinted), and N. Morus (Leipzig, 1769-73, 8vo.). A collection of all that is extant of Longinus was published by J. Toupius, with notes and emendations by Ruhnken, of which three editions were printed at Oxford (1778, 1789, and 1806, 8vo.). The most recent editions are those of B. Weiske (Leipzig. 1809, 8vo.) and A. E. Egger, forming vol. i. of the *Scriptorum Graec. Nova Collectio* (Paris, 1837, 16mo.). Compare Ruhnken, *Dissertatio de Vita et Scriptis Longini*, which is printed in Toupius and other editions of Longinus; Spongberg, *de Commentario Dionysii Cassii Longini περὶ ὕψους Expositio*, Upsala, 1835, 4to.; Westermann, *Gesch. der Griech. Beredtsamk.* § 98, notes 1—9. [L. S.]

LONGI'NUS, POMPEIUS, one of the tribunes of the praetorian troops, was deprived of his command by Nero in the suppression of Piso's conspiracy, A. D. 65. He is mentioned again as tribune, and one of Galba's friends, when the praetorian troops were deserting to Otho, A. D. 69. (Tac. *Ann.* xv. 71, *Hist.* i. 31.)

LONGUS (Λόγγος), a Greek sophist, who is believed to have lived in the fourth or at the beginning of the fifth century of our era. Concerning his history nothing is known, but it is probable that he lived after the time of Heliodorus, for there are some passages in his work which seem to be imitations of Heliodorus of Emesa. Longus is one of the erotic writers whom we meet with at the close of ancient and the beginning of middle age history. His work bears the title Ποιμενικῶν τῶν κατὰ Δάφνιν καὶ Χλόην, or in Latin, *Pastoralia de Daphnide et Chloe*, and was first printed at Florence (1598, 4to), with various readings, by Columbanius. It is written in pleasing and elegant prose, but is not free from the artificial embellishments peculiar to that age. A very good edition is that of Jungermann (Hanau, 1605, 8vo.), with a Latin translation and short notes. Among the more recent editions we may mention those of B. G. L. Boden (Lips. 1777, 8vo., with a Lat. transl. and notes), Villoison (Paris, 1778, 2 vols. 8vo. and 4to., with a very much improved text), Mitscherlich (Bipont. 1794, 8vo., printed together with the Ephesiaca of Xenophon, and a Lat. transl. of both), G. H. Schaefer (Lips. 1803, 8vo.), F. Passow (Lips. 1811, 12mo., with a German transl.), and of E. Seiler (Lips. 1843, 8vo.). There is an English translation of Longus by G. Thornley, London, 1657, 8vo. [L. S.]

LONGUS, L. ATI'LIUS, was one of the first three consular tribunes, elected B. C. 444. In consequence of a defect in the auspices, he and his colleagues resigned, and consuls were appointed in their stead. (Liv. iv. 7; Dionys. xi. 61.)

LONGUS, CA'SSIUS, praefect of the camp, whom the soldiers of Vitellius, A. D. 69, chose as one of their leaders in the mutiny against Alienus Caecina, when he prematurely declared for Vespasian. (Tac. *Hist.* iii. 14.)

LONGUS, CONSI'DIUS. [CONSIDIUS, No. 9.]

LONGUS, C. DUI'LIUS, consular tribune B. C. 399, with five colleagues. (Liv. v. 13; Diod. xiv. 54; Fasti Capitol.)

LONGUS, LUCI'LIUS, one of the most intimate friends of Tiberius, and the only one of the senators who accompanied him to Rhodes, when Augustus obliged him to withdraw from his court. On his death in A. D. 23, Tiberius honoured him, although he was a novus homo, with a censor's funeral, and other distinctions. (Tac. *Ann.* iv. 15.)

LONGUS, L. MA'NLIUS VULSO. [VULSO.]

LONGUS, L. MU'SSIDIUS, not mentioned by ancient writers, but whose name frequently occurs on the coins of Julius Caesar and the triumvirs.



COIN OF MUSSIDIUS LONGUS.

LONGUS, SEMPRO'NIUS. 1. TI. SEMPRONIUS C. F. C. N. LONGUS, consul with P. Cornelius Scipio B. C. 218, the first year of the second Punic war. Sicily was assigned to him as his province, since the Romans did not dream that Hannibal would be able to cross the Alps, and invade Italy itself. Sempronius accordingly crossed over to Sicily, and began to prosecute the war against the Carthaginians with vigour. He conquered the island of Melita, which was held by a Carthaginian force, and on his return to Lilybaeum was preparing to go in search of the enemy's fleet, which was cruising off the northern coast of Sicily and Italy, when he was summoned to join his colleague in Italy, in order to oppose Hannibal. As it was now winter, Sempronius feared to sail through the Adriatic, and, accordingly, he crossed over the straits of Messana with his troops, and in forty years marched through the whole length of Italy to Ariminum. From this place he effected a junction with his colleague, who was posted on the hills on the left bank of the Trebia. As Sempronius was eager for an engagement, and Hannibal was no less anxious, a general battle soon ensued, in which the Romans were completely defeated, with heavy loss, and the two consuls took refuge within the walls of Placentia. (Liv. xxi. 6, 17, 51—56; Polyb. iii. 40, 41, 60—75; Appian, *Annib.* 6, 7.)

Sempronius Longus afterwards commanded in Southern Italy, and defeated Hanno [HANNO, No. 15] near Grumentum in Lucania, B. C. 215. (Liv. xxiii. 37.) He was decemvir sacris faciundis, and died B. C. 210. (Liv. xxvii. 6.)

2. TI. SEMPRONIUS TI. F. C. N. LONGUS, son of the preceding, seems to have been elected decemvir sacris faciundis in place of his father in B. C. 210, and likewise augur in the same year, in place of T. Otacilius Crassus. Livy (xxvii. 6) speaks of the augur and decemvir as *Ti. Sempronius Ti f. Longus;* and though it is rather strange that he should have obtained the augurate before he had held any of the higher magistracies, yet we must suppose him to be the same as the subject of the following notice, since Livy gives his name with so much accuracy, and we know of no one else of the same name at this time. He was tribune of the plebs B. C. 210, curule aedile B. C. 197, and in the same year one of the triumviri for establishing colonies at Puteoli, Buxentum, and various other places in Italy; praetor B. C. 196, with Sardinia as his province, which was continued to him another year; and consul B. C. 194 with P. Cornelius Scipio Africanus. In his consulship he assisted as triumvir in founding the colonies which had been determined upon in B. C. 197, and he fought against the Boii with doubtful success. In the year after his consulship, B. C. 193, he served as legate to the consul L. Cornelius Merula, in his campaign against the Boii, and in B. C. 191 he served as legate to the consul M'. Acilius Glabrio, in his campaign against Antiochus in Greece. In B. C. 184 he was an unsuccessful candidate for the censorship. (Liv. xxxi. 20, xxxii. 27, 29, xxxiii. 24, 26, 43, xxxiv. 42, 45, 46, 47, xxxv. 5, xxxvi. 22, xxxix. 40.) He died B. C. 174. (Liv. xli. 21.)

3. C. SEMPRONIUS LONGUS was elected decemvir sacris faciundis in the place of Ti. Sempronius Longus [No. 2], who died in the great pestilence B. C. 174. (Liv. xli. 21.) He may have been a son of No. 2, and thus succeeded his father in the priestly office.

4. P. SEMPRONIUS LONGUS, praetor B. C. 184, obtained Further Spain as his province. (Liv. xxxix. 32, 38.)

LONGUS, SULPI'CIUS. 1. Q. SULPICIUS LONGUS, one of the consular tribunes B. C. 390, the year in which Rome was taken by the Gauls. He is mentioned two or three times in the legends of the period, and is said to have been the tribune who made the agreement with Brennus for the withdrawal of his troops. (Liv. v. 36, 47, 48; Diod. xiv. 110; Macrob. *Saturn.* i. 16.)

2. C. SULPICIUS SER. F. Q. N. LONGUS, grandson of the preceding, was a distinguished commander in the war against the Samnites. He was consul for the first time, B. C. 337, with P. Aelius Paetus; for the second time, in B. C. 323, with Q. Aulius Cerretanus; and for the third time, B. C. 314, with M. Poetelius Libo. In the last year Sulpicius, with his colleague Poetelius, gained a great and decisive victory over the Samnites not far from Caudium; but it appears from the Triumphal Fasti that Sulpicius alone triumphed. (Liv. viii. 15, 37, ix. 24—27; Diod. xvii. 17, xviii. 26, xix. 73.) It is conjectured from a few letters of the Capitoline Fasti, which are mutilated in this year, that Sulpicius was censor in B. C. 319; and we know from the Capitoline Fasti that he was dictator in B. C. 312.

LONGUS, M'. TU'LLIUS, consul, B. C. 500, with Ser. Sulpicius Camerinus Cornutus in the tenth year of the republic. For the events of the year see CAMERINUS, No. 1. Tullius died in his year of office. (Liv. ii. 19; Dionys. v. 52; Zonar. vii. 13; Cic. *Brut.* 16.)

LONGUS, VE'LIUS, a Latin grammarian, known to us from a treatise *De Orthographia*, still extant. He was older than Charisius, who refers to his writings twice; first (i. 18. § 2) to some work of which the title has not been preserved, and afterwards (ii. 9. § 4) to notes on the second book of the Aeneid. In a third reference (ii. 13. § 149) to certain observations on Lucretius, his name is an interpolation. The commentary on Virgil is mentioned by Macrobius (*Sat.* iii. 6) as if it were one of the earlier compilations of this class (*hunc multi alii commentatores secuti sunt*), is noticed by Servius also (*Ad Virg. Aen.* x. 145), and in the collection of scholiasts upon Virgil published by Mai at Milan in 1818 from a Verona palimpsest. (Suringar, *Hist. Scholiast. Lat.* p. 184.)

The *De Orthographia* was brought to light by George Merula, and published by Fulvius Ursinus in his "Notae ad M. Varronem de Re Rustica," 8vo. Rom. 1587. It will be found in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to. Hanov. 1605, p. 2214—2239. [W. R.]

LOPHON, one of the statuaries, who made "athletas et armatos et venatores sacrificantesque

(Plin. *H. N.* xxxiv. 8. s. 19. § 34: the common editions have *Leophon*.) [P. S.]

LOTIS, a nymph, who in her escape from the embraces of Priapus was metamorphosed into a tree, called after her Lotis. (Ov. *Met.* ix. 347, &c.) [L. S.]

LO'XIAS (Λοξίας), a surname of Apollo, which is derived by some from his intricate and ambiguous oracles (λοξά), but it is unquestionably connected with the verb λέγειν, and describes the god as the prophet or interpreter of Zeus. (Herod. i. 91, viii. 136; Aeschyl. *Eum.* 19; Aristoph. *Plut.* 8; Eustath. *ad Hom.* p. 794; Macrob. *Sat.* i. 17.) [L. S.]

LOXO (Λοξώ), a daughter of Boreas, one of the Hyperborean maidens, who brought the worship of Artemis to Delos, whence it is also used as a surname of Artemis herself. (Callim. *Hymn. in Del.* 292; Nonnus, *Dionys.* v. p. 168; comp. Spanheim, *ad Callim. l. c.*) [L. S.]

LUA, also called Lua mater or Lua Saturni, one of the early Italian divinities, whose worship was forgotten in later times. It may be that she was no other than Ops, the wife of Saturn; but all we know of her is, that sometimes the arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view to avert punishment or any other calamity. (Liv. viii. 1, xlv. 33; Gellius, xiii. 22; Varro, *de Ling. Lat.* viii. 36, with Müller's note.) [L. S.]

LUCA'NUS, M. ANNAEUS. The short notices of this poet in common circulation, such as that prefixed to the edition of Weise, although particularly meagre, contain a series of statements many of which rest upon very uncertain evidence, while the longer biographies, such as that of Nisard, are almost purely works of imagination. In order that we may be enabled to separate those portions of the narrative which admit of satisfactory proof from those which are doubtful or fictitious, we must examine our materials and class them according to their quality.

I. The facts collected from the writings of Statius, Martial, Juvenal, Tacitus, the Eusebian Chronicle as translated by Jerome and Sidonius Apollinaris, may be received with confidence. According to these authorities Lucan was a native of Cordova; his father was L. Annaeus Mella, a man of equestrian rank and high consideration, who, satisfied with amassing a large fortune by acting as agent for the imperial revenues (*procurator*), did not seek the same distinction in literature or politics, which was achieved by his brothers M. Seneca and Junius Gallio. The talents of the son developed themselves at a very early age and excited such warm and general admiration as to awaken the jealousy of Nero, who, unable to brook competition, forbade him to recite in public. Stung to the quick by this prohibition the fiery young Spaniard embarked in the famous conspiracy of Piso, was betrayed, and, by a promise of pardon, was with some difficulty induced to turn informer. In order to excuse the hesitation he had at first displayed, and to prove the absolute sincerity of his repentance, he began by denouncing his own mother Acilia (or Atilia), and then revealed the rest of his accomplices without reserve. But he received a traitor's reward. After the more important victims had been despatched, the emperor issued the mandate for the death of his poetical rival who, finding escape hopeless, caused his veins to be opened. When, from the rapid effusion of blood, he felt his extremities becoming chill, but while still retaining full consciousness, he recalled to recollection and began to repeat aloud some verses which he had once composed descriptive of a wounded soldier perishing by a like death, and with these lines upon his lips expired (A. D. 65). The following inscription which, if genuine, seems to have been a tribute to his memory proceeding from the prince himself, was preserved at no distant period in one of the Roman churches:—

M. ANNAEO . LUCANO . CORDUBENSI . POETAE.
BENEFICIO . NERONIS . FAMA . SERVATA.

From the birthday ode in honour of the deceased, addressed to his widow Polla Argentaria, by Statius, we gather that his earliest poem was on the death of Hector and the recovery of his body by Priam; the second, on the descent of Orpheus to the infernal regions; the third on the burning of Rome; the fourth, an address to his wife; the last, the Pharsalia; there is also an allusion to the success which attended his essays in prose composition, and we infer from an expression of Martial that his muse did not confine herself exclusively to grave and dignified themes. (Stat. *Silv.* ii. praef. and *Carm.* 7; Martial, *Ep.* i. 61, vii. 21, 22, 23, x. 64, xiv. 194; Juv. vii. 79; Tac. *Ann.* xv. 49, 56, 70, xvi. 17; comp. *Dialog. de Orat.* 20; Hieron. *in Chron. Euseb.* n. 2080; Sidon. Apollin. x. 239, xxiii. 165; Wernsdorff, *Poet. Lat. Min.* vol. iv. pp. 41, 587.)

II. In a short trumpery fragment entitled "Vita Lucani," ascribed to Suetonius, and which may be an extract from the treatise of that grammarian, "De claris Poetis," we are told that Lucan made his first public appearance by reciting at the quinquennial games the praises of Nero, who ranked him among his chosen friends, and raised him to the quaestorship. This good understanding, however, was short-lived, and the courtly bard having been, as he conceived, insulted by his patron, from that time forward seized every opportunity of attacking him in the most bitter lampoons, and eventually took a lead in the plot which proved the destruction of himself and his associates.

III. Another "Vita Lucani," said to be "Ex Commentario Antiquissimo," but which can scarcely be regarded as possessing much weight, furnishes sundry additional particulars. It sets forth that he was born on the 3d of Nov. A. D. 39, that he was conveyed from his native country to Rome when only eight years old, that his education was superintended by the most eminent preceptors of the day, that he gave proofs of extraordinary precocity, attracted the attention of Nero, and while yet almost a boy was admitted into the senate, raised to the dignity of the quaestorship, that he exhibited in that capacity gladiatorial shows, and was soon after invested with a priesthood, that he incurred the hatred of Nero by defeating him and carrying off the prize with his Orpheus, in a poetical contest at the quinquennial games, in consequence of which he was prohibited from writing poetry or pleading at the bar; that, seeking revenge, he found death, and perished on the last day of April, A. D. 65, in the 26th year of his age. Then follows a catalogue of his works, many of the names being evidently corrupt: *Iliacön. Saturnalia. Catacomon* (probably *Catacausmos*, i. e κατακαυσμός). *Sylvarum X. Tragoedia Medea imperfecta. Salticae Fabulae XIV. Hippamata prosa*

oratione in Octavium Sagittam, et pro eo De incendio urbis (words which it has been proposed to reduce to sense by reading *Hypomnemata prosa oratione in Octavium Sagittam, et pro eo Declamationes—De incendio urbis*). *Epistolarum ex Campania.*

As to the accuracy of the above list it is impossible to offer even an opinion; but it is confirmed to a certain extent, at least, by an old scholiast upon Statius, generally known as Lutatius, who quotes some lines from the *Iliacon* (*ad Stat. Theb.* iii. 641, and vi. 322), besides which he gives two hexameters from a piece which he terms *Catagonium* (*ad Stat. Theb.* ix. 424). With regard to the story of the public defeat sustained by Nero, which has been repeated again and again without any expression of distrust, and has afforded the subject of a glowing picture to a French critic, we may observe that it is passed over in silence by all our classical authorities, that it is at variance with the account given by the compiler of the life attributed to Suetonius, that, *à priori*, it is highly improbable that any literary man at that period, however vain and headstrong, much less a court favourite, whose nearest kinsmen were courtiers, would ever have formed the project of engaging seriously in a combat where success was ruin. That no such event took place under the circumstances represented above, can be proved from history, for the quinquennial competition (*quinquennale certamen — triplex, musicum, gymnicum, equestre*) instituted by Nero, and called from him *Neronia*, was held for the first time A. D. 60, when, as we are expressly informed by Suetonius, "carminis Latini coronam, de qua honestissimus quisque contenderat ipsorum consensu concessam sibi recepit," words which indicate most clearly the amount of opposition offered by these mock antagonists; the second celebration did not take place until after the death of Piso and his confederates (Tac. *Ann.* xiv. 20, xvi. 4; Sueton. *Ner.* 12, comp. 21; Dion Cass. lxi. 21). In all probability the fable arose from an obscure expression in the *Genethliacon* of Statius (v. 58), which, although hard to explain, certainly affords no sufficient foundation for the structure which has been reared upon it.

The only extant production of Lucan is an heroic poem, in ten books, entitled *Pharsalia*, in which the progress of the struggle between Caesar and Pompey is fully detailed, the events, commencing with the passage of the Rubicon, being arranged in regular chronological order. The tenth book is imperfect, and the narrative breaks off abruptly in the middle of the Alexandrian war, but we know not whether the conclusion has been lost, or whether the author never completed his task. The whole of what we now possess was certainly not composed at the same time, for the different parts do not by any means breathe the same spirit. In the earlier portions we find liberal sentiments expressed in very moderate terms, accompanied by open and almost fulsome flattery of Nero; but, as we proceed, the blessings of freedom are more and more loudly proclaimed, and the invectives against tyranny are couched in language the most offensive, evidently aimed directly at the emperor. Whether this remarkable change of tone is to be ascribed to the gradual development of the evil passions of the prince, who excited the brightest hopes at the outset of his reign, or whether it arose from the personal bitterness of a disgraced favourite, must be left to conjecture; but, whichever explanation we may adopt, it is impossible to believe that the work was published entire during the lifetime of the author, and it appears almost certain that it never received his last corrections.

A remarkable diversity of opinion exists with regard to the merits of Lucan. The earlier critics assuming the attitude of contending advocates, absurdly exaggerate and unreasonably depreciate his powers. And yet great defects and great beauties are obvious to the impartial observer. We find almost every quality requisite to form a great poet, but the action of each is clogged and the effect neutralised by some grievous perversity. We discover vast power, high enthusiasm, burning energy, copious diction, lively imagination, great learning, a bold and masculine tone of thought, deep reflection and political wisdom; but the power being ill governed, communicates a jarring irregularity to the whole mechanism of the piece, the enthusiasm under no control runs wild into extravagant folly, the language flows in a strong and copious but turbid stream; the learning is disfigured by pedantic display; the imagination of the poet exhausts itself in far-fetched conceits and unnatural similes; the philosophic maxims obtruded at unseasonable moments are received with impatience and disgust; we distinctly perceive throughout vigorous genius struggling, but in vain, against the paralysing influence of a corrupt system of mental culture and a depraved standard of national taste.

The Editio Princeps of Lucan was printed at Rome, by Sweynheym and Pannartz, under the superintendence of Andrew, Bishop of Aleria, fol. 1469, and two impressions, which have no date and no name of place or printer, are set down by bibliographers next in order. Some improvements were made by Aldus, 8vo. Venet. 1502, 1515, but the first really critical editions are those of Pulmannus, 16mo, Antv. 1564, 1577, 1592. The text was gradually purified by the labours of Bersmannus, 8vo. Lips. 1584, 1589; of Grotius, 8vo. Antv. 1614, and Lug. Bat. 1626; of Cortius, 8vo. Lips. 1726; of Oudendorp, 4to. Lug. Bat. 1728; of Burmann, 4to. Leid. 1740; of Bentley, 4to. Strawberry Hill, 1760; of Renouard, fol. Paris, 1795; of Illycinus, Vindob. 4to. 1811; of C. Fr. Weber, 8vo. Lips. 1821—1831; and of Weise, 8vo. Lips. 1835.

Of these the editions of Oudendorp and Burmann are the most elaborate and ample, especially the latter, but the most useful for all practical purposes is that of Weber, which contains an ample collection of Scholia and commentaries, a dissertation on the verses commonly considered spurious, and various other adminicula; a fourth volume, however, is required to complete the work, and is intended to contain remarks on the life and writings of Lucan, an account of the editions and fragments, complete indices, and other aids.

A supplement to the Pharsalia, in seven books, by Thomas May, being a translation into Latin of an English supplement appended to his metrical translation, was published at Leyden in 1630, and will be found at the end of the Amsterdam edd. of 1658, 1669.

The first book of the Pharsalia was rendered into English, line for line, by Christopher Marlow, 4to. Lond. 1600, the whole poem by Arthur Gorges, 4to. Lond. 1614, and by Thomas May, 12mo. Lond. 1627. The latter was reprinted in 1631, with a continuation of the subject until the death

of Julius Caesar, and although pre-eminently dull, seems to have been popular, for it passed through a great number of editions. The best translation is that of Rowe, which first appeared in 1718 (fol. Lond.); it is executed throughout with considerable spirit.

Of the numerous French translations, that of Guillaume de Brebeuf, 4to. Paris, 1654—1655, long enjoyed great reputation, and, notwithstanding the censures of Boileau, still finds admirers. The prose version of Marmontel, 2 vols. 8vo. Paris, 1766, is in every way detestable.

The German metrical translations of L. von Seckendorff, 8vo. Leip. 1695, and of C. W. von Borck, 8vo. Halle, 1749, are not highly esteemed, and that in prose by P. L. Haus, 8vo. Mannheim, 1792, is almost as bad as Marmontel's. [W. R.]

LUCA'NUS, OCELLUS. [OCELLUS.]

LUCA'NUS, TERE'NTIUS. According to the life of the comic poet, Terence, which goes under the name of Suetonius, P. Terentius Lucanus was the name of the Roman senator whose slave Terence was, and who subsequently manumitted him. (Comp. Pighius, *Annal.* vol. ii. p. 347.) A painter of the name of C. Terentius Lucanus is mentioned by Pliny (*H. N.* xxxv. 7. s. 33.) There are several coins of the Terentia gens extant, bearing the legend C. TER. LUC. i. e. C. Terentius Lucanus; but by whom they were struck we do not know. A specimen of one is given below: the obverse represents the head of Pallas, with a small figure of Victory standing behind her, and the reverse the Dioscuri.



COIN OF C. TERENTIUS LUCANUS.

LUCCEIUS. 1. A Roman general, who, in conjunction with the praetor C. Cosconius, defeated the Samnites in the Social war, B. C. 89. (Liv. *Epit.* 75.) [COSCONIUS, No. 2.]

2. Q. LUCCEIUS, of Rhegium, a witness against Verres. (Cic. *Verr.* v. 64.)

3. LUCCEIUS, M. F., a correspondent of Cicero, B. C. 50, and a zealous supporter of the aristocracy (*ad Att.* v. 21. § 13), must be distinguished from L. Lucceius, Q. f., the historian [No. 4]. The following passages of Cicero, in which the name of Lucceius occurs without any praenomen, are referred by Orelli (*Onom. Tull.* vol. ii. p. 361) to the former of the two (*ad Att.* v. 20. § 8, vi. 1. § 23, vii. 3. § 6).

4. L. LUCCEIUS, Q. F. the historian, was an old friend and neighbour of Cicero. His name frequently occurs at the commencement of Cicero's correspondence with Atticus, with whom Lucceius had quarrelled for some reason or another. Cicero attempted to reunite his two friends, but Lucceius was so angry with Atticus that he would not listen to any overtures. It appears that M. Sallustius was in some way or other involved in the quarrel. (Cic. *ad Att.* i. 3. § 3, 5. § 5, 10. § 2, 11. § 1, 14. § 7.)

In B. C. 63 Lucceius accused Catiline, after the latter had failed in his application for the consulship. The speeches which he delivered against Catiline, were extant in the time of Asconius, who characterises Lucceius as an orator, *paratus eruditusque* (Ascon. *in Tog. Cand.* pp. 92, 93, ed. Orelli). In B. C. 60 he became a candidate for the consulship, along with Julius Caesar, who agreed to support him in his canvass, on the understanding that Lucceius, who was very wealthy, should promise money to the electors in their mutual names; but he lost his election in consequence of the aristocracy using every effort to bring in Bibulus, as a counterpoise to Caesar's influence (Suet. *Caes.* 19; Cic. *ad Att.* i. 17. § 11, ii. 1. § 9). Lucceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a contemporaneous history of Rome, commencing with the Social or Marsic war. In B. C. 55 he had nearly finished the history of the Social and of the first Civil war, when Cicero, whose impatience to have his own deeds celebrated would not allow him to wait till Lucceius arrived at the history of his consulship, wrote a most urgent and elaborate letter to his friend, pressing him to suspend the thread of his history, and to devote a separate work to the period from Catiline's conspiracy to Cicero's recall from banishment. In this letter (*ad Fam.* v. 12), which Cicero himself calls *valde bella* (*ad Att.* iv. 6. § 4), and which is one of the most extraordinary in the whole of his correspondence, he does not hesitate to ask Lucceius, on account of his friendship and love for him, to say more in his favour than truth would warrant (*plusculum etiam, quam concedet veritas, largiare*), and to speak in higher terms of the events than he might perhaps think they deserved (*ut ornes vehementius etiam quam fortasse sentis*); and he concludes by remarking that if Lucceius refuses him his request, he shall be obliged to write the history himself. Lucceius promised compliance with his request, and the book which Cicero sent to Lucceius by means of Atticus, shortly afterwards, probably contained materials for the work (Cic. *ad Att.* iv. 11. § 2). It was about this time that Cicero, anxious to conciliate Lucceius in every possible way, spoke of him in public in his oration for Caelius as *sanctissimus homo atque integerrimus*, as *ille vir*, *illa humanitate praeditus*, *illis studiis*, *illis artibus atque doctrina* (cc. 21, 22); but it would seem that Lucceius never produced the much-wished-for work.

In B. C. 55 Lucceius went to Sardinia (Cic. *ad Qu. Fr.* ii. 6. § 2); and on the breaking out of the civil war in B. C. 49, he espoused the side of Pompey, with whom he had long lived on terms of intimacy: Pompey was in the habit of consulting him during the course of the war on all important matters (Caes. *B. C.* iii. 18; Cic. *ad Att.* ix. 1. § 3, 11. § 3). Lucceius was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero; and when the latter lost his beloved daughter Tullia in B. C. 45, Lucceius sent him a letter of condolence (Cic. *ad Fam.* v. 13). He probably died soon afterwards, as his name does not appear again in Cicero's correspondence.

5. C. LUCCEIUS C. F. HIRRUS, of the Pupinian tribe (Cic. *ad Fam.* viii. 8. § 5), tribune of the plebs, B. C. 53, proposed that Pompey should be created dictator, and was in consequence very nearly deprived of his office (Cic. *ad Qu. Fr.* iii. 8. § 4, 9. § 3; Plut. *Pomp.* 54, where he is

erroneously called Lucilius). In B.C. 52 he was a candidate with Cicero for the augurship, and in the following year a candidate with M. Caelius for the aedileship, but he failed in both; and as he was thus opposed both to Cicero and his friend, he is called in their correspondence, *Hillus*, "the stammerer." When Cicero wished to obtain a triumph on account of the successes he had gained in Cilicia, he endeavoured to become reconciled to Lucceius, and his name frequently occurs in Cicero's correspondence at that period. (Cic. *ad Fam.* ii. 10. § 1, viii. 2. § 2, 3. § 1, 9. § 1, 11. § 2, *ad Att.* vii. 1. §§ 7, 8.)

On the breaking out of the civil war in B.C. 49, Hirrus joined Pompey, and was stationed with a military force in northern Italy, but, like the other Pompeian commanders, was deserted by his own troops (Caes. *B. C.* i. 15, where *Lucceium* is the true reading instead of *Ulcillem*; comp. Cic. *ad Att.* viii. 11. A.). He was subsequently sent by Pompey as ambassador to Orodes, king of Parthia, to endeavour to gain his assistance for the aristocracy, but he was thrown into prison by the Parthian king; and when Pompey's officers, before the battle of Pharsalia, confident of victory, were assigning the various offices of the state, there was a vehement dispute whether Hirrus should be allowed to stand for the praetorship in his absence (Caes. *B. C.* iii. 82; Dion Cass. xlii. 2). He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome. The C. Hirrius mentioned by Pliny (*H. N.* ix. 55. s. 81) and Varro (*R. R.* iii. 17), as the first person who had sea-water stock-ponds for lampreys, and who sent some thousands of them to Caesar for his triumphal banquets, is most probably the same person as the preceding, though he is spoken of as a separate person under HIRRIUS. It would likewise appear that the *Hirtius*, whom Appian says (*B. C.* iv. 43, 84) was proscribed by the triumvirs in B.C. 43, and who fled to Sex. Pompey in Sicily, is a false reading for *Hirrus*.

6. CN. LUCCEIUS, a friend of D. Brutus, B.C. 44. (Cic. *ad Att.* xvi. 5. § 3.)

7. P. LUCCEIUS, a friend of Cicero, and recommended by him to Q. Cornificius, B.C. 43. (Cic. *ad Fam.* xii. 25. A. § 6, 30. § 5.)

LUCEIUS ALBI'NUS. [ALBINUS, Vol. I. p. 94, a.; compare Vol. I. p. 93, a.]

LUCE'RIUS, LUCE'RIA, also *Lucetius* and *Lucetia*, that is, the giver of light, occur as surnames of Jupiter and Juno. According to Servius (*ad Aen.* ix. 570) the name was used especially among the Oscans. (Macrob. *Sat.* i. 15; Gellius, v. 12; Paul. Diac. p. 114, ed. Müller; comp. LUCINA.) [L. S.]

LUCIANUS (Λουκιανός). 1. Of ANTIOCH, one of the most eminent ecclesiastics and biblical scholars in the early Church. He was born, like his illustrious namesake, the satirist, at Samosata, on the Euphrates: he was of respectable parents, by whom he was early trained up in religious principles and habits. They died, however, when he was only twelve years old; and the orphan lad, having distributed his property to the poor, removed to Edessa, where he was baptized, and devoted himself to ascetic practices, becoming the intimate friend, and apparently the pupil of Macarius, a Christian of that town, known principally as an expounder of the Scriptures. Lucian, having determined to embrace an ecclesiastical life, became a presbyter at Antioch, and established in that city a theological school, which was resorted to by many students from all parts, and which exercised a considerable influence on the religious opinions of the subsequent generation. What were the religious opinions of Lucian himself it is difficult exactly to determine. They were such as to expose him to the charge of heterodoxy, and to induce three successive bishops of Antioch to excommunicate him, or else to induce him to withdraw with his followers from communion with them. According to Valesius and Tillemont the three bishops were Domnus, the successor of Paul of Samosata (A. D. 269—273), Timaeus (A. D. 273—280), and Cyrillus (A. D. 280—300); and Tillemont dates his separation from A. D. 269, and thinks it continued ten or twelve years. The testimony of Alexander, patriarch of Alexandria (apud Theodoret, *H. E.* i. 4), who was partly contemporary with Lucian, makes the fact of this separation indisputable. He states that Lucian remained out of communion with the church for many years; and that he was the successor in heresy of Paul of Samosata, and the precursor of Arius. Arius himself, in a letter to Eusebius of Nicomedeia (apud Theodoret, *H. E.* i. 5), addresses his friend as συλλουκιανιστά "fellow-Lucianist," which may be considered as intimating that Lucian held opinions similar to his own; though, as Arius would, in his circumstances, be slow to take to himself a sectarian designation, we are disposed to interpret the expression as a memorial that they had been fellow-students in the school of Lucian. Epiphanius, who devotes a section of his principal work (*Panarium; Haeres.* 43, s. ut alii, 23) to refute the heresies of the Lucianists, says that Lucian was originally a follower of Marcion, but that he separated from him and formed a sect of his own, agreeing, however, in its general principles, with that of the Marcionites. Like Marcion, the Lucianists conceived of the Demiurgos or Creator, as distinct from the perfect God, ὁ ἀγαθός "the good one;" and described the Creator, who was also represented as the judge, as ὁ δίκαιος "the just one." Beside these two beings, between whom the commonly received attributes and offices of God were divided, the Lucianists reckoned a third, ὁ πονηρός, "the evil one." Like the Marcionites, they condemned marriage: Epiphanius says that this was out of hatred to the Demiurgos or Creator, whose dominion was extended by the propagation of the human race. This description of the sect is to be received with very great caution, for Epiphanius acknowledges that it had been long extinct, and that his inquiries had led to no clear or certain information respecting it. The gnostic character of the doctrines ascribed to it receives no countenance from the statements of Alexander of Alexandria, and is probably altogether without foundation: the views of Lucian appear to have had more affinity with those of the Arians; and it is observable that Eusebius of Nicomedeia, Leontius of Antioch, and other prelates of the Arian or Semi-Arian parties, and possibly (as already intimated) Arius himself, had been his pupils. But whatever may have been the heterodoxy of Lucian, he either abjured it or explained it so as to be restored to the communion of the Church, in which he continued until his martyrdom, the glory of which was regarded as sufficient to wipe off all the reproach of his former heresy; and "Lucian the martyr" had the unusual distinction of being re-

ferred to by orthodox and heterodox with equal reverence. It was probably on his reunion with the Church that he gave in the confession of his faith, which is mentioned by Sozomen (*H. E.* iii. 5), and given at length by Socrates (*H. E.* ii. 10). It was promulgated by the Eusebian or Semi-Arian Synod of Antioch (A. D. 341), the members of which announced that they had found it in the hand-writing of Lucian himself. Sozomen expresses his doubt of the genuineness of the document; and the caution with which it is worded, for the most part in scriptural terms, so suited to the purpose of the synod, which desired to substitute for the Nicene confession a creed which moderate men of both parties might embrace, renders the suspicion of Sozomen not unreasonable. The genuineness of the creed is, however, maintained by Bishop Bull (*Defensio Fid. Nicaen.* ii. 13. § 4—8), by powerful arguments, and is indeed generally admitted; but the controversy as to its orthodoxy has not been decided even in modern times; for although trinitarian writers for the most part affirm that it is orthodox, Petavius and Huetius, with the Arian Sandius, impute to it an Arian character. It was strenuously upheld by the Arians of the fourth century, especially as it did not contain the obnoxious term "ὁμοούσιος." Supposing it to be genuine, its ambiguity probably arose from the desire of Lucian not to compromise his own real sentiments, yet to express them in terms of so orthodox an appearance as to satisfy the rulers of the Church, into which he sought to be readmitted.

After his reunion with the Church, Lucian appears to have recovered or increased his reputation both for learning and sanctity. He was especially eminent for his charity to the poor. His eminence marked him out as a victim in the persecution under Diocletian and his successors. He fled from Antioch and concealed himself in the country; but, near the close of the year 311, he was apprehended at Antioch, by order, according to Eusebius and Jerome, of the emperor Maximin (Daza), but according to the author of his *Acta*, under Maximian (Galerius). The slight difference of the names Maximin and Maximian easily accounts for the difference of these statements: if he was martyred under Maximian we must place his apprehension at least a year earlier than the date just given. He was conveyed by land across Asia Minor to Nicomedeia in Bithynia, where, after suffering the greatest tortures, which could only extort from him the answer, "I am a Christian" (Chrysost. *Homilia in S. Lucianum*, *Opera*, vol. i. ed. Morel., vol. v. ed. Savil., vol. ii. ed. Benedict), he was remanded to prison. He died the day after the feast of the Epiphany, A. D. 312, most probably from the effects of the tortures already inflicted, and especially by starvation, having been fourteen days without food, for he would not taste of that which was placed before him, as it had been offered to idols. His body was cast into the sea, and having been washed ashore near the decayed town, or the ruins of Drepanum, was buried there. Constantine the Great afterwards rebuilt the town in honour of the holy martyr, and gave to it, from his mother, by whom he was probably influenced, the name of Helenopolis. The statement of the *Alexandrian* or *Paschal Chronicle*, that he was burnt to death, is utterly inconsistent with other more trustworthy statements.

The works of Lucian comprehended, according to Jerome (*De Viris Illustr.* c. 77), two small works, "libelli," on the Christian faith, and some short letters to various individuals. The two works "on the faith" (*De Fide*) were, perhaps, the creed already noticed as discovered and published by the synod of Antioch, and the speech (*Oratio*) made by him before the emperor, which is preserved by Rufinus (*H. E.* ix. 6). If this defence was spoken, it must have been at another examination than that described by Chrysostom. Of the letters of Lucian we have no remains, except a fragment in the *Alexandrian Chronicle* (p. 277, ed. Paris; p. 221, ed. Venice; vol. i. p. 516, ed. Bonn). But the most important of Lucian's literary labours was his revision of the text of the Septuagint. Some (Ceillier, *Auteurs Sacrés*, vol. iv. p. 47, and Neander, *Church Hist.* by Rose, vol. ii. note ad fin.) have thought that he revised the text of the N. T.: but although some expressions used by Jerome (*Praef. ad Evangelia*) give countenance to their opinion, we believe the revision was limited to the Septuagint. The author of the *Acta S. Luciani* says he was moved to undertake his revision by observing the corruption of the sacred books; but his subsequent statement that the revision was guided by a comparison of the Hebrew text, limits the expression "sacred books" to the O. T. The copies of the edition of Lucian, though unfavourably characterised by Jerome (*l. c.*), are described by him elsewhere (*Apolog. contra Rufin.* ii. 27) as commonly used in the churches from Constantinople to Antioch. They were known as "exemplaria Lucianea." (Hieron. *De Viris Illustr.* c. 77.) In the *Synopsis S. Scripturae*, printed with the works of Athanasius (c. 77), is a curious account of the discovery of Lucian's autograph copy of his revision at Nicomedeia. (Euseb. *H. E.* viii. 13, ix. 6; Socrates, Sozomen, Theodoret, Rufinus, *ll. cc.*; Philostorg. *H. E.* ii. 12—15; *Synopsis S. Scripturae*, Athanas. adscripta, *l. c.*; *Dial. III. de Sancta Trinitate*, Athanas. adscripta, c. 1; Epiphanius, *l. c.*; Chrysostom, *l. c.*; Hieronym. *ll. cc.*; *Chron. Paschale*, pp. 277, 279, 283, ed. Paris, 221, 223, 226, ed. Venice, vol. i. pp. 516, 519, 520, 527, ed. Bonn; *Acta S. Luciani Presbyt. Martyris*, Gr. apud Sym. Metaphr.; Latinè apud Lipomannum, Surium, et Bolland. *Acta Sanctor.* vii. *Januar.* vol. i. p. 357, &c.; Suidas (who transcribes Metaphrastes), *s. vv.* Λουκιανός and Νωθεύει; Tillemont, *Mémoires*, vol. v. p. 474, &c.; Ceillier, *l. c.*; Cave, *Hist. Litt.* ad ann. 294; Fabric. *Bibl. Graec.* vol. iii. p. 715; Hody, *De Textib. Original.* lib. iii. p. i. c. 5. § 4, 5, lib. iv. c. 3. § 1.)

2. Of Byza, apparently the Bizya of the classical writers, an episcopal city of Thrace, lived in the fifth century. A Latin version of a letter of his to the emperor Leo I. Thrax (who reigned from A. D. 457 to 474), is given in the various editions of the *Concilia*. It recognises the authority of the three councils of Nice, A.D. 325, Ephesus A.D. 431, and Chalcedon A. D. 451, and declares Timotheus (Aelurus) patriarch of Alexandria, to be deserving of deposition. From the reference to this last matter, on which Leo seems to have required the judgment of various prelates, the letter appears to have been written in or soon after A. D. 457. In the superscription to the letter he is called "Byzae Metropolitanus;" but if we are correct in identifying Byza with Bizya, this title must not be understood as implying archiepiscopal rank, for Bizya does not appear to have been an archiepiscopal see, but a simple

bishoprick, under the metropolitan of Heracleia, of whom Lucian appeared as the representative in the council of Chalcedon. Lucian's name is subscribed to a decretal of Gennadius I., patriarch of Constantinople (A. D. 459 to 471), as Lucian, "bishop of the Metropolitan see of Byza," ἐπίσκοπος μητροπόλεως Βύζης. (*Concilia*, vol. iv. col. 903, ed. Labbe; vol. ii. col. 707, ed. Hardouin; vol. vii. col. 541, ed. Mansi; Le Quien, *Oriens Christianus*, vol. i. col. 1146; Cave, *Hist. Litt.* ad ann. 457.)

3. Of CAPHARGAMALA (a village in the neighbourhood of Jerusalem), more commonly called HIEROSOLYMITANUS, or of JERUSALEM, an ecclesiastic of the fifth century. There is extant in a Latin version an epistle of his addressed to the whole church or body of Christians in all the world, giving an account of the appearance to him, as he slept one night in the baptistery of the church, as was his custom, of Gamaliel (the teacher of the apostle Paul), who revealed to him the burial-place of his own relics and those of his son Abibus or Abibas, his nephew Nicodemus (the same that came to Jesus Christ by night), and of the protomartyr Stephen. The Latin version was made by Avitus of Bracara, now Braga, in Portugal, a contemporary of Lucian, who dictated it to Avitus in Greek (it is doubtful if he wrote it in that language); and is usually accompanied by a prefatory letter of Avitus to Palchonius or Balconius, bishop of Bracara. A brief abstract of an account of the vision of Lucian by Chrysippus, an ecclesiastic of Jerusalem, is given by Photius (*Bibl.* Cod. 171) from the work of Eustratius on the state of the soul after death. Of the Latin version of Lucian's *Epistola* there are two copies, differing in several respects from each other. That published by Ulimmerius, and commonly designated from him, is given by Surius (*De Probatis Sanctor. Vitis*, ad diem II. August.); and in the *Appendix* to the editions of Augustin by the Theologians of Louvain (vol. x. p. 630, &c.) and the Benedictines (vol. vii.) According to this copy, the vision of Lucian took place 3d Dec. 415. The other copy, which omits the date of the vision, is also given by the Benedictines, in parallel columns, to facilitate comparison. (Gennadius, *De Vitis Illustr.* c. 46, 47; Photius, *l. c.*; Fabric. *Bibl. Graec.* vol. x. p. 327; Cave, *Hist. Litt.* ad ann. 415.)

4. HIEROSOLYMITANUS, or of JERUSALEM. [No. 3.]

5. The MARTYR. [No. 1.]

6. METROPOLITA. [No. 2.]

7. PASIPHON (Πασιφῶν), a writer to whom Favorinus [FAVORINUS, No. 1], according to Diogenes Laërtius (vi. 73) ascribed the tragedies which were more commonly attributed to Diogenes the Cynic [DIOGENES], or to Philistus of Aegina, his disciple. (Fabric. *Bibl. Graec.* vol. ii. pp. 295, 296, and 309.)

8. The PRESBYTER. [Nos. 1 and 3.]

9. Of SAMOSATA. [See below, and also No. 1.]

10. The TRAGIC WRITER. [No. 7.] [J. C. M.]

LUCIANUS* (Λουκιανός), also called LYCINUS, a witty and voluminous Greek writer, but of Syrian parentage, having been born, as he himself tells us, at Samosata, the capital of Commagene. (Ἀλιεύς, § 19; Πῶς δεῖ ἱστ. συγγρ. § 24.) There is no ancient biography of Lucian extant, except the short and inaccurate one by Suidas; but some particulars may be gleaned from his own writings.

Considerable difference of opinion has existed respecting the time in which Lucian flourished. Suidas places him under Trajan, and subsequently, and in this he is followed by Bourdelot. The opinion of Voss (*De Histor. Graec.* ii. 15), that he flourished in the reigns of M. Aurelius Antoninus and Commodus seems, however, more correct, and has been generally followed by later critics. It is impossible to fix the exact dates of his birth and death, but the following passages will afford some clue to his chronology. In the Πρὸς ἀπαίδευτον, § 13, he tells us that there existed *in his time*, and was probably still alive, a man who had bought the lamp of Epictetus for 3000 drachms, in the hope of inheriting his wisdom. As this purchase was probably made shortly after the death of Epictetus, the natural inference is, that Lucian was alive in the time of that philosopher (hardly that Epictetus died *before* the time of Lucian, as Mr. Clinton says, *Fasti Rom.* A. D. 118). The uncertainty expressed as to whether the purchaser was still alive denotes that a considerable period had elapsed between the transaction recorded and the date of the Πρὸς ἀπαίδευτον. But that piece can be shown to have been written shortly after the extraordinary suicide of Peregrinus, A. D. 165; for in § 14 Lucian mentions another silly fellow who had *just recently* purchased (χθὲς καὶ πρώην) the stick of the fanatical cynic for a talent. Now Epictetus could hardly have survived the reign of Hadrian, who died A. D. 138 (EPICTETUS, and Clinton, *l. c.*), and it is more likely that he did not reach the middle of it. On these grounds we might at a venture place Lucian's birth about the year 120; and this date tallies pretty well with other inferences from his writings. The Πῶς δεῖ ἱστορίαν συγγράφειν must have been nearly contemporary with the Πρὸς ἀπαίδευτον, since it alludes to the Parthian victories of Verus (Clinton, A. D. 166), but was probably written before the final triumph, as from an expression in § 2 (τὰ ἐν ποσὶ ταῦτα κεκίνηται) the war would seem to have been still going on. These pieces, together with the account of the death of Peregrinus (Περὶ τῆς Περεγρίνου τελευτῆς), which has all the air of a narrative composed immediately after the event it records, are the earliest works of Lucian which we can connect with any public transactions. But he tells us that he did not abandon the rhetorical profession, and take to a different style of writing, till he was about forty (Δὶς κατηγορ. § 34); and though he there more particularly alludes to his Dialogues, we may very probably include in the same category all his other works, which, like the preceding, are unconnected with rhetoric. If these were his first works of that kind, and if he was forty when he wrote them, he would have been born about the year 125. They were, however, in all probability preceded by some others, such as the *Hermotimus*, which he mentions having written about forty (§ 13), the *Nigrinus*, &c. This brings us again to the year 120, as a very probable one in which to fix his birth; and thus he might have been contemporary as a boy with Epictetus, then in his old age; and with the man who bought his lamp, some 30 or 35 years, perhaps, before 165. A passage which alludes to later political events occurs in the *Alexander*, § 48, where mention is

* According to analogy, the *a* ought to be long in Luciānus; but Lucian himself makes it short in his first epigram. Λουκιανὸς τάδ' ἔγραψε, &c.

made of the war of Marcus Antoninus against the Marcomanni, A. D. 170—175; and as Marcus is there called θεός, Voss inferred that the piece was written after the death of that emperor in 180. According to the computation of Reitz, which is that above given, Lucian would then have been more than sixty years old. From § 56, it appears that Lucian's father was still alive when he visited Alexander; but the visit might have taken place at least ten years before the account of it was written. (Clinton, *Fasti Rom.* A. D. 182.) That Lucian himself was a man of some consequence at the time of it appears from the intimate terms he was on with Rutilianus, § 54, and from the governor of Cappadocia having given him a guard of two soldiers (§ 55). This is another argument for the visit having taken place when Lucian was well advanced in life, probably about fifty; for his youth was spent in struggling with adverse fortune. In the Ἀπολογία περὶ τῶν ἐπὶ μισθῷ συνόντων, § 1. he mentions having obtained an appointment in Egypt, probably under Commodus, when he had one foot almost in Charon's boat; but we have no means of determining the age at which he died. On the whole, however, Reitz's calculation may be safely adopted, who places his life from the year 120 to the end of the century.

Having thus endeavoured to fix Lucian's chronology, we may proceed to trace those particulars of his life which may be gathered from his works. In the piece called *The Dream* (Περὶ τοῦ ἐνυπνίου), which stands at the beginning of them, he represents his parents as in poor circumstances, and as deliberating with their friends about the choice of a profession for himself, then about fourteen years of age. Those of the learned sort were too expensive for the family means, and it was therefore resolved to apprentice him to some mechanical trade, which might bring in a quick return of money. As a schoolboy, he had shown a talent for making little waxen images; and his maternal uncle being a statuary in good repute, it was determined that he should be put apprentice to him. Lucian was delighted with the thoughts of his new profession; but his very first attempt in it proved unfortunate. Having been ordered to polish a marble tablet, he leant too heavily upon it, and broke it. The consequence was, a sound beating from his uncle, which Lucian resenting, ran away home to his parents. In the version of the affair which he gave to them, he took the liberty to add a little circumstance, which already betrays the malice and humour of the boy. He affirmed that his uncle had treated him thus cruelly because he was apprehensive of being excelled in his profession! The event itself may almost be regarded as an omen of his future course, and of his being destined from his earliest years to be an iconoclast. From the remainder of the *Dream*, where, in imitation of Prodicus's myth of the choice of Hercules, related in Xenophon's *Memorabilia*, Ἑρμογλυφική (Statuary) and Παιδεία (Education) contend which shall have him for a votary, we can only infer that, after some deliberation, Lucian henceforward dedicated himself to the study of rhetoric and literature; but of the means which he found to compass his object we have no information. From the Δὶς κατηγορ. § 27, it would appear that, after leaving his uncle, he wandered for some time about Ionia, without any settled plan, and possessing as yet but a very imperfect knowledge of the Greek tongue. Subsequently, however, we find him an advocate by profession; and if we may trust the authority of Suidas, he seems to have practised at Antioch. According to the same writer, being unsuccessful in this calling, he employed himself in writing speeches for others, instead of delivering them himself. But he could not have remained long at Antioch; for at an early period of his life he set out upon his travels, and visited the greater part of Greece, Italy, and Gaul. At that period it was customary for professors of the rhetorical art to proceed to different cities, where they attracted audiences by their displays, much in the same manner as musicians or itinerant lecturers in modern times. The subjects of these displays were accusations of tyrants, or panegyrics on the brave and good (Δὶς κατηγ., § 32). It may be presumed that his first visit was to Athens, in order to acquire a perfect knowledge of the language; and that he remained there a considerable time may be inferred as well from his intimate familiarity with all the graces of the Attic dialect, as from his acquaintance with Demonax there, whom he tells us he knew for a long period. (*Demonactis Vita*, § 1.) He did not, however, gain so much reputation by his profession in Ionia and Greece as in Italy and Gaul, especially the latter country, which he traversed to its western coasts, and where he appears to have acquired a good deal of money as well as fame. (Ἀπολογία περὶ τῶν ἐπὶ μισθῷ, § 15; Δὶς κατηγ., § 27.) Whether he remained long at Rome is uncertain. From his tract Ὑπὲρ τοῦ ἐν τῇ προσαγορ. πταίσματος, § 13, he would seem to have acquired some, though perhaps an imperfect, knowledge of the Latin tongue; and in the Περὶ τοῦ ἠλέκτρου he describes himself as conversing with the boatmen on the Po. In the Περὶ τῶν ἐπὶ μισ. συν., he shows an intimate acquaintance with Roman manners; but his picture of them in that piece, as well as in the *Nigrinus*, is a very unfavourable one.

He probably returned to his native country in about his fortieth year, and by way of Macedonia. (*Herodotus*, § 7.) At this period of his life he abandoned the rhetorical profession, the artifices of which were foreign to his temper, the natural enemy of deceit and pretension (Δὶς κατηγ., § 32, Ἁλιεύς, § 29); though it was, perhaps, the money he had made by it that enabled him to quit it, and to follow his more congenial inclinations. In his old age, indeed, he appears to have partially resumed it, as he tells us in his Ἡρακλῆς, § 7; and to which period of his life we must also ascribe his Διόνυσος (§ 8). But these latter productions seem to have been confined to that species of declamation called a προσλαλιά, to which the pieces just mentioned belong, and for which we have no equivalent term; and they were probably written rather by way of pastime and amusement than from any hopes of gain.

There are no materials for tracing that portion of his life which followed his return to his native country. It was, however, at this period that he produced the works to which he owes his reputation, and which principally consist of attacks upon the religion and philosophy of the age. The bulkiness of them suggests the inference that many years were spent in these quiet literary occupations, though not undiversified with occasional travel; since it appears from the Πῶς δεῖ ἱστ. συγ., § 14, that he must have been in Achaia and Ionia about

the close of the Parthian war, A. D. 160—165; on which occasion, too, he seems to have visited Olympia, and beheld the self-immolation of Peregrinus. We have already seen that about the year 170, or a little previously, he must have visited the false oracle of the impostor Alexander, in Paphlagonia. Here Lucian planned several contrivances for detecting the falsehood of his responses; and in a personal interview with the prophet, instead of kissing his hand, as was the custom, inflicted a severe bite upon his thumb. For these and other things, especially his having advised Rutilianus not to marry Alexander's daughter by the Moon, that impostor was so enraged against Lucian, that he would have murdered him on the spot had he not been protected by a guard of two soldiers. Alexander, therefore, dissembled his hatred, and even, pretending friendship, dismissed him with many gifts, and lent him a vessel to prosecute his voyage. When well out at sea, Lucian observed, by the tears and entreaties of the master towards the rest of the crew, that something was amiss, and learnt from the former that Alexander had ordered them to throw their passenger into the sea, a fate from which he was saved only by the good offices of the master. He was now landed at Aegialos, where he fell in with some ambassadors, proceeding to king Eupator in Bithynia, who received him on board their ship, and landed him safely at Amastris. (*Alex.* 54—58.) We can trace no later circumstances of his life, except his obtaining the office of procurator of part of Egypt, bestowed upon him in his old age, probably by the emperor Commodus, and which has been already mentioned. From the Ἀπολ. περὶ τῶν ἐπὶ μ., § 12, it appears that his functions were chiefly judicial, that his salary was considerable, and that he even entertained expectations of the proconsulship. In what manner he obtained this post we have no means of knowing; but from his *Imagines*, which some have supposed to have been addressed to a concubine of Verus, and which Wieland conjectures to have been intended for the wife of Marcus Antoninus, as well as from his tract *Pro Lapsu*, he seems to have been neither averse from flattery nor unskilled in the method of applying it. He certainly lived to an advanced age, and it is probable that he may have been afflicted with the gout; but the inference that he died of it merely from his having written the burlesque drama called Ποδάγρα is rather strong. He probably married in middle life; and in the Εὐνοῦχος, § 13, he mentions having a son.

The nature of Lucian's writings inevitably procured him many enemies, by whom he has been painted in very black colours. According to Suidas he was surnamed *the Blasphemer*, and was torn to pieces by dogs, or rather, perhaps, died of canine madness, as a punishment for his impiety. On this account, however, no reliance can be placed, as it was customary with Suidas to invent a horrid death for those whose doctrines he disliked. To the account of Suidas, Volaterranus added, but without stating his authority, that Lucian apostatised from Christianity, and was accustomed to say he had gained nothing by it but the corruption of his name from Lucius to Lucianus. So too the scholiast on the *Peregrinus*, § 13, calls him an apostate (παραβάτης); whilst the scholiasts on the *Verae Historiae* and other pieces frequently apostrophise him in the bitterest terms, and make the most absurd and far-fetched charges against him of ridiculing the Scriptures.

The whole gravamen of the accusation of blasphemy lies in the point whether Lucian was really an apostate. If he had never been initiated into the mysteries of Christianity, it is clear that he is no more amenable to the charge than Tacitus, or any other profane author, who from ignorance of our religion has been led to vilify and misrepresent it. The charge of apostacy might be urged with some colour against Lucian, if it could be shown that he was the author of the dialogue entitled *Philopatris*. The subject of the piece is shortly this. Triephon, who is represented as having been a member of the church, meets Critias, and inquires the reason of his disturbed looks and hurried gait. After some discourse about paganism and Christianity, Critias relates his having been among an assembly of Christians, where he has heard troubles and misfortunes predicted to the state and its armies. When he has concluded his story, Cleolaus enters, and announces some military successes gained by the emperor in the East. A sneering tone pervades the whole piece, which betrays so intimate a knowledge of Christianity that it could hardly have been written but by one who had been at some time within the pale of the church.

Some eminent critics, and amongst them Fabricius, have held the *Philopatris* to be genuine. Towards the middle of last century, Gesner wrote his dissertation *De Aetate et Auctore Philopatridis*, in which he showed satisfactorily that the piece could not have been Lucian's; and he brings forward many considerations which render it very probable that the work was composed in the reign of Julian the Apostate.

The scholiast on the *Alexander*, § 47, asserts that Lucian was an Epicurean, and this opinion has been followed by several modern critics. But though his natural scepticism may have led him to prefer the tenets of Epicurus to those of any other sect, it is most probable that he belonged to none whatever. In the Ἀπολ. περὶ τῶν ἐπὶ μισθῷ συν., § 15, he describes himself as οὐ σοφός, but ἐκ τοῦ πολλοῦ δήμου; and in the *Hermotimus* he calls himself ἰδιώτης, in contradistinction to that philosopher. In the Βίων πρᾶσις, too, Epicurus is treated no better than the other heads of sects.

Of Lucian's moral character we have no means of judging except from his writings; a method which is not always certain. Several of his pieces are loose and licentious, but some allowance should be made for the manners of the age. The Ἔρωτες, the most objectionable, has been abjudicated by many critics, and for Lucian's sake it is to be hoped that they are correct; but in the Εἰκόνες we find allusions to the same perverted tastes, and in § 4 the promise of a story respecting the Cnidian Venus, which is actually found in the former piece. Yet in the *Alexander*, § 54, he seems indignant at the charge of immorality brought against him by that impostor; and that he must at least have avoided any grievous and open scandal may be presumed from the high office conferred upon him in Egypt. Lucian was not averse from praising himself, and in the Ἁλιεύς, § 20, has drawn his own character as a hater of pride, falsehood, and vain-glory, and an ardent admirer of truth, simplicity, and all that is naturally amiable; nor is there much to object against the truth of this autograph portrait. He seems to have retained

through life a natural taste for the fine arts, as may be inferred from the many lively descriptions of pictures and statues interspersed through his works. That he was a warm admirer of dancing appears from his treatise Περὶ ὀρχήσεως.

In giving an account of Lucian's numerous and miscellaneous writings, it is difficult to class them under distinct heads with accuracy. Yet an attempt at arrangement seems preferable to going through them in the confused order in which they stand in the editions, which has not even the merit of being chronological. The main heads under which his pieces may be classed, and which are, perhaps, accurate enough for general purposes, are, 1. the Rhetorical; 2. the Critical; 3. the Biographical; 4. Romances; 5. Dialogues; 6. Miscellaneous pieces; 7. Poems. By some writers Lucian has also been called an historian, a mathematician, a physical philosopher, &c. But the works for which these appellations have been bestowed upon him are either not his, or fall more properly under one of the preceding divisions.

1. Rhetorical Works. Lucian's rhetorical pieces were no doubt for the most part the first productions of his pen, for we have already seen that he did not lay aside that profession, and apply himself to a different style of writing, till he had reached the age of forty. Of all his pieces they are the most unimportant, and betray least of his real character and genius, and therefore require but a passing notice. They may be divided into προσλαλιαί, or introductory addresses, delivered in literary assemblies, and more regular rhetorical pieces in the demonstrative and deliberative kind. Among the προσλαλιαί may be reckoned Περὶ τοῦ ἐνυπνίου, *Somnium seu Vita Luciani*, the closing sentence of which shows it to have been addressed to some assembly of his countrymen, apparently after his return from his travels. This piece, which is valuable for the anecdotes it contains of Lucian's life, has been already mentioned. The Ἡρόδοτος, *Herodotus sive Aëtion*, seems to have been addressed to some Macedonian assembly. Of Aëtion the painter an account is elsewhere given. [Aetion.] From the picture described in this piece, Raphael is said to have taken one of his frescoes. Ζεῦξις, *Zeuxis sive Antiochus*, also contains the description of a picture which Sulla carried off from Athens, and which was lost in its voyage to Rome, but of which a copy was extant in the time of Lucian. Ἁρμονίδης, *Harmonides*, which, however, is called by Marcilius a σύστασις, or *Commendatio*, contains an anecdote of Timotheus and his pupil Harmonides. Σκύθης ἢ πρόξενος, *Scytha*, turns on the visit of Anacharsis to Athens, and his meeting Toxaris, a fellow-countryman, there, who introduces him to the friendship of Solon. Ἱππίας ἢ Βαλανεῖον, *Hippias seu Balneum*, is the description of a bath. Προσλαλία ἢ Διόνυσος, *Bacchus*, turns on the conquests of Bacchus. Προσλαλία ἢ Ἡρακλῆς, *Hercules Gallicus*. An account of the Gallic Hercules. Περὶ τοῦ ἠλέκτρου ἢ τῶν κύκνων, *De Electro seu Cygnis*. This was probably an early piece, as in § 2 the author mentions a recent visit to the Po, which he inquired for the poplars that distilled amber, and the singing swans; but without success. Περὶ τοῦ οἴκου, *De Domo*, contains a description of a house, or rather apartment. Περὶ τῶν διψάδων, *De Dipsadibus*. An account of certain Libyan serpents. More regular rhetorical pieces are Τυραννοκτόνος, *Tyrannicida*, a declamation. A man intending to kill a tyrant, but not finding him, leaves his sword in the body of his son. At this sight the tyrant slays himself; whereupon the murderer claims a reward, as having killed him. This piece is perhaps spurious. Ἀποκηρυττόμενος, *Abdicatus*. This declamation is attributed to Libanius. Φάλαρις πρῶτος καὶ δεύτερος, *Phalaris prior et alter*. The authenticity of these two declamations, on the subject of the tyrant of Agrigentum, has likewise been doubted. Μυίας ἐγκώμιον, *Encomium Muscae*, a playful and ingenious little piece, describing the nature and habits of the fly. Πατρίδος Ἐγκώμιον, *Patriae Encomium*. The title indicates the subject of this declamation.

2. Critical Works. Δίκη φωνηέντων, *Judicium Vocalium*, was probably a juvenile performance, in which σ brings a complaint of ejection against τ. The suit is conducted after the Athenian manner, the vowels being the dicasts. Λεξιφάνης, *Lexiphanes*, a humorous dialogue, written to ridicule the affectation of strange and obsolete diction. By some it has been considered as directed against the *Onomasticon* of Pollux; by others, against Athenaeus; but in both cases probably without foundation. After Lexiphanes has been made to vomit up the strange farrago with which he has overloaded himself, Lucian prescribes the following course of wholesome diet, in order to complete a cure. First, to read the Greek poets; then the orators; next Thucydides and Plato, with the dramatic authors. The piece concludes with some sound critical advice. Πῶς δεῖ ἱστορίαν συγγράφειν, *Quomodo Historia sit conscribenda*, is the best of Lucian's critical works. The former portion is employed in ridiculing the would-be historians of the day, whilst the latter contains some excellent critical precepts. The 41st section in particular is admirable. The historian Du Thou thought so much of this essay, that he drew the rules for historical writing in the preface to his work principally from it. Ῥητόρων διδάσκαλος, *Rhetorum Preceptor*, is a piece of critical irony, pretending to point out a royal road to oratory. It also contains a bitter personal attack upon some apparently Egyptian orator. Ψευδολογιστής, *Pseudologista*, a violent attack upon a brother sophist who had ignorantly asserted that the word ἀποφράς, used by Lucian, was un-Attic. Δημοσθένους Ἐγκώμιον, *Demosthenis Encomium*, a critical dialogue on the merits of Demosthenes. This piece has been reckoned spurious by many critics, but perhaps on insufficient grounds. The concluding part contains some interesting particulars of the death of the great orator. Ψευδοσοφιστής, *Pseudosophista*, a dialogue on Attic solecisms, has also been abjudicated, and on more certain grounds. Several phrases are given out as solecisms which are not really so, and which have even been used by Lucian himself.

3. Biographical Works. The pieces which entitle Lucian to be called a biographer are the Ἀλέξανδρος ἢ Ψευδόμαντις, *Alexander seu Pseudomantis*; Δημώνακτος βίος, *Vita Demonactis*; and Περὶ τῆς Περεγρίνου τελευτῆς, *De Morte Peregrini*. They are, however, rather anecdotical memoirs (ἀπομνημονεύματα), like Xenophon's *Memorabilia Socratis*, than regular biographies. Of the first piece the chief contents are given elsewhere. [Alexander, Vol. I. p. 123.] An account of Demonax will also be found under the

proper head. The life of that philosopher must have been prolonged considerably beyond the reign of Hadrian, since Lucian tells us that he was personally acquainted with him for a long period. (Θατέρῳ δὲ τῷ Δημώνακτι, καὶ ἐπὶ μήκιστον συνεγενόμην, § 1.) Demonax was a philosopher after Lucian's own heart, belonging to no sect, though he had studied the tenets of all, and holding the popular mythology in profound contempt. His chief leaning was to the school of Socrates, though, in the unconstrained liberty of his way of life, he seemed to bear some resemblance to Diogenes. Demonax sacrificed to the Graces, and was equally averse from the austerity of the Stoics and the filth of the Cynics. Had he been one of the latter, Lucian would never have mentioned him with praise. Of all the philosophic sects, Lucian detested the Cynics most, as may be seen in his *Peregrinus*, *Fugitivi*, *Convivium*, &c.; though he seems to have made an exception in favour of Menippus, on account, perhaps, of his satyrical writings, to which his own bear some resemblance. It was for his account of Demonax that Eunapius ranked Lucian among the biographers. Περὶ τῆς Περεγρίνου τελευτῆς, *De Morte Peregrini*, contains some particulars of the life and voluntary *auto-da-fé* of Peregrinus Proteus, a fanatical cynic and apostate Christian, who publicly burnt himself from an impulse of vain-glory shortly after the 236th Olympiad (A. D. 165), and concerning whom further particulars will be found elsewhere. [PEREGRINUS.] Lucian seems to have beheld this singular triumph of fanaticism with a sort of barbarous exultation, which nearly cost him a beating from the Cynics, who surrounded the pyre (§ 37). The Μακρόβιοι may also be referred to this head, as containing anecdotes of several Greek and other worthies who had attained to a long life.

4. ROMANCES. Under this head may be classed the tale entitled Λούκιος ἢ Ὄνος, *Lucius sive Asinus*, and the Ἀληθοῦς ἱστορίας λόγος α' καὶ β', (*Verae Historiae*). Photius (Cod. 129) is inclined to believe that Lucian's piece was taken from a fable by Lucius of Patrae, but does not speak very positively on the subject. It has been thought that Appuleius drew his story of the *Golden Ass* from the same source [APPULEIUS]; retaining, however, the lengthy narrative and fanatical turn of the original tale; whilst Lucian abridged it, and gave it a comic caste, especially in the *denouëment*, which, however, is sufficiently gross. M. Courier, on the contrary, who published an edition of the piece with a French version and notes (Paris 1818, 12mo), thinks that Lucian's is the original; and this opinion is acceded to by M. Letronne in the *Journal des Savans*, July, 1818. There are no means of deciding this question satisfactorily. The story turns on the adventures of Lucius, who, from motives of curiosity, having arrived at the house of a female magician in Thessaly, and beheld her transformation into a bird, is desirous of undergoing a similar metamorphosis. By the help of the magician's maid, with whom he has ingratiated himself, he gets access to her magic ointments; but, unfortunately, using the wrong one, is deservedly turned into an ass, in which shape he meets with a variety of adventures, till he is disenchanted by eating rose-leaves. The adventure with the robbers in the cave is thought to have suggested the well-known scene in *Gil Blas*. The *Verae Historiae* were composed, as the author tells us in the beginning, to ridicule the authors of extravagant tales, including Homer's *Odyssey*, the *Indica* of Ctesias, and the wonderful accounts of Iambulus of the things contained in the great sea. According to Photius (Cod. 166), Lucian's model was Antonius Diogenes, in his work called Τὰ ὑπὲρ Θούλην ἄπιστα. That writer, however, was probably later than Lucian. Still Lucian may have had predecessors in the style, as Antiphanes. The adventures related are of the most extravagant kind, but show great fertility of invention. Lucian tells us plainly what we have to expect; that he is going to write about things he has neither seen himself nor heard of from others; things, moreover, that neither do, nor can by possibility exist; and that the only truth he tells us is when he asserts that he is lying. He then describes how he set sail from the columns of Hercules, and was cast by a storm on an enchanted island, which appeared, from an inscription, to have been visited by Hercules and Bacchus; where not only did the rivers run wine, but the same liquid gushed from the roots of the vines, and where they got drunk by eating the fish they caught. On again setting sail, the ship is snatched up by a whirlwind, and carried through the air for seven days and nights, till they are finally deposited in the moon by certain enormous birds called Hippogypi (horse vultures). Here they are present at a battle between the inhabitants of that planet and those of the sun. Afterwards they prosecute their voyage through the Zodiac, and arrive at the city of Lanterns, where Lucian recognises his own, and inquires the news at home. They then pass the city of Nephelococcygia (Cloud-cuckoo-town), and are at length deposited again in the sea. Here they are swallowed up by an immense whale; and their adventures in its belly, which is inhabited, complete the first book. The second opens with an account of their escape, by setting fire to a forest in the whale's belly, and killing him. After several more wonderful adventures, they arrive at the Isle of the Blest (Μακάρων νῆσος). Here they fall in with several ancient worthies, and Homer among the rest, which affords an opportunity for some remarks on his life and writings. Homer is made to condemn the criticisms of Aristarchus and Zenodotus. He asserts, as Wolf and others have since done, that he began the *Iliad* with the anger of Achilles merely from chance, and without any settled plan; and denies that the *Odyssey* was written before the *Iliad*, then a prevalent opinion. After this they again set sail, and arrive at the infernal regions, where, among others, they find Ctesias and Herodotus undergoing punishment for their falsehoods. The book is concluded with several more surprising adventures. That the *Verae Historiae* supplied hints to Rabelais and Swift is sufficiently obvious, not only from the nature and extravagance of the fiction, but from the lurking satire.

5. DIALOGUES. But Lucian's fame rests chiefly on his dialogues, by which term is here meant those pieces which are of an ethical or mythological nature, as well as of a dramatic form; and which were intended to ridicule the heathen philosophy and religion; for a few of his pieces which have not that scope are also in the shape of dialogue. Lucian has himself explained the nature and novelty of his undertaking in his *Prometheus* (Πρὸς τὸν εἰπόντα Προμηθεὺς εἶ ἐν λόγοις, § 5), where he tells us that it consists of a mixture of the Pla-

tonic dialogue with comedy; in other words, a combination of Plato and Aristophanes. In the *Bis Accusatus*, § 33, we have a still more complete account of his style, where Dialogue personified accuses Lucian of stripping him of his tragic mask, and substituting a comic and satyric one; of introducing scurrilous jokes, and the iambic licence; and of mixing him up with Eupolis, Aristophanes, and Menippus, the most snarling of the ancient cynics. These dialogues, which form the great bulk of his works, are of very various degrees of merit, and are treated in the greatest possible variety of style, from seriousness down to the broadest humour and buffoonery. Their subjects and tendency, too, vary considerably; for whilst some, as it has been said, are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. For the sake of convenience, we may first consider those which are more exclusively directed against the heathen mythology; next, those which attack the ancient philosophy; and lastly, those in which both the preceding objects are combined, or which, having no such tendency, are mere satires on the manners of the day and the follies and vices natural to mankind.

In the first class may be placed Προμηθεὺς ἢ Καύκασος, *Prometheus seu Caucasus*, which is properly a dialogue of the gods, and to which it forms a very fitting introduction, as it opens up the relationship between gods and men, and puts Zeus completely in the wrong for crucifying Prometheus. Though a good dialogue, it is in the grave style, and has little of Lucian's characteristic humour. The Θεῶν Διάλογοι, *Deorum Dialogi*, twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view. Hence, perhaps, we may conclude that, like some of Lucian's more serious dialogues, they were among his earlier attempts, before he had summoned hardihood enough to venture on those more open and scurrilous attacks which he afterwards made. Of the same class, but inferior in point of execution, are the fifteen dialogues of the *Dei Marini*, Ἐνάλιοι Διάλογοι. In the last, that of *Zephyr and Notus*, the beautiful and graphic description of the rape of Europa is worthy of remark, which, as Hemsterhuis observes, was probably taken from some picture. In the Ζεὺς Ἐλεγχόμενος, *Jupiter Confutatus*, a bolder style of attack is adopted; and the cynic proves to Zeus's face, that every thing being under the dominion of fate, he has no power whatever. As this dialogue shows Zeus's want of power, so the Ζεὺς τραγῳδός, *Jupiter Tragoedus*, strikes at his very existence, and that of the other deities. The subject is a dispute at Athens between Timocles, a stoic, and Damis, an Epicurean, respecting the being of the gods. Anxious as to its result, Zeus summons all the deities to hear the arguments. Hermes first calls the golden ones, then the silver, and so forth; not according to the beauty of their workmanship, but the richness of their materials. On meeting, a squabble takes place about precedence, which is with some difficulty quelled. Timocles then goes through his arguments for the existence of the gods, which Damis refutes and ridicules. At this result, Zeus becomes dejected; but Hermes consoles him with the reflection that though some few may be convinced by Damis, the great mass of the Greeks, and all the barbarians, will ever be of a contrary opinion. The abuse of the stoic on finding himself worsted is highly natural. Much of the same tendency is the Θεῶν ἐκκλησία, *Deorum Concilium*, which is in fact a dialogue of the gods. Momus complains of the rabble which has been introduced into heaven, not only mere mortals, but barbarians, and even apes and other beasts. In this class may also be enumerated the Τὰ πρὸς Κρόνον, *Saturnalia*, which contains a laugh at the ancient fable of Cronos.

In the second class of Dialogues, namely, those in which the ancient philosophy is the more immediate object of attack, may be placed the following: Βίων πρᾶσις (*Vitarum Auctio*). In this humorous piece the heads of the different sects are put up to sale, Hermes being the auctioneer. Pythagoras fetches ten minae. Diogenes, with his rags and cynicism, goes for two obols—he may be useful as a house-dog. Aristippus is too fine a gentleman for any body to venture on. Democritus and Heraclitus are likewise unsaleable. Socrates, with whom Lucian seems to confound the Platonic philosophy, after being well ridiculed and abused, is bought by Dion of Syracuse for the large sum of two talents. Epicurus fetches two minae. Chrysippus, the stoic, who gives some extraordinary specimens of his logic, and for whom there is a great competition, is knocked down for twelve minae. A peripatetic, a double person (exoteric and esoteric) with his physical knowledge, brings twenty minae. Pyrrho, the sceptic, comes last, who, after having been disposed of, and in the hands of the buyer, is still in doubt whether he has been sold or not. From the conclusion, it appears that Lucian intended to include in another auction the lives of other members of the community; but this piece is either lost, or was never executed. The Ἁλιεὺς ἢ Ἀναβιοῦντες, *Piscator seu Reviviscentes*, is a sort of apology for the preceding piece, and may be reckoned among Lucian's best dialogues. The philosophers are represented as having obtained a day's life for the purpose of taking vengeance upon Lucian, who in some degree makes the *amende honorable* by confessing that he has borrowed the chief beauties of his writings from them. He begs not to be condemned without a trial; and it is agreed that Philosophy herself shall be the judge; but Lucian expresses his fears that he shall never be able to find her abode, having been so often misdirected. On their way, however, they meet Philosophy, who is astonished to see so many of her chief professors again alive, and is surprised they should be angry at her being abused, when she has already endured so much from Comedy. It is with great difficulty that Lucian discovers Truth among her retinue, the allegorical description of which personage is very good. Lucian, indeed, excels in that kind of writing. The philosophers now open their case against him. He is charged with taking Dialogue out of their hands, and with persuading Menippus to side with him, the only philosopher who does not appear among his accusers. This may afford another answer to those who would make Lucian an Epicurean. Under the name of Parrhesiades, Lucian advocates his own cause; and having gained it, becomes, in turn, accuser. The philosophers of the age are summoned to the Acropolis, in the name of Virtue,

Philosophy, and Justice, but scarce one obeys the call. Lucian undertakes to assemble them by offering rewards. Immediately a vast concourse appear, quarrelling among themselves; but when they find that Philosophy herself is to be the judge, they all run away. In his haste to escape, a cynic drops his wallet, which, instead of lupins, brown bread, or a book, is found to contain gold, pomatum, a sacrificing knife, a mirror, and dice. Truth orders their lives to be inquired into by Logic, and the pretenders to be branded with the figure of a fox or an ape. Lucian then borrows a fishing-rod from the temple; and having baited his hook with figs and gold, flings his line from the Acropolis. He draws up a great many different philosophers, but Plato, Chrysippus, Aristotle, &c., disown them all, and they are cast down headlong. This piece is valuable, not only from its own merits, but from containing some particulars of Lucian's life. Ἑρμότιμος is chiefly an attack upon the Stoics, but its design is also to show the impossibility of becoming a true philosopher. The irony is of a serious and Socratic turn, and the piece, though carefully written, has little of Lucian's native humour. From § 13 it appears he was about forty when he wrote it; and like the *Nigrinus*, it was probably, therefore, one of his earliest productions in this style. The Εὐνοῦχος, *Eunuchus*, is a ridiculous dispute between two philosophic rivals for the emperor's prize, the objection being that the *eunuchus* is *ipso facto* a disqualified person, and incapable of becoming a philosopher. From § 12, it appears to have been written at Athens. The Φιλοψευδής may be ranked in this class. It is a dialogue on the love of falsehood, natural to some men purely for its own sake. In § 2 Herodotus and Ctesias are attacked as in the *Verae Historiae*, as well as Hesiod and Homer. Poets, however, may be pardoned, but not whole states that adopt their fictions; and Lucian thinks it very hard to be accused of impiety for disbelieving such extravagancies. Some commentators have thought that the Christian miracles are alluded to in § 13 and § 16; but this does not seem probable. The main subject of the piece is the relation of several absurd stories of ghosts, &c., by a company of white-bearded philosophers. The Δραπέται, *Fugitivi*, is directed against the cynics, by whom Lucian seems to have been attacked for his life of Peregrinus. In a conversation between Apollo and Zeus, the latter asserts that he was so annoyed by the stench that ascended from the pyre, that, though he fled into Arabia, all the frankincense there could hardly drive it out. He is about to relate the whole history to Apollo, when Philosophy rushes in, in tears and trouble, and complains of the philosophers, especially the cynics. She gives a history of her progress in India, Egypt, Chaldaea, &c., before she reached the Greeks, and concludes with a complaint against the cynics. Apollo advises Jupiter to send Mercury and Hercules to inquire into the lives of the cynics, and to punish the evil doers; the greater part being mere vagabonds and runaway slaves. Συμπόσιον ἢ Λαπίθαι, *Convivium seu Lapithae*, is one of Lucian's most humorous attacks on the philosophers. The scene is a wedding feast, at which a representative of each of the principal philosophic sects is present. Of all the guests these are the only absurd and troublesome ones, the unlettered portion behaving themselves with decency and propriety. The cynic Alcidamas, who comes uninvited, is particularly offensive in his behaviour. In the midst of the banquet an absurd letter arrives from Hetoimocles, a stoic, expostulating with Aristaenetus, the host, for not having been invited. The discussion that ensues sets all the philosophers by the ears, and ends in a pitched battle. In the midst of the confusion, Alcidamas upsets the chandelier; and when lights are again brought, strange scenes are discovered. The cynic is making free with one of the music-women; the stoic, Dionysidorus, is endeavouring to conceal a cup under his cloak. The similarity of this piece, and the 55th epistle of the third book of Alciphron, is too marked to be the result of accident. The relative chronology of Alciphron and Lucian cannot be accurately settled [ALCIPHRON]; but the dialogue is so much more highly wrought than the epistle, as to render Bergler's notion probable, that Lucian was the copyist. Under this head we may also notice the *Nigrinus* and the *Parasite* (Περὶ παρασίτου ἤτοι ὅτι τέχνη Παρασιτική). The Nigrinus has been reckoned one of Lucian's first efforts in this style, and this seems borne out by a passage in § 35. Wieland calls it a declaration of war against the philosophers, and thinks that it still bears traces of Lucian's rhetorical style. But though the piece may be considered as an attack on philosophic pride, its main scope is to satirise the Romans, whose pomp, vain-glory, and luxury, are unfavourably contrasted with the simple habits of the Athenians. The *Parasitus* is a mere piece of *persiflage* throughout. The dialogue is conducted like those of Socrates with the sophists, though the parasite, who may stand for the sophist, gets the better of the argument. The philosophical definition of parasitism in § 9 is highly humorous, as well as the demonstration of its superiority to philosophy, on account of its unity and definiteness, in which it equals arithmetic; for two and two are four with the Persians as well as the Greeks, but no two philosophers agree in their principles. So also it is shown to be superior to philosophy, because no parasite ever turned philosopher, but many philosophers have been parasites. The demonstration of the non-existence of philosophy, §§ 28, 29, seems directed against Plato's *Parmenides*.

The third and more miscellaneous class of Lucian's dialogues, in which the attacks upon mythology and philosophy are not direct but incidental, or which are mere pictures of manners, contains some of his best. At the head must be placed Τίμων ἢ μισάνθρωπος, *Timon*, which may perhaps be regarded as Lucian's masterpiece. The story is that of the well-known Athenian misanthrope mentioned by Plato, whose tower, Pausanias tells us (i. 30. § 4), still existed in his time. The introduction affords an opportunity for some sneers at Zeus. The dialogue between Plutus and Hermes, in which the former describes his way of proceeding with mankind, is very humorous and well-sustained, though the imitation of Aristophanes is obvious. The story of Timon, which is very dramatically told, is too well known to need description here. The Νεκρικοὶ Διάλογοι, *Dialogi Mortuorum*, are perhaps the best known of all Lucian's works. The subject affords great scope for moral reflection, and for satire on the vanity of human pursuits. Wealth, power, beauty, strength, not forgetting the vain disputations of philosophy, afford the materials; and some cynic philosopher, Diogenes or Menippus, is generally the commen-

tator. When Croesus and Menippus meet on the banks of the Styx, it is easy to see which will have the advantage. The disappointments of those who lie in wait for the inheritance of the rich, afford a fertile theme, which, however, Lucian has worn rather thread-bare. In a few of the dialogues it must be owned that some of the great men of antiquity are flippantly and unjustly attacked, and especially Socrates. Among the moderns these dialogues have been imitated by Fontenelle and Lord Lyttelton. The Μένιππος ἢ Νεκυομαντεία, *Necyomanteia*, bears some analogy to the Dialogues of the dead. Menippus relates his descent into *Hades*, and the sights that he sees there, particularly the punishment of the great and powerful. The genuineness of this piece has been doubted. Du Soul thought that it was written by Menippus himself, who, as we learn from Diogenes Laërtius (vi. 101), wrote a *Necyomanteia*, but Hemsterhuis discards this conjecture. It certainly wants Lucian's pungency; but arguments from style are not always safe. In the Ἰκαρομένιππος ἢ Ὑπερνέφελος, *Icaro-Menippus*, on the contrary, which is in Lucian's best vein, and a master-piece of Aristophanic humour, Menippus, disgusted with the disputes and pretensions of the philosophers, resolves on a visit to the stars, for the purpose of seeing how far their theories are correct. By the mechanical aid of a pair of wings he reaches the moon, and surveys thence the miserable passions and quarrels of men. Hence he proceeds to Olympus, and is introduced to the Thunderer himself. Here he is witness of the manner in which human prayers are received in heaven. They ascend by enormous ventholes, and become audible when Zeus removes the covers. Strange is the variety of their tenor! Some pray to be kings, others that their onions may grow; one sailor begs a north wind, another a south; the husbandman wants rain; the fuller, sunshine. Zeus himself is represented as a partial judge, and as influenced by the largeness of the rewards promised to him. At the end he pronounces judgment against the philosophers, and threatens in four days to destroy them all. Then he cuts Menippus's wings, and hands him over to Hermes, who carries him to earth by the ear. With a malicious pleasure Menippus hastens to the Poecile to announce to the assembled philosophers their approaching destruction. Χάρων ἢ ἐπισκοποῦντες, *Contemplantes*, is a very elegant dialogue, but of a graver turn than the preceding. Charon visits the earth to see the course of life there, and what it is that always makes men weep when they enter his boat. He requests Hermes to be his *Cicerone*. To get a good view they pile Pelion upon Ossa; but this not being high enough, Oeta must follow, and then Parnassus: a passage evidently meant to ridicule Homer. Parnassus being at top Charon and Hermes seat themselves on each of the peaks. Then pass in review Milo the wrestler, Cyrus, Croesus, and other celebrated characters. In this piece, as Hemsterhuis observes, our author has not been very scrupulous about chronology. In the interview between Croesus and Solon, Lucian follows Herodotus, but inverts the order of the happy. Of all Lucian's dialogues this is perhaps the most poetical: as in the description of the passions flying about; the comparison of cities to bee-hives attacked by wasps; the likening of human lives to bubbles; the death of cities as well as individuals. The whole is a picture of the smallness of mankind when viewed from a philosophic, as well as a physical height. Lucian seems to have put his own sentiment into the mouth of Charon (§ 16), παγγέλοιά ταῦτα, ὦ Ἑρμῆ. The Κατάπλους ἢ Τύραννος, *Cataplus sive Tyrannus*, is in fact a dialogue of the dead. The persons are Charon, Clotho, Hermes, a cynic philosopher, the tyrant Megapenthes, the cobbler Micyllus, and certain rich men. The reluctance of Megapenthes to obey the summons of Clotho, and his ludicrous attempts at evasion, are happily contrasted with the alacrity of Micyllus. The latter being left behind on the banks of the Styx, swims after Charon's boat, which being full, he finds a place on the shoulders of the tyrant, and does not cease tormenting him the whole way. There is considerable drollery in his pretended lament for his old lasts and slippers, when requested by Mercury to grieve a little, just for the sake of keeping up the custom. Megapenthes' description of the indignities which his household offer to his body while lying in state, and which, though conscious of them, he is powerless to resist, is very striking. Ὄνειρος ἢ Ἀλεκτρύων, *Somnium seu Gallus*. Here we have the cobbler Micyllus again, who has been dreaming that he has fallen heir to Eucrates, a *nouveau riche*. From this state of felicity he is awakened by the crowing of his cock, which he threatens to kill as soon as he gets up. The cock discovers himself to be Pythagoras in one of his transmigratory states, which gives occasion to some jokes at the expense of that philosophy. The cock then endeavours to persuade Micyllus that he is much happier than the rich men whom he envies, and in order to convince him, desires him to pluck one of the long feathers from his tail, which has the power of conferring invisibility. Micyllus, who has evidently a lurking spite against the bird, plucks out both his long feathers, much to the discomfiture of Pythagoras, whom, however, the cobbler consoles by telling that he looks much handsomer so than he would with only one. Being now invisible, Pythagoras and Micyllus go round to the houses of several rich men, and behold their miseries and vices. This piece may be reckoned among the best of Lucian's. Δὶς κατηγορούμενος, *Bis Accusatus*, so called from Lucian's being arraigned by Rhetoric and Dialogue, is chiefly valuable for the information it contains of the author's life and literary pursuits. Zeus finds fault with Homer for calling the gods happy, when they have got so much to do, and when there are still so many undecided causes on hand. To clear these off a court is appointed, at which Justice is to preside. The first cause is Drunkenness *versus* the Academy, for depriving him of Polemo. The plaintiff being naturally disqualified for pleading, the Academy undertakes both sides of the question. Next we have the Porch *versus* Pleasure, which is defended by Epicurus. After two or three more causes Lucian is accused by Rhetoric of desertion, and by Dialogue of having lowered and perverted his style. We may here also mention the Κρονοσόλων, *Cronosolon*, and the Ἐπιστολαὶ Κρονικαί, *Epistolae Saturnales*, which turn on the institution and customs of the *Saturnalia*.

Amongst the dialogues which may be regarded as mere pictures of manners, without any polemical tendency, may be reckoned the Ἔρωτες, to which allusion has already been made in a former part of this notice. The Ἑταιρικοὶ Διάλογοι, *Dialogi*

Meretricii, describe the manners of the Greek Hetaerae or courtezans, with liveliness and fidelity; perhaps too much so for the interests of morality. Πλοῖον ἢ Εὐχαί, *Navigium seu Vota*. In this piece the company form various wishes, which are in turn derided by Lucian. The imitation of Plato in the opening is very strong.

Dialogues which cannot with propriety be placed under any of the preceding heads, are the Εἰκόνες, *Imagines*, which has been already adverted to in the sketch of Lucian's life. Ὑπὲρ τῶν Εἰκόνων, *Pro Imaginibus*, a defence of the preceding, with the flattery of which the lady who was the subject of it pretended to be displeased. Τόξαρις, *Toxaris*, a dialogue between a Greek and Scythian, on the subject of friendship, in which several remarkable instances are related on both sides. It is in the grave style. The Ἀνάχαρσις, *Anacharsis*, is an attack upon the Greek gymnasia, in a dialogue between Solon and Anacharsis. It also turns on the education of youth. Here too the irony is of a serious cast. Περὶ ὀρχήσεως, *De Saltatione*, a disputation between Lucian and Crates, a stoic philosopher, respecting dancing. It has been observed before that Lucian was an ardent admirer of dancing, especially the pantomimic sort, to which he here gives the advantage over tragedy. The piece is hardly worthy of Lucian, but contains some curious particulars of the art of dancing among the ancients. Διάλεξις πρὸς Ἡσίοδον, *Dissertatio cum Hesiodo*. A charge against that poet that he cannot predict futurity, as he gave out. The genuineness is doubtful.

6. Miscellaneous Pieces. We are now to enumerate those few works of Lucian which do not fall under any of the preceding divisions, and which not being in the form of dialogues, bear some analogy to the modern essay. Πρὸς τὸν εἰπόντα Προμηθεὺς εἶ ἐν λόγοις, *Ad eum qui dixerat Prometheus es in Verbis*. A reply to somebody who had compared him to Prometheus. Allusion has already been made to this piece, which, as the title implies, turns chiefly on his own works. Περὶ θυσιῶν, *De Sacrificiis*. The absurdities of the heathen worship, especially of the Egyptian, are pointed out in a serious style. This was probably an early production. Περὶ τῶν ἐπὶ μισθῷ συνόντων, *De Mercede Conductis*, was written to dissuade a Greek philosopher from accepting a place in a Roman household, by giving a humorous description of the miseries attending it. This little piece abounds with wit and good sense, and may be placed among Lucian's most amusing productions. It is likewise valuable for the picture it contains of Roman manners, which Lucian has here painted in highly unfavourable colours, but perhaps with some exaggeration and caricature. The Ἀπολογία περὶ τῶν ἐπὶ μ. συν., *Apologia pro de Merc. Cond.*, is Lucian's defence against a charge of inconsistency, in having accepted his Egyptian office, after having written the foregoing piece. The chief ground of defence is the difference between a public and private office, and indeed the charge was absurd. As already mentioned, this piece contains some particulars of Lucian's life. Ὑπὲρ τοῦ ἐν τῇ προσαγορεύσει πταίσματος, *Pro Lapsu in Salutando*, a playful little piece, though containing some curious learning, in which Lucian excuses himself for having saluted a great man with ὑγίαινε in the morning, instead of χαῖρε. In the Περὶ πένθους, *De Luctu*, the received opinion concerning the infernal regions is reviewed, and the folly of grief demonstrated in a rather serious manner. Πρὸς ἀπαίδευτον, *Adversus Indoctum*, is a bitter attack upon a rich man who thought to acquire a character for learning by collecting a large library. Περὶ τοῦ μὴ ῥᾳδίως πιστεύειν διαβολῇ, *Non temere credendum esse Delationi*. The title of this piece sufficiently explains its subject. It is in the grave style; but is well written, and has something of the air of a rhetorical declamation.

7. Poems. These consist of two mock tragedies, called Τραγοποδάγρα and Ὠκύπους, and about fifty epigrams. The *Tragopodagra*, as its name implies, turns on the subject of the gout; its malignity and pertinacity are set forth, and the physicians who pretend to cure it exposed. This little drama displays considerable vigour of fancy. It has been thought that Lucian wrote it to beguile a fit of the malady which forms its subject. The *Ocypus*, which turns on the same theme, is much inferior, and perhaps a frigid imitation by some other hand. Of the epigrams some are tolerable, but the greater part indifferent, and calculated to add but little to Lucian's fame. Of some the genuineness may be suspected.

In the preceding account of Lucian's works those have been omitted, of whose spuriousness scarce a doubt can be entertained. These are:— Ἀλκύων ἢ περὶ Μεταμορφώσεως, *Halcyon seu de Transformatione*. This dialogue is completely opposed to Lucian's manner, as the fabulous tale of the Halcyon, which he would have ridiculed, is treated seriously. It has been attributed to Leo the academician. For the rest, the style is agreeable enough. Περὶ τῆς Ἀστρολογίης, *De Astrologia*, containing a serious defence of astrology, can never have been Lucian's. The Ionic dialect, too, condemns it; the affected use of which Lucian ridicules in his *Quom. Hist.* § 18. The same objections apply to the Περὶ τῆς Συρίης Θεοῦ, *De Dea Syria*, also in the Ionic dialect. Though the scholiast on the *Nubes* of Aristophanes ascribes it to Lucian we may safely reject it. Such a narrative of superstitious rites could never have come from his pen, without at least a sneer, or a word of castigation. Nor would he have sacrificed his beard at the temple of Hierapolis, as in the last sentence the author represents himself as having done. The Κυνικός, *Cynicus*, is abjudicated by the scholiast, and with reason; for the cynic worsts Lucian in the argument about his tenets. The Χαρίδημος ἢ περὶ κάλλους, *Charidemus seu de Pulchro*, is a frigid imitation of Plato, bearing no mark of Lucian's hand, and has been rejected by the best critics. Νέρων ἢ περὶ τῆς ὀρυχῆς τοῦ Ἰσθμοῦ, *Nero, seu de Fossione Isthmi*. Wieland seems to have stood alone in asserting this dialogue to be Lucian's. From the concluding part the author appears to have been alive at the time of Nero's death. It contains some curious particulars of that emperor's singing. The spuriousness of the *Philopatris* has been already shown.

It is probable that several of Lucian's works are lost. In the *Life of Demonax*, § 1, he mentions having written a life of Sostratus, which is not now extant. Of his rhetorical pieces perhaps the greater part is lost, as Suidas says of them γέγραπται αὐτῷ ἄπειρα.

Lucian's merits as a writer consist in his knowledge of human nature, which, however, he generally viewed on its worst side; his strong common

sense; the fertility of his invention; the raciness of his humour; and the simplicity and Attic grace of his diction. His knowledge was probably not very profound, and it may be suspected that he was not always master of the philosophy that he attacked. He nowhere grapples with the tenets of a sect, but confines himself to ridiculing the manners of the philosophers, or at most some of the salient and obvious points of their doctrines. Du Soul, in a note on the *Hippias*, § 3, has collected two or three passages to show Lucian's ignorance of the elements of mathematics; and from this charge he has hardly, perhaps, been rescued by the defence of Belin de Ballu. He had, however, the talent of displaying what he did know to the best advantage; and as he had travelled much and held extensive intercourse with mankind, he had opportunities to acquire that sort of knowledge which books alone can never give. Gesner justly calls him ἠθικώτατος, and affirms that there is scarcely a sect or race of men whose history or chief characteristics he has not noted: presenting us with the portraits of philosophers of almost every sect; rhetors, flatterers, parasites; rich and poor, old and young; the superstitious and the atheistic; Romans, Athenians, Scythians; impostors, actors, courtezans, soldiers, clowns, kings, tyrants, gods and goddesses. (*Dissert. de Philop.* xvi.) His writings have a more modern air than those of any other classic author; and the keenness of his wit, the richness, yet extravagance of his humour, the fertility and liveliness of his fancy, his proneness to scepticism, and the clearness and simplicity of his style, present us with a kind of compound between Swift and Voltaire. There was abundance to justify his attacks in the systems against which they were directed. Yet he establishes nothing in their stead. His aim is only to pull down; to spread a universal scepticism. Nor were his assaults confined to religion and philosophy, but extended to every thing old and venerated, the poems of Homer and Hesiod, and the history of Herodotus. Yet writing as he did amidst the doomed idols of an absurd superstition, and the contradictory tenets of an almost equally absurd philosophy, his works had undoubtedly a beneficial influence on the cause of truth. That they were indirectly serviceable to Christianity, can hardly be disputed; but, though Lucian is generally just in his representations of the Christians, we may be sure that such a result was as far from his wishes as from his thoughts.

Photius (Cod. 128) gives a very high character of Lucian's style, of the purity of which he piqued himself, as may be seen in the *Bis Acc.* § 34, and other places, though occasional exceptions might perhaps be pointed out. Erasmus, who was a great admirer of Lucian, and translated many of his works into Latin, gives the following character of his writings in one of his epistles, and which, making a little allowance for the studied antithesis of the style, is not far from the truth. "Tantum obtinet in dicendo gratiae, tantum in inveniendo felicitatis, tantum in jocando leporis, in mordendo aceti; sic titillat allusionibus, sic seria nugis, nugas seriis miscet; sic ridens vera dicit, vera dicendo ridet; sic hominum mores, affectus, studia, quasi penicillo depingit, neque legenda, sed plane spectanda, oculis exponit, ut nulla comoedia, nulla satyra, cum hujus dialogis conferri debeat, seu voluptatem spectes, seu spectes utilitatem."

The following are some of the principal editions of Lucian's works:—Florence, 1496, fol. (printer unknown) *Editio Princeps*. First Aldine edition, Venice, 1503, fol. This edition, printed from bad MSS. and very incorrect, was somewhat improved in the second Aldine, 1522, fol., but is still inferior to the Florentine. In this edition the *Peregrinus* and *Philopatris* are generally wanting, which had been put into the *Index Expurgatorius*, by the court of Rome. The Aldine, however, served as the basis of subsequent editions, till 1615, when Bourdelot published at Paris a Greek and Latin edition in folio, the text corrected from MSS. and the *Editio Princeps*. This was repeated with emendations in the Saumur edition, 1619. Le Clerc's edition, 2 vols. 8vo., Amsterdam, 1687, is very incorrect. In 1730 Tib. Hemsterhuis began to print his excellent edition, but dying in 1736 before a quarter of it had been finished, the editorship was assigned to J. F. Reitz, and the book was published at Amsterdam, in 3 vols. 4to., in 1743. In 1746 K. K. Reitz, brother of the editor, printed at Utrecht an Index, or *Lexicon Lucianeum*, in 1 vol. 4to., which, though extensive, is not complete. The edition of Hemsterhuis, besides his own notes, also contains those of Jensius, Kuster, L. Bos, Vitringa, Du Soul, Gesner, Reitz, and other commentators. An appendix to the notes of Hemsterhuis, taken from a MS. in the Leyden library, was published at that place by J. Geel, 1824, 4to. Hemsterhuis corrected the Latin version for his edition as far as *De Sacrificiis*; and of the remainder a new translation was made by Gesner. The reprint by Schmidt, Mittau 1776—80, 8 vols. 8vo., is incorrect. The Bipont edition, in 10 vols. 8vo., 1789—93, is an accurate and elegant reprint of Hemsterhuis's edition, with the addition of collations of Parisian MSS.; but the omission of the Greek index is a drawback to it. A good edition of the text and scholia only is that of Schmieder, Halle, 1800—1801, 2 vols. 8vo. Lehman's edition, Leipzig, 1821—31, 9 vols. 8vo., is well spoken of. There is a very convenient edition of the text by W. Dindorf, with a Latin version, but without notes, published at Paris, 1840, 8vo.

Amongst editions of separate pieces may be named *Colloquia Selecta*, by Hemsterhuis, Amst. 1708, 12mo., and 1732. *Dialogi Selecti*, by Edward Leedes, London, 8vo., 1710 and 1726. *Mythologie Dramatique de Lucien*, avec le texte Grecque par J. B. Gail, Paris, 1798, 4to. *Dialogues des Morts*, par le même, Paris, 1806, 8vo. *La Luciade*, avec le texte Grecque par Courier, Paris, 1818, 12mo. *Toxaris*, Halle, 1825, and *Alexander*, Cöln, 1828 8vo., with notes and prolegomena by K. G. Jacob. *Alexander*, *Demonax*, *Gallus*, *Icaromenippus*, &c., by Fritzsche, Leipzig, 1826. *Dialogi Deorum*, Ibid. 1829.

Lucian has been translated into most of the European languages. In German there is an excellent version by Wieland (Leipzig, 1788—9, 6 vols. 8vo.), accompanied with valuable comments and illustrations. The French translation of D'Ablancourt (Paris, 1654, 2 vols. 4to.) is elegant but unfaithful. There is another version by B. de Ballu, Paris, 1788, 6 vols. 8vo. In Italian there is a translation by Manzi, 1819—20. Among the English versions may be named one by several hands, including W. Moyle, Sir H. Shere, and Charles Blount, London, 1711. For this edition, which had been undertaken several years before it was published, Dryden wrote a life of Lucian, a

hasty performance, containing some gross errors. The best English version is that of Dr. Franklin, 2 vols. 4to. London, 1780, and 4 vols. 8vo. London, 1781; but some of the pieces are omitted. Mr. Tooke's version (2 vols. 4to. London, 1820) is of little value. [T. D.]

LUCIE'NUS, a Roman senator, a friend of M. Varro, and one of the speakers in his dialogue *De Re Rustica* (ii. 5). He is supposed to be the same person with Lucienus or Luscienus mentioned by Cicero (*ad Att.* vii. 5). [W. B. D.]

LU'CIFER. [PHOSPHORUS.]

LU'CIFER, bishop of Cagliari, hence surnamed *Calaritanus*, first appears in ecclesiastical history as joint legate with Eusebius of Vercelli [EUSEBIUS VERCELLENSIS] from pope Liberius to the council of Milan (A. D. 354), where, along with his colleague, he displayed such determined firmness in withstanding the demands of the Arian emperor, that he was first cast into prison, and then transported from place to place as an exile, every where enduring hardships and cruelty. While residing at Eleutheropolis in Syria he composed in vigorous but coarse and unpolished style his chief work, entitled *Ad Constantium Augustum pro Sancto Athanasio Libri II.*, which, although containing forcible arguments in favour of the truth, is characterised by such outrageous intemperance of expression, that many passages bear more resemblance to the ravings of a furious madman than to the calm reasoning which would become a Christian minister. Constantius, either in anger or contempt, inquired of Lucifer, through Florentius, the magister officiorum, whether he was really the author of this invective, but no immediate punishment appears to have followed the bold acknowledgment, and any scheme of vengeance which might have been meditated was frustrated by the death of the tyrant. The violent and ungovernable temper of the Sardinian prelate, who was now restored to freedom, along with other victims of religious persecution, soon began to introduce confusion and discord among his own friends. He increased the disorders which agitated the church at Antioch by interfering in their disputes, and ordaining Paulinus bishop, in opposition to Meletius; and when his proceedings were censured by Eusebius, who had been despatched to Antioch by the Alexandrian synod to quell these tumults, he did not hesitate to anathematise his old tried friend, so long the companion of his dangers and misfortunes. Finding that his extreme opinions received no sanction from the ecclesiastical authorities either in the East or West, and that he was disclaimed even by Athanasius, who at one time had spoken of his writings in terms of the warmest admiration, he retired to his native island, and there founded the small sect of the *Luciferiani*. The distinguishing tenet of these schismatics was, that no Arian bishop, and no bishop who had in any measure yielded to the Arians, even although he repented and confessed his errors, could enter the bosom of the church without forfeiting his ecclesiastical rank, and that all bishops and others who admitted the claims of such persons to a full restoration of their privileges became themselves tainted and outcasts—a doctrine which, had it been acknowledged at this period in its full extent, would have had the effect of excommunicating nearly the whole Christian world. Lucifer died during the reign of Valentinian, probably about A. D. 370.

The works of this fierce polemic, which, although all alike deformed by the same unseemly harshness and passion, are extremely valuable, on account of the numerous quotations from Scripture every where introduced, may be arranged in the following order:

I. *Epistola ad Eusebium*, written in the month of March or April, 355. II. *De non conveniendo cum Haereticis*, written between 356 and 358, at Germanica, while suffering under the persecution of Eudoxius, the Arian bishop of that place. III. *De Regibus Apostolicis*, written at Eleutheropolis in 358. IV. *Ad Constantium Augustum pro Sancto Athanasio, Libri II.*, written at the same place, about 360. V. *De non parcendo in Deum delinquentibus*, written about the same time with the preceding. VI. *Moriendum pro Filio Dei*, written about the beginning of 361, on being interrogated respecting the authorship of the tract *Ad Constantium*. VII. *Epistola ad Florentium Magistrum Officiorum*, written at the same time with the preceding. An *Epistola ad Catholicos*, written while imprisoned at Milan, is lost.

The Editio Princeps of the works of Lucifer appeared at Paris, 8vo. 1568, superintended by Joannes Tillius, bishop of Meaux (*Meldensis*), and dedicated to pope Pius the Fifth. Although in many respects very imperfect, it was reprinted without alteration in the *Magna Bibliotheca Patrum*, fol. Colon. 1618, vol. iv. p. 121, and also in the Paris collection. But even these are superior to the text exhibited in the *Biblioth. Patrum Max.* fol. Lugdun. 1687, vol. iv. p. 181, since here we find not only many changes introduced without MS. authority, but all the scriptural quotations accommodated to the vulgate version. Much better than any of the preceding is the edition contained in the *Bibliotheca Patrum* of Galland, vol. vi. p. 115 (fol. Venet. 1770), but by far the best is that published by the brothers Coleti (fol. Venet. 1778), whose labours presented this father for the first time in a satisfactory form. (Hieronym. *de Viris Ill.* 95, *Advers. Luciferian. Dial.*; Rufin. *H. E.* i. 30; Sulp. Sever. *H. S.* ii. 48; Socrat. *H. E.* iii. 5; Sozomen. *H. E.* v. 12; Theodoret. *H. E.* iii. 4; Schönemann, *Biblioth. Patr. Lat.* i. § 8, where very full information concerning the different editions will be found.) [W. R.]

LUCI'LIA GENS, plebeian, produced only one person of any celebrity, the poet Lucilius; but none of its members obtained any of the higher offices of the state. Under the republic we find the cognomens BALBUS and BARBUS, and under the empire CAPITO and LONGUS. On coins we find the cognomen *Rufus*, which does not, however, occur in any ancient writer (Eckhel, vol. v. p. 239). A few persons of the name of Lucilius are mentioned without any cognomen.

LUCI'LIUS. 1. SEXT. LUCILIUS, tribune of the plebs, B. C. 86, a partizan of Sulla, was in the following year thrown down the Tarpeian rock by his successor P. Laenas, who belonged to the Marian party. (Vell. Pat. ii. 24.)

2. SEXT. LUCILIUS, the son of T. Gavius Caepio, was tribune of the soldiers in the army of M. Bibulus, and was slain at Mount Amanus, B. C. 50 (Cic. *ad Att.* v. 20. § 4.)

3. L. LUCILIUS, was with App. Claudius Pulcher [CLAUDIUS, No. 38] in Cilicia, B. C. 38 (Cic. *ad Fam.* iii. 5. § 1). He is probably the same as the Lucilius who is mentioned by Cicero as com-

manding the fleet of Dolabella in Cilicia, B. C. 43 (Cic. *ad Fam.* xii. 13. § 3). Instead of Lucilius, Manutius wishes, on the authority of some MSS., to read Lucius, understanding thereby L. Figulus, whom Appian (*B. C.* iv. 60) mentions as the legate of Dolabella.

4. C. LUCILIUS, was, on account of his intimacy with Cicero, a friend of Milo. (Ascon. *in Mil.* p. 37, ed. Orelli.)

5. LUCILIUS, fought on the side of Brutus at the battle of Philippi, B. C. 42, and when the republican army was in flight and the enemy had nearly overtaken Brutus, he represented himself to be the latter in order to save his friend. He was brought before M. Antony, who was so struck with his magnanimity, that he not only forgave him, but treated him ever afterwards as one of his most intimate friends. (Appian, *B. C.* iv. 129; Plut. *Brut.* 50, *Anton.* 69.)

LUCI'LIUS, C. Our information with regard to this poet, although limited in extent, is sufficiently precise. In the version of the Eusebian Chronicle, by Jerome, it is recorded that he was born B. C. 148, that he died at Naples B. C. 103, in the 46th year of his age, and that he received the honour of a public funeral. From the words of Juvenal, compared with those of Ausonius, we learn that Suessa of the Aurunci was the place of his nativity; from Velleius, that he served in the cavalry under Scipio in the Numantine war; from Horace and the old scholiast on Horace, that he lived upon terms of the most close and playful familiarity with Africanus and Laelius; from Acro and Porphyrio, that he was either the maternal grand-uncle, or, which is less probable, the maternal grandfather of Pompey the Great. Ancient critics agree that, if not absolutely the inventor of Roman satire, he was the first to mould it into that form which afterwards assumed consistency, and received full developement in the hands of Horace, Persius, and Juvenal. The first of these three great masters, while he censures the harsh versification and turbid redundancy which resulted from the slovenly haste with which Lucilius threw off his compositions, and from his impatience of the toil necessary for their correction, acknowledges, with the same admiration as the two others, the uncompromising boldness of purpose, the fiery vehemence of attack, and the trenchant sharpness of stroke which characterised his encounters with the vices and follies of his contemporaries, who were fearlessly assailed without respect to the rank, power, or numbers of those selected as the most fitting objects of hostility. One of the speakers in the *De Oratore* praises warmly his learning and wit (*homo doctus et perurbanus*), although in another piece Cicero, when discoursing in his own person, in some degree qualifies this eulogium; and paying a high tribute to his *urbanitas*, pronounces his *doctrina* to be *mediocris* only. Quintilian, however, considered his erudition wonderful, and refused to admit the justice of the other strictures which had been passed upon his style, declaring that many persons, although he is himself as far from agreeing with them as with Horace, considered him superior, not only to all writers of his own class, but to all poets whatsoever. (Hieron. *in Chron. Euseb.* Olymp. clviii. 1, clxix. 2; Juv. i. 20; Auson. *Epist.* xv. 9; Vell. Pat. ii. 9; Hor. *Sat.* ii. 1. 73, &c.; Plin. *H. N.* praef; Quintil. x. 1; Hor. *Sat.* ii. 1. 62, &c.; Pers. i. 115; Juven. i. 165; Hor. *Sat.* i. 4. 6, i. 10. 1, &c., 46, &c; Cic. *de Orat.* ii. 6, *de Fin.* i. 3.)

It must not be concealed that the accuracy of many of the above statements with regard to matters of fact, although resting upon the best evidence that antiquity can supply, have been called in question. Bayle adduces three arguments to prove that the dates given by Jerome must be erroneous.

1. If Lucilius was born in B. C. 148, since Numantia was taken in B. C. 133, he could have scarcely been fifteen years old when he joined the army; but the military age among the Romans was seventeen or, at the earliest, sixteen

2. A. Gellius (ii. 24) gives a quotation from Lucilius, in which mention is made of the Licinian sumptuary law; but this law was passed about B. C. 98, therefore Lucilius must have been alive at least five years after the period assigned for his death.

3. Horace (*Sat.* ii. 1. 28), when describing the devotion of Lucilius to his books, to which he committed every secret thought, and which thus present a complete and vivid picture of his life and character, uses the expression

> ——————— quo fit ut omnis
> Votiva pateat veluti descripta tabella
> Vita *senis* —

but the epithet *senis* could not with any propriety be applied to one who died at the age of forty-six.

To these arguments we may briefly reply—

1. It can be proved by numerous examples that not only was it common for youths under the regular military age to serve as volunteers, but that such service was frequently compulsory. This appears clearly from the law passed by C. Gracchus B. C. 124, to prevent any one from being forced to enter the army who had not attained to the age of seventeen. (See Stevech. *ad Veget.* i. 7; Liv. xxv. 5; Sigon. *de Jure Civ. Rom.* i. 15; Manut. *de Leg.* 12.)

2. It is here taken for granted that the *Lex Licinia sumptuaria* was passed in the year B. C. 98, or rather, perhaps, B. C. 97, in the consulship of Cn. Cornelius Lentulus and P. Licinius Crassus. But the learned have been long at variance with regard to the date of this enactment; Pighius, in his Annals, and Freinsheim, in his Supplement to Livy (lxiv. 52), refer it to B. C. 112; Wüllner, in his treatise "De Laevio Poeta," to the praetorship of Licinius Crassus, B. C. 104, relying chiefly on the words of Macrobius (*Sat.* ii. 13); Bach, in his history of Roman jurisprudence, to B. C. 97; Gronovius, on A. Gellius, to B. C. 88; Meyer, in his Collection of the Fragments of Roman Orators, to the second consulship of Pompey and Crassus, B. C. 55. It is evident that no conclusion can be drawn from a matter on which such a remarkable diversity of opinion prevails.

3. It is not necessary to interpret *senis* as an epithet descriptive of the advanced age of the individual. It may, without any violence, relate to the remote period when he lived, being in this sense equivalent to *priscus* or *antiquus*. Thus when we are told that

> ——— aufert
> Pacuvius docti famam senis, Accius alti,

we do not understand that there is any allusion here to the years of the two dramatists, but to their

antiquity alone, just as we ourselves speak familiarly of *old* Chaucer and *old* Marlowe.

The writings of Lucilius being filled with strange and obsolete words, proved peculiarly attractive to the grammarians, many of whom devoted themselves almost exclusively to their illustration. At a very early period the different pieces seem to have been divided into thirty books, which bore the general name of *Satirae*, each book, in all probability, containing several distinct essays. Upwards of eight hundred fragments from these have been preserved, but the greater number consist of isolated couplets, or single lines, or even parts of lines, the longest of the relics, which is a defence of virtue, and is quoted by Lactantius (*Instit. Div.* vi. 5), extending to thirteen verses only. From such disjointed scraps, it is almost impossible to form any judgment with regard to the skill displayed in handling the various topics which in turn afforded him a theme; but it is perfectly clear that his reputation for caustic pleasantry was by no means unmerited, and that in coarseness and broad personalities he in no respect fell short of the licence of the old comedy, which would seem to have been, to a certain extent, his model. It is manifest also, that although a considerable portion of these remarkable productions were *satirical* in the commonly received acceptation of the term, that is, were levelled against the vices and follies of his age, they embraced a much wider field than that over which Horace permitted himself to range, for not only did they comprise dissertations on religion, morals, and criticism, an account of a journey from Rome to Capua, and from thence to the Sicilian Strait, which evidently served as a model for the celebrated journey to Brundisium; but a large part of one book, the ninth, was occupied with disquisitions on orthography, and other grammatical technicalities. The theme of his sixteenth book was his mistress Collyra, to whom it was inscribed. Of the thirty books, the first twenty and the thirtieth appear to have been composed entirely in heroic hexameters; the remaining nine in iambic and trochaic measures. There are, it is true, several apparent exceptions, but these may be ascribed to some error in the number of the book as quoted by the grammarian, or as copied by the transcriber.

The fragments of Lucilius were first collected by Robert and Henry Stephens, and printed in the *Fragmenta Poetarum Veterum Latinorum*, 8vo. Paris, 1564. They were published separately, with considerable additions, by Franciscus Dousa, Lug. Bat. 4to. 1597, whose edition was reprinted by the brothers Volpi, 8vo. Patav. 1735; and, along with Censorinus, by the two sons of Havercamp, Lug. Bat. 8vo. 1743. They will be found attached to the Bipont Persius, 8vo. 1785; to the Persius of Achaintre, 8vo. Paris, 1811, and are included in the *Corpus Poetarum Latinorum* of M. Maittaire, fol. Lond. 1713, vol. ii. p. 1496. (A number of the controverted points with regard to the life and writings of Lucilius have been investigated with great industry by Varges in his *Specimen Quaestionum Lucilianarum*, published in the *Rheinisches Museum* for 1835, p. 13. Consult also Bayle's *Dictionary*, art. *Lucile;* Fr. Wüllner, *de Laevio Poeta*, 8vo. Monast. 1830; and Van Heusde, *Studia Critica in C. Lucilium*, 8vo. Traj. ad Rhen. 1842.) [W. R.]

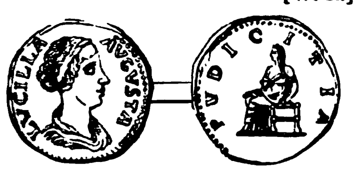
LUCI'LIUS JUNIOR, a poem in 640 hexameters, entitled Aetna, has been transmitted to us, exhibiting throughout great command of language, and containing not a few brilliant passages. The object proposed is not so much to present a highly coloured picture of the terrors of an eruption as to explain upon philosophical principles, after the fashion of Lucretius, the causes of the various physical phenomena presented by the volcano, and to demonstrate the folly of the popular belief which regarded the earthquakes and the flames as produced by the struggles and the fiery breathing of imprisoned giants, or by the anvils and furnaces of the swart Cyclopes. With regard to the author all is doubt. The piece was at one time generally supposed to belong to Virgil, in consequence, it would seem, of an expression in the biography of that poet, which bears the name of Donatus (*scripsit etiam, de qua ambigitur, Aetnam*); some of the earlier scholars believed it to be the work of Petronius, probably from having found it attached to the MSS. of the Satyricon; by Julius Scaliger it was ascribed to Quintilius Varus; by Joseph Scaliger (and his opinion has found many supporters), to Cornelius Severus [SEVERUS], who is known to have written upon this topic, while others have imagined that they could detect the hand of Manilius or of Claudian. Wernsdorff, followed by Jacob, the most recent editor, fixes upon Lucilius Junior, procurator of Sicily, the friend to whom Seneca addresses his Epistles, his Natural Questions, and his tract on Providence, and whom he strongly urges to select this very subject of Etna as a theme for his muse. Although it is perfectly vain, in the absence of all direct evidence, to pronounce dogmatically upon the question of authorship, we may, from a careful examination of the style, language, and allusions, decide with certainty that it is not a production of the Augustan age, and therefore cannot be assigned to Severus; but whether it belongs to the Neronian epoch, or to a much later date, as Barthius maintains, it is impossible to determine.

(Donatus, *Vit. Virg.* 7; Vincent. Bellovac. *Specul. Histor.* vii. 62, xx. 20; Jacob Magn. *Sopholog.* iv. 10; Jul. Scalig. *Hypercrit.* 7; Jos. Scalig. *Not. in Aetnam;* Barth. *Advers.* xlix. 6, *ad Stat. Theb.* i. 911; Senec. *Epist.* lxxix.; comp. *Ep.* xix. *Quaest. Natural.* iv. praef.) [W. R.]

LUCILLA, A'NNIA, daughter of M. Aurelius and the younger Faustina, was born about A. D. 147. Upon the death of Antoninus Pius, in A. D. 161, she was betrothed to the emperor, L. Verus, who was at that time setting out upon an expedition against the Parthians, and joined her husband at Ephesus three years later. After his death, which happened in A. D. 169, hastened, according to Capitolinus (*M. Aurel.* c. 26), by poison from her hands, she was given in marriage to Claudius Pompeianus, a native of Antioch, who, although of equestrian rank only, was much esteemed on account of his great abilities and high character. Lucilla accompanied M. Aurelius to the East at the period of the rebellion of Avidius Cassius; and after her father's death, was treated with much distinction by her brother, Commodus; but being jealous of the superior honours paid to his empress, Crispina, and eager to get rid of a husband, whom she despised, as far inferior to herself, she engaged in a plot against the life of the prince, which, having been detected, she was banished to the island of Capreae, and there put to death, about the year A. D. 183. The story of her having been accessory

to the death of Verus rests upon no good evidence, but in general profligacy she seems to have been a worthy descendant of the Faustinae, and a worthy sister to Commodus.

Historians do not expressly mention that she had children by her first husband; yet the legend, FECUNDITAS, which appears upon some of her medals, although the date of these may be uncertain, would lead to the conclusion that their union was not unfruitful; and since the Claudius Pompeianus who undertook to assassinate Commodus is called her son-in-law, it is manifest that the daughter whom he married must have been born of Verus, for the death of Lucilla happened thirteen years only after her second marriage. By Pompeianus she had a son named Pompeianus, who rose to great distinction under Caracalla. [POMPEIANUS.] (Dion Cass. lxxi. 1, lxxii. 4; Capitolin. *M. Aurel.* 7, *Ver.* 2; Lamprid. *Commod.* 4, 5.) [W. R.]



COIN OF ANNIA LUCILLA.

LUCILLA, DOMI'TIA, otherwise DOMITIA CALVILLA, the wife of Annius Verus, and mother of M. Aurelius. (Capitolin. *M. Aurel.* i. 6; Spartian. *Did. Jul.* 1.) [W. R.]

LUCILLA, DOMI'TIA, was, according to some numismatologists, the name of the daughter of Nigrinus, the wife of Aelius Caesar. There seem, however, to be no good grounds for this assertion; and the coins adduced as belonging to her ought to be assigned to ANNIA LUCILLA. (Eckhel, vol. vi. p. 527.) [W. R.]

LUCI'LLIUS (Λουκίλλιος). A poet of the Greek Anthology, who edited two books of epigrams. In the Anthology one hundred and twenty-four epigrams are ascribed to him (Brunck, *Anal.* vol. ii. p. 317; Jacobs, *Anth. Graec.* vol. iii. p. 29); but of these, the Vatican MS. assigns the 118th to Lucian, and the 96th and 124th to Palladas. This authority, therefore, removes the foundation for the inferences respecting the poet's date, which Lessing and Fabricius drew from the mention of the physician Magnus in the 124th epigram. But, on the other hand, the Vatican MS. assigns to Lucillius the 16th epigram of Ammianus, the 36th and 41st of Philip, the 108th anonymous, and the 23rd of Leonidas of Alexandria. From the last epigram (which is also far more in the style of Lucillius than of Leonidas), it appears that the poet lived under Nero, and that he received money from that emperor. Nearly all his epigrams are sportive, and many of them are aimed at the grammarians, who at that time abounded at Rome. His name is often written Λούκιλλος in the MSS., but it appears from his 35th epigram that Λουκίλλιος is right. (Jacobs, *Anth. Graec.* vol. xiii. pp. 912, 913.) [P. S.]

LUCILLUS (Λούκιλλος) of Tarrha, in Crete, wrote a work on the city of Thessalonica (Steph. Byz. *s. v.* Θεσσαλονίκη), a commentary on the *Argonautica* of Apollonius Rhodius, and a collection of Proverbs, which, with those of Didymus of Alexandria, appear to have been the source of most of the later collections of the kind. Thus Zenobius expressly states that he collected his proverbs from Lucillus and Didymus. The proverbs of Lucillus are also quoted by Tzetzes (*Chil.* viii. 149), by Apostolius, and by Stephanus (*s. v.* Τάῤῥα, reading Λούκιλλος for Λούκιος, comp. *s. v.* Κάλαρνα; Fabric. *Bibl. Graec.* vol. iv. p. 265, v. p. 107; Vossius, *de Hist. Graec.* p. 463, ed. Westermann; Leutsch and Schneidewin, *Paroem. Graec.* vol. i. Praef. p. xii.). [P. S.]

LUCILLUS, a painter, who is highly extolled by the architect Symmachus, whose house he decorated (*Epist.* ii. 2, ix. 47). He lived, therefore, under Theodoric, towards the end of the fifth century. [P. S.]

LUCI'NA, the goddess of light, or rather the goddess that brings to light, and hence the goddess that presides over the birth of children; it was therefore used as a surname of Juno and Diana, and the two are sometimes called Lucinae. (Varro, *de Ling. Lat.* v. 69; Catull. xxxiv. 13; Horat. *Carm. Saec.* 14, &c.; Ov. *Fast.* ii. 441, &c., vi. 39; Tibull. iii. 4. 13.) When women of rank gave birth to a son, a lectisternium was prepared for Juno Lucina in the atrium of the house. (Serv. and Philarg. *ad Virg. Eclog.* iv. 63.) [L. S.]

LU'CIUS (Λούκιος). 1. Of ADRIANOPLE or HADRIANOPLE, was bishop of that city in the fourth century, succeeding, though Tillemont doubts if immediately, St. Eutropius. He was expelled from his see by the Arian party, then predominant in the East, under the emperor Constantius II., the son of Constantine the Great; and went to Rome to lay his cause before the pope, Julius I., apparently in the year 340 or 341. Several other bishops were at Rome on a similar errand, about the same time; and the pope, having satisfied himself of their innocence and of their orthodoxy, sent them back to their respective churches, with letters requiring their restoration, and other letters rebuking their persecutors. The Oriental bishops appear to have rejected the pope's authority, and sent him back a remonstrance against his rebukes. Lucius, however, recovered his see by the authority of the emperor Constantius, who was constrained to restore him by the threats of his brother Constans, then emperor of the West. This restoration is placed by Tillemont before the council of Sardica, A. D. 347. When the death of Constans (A. D. 350) was known in the East, the Arian party, whom Lucius had provoked by the boldness and severity of his attacks, deposed him, bound him neck and hands with irons (as they had done at least once before), and in that condition banished him. He died in exile. The Romish church commemorates him as a martyr on the eleventh of February. (Athanas. *Apolog. de Fuga sua*, c. 3, and *Hist. Arianor. ad Monach.* c. 19; Socrat. *H. E.* ii. 15, 23, 26; Sozomen. *H. E.* iii. 8, 24, iv. 2; Theodoret, *H. E.* ii. 15; Tillemont, *Mémoires*, vols. vi. and vii.; Bolland, *Acta Sanctorum Februarii*, vol. ii. p. 519, *Epistolae Julii Papae et Orient. Episc.* apud *Concilia*, vol. ii. col. 475, &c. ed. Labbe.)

2. Of ALEXANDRIA. When, on the death of the emperor Constantius, and the murder of the Arian patriarch George of Cappadocia [GEORGIUS, No. 7], Athanasius recovered the patriarchate of Alexandria, the Arians were expelled from the churches, and held their meetings in obscure places. While in this condition, they elected Lucius to be their

patriarch (Socrat. *H. E.* iii. 4), who on the death of the emperor Julian and the accession of Jovian, presented a petition to the latter, begging him to annul the re-establishment of Athanasius; but their petition was contemptuously rejected (*Petitio ad Jovian. Imperat. Antiochiae facta à Lucio aliisque*, printed with the works of St. Athanasius, vol. i. p. 782, &c. ed. Benedict). When the Arian Valens became emperor of the East, the hopes of Lucius and his party revived; but the emperor would not allow him to return to Alexandria during Athanasius' lifetime, though he obtained the bishopric of Samosata, where, however, he was insulted even by the children of the orthodox party, in consequence of which he incited the officers of the government to inflict some severities on the orthodox. On the death of Athanasius (A. D. 373) and the ordination of Petrus or Peter, whom he had nominated as his successor, Valens sent Lucius to Alexandria, in company with Euzoius, Arian patriarch of Antioch, with orders to the authorities of Alexandria, in consequence of which Peter was deposed and imprisoned, and Lucius forcibly established in his room. A severe persecution of the orthodox then commenced, especially of the priesthood and the nuns, whom Lucius charged with exciting popular disturbances. Peter, who had escaped, fled to Rome, where he was supported by the pope Damasus I., who after some time sent him back to Alexandria, with letters confirming his ordination, in consequence of which he obtained possession of the patriarchate, and Lucius in turn was obliged to flee to Constantinople. This was probably in A. D. 377 or 378, not long before the death of Valens. Whether Lucius was ever restored is doubtful; if he was, he was soon again expelled by the emperor Theodosius. According to some authorities he still remained director of the Arian churches in his patriarchal city. He withdrew from Constantinople at the time of the expulsion of Demophilus, Arian patriarch of that city (A. D. 380), and nothing more is known of him. He wrote, according to Jerome, *Solemnes de Paschate Epistolae*, and a few little books (*libelli*) on various subjects. The acts of the Lateran Council, A. D. 649, contain an extract from his Εἰς τὸ πάσχα λόγος, *Sermo in Pascha*. Whether this *Sermo* was one of what Jerome has described as *Solemnes Epistolae*, is not certain. (Socrat. *H. E.* iii. 4, iv. 21, 22, 24, 37; Sozomen, *H. E.* vi. 19, 20, 39; Theodoret, *H. E.* iv. 15, 20—23; Hieronym. *De Vir. Illustr.* c. 118; Tillemont, *Mémoires*, vols. vi. vii. viii. passim; Cave, *Hist. Litt.* ad ann. 371; Fabric. *Bibl. Gr.* vol. ix. p. 247, *Concilia*, vol. vi. col. 313, ed. Labbe, vol. iii. col. 892, ed Hardouin.)

3. Of BRITAIN. Bede in his *Historia Ecclesiastica*, i. 4, states that in A. D. 156, in the reign of the Roman emperors Aurelius and Verus, and in the pontificate of Pope Eleutherius, Lucius, a British king, sent a letter to the Pope, praying for his assistance that he might be made a Christian; and having obtained his request, was with his people instructed in the Christian faith, which they preserved perfect and uncorrupted, and in peace, till the reign of Diocletian. A statement similar to this is given by Bede in his *Chronicon* s. *de Sex Aetatibus*, and by Ado of Vienne, in his *Chronicon*. The early Welsh notices and the Silurian Catalogues of Saints state (according to Mr. Rice Rees), that Lleurwg-ab-Coel-ab-Cyllin, called also Lleufer Mawr, "the Great Luminary," and Lles, applied to Rome for spiritual instruction; and that in consequence four teachers, Dyfan, Ffagan, Medwy, and Elfan were sent to him by Pope Eleutherius. Lucius is said to have founded the see of Llandaff. To these scanty, but in themselves, sufficiently credible notices, the credulity of the later ages has added many particulars. Lucius is made by Giraldus Cambrensis (apud Usher), king of the Britons; and the missionaries from Rome effect the conversion of the whole population of the island. Five metropolitan sees are established; one for each of the five provinces into which the Romans had divided the island, with twelve suffragan bishops to each. Geoffrey of Monmouth makes Lucius the son of Coillus, the son of Marius, the son of Arviragus; and, though differing in details from Giraldus, agrees with him in making the conversion of the inhabitants and the institution of the hierarchy complete. Some other traditions or legends of the middle ages make Lucius resign his crown, travel as a missionary, with his sister St. Emerita, through Rhaetia and Vindelicia, and suffer martyrdom near Curia, the modern Coire or Chur. Thus distorted by the credulity of a later age, the history of Lucius and his very existence have been by some critics altogether doubted. But we see no reason to doubt that there was a British regulus or chieftain of the same or somewhat similar name, about the time of Eleutherius; and that his influence, which he had retained under the Roman dominion, conduced to the establishment and diffusion of Christianity in Britain: and the Welsh traditions, which place him in the territory of the Silures, the present Glamorganshire, are more probable than the suppositions of Spelman, who makes him an Icenian, and of Stillingfleet, who makes him king of the Regni, in Surrey and Sussex. He probably lived in the latter half of the second century; but there are difficulties about the year of his application to Rome, as to which Bede is in error. A letter is extant, and is given by Usher, professing to be from Pope Eleutherius "to Lucius king of Britain," but it is doubtless spurious. Usher mentions that two coins, supposed to be of Lucius, had been found, one of gold, the other of silver; having the image of a king with a cross, and the letters, as far as could be made out, LVC. (Beda, *ll. cc.*; Ado, *l. c.* in the *Biblioth. Patrum*, vol. xvi. ed. Lyon, 1677; Galfrid, Monemut. lib. ii. init.; Usher, *Britannic. Eccles. Antiquitates*, c. 3—6; Stillingfleet, *Antiq. of the Brit. Churches*, c. 2, with the preface of the Rev. T. P. Pantin, the latest editor; Rice Rees, *An Essay on the Welsh Saints*, pp. 82, seq.; Tillemont, *Mémoires*, vol. ii. pp. 62, 63, 615, 616; Baron. *Annal. ad Ann.* 183.)

4. CHARINUS, an heretical writer of uncertain date. His name is written by Augustin (*De Actis cum Felice Manichaeo*, ii. 6), and the author of the book *De Fide, contra Manichaeos*, formerly attributed to Augustin, LEUCIUS or LEUTIUS, and in one MS. LOCUTIUS, and in some printed editions LEONTIUS. Photius writes the name LEUCIUS CHARINUS (Λεύκιος Χαρῖνος). In the *Decretum* of pope Gelasius, *De Libris Apocryphis*, it is written LENTICIUS. This Leucius wrote a work, entitled, according to Photius, αἱ τῶν Ἀποστόλων περίοδοι, *Periodi Apostolorum*, now lost, containing the Acts of the Apostles, Peter, John, Andrew, Thomas, and Paul. Photius criticises the style as in many places too familiar, and condemns the sentiments as heretical, self-contradictory, and absurd. The writer

distinguished between the God of the Jews (whom he designated as malignant, and whose minister Simon Magus was) and Christ (whom he called "the Good One"). He denied the reality of Christ's human nature, and affirmed that he was not crucified, but that another suffered in his place. He condemned marriage as altogether unlawful. Both Augustin and the author of the book *De Fide* (*ll. cc.*) cite a passage from this work, which they call *Actus Apostolorum*; and it is evident from what they say that it was much esteemed among the Manichaeans, though rejected by the great body of Christians. But it is not so clear whether the author lived before or after the time of Manes, who flourished in the latter half of the third century. Whether he wrote any other works is not clear. Pope Innocent I., or the writer, whether Innocentius or not, of the *Epistola III. ad Exsuperantium*, ascribes to "one Leucius" some apocryphal writings extant in his time (Innocent died A. D. 417), under the names of Matthew, of James the Less, and of Peter and John: and in the prefatory letters to the apocryphal *Evangelium de Nativitate Mariae* (Fabric. *Codex Apocryph. N. T.* vol. i. p. 19), which pretend to be addressed to or written by Jerome, by whom the *Evangelium* itself (which was ascribed to the evangelist Matthew) was professedly translated from the Hebrew into Latin, it is stated that a work on the same subject, or rather the same work much interpolated, had been published by Seleucus, a Manichaean. We are not aware that the date of these pseudo-Hieronymian letters is known, but they indicate that such a work by Seleucus was then in existence; and this Seleucus is by many critics identified with our Leucius. Huet supposes that the apocryphal writings ascribed to Leucius by pope Innocent included the *Protevangelium Jacobi* given by Fabricius (*l. c.* p. 66); but if there be any foundation for this opinion, Leucius must have lived a century before Manes, as indeed Grabe supposes that he did. Fabricius, however, decidedly rejects the opinion of Huet. Grabe (*Not. ad Irenaeum*, lib. i. c. 17) cites from a MS. at Oxford, containing *Leucii Evangelium*, a passage which resembles part of the *Evangelium Infantiae* (c. 49), but does not exactly agree with it. A portion of the Montanists, who existed as late as the end of the fourth century, boasted, though falsely, of a Leucius, as having been an influential person among them (Pacian. *Epistol. I.* c. 6; apud Aguirre, *Concil. Hispan.* vol. i. p. 317, fol. Rom. 1753). This Leucius was perhaps the same as the Leucius Charinus of Photius; though Fabricius rather identifies him with another Leucius, mentioned by Epiphanius (*Haeres.* li. 6, p. 427, ed. Petav.) as a disciple of the Apostle John. (Augustin. Phot. *ll. cc.*; Fabric. *Cod. Apocryph. N. T.* pars ii. p. 768, pars iii. p. 624, alibi, 8vo. Hamb. 1719; Tillemont, *Mémoires*, vol. ii. p. 445, 446; Cave, *Hist. Litt.* ad Ann. 180, et ad fin. Saec. vi.)

5. Of ETRURIA. Plutarch, in his *Symposiac.* s. *Quaest. Convivial.* (viii. 7, 8) introduces as one of the speakers Lucius, an Etruscan, and a disciple of Moderatus the Pythagorean, who flourished in the reign of the emperor Nero. Lucius asserted that Pythagoras himself was an Etruscan.

6. HAERETICUS. [See Nos. 2, 4.]

7. MANICHAEUS. [See No. 4.]

8. PAPA, succeeded Cornelius as bishop of Rome according to Baronius in A. D. 255, but according to Pagi and Pearson in A. D. 252. According to Baronius he was born at Rome, and his father was named Porphyrius. Of his history previous to his pontificate little more is known than that he was one of the presbyters who accompanied his predecessor into exile when he was banished by the emperor Gallus to Centum Cellae, now Civita Vecchia. [CORNELIUS.] Lucius himself was banished a short time after his election, but soon obtained leave to return. His return was about the end of the year 252, or early in the year 253 (256 according to Baronius), and he could not have long survived it, as his whole pontificate was only of six or eight months, perhaps even shorter than that. He died, not as Baronius states, in A. D. 257, but in A. D. 253, being, according to some accounts, martyred by decapitation. The manner of his death is, however, very doubtful. (Euseb. *H. E.* vii. 2; Cyprian. *Epistol.* 61, 68, ed. Fell. 58, 67, ed. Pamelii; Pearson, *Annal. Cyprian.* ad ann. 252, 253; Baronius, *Annal.* ad ann. 255, 256, 257, 258; Pagi, *Critice in Baronium*; Tillemont, *Mémoires*, vol. iv. p. 118, &c.)

9. Of PATRAE, a Greek writer of uncertain date. He wrote Μεταμορφώσεων λόγοι διάφοροι, *Metamorphoseon Libri Diversi*, which are now lost, but were extant in the time of Photius, who has described them (*Bibl.* cod. 129). His style was perspicuous and pure, but his works were crowded with marvels; and, according to Photius, he related with perfect gravity and good faith the transformations of men into brutes and brutes into men, and "the other nonsense and idle tales of the ancient mythology." Some parts of his works bore so close a resemblance to the *Lucius s. Asinus* of Lucian, that Photius thought he had either borrowed from that writer, or, as was more likely, Lucian had borrowed from him. The latter alternative appears to be the true one; for if Photius is correct as to Lucius believing the stories he related, we can hardly suppose he would have derived any part of his narratives from such an evident scoffer as Lucian; and Lucian possibly designed, by giving the name Lucius to his hero, and making him an inhabitant of Patrae, to ridicule the credulity of his predecessor.

10. The PYTHAGOREAN. [See No. 5.]

11. Of ROME. [See No. 8.] [J. C. M.]

LU'CIUS, artists. 1. A lamp-maker, whose name is inscribed on a lamp in Bartoli's collection. (*Lucerne*, vol. iii. pl. 9; Welcker, in the *Kunstblatt*, 1827, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 342, 2nd edition.)

2. An artist in pottery, the maker of a vessel in the Leyden Museum. (Janssen, *Mus. Lugd. Inscript.* p. 141.)

3. A gem-engraver, the maker of a beautiful head of Victory. (Bracci, vol. ii. p. 132.) [P. S.]

LU'CIUS, a physician of Tarsus in Cilicia (Galen. *De Compos. Medicam. sec. Loc.* ix. 5. vol. xiii. p. 295), who must have lived in or before the first century after Christ, as he is mentioned by Archigenes. (ap. Galen. *ibid.* iii. 1. vol. xii. p. 623.) He was perhaps tutor to Criton (Galen, *ibid.* v. 3. vol. xii. p. 828) and Asclepiades Pharmacion (*ibid.* vol. xiii. pp. 648, 746, 846, 850, 852, 857, 969), unless (as is not unlikely) the term ὁ καθηγητής be used merely as a sort of honorary title. Fabricius says (*Bibl. Graec.* vol. xiii. p. 310, ed. vet.) that he was tutor to Galen, but it is probable that in the passage referred to (vol. xiii. pp. 524,

539) Galen is quoting the words of Asclepiades Pharmacion. His medical formulae are also several times quoted by Aëtius (iii. 4. 42, p. 604, iv. 2. 3, p. 685, iv. 3. 3, 9, 14, pp. 740, 745, 762, 763), but none of his writings are extant. If he be the same person quoted by Caelius Aurelianus (*De Mort. Chron.* ii. 1, 7, pp. 365, 386, iv. 3, p. 522), he wrote a work on chronic diseases (*Tardas Passiones*) consisting of at least four books. [W. A. G.]

LUCRE'TIA. 1. The wife of Numa Pompilius, the second king of Rome, whom, according to some accounts, he married after his accession to the throne. (Plut. *Num.* 21.)

2. The wife of L. Tarquinius Collatinus, whose rape by Sex. Tarquinius is said to have occasioned the dethronement of Tarquinius Superbus and the establishment of the republic. (Liv. i. 55, &c.; Dionys. iv. 64, &c.) The details of the legend are given under TARQUINIUS.

LUCRE'TIA GENS, originally patrician, but subsequently plebeian also. It was one of the most ancient gentes, and the name occurs as early as the reign of Numa Pompilius [LUCRETIA, No. 1]. The surname of the patrician Lucretii was TRICIPTINUS, one of whom, Sp. Lucretius Triciptinus, was elected consul, with L. Junius Brutus, on the establishment of the republic, B. C. 509. The plebeian families are known by the surnames of GALLUS*, OFELLA, and VESPILLO. CARUS also occurs as the cognomen of the poet Lucretius. [See below.] On coins we have likewise the cognomen *Trio*, which is not found in any ancient writer. A few Lucretii are mentioned without any surname.

LUCRE'TIUS. 1. L. LUCRETIUS, quaestor B. C. 218, was taken prisoner by the Ligurians, along with some other Roman officers, and delivered up to Hannibal. (Liv. xxi. 59.)

2. M. LUCRETIUS, tribune of the plebs, B. C. 210, appears to have taken a leading part in the dispute about the appointment of a dictator in that year. (Liv. xxvii. 5.)

3. SP. LUCRETIUS, plebeian aedile, B. C. 206, and praetor B. C. 205, received in the latter year, as his province, Ariminum, which was the name then given to the province of Gallia Cisalpina. His imperium was continued to him for the two following years, B. C. 204—203; in the latter of which he had to rebuild Genua, which had been destroyed by Mago. In B. C. 200 he was sent as ambassador to Africa with C. Terentius Varro. (Liv. xxviii. 38, xxix. 13, xxx. 1, 11.)

4. C. LUCRETIUS GALLUS, was created duumvir navalis with C. Matienus, B. C. 181, in order to equip a fleet against the Ligurians (Liv xl. 26). Livy (*l. c.*) calls him simply C. Lucretius, but there can be little doubt about his being the same as C. Lucretius Gallus. Lucretius Gallus was praetor B. C. 171, and received the command of the fleet in the war against Perseus, king of Macedonia. He was a worthy match for the consul P. Licinius Crassus, and distinguished himself by his cruelties and exactions in Greece. With the money which he had amassed in the war, he constructed an aqueduct at Antium, and adorned the shrine of Aesculapius with votive pictures. On his return to Rome in B. C. 170, the Athenians and Chalcidians brought bitter complaints against him, in consequence of which he was accused by two tribunes of the plebs before the people, and condemned to pay a heavy fine. (Liv. xlii. 28, 31, 35, 48, 56, 63, xliii. 4, 6, 7, 8; Polyb. xxvii. 6.)

5. M. LUCRETIUS, brother of No. 4, tribune of the plebs B. C. 172, brought forward a bill "ut agrum Campanum censores fruendum locarent." In the next year he served as legate to his brother in Greece. (Liv. xlii. 19, 48, 56.)

6. SP. LUCRETIUS, praetor B. C. 172, obtained the province of Further Spain. In B. C. 169 he served with distinction under the consul Q. Marcius Philippus, in the war against Perseus. He was one of the three ambassadors sent into Syria in B. C. 162. (Liv. xlii. 9, 10, xliv. 7; Polyb. xxxi. 12, 13.)

7. M. LUCRETIUS, a senator, one of the judices retained by Verres, and hence suspected of having been bribed. (Cic. *Verr.* i. 7.)

8. Q. LUCRETIUS, accused Livius Drusus of praevaricatio, B. C. 54. He is mentioned by Cicero as an intimate friend of C. Cassius Longinus, and a supporter of the aristocratical party. On the breaking out of the civil war he was stationed at Sulmo with five cohorts, but his colleague C. Attius, according to Cicero, or his town troops according to Caesar, opened the gates of the town to M. Antony, and Lucretius was obliged to save himself by flight. (Cic. *ad Att.* iv. 16. § 5, vii. 24, 25; Caes. *B. C.* i. 18.)

T. LUCRE'TIUS CARUS. The information to be derived from ancient writers regarding the personal history of Lucretius is very scanty in amount and somewhat suspicious in character. That he was a Roman, or at least an Italian by birth, may be inferred from his own words, for he twice speaks of the Latin language as his native tongue (i. 831, iii. 261, comp. i. 42). The Eusebian Chronicle fixes B. C. 95 as the date of his birth, adding that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in the forty-fourth year of his age, that is, B. C. 52 or 51. Donatus, on the contrary, affirms that his death happened in B. C. 55, on the very day on which Virgil assumed the toga virilis, an event which, in the Eusebian Chronicle, is placed two years later. From what source the tale about the philtre may have been derived we know not. Pomponius Sabinus, in a note on the third Georgic (l. 202), states that the drug employed was hippomanes, while later writers, twisting a passage in the works of St. Jerome (*ad Rufin.* c. 22) to their own views, have declared that the potion was administered by his own wife Lucilia, in order that she might inspire him with more deep and fervent affection. It has been ingeniously conjectured that the whole story was an invention of some enemy of the Epicureans, who conceived that such an end would be peculiarly appropriate for one who so boldly professed and so zealously advocated the principles of that philosophy. Not a hint is to be found anywhere which corroborates the assertion with regard to the editorial labours of Cicero.

When we consider that what has been set down above comprises everything that can be gleaned from authentic sources, we may feel somewhat surprised, on turning to the biographies of Lucretius prefixed to various editions and translations of his work, to find that they contain a detailed account

* Accidentally omitted under Gallus, and therefore given below. [LUCRETIUS, No. 4.]

of his family and connections, from the days of the chaste wife of Collatinus, a narrative of his journey to Athens for the prosecution of his philosophical studies, an account of the society in which he there lived, of the friendships which he there formed, of the preceptors from whose lips he derived his enthusiasm for those tenets which he subsequently expounded with such fervid faith, of his return to his native country, and of his life and habits while enjoying the charms of literary ease and peaceful seclusion. But the whole of these particulars are a mere tissue of speculations,—a web of conjectures originally woven by the imagination of Lambinus and afterwards variously embroidered by the idle and perverse ingenuity of a long line of commentators.

The period about which his piece was published can be reduced within narrow limits. The allusion to the unhappy dissensions by which his native country was distracted, have been supposed to bear special reference to the conspiracy of Catiline, but the expression "patriäi tempore iniquo" is so general that it is applicable to any portion of the epoch when he flourished. From the manner, however, in which Cicero, in a letter to his brother Quintus, written B. C. 55, gives his opinion on the merits of the poem, we may fairly conclude that it had been recently published; and, taking into account the slowness with which copies were multiplied, the conjecture of Forbiger becomes highly probable, that it may have been given to the world in the early part of the year B. C. 57, when the machinations of Clodius were producing a degree of disorder and anarchy almost without example even in those stormy times.

The work which has immortalised the name of Lucretius, and which, happily, has been preserved entire, is a philosophical didactic poem, composed in heroic hexameters, divided into six books, extending to upwards of seven thousand four hundred lines, addressed to C. Memmius Gemellus, who was praetor in B. C. 58 [MEMMIUS], and is entitled *De Rerum Natura.* It has been sometimes represented as a complete exposition of the religious, moral, and physical doctrines of Epicurus, but this is far from being a correct description. The plan is not by any means so vast or so discursive, and although embracing numerous topics requiring great minuteness of detail, and admitting of great variety of illustration, is extremely distinct, and possesses almost epical unity. Epicurus maintained that the unhappiness and degradation of mankind arose in a great degree from the slavish dread which they entertained of the power of the Gods, from terror of their wrath, which was supposed to be displayed by the misfortunes inflicted in this life, and by the everlasting tortures which were the lot of the guilty in a future state, or where these feelings were not strongly developed, from a vague dread of gloom and misery after death. To remove these apprehensions, which he declared were founded upon error, and thus to establish tranquillity in the heart, was the great object of his teaching; and the fundamental doctrine upon which his system reposed was, that the Gods, whose existence he did not deny, lived for evermore in the enjoyment of absolute peace, strangers to all the passions, desires, and fears, which agitate the human heart, totally indifferent to the world and its inhabitants, unmoved alike by their virtues and their crimes. As a step towards proving this position he called to his aid the atomic theory of Leucippus, by which he sought to demonstrate that the material universe is not the result of creative energy on the part of the Supreme Being, but that all the objects in which it abounds, mineral, vegetable, and animal, were formed by the union of elemental particles which had existed from all eternity, governed by certain simple laws; and that all those striking phaenomena which, from their strangeness or mighty effects, had long been regarded by the vulgar as direct manifestations of divine power, were merely the natural results of ordinary processes. To state clearly and develope fully the leading principle of this philosophy, in such a form as might render the study attractive to his countrymen, few of whom were disposed to take any interest in abstract speculations, was the task undertaken by the author of the *De Rerum Natura*, his work being simply an attempt to show that there is nothing in the history or actual condition of the world which does not admit of explanation without having recourse to the active interposition of divine beings. The poem opens with a magnificent apostrophe to Venus, whom he addresses as an allegorical representation of the reproductive power, after which the business of the piece commences by an enunciation of the great proposition on the nature and being of the gods (57—62), which leads to a grand invective against the gigantic monster superstition, and a thrilling picture of the horrors which attends his tyrannous sway. Then follows a lengthened elucidation of the axiom that nothing can be produced from nothing, and that nothing can be reduced to nothing (*Nil fieri ex nihilo, in nihilum nil posse reverti*); which is succeeded by a definition of the Ultimate Atoms, infinite in number, which, together with Void Space (*Inane*), infinite in extent, constitute the universe. The shape of these corpuscules, their properties, their movements, the laws under which they enter into combination and assume forms and qualities appreciable by the senses, with other preliminary matters on their nature and affections, together with a refutation of objections and opposing hypotheses, occupy the first two books. In the third book, the general truths thus established are applied to demonstrate that the vital and intellectual principles, the *Anima* and *Animus*, are as much a part of the man as his limbs and members, but like those limbs and members have no distinct and independent existence, and that hence soul and body live and perish together; the argument being wound up by a magnificent exposure of the folly manifested in a dread of death, which will for ever extinguish all feeling. The fourth book—perhaps the most ingenious of the whole—is devoted to the theory of the senses, sight, hearing, taste, smell, of sleep and of dreams, ending with a disquisition upon love. The fifth book, generally regarded as the most finished and impressive, treats of the origin of the world and of all things that are therein, of the movements of the heavenly bodies, of the vicissitudes of the seasons, of day and night, of the rise and progress of man, of society, and of political institutions, and of the invention of the various arts and sciences which embellish and ennoble life. The sixth book comprehends an explanation of some of the most striking natural appearances, especially thunder, lightning, hail, rain, snow, ice, cold, heat, wind, earthquakes, volcanoes, springs and localities noxious to animal life, which

leads to a discourse upon diseases. This in its turn introduces an appalling description of the great pestilence which devastated Athens during the Peloponnesian war, and thus the book closes. The termination being somewhat abrupt, induces the belief that Lucretius may have intended to continue his task, which might have been greatly extended, but there is no reason to suppose that anything has been lost.

With regard to the general merits of the production, considered merely as a work of art, without reference to the falseness and absurdity of the views which it advocates, but little difference of opinion has prevailed among modern critics. All have admired the marvellous ability and skill with which the most abstruse speculations and the most refractory technicalities have been luminously bodied forth in sonorous verse, and expressed in diction which, although full of animation and dignity, is never extravagant nor pompous. All have acknowledged the matchless power and beauty of those sublime outbursts of noble poetry which diffuse light, vivacity, and grace, upon themes, which in a less gifted writer must have proved obscure, dull, and repulsive. But even this is not sufficient praise. Had it not been for Lucretius we could never have formed an adequate idea of the power of the Latin language. We might have dwelt with pleasure upon the softness, flexibility, richness, and musical tone of that vehicle of thought, which could represent with full effect the melancholy tenderness of Tibullus, the exquisite ingenuity of Ovid, the inimitable felicity and taste of Horace, the gentleness, high spirit, and splendour of Virgil, and the vehement declamation of Juvenal; but had the verses of Lucretius perished we should never have known that it could give utterance to the grandest conceptions with all that sustained majesty and harmonious swell in which the Grecian Muse rolls forth her loftiest outpourings. Yet, strange to say, the Romans themselves seem never to have done full justice to the surpassing genius of their countryman. The criticism of Cicero is correct but cold, the tribute paid by Ovid to his memory is vague and affected, the observations of Quintilian prove how little he had entered into his spirit or appreciated his high enthusiasm, while the few remaining writers by whom he is named either insult him with faint approbation, or indulge in direct censure. Statius alone, perhaps, proves himself not insensible of the power which he describes as the "docti furor arduus Lucreti." (Corn. Nep. *Att.* xii. 4; Vitruv. ix. 3; Prop. ii. 25, 29; Vell. Pat. ii. 36; Senec. *de Tranquill. Anim.* 2, *Ep.* xcv. cx; Plin. *Ep.* iv. 18; Tac. *Dial. de Orat.* 23.)

The editio Princeps of Lucretius was printed at Brescia, in fol., by Thomas Ferandus, about 1473, and is of such excessive rarity that three copies only are known to exist. It has been fully described by Dibdin in the *Bibl. Spencer.* vol. ii. p. 149—153. The second edition, much less rare, and taken from an inferior MS., appeared at Verona, fol. 1486, from the press of Paul Friedenberger. The text was corrected from MSS. by Jo. Baptista Pius, fol. Bonon. 1511, by Petrus Candidus, Florent. Phil. Giunta. 8vo. 1512, and by Lambinus, whose two editions 4to. 1563, 1570, especially the second, are most valuable, and are accompanied by an excellent commentary. Considerable praise is due to Gifanius, 8vo. Antw. 1566, to Pareus, 2 vol. 8vo. Francf. 1631, to Creech, 8vo. Oxon. 1695, and especially to the comprehensive labours of Havercamp, whose bulky volumes (2 vols. 4to. Lug. Bat. 1725, forming a portion of the series of Dutch Variorum Classics, in 4to.) contain everything that is valuable in preceding editions. The text of Lambinus, however, underwent few changes until it assumed its present form in the hands of the celebrated Gilbert Wakefield, whose recension, founded upon the best English MSS., was published in three volumes, 4to. Lond. 1796, and reprinted at Glasgow, 4 vols. 8vo. 1813. We must not omit to mention with respect the edition of Albert Forbiger, 12mo. Lips. 1828, who has shown great taste and judgment in selecting the best readings, and has added short but useful notes. For practical purposes the edition of Lambinus, 1570, that of Havercamp, 1725, that of Creech, as reprinted, Oxon. 1818, exhibiting Wakefield's text, and that of Forbiger, will be found the most serviceable, but any one who can procure the second and fourth of these may dispense with the rest.

We have complete metrical translations into English by Creech, 8vo. Oxford, 1682, very frequently reprinted; by John Mason Goode (blank verse), accompanied by a most elaborate series of annotations, 2 vols. 4to. Lond. 1805; and by Thomas Busby, 2 vols. 4to. Lond. 1813. We have translations also of the first book alone by John Evelyn, 8vo. Lond. 1656; by an anonymous writer, 8vo. Lond. 1799; and by W. H. Drummond, 8vo. Lond. 1809: but, excepting some detached passages rendered by Dryden, with all his wonted fire and inaccuracy, we possess nothing in our language which can be regarded as even a tolerable representation of the original. The best translation into French is that by J. B. S. de Pongerville, Paris, 1823, 1828; the best into Italian, that by Alessandro Marchetti, Lond. 1717, frequently reprinted; the best into German, that by Knebel, Leipzig, 1821, and improved, Leipzig, 1831. [W. R.]

LUCRI'NA, a surname of Venus, who had a temple at Baiae, near the Lucrine lake. (Stat. *Silv.* iii. 1. 150; Martial, xi. 81.) [L. S.]

LUCTE'RIUS, the Cadurcan, described by Caesar as a man of the greatest daring, was sent into the country of the Ruteni, by Vercingetorix, on the breaking out of the great Gallic insurrection in B. C. 52. Lucterius met with great success, collected a large force, and was on the point of invading the Roman province in Gaul, in the direction of Narbo, when the arrival of Caesar obliged him to retire. In the following year Lucterius again formed the design of invading the Roman province along with Drappes, the Senonian, but was defeated by the Roman legate C. Caninius Rebilus, not far from Uxellodunum. (Caes. *B. G.* vii. 5, 7, 8; viii. 30—35.)

LUCTUS, a personification of grief or [illegible] is described as a son of Aether and Terra. (Hyg. *Praef.*) This being, who wasted (*edax*) the [illegible] of man, is placed by the poets together with [illegible] horrible creatures, at the entrance of the [illegible] world. (Virg. *Aen.* vi. 274; Sil. Ital. [illegible] 581.) [L. S.]

LUCULLUS, the surname of a plebeian [illegible] of the Licinia gens. It does not appear in [illegible] until the close of the second Punic war. The annexed genealogy exhibits those members of the family whose descent and connection can be traced with reasonable certainty:—

1. L. Licinius Lucullus, curule aedile, B. C. 202.
|
2. L. Licin. Lucullus, cos. B. C. 151.
|
3. L. Licin. Lucullus, praetor B. C. 103, married Caecilia, daughter of L. Metellus Calvus.

- 4. L. Licin. Lucullus, cos. B. C. 74, married, 1. Clodia. 2. Servilia.
  - 5. L. Licin. Lucullus, killed at Philippi, B. C. 42.
- 6. M. Licin. Lucullus, cos. B. C. 73.
  - Tertulla, the wife of M. Crassus, the triumvir.

1. L. Licinius Lucullus, curule aedile with Q. Fulvius in B. C. 202. He and his colleague distinguished themselves by the magnificence with which they exhibited the Ludi Romani; but some of the scribes and other officials under the aediles were convicted of defrauding the public treasury; and Lucullus himself incurred the suspicion of having connived at their practices. (Liv. xxx. 39.)

2. L. Licinius Lucullus, the grandfather of Lucullus, the conqueror of Mithridates, and the first of the family who attained to distinction (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 45), was probably a son of the preceding. He was elected consul for the year B. C. 151, together with A. Postumius Albinus, and was appointed to succeed M. Marcellus in the command in Spain. The war which was then going on in that country against he Celtiberians appears to have been unpopular at Rome, so that some difficulty was found in raising he necessary levies; and the severity with which hese were enforced by Lucullus and his colleague, rritated the people and the tribunes to such a deree, that the latter went so far as to arrest both onsuls, and to cast them into prison. These disensions were at length terminated by the interention of the young Scipio Aemilianus, who olunteered his services, and succeeded in reviving e military ardour of the populace. (Polyb. xxxv. 4; Liv. *Epit.* xlviii; Appian, *Hisp.* 49; Oros. 21.) But before the arrival of Lucullus in ain, the war with the Celtiberians had been mpletely terminated by Marcellus, and all tribes eviously in arms had submitted. The new consul, wever, greedy both of glory and plunder, and ding himself disappointed of his expected foes, w turned his arms against the Vaccaeans, a tribe o had hitherto had no relations with the Roins, and proceeded to cross the Tagus and invade ir territories, without any authority from the ate. His first attacks were directed against city of Cauca, which was readily induced to mit, on terms of capitulation; but these were mefully violated by Lucullus, who had no ner made himself master of the town than he sed all the inhabitants to be put to the sword, the number of near 20,000. From hence he anced into the heart of the country, crossed the uro, and laid siege to Intercatia, a strong city ch for a long time defied his arms, but was at th induced to submit on favourable terms, the iolability of which was guaranteed to them by io. A subsequent attack upon Pallantia was lly unsuccessful; and Lucullus, after suffering rely from hunger, and being hard pressed by enemy, was compelled to recross the Douro, take up his winter-quarters in the south of n. But notwithstanding this ignominious ination of a war as unwarranted by authority Rome as it was unjust in itself, no notice was taken of the proceedings of Lucullus, who continued in Spain, with the rank of proconsul. (Appian, *Hisp.* 50—55; Liv. *Epit.* xlviii; Plin. *H. N.* ix. 30. § 48.) After wintering in Turdetania, in the spring of 150, he invaded the country of the Lusitanians, at the same time with Ser. Galba; and, according to Appian, shared with the latter in the guilt of the atrocious acts of perfidy and cruelty by which he disgraced the Roman name. [Galba, No. 6.] But, more fortunate than his colleague, he escaped even the hazard of a trial on his return to Rome. (Appian, *Hisp.* 55,59, 61). The war against the Vaccaeans, though prompted chiefly by the avarice of Lucullus, had brought him but little booty; but he appears to have, by some means or other, amassed great wealth during the period of his government, a part of which he devoted to the construction of a temple of Good Fortune (Felicitas). It is a very characteristic trait, that having borrowed from L. Mummius some of the statues which the latter had brought from Corinth, to adorn this temple for the ceremony of its dedication, he afterwards refused to restore them, under the plea that they were now consecrated to the goddess. (Dion Cass. *fragm.* 81; Strab. viii. p. 381.)

3. L. Licinius L. F. Lucullus, son of the preceding, was praetor in B. C. 103, and was appointed by the senate to take the command in Sicily, where the insurrection of the slaves under Athenion and Tryphon had begun to assume a very formidable aspect. He took with him a force of 17,000 men, of which the greater part were regular Roman or Italian troops; but though he at first obtained a complete victory in the field, and compelled Tryphon to shut himself up in the fortress of Triocala, he failed in reducing that stronghold, and ultimately retreated from before it in an ignominious manner. (Diod. xxxvi. *Exc. Phot.* p. 535, 536; Flor. iii. 19.) After this, whether from incapacity or corruption, he effected nothing more, and was soon after replaced by C. Servilius. He is said to have destroyed all his military stores and broken up his camp previous to resigning the command into the hands of his successor. (Diod. *Exc. Vat.* p. 111.) It was perhaps in revenge for this proceeding, that on his return to Rome he found himself assailed by another Servilius with a prosecution for bribery and malversation. But whatever may have been the motives of the latter, the guilt of Lucullus was so manifest that even his brother-in law, Metellus Numidicus, declined to appear in his defence; and he was unanimously condemned and driven into exile. (Plut. *Lucull.* 1; Cic. *Verr.* iv. 66; Diod. *Exc. Phot.* p. 536; Aur. Vict. *de Vir. Illust.* 62.)

4. L. Licinius L. F. L. N. Lucullus, celebrated as the conqueror of Mithridates, and by much the most illustrious of his family. He was the son of the preceding and of Caecilia, the daughter of L. Metellus Calvus. (Plut. *Lucull.* 1.) [Caecilia, No. 3.] We have no express mention of the period of his birth or of his age, but Plutarch tells us that he was older than Pompey (*Lucull.* 36, *Pomp.* 31); he must therefore have been born before B. C. 106, probably at least as early as 109 or 110, since his younger brother Marcus was old enough to be curule aedile in 79. [See No. 6.] His first appearance in public life was as the accuser of the augur Servilius, who had procured the banishment of his father, but had in his turn laid himself open to a criminal charge. This species of

retaliation was looked upon with much favour at Rome; and although the trial, after giving rise to scenes of violence and even bloodshed, at length terminated in the acquittal of Servilius, the part which the young Lucullus had taken in the matter appears to have added greatly to his credit and reputation. (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 1.)

While yet quite a young man, he served with distinction in the Marsic or Social War; and at this time attracted the attention of Sulla, whom he afterwards accompanied as his quaestor into Greece and Asia on the breaking out of the Mithridatic war, B. C. 88. During the prolonged siege of Athens, Sulla found himself labouring under the greatest disadvantage from the want of a fleet, and he in consequence despatched Lucullus in the middle of winter (B. C. 87—86), with a squadron of only six ships, to endeavour to collect assistance from the allies of Rome. With considerable difficulty he raised a fleet, and expelled the forces of the king from Chios and Colophon. These operations extended far on into the summer of 85: meanwhile, Fimbria, who had assumed the command of the army in Asia, which had been sent out by the Marian party at Rome, had expelled Mithridates from Pergamus, and was besieging him in Pitane, where he had taken refuge. Had Lucullus co-operated with him by sea, the king himself must have fallen into their hands, and the war would have been terminated at once: but Lucullus was faithful to the party interests of Sulla rather than to those of Rome: he refused to come with his fleet to the support of Fimbria, and Mithridates made his escape by sea to Mytilene. Shortly afterwards Lucullus defeated the hostile fleet under Neoptolemus off the island of Tenedos; and thus made himself master of the Hellespont, where he rejoined Sulla, and facilitated his passage into Asia the following spring, B. C. 84. (Plut. *Lucull.* 2—4, *Sull.* 11; Appian, *Mithr.* 33, 51, 52, 56, Oros. vi. 2.)

Peace with Mithridates followed shortly after, and Sulla hastened to return to Rome. It was a fortunate circumstance for Lucullus that he did not accompany his leader at this time, being left behind in the charge of various public duties in Asia, by which means he escaped all participation in the scenes of horror that ensued, at the same time that he retained the high place he already enjoyed in the favour of the all-powerful Sulla. Nor do we find that he took any part in the aggressions of Murena, and the renewed war against Mithridates. [MURENA.] During the whole time that he continued in Asia he appears to have been occupied with civil and pacific employments, especially with the coining of money, and the exaction of the heavy sums imposed by Sulla upon the Asiatic cities as a penalty for their late revolt. In the discharge of this last duty he displayed the utmost kindness and liberality, and endeavoured to render the burthen as little onerous as possible; at the same time that the promptitude and vigour with which he punished the revolt of the Mytilenaeans showed that he was fully prepared to put down all open resistance. (Plut. *Lucull.* 4; Cic. *Acad. pr.* ii. 1.)

Lucullus remained in Asia apparently till near the close of the year 80, when he returned to Rome to discharge the office for the following year of curule aedile, to which he had been elected in his absence, together with his younger brother Marcus. According to Plutarch, he had, from affection for his brother, forborne to sue for this office until Marcus was of sufficient age to hold it with him. The games exhibited by the two brothers were distinguished for their magnificence, and were rendered remarkable by the introduction, for the first time, of elephants combating with bulls. (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 1; *de Off.* ii. 16; Plin. *H. N.* viii. 7.) So great was the favour at this time enjoyed by Lucullus with Sulla, that the dictator, on his death-bed, not only confided to him the charge of revising and correcting his Commentaries — a task for which the literary attainments of Lucullus especially qualified him; but appointed him guardian of his son Faustus, to the exclusion of Pompey, a circumstance which is said to have first given rise to the enmity and jealousy that ever after subsisted between the two. (Plut. *Lucull.* i. 4.) By a special law of Sulla, he was enabled to hold the praetorship immediately after the office of aedile, probably in the year 77. At the expiration of this magistracy he repaired to Africa, where he distinguished himself by the justice of his administration, and returned from thence to Rome, to sue for the consulship, which he obtained, in conjunction with M. Aurelius Cotta, for the year 74. (Cic. *Acad. pr.* ii. 1; Aur. Vict. *de Vir. Illust.* 74; Plut. *Lucull.* 5; Fast. Capit. an. 679.)

Of the political conduct of Lucullus during his consulship almost the only circumstance recorded to us is the determined and effectual opposition offered by him to the attempts of L. Quinctius to overthrow the constitutional laws of Sulla. (Plut. *Lucull.* 5; Sall. *Hist.* iii. *fragm.* 22, p. 234, ed. Gerlach.)

But the eyes of all at Rome were now turned towards the East, where it was evident that a renewal of the contest with Mithridates was become inevitable: and the command in this impending war was the darling object of the ambition of Lucullus. At first indeed fortune did not seem to befriend him: in the division of the provinces, Bithynia (which had been lately united to the Roman dominions after the death of Nicomedes III., and which was evidently destined to be the first point assailed by Mithridates), fell to the lot of Cotta, while Lucullus obtained only Cisalpine Gaul for his province. But just at this juncture Octavius, the proconsul of Cilicia, died; and Lucullus, by dint of intrigues, succeeded in obtaining the appointment as his successor, to which the conduct of the war against Mithridates was then added by general consent. Cotta, however, still retained the government of Bithynia, and the command of the naval force. (Plut. *Lucull.* 5, 6; Memnon. c. 37, ed. Orell.; Cic. *pro Muren.* 15; Eutrop. vi. 6.)

Both consuls now hastened to Asia, where they arrived before the close of the year 74. Lucullus took with him only one legion from Italy; but he found four others in Asia, two of which, however, had formed part of the army of Fimbria; and though brave and hardy veterans, had been accustomed to licence and rapine, and were ever prone to sedition. Hence the first business of the new general was to restore the discipline of his own army, a task which he appears to have for a time easily accomplished; and he now took the field with a force of 30,000 infantry, and 2500 horse. (Plut. *Lucull.* 7, 8; Appian, *Mithr.* 72.) But almost before he was ready to commence operations

he received the news that Mithridates had invaded Bithynia with an army of 150,000 men, had defeated Cotta both by sea and land, and compelled him to take refuge within the walls of Chalcedon. Lucullus was at this time in Galatia, but he hastened to the support of Cotta. He was met at a place called Otryae, in Phrygia, by a detachment of the army of Mithridates, commanded by the Roman exile Varius, but a meteoric apparition prevented an engagement. Meanwhile, Mithridates drew off his army from Chalcedon, and proceeded to besiege the strong city of Cyzicus. Hither Lucullus followed him; but confident in the strength of the place, and well knowing the difficulty of subsisting so vast a multitude as that which composed the army of the king, he was by no means desirous to bring on a battle, and contented himself with taking up a strongly entrenched camp in the immediate neighbourhood of that of Mithridates, from whence he could watch his proceedings, intercept his communications, and leave hunger to do the work of the sword. The result fully justified his expectations. All the efforts of Mithridates were baffled by the skill and courage of the besieged; and though he was still master of the sea, the winter storms prevented him from receiving supplies by that means, so that famine soon began to make itself felt in his camp, and at length increased to such a degree that no alternative remained but to raise the siege. A detachment of 15,000 men, which the king had previously sent off, was attacked and cut to pieces by Lucullus at the passage of the Rhyndacus; and when at length his main army broke up from the camp before Cyzicus, and commenced its march towards the West, Lucullus pressed closely upon their rear, and attacking them successively at the passage of the Aesepus and the Granicus, put thousands of them to the sword. Those that escaped took refuge in Lampsacus, under the command of Varius. (Plut. *Lucull.* 8—11; Appian, *Mithr.* 71—76; Memnon. 37—40; Liv. *Epit.* xcv.; Flor. iii. 6; Eutrop. vi. 6; Oros. vi. 2; Cic. *pro Leg. Manil.* 8, *pro Muren.* 15; Orelli, *Inscr.* 545.)

The great army of Mithridates, on the equipment and preparation of which he had bestowed all his care, was now annihilated; but he was still master of the sea; and placing the remains of his shattered forces on board the fleet, he gave the command of it to Varius, with orders to maintain possession of the Aegaean, while he himself returned by sea to Bithynia. Lucullus did not deem it prudent to advance further into Asia while his communications were thus threatened, and he despatched his lieutenants, Voconius and Triarius, in pursuit of Mithridates, while he occupied himself in assembling a fleet at the Hellespont. Contributions quickly poured in from all the Greek cities of Asia; and Lucullus soon found himself at the head of a considerable naval force, with which he defeated a squadron of the enemy off Ilium, and soon afterwards engaged and almost entirely destroyed their main fleet, near the island of Lemnos, taking prisoner Varius himself, together with his two colleagues in the command. (Appian, *Mithr.* 77; Plut. *Lucull.* 12; Cic. *pro Leg. Manil.* 8, *pro Muren.* 15; Eutrop. vi. 6; Memnon. 42.) He was now at liberty to direct his undivided attention towards Mithridates himself, and advanced against that monarch, who had halted at Nicomedeia, where Cotta and Triarius were preparing to besiege him; but on learning the defeat of his fleet, and the advance of Lucullus, Mithridates withdrew from that city without a contest, and escaped by sea to Pontus.

Lucullus had thus succeeded in driving back Mithridates into his own dominions, and thither he now prepared to follow him. After joining Cotta and Triarius at Nicomedeia, he detached the former to besiege the important town of Heracleia, while Triarius, with the fleet, was posted at the Bosporus, in order to prevent the junction of the enemy's detached squadrons. Meanwhile, Lucullus himself, with his main army, advanced through Galatia into the heart of Pontus, laying waste the country on his march; and in this manner penetrated, without any serious opposition, as far as Themiscyra. But he now began to be apprehensive lest Mithridates should avoid a battle, and elude his pursuit by withdrawing into the wild and mountainous regions beyond Pontus; and he therefore, instead of pushing on at once upon Cabeira, where the king was now stationed, determined to halt and form the siege of the two important towns of Amisus and Eupatoria. His object in so doing was in great part to draw Mithridates to their relief, and thus bring on a general engagement; but the king contented himself with sending supplies and reinforcements to the two cities, and remained quiet at Cabeira, where he had established his winter-quarters, and had assembled a force of 40,000 foot and 4000 horse. Lucullus at first pressed the siege of Amisus with the utmost vigour; but it was defended with equal energy and ability by Callimachus, the commander of the garrison; and after a time the efforts of both parties gradually relaxed, and the siege was protracted throughout the whole winter without any decisive result. With the approach of spring (B. C. 72) Lucullus broke up his camp; and leaving Murena with two legions to continue the siege of Amisus, led the rest of his forces against Mithridates, who was still at Cabeira. But the king was superior in cavalry, and Lucullus was therefore unwilling to risk a general action in the plain. Several partial engagements ensued, in which the Romans were more than once worsted; and Lucullus began to find himself in distress for provisions, which he was compelled to bring from Cappadocia. A series of movements and manoeuvres now followed, which are not very clearly related; but at length a numerous detachment from the army of the king, under his generals Menemachus and Myron, was entirely cut off by one of the lieutenants of Lucullus. In consequence of this blow Mithridates determined to remove to a greater distance from the enemy; but when the orders to retreat were given, a general panic spread through the army, which took to flight in all directions. The king himself narrowly escaped being trampled to death in the confusion, and was closely pursued by the Roman cavalry; but effected his escape to Comana, from whence he fled directly to Armenia, accompanied only by a small body of horsemen, and took refuge in the dominions of Tigranes. Lucullus, after making himself master of Cabeira, pursued the fugitive monarch as far as Talaura; but finding that he had made good his retreat into Armenia, halted at that city, and despatched App. Claudius as ambassador to Tigranes, to demand the surrender of Mithridates. Meanwhile, he himself subdued, or at least received the

submission of the province of Lesser Armenia, which had been subject to Mithridates, as well as the tribes of the Chaldaeans and Tibarenians; after which he returned to complete the subjugation of Pontus. Here the cities of Amisus and Eupatoria still held out, but they were both in succession reduced by the renewed efforts of Lucullus. He had been especially desirous to save from destruction the wealthy and important city of Amisus, but it was set on fire by Callimachus himself previous to evacuating the place; and though Lucullus did his utmost to extinguish the flames, his soldiers were too intent upon plunder to second his exertions, and the greater part of the town was consumed. He, however, endeavoured to repair the damage as far as possible, by granting freedom to the city, and inviting new settlers by extensive privileges. Heracleia, which was still besieged by Cotta, did not fall apparently till the following year, B.C. 71; and the capture of Sinope by Lucullus himself, shortly afterwards, completed the conquest of the whole kingdom of Pontus. About the same time also Machares, the son of Mithridates, who had been appointed by his father king of Bosporus, sent to make offers of submission to the Roman general, and even assisted him with ships and supplies in effecting the reduction of Sinope. (Plut. *Lucull.* 19, 23, 24; Appian, *Mithr.* 82, 83; Memnon. 45, 47—54; Strab. xii. p. 546, 547; Sall. *Hist.* ii. fr. 28, iv. fr. 12, p. 240, ed. Gerlach.)

During this interval Lucullus had devoted much of his time and attention to the settlement of the affairs of Asia, where the provincials and cities were suffering severely from the exactions and oppressions of the Roman revenue officers. To this evil he effectually put an end, by fixing one uniform and moderate rate of interest for all arrears, and by other judicious regulations checked the monstrous abuses of the public farmers of the revenue. By these measures he earned the favour and gratitude of the cities of Asia, which they displayed in public by celebrating games in his honour, and by every demonstration of respect and attachment. So judicious and complete indeed was the settlement of the internal affairs of Asia now introduced by Lucullus, that it continued long after to be followed as the established system. But by thus interposing to check the exactions of the knights who were the farmers of the revenue, he brought upon himself the enmity of that powerful body, who were loud in their complaints against him at Rome, and by their continued clamours undoubtedly prepared the way for his ultimate recall. (Plut. *Lucull.* 20, 23; Appian. *Mithr.* 83; Cic. *Acad. pr.* ii. 1.)

Meanwhile* Appius Claudius, who had been sent by Lucullus to Tigranes, to demand the surrender of Mithridates, had returned with an unfavourable answer: intelligence had been also received that the two kings, laying aside all personal differences, were assembling large forces and preparing for immediate hostilities; and Lucullus now determined to anticipate them by invading the dominions of Tigranes. It was in the spring of B.C. 69, that he set out on his march towards Armenia, with a select body of 12,000 foot and 3000 horse, leaving his lieutenant Sornatius to command in Pontus (where every thing seemed now perfectly settled) during his absence. Ariobarzanes furnished him assistance on his march through Cappadocia, and the passage of the Euphrates was facilitated by an accidental drought, which was hailed as a good omen both by the general and his soldiers. From thence he advanced through the district of Sophene, and crossing the Tigris also directed his march towards Tigranocerta, the capital of the Armenian king. Tigranes, who had at first refused to believe the advance of Lucullus, now sent Mithrobarzanes to meet him, but that officer was quickly routed and his detachment cut to pieces. Hereupon Tigranes himself abandoned his capital, the charge of which he confided to an officer named Mancaeus, while he himself withdrew farther into the interior, to wait the arrival of the troops, which were now assembling from all quarters. Lucullus, meanwhile, proceeded to form the siege of Tigranocerta, principally, it would seem, with a view to induce the Armenian monarch to undertake its relief, and thus bring on a general action. Nor were his calculations disappointed. Tigranes at first threw an additional body of troops into the place, and succeeded in carrying off in safety his wives and concubines, who had been shut up there; but he was determined not to let the city itself fall into the hands of the Romans, and soon appeared before it with an army of 150,000 foot, 55,000 horse, and 20,000 slingers and archers. Yet Lucullus fearlessly advanced with his small force to meet this formidable host, and when some one reminded him that the day (the sixth of October) was an unlucky one, he boldly answered, "Then I will make it a lucky one." The result fully justified this noble confidence. The heavy-armed horsemen of Tigranes, on whom the king placed his chief reliance, and who had been regarded with the greatest apprehension by the Romans, fled without striking a blow; and the whole army of the enemy was dispersed and put to flight with the loss of only five men on the side of the Romans. Tigranes himself had a narrow escape, and in the confusion of the flight, his royal diadem fell into the hands of the enemy, and afterwards served to grace the triumph of Lucullus. (Plut. *Lucull.* 23, 24—28; Appian, *Mithr.* 84, 85; Memnon. 46, 56, 57; Eutrop. vi. 9; Liv. *Epit.* xcviii.)

The fall of Tigranocerta was now inevitable, and it was hastened by dissensions between the Greeks and the barbarians within the city, in consequence of which the former opened the gates to Lucullus. The city was given up to plunder, but the inhabitants were spared, and the Greeks, who had been forcibly transplanted thither from Cilicia and Cappadocia, were all suffered to return to their respective cities. (Plut. *Lucull.* 29; Dion Cass. xxxv. 2; Strab. xi. p. 532.) Lucullus now took up his winter-quarters in Gordyene, where he received the submission of several of the petty

* The chronology of these events is very confused and perplexing. It seems certain that the siege of Cyzicus took place in the winter of 74—73, and that of Amisus in the following winter, 73—72 (Plut. *Lucull.* 33): hence it is probable that the flight of Mithridates into Armenia must have taken place before the end of 72; but as it is also certain (Dion Cass. xxxv.) that the first campaign of Lucullus against Tigranes did not take place till 69, the interval appears inexplicably long. Drumann, in consequence, refers the flight of Mithridates to the year 71, but it is difficult to reconcile this with the details of the campaigns as given by Appian and Plutarch.

princes who had been subject to the yoke of Tigranes. Antiochus Asiaticus also, the last king of Syria, who had been dethroned by the Armenian king, but had taken advantage of the advance of the Romans to establish himself once more on the throne of his ancestors, now obtained from Lucullus the confirmation of his power (Appian, *Syr.* 49). But by far the most important of the neighbouring monarchs was Arsaces, king of Parthia, to whom Lucullus, knowing that his friendship and alliance had been earnestly courted by Mithridates and Tigranes, despatched Sextilius as ambassador. The Parthian monarch gave a friendly reception to the Roman envoy, and dismissed him with fair promises, but his real object was only to temporise, and, so doubtful was his conduct, that Lucullus is said to have designed to leave both Mithridates and Tigranes for a time, and march at once against Arsaces. But his projects were now cut short by the mutinous spirit of his own army. It was late in the season before it was possible to renew military operations in the mountainous and elevated regions where he now found himself, and meanwhile he sent orders to Sornatius to bring to his support the troops which he had left in Pontus, but the soldiers absolutely refused to follow him, and the lieutenant was unable to enforce his authority. Even those who were under the command of Lucullus himself in Gordyene, took alarm at the idea of marching against the Parthians, and not only was their general compelled to abandon this design, but it was with some difficulty that he could prevail upon them to follow him once more against Mithridates and Tigranes. These two monarchs had again assembled a considerable army, with which they occupied the high table lands of the centre of Armenia, and when Lucullus at length (in the summer of 68) moved forward to attack them, they met him on the banks of the river Arsanias. The victory of the Romans was again as decisive and as easily won as at Tigranocerta: the two kings fled ignominiously from the field, and numbers of their officers fell in the battle. But when Lucullus pushed forward with the intention of making himself master of Artaxata, the capital of Armenia, his soldiers again refused to follow him, and he was compelled to return into a less inclement region; and turning his arms southwards, he laid siege to the city of Nisibis, in Mygdonia. It was defended by the same Callimachus who had so long defied the Roman arms at Amisus, and was considered to be altogether impregnable; but Lucullus surprised it during a dark and stormy winter's night, and afterwards took up his quarters there, until the season should admit of a renewal of military operations. (Plut. *Lucull.* 30—32; Appian, *Mithr.* 87; Dion Cass. xxxv. 4—7.)

But the discontents among his troops which had already given Lucullus so much trouble, broke out with renewed violence in the camp at Nisibis. They were fostered by P. Clodius, whose turbulent and restless spirit already showed itself in its full force, and encouraged by reports from Rome, where the demagogues, who were favourable to Pompey, or had been gained over by the equestrian party (whose bitter hostility against Lucullus had never relaxed), were loud in their clamours against their general. They accused him of protracting the war for his own personal objects either of ambition or avarice; and the soldiery, whose appetite for plunder had been often checked by Lucullus, readily joined in the outcry. It was, therefore, in vain that he endeavoured to prevail upon his mutinous army to resume operations in the spring of the year 67; and while he remained motionless at Nisibis, Mithridates, who had already taken advantage of his absence to invade Pontus and attempt the recovery of his own dominions, was able to overthrow the Roman lieutenants Fabius and Triarius in several successive actions. [MITHRIDATES.] The news of these disasters compelled Lucullus to return in all haste to Pontus, a movement doubtless in accordance with the wishes of his army, who appear to have followed him on this occasion without reluctance. On his approach Mithridates withdrew into the Lesser Armenia, and thither Lucullus prepared to pursue and attack him, when his movements were again paralysed by the open mutiny of his soldiers. All that he could obtain from them by the most abject entreaties, was the promise that they would not abandon his standard during the remainder of that summer, and he was compelled to establish himself in a camp, where he spent all the rest of the season in inactivity, while Mithridates and Tigranes were able to overrun without opposition the greater part both of Pontus and Cappadocia. Such was the state of things, when ten legates (among whom was Marcus, the brother of Lucullus) arrived in Asia, to settle the affairs of Pontus, and reduce it to the form of a Roman province; and they had, in consequence, to report to the senate that the country supposed to have been completely conquered was again in the hands of the enemy. The adversaries of Lucullus naturally availed themselves of so favourable an occasion, and a decree was passed to transfer to Acilius Glabrio, one of the consuls for the year, the province of Bithynia and the command against Mithridates. But Glabrio was wholly incompetent for the task assigned him: on arriving in Bithynia, and learning the posture of affairs, he made no attempt to assume the command or take the field against Mithridates, but remained quiet within the confines of the Roman province, while he still farther embarrassed the position of Lucullus, by issuing proclamations to his soldiers, announcing to them that their general was superseded, and releasing them from their obedience. Mithridates meanwhile ably availed himself of this position of affairs, and Lucullus had the mortification of seeing Pontus and Cappadocia occupied by the enemy before his eyes, and the results of all his previous campaigns apparently annihilated, without being able to stir a step in their defence. But it was still more galling to his feelings when, in the spring of B.C. 66, he was called upon to resign the command to his old rival Pompey, who had been appointed by the Manilian law to supersede both him and Glabrio. (Plut. *Lucull.* 33—35; Appian, *Mithr.* 88—91; Dion Cass. xxxv. 8—10, 12—17; Cic. *p. Leg. Manil.* 2, 5, 9, *Ep. ad Att.* xiii. 6; Eutrop. vi. 11.) The friends of the two generals succeeded in bringing about an interview between them before Lucullus quitted his government; but though the meeting was at first friendly, it ended in bickerings and disputes, which only aggravated the enmity already existing between them. Pompey still further increased the irritation of his rival by proceeding to rescind many of the regulations which the latter had introduced, even before he had quitted the province. (Plut. *Lucull.* 36, *Pomp.* 31; Dion Cass. xxxvi. 29.)

Deeply mortified at this termination to his glorious career, Lucullus returned to Rome to claim the well-merited honour of a triumph. But even this was opposed by the machinations of his adversaries. C. Memmius, one of the tribunes, brought against him various charges for maladministration, and it was not till an interval of nearly three years had elapsed, that this opposition was overcome, and Lucullus at length celebrated his triumph with the greatest magnificence, at the commencement of the year 63. (Plut. *Lucull.* 37, *Cat. Min.* 29; Cic. *Acad. pr.* ii. 1; Vell. Pat. ii. 34.) In these disputes the cause of Lucullus was warmly supported by Cato, whose sister Servilia he had married, as well as by the whole aristocratical party at Rome, who were alarmed at the increasing power of Pompey, and sought in Lucullus a rival and antagonist to the object of their fears. But his character was ill adapted for the turbulent times in which he lived; and, instead of putting himself prominently forward as the leader of a party he soon began to withdraw gradually from public affairs, and devote himself more and more to a life of indolence and luxury. After the return of Pompey, however, in B. C. 62, he took a leading part, together with Metellus Creticus, Cato, and others of the aristocratic party, in opposing the indiscriminate ratification of the acts of Pompey in Asia. By their combined efforts they succeeded in delaying the proposed measure for more than two years, but at the same time produced the effect, which they had doubtless not anticipated, of forcing Pompey into the arms of the opposite faction, and thus bringing about the coalition known as the First Triumvirate. (Plut. *Lucull.* 38, 42, *Pomp.* 46; Vell. Pat. ii. 40; Dion Cass. xxxvii. 49; Suet. *Caes.* 19.) After that event Lucullus took little part in political affairs. He had previously come forward at the trial of P. Clodius (B. C. 61), to give his testimony to the profligate and vicious character of the accused (Cic. *pro Milon.* 27), and by this means, as well as by the general course of his policy, had incurred the enmity both of Crassus and Caesar, so that he found himself on hostile terms with all the three individuals who had now the chief direction of affairs at Rome. Caesar even threatened him with a prosecution for his proceedings in Asia; a danger which so much alarmed him that he had recourse to the most humiliating entreaties in order to avert it (Suet. *Caes.* 20). In the following year (B. C. 59) he was among the leaders of the aristocratic party, charged by L. Vettius, at the instigation of Vatinius, with an imaginary plot against the life of Pompey (Cic. *in Vatin.* 10, *Ep. ad Att.* ii. 24); and in the same year he is mentioned among the judges at the trial of L. Flaccus (Cic. *pro Flacc.* 34). But these two are the last occasions on which his name appears in history. The precise period of his death is not mentioned, but he cannot long have survived the return of Cicero from exile, as the great orator refers to him as no longer living, in his oration concerning the consular provinces, delivered the following year, B. C. 56 (Cic. *de Prov. Cons.* 9). We are told that for some time previous to his death he had fallen into a state of complete dotage, so that the management of his affairs was confided to his brother Marcus (Plut. *Lucull.* 43; Aur. Vict. *de Vir. Illustr.* 74). But his death, as often happens, revived in its full force the memory of his great exploits; and when the funeral oration was pronounced in the forum over his remains, the populace insisted that he should be buried, as Sulla had been, in the Campus Martius, and it was with difficulty that his brother prevailed on them to allow his ashes to be deposited, as previously arranged, in his Tusculan villa (Plut. *Ibid.*).

The name of Lucullus is almost as celebrated for the luxury of his latter years as for his victories over Mithridates. He appears to have inherited the love of money inherent in his family, while the circumstances in which he was placed gave him the opportunity of gratifying it without having recourse to the illegal means which had disgraced his father and grandfather. As quaestor under Sulla, and afterwards during his residence in Asia, it is probable that he had already accumulated much wealth: and during the long period of his government as proconsul, and his wars against Mithridates and Tigranes, he appears to have amassed vast treasures. These supplied him the means, after his return to Rome, of gratifying his natural taste for luxury, and enabled him to combine an ostentatious magnificence of display with all the resources of the most refined sensual indulgence. His gardens in the immediate suburbs of the city were laid out in a style of splendour exceeding all that had been previously known, and continued to be an object of admiration even under the emperors: but still more remarkable were his villas at Tusculum, and in the neighbourhood of Neapolis. In the construction of the latter, with its various appurtenances, its parks, fish-ponds, &c., he had laid out vast sums in cutting through hills and rocks, and throwing out advanced works into the sea. So gigantic indeed was the scale of these labours for objects apparently so insignificant, that Pompey called him, in derision, the Roman Xerxes. His feasts at Rome itself were celebrated on a scale of inordinate magnificence: a single supper in the hall, called that of Apollo, was said to cost the sum of 50,000 denarii. Even during his campaigns it appears that the pleasures of the table had not been forgotten; and it is well known that he was the first to introduce cherries into Italy, which he had brought with him from Cerasus in Pontus. (Plut. *Lucull.* 39—41; Cic. *de Leg.* iii. 13, *de Off.* i. 39; Plin. *H. N.* viii. 52, ix. 54, xiv. 14, xv. 25; Varr. *de R. R.* iii. 4, 17; Vell. Pat. ii. 33; Athen. ii. p. 50, vi. p. 274, xii. p. 543. For further details see Drumann's *Geschichte Roms*, vol. iv. pp. 169, 170, where all the ancient authorities are referred to.) In the midst of these sensual indulgences, however, there were not wanting pleasures of a more refined and elevated character. Lucullus had from his earliest years devoted much attention to literary pursuits, and had displayed an enlightened patronage towards men of letters: he had also applied part of his wealth to the acquisition of a valuable library, which was now opened to the free use of the literary public; and here he himself used to associate with the Greek philosophers and literati who at this time swarmed at Rome, and would enter warmly into their metaphysical and philosophical discussions. Hence the picture drawn by Cicero at the commencement of the Academics was probably to a certain extent taken from the reality. His constant companion from the time of his quaestorship had been Antiochus of Ascalon, from whom he imbibed the precepts of the Academic school of philosophy, to which he continued through life to be attached. (Cic. *Acad. pr.* ii. 2, *de Fin.*

iii. 2; Plut. *Lucull.* 42.) His patronage of the poet Archias is too well known to require farther mention (Cic. *pr. Arch.* 3—5); and the sculptor Arcesilaus is also said to have been one of his constant associates. (Plin. *H. N.* xxxv. 12. § 45.)

The character of Lucullus is one not difficult to comprehend. He had no pretension to the name of a great man, and was evidently unable to cope with the circumstances in which he found himself placed, and the sterner but more energetic spirits by whom he was surrounded. Yet he was certainly a man of no common ability, and gifted in particular with a natural genius for war. We cannot indeed receive in its full extent the assertion of Cicero (*Acad. pr.* ii. 1), that he had received no previous military training, and came out at once a consummate general on his arrival in Pontus, merely from the study of historical and military writings; for we know that he had served in his youth with distinction in the Marsic war; and as quaestor under Sulla he must have had many opportunities of acquiring a practical knowledge of military affairs. But the talent that he displayed as a commander is not the less remarkable. Plutarch has justly called attention to the skill with which he secured the victory at one time by the celerity of his movements, at another time by caution and delay: and though the far greater fame of his successor has tended to cast the military exploits of Lucullus into the shade, there can be no doubt that the real merit of the Mithridatic war is principally due to the latter. In one quality, however, of a great commander he was altogether wanting—in the power of attaching to him his soldiers; and to this deficiency, as we have seen, may be ascribed in great measure the ill fortune which clouded the latter part of his career. We are told indeed that some of the legions placed under his command were of a very turbulent and factious character; but these very troops afterwards followed Pompey without a murmur, even after the legal period of their service was expired. This unpopularity of Lucullus is attributed to a severity and harshness in the exaction of duties and punishment of offences, which seems strangely at variance with all else that we know of his character: it is more probable that it was owing to a selfish indifference, which prevented him from sympathising or associating with the men and officers under his command. (Comp. Plut. *Lucull.* 33; Dion Cass. xxxv. 16.) In his treatment of his vanquished enemies, on the contrary, as well as of the cities and provinces subjected to his permanent rule, the conduct of Lucullus stands out in bright contrast to that of almost all his contemporaries; and it must be remembered, in justice to his character, that the ill will of his own troops, as well as that of the unprincipled farmers of the revenue, was incurred in great part by acts of benevolence or of equity towards these classes. In his natural love of justice and kindness of disposition, his character more resembles that of Cicero than any other of his contemporaries. (See particularly Plut. *Lucull.* 19.)

Though early withdrawn from the occupations and pursuits of the forum, which prevented his becoming a finished orator, Lucullus was far from a contemptible speaker (Cic. *Acad.* ii. 1; *Brut.* 62); the same causes probably operated against his attaining to that literary distinction which his earliest years appeared to promise. Plutarch, however, tells us (*Lucull.* 1) that he composed a history of the Marsic war in Greek; and the same work is alluded to by Cicero. (*Ep. ad Att.* i. 19.) It has been already mentioned that Sulla left him his literary executor, a sufficient evidence of the reputation he then enjoyed in this respect. He was noted for the excellence of his memory, which, Cicero tells us, was nearly, if not quite, equal to that of Hortensius. (*Acad. pr.* ii. 1, 2.)

Lucullus was twice married: first to Clodia daughter of App. Claudius Pulcher, whom he divorced on his return from the Mithridatic war, on account of her licentious and profligate conduct (Plut. *Lucull.* 38): and secondly, to Servilia, daughter of Q. Servilius Caepio, and half-sister of M. Cato. By the latter he had one son, the subject of the following article. (The fullest account of the life of Lucullus, and a very just estimate of his character, will be found in Drumann's *Geschichte Roms*, vol. iv.)

5. L. (?) Licinius L. f. L. n. Lucullus, son of the preceding. His praenomen, according to Valerius Maximus, was Marcus; but this is considered by Drumann (*Gesch. Roms.* vol. iv. p. 175) as so contrary to analogy, that he does not hesitate to regard it as a mistake. (See also Orelli, *Onom. Tull.* vol. ii. p. 352.) As he was the son of Servilia, he could not have been born before B. C. 65; and was a mere child at the time of his father's death. Lucullus had entrusted him to the guardianship of his maternal uncle, Cato; but at the same time recommended him, by his testament, to the friendly care of Cicero, who appears to have joined with Cato in superintending the education of the boy. (Cic. *de Fin.* iii. 2, *ad Att.* xiii. 6.) His relationship with Cato and Brutus naturally threw the young Lucullus into the republican party, whom he zealously joined after the death of Caesar: so that he accompanied Brutus to Greece, was present at the battle of Philippi, and was killed in the pursuit after that action, B. C. 42. (Cic. *Phil.* x. 4; Vell. Pat. ii. 71; Val. Max. iv. 7. § 4.) Cicero tells us that he was a youth of rising talents, and of much promise. (*De fin.* iii. 2, *Phil.* x. 4.) While yet under age he had dedicated, by command of the senate, a statue of Hercules near the Rostra, in pursuance of a vow of his father. (Plin. *H. N.* xxxiv. 8. (19), ad fin.)

6. M. Licinius L. f. L. n. Lucullus, son of No. 3, and own brother of No. 4, though Eutropius (vi. 7) erroneously calls him his cousin (*consobrinus*). He was adopted by M. Terentius Varro, and consequently bore the names of M. Terentius M. f. Varro Lucullus*, by which he appears in the Fasti. (Fast. Capit. ap. Gruter, p. 294. See also Orelli, *Onom. Tull.* vol. ii. p. 352, and *Inscr. Lat.* No. 570.) Hence Cicero, though he designates his consulship as that of M. Terentius and C. Cassius (*in Verr.* i. 23), elsewhere always calls him M. Lucullus. He was younger than L. Lucullus, though apparently not by much, as we find both brothers, who were united through life by the bonds of the most affectionate friendship, joining in the prosecution against the augur Servilius, with a view to avenge their father's memory, at which time Lucius was still very young. (Plut. *Lucull.*

* Drumann says that he was called M. Terentius M. f. *Licinianus* Varro; but this, though it would be strictly according to analogy, is contrary to all the evidence we possess.

1; Cic. *Acad. pr.* ii. 1, *de Prov. Cons.* 9). The year of his quaestorship is unknown, but he appears to have held that office under Sulla, as he was afterwards brought to trial by C. Memmius for illegal acts committed by him in that capacity by the command of the latter (Plut. *Lucull.* 37). In the civil war which followed the return of Sulla to Italy, we find M. Lucullus employed by that general as one of his lieutenants, and in B. C. 82 he gained a brilliant victory over a detachment of the forces of Carbo, near the town of Fidentia (Plut. *Sull.* 27; Vell. Pat. ii. 28; Appian, *Civ.* i. 92). In B. C. 79 he held the office of curule aedile, together with his brother Lucius (Plut. *Lucull.* 1; see above, No. 4). Two years later (B. C. 77) he obtained the praetorship, in which he distinguished himself greatly by the impartiality with which he administered justice, and by his efforts to check the lawless habits which had grown up during the late civil wars (Cic. *pro M. Tullio*, § 8, ed. Orell.). In B. C. 73 he succeeded his brother in the consulship, with C. Cassius Varus as his colleague (Cic. *pro Cluentio*, 49; Fast. Capit.). The year of their joint administration was marked by a law for the distribution of corn among the lower classes, known as the *Lex Terentia et Cassia* (Cic. *in Verr.* iii. 70, v. 21). Its precise provisions are, however, unknown.

He appears to have hastened before the expiration of his consulship to the province of Macedonia, which had fallen to his lot. He was probably desirous to emulate the successes of his brother, and Macedonia offered a ready field for distinction to a warlike governor, from the numerous tribes of hostile barbarians, who frequently infested its frontiers with their incursions. Against these Lucullus now directed his arms, defeated the Dardanians and Bessi in repeated actions, took their chief towns, and laid waste the whole country from Mount Haemus to the Danube, putting to the sword or mutilating in a cruel manner all the barbarians that fell into his hands. Nor did he spare the Greek cities on the Euxine: these had probably taken some part against Rome, as we learn that he captured in succession the cities of Apollonia, Callatia, Tomi, and Istrus, besides some others of minor note. On his return to Rome he was rewarded for these successes by the honour of a triumph, B. C. 71. Among the trophies with which this was adorned, the most conspicuous was a colossal statue of Apollo, 30 cubits in height, which he had brought from Apollonia, and subsequently erected in the capitol. (Eutrop. vi. 7, 8, 10; Oros. vi. 3; Flor. iii. 5; Appian, *Illyr.* 30; Liv. *Epit.* xcii.; Cic. *in Pison.* 19; Plin. *H. N.* iv. 13. § 27, xxxiv. 6. § 18; Strab. vii. p. 319.)

M. Lucullus was, as well as his brother, a strong supporter of the aristocratic party at Rome. It was probably to their influence that he was indebted for his appointment in B. C. 67, as one of the ten legates who were destined to settle the affairs of Pontus as a Roman province: a purpose which was defeated by the unfavourable change that had taken place in the affairs of that country. (Cic. *ad Att.* xiii. 6; Plut. *Lucull.* 35.) On his return he was assailed by C. Memmius with the accusation already mentioned, which however, terminated in his acquittal (Plut. *Ib.* 37; Pseud. Ascon. *ad Cic. Div. in Caecil.* p. 109). From this time forth he bears a prominent place among the leaders of the aristocratic party or Optimates at Rome; thus we find him in B. C. 65, coming forward together with Hortensius, Catulus, Metellus Pius, and M. Lepidus, to bear testimony against the tribune C. Cornelius (Ascon. Arg. *in Cic. p. Cornel.* p. 60, ed. Orell.). Though opposed on this occasion to Cicero, he was in general a warm friend and supporter of the great orator, whom he assisted with his counsels in the dangers of the Catilinarian conspiracy, when both he and his brother were among the first to urge the execution of the conspirators (Cic. *ad Att.* xii. 21): and he is again mentioned as exerting his utmost endeavours both with Pompey and the consul L. Piso, to prevent the banishment of Cicero (Cic. *in Pison.* 31). After the return of the latter from his exile, Lucullus, both as one of the pontiffs, and afterwards in his place in the senate, supported him in his demand for the restitution of his house (Cic. *pro Dom.* 52, *de Harusp. Resp.* 6). After all these services both to himself and his party, we cannot wonder that Cicero should designate him as one of the "lights and ornaments of the republic" (*de Prov. Cons.* 9). How long he survived his brother—whose funeral oration he pronounced—is uncertain; the exact date of the death of either one or the other being nowhere recorded. But we learn from Cicero that he was still alive in B. C. 56; at the beginning of which year he took an active part in opposing the mission of Pompey to Egypt, and supporting the pretensions of Lentulus Spinther to that appointment (Cic. *ad Fam.* i. 1). He is again mentioned a few months later, as present at the debate in the senate concerning the consular provinces (Id. *de Prov. Cons.* 9), but we hear no more of him after this, and it seems probable that he did not long survive. It is certain at least that he died before the commencement of the civil war, B. C. 49. (Vell. Pat. ii. 49; Plut. *Lucull.* 43.)

We know very little of the character of M. Lucullus, except from the somewhat vague and general praises of Cicero, who appears disposed to place him on a level with his far more celebrated brother. The affectionate union which subsisted between the two through life, is undoubtedly a trait favourable to them both; but if we may judge from the account of the cruelties committed in his campaign against the Bessi, Marcus was far from possessing the mild and humane disposition of his elder brother. He is mentioned by Cicero as a speaker of considerable merit, though not deserving to be styled an orator (*Brut.* 62). He appears to have participated to some extent also in his brother's love of luxury and magnificence, though not to such a reprehensible excess. (Cic. *ad Att.* i. 18; Varr. *de R. R.* iii. 3. § 10.)

The following persons were probably more or less closely connected with the distinguished family whose members have been above enumerated, but in what manner is unknown.

7. C. Licinius Lucullus, tribune of the people B. C. 196, was the proposer of a law for the creation of the sacerdotal office of the Triumviri Epulones, who continued from that time forth to be regularly appointed. He was himself one of the first three persons who held the new office (Liv. xxxiii. 42). In B. C. 191 he was one of two commissoners appointed to dedicate the temple of Juventas in the Circus Maximus, which had been vowed by M. Livius on occasion of the memorable defeat of Hasdrubal (Liv. xxxvi. 36.)

8. M. Licinius Lucullus, was praetor pere-

grinus in B.C. 186, the year that was rendered memorable by the detection of the Bacchanalian societies at Rome. So great was the alarm and confusion caused by this discovery, and by the severe measures adopted by the senate in consequence, that the praetors were compelled to suspend all judicial proceedings for the space of thirty days. (Liv. xxxix. 6, 8, 18.)

9. P. (LICINIUS) LUCULLUS, tribune of the people B.C. 110. He combined with one of his colleagues, L. Annius, to procure their joint re-election, but this was opposed by the rest of the tribunes, and their dissensions had the effect of preventing the elections of magistrates from taking place during the whole remainder of the year. (Sall. *Jug.* 37.)

10. L. LICINIUS LUCULLUS, was praetor urbanus in B.C. 67; in which office he displayed a remarkable instance of moderation and mildness of disposition. The consul Acilius Glabrio had haughtily ordered his lictors to destroy the curule chair of Lucullus, because the latter had omitted to rise up on seeing him pass by; but the praetor, instead of resenting the insult, continued to administer his judicial functions standing, and his colleagues, to show their approbation of his conduct, imitated his example. The same disposition led him at the expiration of his office to decline the government of a province, that he might not share in the obloquy so generally incurred by the Roman governors. (Dion Cass. xxxvi. 24.)

11. CN. (LICINIUS) LUCULLUS, is mentioned by Cicero as one of his friends, at the funeral of whose mother he had been present (*ad Att.* xv. 1).

The surname of Lucullus is not found on any of the coins of the Licinia gens. [E. H. B.]

LUCUSTA. [LOCUSTA.]

LU'DIUS, a Roman painter, in the time of Augustus, who, as Pliny tells us, was the first to adorn the walls of rooms with landscapes representing villas and porticoes, gardens, groves, hills, ponds, straits, rivers, shores, &c., according to the pleasure of his employers (*qualia quis optaret*), animated with figures of persons walking, sailing, and riding, or engaged in fishing, fowling, and gathering the vintage, and sometimes with scenes still more interesting and agreeable to the taste of that age. The landscape paintings on the walls of houses in Herculaneum and Pompeii may be safely taken as specimens of this style (Plin. *H. N.* xxxv. 10. s. 37). In the same passage, according to the reading of the common editions, Pliny speaks of a much more ancient painter of the same name, who decorated the temple of Juno at Ardea, for which work he received the freedom of the city, and his memory was preserved by the following inscription in the temple, written in ancient Latin letters:—

"Dignis digna loca picturis condecoravit,
"Reginae Junoni' supremi conjugi' templum;
"Marcus Ludius Helotas Aetolia oriundus;
"Quem nunc et post semper ob artem hanc Ardea laudat.

But the MSS. give no authority for the name *Ludius* at all. The passage is utterly corrupt. Sillig made a very ingenious attempt, in his *Catalogus*, to restore the true reading; and again in his edition of Pliny, where the line now stands thus:—

"Plautius Marcus Clocetas Alalia exoriundus,"

than which, certainly, no better reading has yet been made out. (See Sillig, *Catal. Artif.* s. v.; and Notes to his edition of Pliny.) [P. S.]

LUNA, the moon. The sun and the moon were worshipped both by Greeks and Romans, and among the latter the worship of Luna is said to have been introduced by the Sabine T. Tatius, in the time of Romulus (Varro, *de Ling. Lat.* v. 74; Dionys. ii. 50). But, however this may be, it is certain, notwithstanding the assertion of Varro, that Sol and Luna were reckoned among the great gods, that their worship never occupied any prominent place in the religion of the Romans, for the two divinities had between them only a small chapel in the Via Sacra (Sext. Ruf. *Reg. Urb.* iv). Luna, on account of her greater influence upon the Roman mode of calculating time, seems to have been revered even more highly than Sol, for there was a considerable temple of her on the Aventine, the building of which was ascribed to Servius Tullius (Ov. *Fast.* iii. 883; Tac. *Ann.* xv. 41; P. Vict. *Reg. Urb.* xiii.). A second sanctuary of Luna existed on the Capitol, and a third on the Palatine, where she was worshipped under the name of *Noctiluca*, and where her temple was lighted up every night. (Varro, *de Ling. Lat.* v. 68; Horat. *Carm.* iv. 6. 38). Further particulars concerning her worship are not known. [L. S.]

LUPERCA, or LUPA, an ancient Italian divinity, the wife of Lupercus, who, in the shape of a she-wolf, performed the office of nurse to Romulus and Remus (Arnob. *adv. Gent.* iv. 3). In some accounts she is identified with Acca Laurentia, the wife of the shepherd Faustulus. (Liv. i. 4; comp. ACCA LAURENTIA.) [L. S.]

LUPERCUS, an ancient Italian divinity, who was worshipped by shepherds as the protector of their flocks against wolves, and at the same time as the promoter of the fertility among sheep, whence he was called Inuus or Ἐφιάλτης. On the north side of the Palatine hill there had been in ancient times a cave, the sanctuary of Lupercus, surrounded by a grove, containing an altar of the god and his figure clad in a goat-skin, just as his priests the Luperci (Dionys. i. 79; Justin. xliii. 1, 4; Liv. i. 5; Serv. *ad Aen.* vi. 776; Isidor. viii. 11, 103, &c.; Artemid. *Oneir.* ii. 42). The Romans sometimes identified Lupercus with the Arcadian Pan. Respecting the festival celebrated in honour of Lupercus and his priests, the Luperci, see *Dict. of Ant. s. v. Lupercalia* and *Luperci*. [L.S.]

LUPERCUS, a friend of the younger Pliny, to whom the latter occasionally sent his orations for revision. (Plin. *Ep.* ii. 5, ix. 26.) He is probably the same as the Lupercus who frequently asked Martial for his epigrams. (Mart. i. 118.)

LUPERCUS (Λούπερκος), of Berytus, a learned grammarian, lived a little time before the Roman emperor Claudius II. (reigned A. D. 268—270). He was the author, according to Suidas, of the following works:—three books on the particle ἄν, Περὶ τοῦ ταὼς, Περὶ τῆς καρίδος, Περὶ τοῦ παρὰ Πλάτωνι ἀλεκτρυόνος, a Κτίσις of the Egyptian town Arsinoetus or Arsinoe, Ἀττικαὶ λέξεις, Τέχνη γραμματική, and thirteen books on the three genders, in which Suidas says that Lupercus surpasses Herodian in many points.

LUPERCUS, MU'MMIUS, a Roman legate, and commander of the winter-quarters of two legions of the army of the Rhine, was sent by Hordeonius Flaccus against Civilis, by whom he

was defeated and driven into Vetera Castra, the fortifications of which he repaired, and where he maintained himself bravely against the insurgents, till his soldiers, starving and dispirited, and solicited by the emissaries of Classicus, surrendered to Civilis, A. D. 69—70. [CIVILIS; CLASSICUS.] Lupercus was sent among the presents to the German prophetess Veleda, who had predicted the success of the insurgents; but he was killed on the journey. (Tac. *Hist.* iv. 18, 22, 23, 61.) [P.S.]

LUPUS, bishop of Troyes, hence surnamed *Trecensis*, whose praises are loudly proclaimed by Sidonius Apollinaris, was born at Toul towards the close of the fourth century. By descent and marriage he was allied to the most distinguished ecclesiastics of the age and country to which he belonged, for his mother was sister of St. Germanus, bishop of Auxerre, his brother Vincentius is by many believed to be the celebrated Vincentius Lirinensis, and he wedded in A. D. 419 Pimeniola, sister of Hilarius, bishop of Arles. Being seized with the prevailing passion for a life of solitary contemplation, he quitted the world, and entered the monastery of Lerins, from whence he was summoned in 427, to preside over the see of Troyes. Two years afterwards he was thought worthy of being associated with his uncle in a mission to Britain, for the purpose of arresting the progress of the Arian heresy in that island. Lupus returned to his native country in 430, and died in 479, after having occupied the episcopal chair for a space of fifty-two years.

Two letters of this prelate are still extant:—

I. The first written later than 443, jointly with Euphronius, bishop of Autun, is entitled *Epistola ad Talasium Episcopum Andegavensem* (of Angers) *de Vigiliis Natalis Domini, Epiphaniae et Paschae; de Bigamis; de iis qui conjugati assumuntur*. First published by Sirmond in the *Concilia Galliae*, fol. Paris, 1629, vol. i. p. 122.

II. *Ad Sidonium Apollinarem*, written in 471, to congratulate him on his appointment to the see of Clermont in Auvergne. First published by the Benedictine D'Achery in his *Spicilegium veterum aliquot Scriptorum*, 4to. Paris, 1661, vol. v. p. 579, or vol. iii. p. 302, of the 2nd edit. fol. 1717. Both will be found under their best form in the *Bibliotheca Patrum* of Galland, vol. ix. p. 576, fol. Venet. 1773; see also *Prolegomena*, c. xviii. (Sidon. Apollin. *Ep.* vi. 4, 9, ix. 11; Schönemann, *Biblioth. Patrum Latt.* vol. ii. § 29; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. § 151.) [W. R.]

LUPUS, a friend of Cicero and Brutus, who is mentioned more than once in Cicero's letters. (*Ad Fam.* xi. 5, 6, 7, 12, 25.) He frequently carried messages and letters from the one to the other. Whether he is identical with either of the Rutilii or Cornelii is uncertain. [C. P. M.]

LUPUS, artists. 1. A gem-engraver, whose name appears on a gem in the Berlin Museum (Stosch. vi. 26).

2. C. SEVIUS LUPUS, an architect, known from an inscription in Gruter (p. 57. 7). [P. S.]

LUPUS, CORNE'LIUS LENTULUS, consul in B. C. 156. [LENTULUS, No. 13.]

LUPUS, CU'RTIUS, was quaestor in A. D. 24. Lipsius supposes that he was one of the four *quaestores provinciales*, having a province where his head-quarters were at Cales. Others suppose that he was inspector of the roads and forests (*calles*). While he was in the neighbourhood of Brundisium a man named Curtisius attempted to excite an insurrection among the slaves. Lupus, with the aid of the crews of three vessels which happened to arrive, suppressed the movement. (Tac. *Ann.* iv. 27.) [C. P. M.]

LUPUS, JU'NIUS, a Roman senator, who brought a charge of treason against L. Vitellius, the father of A. Vitellius, for the way in which he abetted Agrippina in her irregularities. But the emperor yielded to the threats or entreaties of Agrippina, and Lupus was banished, A. D. 51. (Tac. *Ann.* xii. 42.) [C. P. M.]

LUPUS, NUMI'SIUS, was commander of one of the three legions (the eighth) stationed in the province of Moesia. A decisive victory having been gained over the Rhoxolani, a Sarmatian tribe, who invaded the province, Lupus and his fellow-commanders received the insignia of consuls, A. D. 69. (Tac. *Hist.* i. 79, iii. 10.) [C. P. M.]

LUPUS, RUTI'LIUS. 1. P. RUTILIUS, L. F. L. N. LUPUS, consul, with L. Julius Caesar, in B. C. 90, the year in which the Social or Marsic war broke out. [CAESAR, No. 9.] While his colleague was engaged against the Samnites, Lupus was to prosecute the war against the Marsi. He had chosen as his legate Marius, who was his relation, but he refused to listen to the advice of the veteran, who recommended him to accustom his soldiers to a little more training before he ventured to fight a battle. The enemy had taken up their position on the Liris under the command of Vettius Scato. Lupus divided his army into two bodies, one under his own command and the other under that of Marius, and threw two bridges across the river without experiencing any opposition from the enemy. Vettius Scato, with the main body of his forces, encamped opposite Marius, but during the night he concealed a strong detachment in some broken ground near the bridge of Lupus. Accordingly, when Lupus crossed the river on the following day, he was attacked by the troops in ambush, lost 8000 of his men, and died shortly afterwards of a wound which he had received in the battle. Marius was first informed of the calamity by the dead bodies of the Romans which floated down the river. The battle was fought on the festival of the Matralia, the 11th of June. (Ov. *Fast.* vi. 563.) No consul was elected to supply the place of Lupus, as his colleague was unable to come to Rome to hold the comitia. (Appian, *B. C.* i. 40, 43; Oros. v. 18; Vell. Pat. ii. 15, 16; Liv. *Epit.* 73; Plin. *H. N.* ii. 29, s. 30; Flor. iii. 18; Obsequ. 115; Cic. *pro Font.* 15.)

2. P. RUTILIUS LUPUS, probably son of the preceding, tribune of the plebs, B. C. 56, was a very warm partisan of the aristocracy. Immediately after entering upon his office in the December of the preceding year, he proposed the repeal of the agrarian law of Caesar; and he also took an active part in the disputes relating to the restoration of Ptolemy Auletes to Egypt. (Cic. *ad Qu. Fr.* ii. 1, *ad Fam.* i. 1, 2.) He was praetor in B. C. 49, and was stationed at Tarracina with three cohorts, but he was deserted by his men as soon as they saw Caesar's cavalry approaching. Instead, however, of hastening to Brundisium to join Pompey, he returned to Rome, and administered justice there for a short time, but must have quitted the city before Caesar's arrival. (Caes. *B. C.* i. 24; Cic. *ad Att.* viii. 12, A. § 4, ix. 1. § 2.) Shortly afterwards he crossed over to Greece, and was sent

by Pompey to take the charge of Achaia. (Caes. *B. C.* iii. 55.) He may have been the father of Rutilius Lupus, the grammarian, spoken of below.

LU'PUS, RUTI'LIUS, is the name attached to a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*, which appears to have been originally an abridgement of a work (σχῆμα διανοίας καὶ λέξεως), by Gorgias of Athens, one of the preceptors of young M. Cicero, but which has evidently undergone many changes in the hands of those by whom it was used for the purposes of instruction. Its chief value is derived from the numerous translations which it contains of striking passages from the works of Greek orators now lost. At one time the author of this piece was believed to be the person spoken of by Quintilian as contemporary with himself; but the reading *Tutilium* has been substituted for *Rutilium* in the passage in question by the best editors, on the authority of good MSS. and of all the earlier impressions. Lupus is now generally supposed to have been the son of P. Rutilius Lupus, mentioned above.

The Editio Princeps of the *De Figuris* was printed along with Aquila Romanus by Zoppinus at Venice, 8vo. 1519. It will be found in the *Antiqui Rhetores Latini* of F. Pithou, 4to. Paris, 1599, p. 1; and under its best form, along with Aquila and Julius Ruffinianus, in the edition of Ruhnken, 8vo. Lug. Bat. 1768, reprinted, with many additions, by C. H. Frotscher, 8vo. Leip. 1831. (Quintil. iii. 1. § 21, ed. Spalding. Ruhnken, in his preface, has collected every thing known with regard to Lupus. See also Bähr, *Geschichte der Römischen Litteratur*, 3te Ausgabe, § 262.) [W. R.]

LUPUS, VI'RIUS, governor of Britain in the reign of the emperor Alexander Severus, was obliged to purchase peace of the Maeatae, a people bordering upon the Caledonians. The name of Virius Lupus frequently occurs in inscriptions found in various parts of Britain. (Dion Cass. lxxv. 5, with the note of Reimarus.)

LURCO, M. AUFID'IUS, tribune of the plebs, in B. C. 61. was the author of the *Lex Aufidia de Ambitu*, which enacted, among other things, that if a candidate promised and paid money to a tribe at the comitia, he should pay besides to that tribe 3000 sesterces yearly during his life: but if he merely promised and did not pay, he should be exempt. (*Dict. of Antiq. s. v. Ambitus.*) This, however, is Cicero's version of the principal clause of the Lex Aufidia, and, since it is part of his account of a wit-combat between himself and P. Clodius in the senate (*ad Att.* i. 16), B. C. 61, it is probably exaggerated. Three years afterwards, B. C. 59, Lurco was one of the witnesses for the defence at the impeachment of L. Valerius Flaccus [L. VALERIUS FLACCUS, No. 15], and then it suited Cicero's purpose to call him an honest man and his good friend (*pro Flacc.* iv. 34). In B. C. 52—1, Lurco prosecuted and procured the conviction of Sextus Clodius, for bringing the corpse of P. Clodius into the Curia Hostilia, and for other acts of violence (Ascon. *in Cic. Milon.* p. 55, Orelli). Lurco was the maternal grandfather of the empress Livia, wife of Augustus. (Suet. *Cal.* 23.) He was the first person in Rome who fattened peacocks for sale, and he derived a large income from this source. (Varr. *R. R.* iii. 6; Plin. *H. N.* x. 20.) [W. B. D.]

M. LU'RIUS, praefect of Sardinia, under Augustus, in B. C. 40, was expelled from that island by Menas, Sextus Pompey's lieutenant. Lurius commanded the right wing of the Caesarian fleet at the battle of Actium, B. C. 31. (Dion Cass. xlviii. 30; Vell. Pat. ii. 85; comp. Plut. *Ant.* 65, 66; Appian, *B. C.* v. 55.) No family of the Lurii is known: but there is extant a coin of the moneyers of Augustus bearing on its obverse the legend "P. LURIUS AGRIPPA III. VIR. A. A. A. F. F." (Ursin. *Fam. Rom.*; Vaillant, "LURII.") [W.B.D.]

LUSCIE'NUS. [LUCIENUS.]

LUSCI'NUS, FABRI'CIUS. 1. C. FABRICIUS C. F. C. N. LUSCINUS, one of the most popular heroes in the Roman annals, who, like Cincinnatus and Curius, is the representative of the poverty and honesty of the good old times. He is first mentioned in B. C. 285 or 284, when he was sent as ambassador to the Tarentines and other allied states, to dissuade them from making war against Rome, but he was apprehended by them, while they sent embassies to the Etruscans, Umbrians, and Gauls, for the purpose of forming a general coalition against Rome. (Dion Cass. *Frag.* 144, ed. Reimar.) He must, however, have been released soon afterwards, for he was consul in B. C. 282 with Q. Aemilius Papus. In his consulship he had to carry on war in Southern Italy against the Samnites, Lucanians, and Bruttii. He marched first to the relief of the town of Thurii, to which the Lucanians and Bruttii had laid siege, under the command of Statilius; but on leading out his army against the enemy, his soldiers lost courage at seeing that their forces were much smaller than those of the foe, when suddenly a youth of gigantic stature appeared at their front, carrying a scaling ladder, with which he began to mount the ramparts of the enemy. The youth was discovered to be Mars the Father; and Niebuhr remarks, that this narrative is the last episode in Roman history that belongs to poetry. A great victory, however, was gained by the Romans; the town of Thurii was relieved, and the grateful inhabitants erected a statue to the victorious consul. Fabricius followed up his success by gaining various other victories over the Lucanians, Bruttians, and Samnites, and taking several of their towns; and he obtained so much booty, that, after giving up a large portion to the soldiers, and returning to the citizens the tribute which they had paid the year before, he brought into the treasury after his triumph more than 400 talents. (Val. Max. i. 8. § 6, Plin. *H. N.* xxxiv. 6, s. 15; Dionys. *Exc. Leg.* pp. 2344, 2355, ed. Reiske; Liv. *Epit.* 12; Niebuhr, *Hist. of Rome*, vol. iii. p. 437.)

In B. C. 281 Pyrrhus landed at Tarentum, and in the following year, B. C. 280, the consul P. Valerius Laevinus was sent against him. Fabricius probably served under him as legate, and was thus present at the unfortunate battle of Heracleia, on the Siris, where the Romans were defeated by Pyrrhus. The subsequent history of the campaign belongs to the life of Pyrrhus [PYRRHUS]; and it is only necessary to state here, that after the king of Epeirus had advanced almost up to the gates of Rome, he found it necessary to retreat, and eventually took up his winter-quarters at Tarentum. While stopping in this city, the Romans sent to him an embassy, with Fabricius at its head, to negotiate a ransom or exchange of prisoners. The conduct of Fabricius on this occasion formed one of the

most celebrated stories in Roman history, and subsequent poets and historians delighted to embellish the account in every possible way. So much, however, seems certain—that Pyrrhus received the ambassadors in the most distinguished manner, and attempted particularly to gain the favour of Fabricius; that he offered the ambassador the most splendid presents, and endeavoured to persuade him to enter into his service, and accompany him to Greece; but that the sturdy Roman was proof against all his seductions, and rejected all his offers. The result of the embassy is differently stated by the ancient writers. [PYRRHUS.]

The war was renewed in the following year, B. C. 279, when Fabricius again served as legate, and shared in the defeat at the battle of Asculum, in which he is said to have received a wound. (Oros. iv. 1; Flor. i. 18, where he is erroneously called consul.) Next year, B. C. 278, he was elected consul a second time with Q. Aemilius Papus. The victories which Pyrrhus had previously gained were purchased so dearly, that he was unwilling to risk another battle against the Romans, especially when commanded by Fabricius; the Romans too, who were anxious to recover their dominion over their allies who had revolted, were no less eager for a conclusion of the war. The generosity with which Fabricius and his colleague sent back to the king the traitor who had offered to poison him, afforded a fair pretext for opening a negotiation; and so opportunely did this event occur, that Niebuhr conjectures that it was a preconcerted plan. Cineas was sent to Rome, a truce was concluded, and Pyrrhus sailed to Sicily, leaving his Italian allies to the vengeance of the Romans. [PYRRHUS.] Fabricius was employed during the remainder of the year in reducing Southern Italy to subjection, and on his return to Rome he celebrated a triumph for his victories over the Lucanians, Bruttians, Tarentines, and Samnites. (Fasti Triumph.; Eutrop. ii. 14; Liv. *Epit.* 13.) He exerted himself to obtain the election of P. Cornelius Rufinus to the consulship for the following year, on account of his military abilities, although he was an avaricious man. (Cic. *de Orat.* ii. 66.)

Fabricius is stated in the Fasti to have been consul suffectus in B. C. 273, but this appears to be a mistake, arising from a confusion of his name with that of C. Fabius Licinus. (Pigh. *Annal.* ad ann.) He was censor, B. C. 275, with Q. Aemilius Papus, his former colleague in the consulship, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. His censorship is particularly celebrated, from his expelling from the senate the P. Cornelius Rufinus mentioned above, on account of his possessing ten pounds' weight of silver plate. (Liv. *Epit.* 14; Zonar. viii. 6; Gell. xvii. 21.) The love of luxury and the degeneracy of morals, which had already commenced, brought out still more prominently the simplicity of life and the integrity of character which distinguished Fabricius as well as his contemporary Curius Dentatus; and ancient writers love to tell of the frugal way in which they lived on their hereditary farms, and how they refused the rich presents which the Samnite ambassadors offered them. Fabricius died as poor as he had lived; he left no dowry for his daughters, which the senate, however, furnished; and in order to pay the greatest possible respect to his memory, the state interred him within the pomaerium, although this was forbidden by an enactment of the Twelve Tables. (Val. Max. iv. 3. § 7; Gell. i. 14; Appul. *Apol.* p. 265, ed. Alt.; Cic. *de Leg.* ii. 23.)

2. C. FABRICIUS LUSCINUS, probably a grandson of the preceding, judging from his praenomen and cognomen, was city praetor B. C. 195, and legate B. C. 190, with Sex. Digitius and L. Apustius, to the consul L. Scipio Asiaticus. [DIGITIUS, No. 2.] (Liv. xxxiii. 42, 43, xxxvii. 4.)

L. LU'SCIUS, a centurion in the times of Sulla, notorious for his crimes and for the wealth which he acquired by them. Luscius was convicted of three murders during the Sullan proscription, B. C. 81, and condemned B. C. 64. (Ascon. *in Tog. Cand.* p. 92, ed. Orelli; comp. Appian, *B. C.* i. 101; Plut. *Sull.* 33; Dion Cass. xxxvii. 10.) [W. B. D.]

LU'SCIUS, LAVI'NIUS, a Latin comic poet, the contemporary and rival of Terence, who mentions him several times in the prologues to his plays. (Ter. *Eunuch.* prol. 7, *Heautontim.* prol. 30, *Phorm.* prol. 4.) The name of only one of his plays is known, the plan of which is given by Donatus (*ad Ter. Eunuch. l. c.*) Vulcatius Sedigitus assigned to Luscius the ninth place in the list of comic poets. (Gell. xv. 24.)

LU'SCIUS OCREA. [OCREA.]

LUSCUS, a cognomen of the Annia, Aufidia, and Furia gentes, derived, like so many of the Roman surnames, from a physical imperfection—blear-sight. (Plin. *H. N.* xi. 37. § 55; Fest. *s. v.* *Luscitio*, p. 120, ed. Müller.) The Fabricia Gens had a kindred surname, Luscinus. [W. B. D.]

LUSCUS, A'NNIUS. 1. T. ANNIUS LUSCUS, son of T. Annius, captured by the Boian Gauls in B. C. 218 [ANNIUS, No. 3], was sent in B. C. 172, with two other envoys to Perseus, king of Macedonia, and in B. C. 169 was triumvir for augmenting the colony at Aquileia, in the territory of the Veneti. (Liv. xlii. 25, xliii. 17.)

2. T. ANNIUS T. F. LUSCUS, son, probably, of the preceding, was consul in B. C. 153 (see Fasti). Cicero mentions him as a respectable orator (*Brut.* 20). In B. C. 133, Luscus appears among the opponents of Tib. Gracchus whom he foiled in the comitia by an insidious question. (Plut. *Tib. Gracch.* 14.) A few words from one of his speeches are extant in Festus (*s. v. Satura*).

3. T. ANNIUS T. F. T. N. LUSCUS, with the agnomen RUFUS, was consul in B. C. 128. He was probably a son of the preceding. (Fasti.)

4. C. ANNIUS T. F. T. N. LUSCUS, perhaps son of the preceding. He was commander of the garrison at Leptis, under Q. Metellus Numidicus, in the Jugurthine war, B. C. 108. He was afterwards praetor, and in B. C. 81 was sent by Sulla with proconsular authority against Sertorius. Luscus drove the Sertorians through the passes of the Pyrenees into Spain, and at first by his superior forces, both by land and sea, rendered the situation of Sertorius highly precarious. (Eckhel, vol. v. p. 134; Plut. *Sert.* 7; Sall. *B. J.* 77.) [W. B. D.]

LUSCUS, AUFI'DIUS, the chief magistrate at Fundi, ridiculed by Horace, on account of the ridiculous and pompous airs he gave himself when Maecenas and his friends passed through Fundi, in their celebrated journey to Brundisium. Horace calls him praetor; but as Fundi was a praefectura and not a municipium, Luscus must have been sent from Rome simply as praefectus, and assumed

the title of praetor to enhance his dignity. (Hor. *Sat.* i. 5. 34—36.)

LUSCUS, M. FU'RIUS, plebeian aedile with C. Sempronius Blaesus, B. C. 187, exhibited a second time the plebeii ludi. (Liv. xxxix. 7.)

C. LU'SIUS, a nephew of C. Marius, and tribune of the soldiers in the Cimbric war, B. C. 111—106, was slain by his tent-comrade, Trebonius, for attempting a criminal assault upon him. Marius acquitted and commended Trebonius. (Plut. *Mar.* 14; Cic. *pro Mil.* 4; Schol. Bob. *pro Mil.* p. 279, Orelli; Val. Max. vi. 1. § 12.) [W. B. D.]

LU'SIUS GETA. [GETA.]

LU'SIUS QUIETUS. [QUIETUS.]

LUTA'RIUS. [LEONNORIUS.]

LUTA'TIA GENS, plebeian. The name is sometimes written in MSS. Luctatius as well as Lutatius: in the poets the *u* in the latter form is short (Sil. Ital. vi. 687; Claudian, *in Eutrop.* i. 455.) This gens first became distinguished in Roman history by C. Lutatius Catulus, who was consul B. C. 242, the last year of the first Punic war. Its cognomens are CATULUS, CERCO, and PINTHIA; but *Cerco* is the only cognomen which we find upon coins. The Lutatii had a burial-place (*sepulcrum Lutatiorum*) beyond the Tiber, which is mentioned in B. C. 82. (Oros. v. 21.)

LUTA'TIUS, the author of an historical work, entitled *Communis Historia*, or *Communes Historiae*, of which a fourth book is quoted. (Probus, *ad Virg. Georg.* iii. 280; Serv. *ad Aen.* ix. 710) Some writers consider him to be the same as the C. Lutatius Catulus who perished in the proscription of Marius [CATULUS, No. 3]; but he was probably a different person, as Cicero makes no mention of the *Communis Historia* in his enumeration of the works of Catulus. (Cic. *Brut.* 35.) The fragments of this work are collected by Krause (*Vitae et Fragm. Hist. Lat.* p. 318, &c.).

LUTA'TIUS DAPHNIS, a celebrated grammarian, who was purchased by Q. Lutatius Catulus [CATULUS, No. 3] at an immense sum, and soon afterwards manumitted. (Suet. *de Ill. Gram.* 3.)

Q. LUTA'TIUS DIODO'RUS, received the Roman franchise from Sulla, through the influence of Q. Lutatius Catulus. He afterwards lived at Lilybaeum, where he was robbed by Verres. (Cic. *Verr.* iv. 17.)

C. LUTO'RIUS PRISCUS. [PRISCUS.]

LUXO'RIUS flourished in Africa under the Vandal king Hilderic during the early part of the sixth century. His name is attached to a series of eighty-nine short poems or epigrams in various metres, many of them coarse, all of them dull. The language and versification, however, show that the author must have been a man of education, well acquainted with the models of classical antiquity, and one or two of the pieces are curious, inasmuch as they prove that the irregularities of the clergy had already begun to afford a theme for satire. Luxorius is one of the many poets to whom the charming *Pervigilium Veneris* has been ascribed, but assuredly none of his acknowledged productions are of such a stamp as to induce us to believe him capable of having created any thing so bright and graceful. (Burmann, *Antholog. Lat.* ii. p. 579, iii. ?. 41, or n. 296—384, ed. Meyer.) [W. R.]

LYAEUS (Λυαῖος), the god who frees men from care and anxiety, a surname of Bacchus. (Eustath. *ad Hom.* p. 108; Virg. *Georg.* ii. 229.) [L. S.]

LYCABAS, the name of three fictitious personages mentioned by Ovid (*Met.* iii. 625, v. 60, xii. 302). [L. S.]

LYCAEUS (Λυκαῖος), sometimes also Lyceus, a surname of certain divinities worshipped on mount Lycaeum in Arcadia, as for instance Zeus, who had a sanctuary on it, in which the festival of the Lycaea was celebrated. No one was allowed to enter the temple, and if any one forced his way in, he was believed to stay within one year, and to lose his shadow (Paus. viii. 2. § 1, 38. § 4, &c.; Pind. *Ol.* xiii. 154). According to others those who entered it were stoned to death by the Arcadians, or were called stags, and obliged to take to flight to save their lives (Plut. *Quaest. Graec.* 39). Pan also was called the Lycaean, because he was born and had a sanctuary on mount Lycaeon (Paus. viii. 38. § 4; Strab. viii. p. 388; Serv. *ad Virg. Georg.* i. 16; Virg. *Aen.* viii. 344). Lycaeus also occurs as a surname of Apollo. See LYCIUS. [L. S.]

LYCAMBES. [ARCHILOCHUS.]

LYCAON (Λυκάων). 1. A son of Pelasgus by Meliboea, the daughter of Oceanus, and king of Arcadia (Apollod. iii. 8. § 1). Others call him a son of Pelasgus by Cyllene (Schol. *ad Eurip. Orest.* 1642), and Dionysius of Halicarnassus (i. 11, 13) distinguishes between an elder and a younger Lycaon, the former of whom is called a son of Aezeus and father of Deianeira, by whom Pelasgus became the father of the younger Lycaon. The traditions about him place Lycaon in very different lights, for according to some, he was a barbarian who even defied the gods (Ov. *Met.* i. 198, &c.), while others describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycaeus. It is added that he sacrificed a child on the altar of Zeus, and that during the sacrifice he was changed by Zeus into a wolf (Paus. viii. 2. § 1; comp. Ov. *Met.* i. 237). By several wives Lycaon became the father of a large number of sons, some say fifty, and others only twenty-two; but neither their number nor their names are the same in all accounts (Apollod., Dionys. *ll. cc.*; Paus. viii. 3. § 1; Eustath. *ad Hom.* p. 313). The sons of Lycaon are said to have been notorious for their insolence and impiety, and Zeus visited them in the disguise of a poor man, with a view to punish them. They invited him to a repast, and on the suggestion of one of them, Maenalus, they mixed in one of the dishes set before him the entrails of a boy whom they had murdered. According to Ovid Zeus was recognised and worshipped by the Arcadian people, but Lycaon, after a vain attempt to kill the god, resolved to try him with the dish of human flesh (Tzetz. *ad Lycoph.* 481; Eratosth. *Catast.* 8). However, Zeus pushed away the table which bore the horrible food, and the place where this happened was afterwards called Trapezus. Lycaon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus with a flash of lightning, or according to others, were changed into wolves (Ov., Tzetz. *ll. cc.*; Paus. viii. 3. § 1). Some say that the flood of Deucalion occurred in the reign of Nyctimus, as a punishment of the crimes of the Lycaonids. (Apollod. *l. c.*)

2. A son of Priam and Laothoe, was taken and slain by Achilles. (Hom. *Il.* iii. 333, xxi. 35, &c., xxii. 46, &c.)

3. A Lycian, the father of Pandarus. (Hom. *Il.* ii. 826, v. 197.) [L. S.]

LYCASTUS (Λύκαστος), a son of Minos and

Itone, was king of Crete and husband of Ida, the daughter of Corybas (Diod. iv. 60). The town of Lycastus in Crete derived its name from him or an autochthon of the same name (Steph. Byz. *s. v.*). A story about another Lycastus, likewise a Cretan, is related by Parthenius (*Erot.* 35). [L. S.]

LY'CEAS (Λυκέας), of Naucratis, the author of a work on Egypt, which is mentioned by Athenaeus (xiii. p. 560, e.; xiv. p. 616, d.) and by Pliny, in his list of authorities for his 36th book. [P. S.]

LYCE'GENES (Λυκηγενής), a surname of Apollo, describing him either as the god born in Lycia, or as the god born of light. (Hom. *Il.* iv. 101, 119; comp. LYCEIUS.) [L. S.]

LYCEIA (Λυκεία), a surname of Artemis, under which she had a temple at Troezene, built by Hippolytus. (Paus. ii. 31. § 6.) [L. S.]

LYCEIUS (Λύκειος), a surname of Apollo, the meaning of which is not quite certain, for some derive it from λύκος, a wolf, so that it would mean "the wolf-slayer;" others from λύκη, light, according to which it would mean "the giver of light;" and others again from the country of Lycia. There are indeed passages in the ancient writers by which each of these three derivations may be satisfactorily proved. As for the derivation from Lycia, we know that he was worshipped at mount Cragus and Ida in Lycia; but he was also worshipped at Lycoreia on mount Parnassus, at Sicyon (Paus. ii. 9. § 7), Argos (ii. 19. § 3), and Athens (i. 19. § 4). In nearly all cases, moreover, where the god appears with this name, we find traditions concerning wolves. Thus the descendants of Deucalion, who founded Lycoreia, followed a wolf's roar; Latona came to Delos as a she-wolf, and she was conducted by wolves to the river Xanthus; wolves protected the treasures of Apollo; and near the great altar at Delphi there stood an iron wolf with inscriptions. (Paus. x. 14. § 4.) The attack of a wolf upon a herd of cattle occasioned the worship of Apollo Lyceius at Argos (Plut. *Pyrrh.* 32; comp. Schol. *ad Apollon. Rhod.* ii. 124); and the Sicyonians are said to have been taught by Apollo in what manner they should get rid of wolves. (Paus. ii. 19. § 3.) In addition to all this, Apollo is called λυκοκτόνος. (Soph. *Elect.* 7; Paus. ii. 9. § 7; Hesych. *s. v.*) Apollo, by the name of Lyceius, is therefore generally characterised as the destroyer. (Müller, *Dor.* ii. 6. § 8.) [L. S.]

LY'CIDAS (Λυκίδης), a member of the senate of Five Hundred at Athens, who was stoned to death by his fellow-citizens, because he advised them to listen to the proposals of peace offered by Mardonius in B. C. 479: his wife and children suffered the same fate at the hands of the Athenian women. (Herod. ix. 5.) The same story is related of Cyrsilus at the invasion of Xerxes eleven years before [CYRSILUS]; and both tales probably refer to only one event.

LY'CINUS (Λύκινος), an Italian Greek, an exile from his native city, who entered the service of Antigonus Gonatas, and was appointed by him to command the garrison, which he left in possession of Athens, after the termination of the Chremonidean war, B. C. 263. (Teles, ap. Stobaeum, *Floril.* ii. p. 82, ed. Gaisf.; Droysen, *Hellenism.* vol. ii. pp. 206, 222.) Niebuhr conjectures, plausibly enough, that Lycinus was a native of Tarentum, and had been compelled to fly from that city on its conquest by the Romans. (Niebuhr, *Kleine Schrift* p. 461.) [E. H. B.]

LYCIS (Λύκις), an Athenian comic poet, who is only known by the reference to him in the *Frogs* of Aristophanes (14; comp. Schol. and Suid. *s. v.*). He is also called Lycus. In fact Lycis, Lycius, and Lycus, are only different forms of the same name. (Ruhnken, *ad Rutil. Lup.* p. 100.) [P. S.]

LYCISCUS (Λυκίσκος). 1. A Messenian, descended from Aepytus. In the first Messenian war, the Messenians, having consulted the Delphic oracle, were told that to save their country, they must offer by night, to the gods below, an unstained virgin of the blood of the Aepytidae. The lot fell on the daughter of Lyciscus; but Epebolus, the seer, pronounced her to be unfit for the sacrifice, as being no daughter of Lyciscus at all, but a supposititious child. Meanwhile, Lyciscus, in alarm, took the maiden with him and withdrew to Sparta. Here she died; and several years after, as he was visiting her tomb, to which he often resorted, he was seized by some Arcadian horsemen, carried back to Ithome, and put upon his trial for treason. His defence was, that he had fled, not as being hostile to his country or indifferent to her fate, but in the full belief of what Epebolus had declared. This being unexpectedly confirmed by the priestess of Hera, who confessed that she was herself the mother of the girl, Lyciscus was acquitted. (Paus. iv. 9, 12.) [ARISTODEMUS, No. 1.]

2. An Athenian demagogue, obliged Euryptolemus to drop his threatened prosecution of Callixenus for his illegal decree against the commanders who had conquered at Arginusae, B. C. 406, by moving that such as attempted to prevent the people from doing what they chose should have their fate decided by the same ballot as the generals themselves. (Xen. *Hell.* i. 7. § 13.) It is possible that the comedy of Alexis, called "Lyciscus," had reference to this demagogue. (See Meineke, *Frag. Com. Graec.* vol. i. pp. 274, 275, iii. p. 446; Athen. xiii. p. 595, d.)

3. An officer of Cassander, was sent by him to Epeirus as regent and general, when the Epeirots had passed sentence of banishment against their king Aeacides and allied themselves with Cassander, in B. C. 316. In B. C. 314, Cassander left him in command of a strong body of troops in Acarnania, which he had organised against the Aetolians, who favoured the cause of Antigonus. Lyciscus was still commanding in Acarnania, in B. C. 312, when he was sent with an army into Epeirus against Alcetas II. whom he defeated. He also took the town of Eurymenae, and destroyed it. (Diod. xix. 36, 67, 88.)

4. An officer of Agathocles, by whom he was much esteemed for his military talents. During the expedition of Agathocles to Africa (B. C. 309), Lyciscus, being heated with wine at a banquet, assailed his master with abuse, which the latter met only with good-humoured jesting. But Archagathus, the son of Agathocles, was greatly exasperated; and when Lyciscus, in answer to his threats after the banquet, threw in his teeth his suspected intrigue with his step-mother Alcia, he seized a spear and slew him. The consequence was a formidable mutiny in the army, which it required all the boldness and prudence of Agathocles to quell. (Diod. xx. 33, 34.)

5. An Acarnanian, was sent by his countrymen as ambassador to the Lacedaemonians, B. C. 211

to urge them to ally themselves with Philip V. of Macedon,—at any rate not to join the Roman and Aetolian league. He defended the kings of Macedonia from the attack of CHLAENEAS, and dwelt on the danger of allowing the Romans to gain a footing in Greece and on the indignity of the descendants of those who had repulsed Xerxes and his barbarians becoming now the confederates of other barbarians against Greeks. (Pol. ix. 32—39.)

6. An Aetolian, a partisan of Rome, was made general of the Aetolians, in B. C. 171, through the influence of Q. Marcius and A. Atilius, two of the Roman commissioners sent to Greece in that year, (Liv. xlii. 38.) In B. C. 167, the Aetolians complained to Aemilius Paullus, then making a progress through Greece, that Lyciscus and Tisippus had caused 550 of their senators to be slain by Roman soldiers, lent them by Baebius for the purpose, while they had driven others into banishment and seized their property. But the murder and violence had been perpetrated against partisans of Perseus and opponents of Rome, and the Roman commissioners at Amphipolis decided that Lyciscus and Tisippus were justified in what they had done. Baebius only was condemned for having supplied Roman soldiers as the instruments of the murder. (Liv. xlv. 28, 31.) [BAEBIUS, No. 5.] [E. E.]

LYCISCUS, a statuary, who made "Lagonem puerum subdolae ac fucatae vernilitatis." (Plin. *H. N.* xxxiv. 8. s. 19. § 17.) [P. S.]

LY'CIUS (Λύκιος), i. e. the Lycian, a surname of Apollo, who was worshipped in several places of Lycia, and had a sanctuary and oracle at Patara in Lycia. (Pind. *Pyth.* i. 39; Propert. iii. 1. 38; Virg. *Aen.* iv. 143, 346, 377.) It must, however, be observed, that Lycius is often used in the sense of Lyceius, and in allusion to his being the slayer of wolves. (Comp. Serv. *ad Aen.* iv. 377, who gives several other explanations of the name; Paus. i. 9. § 7, 19. § 3; Philostr. *Her.* x. 4; Eustath. ad *Hom.* p. 354.)

Lycius also occurs as the proper name of two mythical beings, one a son of Lycaon (Apollod. iii. 8), and the other a son of Pandion. (Paus. i. 19. § 4.) [L. S.]

LY'CIUS (Λύκιος), of Eleutherae, in Boeotia, was a distinguished statuary, whom Pliny mentions as only the disciple, while Pausanias and Polemon make him the son, of Myron. He must, therefore, have flourished about Ol. 92, B. C. 428. (Plin. *H. N.* xxxiv. 8. s. 19; Ibid, § 17; Paus. i. 23. § 7, v. 22. § 3; Polemon, *ap. Ath.* xi. p. 486, d; Suid. *s. v.*; respecting the true reading of the second passage of Pliny, see HEGESIAS, p. 368, b.) Pliny mentions as his works a group of the Argonauts, and a boy blowing up an expiring flame: "a work worthy of his teacher." At the end of the same section Pliny adds, "Lycius (for so the best MSS. read, not *Lycus*) et ipse puerum suffitorem," which we take to be obviously an after insertion, made with Pliny's frequent carelessness, and describing nothing else than the "puerum sufflantem" mentioned by him above. Pausanias states that he saw in the Acropolis at Athens a bronze statue by Lycius, of a boy holding a sprinkling vessel (περιῤῥαντήριον). Pausanias (v. 22. § 2) also mentions a group by Lycius, which is exceedingly interesting as a specimen of the arrangement of the figures in a great work of statuary of the best period. The group (which stood at Olympia, near the Hippodamion, and was dedicated by the people of Apollonia, on the Ionian gulf), had for its foundation a semicircular base of marble, in the middle of the upper part of which was the statue of Zeus, with Thetis and Hemera (Aurora) supplicating him on behalf of their sons Achilles and Memnon. Those heroes stood below, in the attitude of combatants, in the angles of the semicircle; and the space between them was occupied by four pairs of Greek and Trojan chieftains,—Ulysses opposed to Helenus, they being the wisest men of either army, Alexander to Menelaus, on account of their original enmity, Aeneas to Diomed, and Deïphobus to the Telamonian Ajax. It is most probable that, though the base was of marble, the statues were of bronze. A vase has been recently discovered at Agrigentum, by Politi, the painting on which seems to be an imitation of this group. (*Real-Encyclopädie d. Class. Alterthumswissenschaft*, *s. v.*)

The question has been raised whether Lycius was not also a chaser of gold or silver cups. The fact is probable enough, for the great artists frequently executed such minute works, and cups by Myron, the father of Lycius, are expressly mentioned by Martial (vi. 92, viii. 51); but the actual authority on which the statement rests can hardly bear it out. Demosthenes (*c. Timoth.* p. 1193) mentions φιάλας λυκουργεῖς (or λυκιουργεῖς), which the grammarian Didymus explained as cups *made by Lycius*, not being aware, as Polemon objects (*ap. Ath.* xi. p. 486, e.), that such compounds are not formed from names of persons, but from names of places, like Ναξιουργὴς κάνθαρος, δίφρος Μιλησιουργὴς, κλίνη Χιουργὴς, and τράπεζα Ῥηνιουργής. Polemon explains the word as meaning *made in Lycia*, like the προβόλους λυκοεργέας mentioned by Herodotus (vii. 76), and in this he is followed by Harpocration (*s. v.*), and by most modern scholars. (See Valckenaer *ad Herod. l. c.*) The style of Lycius probably resembled that of his father. [P. S.]

LYCOA'TIS (Λυκοᾶτις), a surname of Artemis, who had a temple at Lycoa, in Arcadia. (Paus. viii. 36. § 5.)

LYCO'CTONUS. [LYCEIUS.]

LYCO'LEON (Λυκολέων), an Athenian orator, and a disciple of Isocrates, is mentioned only by Aristotle (*Rhet.* iii. 10), who quotes a fragment of an oration of his ὑπὲρ Χαβρίου. As in that fragment mention is made of the bronze statue which was erected to Chabrias (Diod. xv. 33; Nep. *Chab.* 1), it is evident that that oration must have been delivered after the year B. C. 377. [L. S.]

LYCOME'DES (Λυκομήδης). 1. A king of the Dolopians, in the island of Scyros, near Euboea, father of Deidameia, and grandfather of Pyrrhus or Neoptolemus. (Apollod. iii. 13. § 8.) Once when Theseus came to him, Lycomedes, dreading the influence of the stranger upon his own subjects, thrust him down a rock. Some related that the cause of this violence was, that Lycomedes would not give up the estates which Theseus had in Scyros, or the circumstance that Lycomedes wanted to gain the favour of Menestheus. (Plut. *Thes.* 35; Paus. i. 17, in fin.; Tzetz. *ad Lycoph.* 1324; Soph. *Phil.* 243; Apollod. iii. 13.)

2. A son of Creon, one of the Greek warriors at Troy (Hom. *Il.* ix. 84); he was represented as a wounded man by Polygnotus in the Lesche at Delphi. (Paus. x. 25. § 2.)

3. A son of Apollo and Parthenope. (Paus. vii. 4. § 2.) [L. S.]

LYCOME'DES (Λυκομήδης). 1. An Athenian, son of Aeschreas, was the first Greek who captured a Persian ship at Artemisium, in B. C. 480, on which occasion he gained the prize of valour. (Her. viii. 11.) He was perhaps the same as the father of the Athenian general Archestratus, mentioned by Thucydides (i. 57). Lycomedes was also the name of the father of Cleomedes, one of the Athenian commanders against Melos in B. C. 416. (Thuc. v. 84.)

2. A Mantinean, according to Xenophon and Pausanias, wealthy, high-born, and ambitious. Diodorus calls him in one passage a Tegean; but there can be no question (though Wesseling would raise one) of the identity of this Lycomedes with the Arcadian general whom he elsewhere speaks of as a Mantinean. (Xen. *Hell.* vii. 1. § 23; Paus. viii. 27; Diod. xv. 59, 62; Wess. *ad Diod.* xv. 59; Schneider, *ad Xen. Hell.* vi. 5. § 3.) We first hear of him as one of the chief founders of Megalopolis in B. C. 370, and Diodorus (xv. 59.) tells us that he was the author of the plan, though the words of Pausanias (viii. 27, ix. 14.) would seem to ascribe the origination of it to Epaminondas. (Comp. Arist. *Pol.* ii. 2, ed. Bekk.; Xen. *Hell.* vi. 5. § 6, &c.) In B. C. 369 Lycomedes was general of the Arcadians and defeated, near Orchomenus, the forces of the Lacedaemonians under Polytropus. (Xen. *Hell.* vi. 5. § 14; Diod. xv. 62.) In the following year we find symptoms of a rising jealousy towards Thebes on the part of the Arcadians, owing in great measure to the suggestions and exhortations of Lycomedes, who reminded his countrymen of their ancient descent as the children of the soil, of their numbers, their high military qualifications, and of the fact that their support was quite as important to Thebes as it had been to Lacedaemon; and it is possible that the spirit thus roused and fostered in Arcadia may have shortened the stay of Epaminondas in the Peloponnesus on this his second invasion of it. The vigour exhibited in consequence by the Arcadians under Lycomedes and the successes they met with are mentioned by Xenophon and Diodorus, the latter of whom however places these events a year too soon. Thus it was in B. C. 369, according to him, that Lycomedes marched against Pellene in Laconia, and, having taken it, made slaves of the inhabitants and ravaged the country. (Xen. *Hell.* vii. 1. §§ 23, &c.; Diod. xv. 67; Wess. *ad loc.*) The same spirit of independence was again manifested by Lycomedes in B. C. 367, at the congress held at Thebes after the return of the Greek envoys from Susa; for when the rescript of Artaxerxes II. (in every way favourable to Thebes) had been read, and the Thebans required the deputies of the other states to swear compliance with it, Lycomedes declared that the congress ought not to have been assembled at Thebes at all, but wherever the war was. To this the Thebans answered angrily that he was introducing discord to the destruction of the alliance, and Lycomedes then withdrew from the congress with his colleagues. (Xen. *Hell.* vii. 1. § 39.) In B. C. 366, the loss of Oropus having exasperated the Athenians against their allies, who had withheld their aid when it was most needed, Lycomedes took advantage of the feeling to propose an alliance between Athens and Arcadia. The proposal was at first unfavourably received by the Athenians, as involving a breach of their connection with Sparta; but they afterwards consented to it on the ground that it was as much for the advantage of Lacedaemon as of Athens that Arcadia should be independent of Thebes. Lycomedes, on his return by sea from Athens, desired to be put on shore at a certain portion of the Peloponnesian coast, where there happened to be collected a number of Arcadian exiles; and by these he was murdered. (Xen. *Hell.* vii. 4. §§ 2, 3.) [CALLISTRATUS, No. 3.]

3. A Rhodian, was appointed to command the Persian garrison placed in Mytilene by Autophradates and the younger Pharnabazus, in B. C. 333. In the ensuing year the Persian garrisons were dislodged from the islands in the Aegean by Alexander's officer, Hegelochus. (Arr. *Anab.* ii. 1, iii. 2; Curt. iv. 5.)

4. Priest of the goddess Enyo or Bellona at Comana, and sovereign, therefore, of the surrounding country. He was an adherent of Antony, and was deposed by Augustus after the battle of Actium, B. C. 30. (Strab. xii. p. 558; Dion Cass. li. 2; comp. App. *Mithr.* 114.) [E. E.]

LYCON (Λύκων), the name of two mythical personages, one, a son of Hippocoon, was killed by Heracles (Apollod. iii. 10. § 5; HIPPOCOON), and the other a Trojan. (Hom. *Il.* xvi. 335.) [L. S.]

LYCON (Λύκων), historical. 1. An orator and demagogue at Athens, was one of the three accusers of Socrates and prepared the case against him. According to Stallbaum, Lycon was one of the ten regular advocates (συνήγοροι) employed by the state to conduct public prosecutions; but there seems to be no authority for this statement. When the Athenians repented of their condemnation of Socrates, they put Melitus to death and banished Anytus and Lycon. (Plat. *Apol.* p. 23, e; Stallb. *ad loc.*; Diog. Laert. ii. 38, 39, 43; Menag. *ad loc.*) The Lycon, who is mentioned by Aristophanes (*Vesp.* 1301) as a drunken brawler, has been identified by some with the accuser of Socrates (Stallb. *l. c.*; Kühner, *ad Xen. Mem.* i. 1. § 1); and, if we may believe the scholiast on Plato (*Apol. l. c.*), the latter was also the same person as the husband of the notoriously profligate Rhodia, satirized by Eupolis. From the same authority we learn that he was an Ionian by descent, belonged to the demus of Thoricus, and was noted for his poverty by Cratinus in the πυτίνη. (Arist. *Lysistr.* 270; Schol. *ad loc.*; Schn. *Praef. ad Xen. Anab.* p. xxxii; Meineke, *Fragm. Com. Graec.* vol. i. p. 117, ii. pp. 131, 441, 442, 515, 535.)

2. A Syracusan, who, when the Zacynthian assassins had entered the house of Dion unarmed, and were in want of a weapon to despatch him, handed a dagger to one of them through the window, B. C. 353. (Plut. *Dion*, 57; Diod. xvi. 31; Corn. Nep. *Dion*, 9.)

3. An admiral of Antigonus, king of Asia, was sent by him, in B. C. 313, to the aid of Callatia in Moesia, against Lysimachus, from whom it had revolted, and who was besieging it. Lycon, however, appears to have effected nothing. (Diod. xix. 73.)

4. Of Scarphea, a comic actor, who, while performing on one occasion before Alexander the Great, inserted in a speech of the comedy a line asking the king for ten talents. Alexander laughed and gave them to him. (Plut. *Alex.* 29, *de Alex. Fort.* ii. 2; Athen. xii. p. 539, a.) The Lycon,

whose convivial qualities are extolled in his epitaph by Phalaecus, was probably the same person; and perhaps also the play of Antiphanes, called "Lycon," had reference to him. (*Anth. Graec.* vol. i. p. 210, vii. p. 246, ed. Jacobs; Meineke, *Fragm. Com. Graec.* vol. i. p. 327, iii. p. 80.) [E. E.]

LYCON (Λύκων), literary. 1. A Pythagorean philosopher. (Iamblich. *Vit. Pyth.* 36.)

2. Of Iasos, wrote upon Pythagoras. (Ath. ii. p. 47, a., p. 69, e., x. 418, f.; Diog. Laërt. v. 69.) It is not clear whether he was the same person as the Pythagorean mentioned by Eusebius (*Praep. Evang.* xv. 2), as a contemporary and a calumniator of Aristotle.

3. Of Troas, a distinguished Peripatetic philosopher, who was the son of Astyanax, and the disciple of Straton, whom he succeeded as the head of the Peripatetic school, in the 127th Olympiad, B. C. 272; and he held that post for more than forty-four years. He resided at Pergamus, under the patronage of Attalus and Eumenes, from whom Antigonus Gonatas of Macedonia in vain sought to entice him (the old reading in the text of Laërtius was Antiochus). On several occasions his counsel was of great service to the Athenians. He was celebrated for his eloquence (comp. Cic. *de Fin.* v. 5), and for his skill in educating boys. He paid great attention to the body as well as to the mind, and, constantly practising athletic exercises, was exceedingly healthy and robust. Nevertheless, he died of gout at the age of 74. He was a bitter rival of Hieronymus the peripatetic.

Among the writings of Lycon was probably a work on Characters (similar to the work of Theophrastus), a fragment of which is preserved by Rutilius Lupus (*de Fig.* ii. 7), though the title of the book is not mentioned by any ancient writer. It appears from Cicero (*Tusc. Disp.* iii. 32) and Clement of Alexandria (*Strom.* ii. p. 497), that he wrote on the boundaries of good and evil (*De Finibus*). A work of his on the nature of animals is quoted by Appuleius (*Apol.* p. 42). In his will, preserved by Diogenes Laërtius, there is a reference to his writings, but no mention of their titles.

Diogenes states, that on account of his sweet eloquence, his name was often written Γλύκων. The fact appears to be that the guttural was originally a part of the word. (Diog. Laërt. v. 65—; Ruhnken, *ad Rutil. Lup. l. c.*, *Opusc.* vol. i. 393; Jonsius, *Script. Hist. Philos.* vol. iv. p.); Fabric. *Bibl. Graec.* vol. i. p. 851, vol. iii. p. .) [P. S.]

LYCO'PEUS (Λυκωπεύς), a son of Agrios, and uncle of Tydeus, by whom he was slain. (Apollod. . § 6; Eustath. *ad Hom.* p. 971.) [L. S.]

LYCOPHONTES (Λυκοφόντης), a son of Autonous, a Theban, who, in conjunction with [Mae]on, lay in ambush, with 50 men, against Tydeus, but was slain by him. (Hom. *Il.* iv. 395.) There is also a Trojan of this name. (Hom. *Il.* 275.) [L. S.]

LYCOPHRON (Λυκόφρων), a son of Mastor, had been obliged to quit his native place [Cyth]era, on account of a murder he had committed. [He] accompanied the Telamonian Ajax against [Troy], where he was slain by Hector. (Hom. *Il.* 430, &c.) [L. S.]

LY'COPHRON (Λυκόφρων). 1. The younger [son] of Periander, tyrant of Corinth, by his wife [Lysi]de or Melissa. Melissa having been killed by Periander, her father Procles, tyrant of Epidaurus, asked her two sons, while staying at his court, if they knew who had slain their mother. This rankled in the mind of Lycophron, and, on his return to Corinth, he refused to hold any communication with his father. Periander drove him from his house, and forbade any one to receive him or address him under the penalty of the confiscation of a certain sum to the service of Apollo; but the misery to which he was thus reduced had no effect on Lycophron's resolution, and even his father's entreaties, that he would recede from his obstinacy and return home, called forth from him only the remark that Periander, by speaking to him, had subjected himself to the threatened penalty. Periander then sent him away to Corcyra; but, when he was himself advanced in years, he summoned him back to Corinth to succeed to the tyranny, seeing that Cypselus, his elder son, was unfit to hold it from deficiency of understanding. The summons was disregarded, and, notwithstanding a second message to the same effect, conveyed by Lycophron's sister, and backed by her earnest entreaties, he persisted in refusing to return to Corinth as long as his father was there. Periander then offered to withdraw to Corcyra, if Lycophron would come home and take the government. To this he assented; but the Corcyraeans, not wishing to have Periander among them, put Lycophron to death, probably about B. C. 586. (Herod. iii. 50—53; Diog. Laërt. i. 94, 95; comp. Paus. ii. 28.)

2. A Corinthian general, was slain in a battle with the Athenians, who had made a descent on the Corinthian coast, under Nicias, in B. C. 425. (Thuc. iv. 43, 44; Plut. *Nic.* 6.)

3. An Athenian, son of one Lycurgus, and father of Lycurgus the orator. The language of the author of the Lives of the Ten Orators is such as to leave it doubtful whether it was Lycophron or his father Lycurgus who was put to death by the thirty tyrants. (Paus. i. 29; Pseudo-Plut. *Vit. X. Orat. Lyc.* ad init.; Clint. *F. H.* sub anno 337.)

4. A citizen of Pherae, where he put down the government of the nobles and established a tyranny. Aiming further at making himself master of the whole of Thessaly, he overthrew in a battle, with great slaughter (B. C. 404), the Larissaeans and others of the Thessalians, who opposed him, adherents, no doubt, of the Aleuadae. (Xen. *Hell.* ii. 3. § 4.) Schneider (*ad Xen. l. c.*) conjectures that the troops and money obtained in the preceding year by Aristippus of Larissa from Cyrus the Younger were intended to resist the attempts of Lycophron (Xen. *Anab.* i. 1. § 10). In B. C. 395, Medius of Larissa, probably the head of the Aleuadae, was engaged in war with Lycophron, who was assisted by Sparta, while Medius received succours from the opposite confederacy of Greek states, which enabled him to take Pharsalus. (Diod. xiv. 82.) Of the manner and period of Lycophron's death we know nothing. He was probably the father of JASON of Pherae.

5. A son, apparently, of Jason, and one of the brothers of Thebe, wife of Alexander, the tyrant of Pherae, in whose murder he took part together with his sister and his two brothers, Tisiphonus and Peitholaus. On Alexander's death the power appears to have been wielded mainly by Tisiphonus, though Diodorus says that he and Lycophron made themselves joint-tyrants, with the aid of a

mercenary force, and maintained their ascendancy by cruelty and violence. (Xen. *Hell.* vi. 4. § 37; Con. *Narr.* 50; Diod. xvi. 14; Plut. *Pel.* 35; Clint. *F. H.* vol. ii. App. Ch. 15.) In B. C. 352, by which time it seems that Tisiphonus was dead, Philip of Macedon, on the application of the Aleuadae and their party, advanced into Thessaly against Lycophron, who was now chief ruler. The latter was aided by the Phocians, at first under Phayllus, without success, and then with better fortune under Onomarchus, who defeated Philip in two battles and drove him back into Macedonia; but soon after Philip entered Thessaly again, and Onomarchus, having also returned from Boeotia to the assistance of Lycophron, was defeated and slain. Lycophron, and his brother Peitholaus, being now left without resource, surrendered Pherae to Philip and withdrew from Thessaly with 2000 mercenaries to join their Phocian allies under Phayllus. An antithetic sarcasm, quoted by Aristotle, seems to imply that they did not give their services for nothing. In the hostilities between Sparta and Megalopolis, in this same year (B. C. 352), we find among the forces of the former 150 of the Thessalian cavalry, who had been driven out from Pherae with Lycophron and Peitholaus. (Diod. xvi. 35—37, 39; Paus. x. 2; Just. viii. 2; Dem. *Olynth.* ii. p. 22; Isocr. *Phil.* p. 86, b; Arist. *Rhet.* iii. 9. § 8.) From the downfall of Lycophron to the battle of Cynoscephalae, in B. C. 197, Thessaly continued dependent on the kings of Macedonia.

6. A Rhodian, was sent by his countrymen as ambassador to Rome, in B. C. 177, to obtain from the senate, if possible, a more favourable decree than that which had just pronounced the Lycians to have been assigned by Rome to the Rhodians, eleven years before, as allies rather than as subjects. (Pol. xxvi. 7, 8; comp. Liv. xxxviii. 39, xli. 6.) [E. E.]

LY'COPHRON (Λυκόφρων), the celebrated Alexandrian grammarian and poet, was a native of Chalcis in Euboea, the son of Socles, and the adopted son of the historian Lycus of Rhegium (Suid. *s. v.*). Other accounts made him the son of Lycus (Tzetz. *Chil.* viii. 481). He lived at Alexandria, under Ptolemy Philadelphus, who entrusted to him the arrangement of the works of the comic poets contained in the Alexandrian library. In the execution of this commission Lycophron drew up a very extensive work on comedy (περὶ κωμῳδίας), which appears to have embraced the whole subject of the history and nature of the Greek comedy, together with accounts of the comic poets, and, besides this, many matters bearing indirectly on the interpretation of the comedians (Meineke, *Hist. Crit. Com. Graec.* pp. 9—11). Nothing more is known of his life. Ovid (*Ibis*, 533) states that he was killed by an arrow.

As a poet, Lycophron obtained a place in the Tragic Pleiad; but there is scarcely a fragment of his tragedies extant. Suidas gives the titles of twenty of Lycophron's tragedies; while Tzetzes (*Schol. in Lyc.* 262, 270) makes their number forty-six or sixty-four. Four lines of his Πελοπίδαι are quoted by Stobaeus (cxix. 13.) He also wrote a satyric drama, entitled Μενέδημος, in which he ridiculed his fellow-countryman, the philosopher Menedemus of Eretria (Ath. x. p. 420, b.; Diog. Laërt. ii. 140; comp. Menag. *ad loc.*), who, nevertheless, highly prized the tragedies of Lycophron (Diog. ii 133). He is said to have been a very skilful composer of anagrams, of which he wrote several in honour of Ptolemy and Arsinoë.

The only one of his poems which has come down to us is the *Cassandra* or *Alexandra*. This is neither a tragedy nor an epic poem, but a long iambic monologue of 1474 verses, in which Cassandra is made to prophesy the fall of Troy, the adventures of the Grecian and Trojan heroes, with numerous other mythological and historical events, going back as early as the Argonauts, the Amazons, and the fables of Io and Europa, and ending with Alexander the Great. The work has no pretensions to poetical merit. It is simply a cumbrous store of traditional learning. Its obscurity is proverbial. Suidas calls it σκοτεινὸν ποίημα, and its author himself obtained the epithet σκοτεινός. Its stores of learning and its obscurity alike excited the efforts of the ancient grammarians, several of whom wrote commentaries on the poem: among them were Theon, Dection, and Orus. The only one of these works which survives, is the *Scholia* of Isaac and John Tzetzes, which are far more valuable than the poem itself.

A question has been raised respecting the identity of Lycophron the tragedian and Lycophron the author of the Cassandra. From some lines of the poem (1226, &c., 1446, &c.) which refer to Roman history, Niebuhr was led to suppose that the author could not have lived before the time of Flamininus (about B. C. 190); but Welcker, in an elaborate discussion of the question, regards the lines as interpolated.

The first printed edition of Lycophron was the Aldine, with Pindar and Callimachus, Venet. 1513, 8vo.; the next was that of Lacisius, with the Scholia, Basil. 1546, fol.: of the later editions the most important are those of Potter, Oxon. 1697, fol., reprinted 1702; Reichard, Lips. 1788, 2 vols. 8vo.; and Bachmann, Lips. 1828, 2 vols. 8vo.; to which must be added the admirable edition of the Scholia by C. G. Müller, Lips. 1811, 3 vols. 8vo. (Fabric. *Bibl. Graec.* vol. iii. p. 750; Welcker, *die Griech. Tragöd.* pp. 1256—1263; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 613, 1026—1029.) [P. S.]

LYCOPHRO'NIDES (Λυκοφρονίδης), a lyric poet, quoted by Clearchus, the disciple of Aristotle. (Athen. xiii. p. 564, b., xv. p. 670, e.)

LYCO'REUS (Λυκωρεύς). 1. A surname of Apollo, perhaps in the same sense as Lyceius; but he is usually so called with reference to Lycoreia, on Mount Parnassus. (Apollon. Rhod. iv. 1490; Callim. *Hymn. in Apoll.* 19; Orph. *Hymn.* 33. 1.)

2. A son of Apollo and the nymph Corycia, from whom Lycoreia, in the neighbourhood of Delphi, was believed to have derived its name. (Paus. x. 6. § 2.)

There are two other mythical personages of this name. (Apollon. Rhod. ii. 51; Serv. *ad Aen.* x. 761.) [L. S.]

LYCO'RIS was the name under which C. Cornelius Gallus celebrated in his poems his mistress Cytheris. The syllabic quantity of the fictitious name is the same as that of the true one, according to the rule inferred from Apuleius. (*De Magia Or.* vol. ii. p. 12, ed. Bipont; see Acro. *ad Hor. Sat.* i. 2. 64; and Bentley's note, *Carm.* ii. 12.) [CYTHERIS. GALLUS.] [W. B. D.]

LYCORTAS (Λυκόρτας), of Megalopolis, was the father of Polybius, the historian, and the chief

friend of Philopoemen, to whose policy, prudent at once and patriotic, we find him adhering throughout. In B. C. 189, he was sent as ambassador to Rome, with his rival Diophanes, to receive the senate's decision on the question of the war which the Achaean League had declared against Lacedaemon; and, while Diophanes expressed his willingness to leave every thing to the senate, Lycortas urged the right of the league to free and independent action. (Liv. xxxviii. 30—34.) In B. C. 186, he was one of the three ambassadors sent to Ptolemy V. (Epiphanes), to effect a new alliance between Egypt and the Achaeans; but, at an assembly held at Megalopolis in the next year, when Aristaenus was strategus, neither Lycortas and his colleagues nor the Egyptian envoys, who had accompanied them from Ptolemy's court, could specify which of the several treaties made in former times with Egypt had now been renewed; and Lycortas accordingly incurred much blame and furnished a triumph to the party of Aristaenus. (Pol. xxiii. 1, 7, 9.) In the same year (185), Philopoemen and Lycortas defended successfully, at Argos, the treatment of the Lacedaemonians by the Achaeans, which had been censured by Caecilius Metellus; and, when Appius Claudius was sent from Rome, in B. C. 184, to settle the question, Lycortas, now general of the league, again contended that the Achaeans were justified in the mode in which they had dealt with Lacedaemon: but he did not carry his point with Appius. (Pol. xxii. 23, xxiii. 1, 7, 10, 11, 12, xxiv. 4; Liv. xxxix. 33, 35—37, 48; Plut. *Philop.* 16, 17; Paus. vii. 9.) In B. C. 183, when Deinocrates and his party had withdrawn Messenia from the league, Lycortas was sent against them by the aged Philopoemen, but was unable to force his way through the passes into Messenia. Being, however, made general of the league, on the death of Philopoemen, at the end of the same year or the beginning of 182, he invaded Messenia and took full vengeance on the chief authors of Philopoemen's murder. [DEINOCRATES; PHILOPOEMEN.] Soon after Messenia was re-admitted into the league, and Lycortas, at the same time, urged successfully against Diophanes the re-admission of Lacedaemon also. (Pol. xxiv. 12, xxv. 1, 2, *Spic. Rel.* xxiv. 2, 3; Plut. *Philop.* 18—21; Paus. iv. 29; Liv. xxxix. 48—50; Just. xxxii. 1.) In B. C. 180, Lycortas, together with his son Polybius, and Aratus (son of the famous general of the same name), was again appointed ambassador to Ptolemy Epiphanes, who had made the most friendly advances to the Achaeans; but the intelligence of the king's death prevented the embassy from being sent. (Pol. xxv. 7.) In B. C. 179, when Hyperbatus was general of the league, Lycortas spoke strongly against compliance with the requisition of the Romans for the recal of all the Lacedaemonian exiles without exception. On this occasion he was opposed to Callicrates and Hyperbatus; and, of course, he became more and more an object of dislike and suspicion to the Romans. He adhered, however, firmly to the moderate policy which he had adopted from the first; and, when the war between Rome and Perseus broke out, he recommended the Achaeans to preserve a strict neutrality. (Pol. xxvi. 1, &c., xxviii. 3, 6.) In B. C. 168, we find him proposing, in opposition again to Callicrates and Hyperbatus, to send aid to the two Ptolemies (Philometor and Physcon), who had asked for a force, with Lycortas for general, against Antiochus Epiphanes; but his motion was unsuccessful. From this period we hear no more of him. Had he been alive in B. C. 167, he would doubtless have been among the 1000 Achaeans who were apprehended and sent to Rome after the conquest of Macedonia: but his son Polybius makes no mention of him, nor ever alludes to him, as one of the prisoners in question. We may, therefore, perhaps infer that he was by that time dead. (Pol. xxix. 8—10; see above, vol. i. p. 569, b; Clint. *F. H.* vol. iii. pp. 318, 386.) [E. E.]

LYCTUS (Λύκτος), a son of Lycaon, and the mythical founder of the ancient town of Lyctos in Crete. (Hom. *Il.* ii. 647; Eustath. *ad Hom.* p. 313; Steph. Byz. *s. v.*) [L. S.]

LYCURGUS (Λυκοῦργος). 1. A son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus and his worship on the sacred mountain of Nyseion in Thrace. The god himself leaped into the sea, where he was kindly received by Thetis. Zeus thereupon blinded the impious king, who died soon after, for he was hated by the immortal gods. (Hom. *Il.* vi. 130, &c.) The punishment of Lycurgus was represented in a painting in a temple at Athens. (Paus. i. 20. § 20.) The above Homeric story about Lycurgus has been much varied by later poets and mythographers. Some say that Lycurgus expelled Dionysus from his kingdom, and denied his divine power; but being intoxicated with wine, he first attempted to do violence to his own mother, and to destroy all the vines of his country. Dionysus then visited him with madness, in which he killed his wife and son, and cut off one (some say both) of his legs; or, according to others, made away with himself. (Hygin. *Fab.* 132, 242; Serv. *ad Aen.* iii. 14.) According to Apollodorus (iii. 5. § 1), Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled; whereupon he punished the king with madness, so that he killed his son Dryas, in the belief that he was cutting down a vine. When this was done, Lycurgus recovered his mind; but his country produced no fruit, and the oracle declared that fertility should not be restored unless Lycurgus were killed. The Edonians therefore tied him, and led him to mount Pangaeum, where he was torn to pieces by horses. Diodorus (i. 20, iii. 65) gives a sort of rationalistic account of the whole transaction. According to Sophocles (*Antig.* 955, &c.), Lycurgus was entombed in a rock. (Comp. Ov. *Trist.* v. 3, 39.)

2. A son of Aleus and Neaera, and a brother of Cepheus and Auge, was king in Arcadia, and married to Cleophile, Eurynome, or Antinoe, by whom he became the father of Ancaeus, Epochus, Amphidamas, and Jasus. (Apollod. iii. 9. § 1, &c.; Schol. *ad Apollon. Rhod.* i. 164.) Some also call Cepheus his son, and add another of the name of Jocrites. (Apollod. i. 8. § 2; Steph. Byz. *s. v.* Βωταχίδαι.) Lycurgus killed Areïthous with his lance, meeting him in a narrow valley. He took the club with which his enemy had been armed, and used it himself; and on his death he bequeathed it to his slave Ereuthalion, his sons having died before him. (Hom. *Il.* vii. 142, &c.; Paus. viii. 4. § 7.) His tomb was afterwards shown at Lepreos. (Paus. v. 5. § 4.)

3. A son of Pronax and brother of Amphithea, the wife of Adrastus. He took part in the war of

the Seven against Thebes, and engaged in a contest with Amphiaraus, which was represented on the throne of Apollo at Amyclae (Paus. iii. 18. § 7; Apollod. i. 9. § 3). He is also mentioned among those whom Asclepius called to life again after their death. (Apollod. iii. 10. § 3; Schol. *ad Pind. Pyth.* iii. 96, *ad Eurip. Alcest.* 1.)

4. A son of Pheres and Periclymene, a brother of Admetus, was king of the country about Nemea, and married to Eurydice or Amphithea, by whom he became the father of Opheltes (Apollod. i. 9. § 14, iii. 6. § 4). His tomb was believed to exist in the grove of the Nemean Zeus. (Paus. ii. 15. § 3.)

5. One of the suitors of Hippodameia, was killed by Oenomaus. (Paus. vi. 21. § 7.)

6. A son of Eunomus, a mythical legislator of the Lacedaemonians. His son is called Eucosmus (Plut. *Lyc.* 1), and he is said to have lived shortly after the Trojan times. But his whole existence is a mere invention to account for the chronological inconsistencies in the life of the famous legislator Lycurgus, who himself scarcely belongs to history. [See below.] [L. S.]

LYCURGUS (Λυκοῦργος), the Spartan legislator. We cannot more appropriately begin the life of Lycurgus than by repeating the introductory remark of Plutarch, that concerning Lycurgus nothing can be said for certain, since his genealogy, his travels, his death, and likewise his laws and political arrangements, are differently told by different writers. Modern criticism has not been satisfied with such a simple statement of inextricable difficulties, but has removed them all at once, by denying the real existence of Lycurgus altogether. However, such hasty scepticism is warranted neither by conflicting and vague statements, which, in the case of a semi-historical personage, cannot well be otherwise; nor even by the fact, that Lycurgus had a temple in Sparta, and was there worshipped as a hero. But although we do not deny the *existence* of Lycurgus, we cannot pretend to know any thing for certain beyond his *bare* existence. Hardly a single action, or a single institution, commonly attributed to Lycurgus, can be historically proved to belong to him. Of the real Lycurgus we know almost nothing; and the one with whom we are acquainted is the Lycurgus of half historical fiction. Yet to his name are attached questions of the highest importance. To him is attributed the framing of the most peculiar, as well as the most highly and universally extolled (Plut. *Lyc.* 35) of the constitutions, which ancient Greece, like a fertile soil, brought forth with wonderful exuberance and unparalleled variety. We shall try therefore in the following article, 1. to give an outline of what passes for the life of Lycurgus; 2. to point out the general features and the character of the Spartan constitution, while for the details we refer once for all to the respective articles in the *Dictionary of Antiquities*; and 3. to trace the origin of the Spartan constitution.

Aristotle makes Lycurgus to be a contemporary of Iphitus, who lived B. C. 884. In conjunction with Iphitus, Lycurgus is said to have established the sacred armistice of Olympia, which prohibited all wars during the Olympic festivals, and protected the territory of the Eleians for ever against all hostile attacks. (Müller, *Dor.* i. 7. § 7.) Xenophon differs widely from Aristotle in placing Lycurgus more than 200 years earlier, that is, at the time of the Heracleids. (Xen. *Rep. Lac.* x. 8.) Timaeus, perhaps in order to remove the difficulty, assumed that there were two Lycurgi. (Plut. *Lyc.* 1.) It appears from these discrepancies that the name of Lycurgus did not occur in the list of Spartan kings, which belongs to the oldest documents of Greek history (Müller, *Dor.* i. 7. § 3.) Therefore it is intelligible how Herodotus could (i. 65) call Lycurgus the guardian of his nephew, Labotas, the Eurysthenid; whilst Simonides (Aelian, *V. H.* ix. 41) calls him the son of Prytanis, brother of Eunomus, the Proclid, Dionysius (ii. 49) makes him to be uncle to Eunomus; and the common account (Plut. *Lyc.* 2; Arist. *Pol.* ii. 7. 1; Ephor. *ap. Strab.* x. p. 482) the son of Eunomus, and guardian of his nephew Charilaus.* Sparta was in a state of anarchy and licentiousness, perhaps in consequence of the conquest of Laconia, at a time when the victorious Dorians, finding themselves in a new position, in the midst of a conquered and subject population, and in a comparatively rich land, had not yet been able to accommodate their old forms of government to their new situation. There were conflicts between the kings, who aspired to tyranny, and the people, anxious for democratic reforms. (Arist. *Pol.* v. 8. § 4; Heracl. Pont. c. 2; Plut. *Lyc.* 2.) At this juncture the king, Polydectes, the brother of Lycurgus, died, leaving his queen with child. The ambitious woman proposed to Lycurgus to destroy her yet unborn offspring if he would share the throne with her. He seemingly consented; but when she had given birth to a son, he openly proclaimed him king; and as next of kin, acted as his guardian. But to avoid all suspicion of ambitious designs, with which the opposite party charged him, and which might seem to be confirmed by the untimely death of the young king, Lycurgus left Sparta, and set out on his celebrated journey, which, almost like the wanderings of Heracles, has been magnified to a fabulous extent. He is said to have visited Crete, and there to have studied the wise laws of Minos, and of his Dorian kinsmen. Thence he repaired to Asia Minor, where he derived not less instruction from comparing the dissolute manners of the Ionians with the simple and honest hardihood of the Dorian race. Here he is said to have met either with Homer himself, or at least with the Homeric poems, which he introduced into the mother country. But not content with the Grecian world, he is further said to have penetrated into Egypt, the land of mystery from the days of Herodotus to our own, and therefore duly entitled to claim the authorship of everything the origin of which was or seemed obscure; and he is even reported to have been carried by his curiosity into Libya, Iberia, and India, and to have brought back to rugged Lacedaemon and his Spartan warriors the philosophy of the gymnosophists. It is useless for criticism to try to invalidate these accounts. Their very extravagance sufficiently proves their falsehood. The return of Lycurgus to Sparta was hailed by all parties, since he was considered as the man who alone could cure the growing diseases of the state. He undertook the task: yet before he

* On the chronology of Lycurgus, which is involved in almost inextricable confusion, see Hermann, *Pol. Ant.* § 23, 10; Müller, *Dor.* i. ch. 7. § 3; Clinton, *Fast. Hell.* vol. i. pp. 140—144; and Grote's *History of Greece*, vol. ii. p. 452, &c.

set to work he strengthened himself with the authority of the Delphic oracle, and with a strong party of influential men at Sparta, who were able in case of need to support his measures with their arms. The reform seems not to have been carried altogether peaceably. The new division of all the land among the citizens must have violated many existing interests. Plutarch has preserved a statement, that king Charilaus fled into the temple of Athene Chalcioecos; and we may presume (if the whole story can be looked upon as authentic) that this was not from a mere mistake, as Plutarch thinks, but from necessity.

Whatever opposition there was, however, was overborne, and the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions an approving oracle of the national god of Delphi, he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile, in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He vanished from the earth like a god, leaving no traces behind but his spirit; and he was honoured as a god at Sparta with a temple and yearly sacrifices down to the latest times. (Herod. i. 65; Plut. *Lyc.* 31; Ephor. *ap. Strab.* viii. p. 366.)

The Spartan constitution was of a mixed nature: the monarchical principle was represented by the kings, the aristocracy by the senate, and the democratical element by the assembly of the people, and by their representatives, the ephors. The uestion has therefore arisen, what the prominent eature of the Spartan constitution was. Plato loubts whether it ought to be called a tyranny, on ccount of the arbitrary power of the ephors, or a onarchy, on account of the kings; while, at other imes, no state seemed more democratical, "although he adds) not to call it an aristocracy (*i. e.* a government of the ἄριστοι, or best), is altogether bsurd." (*Leg.* iv. p. 712.) So too Isocrates says in e place (p. 270; comp. p. 152, a) that the Spartans ad established among themselves an equal democracy, and in another (p. 265, a) that the Spartan overnment was a democracy mixed with aristocracy. (Comp. Arist. *Pol.* ii. 6.) Again, Aristotle ys (*Pol.* iv. 9) "that the test of a well mixed nstitution is the uncertainty of its name: thus e Spartan constitution is sometimes called a democracy, because the rich and poor are treated in e same manner as to education, dress, and food; d because the people have a share in the two ghest offices, by electing the one, and being gible to the other; sometimes an oligarchy, beuse it has many oligarchical institutions, such as at none of the magistrates are chosen by lot, and at a few persons have power to pass sentence of nishment and death." It is evident that the yal prerogatives were on the decline during the ole of the period in which we can follow the urse of events. Even at the earliest stage it was ided between two persons, and was consequently ak. The kings had originally to perform the mmon functions of the kings of the heroic age. ey were high priests, judges, and leaders in war; in all of these departments they were in course time superseded more or less. As judges they ained only a particular branch of jurisdiction, referring to the succession of property. As military commanders they were restricted and watched by commissioners sent by the senate; the functions of high priest were curtailed least, perhaps, because least obnoxious. In compensation for the loss of power, the kings enjoyed great honours, both during their life and after their death, which at Sparta might almost be thought extravagant. Still the principle of monarchy was very weak among the Spartans, although their life resembled more that of the camp than that of a town. Military obedience was nowhere so strictly enforced as at Sparta, but nowhere was the commander himself so much restricted by law and custom.

It is more difficult to decide whether the aristocratical or the democratical element prevailed. The powers of the senate were very important: they had the right of originating and discussing all measures before they could be submitted to the decision of the popular assembly; the management of foreign policy and the most important part of the administration was entrusted to them (Isocr. *Pan.* p. 265, a; Dionys. ii. 14; Paus. iii. 11. § 2; Aeschin. *in Tim.* p. 25. 36); they had, in conjunction with the ephors, to watch over the due observance of the laws and institutions; and they were judges in all criminal cases, without being bound by any written code. For all this they were not responsible, holding their office for life, a circumstance which Aristotle (*Pol.* ii. 6, § 17) strongly censures.

But with all these powers, the elders formed no real aristocracy. They were not chosen either for property qualification or for noble birth. The senate was open to the poorest citizen, who, during 60 years, had been obedient to the laws and zealous in the performance of his duties. (Arist. *Pol.* ii. 6. § 15.) Tyrannical habits are not acquired at such an age and after such a life; party spirit cannot exist but in a close corporation, separated from the rest of the community by peculiar interests. Thus, in Sparta, during its better days, the elements of an aristocracy were wanting. The equal division of property was alone sufficient to prevent it. The only aristocracy was one of merit and personal influence, such as will and must always exist.

There are mentioned, however, a class of citizens called the equals, or peers (Ὅμοιοι) (Xen. *Hell.* iii. 3, § 4, &c.; *de Rep. Laced.* x. 4, with the note of Haase), who may appear to have formed an exclusive body, possessed of peculiar privileges. But these Ὅμοιοι must be regarded as those Spartans who had not suffered a diminution of their political rights, who were not ὑπομείονες or ἄτιμοι, as such citizens were called at Athens; afterwards perhaps the word was used in contradistinction from emancipated slaves, who were not admitted to all the civil privileges of the genuine Spartans. These equals perhaps formed also the lesser assembly mentioned by Xenophon (*Hell.* iii. 3, 8. ἡ μικρὰ ἐκκλησία) (see Wachsmuth, *Hellen. Alterth.* § 55, p. 464; Hermann, § 28); but were by no means an aristocratical body.

The mass of the people, that is, the Spartans of pure Doric descent, formed the sovereign power of the state. From them emanated all particular delegated authority, except that of the kings, which indeed was theoretically based on what may be called divine right, but, as we have seen, derived its strength in every particular part from the consent of the people. The popular assembly con-

sisted of every Spartan of 30 years of age, and of unblemished character; only those were excluded who had not the means of contributing their portion to the syssitia. (Arist. *Pol.* ii. 7, 4.) They met at stated times, to decide on all important questions brought before them, after a previous discussion in the senate. They had no right of amendment, but only that of simple approval or rejection, which was given in the rudest form possible, by shouting. A law of the kings, Theopompus and Polydorus, during the first Messenian war, modified the constitutional power of the assembly; but it is difficult to ascertain the exact meaning of the old law preserved by Plutarch, which regulated this point. (Plut. *Lyc.* 6.) It seems to have authorised the magistrates to refuse any amendments being made by the people, so that if this right existed before by law or custom, it was now abolished; or if it had been illegally assumed, it was again suppressed. The want of this right shows that the Spartan democracy was moderate as well as its monarchy and aristocracy, for the right of amendment, enjoyed by a popular assembly such as existed at Athens, is almost the last stage of licentious ochlocracy. But it must be confessed that the sovereign people of Sparta had neither frequent nor very important occasions for directly exerting their sovereign power. Their chief activity consisted in delegating it; therefore the importance of the ephors, who were the representatives of the popular element of the constitution, rose so high, in proportion as the kings lost their ancient prerogatives. The ephors answer in every characteristic feature to the Roman tribunes of the people. Their origin was lost in obscurity and insignificance, and at the end they had engrossed the whole power of the state, although they were not immediately connected with military command. Their institution is variously attributed to Lycurgus (Herod. i. 65) and Theopompus (Plut. *Lyc.* 7), who is said to have had in view the perpetuation of monarchy, through the diminution of its rights. The ephors were ancient officers for the regulation of police and minor law-suits. It is significant that their origin is ascribed to Theopompus, who diminished the power of the popular assembly. Consequently, as the people in a body withdrew more and more from the immediate exercise of sovereign power, this power was vested in their representatives, the ephors, who, in behalf of the people, now tend to the kings the oath of allegiance, and receive from them the oath of obedience to the laws. They rise paramount to kings and people, and acquire a censorial, inquisitorial, and judicial power, which authorizes them, either summarily to impose fines on the magistrates, and even kings, or to suspend their functions, or to impeach and arrest them, and bring them to trial before themselves and the senate. On account of this excess of power, Aristotle says that their power was tyrannical, and justly so; for they exercised the sovereign power of the people, who were in themselves the source of all law.

It may surprise us, that the Spartan constitution, which contained such a strong democratical element, was always looked upon in Greece as the model of a perfect aristocracy, and that Sparta invariably throughout the whole history of her incessant wars supported aristocratical institutions against the aggressions of democracy. She always took the lead of the aristocratical, as Athens did of the democratical party. The reason is, that the Dorians in general, and particularly the Spartans, considered good order (κόσμος) as the first requisite in the state. (Müller, *Dor.* iii. 1. § 1, 10.) They preferred order, even coupled with suppression, to anarchy and confusion. The Spartan willingly yielded during his whole life, and in every situation, to military discipline, and submitted unconditionally to established authority. Müller says (*l. c.*) "the Doric state was a body of men acknowledging one strict principle of order and one unalterable rule of manners; and so subjecting themselves to this system, that scarcely anything was unfettered by it, but every action was influenced and regulated by the recognised principles." And this was not an unaccountable fancy, a predilection, a favourite pursuit; but on it was based the security of the whole Spartan commonwealth. The Spartans were a small number of lords among a tenfold horde of slaves and subjects. To maintain this position, every feature in the constitution, down to the minutest detail, was calculated. (Thuc. iv. 3; Arnold, Second Appendix to his Thucydides.)

With reference to their subjects, the few Spartans formed a most decided aristocracy; and to maintain their dominion, they had to preserve order and concord among themselves. Nothing was so dangerous as a turbulent popular assembly, nothing could tempt so much either the subject population to aspire to equality, or a demagogue to procure it for them, and thus to acquire tyrannical power for himself. In the relative position of the Spartans to their subjects, we discover the key to all their institutions and habits: the whole of their history was formed by this single circumstance.

When the Dorians had conquered Peloponnesus, they appear to have granted at first mild conditions to the conquered inhabitants, which in Argolis, Sicyon, Corinth, and Messenia allowed both races to coalesce in course of time. (Isocrat. *Panath.* p. 270, a. b. 286, a.; Ephorus, *ap. Strab.* viii. 5. § 4; Arnold, 2nd append. to Thucyd. p. 641; Müll. *Dor.* iv. 4, § 3.) But in Sparta this partial equality of rights was soon overthrown. Part of the old Achaeans, under the name of perioici, were allowed indeed to retain their personal liberty, but they lost all civil rights, and were obliged to pay to the state a rent for the land that was left them. They were subject to Spartan magistrates, and compelled to serve as heavy-armed soldiers, by the side of the Spartans, in wars which did not concern them. But still they might be considered fortunate in comparison with the Helots, for their want of political rights was compensated to some extent by greater individual liberty than even the Spartans enjoyed. (Müll. *Dor.* iii. 2.) Those, however, of the old inhabitants who had through obstinate and continued resistance exasperated the Dorians, were reduced to a state of perfect slavery, different from that of the slaves of Athens and Rome, and more similar to the villanage of the feodal ages. They were allotted together with patches of land, to which they were bound, to individual members of the ruling class. They tilled the land, with their wives and children, and paid a fixed rent to their *masters*, not as the perioici to the state (Plut. *Lyc.* 8); they followed the Spartans as light-armed soldiers in war, and were in every respect regarded as the ever available property of the citizens, who through the labour of their bondsmen were enabled

to indulge in unlimited leisure themselves. But the number of these miserable creatures was large. (Müll. *Dor.* iii. 3, § 6.) At Plataeae every Spartan was accompanied by seven Helots; and they were by no means so different in race, language, and accomplishments, either from one another or from their masters, as were the slaves of Athens or Rome, bought from various barbarous countries, a motley mass, that was easily kept down. Such slaves were very rare at Sparta. (Müll. *Dor.* iii. 3. § 2.) The Helots assumed the appearance of a regular class in the state, and became both useful and formidable to their masters: their moral claims for enfranchisement were much stronger than those of the Athenian slaves. The resistance of their ancestors to the invading Dorians was forgotten in course of time, and in the same proportion the injustice of their degraded state became more and more flagrant and insupportable; therefore the Helots yielded only a reluctant obedience so long as it could be enforced. They kept a vigilant look-out for the misfortunes of their masters, ever ready to shake off their yoke, and would gladly "have eaten the flesh of the Spartans raw." Hence we hear of constant revolts or attempts at revolts on the side of the oppressed, and of all possible devices for keeping them down on the side of the oppressors. No cruelty was too flagrant or too refined to accomplish this end. We need only advert to the hateful *crypteia*, an institution which authorised select bands of Spartan youths to range the country in all directions armed with daggers, and secretly to despatch those of the Helots who gave umbrage to their masters. (See *Dict. of Ant.* s. v.) But when this quiet massacre worked too slow, wholesale slaughters were resorted to. Thucydides (iv. 80) relates an act of tyranny, the enormity of which is increased by the mystery that surrounds it. By a promise of manumission, the most impatient and dangerous of the Helots were induced to come forward to claim this high reward for their former services in war, and then were all secretly despatched, about 2000 in number. In the face of such a heinous cowardly crime, it is difficult to be persuaded by Müller, who (*Dor.* iii. 3. § 3) attempts to make out that the slavery of the Helots was far milder than it is represented. If it had been, it would have been borne more patiently. But after the great earthquake in B. C. 464 we find that the Messenian Helots took advantage of the confusion at Sparta, seized upon the towns of Thuria and Aethaea, and fortified Ithome, where they long held out against all the power of Sparta. (Thuc. i. 100.) After the taking of Pylos, when the Spartans and Athenians concluded an alliance for fifty years, it was stipulated that if the Helots should revolt, the Athenians should assist the Spartans with all their forces. (Comp. Thuc. iv. 8, v. 14, 23; Arist. *Pol.* ii. 6, § 2.) Similar apprehensions often occur in after-times. After the battle of Leuctra, many of the Perioici and all the Helots revolted to the Thebans. They kept up this character to the very last, when they joined the Romans in the war, which extinguished the independence of Sparta.

It is unnecessary to go much into detail. Enough has been said to show, that as long as Sparta was determined to maintain her tyrannical ascendancy over her subject population, all her institutions must have united to accomplish this one end. And this, indeed, was the case. In the first place we need wonder no more at the co-existence of the three political elements of monarchy, aristocracy, and democracy, which, although varying at times in their relative positions, were on the whole preserved as integral parts of the constitution, none being entirely crushed by the other; and therefore caused the discrepancy of the ancients in calling the Spartan constitution either a monarchy, or an aristocracy, or a democracy. It was the fear of their common enemy that kept all those unanimously together, who were *within* the precincts of the privileged class. The same forbearance was shown in Sparta by the people, who constitutionally possessed the sovereign power, as that which we see existing in Rome for a long period after the comitia of the tribes had unlimited power in enacting and abolishing laws. As in Rome it was the danger of foreign wars which induced the people to resign into the hands of a select body, the senate, that prerogative which they constitutionally possessed, so at Sparta the assembly of the people voluntarily withdrew from the immediate exercise of all the powers it might have assumed, because they saw that they must, and that they could with safety entrust the management of public affairs to a few men who were themselves as much interested as the whole people in supporting the dominion of Sparta. In comparison with these subjects, indeed, every Spartan was a noble, and thus the Spartan constitution might on this account be termed an aristocracy, as well as that of the early Roman republic. Arnold, in his 2nd Appendix to his Thucydides, considers this the ground on which the Spartan government was looked upon in Greece as the model aristocracy, and always took the lead of the aristocratical against the democratical party. But G. C. Lewis (in the *Philol. Mus.* vol. ii. p. 56, &c.) has satisfactorily refuted this supposition, and shown that the condition of slaves and perioici never came into consideration with ancient politicians in determining the nature of a government, but that only the body politic, which comprised the citizens of full right, was taken notice of. Thus, Plato says, that Sparta was an aristocracy, not by reason of the perioici, but of the gerontes: and when he, Isocrates, and others, call it democratic, they allude to the power of the whole Spartan order in making laws and in electing magistrates, to the equality of education, to the public tables, &c., which are democratical institutions in relation to the body of Spartans, though they were aristocratical in respect of the perioici and helots (*Phil. Mus.* vol. ii. p. 60). This is very true; but nevertheless it was their dominion over their subjects, which fostered originally among the Spartans that predilection for aristocratical institutions in other parts of Greece, because they were accustomed to consider them as the support of order and quiet, in opposition to the restless spirit of democracy.

If we go more into the details of the institutions of Sparta, we find in the military aspect of the whole body of citizens, or rather soldiers, another striking result of this operative cause at the bottom of the whole political system. The Spartans formed, as it were, an army of invaders in an enemy's country, their city was a camp, every man a soldier, and very properly called ἔμφρουρος from his seventeenth to his sixtieth year. The peaceful life in the city was subjected to more restraints and hardships than the life during a real campaign, for the

military institutions of Sparta were not intended to enable her to make foreign conquests, but to maintain those she had already made. Sparta, although constantly at war, made no conquests after the subjection of Messenia; all her wars may be called defensive wars, for their object was chiefly to maintain her commanding position, as the head of the Hellenic race.

In an army nothing can be of higher importance than subordination. Hence it was the pride of the Spartans, as king Archidamus (*Isocrat.* § 81, p. 132, Steph.) said, "that they excelled in Greece, not through the size of their city, nor through the number of their citizens, but because they lived like a well-disciplined army, and yielded a willing obedience to their magistrates." We have seen already that these magistrates, and the ephors of later times in particular, were entrusted with very extensive power. They resembled less consuls or tribunes, than dictators, chosen in time of need and danger.

Another striking feature in the government of Sparta was the excessive degree to which the interference of the state was carried, a practice never realised to such an extent in any other government, before or after, except in the ideal states of Plato and other philosophers. In a constitutional monarchy, such as England, people know not from experience what state-interference is; but even in the most absolute monarchies of the Continent, where people complain that the state meddles with everything, nothing short of a revolution would immediately follow the attempt at an introduction of anything only distantly similar to the state-interference of Sparta. The whole mode of viewing things at present is different, nay the reverse of what it was then. We maintain that the state exists for the sake of its individual citizens; at Sparta, the citizen only existed for the state,—he had no interest but the state's, no will, no property, but that of the state. Hence the extraordinary feature in Sparta, that not only equality, but even community of property, existed to an extent which is unequalled in any other age or country. Modern politicians dread nothing more than the spreading of communism or socialism. In Sparta it was laid down as a fundamental principle of the constitution, that all citizens were entitled to the enjoyment of an equal portion of the common property. We know that such a state of things could not exist in our age for a single moment, and even all the vigilance and severity of Sparta was unable to prevent in course of time the accumulation of property in a few hands; but that it could at all exist there to a certain degree for a long period, can again only be accounted for by the existence of the same cause to which we must trace all the institutions of Sparta. It was devised for securing to the commonwealth a large number of citizens and soldiers, free from the toils and labours for their sustenance, and able to devote their whole time to warlike exercises, in order so to keep up the ascendancy of Sparta over her perioici and helots; and on the other hand, it was the toils and labours of the perioici and helots which alone could supply the state with a stock of property available for an equal distribution among the citizens. Where no such subject population existed, it would have been a fruitless attempt to introduce the Spartan constitution.

The Spartans were to be warriors and nothing but warriors. Therefore not only all mechanical labour was thought to degrade them, and only to become their slaves; not only was husbandry, the pride of the noblest Romans, despised and neglected, trade and manufactures kept off like a contagious disease, all intercourse with foreign nations prevented, or at least impeded, by laws prohibiting Spartans to travel and foreigners to come to Laconia, and by the still more effective means of the iron money; but also the nobler arts and sciences, which might have adorned and sweetened the leisure of the camp, as the lyre soothed the grief of Achilles, were so effectually stifled, that Sparta is a blank in the history of the arts and literature of Greece, and has contributed nothing to the instruction and enjoyment of mankind. What little trade and art there was in Laconia was left to the care of an oppressed race, the Lacedaemonian provincials, who received little or no encouragement from Sparta, and never rose to any distinction.

But the sort of state interference which is the most repulsive to our feelings, and the most objectionable on moral and political grounds, was that which was exercised in the sanctuary of that circle which forms the basis of every state, the family. It is evident that, in order to maintain their superiority, the Spartans were obliged to keep up their numbers; even the most heroic valour and the best organisation of military discipline would fail to perpetuate the subjection of the Helots, if these should ever outnumber their lords too disproportionably. We have seen that, to prevent this by thinning their ranks, the most barbarous and iniquitous policy was pursued. But even this was inefficient, and it was necessary to devise means for raising the number of citizens as well as lowering that of the slaves. Sparta seems never to have suffered from a dread of over population. It is the fate of all close corporations, which admit no new element from without, to decrease more and more in number, as, for instance, the body of the patricians in Rome.

The Spartans were particularly jealous of their political franchise, and consequently their numbers rapidly diminished. In her better days Sparta mustered from 8000 to 10,000 heavy-armed men (Herod. vii. 234; Arist. *Pol.* ii. 6. 12); but in the days of Aristotle this number had sunk to 1000 (Arist. *Pol.* ii. 6. § 11); and king Agis, when he attempted his reform, found only 700. (Plut. *Agis*, 5.) Even as early as the time of Lycurgus Sparta must have felt a decrease of citizens, for to him is ascribed a law which rewarded a father of three children with release from military service, and one of four children with freedom from all duties to the state. (Arist. *Pol.* ii. 6, 13. Comp., however, Manso, *Sparta*, i. 1, p. 128, who doubts whether this was a law of Lycurgus.) But the mere person of a citizen was of little use to the community. In order to be of efficient service, he must have a strong healthy body, sufficient property in land and slaves to enable him to live as a soldier, and he must, moreover, be trained in the regular school of Spartan state education, which alone could form the true Spartan citizen. From these causes are derived the laws regulating marriage, the succession of property and education. Every Spartan was bound to marry, in order to give citizens to the state; and he must marry neither too early nor too late, nor an unsuitable woman. (Müll. *Dor.* iv. 4. § 3.) The king Archidamus, for instance, was

fined because he married a short woman (Plut. *de Educat.* 2), from whom no kings, but only kinglings (βασιλίσκοι), could be expected. To the matrimonial alliance so little sanctity was attached for its own sake, that it was sacrificed without scruple to maxims of state policy or private expediency (Plut. *Lyc.* 15; comp. Polyb. in Mai's *Nov. Coll. Vet. Scriptor.* ii. p. 384.); a regular family life was rendered impossible by the husband's continual absence from home, either in the gymnasia, or at the chase, or at the Syssitia and Leschae. Women were excluded from the common meals of the men. It was considered disreputable for the husband to be seen much in the company of his wife (Xen. *de Rep. Lac.* i. 5); his whole existence was engrossed by his public duties. The chief and only object of marriage was the procreation of a healthy offspring to supply the state with good citizens. Hence those regulations, so shocking to our feelings, which authorised a weak or old husband to admit a strong man to his matrimonial rights; or those which provided a widow, who had not yet any children, to supply her husband's place with a man (probably a slave), and to produce heirs and successors to the deceased. (Xen. *Rep. Lac.* i. 6; Müll. *Dor.* iii. 10. § 4). In Sparta it was considered an act of magnanimity that, when Leonidas was sent to Thermopylae, he left as a legacy to his wife, Gorgo, the maxim, "Marry nobly, and produce a noble offspring" (Plut. *de Herod. Malign.* 32, p. 321, *Lac. Apophth.* p. 216, fr. p. 355); and when Acrotatus had fought bravely in the war against Pyrrhus, the women followed him through the town; and some of the older ones shouted after him: "Go, Acrotatus, enjoy yourself with Chelidonis, and beget valiant sons for Sparta." (Plut. *Pyrrh.* 28.)

We cannot blame the Spartans so much for the laws which disposed of the hands of heiresses without in the least taking notice of their individual inclinations. The laws regarding this point were pretty nearly alike in most ancient Greek states, as every where the maintenance of the existing families and properties was considered of primary importance to the welfare of the state. Hence at Sparta the next in kin had a right and was bound to marry an heiress, and to continue her father's family. (Müll. *Dor.* iii. 10. § 4.)

But that branch of social life in which Sparta stood most aloof from the rest of Greece and the world was the education of her citizens, young and old; for the education of the Spartan was not confined to his youth, but extended nearly throughout his whole life. The syssitia, or, as they were called at Sparta, phiditia, the common meals, may be regarded as an educational institution; for at these meals subjects of general interest were discussed and political questions debated, so that they were not a bad school in politics and laws for the citizens. The discussions on these occasions may have been a sort of compensation for the silence that was imposed on the popular assembly; they may to some extent have answered the purpose of the Roman contiones, and of the public press of our days. And they were the more efficient for such purposes, as friends and relations generally, to the number of fifteen, formed companies for dining together at one table, into which companies fresh members were only admitted by unanimous election. These ἑταιρίαι (as they were called by the Dorians in Crete) formed a sort of elementary division of the army, and a political body, bound together by the ties of friendship and mutual esteem. The youths and boys used to eat separately from the men in their own divisions. For a concise view of the Spartan system of education see Thirlwall's *Hist. of Greece*, vol. i. p. 327.

The organisation of the Spartan army, the climax of all their political institutions and social arrangements, which we have now reviewed, is treated of in the *Dict. of Ant.*, so that we can here dispense with a repetition of its details. It was more perfect than any other in Greece, and procured to Sparta an authority among Greeks and barbarians, which the envy and hatred of her bitterest enemies could not but acknowledge. As long as Sparta could supply her armies with a sufficient number of genuine Spartan citizens they were invincible; but the decline of her free population necessarily drew after it that of her military strength, and after the days of Leuctra and Mantineia she never rose to that eminence she had proudly occupied after the battle of Plataeae or Aegos-potami.

We now return to the more immediate subject of this article, and inquire how far the framing of the constitution of Sparta must be attributed to Lycurgus. This inquiry is not a useless speculation, but will serve to throw additional light on the character of that extraordinary political organisation, as we shall have to determine whether it was a spontaneous result of the Dorian character and the peculiar circumstances of the Spartan Dorians, or whether it was stamped upon them by the hand of a superior genius, without whose interference the course of political development would have run in a different direction.

We have said already that the ancients were unanimous in regarding Lycurgus not only as a real historical person, but also as the originator of all the institutions of Sparta. But their testimony in this respect proves too much. One need only read Xenophon's little work, *De Republica Lacedaemoniorum*, in order to see the absurdity of ascribing every thing to the lawgiver. According to this view, the Spartans must have lived before Lycurgus without all law, custom, and government, which we know is not true, and cannot be true, or, what would be more wonderful still, Lycurgus had the power of sweeping away every ancient custom, and supplanting it by a whole system of new foreign regulations. To adduce a few instances of this erroneous view, we will mention the institution of the popular assembly, which is ascribed to Lycurgus (Plut. *Lyc.* 6). There cannot be any doubt that an assembly of the people existed in Sparta from the first, as well as in all other Greek states, even in the heroic ages. A still more essential part of every Greek commonwealth was the council of elders, and yet this also is ascribed to Lycurgus. (Plut. *Lyc.* 5.) But it is quite ridiculous to say that Lycurgus abolished gold and silver money, and enacted that iron should be the only currency. The first money in Greece was coined about the eighth Olympiad by Pheidon, tyrant of Argos. (Müll. *Aeginetica*, p. 57.) This was silver money. Gold money was first coined in Asia. The Spartan state at the time of Solon possessed not gold enough to gild the face of the statue of Apollo at Thornax, and sent to Croesus to buy it. (Herod. i. 69.) A similar mistake is made when the institution of the ephors is ascribed to Lycurgus. (Herod. i. 65; Xen. *de Rep. Laced.* 8. § 3.) Other accounts

mention the king Theopompus as the author of this magistracy. (Plut. *Lyc.* 7; Arist. *Pol.* v. 9.) But neither of the two statements is correct. The office of ephors was common to several Doric states. They were originally officers of police, exercised a civil jurisdiction in minor cases (Müll. *Dor.* iii. 7), and were doubtlessly coeval with the first origin of the Spartan state.

Such considerations have induced modern critics to examine more carefully the truth of every separate statement, in order thus to arrive at a more correct notion of the influence of the individual mind of a lawgiver on the spirit of the Spartan constitution. Some critics have gone quite to the extreme, and, placing Lycurgus in the same category with Theseus or Romulus, have entirely denied his historical existence, alleging the authority of Hellanicus, the most ancient writer on Sparta, who ascribes the Spartan institutions to Procles and Eurysthenes, without even mentioning the name of Lycurgus. (Strab. viii. p. 366.) Other reasons alleged for this view are contained in the divine honours paid to Lycurgus at Sparta, and the significant name of Eunomus, his father, nephew, or brother, according to different accounts. We are not inclined to go all the length of this argument; we allow with the soberest modern historians the reality of Lycurgus, but in order to limit the exaggerations of the ancients, we adduce the following considerations, which tend to show that by far the greater part of the regulations which are commonly ascribed to Lycurgus arose, independently of him, by the spontaneous development of the commonwealth of Sparta.

1. It is a general and obvious remark, that people have a propensity to ascribe to prominent individuals the sayings and doings of a great many less celebrated persons, and to make these individuals the representatives of whole ages. This propensity is more especially peculiar to an age of primitive simplicity, ignorance, and poetry. A prosaical, analysing, scientific research, dispels such delusions. We no longer imagine that Romulus selected out of his motley crowd of fugitives some few whom he made patricians, nor that he devised the division of the people into tribes and curiae, nor that Numa invented religious rites wholly anomalous with the existing institutions; we know now that the twelve tables of the decemvirs contained little, if anything, that was new, and only reduced to a concise, fixed form the laws which were formerly only partially and imperfectly written down. If we lived in an age similar to the early period of Grecian history, there can be no doubt that the Code Napoleon would soon be regarded in the same light in which the ancients regarded the legislation of Lycurgus. It would be considered to have entirely emanated from one individual mind, without having any connection with previous institutions. Such being the case, we naturally hesitate before we admit all that we hear about the legislation of Lycurgus.

2. Our doubts will be reasonably confirmed by the observation, that the chief part of that reform which is ascribed to Lycurgus consists not in definite regulations concerning the functions of the various magistrates, the administration, criminal or civil law, in short, the purely political organisation of the state; but in the peculiar direction he is said to have given to the nature of private life, to the manners and customs, modes of thinking and feeling of his countrymen. Now it is evident that the power of any individual lawgiver must in this point be very limited, since these things are only the outward appearance of a nation's character, which it would be just as easy to alter by legal enactments as a negro lawgiver might by the same means change the black colour of his countrymen or their woolly hair. No power on earth could induce the population of any town or village in modern Europe to adopt the manner of life of the ancient Spartans, granting that this were otherwise possible; and we are equally positive in asserting that the influence of Lycurgus on the character of his countrymen, however great it may have been, could never materially alter their peculiar mode of life.

3. The difficulty of influencing a political community in almost every concern of public and private life by legal enactments is still further increased, if we consider the means at the disposal of a lawgiver in the time of Lycurgus. We know well the difficulty there is in putting in force a single new law. What could Lycurgus have done without all the means of modern times, without a nicely arranged administration, without even the art of writing? This art, although existing at that time, was not used for fixing and preserving the laws of Lycurgus. A particular rhetra forbade the use of it. (Plut. *Lyc.* 13.) The laws were transmitted by word of mouth, and existed only in the memory and hearts of the citizens. Is it possible that a great number of them could originate at once? We know a few of the rhetrae ascribed to Lycurgus. They lay down simply the broad fundamental features of the constitution. All the detail, it appears, was left to be regulated by the prevailing sentiment among the Spartans.

4. What we have said with regard to the tendency of all the institutions of Sparta, viz. that their object was to keep down a large subject population, and that they were necessary for this purpose, is at the same time an argument for doubting the influence of Lycurgus. Sparta assumed from the time of the invasion of Peloponnesus the attitude of a conqueror. The Helots existed before the time of Lycurgus, and consequently also the contrivances of the Spartan state to keep them in subjection. The only thing that we can allow is, that before the time of Lycurgus these institutions were in a state of development, and varying at various times and occasions; and that they were finally settled in the reform which the whole state underwent through Lycurgus. We hear of disorders that prevailed at Sparta, of quarrels between the community (people) and the king (Plut. *Lyc.* 2), of the tyranny of king Charilaus (Arist. *Pol.* v. 10. § 3), which was put an end to by the establishment of an aristocracy; at the same time we read of an equal division of land, so opposed to the spirit of aristocracy. The easiest explanation of these traditions is that given by bishop Thirlwall (*Hist. of Gr.* vol. i. p. 297), that the quarrels were not among the Spartans themselves, but between them and the Laconian provincials, many of whom were only recently subjected, or still independent. "It seems not improbable that it was reserved for Lycurgus finally to settle the relative position of the several classes" (p. 300). This theory appears the more correct, as it is evident from the comparison of other Dorian states in Peloponnesus and Crete, that the peculiar character of the Dorian

race developed itself purely only in those countries where, as in Crete, the Dorians were prevented from mixing with other races. In proportion as they amalgamated with the conquered the Dorian character disappeared, as, for instance, in Corinth, Argos, and Messenia. If therefore Sparta owed to Lycurgus the confirmation of her political ascendency over her subjects, and was thus enabled to preserve and develope the original Dorian character, it is explained how Lycurgus could be regarded as the originator of things which in reality he was only accessory in upholding.

5. There is one consideration more to corroborate the view which we take of Lycurgus. We have just mentioned, that the institutions of Sparta were originally not peculiar to her alone, but were common to the whole Dorian race. Müller, in his *Dorians*, has proved this point beyond all doubt. He adduces Pindar (iii. 1. § 7), who mentions (*Pyth.* i. 61) that Hieron the Syracusan wished to establish the new city of Aetna upon the genuine Doric principles. He founded it "*with heaven-built freedom, according to the laws of the Hyllean model,*" i. e. after the example of the Spartan constitution; "*for the descendants of Pamphilus and of the Heracleidae, who dwell under the brow of Taygetus, wish always to retain the Doric institutions of Aegimius.*" This passage is as decisive as can be to prove that the laws of Sparta were considered the true Doric institutions. (Comp. Hermann, *Pol. Ant.* § 20, 1.) Müller has enlarged upon this subject by tracing remnants of the same Doric institutions in other Doric states, where, as we have seen, they are found effaced more or less, through the admission of strangers to the right of citizenship. But in Crete these institutions were preserved in their full purity to such an extent, that the ancients unanimously made Lycurgus borrow part of his laws from his Cretan kinsmen. (Strab. x. p. 737, a.; Hoeck, *Kreta*, iii. p. 11.) There existed in that island Helots (called ἀφαμιῶται or μνῶται), subject provincials (ὑπήκοοι), syssitia, all nearly on the same principles as in Sparta. The Cretan education resembled that of Sparta in every feature, in short, the whole aspect of political, and still more that of social life, was the same in both countries, whence Plato called their laws ἀδελφοὺς νόμους. (Plat. *de Leg.* iii. p. 683, a.; comp. Arist. *Pol.* ii. 7. § 1.) But, far from discovering in this circumstance a proof that Sparta borrowed her laws from Crete, we recognise in those of the latter country only another independent development of the Doric institutions (Herm. *Pol. Ant.* § 22, 10), without however denying that of which we have no positive proof, that Lycurgus in his reform may have had in view the similar organisation of the kindred tribe. (Müll. *Dor.* iii. 1. § 8.) For our purpose it can be indifferent to us whether, as Müller thinks, the Dorians migrated into Crete from the district of mount Olympus long before the Trojan war, so that Minos would be a Dorian, and his legislation founded on Doric principles (Müll. i. 1. 9), or whether the Dorians only came into Crete sixty or eighty years after their conquest of Peloponnesus under Pollis and Althaemenes (Diod. v. 60, v. 80), according to Hoeck (*Kreta*, ii. p. 5).

To sum up our opinion in a few words, we would say that, although we do not deny the historical reality of Lycurgus, or his character as a legislator of Sparta, yet we consider that every thing essential in the Spartan constitution is in its origin independent of Lycurgus. His merit consists partly in fixing the institutions he found, or in re-establishing older regulations, which began to give way, partly in restoring peace by his personal influence, and aiding in establishing or restoring that equal division of property, and that subjection of the conquered under the conquerors, which were essential for preserving the Doric character in its purity.

The ancient literature on Lycurgus is chiefly contained in Plutarch's *Lycurgus* and *Instituta Laconica*; Xenophon, *de Republica Lacedaemonior.* (excellent edition by Fr. Haase, 1833); Aristotle's *Politics*, ii. 6. Comprehensive collections of all the materials are those of Nic. Cragius (*de Republ. Lacedaem.* Genev. 1593), and T. Meursius (*Miscellanea Laconica*, Amst. 1661, and *De Regno Laconico*, Ultraj. 1687; also in Gronov. *Thesaur*). Of more recent date are Arnold's 2nd appendix to his Thucydides, *on the Spartan Constitution*; a review of this by G. C. Lewis, in the *Philological Museum*, vol. ii.; Manso's *Sparta*, 1800; Müller's *Dorians*; Wachsmuth, *Hellen. Alterth.* § 55; Hermann's *Political Antiq.*, where, § 23, the whole literature is given at full length; and Grote's *History of Greece*, vol. ii. c. 6. [W. I.]

LYCURGUS (Λυκοῦργος). 1. An Athenian, son of Aristolaïdas, was the leader of the high oligarchical party, or the party of the plain, while those of the coast and the highlands were headed respectively by Megacles, the Alcmaeonid, and Peisistratus. The government having been usurped by Peisistratus, in B. C. 560, Megacles and Lycurgus coalesced and drove him out in B. C. 554. But they then renewed their dissensions with one another, and the consequence was the restoration of Peisistratus, in B. C. 548, by marriage with the daughter of Megacles. He treated the lady, however, as only nominally his wife, and the Alcmaeonidae, indignant at the insult, again made common cause with Lycurgus, and expelled Peisistratus for the second time, in B. C. 547. (Her. i. 59, &c.)

2. A Lacedaemonian, who, though not of the royal blood, was chosen king, in B. C. 220, together with Agesipolis III., after the death of Cleomenes; in the words of Polybius, "by giving a talent to each of the Ephori, he became a descendant of Heracles and king of Sparta." It was not long before he deposed his colleague and made himself sole sovereign, though under the control of the Ephori. Placed on the throne by the party favourable to Aetolia, he readily listened to the instigations of Machatas, the Aetolian envoy, to make war on Philip V. of Macedon, and the Achaeans. Having invaded Argolis and taken several towns, he laid siege to the fortress named Athenaeum, in the district of Belbina, claimed by the Megalopolitans as their territory, and took it in consequence of the dilatory conduct of Aratus, to whom it looked for succour, B. C. 219. In the same year he barely escaped with his life from the conspiracy of CHEILON, and fled for refuge to Pellene on the western frontier of Laconia. In B. C. 218 he made an incursion into Messenia, simultaneously with the invasion of Thessaly by Dorimachus, the Aetolian, in the hope of drawing Philip away from the siege of Palus in Cephallenia; but Philip, while he himself invaded Aetolia, desired Eperatus, the Achaean general, to go to the relief of the Messenians. Lycurgus effected little in Messenia, and

was equally unsuccessful in the same year, in an attempt which he made on the citadel of Tegea, and also in his endeavour to intercept and defeat Philip in the passes of the Menelaïon, on his return from his invasion of Laconia. Not long after, he was falsely accused to the Ephori of revolutionary designs, and was obliged to flee to Aetolia for safety. In the following year, however (B. C. 217), the Ephori discovered the groundlessness of the charge and recalled him; and soon after he made an inroad into Messenia, in which he was to have been joined by Pyrrhias, the Aetolian general, but the latter was repulsed in his attempt to pass the frontier, and Lycurgus returned to Sparta without having effected any thing. He died about B. C. 210, and Machanidas then made himself tyrant. (Pol. iv. 2, 35—37, 60, 81, v. 5, 17, 21—23, 29, 91, 92; Paus. iv. 29; Liv. xxxiv. 26.) Lycurgus left a son named Pelops, who was put to death by Nabis, B. C. 205. (Diod. *Exc. de Virt. et Vit.* p. 570; Vales. and Wess. *ad loc.*) [E. E.]

LYCURGUS (Λυκοῦργος), an Attic orator, was born at Athens about B. C. 396, and was the son of Lycophron, who belonged to the noble family of the Eteobutadae. (Plut. *Vit. X. Orat.* p. 841; Suidas, *s. v.* Λυκοῦργος; Phot. *Bibl.* Cod. 268, p. 496, &c.) In his early life he devoted himself to the study of philosophy in the school of Plato, but afterwards became one of the disciples of Isocrates, and entered upon public life at a comparatively early age. He was appointed three successive times to the office of ταμίας τῆς κοινῆς προσόδου, *i. e.* manager of the public revenue, and held his office each time for five years, beginning with B. C. 337. The conscientiousness with which he discharged the duties of this office enabled him to raise the public revenue to the sum of 1200 talents. This, as well as the unwearied activity with which he laboured both for increasing the security and splendour of the city of Athens, gained for him the universal confidence of the people to such a degree, that when Alexander the Great demanded, among the other opponents of the Macedonian interest, the surrender of Lycurgus also, who had, in conjunction with Demosthenes, exerted himself against the intrigues of Macedonia even as early as the reign of Philip, the people of Athens clung to him, and boldly refused to deliver him up. (Plut. Phot. *ll. cc.*) He was further entrusted with the superintendence (φυλακή) of the city and the keeping of public discipline; and the severity with which he watched over the conduct of the citizens became almost proverbial. (Cic. *ad Att.* i. 13; Plut. *Flamin.* 12; Amm. Marc. xxii. 9, xxx. 8.) He had a noble taste for every thing that was beautiful and grand, as he showed by the buildings he erected or completed, both for the use of the citizens and the ornament of the city. His integrity was so great, that even private persons deposited with him large sums of money, which they wished to be kept in safety. He was also the author of several legislative enactments, of which he enforced the strictest observance. One of his laws forbade women to ride in chariots at the celebration of the mysteries; and when his own wife transgressed this law, she was fined (Aelian, *V. H.* xiii. 24); another ordained that bronze statues should be erected to Aeschylus, Sophocles, and Euripides, that copies of their tragedies should be made and preserved in the public archives. The Lives of the Ten Orators ascribed to Plutarch (p. 842, &c.) are full of anecdotes and characteristic features of Lycurgus, from which we must infer that he was one of the noblest specimens of old Attic virtue, and a worthy contemporary of Demosthenes. He often appeared as a successful accuser in the Athenian courts, but he himself was as often accused by others, though he always, and even in the last days of his life, succeeded in silencing his enemies. Thus we know that he was attacked by Philinus (Harpocrat. *s. v.* θεωρικά), Deinarchus (Dionys. *Dinarch.* 10), Aristogeiton, Menesaechmus, and others. He died while holding the office of ἐπιστάτης of the theatre of Dionysus, in B. C. 323. A fragment of an inscription, containing the account which he rendered to the state of his administration of the finances, is still extant. At his death he left behind three sons, by his wife Callisto, who were severely persecuted by Menesaechmus and Thrasycles, but were defended by Hyperides and Democles. (Plut. *l. c.* p. 842, &c.) Among the honours which were conferred upon him, we may mention, that the archon Anaxicrates ordered a bronze statue to be erected to him in the Cerameicus, and that he and his eldest son should be entertained in the prytaneium at the public expense.

The ancients mention fifteen orations of Lycurgus as extant in their days (Plut. *l. c.* p. 843; Phot. *l. c.* p. 496, b), but we know the titles of at least twenty. (Westermann, *Gesch. d. Griech. Beredt.*, Beilage vi. p. 296.) With the exception, however, of one entire oration against Leocrates, and some fragments of others, all the rest are lost, so that our knowledge of his skill and style as an orator is very incomplete. Dionysius and other ancient critics draw particular attention to the ethical tendency of his orations, but they censure the harshness of his metaphors, the inaccuracy in the arrangement of his subject, and his frequent digressions. His style is noble and grand, but neither elegant nor pleasing. (Dionys. *Vet. Script. cens.* v. 3; Hermogen. *De Form. Orat.* ii. p. 500; Dion Chrysost. *Or.* xviii. p. 256, ed. Mor.) His works seem to have been commented upon by Didymus of Alexandria. (Harpocrat. *s. vv.* τέλωνες, προκωνία, στρωτήρ.) Theon (*Progymn.* pp. 71, 77) mentions two declamations, Ἑλένης ἐγκώμιον and Εὐρυβάτου ψόγος, as the works of Lycurgus; but this Lycurgus, if the name be correct, must be a different personage from the Attic orator. The oration against Leocrates, which was delivered in B. C. 330 (Aeschin. *adv. Ctesiph.* § 93), is printed in the various collections of the Attic orators by Aldus, Stephens, Gruter, Reiske, Dukas, Bekker, Baiter, and Sauppe. Among the separate editions the following deserve to be mentioned—that of Taylor (Cambridge, 1743, 8vo., where it is printed together with Demosthenes' speech against Meidias), C. F. Heinrich (Bonn, 1821, 8vo.), G. Pinzger (Leipsig, 1824, 8vo., with a learned introduction, notes, and a German translation), A. G. Becker (Magdeburg, 1821, 8vo.) The best editions are those of Baiter and Sauppe (Turici, 1834, 8vo.) and E. Maetzner (Berlin, 1836, 8vo.). Compare G. A. Blume, *Narratio de Lycurgo Oratore*. Potsdam, 1834, 4to.; A. F. Nissen, *De Lycurgi Oratoris Vita et Rebus Gestis Dissertatio*, Kiel, 18[illegible] 8vo. [L. S.]

LYCUS (Λύκος). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Poseidon and Celaeno, who [illegible]

transferred by his father to the islands of the blessed. (Apollod. iii. 10. § 1.)

3. A son of Hyrieus, and husband of Dirce, one of the mythical kings of Thebes. (Apollod. iii. 5. § 5; Hygin. *Fab.* 8.)

4. A tyrant of Thebes, is likewise called by some a son of Poseidon, though Euripides (*Herc. Fur.* 31) calls him a son of Lycus (No. 2), but makes him come to Thebes from Euboea. In the absence of Heracles, L cus had attempted to destroy Megara and her children by Heracles, and killed Creon, king of Thebes, but on the return of Heracles he was killed by him. (Hygin. *Fab.* 32; Tzetz. *ad Lycoph.* 38.)

5. One of the Telchines, who is said to have gone to Lycia, and there to have built the temple of the Lycian Apollo on the river Xanthus. (Diod. v. 56.)

6. A son of Pandion, and brothe of Aegeus, Nisus, and Pallas. He was expelled y Aegeus, and took refuge in the country of the Termili, with Sarpedon. That country was afterwards called, after him, Lycia (Herod. i. 173, vii. 92). He was honoured at Athens as a hero, and the Lyceum derived its name from him. (Paus. i. 19. § 4; Aristoph. *Vesp.* 408.) He is said to have raised the mysteries of the great goddesses to greater celebrity, and to have introduced them from Attica to Andania in Messenia (Paus. iv. 1. § 4, &c.). He is sometimes also described as an ancient prophet (Paus. iv. 20. § 2, x. 12, in fin.), and the family of the Lycomedae, at Athens, traced their name and origin to him. This family was intimately connected with the Attic mysteries, and possessed chapels in the demus of Phylae and at Andania. (Paus. i. 22. § 7, iv. 1, 4, &c.; Plut. *Themist.* 1.)

7. A Thracian who was slain by Cycnus in single combat. (Paus. i. 27. § 7.)

8. A king of Lycia, who is said to have intended to sacrifice to Ares, Diomedes, who on his return from Troy was thrown upon the Lycian coast. But Diomedes was saved by the king's daughter Callirhoe. (Plut. *Parall. Graec. et Rom.* 23.)

9. A son of Dascylus, and king of the Mariandynians, was connected with Heracles and the Argonauts by ties of hospitality. (Apollod. i. 9. § 23, ii. 5. § 9; Apollon. Rhod. ii. 139.)

There are two other mythical personages of the name of Lycus. (Ov. *Met.* xii. 232; Tzetz. *ad Lycoph.* 132.) [L. S.]

LYCUS (Λύκος). 1. Of Pharae, in Achaia, lieutenant-general of the Achaeans, for Aratus, in B. C. 217, defeated EURIPIDAS, the Aetolian, who was acting as general of the Eleans. In the same year, Euripidas having marched with his Aetolians against Tritaea in Achaia, Lycus invaded Elis, and by a well-planned ambuscade slew 200 Eleans, and carried off 80 prisoners and much spoil. (Polyb. v. 94, 95.)

2. A commander of the Rhodians, who, when the Caunians had revolted from Rhodes, in B. C. 167, reduced them again to submission. (Polyb. xxx. 5; Liv. xlv. 25.) [E. E.]

LYCUS (Λύκος), of Rhegium, surnamed Βουθήρας, the father, real or adoptive, of the poet Lycophron, was an historical writer in the time of Demetrius Phalereus, who, for some unknown reason, aimed at his life. He wrote a history of Libya, and of Sicily, and a work on Alexander the Great. He is quoted by several ancient writers, some of whom ascribe to him also works upon Thebes and upon Nestor, which seem clearly to have been of a mythological character. (Suid. *s. v.*; Steph. Byz. *s. v.* Ἀβρότονον, Σκίδρος; Schol. *ad Aristoph. Pac.* 924; Antig. Caryst. 46, 148, 154, 170, 188; Tzetzes, *Vit. Lycophr.*; Schol. *ad Lycoph.* 615, 1206; Schol. *ad Hesiod. Theog.* 326; Vossius, *de Hist. Graec.* p. 111, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 484.) [P. S.]

LYCUS (Λύκος), the name of two physicians who have generally been confounded together.

1. A native of Napl s, who is quoted by Erotianus (*Gloss. Hippocr.* pp. 66, 214), and who must therefore have lived in or before the former half of the first century after Christ. He appears to have commented on the whole or part of the Hippocratic Collection, as the second book of his commentary on the treatise "De Locis in Homine," is quoted by Erotianus, but none of his writings are still extant. He is also quoted by Pliny (xx. 83).

2. A native of M cedonia, who was a pupil of Quintus, in the former half of the second century after Christ (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136; *De Muscul. Dissect.* vol. xviii. pt. ii. p. 1000; *De Libr. Propr.* c. 2, vol. xix. p. 22), and who may perhaps be the person said by Galen (*De Meth. Med.* ii. 7, vol. x. p. 143; *Comment. in Hippocr.* "*De Humor.*" i. 7. vol. xvi. p. 82) to have belonged to the sect of the Empirici. Galen speaks of him as a contemporary, but says he was never personally acquainted with him. (*De Anat. Admin.* iv. 10. vol. ii. p. 471.) He wrote some anatomical works, which are several times quoted and alluded to by Galen, who says they enjoyed some reputation, but had many errors in them. (*De Natur. Facult.* i. 17; *De Anat. Admin.* i. 3, iv. 6, 10, vol. ii. pp. 70, 227, 449, 470; *De Usu Part.* v. 5, vol. iii. p. 366; *Comment. in Hippocr.* "*Epid. VI.*" ii. 36, vol. xvii. pt. i. p. 966; *De Muscul. Dissect.* vol. xviii. pt. ii. pp. 926, 933.) He also composed a commentary on some of the treatises of the Hippocratic Collection, viz., the *Aphorisms* (Galen, *Comment. in Hippocr.* "*Aphor.*" iii. praef. vol. xvii. pt. ii. p. 562), *De Morbis Popularibus* (id. *Comment. in Hippocr.* "*Epid. III.*" i. 4, vol. xvii. pt. i. p. 502), and *De Humoribus* (id. *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 197), but is accused by Galen of misunderstanding and misrepresenting the sense of Hippocrates. (*De Ord. Libr. suor.* vol. xix. pp. 57, 58.) Galen wrote a short treatise in defence of one of the Aphorisms of Hippocrates (i. 14, vol. iii. p. 710), directed against Lycus, which is still extant (vol. xviii. pt. i. p. 196, &c.), and in which he seems to treat his adversary with unjustifiable harshness and severity. (See Littré, *Oeuvres d'Hippocr.* vol. i. pp. 96, 106, 107.) He is quoted also by Paulus Aegineta (v. 3, 12, pp. 536, 540), Oribasius (*Synops.* iii. p. 57, *Coll. Med.* ix. 25, p. 378), and in Dietz's *Scholia in Hippocr. et Galen.* vol. ii. pp. 344, 356. [W. A. G.]

LYDIADES (Λυδιάδης. There is, however, considerable doubt whether this or Λυσιάδης is the more correct form of the name. (See Schweigh. *ad Polyb.* ii. 44.) 1. A citizen of Megalopolis, who, though of an obscure family, raised himself while yet a young man to the sovereignty of his native city. We know nothing of the steps by which he rose to power, but he is represented to us as a man of an ambitious but generous character, who was misled by false rhetorical arguments to believe a

monarchical government to be the best for his fellow-citizens. (Plut. *Arat.* 30; Paus. viii. 27. § 12.) So far as we are able to judge, his elevation appears to have taken place about the time that Antigonus Gonatas made himself master of Corinth, B. C. 244. (Droysen, *Hellenism.* vol. ii. p. 372.) We find him mentioned by Pausanias as one of the commanders of the forces of Megalopolis at the battle of Mantineia against Agis IV., king of Sparta (Paus. viii. 10. §§ 6, 10); but the date of that battle is unknown. From his being associated on that occasion with another general, Leocydes, we may perhaps infer that he had not then established himself in the absolute power. If the date above assigned to the commencement of his reign be correct, he had held the sovereign power about ten years, when the progress of the Achaean league and the fame attained by Aratus as its leader, led him to form projects more worthy of his ambition; and after the fall of Aristippus, tyrant of Argos, instead of waiting till he should be attacked in his turn, he determined voluntarily to abdicate the sovereignty, and permit Megalopolis to join the Achaean league as a free state. This generous resolution was rewarded by the Achaeans by the election of Lydiades to be strategus or commander-in-chief of the confederacy the following year, B. C. 233. (Concerning the date see Droysen, vol. ii. p. 438.) His desire of fame, and wish to distinguish the year of his command by some brilliant exploit, led him to project an expedition against Sparta, which was, however, opposed by Aratus, who is said to have already begun to be jealous of his favour and reputation. Lydiades, indeed, threatened to prove a formidable rival; he quickly rose to such consideration in the league as to be deemed second only to Aratus himself, and notwithstanding the opposition of the latter, was elected strategus a second and third time, holding that important office alternately with Aratus. The most bitter enmity had by this time arisen between the two; each strove to undermine the other in the popular estimation; but though Lydiades was unable to shake the long-established credit of Aratus, he himself maintained his ground, notwithstanding the insidious attacks of his rival, and the suspicion that naturally attached to one who had formerly borne the name of tyrant. In B. C. 227 the conduct of Aratus, in avoiding a battle with Cleomenes at Pallantium, gave Lydiades fresh cause to renew his attacks, but they were again unsuccessful, and he was unable to prevent the appointment of Aratus for the twelfth time to the office of strategus, B. C. 226. His enmity did not, however, prevent him from taking the field under the command of his rival: the two armies under Aratus and Cleomenes met at a short distance from Megalopolis, and though Aratus would not consent to bring on a general engagement, Lydiades, with the cavalry under his command, charged the right wing of the enemy and put them to the rout, but being led by his eagerness to pursue them too far, got entangled in some enclosures, where his troops suffered severely, and he himself fell, after a gallant resistance. His body was left on the field, but Cleomenes had the generosity to honour a fallen foe, and sent it back to Megalopolis, adorned with the insignia of royal dignity. Except Cleomenes himself, the later history of Greece presents few brighter names than that of Lydiades. (Polyb. ii. 44, 51; Plut. *Arat.* 30, 35, 37, *Cleom.* 6, *de Ser. Num. vind.* 6, p. 552; Paus. viii. 27. § 12–15.)

2. A native of Megalopolis, one of the three ambassadors sent by the Achaeans to Rome in B. C. 179, in pursuance of the views of Lycortas. (Polyb. xxvi. 1.) It was on this occasion that Callicrates, who was head of the embassy, betrayed the interests of his country to the Romans. [CALLICRATES.] [E. H. B.]

LYDUS (Λυδός), a son of Atys and Callithea, and brother of Tyrrhenus or Torybus, is said to have been the mythical ancestor of the Lydians. (Herod. i. 7, 94; Dionys. Hal. i. 27, &c.; Strab. v. p. 219.) [L. S.]

LYDUS, JOANNES. [JOANNES, No. 79.]

LY'GDAMIS (Λύγδαμις.) 1. The leader of the Cimmerians in their invasion of Lydia. They took Sardis, and were marching towards Ephesus, to plunder the temple of Artemis, when they suffered a defeat, which was ascribed to the intervention of Artemis, and were obliged to retire to Cilicia, where Lygdamis and all his army perished. Herodotus no doubt alludes to the same invasion of the Cimmerians, when he relates that in the reign of Ardys (B. C. 680—631), king of Lydia, the Cimmerians, expelled from their own settlements by the Nomad Scythians, invaded Asia, and took Sardis, with the exception of the citadel. (Strab. i. p. 61, xiii. p. 627; Plut. *Mar.* 11; Callimach. *Hymn. in Dian.* 252, &c.; Hesych. *s. v.* Λύγδαμις; Herod. i. 15.)

2. Of Naxos, was a distinguished leader of the popular party of the island in their struggle with the oligarchy. He conquered the latter, and obtained thereby the chief power in the state. With the means thus at his disposal, he assisted Peisistratus in his third return to Athens; but during his absence his enemies seem to have got the upper hand again; for Peisistratus afterwards subdued the island, and made Lygdamis tyrant of it, about B. C. 540. He also committed to the care of Lygdamis those Athenians whom he had taken as hostages. Lygdamis is mentioned again in B. C. 532 as assisting Polycrates in obtaining the tyranny of Samos. He was one of the tyrants whom the Lacedaemonians put down, perhaps in their expedition against Polycrates, B. C. 525. (Aristot. *Pol.* v. 5; Athen. viii. p. 348; Herod. i. 61, 64; Polyaen. i. 23. § 2; Plut. *Apophth. Lac.* 64.)

3. The father of Artemisia, queen of Halicarnassus, the contemporary of Xerxes. (Herod. vii. 99; Paus. iii. 11. § 3.) [ARTEMISIA, No. 1.]

4. Tyrant of Halicarnassus, the son of Pisindelis, and the grandson of Artemisia. The historian Herodotus is said to have taken an active part in delivering his native city from the tyranny of this Lygdamis. [HERODOTUS, p. 431, b.]

5. A Syracusan who conquered in the Pancratium in the Olympic games in the 33rd Olympiad. A monument was erected to him near the Lautumiae in Syracuse. He is said to have been equal in size to the Theban Heracles, and to have measured with his feet the Olympic stadium, which, like Heracles, he found to be only 600 feet in length, whereas, measured by the foot of a man of the ordinary size, it was 625 feet. (Paus. v. 8. § 8; African. ap. Euseb. Ἑλλ. Ὀλ. p. 40; Scaliger, Ἱστορ. συναγ. p. 315; Krause, *Olympia*, p. 321.)

LYGDAMUS. [TIBULLUS.]

LYGODESMA (Λυγοδέσμα), a surname of Artemis whose statue had been found by the bro-

then Astrabacus and Alopecus under a bush of willows (λύγος), by which it was surrounded in such a manner that it stood upright. (Paus. iii. 16. § 7.) [L. S.]

LYLLUS. [MYLLUS.]

LYNCEUS (Λυγκεύς). 1. A son of Aegyptus and Argyphia, and husband of the Danaid Hypermnestra, by whom he became the father of Abas. He was king of Argos, whence that city is called Λυγκήϊον Ἄργος (Apollon. Rhod. i. 125). His story is, that when the Danaides, by the desire of their father, killed their husbands in one night, Hypermnestra alone spared the life of her husband Lynceus. Danaus thereupon kept his disobedient daughter in strict confinement, but was afterwards prevailed upon to give her to Lynceus, who succeeded him on the throne of Argos (Apollod. ii. 1. § 5, 2. § 1; Paus. ii. 16. § 1; Ov. *Heroid.* 14). The cause of Hypermnestra sparing Lynceus is not the same in all accounts (Schol. *ad Pind. Nem.* x. 10, *ad Eurip. Hecub.* 869, *ad Pind. Pyth.* ix. 200). It is also said that she assisted her husband in his escape from the vengeance of Danaus, that he fled to Lyrceia (Lynceia), and from thence gave a sign with a torch that he had safely arrived there; Hypermnestra returned the sign from the citadel of Argos, and in commemoration of this event the Argives celebrated every year a festival with torches (Paus. ii. 25. § 4; comp. ii. 19. § 6, 21. § 1, 20. § 5). When Lynceus received the news of the death of Danaus from his son Abas, Lynceus gave to Abas the shield of Danaus, which had been dedicated in the temple of Hera, and instituted games in honour of Hera, in which the victor received a shield as his prize (Hygin. *Fab.* 273). According to some, Lynceus slew Danaus and all the sisters of Hypermnestra, in revenge for his brothers (Schol. *ad Eurip. Hecub.* 869; Serv. *ad Aen.* x. 497). Lynceus and his wife were revered at Argos as heroes, and had a common sanctuary, and their tomb was shown there not far from the altar of Zeus Phyxius (Hygin. *Fab.* 168; Paus. ii. 21. § 2). Their statues stood in the temple at Delphi, as a present from the Argives. (Paus. x. 10. § 2.)

2. A son of Aphareus and Arene, and brother of Idas, was one of the Argonauts and famous for his keen sight, whence the proverb ὀξύτερον βλέπειν τοῦ Λυγκέως (Apollod. i. 8. § 2, 4. § 17, iii. 10. § 3). He is also mentioned among the Calydonian hunters, and was slain by Pollux (i. 8. § 2, iii. 11. § 2; comp. Pind. *Nem.* x. 21, 115, &c.; Apollon. Rhod. i. 151, &c., iv. 1466, &c.; Aristoph. *Plut.* 210).

There are two other mythical personages of this name. (Hygin. *Fab.* 173; Apollod. ii. 7. § 8.) [L.S.]

LYNCEUS (Λυγκεύς), of Samos, the disciple of Theophrastus, and the brother of the historian Duris, was a contemporary of Menander, and his rival in comic poetry. He survived Menander, upon whom he wrote a book. He seems to have been more distinguished as a grammarian and historian than as a comic poet; for, while only one of his comedies is mentioned (the Κένταυρος), we have the titles of the following works of his: — Αἰγυπτιακά, Ἀπομνημονεύματα, Ἀποφθέγματα, Ἐπιστολαὶ δειπνητικαί, τέχνη ὀψωνητική. (Suid. *s. v.*; Athen. viii. p. 337, d., *et passim*; Plut. *Demetr.* 27; Vossius, *de Hist. Graec.* p. 134, ed. Westermann; Meineke, *Hist. Crit. Com. Graec.* p. 458; Clinton, *Fast. Hell.* vol. iii. p. 498.) [P. S.]

LYNCEUS, a contemporary of Propertius, who complains that Lynceus had won the affections of his mistress. (Propert. iii. 30.) Lynceus was a poet, and appears to have written a tragedy on the expedition of the Seven against Thebes (Ibid. vv. 39—42.)

LYNCUS (Λύγκος), a king of Scythia, or, according to others, of Sicily, wanted to murder Triptolemus, who came to him with the gifts of Ceres, in order to secure the merit to himself, but he was metamorphosed by the goddess into a lynx (Ov. *Met.* v. 650, &c.; Serv. *ad Aen.* i. 327). Another person of the same name occurs in Quintus Smyrnaeus (xi. 90). [L. S.]

LYRCUS (Λύρκος), the name of two mythical personages. (Paus. ii. 25. § 4; Parthen. *Erot.* i.) [L. S.]

LYSANDER (Λύσανδρος), of Sparta, was the son of Aristocleitus or Aristocritus, and, according to Plutarch, of an Heracleid family. Aelian and Athenaeus tell us that he rose to the privileges of citizenship from the condition of a slave (μόθων), and Müller thinks that he was of a servile origin, as well as Callicratidas and Gylippus; while Thirlwall supposes them to have been the offspring of marriages contracted by freemen with women of inferior condition, and to have been originally in legal estimation on a level with the μόθωνες, or favoured helot children, who were educated in their master's family together with his sons. (Plut. *Lys.* 2; Paus. vi. 3; Ael. *V. H.* xii. 43; Athen. vi. p. 271, f; Müller, *Dor.* iii. 3. § 5; Thirlwall's *Greece*, vol. iv. p. 374; Mitford's *Greece*, ch. xx. sect. 2, note 4.)

In B. C. 407, Lysander was sent out to succeed Cratesippidas in the command of the fleet, the Spartans, as it would appear, having been induced to appoint him, partly because his ability marked him as fit to cope with Alcibiades, partly that they might have the advantage of his peculiar talents of supple diplomacy at the court of Cyrus the Younger. (Comp. Cic. *De Off.* i. 30, *De Senect.* 17.) Having increased his fleet to seventy ships by reinforcements gathered at Rhodes, Cos, and Miletus, he sailed to Ephesus; and, when Cyrus arrived at Sardis, he proceeded thither, and so won upon the prince as to obtain from him an increase in the pay of the sailors: nor could Tissaphernes, acting doubtless under the instructions of Alcibiades, succeed in his efforts to induce Cyrus even to receive an Athenian embassy. Lysander fixed his head-quarters at Ephesus, of the later prosperity and magnificence of which he is said by Plutarch to have laid the foundation, by the numbers he attracted thither as to a focus of trade. After his victory at Notium over Antiochus [see Vol. I. pp. 100, b, 193, b], he proceeded to organise a number of oligarchical clubs and factions in the several states, by means of the men who seemed fittest for the purpose in each; and the jealousy with which he regarded CALLICRATIDAS, his successor in B. C. 406, and the attempts he made to thwart and hamper him, may justify the suspicion that his object, in the establishment of these associations, was rather the extension of his own personal influence than the advancement of his country's cause. His power and reputation among the Spartan allies in Asia were certainly great, for, in a congress at Ephesus, they determined to send ambassadors to Lacedaemon requesting that Lysander might be appointed to the command of the

fleet, an application which was supported also by Cyrus. The Lacedaemonian law, however, did not allow the office of admiral to be held twice by the same person; and, accordingly, in order to comply with the wish of the allies, without contravening the established custom, Aracus was sent out, in B.C. 405, as the nominal commander-in-chief, while Lysander, virtually invested with the supreme direction of affairs, had the title of vice-admiral. Having arrived at Ephesus with 35 ships, he assembled from different quarters all the available navy of Lacedaemon, and proceeded to build fresh gallies besides. For this purpose, as well as for the pay of the men, he was again furnished with money by Cyrus, who, being soon after summoned to court by his father Dareius, even intrusted Lysander with authority over his province, and assigned to him the tribute from its several cities. Thus amply provided with the means of prosecuting the war, Lysander commenced offensive operations. Sailing to Miletus, where he had excited the oligarchical faction to attack their opponents in defiance of a truce between them, he pretended to act as mediator, and, by his treacherous professions, induced the majority of the popular party to abandon their intention of fleeing from the city. Having thus placed themselves in the power of their enemies, they were massacred, and Lysander's faction held undisputed ascendancy in Miletus. Thence he proceeded to Cedreae, on the Ceramic gulf, which he took by storm, and sold the inhabitants for slaves. He then directed his course to the Saronic gulf, over-ran Aegina and Salamis, and even made a descent on the coast of Attica, where he was visited by Agis, then in command at Deceleia, and had an opportunity of exhibiting to the Spartan army an appearance of supremacy by sea. But, when he heard that the Athenian fleet from Samos was in chace of him, he sailed away to the Hellespont. Here he took Lampsacus by storm, and soon after the Athenian navy, of 180 ships, arrived, and stationed itself opposite Lampsacus at Aegos-potami. Within a few days from this time the unaccountable rashness and negligence of the Athenian commanders, with the single exception of Conon, enabled Lysander to capture all their fleet, saving eight ships, which escaped with Conon to Cyprus, and the Paralus, which conveyed to Athens the tidings of the virtual conclusion of the war and the utter ruin of her fortunes. Lysander then sailed successively to Byzantium and Chalcedon, both of which opened their gates to him. The Athenian garrisons he permitted to depart, on condition of their going to Athens; and the same course he adopted with all the Athenians whom he found elsewhere; his object being to increase the number of mouths in the city, and so to shorten the siege. Sailing from the Hellespont with 200 ships, he proceeded to the south, establishing in the several states on his way oligarchical governments, composed of his own partisans—members of the political clubs he had already taken so much care to form—and thus everywhere, except for a time at Samos, the friends of Athens and democracy were overborne. He settled also in their ancient homes a remnant of the Aeginetans, Scionaeans, and Melians who had been driven out by the Athenians (comp. Thuc. ii. 27, v. 32, 116), and he then sailed to the mouth of the Peiraeeus, and blockaded it with 150 gallies. He had previously sent notice of his approach to Agis and to the Spartan government, and the land-forces of the Peloponnesian confederacy had entered Athens under Pausanias, and encamped in the Academy (comp. Schneider, *ad Xen. Hell.* ii. 2. § 8). In the spring of 404 Athens capitulated, and Lysander, sailing into the Peiraeeus, began to destroy the long walls and the fortifications of the harbour to the sound of joyful music, and (according to Plutarch) on the 16th of Munychion, the very day of the Greek victory over the fleet of Xerxes at Salamis.

The several accounts of the events immediately ensuing are not very consistent with each other. From Xenophon, it would appear (*Hell.* ii. 3. § 3; comp. Thirlwall's *Greece*, vol. iv. p. 174, note 2), that Lysander did not quit Athens for Samos before the establishment of the thirty tyrants; but it seems more probable that, as we gather from Lysias and Diodorus, he sailed forthwith to Samos, to reduce it, before the complete demolition of the Athenian walls, but soon returned to Athens to support the oligarchical party in the contemplated revolution (Lys. *c. Eratosth.* p. 126; Diod. xiv. 4). Accordingly, we find him sternly quelling the expression of popular discontent at the proposal to subvert democracy, by declaring that the Athenians could no longer appeal to the treaty of capitulation, since they had themselves infringed it by omitting to throw down their walls within the appointed time. All opposition was thus overborne, and the creatures of Sparta were put in possession of the government. Plutarch tells us that Lysander, having thus settled matters in Athens, went to Thrace; but this, perhaps, is only a mis-placed reference to his expedition to Byzantium before-mentioned. It seems nearly certain that he returned immediately to Samos. The island capitulated after a short siege, and the conqueror sailed home in triumph with the spoils and trophies of the war. The introduction of so much wealth into Sparta called forth the censure of many, as tending to foster corruption and cupidity—an opinion which the recent case of GYLIPPUS might be thought to support,—and it required all the efforts of Lysander and his party to defeat a proposal for dedicating the whole of the spoil to the Delphic god, instead of retaining it in the public treasury. As it was, a number of statues were erected at Delphi, and other offerings made there, as well as at Sparta and Amyclae, in commemoration of Lysander's victories and the close of the struggle with Athens. (See Paus. iii. 17, 18, x. 9; Athen. vi. p. 233, f.)

Lysander was now by far the most powerful man in Greece, and he displayed more than the usual pride and haughtiness which distinguished the Spartan commanders in foreign countries. He was passionately fond of praise, and took care that his exploits should be celebrated by the most illustrious poets of his time. He always kept the poet Choerilus in his retinue; and his praises were also sung by Antilochus, Antimachus of Colophon, and Niceratus of Heracleia. He was the first of the Greeks to whom Greek cities erected altars as to a god, offered sacrifices, and celebrated festivals (Plut. *Lys.* 18; Paus. vi. 3. §§ 14, 15; Athen. xv. p. 696; Hesych. *s. v.* *Λυσάνδρια*.) Possessing such unlimited power, and receiving such extraordinary marks of honour from the rest of Greece, a residence at Sparta, where he must have been under restraint, could not be agreeable to him. We accordingly find that he did not remain long

Sparta, but again repaired to Asia Minor, where he was almost adored by the oligarchical clubs he had established in the Greek cities. But his excessive power, and the homage that was paid to him everywhere, awakened the envy and jealousy even of the kings and ephors in Sparta. When, therefore, Pharnabazus sent ambassadors to Sparta to complain of Lysander having plundered his territory, the ephors recalled him to Sparta, and at the same time, to make him feel their power, they put to death his friend and colleague Thorax, for having money in his private possession. Alarmed at these indications of hostility, Lysander hastened to Pharnabazus and prayed him to give him an exculpatory letter for the Spartan government; but the Persian satrap, while he promised compliance with his request, craftily substituted another letter in place of the one he had promised, in which he repeated his former complaints. This letter, which Lysander carried himself to Sparta, placed him in no small difficulty and danger. (Plut. *Lys.* 20; Polyaen. vii. 19.) Fearing to be brought to trial, and anxious to escape from Sparta, he obtained, with great trouble, permission from the ephors to visit the temple of Zeus Ammon, in Libya, in order to fulfil a vow which he pretended to have made before his battles. But the ttempts of Thrasybulus and of the democratical arty to overthrow the oligarchical government which had been established at Athens, soon realled him to Sparta, where he seems to have again cquired his wonted influence; for, although the overnment refused to send an army to the support of the oligarchs, they appointed Lysander harmost, llowed him to raise troops, advanced a hundred alents from the treasury, and nominated his brother ibys admiral, with a fleet of forty ships. As oon, however, as Lysander had left Sparta, the arty opposed to him again obtained the upper and; and the king, Pausanias, who was his bitterest enemy, concerted measures, in conjunction with three of the ephors, to thwart his enterprise, nd deprive him of the glory which he would acuire from a second conquest of Athens. Under retence of raising an army to co-operate with ysander, Pausanias marched into Attica; but soon fter his arrival at the Peiraeeus the Spartan king ade terms with Thrasybulus and his party, and us prevented Lysander from again establishing e oligarchical government. (Plut. *Lys.* 21; en. *Hell.* ii. 4. § 28, &c.; Lys. *c. Eratosth.* p. 06.)

From this time Lysander continued in obscurity r some years. He is again mentioned on the ath of Agis II. in B. C. 398, when he exerted imself to secure the succession for Agesilaus, the other of Agis, in opposition to Leotychides, the puted son of the latter. [LEOTYCHIDES, No. 3.] n these efforts he was successful, but he did not ceive from Agesilaus the gratitude he had expected. He was one of the members of the council, irty in number, which was appointed to accomny the new king in his expedition into Asia in . C. 396. Lysander had fondly hoped to renew s intrigues among the Asiatic Greeks, and to retin his former power and consequence in that untry; but he was bitterly disappointed: Agesius purposely thwarted all his designs, and reed all the favours which he asked; and Lysander s so deeply mortified that he begged for an apintment to some other place. Agesilaus sent him to the Hellespont, where he did the Greek cause some service, by inducing Spithridates, a Persian of high rank, to revolt from Pharnabazus, and join the Spartans. (Plut. *Lys.* 23, 24, *Agesil.* 7, 8; Xen. *Hell.* iii. 4. § 7, &c.)

Lysander soon afterwards returned to Sparta, highly incensed against Agesilaus and the kingly form of government in general, and firmly resolved to bring about the change he had long meditated in the Spartan constitution, by abolishing hereditary royalty, and throwing the throne open to all the Heracleidae, or, according to some accounts, to all the Spartans without exception. He is said to have got Cleon of Halicarnassus, to compose an oration in recommendation of the measure, which he intended to deliver himself; and he is further stated to have attempted to obtain the sanction of the gods in favour of his scheme, and to have tried in succession the oracles of Delphi, Dodona, and Zeus Ammon, but without success. Plutarch indeed relates, on the authority of Ephorus, a still more extraordinary expedient to which he had recourse, but which also failed. (Plut. *Lys.* 24, &c., *Ages.* 8; Diod. xiv. 13; Cic. *de Divin.* i. 43.) Of the history of these events, however, we know but little. (Comp. Thirlwall's *Greece*, vol. iv. Appendix 4, "On Lysander's Revolutionary Projects.") He does not seem to have ventured upon any overt act, and his enterprise was cut short by his death in the following year. On the breaking out of the Boeotian war in B. C. 395, Lysander was placed at the head of one army, and the king Pausanias at the head of another. The two armies were to meet in the neighbourhood of Haliartus; but as Pausanias did not arrive there at the time that had been agreed upon, Lysander marched against the town, and perished in battle under the walls, B. C. 395. His body was delivered up to Pausanias, who arrived there a few hours after his death, and was buried in the territory of Panopeus in Phocis, on the road from Delphi to Chaeroneia, where his monument was still to be seen in the time of Plutarch. Lysander died poor, which proves that his ambition was not disgraced by the love of money, which sullied the character of Gylippus and so many of his contemporaries. It is related that after his death Agesilaus discovered in the house of Lysander the speech of Cleon, which has been mentioned above, and would have published it, had he not been persuaded to suppress such a dangerous document. (Plut. *Lys.* 27, &c.; Xen. *Hell.* iii. 5. § 6, &c.; Diod. xiv. 81; Paus. iii. 5. § 3, ix. 32. § 5.)

LYSANDRA (Λύσανδρα), daughter of Ptolemy Soter and Eurydice, the daughter of Antipater. She was married first to Alexander, the son of Cassander, king of Macedonia, and after his death to Agathocles, the son of Lysimachus. (Dexippus, *ap. Syncell.* p. 265; Euseb. *Arm.* p. 155; Paus. i. 9. § 6; Plut. *Demetr.* 31.) By this second marriage (which took place, according to Pausanias, after the return of Lysimachus from his expedition against the Getae, B. C. 291) she had several children, with whom she fled to Asia after the murder of her husband, at the instigation of Arsinoë [AGATHOCLES], and besought assistance from Seleucus. The latter in consequence marched against Lysimachus, who was defeated and slain in battle B. C. 281. From an expression of Pausanias, it appears that Lysandra must at this time have accompanied Seleucus, and was

possessed of much influence, but in the confusion that followed the death of Seleucus a few months after we hear no more either of her or her children. (Paus. i. 10. § 3—5.) [E. H. B.]

LYSA'NIAS (Λυσανίας). 1. An Athenian of the deme Sphettus who, according to some accounts, was the father of Aeschines, the disciple of Socrates. (Plat. *Apol. Socr.* c. 22; Diog. Laërt. ii. 60.)

2. The father of Cephalus, one of the interlocutors in the republic of Plato. (Plat. *Polit.* p. 330, b.)

3. A friend of Alexander the Great. In conjunction with Philotas he was sent to the coast, in charge of the booty taken after the victory over the Thracians, B. C. 335. (Arrian. i. 2.)

4. A Greek grammarian, a native of Cyrene. He is mentioned by Athenaeus as the author of a work on the Iambic poets (vii. p. 304 b, xiv. p. 620 c.). Suidas (*s. v.* Ἐρατοσθένης) speaks of him as the instructor of Eratosthenes. It is perhaps the same who is mentioned by Diogenes Laërtius (vi. 23) as the son of Aeschrion.

5. Tetrarch of Abilene. He was put to death by Antony, to gratify Cleopatra, B. C. 36. (Dion Cass. xlix. 32; Joseph. *Ant. Jud.* xv. 4. § 1.)

6. A descendant of the last, who was tetrarch of Abilene, at the time when our Saviour entered upon his ministry (Luke, iii. 1). He died probably about the time when the emperor Claudius ascended the throne. In the first year of the reign of this emperor the tetrarchy of Lysanias was conferred upon Herod Agrippa. (Joseph. *Ant. Jud.* xx. 7. § 1.) [C. P. M.]

LYSA'NIAS, a statuary, whose name occurs in an inscription on a base found in the island of Scio, Λισανίας Διονύσου τὸν Διόνυσον κατεσκεύασε, whence it appears that the artist's father was named Dionysus, and that the statue was one of the god Dionysus. The word κατεσκεύασε might indeed refer to the dedication of the statue; but there are other inscriptions, in which it undoubtedly designates the artist. Dionysus is frequently found as a man's name, as well as the commoner form, Dionysius. (Winckelman, *Gesch. d. Kunst*, bk. xi. c. 3. § 26, Meyer's note.) [P. S.]

LYSANO'RIDAS (Λυσανορίδας), one of the three Spartan harmosts who surrendered the Cadmeia to the Theban exiles in B. C. 379. His two colleagues Herippidas or Hermippidas and Arcesus were executed by the Spartan government; but as Lysanoridas was absent on the night of the insurrection, he met with a less severe punishment, and was sentenced to pay a large sum of money. Being unable, however, to do this, he went into voluntary exile. (Plut. *Pelop.* 13, *De Gen. Socrat.* 5, 17, 34; Diod. xv. 27.) It was related by Theopompus (ap. Athen. xiii. p. 609, b.) that Lysandridas, by whom he probably means Lysanoridas, was expelled from Sparta by the intrigues of his enemy Agesilaus, and that his mother Xenopeitheia, the most beautiful woman in the Peloponnesus, and his sister Chryse, were put to death by the Lacedaemonians.

LY'SIADES (Λυσιάδης). 1. An Athenian poet, (probably dithyrambic, since his victory was gained with a chorus of boys), whose name appears on the choragic monument of Lysicrates, which fixes his date to Ol. cxi. 2, B. C. 335. [LYSICRATES.]

2. An Epicurean philosopher of Athens, the son of the celebrated philosopher Phaedrus, was contemporary with Cicero, who speaks of him as "homo festivus," and attacks his appointment by Antony as a judge. (*Philipp.* v. 5, viii. 9.)

3. A Pythagorean philosopher of Catana. (Iamblich. *Vit. Pyth.* 36.) [P. S.]

LYSIANASSA (Λυσιάνασσα), the name of three mythical personages, none of whom is of any interest. (Hesiod. *Theog.* 258; Apollod. ii. 5. § 11; Paus. ii. 6. § 3.) [L. S.]

LY'SIAS (Λυσίας). 1. An Athenian, who, according to Diodorus (xiii. 74), was one of the ten generals appointed to succeed Alcibiades in the command of the fleet, B. C. 406. His name indeed does not occur in the list of them as given by Xenophon (*Hell.* i. 5. § 16), but that author agrees with Diodorus in mentioning him shortly after as one of those who actually held the command at the battle of Arginusae, on which occasion his trireme was sunk, and he himself made his escape with difficulty. It was only to encounter a worse fate, for on his return to Athens with five of his colleagues, they were all six immediately brought to trial, condemned, and executed, on the charge of having neglected to carry off the bodies of the citizens who had fallen in the action. (Xen. *Hell.* i. 6. § 30, 7; Diod. xiii. 99, 101; Philochorus, *ap. Schol. ad Aristoph. Ran.* 1196.)

2. A general under Seleucus Nicator, who in B. C. 286, by the command of that prince, occupied the passes of Mount Amanus, so as to prevent the escape of Demetrius Poliorcetes, who, in consequence, fell into the hands of Seleucus. (Polyaen. iv. 9. § 5; comp. Plut. *Demetr.* 49.)

3. One of the ambassadors sent by Antiochus the Great, in B. C. 196, to meet the ten deputies appointed by the Romans to settle, together with Flamininus, the affairs of Greece. He was afterwards present at the interview of the king with the Roman ambassadors at Lysimachia. (Polyb. xviii. 30, 33.) According to Appian (*Syr.* 6), he also accompanied Hegesianax and Menippus on their embassy to Rome in B. C. 193, though he is not mentioned on that occasion by Livy (xxxiv. 57—59).

4. A general and minister of Antiochus Epiphanes, who enjoyed so high a place in the confidence of that monarch, that when Antiochus set out for the upper provinces of his empire in B. C. 166, he not only entrusted Lysias with the care of his son Antiochus, but gave him the sole command of the provinces from the Euphrates to the sea. Lysias was especially charged to prosecute the war against the Jews, and accordingly hastened to send an army into Judaea, under the command of Ptolemy, the son of Dorymenes, Nicanor, and Gorgias; but these generals were totally defeated near Emmaus by Judas Maccabaeus. The next year Lysias in person took the field, with a very large army, but effected nothing of importance. News soon after arrived of the death of Antiochus at Tabae, in Persia (B. C. 164), on which Lysias immediately caused the young prince under his charge to be proclaimed king, by the title of Antiochus Eupator, and himself assumed the sovereign power as his guardian, although that office had been conferred by Antiochus Epiphanes on his death-bed upon another of his ministers named Philip. A new expedition against the Jews was now undertaken by Lysias, accompanied by the young king: they made themselves masters of the strong fortress of Bethsura, and compelled Judas to fall back upon Jerusalem, where they besieged him in the temple

and reduced him to such straits for provisions, that the fortress must have quickly fallen had not the news of the approach of Philip induced Lysias to grant a peace to the Jews on favourable terms, in order that he might hasten to oppose his rival. Philip was quickly defeated, and put to death. (Joseph. *Ant.* xii. 7. § 2—5, 9, § 1—7; 1 Maccab. iii. iv. v. 1—35, vi. 2 Macc. x. xi. xiii.)

Lysias now possessed undisputed authority in the kingdom; and the Romans, the only power whom he had cause to fear, were disposed to favour Antiochus on account of his youth, and the advantages they might hope to derive from his weakness. They, however, despatched ambassadors to Syria, to enforce the execution of the treaty formerly concluded with Antiochus the Great; and Lysias did not venture openly to oppose the arbitrary proceedings of these deputies, but was supposed to have connived at, if he did not command, the murder of Octavius, the chief of the embassy. [LEPTINES.] He indeed immediately sent ambassadors to Rome to disclaim all participation in the deed, but did not offer to give up or punish the assassin. Meanwhile, the young prince, Demetrius, made his escape from Rome, where he had been detained as a hostage and landed at Tripolis in Syria. The people immediately declared in his favour; and Lysias, as well as the young Antiochus, was seized by the populace, and given up to Demetrius, who ordered them both to be put to death, B. C. 162. (Joseph. *Ant.* xii. 10. § 1; 1 Macc. vii.; 2 Macc. xiv. 1, 2; Appian. *Syr.* 46, 47; Polyb. xxxi. 15, 19; Liv. *Epit.* xlvi; Euseb. *Arm.* p. 166, fol. edit.)

5. A native of Tarsus in Cilicia, called by Athenaeus an Epicurean philosopher, who raised himself to the position of tyrant of his native city. (Athen. v. p. 215. b.) [E. H. B.]

LY'SIAS (Λυσίας), an Attic orator, was born at Athens in B. C. 458; he was the son of Cephalus, who was a native of Syracuse, and had taken up his abode at Athens, on the invitation of Pericles. (Dionys. *Lys.* 1; Plut. *Vit. X. Orat.* p. 835; Phot. *Bibl.* Cod. 262, p. 488, &c.; Suid. *s. v.* Λυσίας; Lys. *c. Eratosth.* § 4; Cic. *Brut.* 16.) When he was little more than fifteen years old, in B. C. 443, Lysias and his two (some say three) brothers joined the Athenians who went as colonists to Thurii in Italy. He there completed his education under the instruction of two Syracusans, Tisias and Nicias, and afterwards enjoyed great esteem among the Thurians, and even seems to have taken part in the administration of the young republic. From a passage of Aristotle (ap. *Cic. Brut.* 12), we learn that he devoted some time to the teaching of rhetoric, though it is uncertain whether he entered upon this profession while yet at Thurii, or did not commence till after his return to Athens, where we know that Isaeus was one of his pupils. (Plut. *l. c.* p. 839; Phot. *Bibl.* Cod. p. 490, a.) In B. C. 411, when he had attained the age of forty-seven, after the defeat of the Athenians in Sicily, all persons, both in Sicily and in the south of Italy, who were suspected of favouring the cause of the Athenians, were exposed to persecutions; and Lysias, together with 300 others, was expelled by the Spartan party from Thurii, as a partisan of the Athenians. He now returned to Athens; but there too great misfortunes awaited him, for during the rule of the Thirty Tyrants, after the battle of Aegospotami, he was looked upon as an enemy of the government, his large property was confiscated, and he was thrown into prison, with a view to be put to death. But he escaped from Athens, and took refuge at Megara. (Plut. *Phot. ll. cc.*) His attachment to Athens, however, was so great, that when Thrasybulus, at the head of the patriots, marched from Phyle to liberate their country, Lysias joyfully sacrificed all that yet remained of his fortune, for he sent the patriots 2000 drachmas and 200 shields, and engaged a band of 302 mercenaries. Thrasybulus procured him the Athenian franchise, as a reward for his generosity; but Archinus afterwards induced the people to declare it void, because it had been conferred without a probuleuma; and Lysias henceforth lived at Athens as an isoteles, occupying himself, as it appears, solely with writing judicial speeches for others, and died in B. C. 378, at the age of eighty. (Dionys. *Lys.* 12; Plut. *l. c.* p. 836; Phot. *l. c.* p. 490.)

Lysias was one of the most fertile writers of orations that Athens ever produced, for there were in antiquity no less than 425 orations which were current under his name, though the ancient critics were of opinion that only 230 of them were genuine productions of Lysias. (Dionys. *Lys.* 17; Plut. *l. c.* p. 836; Phot. *l. c.* p. 488; Cic. *Brut.* 16.) Of these orations 35 only are extant, and even among these some are incomplete, and others are probably spurious. Of 53 others we possess only a few fragments. Most of these orations, only one of which (that against Eratosthenes, B. C. 403) he delivered himself in court, were composed after his return from Thurii to Athens. There are, however, some among them which probably belong to an earlier period of his life, when Lysias treated his art more from a theoretical point of view, and they must therefore be regarded as rhetorical exercises. But from the commencement of the speech against Eratosthenes we must conclude that his real career as a writer of orations began about B. C. 403. Among the lost works of Lysias we may mention a manual of rhetoric (τέχνη ῥητορική), probably one of his early productions, which, however, is lost. How highly the orations of Lysias were valued in antiquity may be inferred from the great number of persons that wrote commentaries upon them, such as Caecilius Calactinus, Zosimus of Gaza, Zeno of Cittium, Harpocration, Paullus Germinus, and others. All the works of these critics have perished. The only criticism of any importance upon Lysias that has come down to us is that of Dionysius of Halicarnassus, in his Περὶ τῶν ἀρχαίων ῥητόρων ὑπομνηματισμοί, the τῶν ἀρχαίων κρίσις, and in his account of Lysias, to which we may add the remarks of Photius. According to the judgment of Dionysius, and the accidental remarks of others, which are borne out by a careful examination of the orations still extant, the diction of Lysias is perfectly pure, and may be looked upon as the best canon of the Attic idiom; his language is natural and simple, but at the same time noble and dignified (Dionys. *Lys.* 2, 3, *Demosth.* 13; Cic. *Brut.* 82; Quintil. xii. 10. § 21, comp. ix. 4. § 17); it is always clear and lucid; the copiousness of his style does not injure its precision; nor can his rhetorical embellishments be considered as impairing the charming simplicity of his style. (Dionys. *Lys.* 4, &c.) His delineations of character are always striking and true to life. (Dionys. *Lys.* 7; Quintil. iii. 8. § 51; Phot. *l. c.* p. 488.) But what characterises his orations above those of

all other ancients, is the indescribable gracefulness and elegance which pervade all of them, without in the least impairing their power and energy; and this gracefulness was considered as so peculiar a feature in all Lysias' productions, that Dionysius thought it a fit criterion by which the genuine works of Lysias might be distinguished from the spurious works that went by his name. (Dionys. *Lys.* 10, &c., 3, *Demosth.* 13, *Dinarch.* 7; comp. Cic. *Brut.* 9, 16; Quintil. ix. 4. § 17, xii. 10. § 24.) The manner in which Lysias treats his subjects is equally deserving of high praise. (Dionys. *Lys.* 15—19; Hermogen. *De Form. Orat.* ii. p. 490.) It is, therefore, no matter of surprise to hear that among the many orations he wrote for others, two only are said to have been unsuccessful. (Plut. *l. c.* p. 836.)

The extant orations of Lysias are contained in the collections of Aldus, H. Stephens, Reiske, Dukas, Bekker, and Baiter and Sauppe. Among the separate editions, we mention those of J. Taylor (London, 1739, 4to. with a full critical apparatus and emendations by Markland), C. Foertsch (Leipzig, 1829, 8vo.), J. Franz (Munich, 1831, 8vo., in which the orations are arranged in their chronological order); compare J. Franz, *Dissertatio de Lysia Oratore Attico Graece scripta*, Norimbergae, 1828, 8vo.; L. Hoelscher, *De Lysiae Oratoris Vita et Dictione*, Berlin, 1837, 8vo., and *De Vita et Scriptis Lysiae Oratoris Commentatio*, Berlin, 1837, 8vo.; Westermann, *Gesch. der Griech. Beredtsamkeit*, §§ 46, 47, and *Beilage*, iii. pp. 278—288.

There are some other persons of the name of Lysias, who come under the head of literary characters. 1. Lysias of Tarsus, an epicurean philosopher, who usurped the tyrannis in his native place on the occasion of his being raised to the priesthood of Heracles, and afterwards distinguished himself by his indulgence in luxuries and cruelty. (Athen. v. p. 215.) 2. A person who is one of the interlocutors in Plutarch's treatise *de Musica*. 3. A sophist, who was, according to Taylor, the author of the ἐρωτικά, which are attributed by some of the ancients to the orator Lysias. (Taylor, *Vit. Lys.* p. 154.) This sophist may be the one mentioned by Demosthenes (*c. Neaer.* p. 351. [L. S.]

LY'SIAS, a sculptor of the time of Augustus, for whom he executed a great and highly valued group, representing Apollo and Diana in a four-horse chariot, which Augustus placed in the chapel erected by him to the memory of his father, Octavius, on the Palatine hill. Pliny says that the group was of one piece of marble; but similar statements of his respecting other groups, which are still extant, the Laocoön for instance, have been disproved by an examination of the works themselves: we may therefore suspect his accuracy in this instance. (Plin. *H. N.* xxxvi. 5. s. 4. § 10; Meyer, *Kunstgeschichte*, vol. iii. pp. 38, 39.) [P. S.]

LYSICLES (Λυσικλῆς). 1. Possibly a son of Abronychus, was sent out by the Athenians, with four colleagues, in command of twelve ships for raising money among their allies, B. C. 428. He was attacked, in an expedition up the plain of the Maeander, by some Carians and Samians of Anaea, and fell with many of his men. (Thuc. iii. 19.) Possibly this Lysicles is the same with Lysicles "the sheep dealer," whom Aristophanes appears to allude to (*Eq.* 131) as Cleon's immediate predecessor on the demagogic throne, and in a subsequent passage (ib. 765) names in bad company, and who, it appears, after the death of Pericles married Aspasia. By her he had a son, Poristes, and through her instructions, says Aeschines the disciple of Socrates, he attained the highest importance. (*Ap. Plut. Per.* c. 24; Schol. *ad Plat. Menex.* p. 235; compare Harpocr. and Hesych. *s. v.* προβατοκάπηλος; Schol. *ad Aristoph. Eq. l. c.*) [A. H. C.]

2. One of the commanders of the Athenian army at the battle of Chaeroneia, B. C. 338, was subsequently condemned to death, upon the accusation of the orator Lycurgus. (Diod. xvi. 85, 88.) The speech which Lycurgus delivered against Lysicles is referred to by Harpocration (*s. vv.* ἐπὶ Δηλίῳ and Λεμβάδεια).

LYSI'CRATES (Λυσικράτης), an Athenian, whose name has become celebrated by means of his beautiful choragic monument. The custom of giving a bronze tripod as a prize to the choragus in the dramatic exhibitions, and of then dedicating the tripod to some divinity, is described in the "Dictionary of Antiquities," *s. v.* CHOREGIA. The most usual manner of dedicating the tripod was by placing it on the summit of a small building erected for the express purpose of receiving it. The choragic monument of Lysicrates is such an erection. From a square base arises a circular building, consisting of six Corinthian columns, connected by a wall, and supporting a flat cupola of one piece of marble, from the centre of which rises a beautiful flower-like ornament, which spreads out at the summit so as to afford a base for the tripod, the marks of which are still visible upon it. The details are of surpassing beauty, and can only be appreciated from a good drawing. The best engraving, or rather set of engravings, of it are given by Mauch (*Neue Systematische Darstellung d. Architektonischen Ordnungen*, 3e Auflage, taf. 54—57). The following is the inscription on the architrave:

> Λυσικράτης Λυσιθείδου Κικυννεὺς ἐχορήγει,
> 'Ακαμαντὶς παίδων ἐνίκα, Θέων ηὔλει,
> Λυσιάδης 'Αθηναῖος ἐδίδασκε, Εὐαίνετος ἦρχε.

(Böckh, *Corp. Inscr.* 221.) The archonship of Evaenetus was in Ol. cxi. 2, B. C. 335.

The building is vulgarly called the Lantern of Demosthenes, who is said to have erected it with the object of studying in the seclusion of its interior. Not only is this tradition unsupported by any authority, and disproved by the inscription, but it is clear that the interior of the building, which is not quite six feet in diameter, was not applied to any use, and had, in fact, no entrance. It is now open, having at some period been broken into, probably in search of treasure. (Stuart and Revett, *Antiquities of Athens*, vol. i. p. 139; Hirt, *Geschichte d. Baukunst bei den Alten*, vol. ii. p. 26.) [P. S.]

LYSI'DICE (Λυσιδίκη), a daughter of Pelops, married to Mestor, by whom she had a daughter, Hippothoe (Apollod. ii. 4. § 5). Others call her the wife of Alcaeus, and mother of Amphitryon (Paus. viii. 14. § 2). A third account is given by the scholiast on Pindar (*Ol.* vii. 49). A second personage of the name is mentioned by Apollodorus (ii. 7. § 8). [L. S.]

LYSI'DICUS, the father of C. Annius Cimber, the latter of whom Cicero calls *Lysidicum* *genus*, i. e. λυσιδίκον, "quoniam omnia jura dissolvit" (Cic. *Phil.* xi. 6.) [CIMBER, ANNIUS.]

LYSI'MACHE (Λυσιμάχη), a daughter of

Abas, and the wife of Talaus (Apollod. i. 9. § 13; Adrastus). Another personage of the same name occurs in Apollodorus (iii. 12. § 5). [L. S.]

LYSIMA'CHIDES (Λυσιμαχίδης), a Greek writer, the author of a work on the Attic orators, addressed to Caecilius. He seems also to have written on other subjects connected with the Athenians. (Ammon. *de Diff. Voc. s. v.* Θεωρός; Harpocrat. *s. vv.* Μαιμακτηριών, Μεταγειτνιών; Voss. *de Hist. Graec.* p. 231, ed. Westermann.) [C.P.M.]

LYSI'MACHUS (Λυσίμαχος). 1. An Athenian, father of Aristeides the Just. (Herod. viii. 79; Thuc. i. 91; Plut. *Arist.* init.)

2. Son of Aristeides, and grandson of the preceding, is spoken of as a man himself of an insignificant character, but who received a grant of lands and money, as well as an allowance for his daily maintenance, by a decree of Alcibiades, in consideration of his father's services. He left two children, a son, Aristeides, and a daughter named Polycrita, who also received a public allowance for her grandfather's sake. (Plut. *Arist.* 27; Dem. *c. Lept.* § 95, p. 491, and *Schol. ad loc.*)

3. Son of Lysimachus, king of Thrace (see below), by Arsinoë, daughter of Ptolemy Soter. After the death of his father (B. C. 281), he fled with his mother and younger brother, Philip, to Cassandria, where they remained for some time in safety, until Ptolemy Ceraunus, who had established himself upon the throne of Macedonia, decoyed Arsinoë and her two sons into his power, by promising to marry the former, and adopt the two young men. But as soon as they met their treacherous uncle, both Lysimachus and Philip were instantly seized and put to death, in the very arms of their mother. Lysimachus was at the time 16 years old; his brother three years younger; and both were remarkable for their beauty. (Justin. xxiv. 2, 3; Memnon, c. 14.)

4. Son of Ptolemy Philadelphus by Arsinoë, the daughter of Lysimachus, king of Thrace. He survived both his brother Ptolemy III. Euergetes, and his nephew, Ptolemy IV. Philopator; but was put to death by Sosibius, the minister and guardian of Ptolemy Epiphanes. (Schol. *ad Theocr. Idyll.* xvii. 128; Polyb. xv. 25.)

5. A friend and counsellor of Philip V., king of Macedonia, was one of the two selected by him to assist in the secret council for the trial of his son, Demetrius. (Liv. xl. 8.) [Demetrius.]

6. A brother of Apollodotus, the general who defended Gaza against Alexander Jannaeus. He caused his brother to be assassinated, and then surrendered the city into the hands of Alexander. (Joseph. *Ant.* xiii. 13. § 3.)

7. A Jew, one of the friends of Herod, who was put to death by him as being connected with the conspiracy of Costobarus. [Herodes.] (Joseph. *Ant.* xv. 7. §§ 8, 10.) [E. H. B.]

LYSI'MACHUS (Λυσίμαχος), king of Thrace. He was a Macedonian by birth (according to Arrian, a native of Pella), but not by origin, his father, Agathocles, having been originally a Penest or serf of Cranon in Thessaly, who had insinuated himself by his flatteries into the good graces of Philip of Macedon, and risen to a high place in his favour. (Arr. *Anab.* vi. 28; Theopomp. *ap. Athen.* vi. 259, ; Euseb. *Arm.* p. 156.) Lysimachus himself was early distinguished for his undaunted courage, as well as for his great activity and strength of body, qualities to which he probably owed his appointment to the important post of one of the σωματοφύλακες, officers immediately about the person of Alexander. But though we find him early attaining this distinction, and he is frequently mentioned as in close attendance on the king, he does not seem to have been readily entrusted with any separate command, or with the conduct of any enterprise of importance, as was so often the case with Ptolemy, Perdiccas, Leonnatus, and others of the same officers. Hence it would appear that Alexander deemed him more qualified for a soldier than a general. (Arr. *Anab.* v. 13, 24, vi. 28, vii. 5, *Ind.* 18; Curt. viii. 1, § 46; but comp. Aelian. *V. H.* xii. 16, who calls him στρατηγεῖν ἀγαθός.) We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single-handed, though not without receiving severe wounds in the contest; and this circumstance that writer regards as the origin of a fable gravely related by Justin, Plutarch, Pliny, and other authors, that on account of some offence, Lysimachus had been shut up by order of Alexander in the same den with a lion; but though unarmed, had succeeded in destroying the animal, and was pardoned by the king in consideration of his courage. (Curt. viii. 1. § 15; Plut. *Demetr.* 27; Paus. i. 9. § 5; Justin. xv. 3; Plin. *H. N.* viii. 16 (21); Val. Max. ix. 3, ext. 1; Seneca, *de Ira*, iii. 17.) In the division of the provinces, after the death of Alexander, Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus, an important government, which he is said to have obtained in consequence of his well-known valour, as being deemed the most competent to cope with the warlike barbarians that bordered that country on the north. (Diod. xviii. 3; Arrian, *ap. Phot.* p. 69, b; Dexippus, *ibid.* p. 64, b; Curt. x. 10, § 4; Justin. xiii. 4.) Nor was it long before he had occasion to prove the justice of this opinion; he had scarcely arrived in his government when he was called upon to oppose Seuthes, king of the Odrysians, who had assembled a large army, with which he was preparing to assert his independence. In the first battle Lysimachus obtained a partial victory, notwithstanding a great disparity of force; but we know nothing of the subsequent events of the war. (Diod. xviii. 14; Paus. i. 9. § 6.) It seems probable, however, that he was for some time much occupied with hostilities against the Odrysians and other barbarian tribes; and that it was this circumstance which prevented him from taking any active part in the wars which arose between the other generals of Alexander. But during the seven years which he thus spent in apparent inactivity, it is clear that he had not only consolidated his power, but extended his dominion as far as the mouths of the Danube, and occupied with his garrisons the Greek cities along the western shores of the Euxine. (Diod. xix. 73; Droysen, *Hellenism.* vol. i. p. 326.)

At length, in B. C. 315, the increasing power of Antigonus induced Lysimachus to join the league which Ptolemy, Seleucus, and Cassander, had already formed against that monarch: he laid claim to the Hellespontine Phrygia, in addition to the territories he already possessed; and on the refusal of Antigonus, immediately prepared for war. Still we do not hear of his taking any active part in the hostilities that ensued, until he was aroused by the revolt of the Greek cities on the Euxine, Callatia, Istrus, and Odessus. He thereupon immediately

crossed the Haemus with an army, defeated the forces of the Scythian and Thracian tribes, which the Greeks had called in to their assistance, as well as a fleet and army sent by Antigonus to their support, and successively reduced all the three cities. (Diod. xix. 56, 57, 63; App. *Syr.* 53; Paus. i. 6. § 4.) By the general peace of 311, Lysimachus was confirmed in the possession of Thrace (including, apparently, his recent acquisitions on the north), but without any farther accession of territory. (Id. xix. 105.) In 309 he founded the city of Lysimachia, on the Hellespont, not far from the site of Cardia, great part of the inhabitants of which he compelled to remove to the new settlement. (Id. xx. 29; Paus. i. 9. § 8; App. *Syr.* 1.) Three years afterwards (B. C. 306) he followed the example first set by Antigonus, and immediately imitated by Ptolemy, Seleucus, and Cassander, and assumed the title and insignia of royalty. (Diod. xx. 53; Plut. *Demetr.* 18; Justin. xv. 2.)

We hear no more of Lysimachus for some time: but he appears, though taking no prominent part in the hostilities between the other rival monarchs, to have been constantly on friendly terms, if not in direct alliance with Cassander, to whose sister, Nicaea, he was married, and who was accustomed, we are told, to apply to him for counsel on all occasions of difficulty. (Diod. xx. 106.) Thus in 304 we find them both sending supplies of corn to the relief of the Rhodians, at that time besieged by Demetrius (Id. xx. 96); and two years later (B. C. 302) Lysimachus readily joined in the plan originated by Cassander, for forming a general coalition to oppose the alarming progress of Antigonus and Demetrius. They accordingly sent ambassadors to Ptolemy and Seleucus, who were easily persuaded to join the proposed league; and in the meantime they both took the field in person; Cassander to oppose Demetrius in Greece, while Lysimachus, with a large army, invaded Asia Minor. His successes were at first rapid: several cities on the Hellespont either voluntarily submitted, or were reduced by force; and while his lieutenant, Prepelaus, subdued the greater part of Aeolia and Ionia, he himself overran Phrygia, and made himself master of the important town of Synnada. On the advance of Antigonus, however, he determined to confine himself to the defensive, and not risk a general engagement until he should have been joined by Seleucus: he, in consequence, withdrew first to Dorylaeum, where he fortified himself in a strong position, but was ultimately forced from thence; and retiring into Bithynia, took up his winter-quarters in the fertile plains of Salomia, where the neighbourhood of the friendly city and port of Heracleia secured him abundant supplies. Before the close of the winter Seleucus arrived in Cappadocia, while Demetrius, on the other side, with the army which he brought from Greece, recovered possession of the chief towns on the Hellespont. All particulars of the campaign of the following year are lost to us; we know only that in the course of the spring Lysimachus effected his junction with Seleucus; and Demetrius, on the other hand, united his forces with those of Antigonus; and that early in the summer of B. C. 301 the combined armies met at Ipsus, in the plains of Upper Phrygia. The battle that ensued was decisive: Antigonus himself fell on the field, and Demetrius, with the shattered remnant of his forces, fled direct to Ephesus, and from thence embarked for Greece. The conquerors immediately proceeded to divide between them the dominions of the vanquished; and Lysimachus obtained for his share all that part of Asia Minor extending from the Hellespont and the Aegaean to the heart of Phrygia; but the boundary between his dominions and those of Seleucus in the latter quarter is nowhere clearly indicated. (Diod. xx. 106—109, 113; Plut. *Demetr.* 28—30; Justin. xv. 2, 4; Appian. *Syr.* 55; Paus. i. 6. § 7; Euseb. *Arm.* p. 163. Concerning the extent of Lysimachus' dominions, see Droysen, *Hellenism.* vol. i. p. 545, foll.)

The power of Lysimachus was thus firmly established, and he remained from this time in undisputed possession of the dominions thus acquired, until shortly before his death. During the whole of this period his attention seems to have been steadily directed to the strengthening and consolidation of his power, rather than to the extension of his dominions. His naturally avaricious disposition led him to accumulate vast treasures, for which the possession of the rich gold and silver mines of Thrace gave him peculiar advantages, and he was termed in derision, by the flatterers of his rival, "the treasurer (γαζοφύλαξ)." The great mass of these accumulations was deposited in the two strong citadels of Tirizis on the coast of Thrace, and of Pergamus in Mysia. (Strab. vii. p. 319, xiii. p. 623; Athen. vi. p. 246, e. 261, b.; Plut. *Demetr.* 25.) At the same time he sought, after the fashion of the other contemporary monarchs, to strengthen his footing in his newly-acquired dominions in Asia by the foundation of new cities, or at least by the enlargement and re-establishment of those previously existing. Thus, he rebuilt Antigonia, a colony founded by his rival Antigonus, on the Ascanian lake, and gave to it the name of Nicaea, in honour of his first wife: he restored Smyrna, which had long remained almost uninhabited, but which quickly rose again to a high point of prosperity; and when Ephesus, which had been one of the last places in Asia that remained faithful to Demetrius, at length fell into his hands, he removed the city to a situation nearer the sea, and repeopled it with the inhabitants of Lebedus and Colophon, in addition to its former population. New Ilium and Alexandria Troas are also mentioned as indebted to him for improvements which almost entitled him to rank as their founder. (Strab. xii. p. 565, xiii. p. 593, xiv. p. 640, 646; Paus. i. 9. § 7, vii. 3. §§ 4, 5; Steph. Byz. v. Ἔφεσος.) In Europe we hear less of his internal improvements, but he appears to have effectually reduced to submission the barbarian tribes of the Odrysians, Paeonians, &c., and to have established his dominion without dispute over all the countries south of the Danube. (Paus. i. 9. § 6; Polyaen. iv. 12. § 3; Diod. *ap. Tzetz. Chil.* vi. 53.)

Meanwhile, Lysimachus was not indifferent to the events that were passing around him. The alliance concluded by Seleucus with Demetrius led him in his turn to draw closer the bonds of union between himself and Ptolemy; and it was probably about the same period that he married Arsinoë, the daughter of the Egyptian king. (Plut. *Demetr.* 31; Paus. i. 10. § 3; comp. Droysen, *Hellenism.* vol. i. p. 555.) With Macedonia his friendly relations continued unbroken until the death of Cassander (B. C. 297), and after that event he sought still to

maintain them by giving his daughter Eurydice in marriage to Antipater, one of the sons of the deceased king. The dissensions between the brothers, however, having eventually opened the way for Demetrius to seat himself on the throne of Macedonia [DEMETRIUS, vol. i. p. 964], Lysimachus found himself involved in a war with that monarch, but was content to purchase peace by abandoning the claims of his son-in-law, whom he soon after put to death, either to gratify Demetrius, or from displeasure at the indignant remonstrances of the young man himself. (Paus. i. 10. § 1; Justin. xvi. 1, 2; Plut. *Pyrrh.* 6; Diod. *Exc. Hoeschel.* xxi. p. 490.) We are told that Lysimachus was compelled to conclude this disadvantageous peace, because he was at the time embarrassed by the hostilities in which he was engaged on his northern frontier with the Getae. (Justin. xvi. 1.) We know little of the circumstances which led to this war (B. C. 292), but it appears to have been one of pure aggression on the part of Lysimachus. If so, he was deservedly punished by the series of disasters that followed. His son Agathocles, who had led an army into the enemy's territory, was defeated and taken prisoner, but generously set at liberty and sent back to Lysimachus. Notwithstanding this the king soon assembled a more powerful army, with which he crossed the Danube and penetrated into the heart of the country of the Getae; but he was soon reduced to the greatest distress by want of provisions, and ultimately compelled to surrender with his whole army. Dromichaetes, king of the Getae, treated him with the utmost generosity, and after gently reproaching him with his unprovoked aggression, restored him at once to his liberty. (Diod. *Exc.* xxi. p. 559, ed. Wess., *Exc. Vat.* xxi. p. 49, ed. Dind.; Strab. vii. pp. 302, 305; Paus. i. 9. § 6; Plut. *Demetr.* 39, 52; Polyaen. vii. 25; Memnon, 5, ed. Orell.) On his return to his own dominions Lysimachus found that Demetrius had taken advantage of his absence and captivity to invade the cities of Thrace, but that prince had been already recalled by the news of a fresh insurrection in Greece, and Lysimachus apparently found himself too weak to avenge the aggression at the moment. (Plut. *Demetr.* 39.) In B. C. 288, however, he once more united with Ptolemy and Seleucus in a common league against Demetrius, to which the accession of Pyrrhus was easily obtained, and early in the following spring Lysimachus invaded Macedonia on the one side, and Pyrrhus on the other. The success of their arms was owing not so much to their own exertions as to the disaffection of the Macedonian soldiers. Demetrius, abandoned by his own troops, was compelled to seek safety in flight, and the conquerors obtained undisputed possession of Macedonia, B. C. 287. Lysimachus was compelled for a time to permit Pyrrhus to seat himself on the vacant throne, and to rest contented with the acquisition of the territories on the river Nestus, on the borders of Thrace and Macedonia. He soon after appears to have found an opportunity to annex Paeonia to his dominions; and it was not long before he was able to accomplish the object at which he was evidently aiming, and effect the expulsion of Pyrrhus from his newly acquired kingdom of Macedonia, B. C. 286. For this result Lysimachus appears to have been indebted mainly to the influence exercised upon the Macedonians by his name and reputation as one of the veteran generals and companions of Alexander. (Plut. *Demetr.* 44, *Pyrrh.* 11, 12; Paus. i. 10. § 2; Justin. xvi. 3; Dexippus, *ap. Syncell.* p. 267.)

Lysimachus now found himself in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. The captivity of Demetrius soon after delivered him from his most formidable enemy; and, in order still farther to secure himself from any danger in that quarter, he is said to have repeatedly urged upon Seleucus the ungenerous advice to put his prisoner at once to death. (Plut. *Demetr.* 51; Diod. xxi. *Exc. Vales.* p. 561.) But the course of events had now rendered Lysimachus and Seleucus themselves rivals, and, instead of joining against any common foe, all their suspicions and apprehensions were directed henceforth towards one another. This naturally led the former to draw yet closer the bonds of his alliance with Egypt. Lysimachus himself, as we have seen, had already married Arsinoë, daughter of Ptolemy Soter; his son Agathocles had espoused Lysandra, another daughter of the same monarch, and, in B. C. 285, he gave his daughter Arsinoë in marriage to Ptolemy Philadelphus, who had already ascended the Egyptian throne. (Schol. ad Theocr. *Idyll.* xvii. 128; Paus. i. 7. § 3.)

The few remaining events of the reign of Lysimachus were for the most part connected with his private relations; and the dark domestic tragedy that clouded his declining years led also to the downfal of his empire. In B. C. 302, after the death of his first wife Nicaea, he had married Amastris, the widow of Dionysius, tyrant of Heracleia, whose noble character appears to have made a great impression upon his mind, so that long after he had been induced, by motives of policy, to abandon her for Arsinoë, he still dwelt with fondness upon the memory of her virtues; and in 286 proceeded to avenge her murder upon her two sons, Oxathres and Clearchus, both of whom he put to death. He at that time restored Heracleia to the possession of its freedom, but was soon after persuaded to bestow that city as a gift upon his wife, Arsinoë, whose influence seems to have been at this time on the increase. It was not long before she exerted it to much worse purpose. The young prince, Agathocles, had long been the object of her enmity, and she sought to poison the mind of the aged king against him, by representing him as forming designs against the life of Lysimachus. She found a ready auxiliary in her step-brother, Ptolemy Ceraunus, who had just arrived as a fugitive at the court of Lysimachus; and the king was at length induced to listen to their representations, and consent to the death of his unhappy son, who perished, according to one account, by poison, while others state him to have fallen by the hand of Ptolemy himself. (Memnon, c. 6—8, ed. Orell.; Justin. xvii. 1; Paus. i. 10. § 3; Strab. xiii. p. 623.)

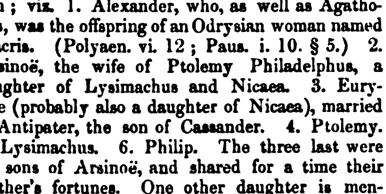
The consequences of this bloody deed proved fatal to Lysimachus: the minds of his subjects were alienated; many cities of Asia broke out into open revolt; his faithful eunuch, Philetaerus, to whom he had confided the charge of his treasury at Pergamus, renounced his allegiance; and Lysandra, the widow of Agathocles, fled with her children to the court of Seleucus, who, notwithstanding his advanced age, hastened to raise an army, and invade the dominions of Lysimachus. The latter also was not slow to cross into Asia,

and endeavour to check the rising spirit of disaffection. The two monarchs—the last survivors of the warriors and companions of Alexander, and both of them above seventy years of age—met in the plain of Corus (Corupedion); and in the battle that ensued Lysimachus fell by the hand of Malacon, a native of Heracleia (B. C. 281). His body was given up to his son, Alexander, and interred by him at Lysimachia. (Memnon, c. 8; Justin. xvii. i. 2; App. *Syr.* 62; Paus. i. 10. §§ 4, 5; Oros. iii. 23; Euseb. *Arm.* p. 156.)

The age of Lysimachus at the time of his death is variously stated: Hieronymus of Cardia, probably the best authority, affirms that he was in his 80th year (*ap. Lucian. Macrob.* 11). Justin, on the contrary, makes him 74; and Appian (*l. c.*) only 70 years old; but the last computation is certainly below the truth. He had reigned 25 years from the period of his assuming the title of king, and had governed the combined kingdoms of Macedonia and Thrace during a period of five years and six months. (Euseb. *Arm. l. c.*)

The accounts transmitted to us of Lysimachus are too fragmentary and imperfect to admit of our forming a very clear idea of his personal character; but the picture which they would lead us to conceive is certainly far from a favourable one: harsh, stern, and unyielding, he appears to have been incapable of the generosity which we find associated in Pyrrhus and Demetrius, with courage and daring at least equal to his own; while a sordid love of money distinguished him still more strikingly from his profuse, but liberal contemporaries. Even his love for Amastris, one of the few softer traits presented by his character, did not prevent him from sacrificing her to the views of his interested ambition. Self-aggrandisement indeed seems to have been at all times his sole object; and if his ambition was less glaringly conspicuous than that of some of his contemporaries, from being more restrained by prudence, it was not the less his sole motive of action, and was even farther removed from true greatness.

Lysimachus was by his various wives the father of a numerous family: Justin indeed states (xvii. 2) that he had lost fifteen children before his own death; but the greater part of these (if they ever really existed) are wholly unknown. Besides Agathocles, whose fate has been already mentioned, we hear of six children of Lysimachus who survived him; viz. 1. Alexander, who, as well as Agathocles, was the offspring of an Odrysian woman named Macris. (Polyaen. vi. 12; Paus. i. 10. § 5.) 2. Arsinoë, the wife of Ptolemy Philadelphus, a daughter of Lysimachus and Nicaea. 3. Eurydice (probably also a daughter of Nicaea), married to Antipater, the son of Cassander. 4. Ptolemy. 5. Lysimachus. 6. Philip. The three last were all sons of Arsinoë, and shared for a time their mother's fortunes. One other daughter is mentioned as married, during her father's lifetime, to Dromichaetes, king of the Getae. (Paus. i. 9. § 6.)



COIN OF LYSIMACHUS.

The coins of Lysimachus are very numerous, and those in gold and silver remarkable for the beauty of their workmanship. They all bear on the obverse the head of Alexander, represented with horns, as the son of Ammon. The reverse has a figure of Pallas seated, and holding in her hand a victory. [E. H. B.]

LYSI'MACHUS, literary. 1. A comic poet, mentioned by Lucian, who ridicules him for the absurd pedantry with which, though born in Boeotia, he affected to carry the Attic use of T for Σ to an extreme, using not only such words as τετταράκοντα, τήμερον, καττίτερον, κάττυμα and πίτταν, but even βασίλιττα. (Lucian, *Jud. Vocal.* i. p. 90; Meineke, *Hist. Crit. Com. Graec.* p. 493.) Nothing more is known of this Lysimachus, and possibly the name is fictitious.

2. A lyric poet of only moderate worth, μελοποιὸς εὐτελής, who, as we are informed by Suidas and Harpocration, was mentioned by the orator Lycurgus in his speech περὶ διοικήσεως.

3. One of the tutors of Alexander the Great, was an Acarnanian by birth. Though a man of very slender accomplishments, he ingratiated himself with the royal family by calling himself Phoenix, and Alexander Achilles, and Philip Peleus; and by this sort of flattery, he obtained the second place among the young prince's tutors. (Plut. *Alex.* 5.)

4. Another philosopher of the same name, and of a similar character, is mentioned by Athenaeus as the tutor and courtier of king Attalus, respecting whose education he wrote books full of all kinds of flattery. He was the disciple of Theodorus, according to Callimachus, or of Theophrastus, according to Hermippus. (Ath. vi. p. 252.)

5. Of Alexandria, a distinguished grammarian, frequently cited by the scholiasts and other writers, who mention his Νόστοι and his συναγωγὴ Θηβαικῶν παραδόξων. (Ath. iv. p. 158, c. d.; *Schol. ad Apoll. Rhod.* i. 558, iii. 1179, *ad Soph. Oed. Col.* 91, *ad Eurip. Andr.* 880, *Hec.* 892, *Phoen.* 26, *Hipp.* 545, *ad Pind. Pyth.* v. 108, *Isth.* iv. 104, *ad Lycoph.* 874; *Apost. Prov.* xvii. 25; Plut. *de Fluv.* 18; Hesych. *s. v.* Σκῦρος.) He is perhaps also the author of the Αἰγυπτιακά cited by Josephus (*c. Ap.* i. 34, ii. 2, 14, 33), and perhaps may even be identified with Lysimachus of Cyrene, who wrote περὶ ποιητῶν. (*Proleg. ad Hes. Opp.* p. 30; Tzetz. *Chil.* vi. 920.) A writer of the same name is mentioned by Porphyry as the author of two books, περὶ τῆς Ἐφόρου κλοπῆς. (Euseb. *Praep. Evang.* x. 3.) Respecting the time of Lysimachus the Alexandrian, we only know that he was younger than Mnaseas, who flourished about B. C. 140. (Vossius, *de Hist. Graec.* p. 464, ed. Westermann; Fabric. *Bibl. Graec.* vol. i. p. 384, vol. ii. p. 129.)

6. A writer on agriculture, often referred to by Varro, Columella, and Pliny; and perhaps the same as Lysimachus who is mentioned in the *Schol. ad Nic. Alex.* 376, and Plin. *H. N.* xiv. 7. [P. S.]

LYSI'MACHUS (Λυσίμαχος), of Cos, a physician, who wrote a commentary on the works of the Hippocratic Collection in three books, addressed to Cydias, a follower of Herophilus, and another in four books, addressed to Demetrius (Erotian. *Gloss. Hippocr.* p. 10), neither of which is now extant. If this Demetrius was the physician born at Apameia, Lysimachus probably lived in the third and second centuries B. C. [W. A. G.]

LYSI'NUS is mentioned in the spurious letters of *Phalaris*, as a poet who wrote odes and tragedies against Phalaris. (See Bentley's *Dissertation and Answer to Boyle.*) [P. S.]

LYSIPPE (Λυσίππη), the name of three mythical personages, one a daughter of Thespius (Apollod. ii. 7. § 8), the second a daughter of Proetus (Apollod. ii. 2. § 2; comp. PROETUS), and the third the wife of Prolaus in Elis. (Paus. v. 2. § 4.) [L. S.]

LYSIPPUS (Λύσιππος), a Lacedaemonian, was left by Agis II. as harmost at Epitalium in Elis, when the king himself returned to Sparta from the Eleian campaign, B. C. 400. During the summer and winter of that year Lysippus made continual devastations on the Eleian territory. In the next year, B. C. 399, the Eleians sued for peace. (Xen. *Hell.* iii. 2. §§ 29, &c.; comp. Diod. xiv. 17; Wess. *ad loc.*; Paus. iii. 8, where he is called Lysistratus.) [E. E.]

LYSIPPUS (Λύσιππος), literary. 1. An Arcadian, a comic poet of the old Comedy. His date is fixed by the marble Didascalia, edited by Odericus, at Ol. lxxxvi. 2, B. C. 434, when he gained the first prize with his Καταχῆναι; and this agrees with Athenaeus, who mentions him in conjunction with Callias (viii. p. 344, e.). Besides the Καταχῆναι, we have the titles of his Βάκχαι (Suid., Eudoc.), which is often quoted, and his Θυρσοκόμος (Suid.). Vossius (*de Poet. Graec.* p. 227) has followed the error of Eudocia, in making Lysippus a tragic poet. Besides his comedies he wrote some beautiful verses in praise of the Athenians, which are quoted by Dicaearchus, p. 10. (Meineke, *Frag. Com. Graec.* vol. i. p. 215, vol. ii. p. 744; Fabric. *Bibl. Graec.* vol. ii. p. 310.)

2. Of Epeirus, wrote a κατάλογος ἀσεβῶν, which is quoted by the scholiast on Apollonius Rhodius, iv. 1093. (Vossius, *de Hist. Graec.* p. 464, ed. Westermann; Ebert, *Diss. Sicul.* p. 107; Mounier, *de Diagora Melio*, p. 41, Rotterd. 1838.) [P. S.]

LYSIPPUS (Λύσιππος), artists. 1. Of Sicyon, one of the most distinguished Greek statuaries, is placed by Pliny at Ol. 114, as a contemporary of Alexander the Great (*H. N.* xxxiv. 8. s. 19). We have no very clear intimation of how long he lived; but there is no doubt that the great period of his artistic activity was during the reign of Alexander; and perhaps Pliny has mentioned the 114th Olympiad in particular, as being that in which Alexander died. We learn from Pausanias (vi. 1. § 2) that he made the statue of the Olympic victor Troilus, who conquered in the 102nd Olympiad; but there is abundant evidence that the statues of victors in the games were often made long after the date of their victories. On the other hand, there is an inscription on a base found at Rome, Σέλευκος βασιλεύς. Λύσιππος ἐποίει. Now Seleucus did not assume the title of *King* till *Ol.* 117. 1. But this proves nothing; for the addition of an inscription to a statue made long before, was a most frequent occurrence, of which we have many examples.

Originally a simple workman in bronze (*faber aerarius*), he rose to the eminence which he afterwards obtained by the direct study of nature. It was to the painter Eupompus that he owed the leading principle of his art; for, having asked him which of the former masters he should follow, Eupompus replied by pointing to a crowd of men, engaged in their various pursuits, and told him that nature must be imitated, and not an artist (Plin. *l. c.* § 6). It is not to be inferred, however, that he neglected the study of existing works of art: on the contrary Cicero tells us (*Brut.* 86), that Lysippus used to call the Doryphorus of Polycleitus his master; and there can be no doubt that the school of Lysippus was connected with the Argive school of Polycleitus, as the school of Scopas and Praxiteles was with the Attic school of Phidias; there being in each case a succession of great principles, modified by a closer imitation of the real, and by a preference for beauty above dignity. Perhaps the great distinction between Lysippus and his predecessors could not, in a few words, be better expressed than by saying that he rejected the last remains of the old conventional rules which the early artists followed, and which Phidias, without permitting himself to be enslaved by them, had wisely continued to bear in mind, as a check upon the liberty permitted by mere natural models, and which even Polycleitus had not altogether disregarded (Varr. *de Ling. Lat.* ix. 18). In Lysippus's imitation of nature the ideal appears almost to have vanished, or perhaps it should rather be said that he aimed to idealize merely *human* beauty. He made statues of gods, it is true; but even in this field of art his favourite subject was the human hero Hercules; while his portraits seem to have been the chief foundation of his fame. He ventured even to depart from the proportions observed by the earlier artists, and to alter the robust form (τὸ τετράγωνον, *quadratas veterum staturas*) which his predecessors had used in order to give dignity to their statues, and which Polycleitus had brought to perfection. Lysippus made the heads smaller, and the bodies more slender and more compact (*graciliora siccioraque*), and thus gave his statues an appearance of greater height. He used to say that former artists made men as they *were*, but he as they *appeared to be*. His imitation of nature was carried out in the minutest details: "propriae hujus videntur esse argutiae operum, custoditae in minimus rebus," says Pliny, who also mentions the care which Lysippus bestowed upon the hair. Propertius (iii. 7. 9) speaks of his statues as seeming to have the breath of life (*animosa*), and the same idea is expressed by the grammarian Nicephorus Chumnus, in an interesting but little known passage, in which he describes Lysippus and Apelles as making and painting ζώσας εἰκόνας καὶ πνοῆς μόνης καὶ κινήσεως ἀπολειπομένας. (Boissonade, *Anecdot.* vol. iii. p. 357.)

The works of Lysippus are said to have amounted to the enormous number of 1500; at least this is the story of Pliny, who tells us that Lysippus used to lay by a single piece of gold out of the price received for each of his works, and that, after his death, the number of these pieces was found to be 1500 (*H. N.* xxxiv. 7. s. 17). His works were almost all, if not all, in bronze; in consequence of which none of them are extant. But from copies, from coins, and from the works of his successors, we derive valuable materials for judging of his style. The following are the chief works of his which are mentioned by the ancient authors:—

First, those of a mythological character. 1. A colossal statue of Zeus, 60 feet high, at Tarentum, which is fully described by Pliny (*H. N.* xxxiv. 7. s. 18; comp Strab. vi. p. 278; Lucil. *ap. Non. s. v. Cubitus*). 2. Zeus in the forum of Sicyon (Paus.

ii. 9. § 6). 3. Zeus Nemeus, in an erect position, at Argos (Paus. ii. 20. § 3). 4. Zeus attended by the Muses (Paus. i. 43. § 6). 5. Poseidon, at Corinth (Lucian, *Jup. Trag.* 9, vol. ii. p. 652, Wetst.). 6. Dionysus, in the sacred grove on Mt. Helicon (Paus. ix. 30. § 1). 7. Eros, at Thespiae (Paus. ix. 27. § 3 ; comp. Sillig in the *Amalthea*, vol. iii. p. 299).

As above stated, his favourite mythological subject was Hercules. The following are some of his statues of that hero :—8. A colossal Hercules resting from his labours, in a sitting posture, at Tarentum, whence it was carried to Rome by Fabius Maximus, when he took Tarentum (Strab. vi. p. 278, b. ; Plut. *Fab. Max.* 22). It was afterwards transferred to Byzantium (Nicet. *Stat. Constant.* 5. p. 12). It is frequently copied on gems. 9. Hercules, yielding to the power of Eros, and deprived of his weapons. The statue is described in an epigram by Geminus (*Anth. Pal.* App. ii. p. 655 ; *Anth. Plan.* iv. 103). This also often appears on gems. 10. A small statue (*ἐπιτραπέζιος*), representing the deified hero as sitting at the banquet of the gods, described by Statius (*Silv.* iv. 6) and Martial (ix. 44). The celebrated Belvedere Torso is most probably a copy of this (Meyer, *Kunstgeschichte*, vol. ii. p. 114 ; Heyne, *Prisc. Art. Op. ex Epigr. illust.* p. 87). 11. Hercules in the forum at Sicyon (Paus. ii. 9. § 7). 12. There were originally at Alyzia in Arcadia, and afterwards at Rome, a set of statues by Lysippus, representing the labours of Hercules (Strab. x. p. 459, c.). Perhaps one of this group may have been the original of the Farnese Hercules of Glycon, which is undoubtedly a copy of a work of Lysippus. (Glycon ; Müller, *Archäol. d. Kunst*, § 129, n. 2.)

To his mythological works must be added :— 13. A celebrated statue of Time, or rather Opportunity (Καιρός ; Callistr. *Stat.* p. 698, ed. Jacobs, with Welcker's Excursus). 14. Helios in a quadriga, at Rhodes (Plin. *H. N.* xxxiv. 8. s. 19. § 6). 15. A Satyr at Athens (*Ibid.*).

Of those of his statues which were neither mythological nor strictly portraits, the following are mentioned :—16. A bather or athlete, scraping himself with a strigil, which was placed by M. Agrippa in front of his baths, and was so admired by the emperor Tiberius that he transferred it to his own chamber ; the resentment of the people, however, compelled him to restore it (Plin. *l. c.*). From the way in which Pliny speaks of this statue, it may be conjectured that it was intended by Lysippus to be a normal specimen of his art, like the Doryphorus of Polycleitus. 17. An intoxicated female flute-player. 18. Several statues of athletes (Paus. vi. 1. § 2, 2. § 1, 4. § 4, 5. § 1, 17. § 2). 19. A statue of Socrates (Diog. Laërt. ii. 43). 20. Of Aesop (*Anth. Graec.*, iv. 33). 21. Of Praxilla. (Tatian. *adv. Graec.* 52.)

We pass on to his actual portraits, and chiefly those of Alexander. In this department of his art Lysippus kept true to his great principle, and imitated nature so closely as even to indicate Alexander's personal defects, such as the inclination of his head sidewards, but without impairing the beauty and heroic expression of the figure. He made statues of Alexander at all periods of life, and in many different positions. Alexander's edict is well known, that no one should paint him but Apelles, and no one make his statue but Lysippus. The most celebrated of these statues is that in which Alexander was represented with a lance. (Plut. *de Isid.* 24), which was considered as a sort of companion to the picture of Alexander wielding a thunderbolt, by Apelles. The impression which it produced upon spectators was described by an epigram afterwards affixed to it,—

Αὐδασοῦντι δ' ἔοικεν ὁ χάλκεος εἰς Δία λεύσσων·
Γᾶν ὑπ' ἐμοὶ τίθεμαι, Ζεῦ, σὺ δ' Ὄλυμπον ἔχε.

(Plut. *de Alex. Virt.* ii. 2, *Alex.* 4 ; Tzetz. *Chil.* viii. 426.) The rest of his portraits of Alexander are described by Müller (*Archäol. d. Kunst*, § 129, n. 2). To the same class belongs his group of the chieftains who fell in the battle at the Granicus.

There are still some other works of Lysippus of less importance, which are described by the historians of Greek art. (Sillig, *Cat. s. v.* ; Meyer, *Kunstgeschichte* ; Hirt, *Gesch. d. Bild. Kunst* ; Nagler, *Künstler-Lexicon.*)

2. A painter in encaustic, of the Aeginetan school, who placed on his paintings the word *ἐνέκαεν*. (Plin. xxxv. 11. s. 19.)

3. A statuary of Heracleia, the son of Lysippus, who is known from an inscription on the base of a statue of Apollo at Delos : — ΑΠΟΛΛΩΝΙ ΛΥΣΙΠΠΟΣ ΛΥΣΙΠΠΟΥ ΗΡΑΚΛΕΙΟΣ ΕΠΟΙΕΙ. (Welcker, in the *Kunstblatt*, 1827, No. 88.) [P. S.]

LYSIS (Λῦσις). 1. An eminent Pythagorean philosopher, who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem. He died and was buried at Thebes. (Paus. ix. 13. § 1 ; Aelian. *V. H.* iii. 17 ; Diod. *Exc. de Virt. et Vit.* p. 556 ; Plut. *de Gen. Socr.* 8, 13, 14, 16 ; Diog. Laërt. viii. 39 ; Nepos, *Epam.* 2 ; Iamblich. *Vit. Pyth.* 35.) There was attributed to him a work on Pythagoras and his doctrines, and a letter to Hipparchus, of which the latter is undoubtedly spurious ; and Diogenes says that some of the works ascribed to Pythagoras were really written by Lysis.

There is a chronological difficulty respecting him, inasmuch as he is stated to have been the disciple of Pythagoras, and also the teacher of Epaminondas. Dodwell (*de Cycl. Vet.* p. 148) attempted to show the consistency of the two statements ; but Bentley (*Answer to Boyle*) contends that the ancient writers confounded two philosophers of this name. (Fabric. *Bibl. Graec.* vol. i. p. 851.)

2. A disciple of Socrates. (Diog. Laërt. ii. 29.)

3. A poet of the hilaroedic style, was the successor of Simus, the inventor of that species of poetry the composers of which were at first called *Σιμῳδοί*, from Simus, and afterwards *Λυσιῳδοί* and *Μαγῳδοί*, from Lysis and Magus. (Strab. xiv. p. 648, a. ; Ath. xiv. p. 620, d., iv. p. 182, c. ; Bode, *Gesch. der Lyrisch. Dichtkunst*, vol. ii. p. 469.) [P. S.]

LYSISTRA'TIDES, artist. [Leostratides.]

LYSIS'TRATUS, of Sicyon, statuary, was the brother of Lysippus, with whom he is placed by Pliny at the 114th Olympiad (*H. N.* xxxiv. 8. s. 19.) He devoted himself entirely to the making of portraits, and, if we may believe Pliny, his portraits were nothing more than exact likenesses without any ideal beauty. (*Hic et similitudinem reddere instituit : ante eum quam pulcherrimas facere studebant.*) He was the first who took a cast of

the human face in gypsum; and from this mould he produced copies by pouring into it melted wax. (Plin. *H. N.* xxxv. 12. s. 44.) He made a statue of Melanippe. (Tatian. *adv. Graec.* 54, p. 117, ed. Worth.) [P. S.]

LY'SIUS (Λύσιος), i. e. the Deliverer, a surname of Dionysus, under which he was worshipped at Corinth, where there was a carved image of the god, the whole figure of which was gilt, while the face was painted red. (Paus. ii. 2. § 5.) He was also worshipped at Sicyon, where the Theban Phanes was said to have introduced the god (ii. 7. § 6), and at Thebes. In the last-mentioned place he had a sanctuary near one of the gates, and there was a story that the god had received the surname from the fact of his once having delivered Theban prisoners from the hands of the Thracians in the neighbourhood of Haliartus (ix. 16. § 4; Orph. *Hymn.* 49. 2, &c.) [L. S.]

LYSIZO'NA (Λυσιζώνη), i. e. the goddess who loosens the girdle, is a surname of Artemis and Eileithyia, who were worshipped under this name at Athens. (Theocrit. xvii. 60; Schol. *ad Apollon. Rhod.* i. 287.) [L. S.]

LYSO, a Sicilian of rank at Lilybaeum, whom Verres, while praetor of Sicily in B. C. 73—71, robbed of a statue of Apollo. (Cic. *in Verr.* iv. 17.) A son of Lyso, bearing the same name, is recommended by Cicero to M'. Acilius Glabrio, proconsul in Sicily in B. C. 46. (*ad Fam.* xiii. 34.) [GLABRIO, No. 6.] [W. B. D.]

LYSO, a native of Patrae, in Achaia (Cic. *ad Fam.* xiii. 19), who is commonly said to have been a physician, and to have attended Cicero's freedman Tullius Tiro during his illness at that place, B. C. 51. This, however, is probably a mistake, as he is no where called a physician, and rather seems to be distinguished from Tiro's medical attendant, whose name was Asclapo (*ibid.* xvi. 4, 5, 9); so that altogether it is more likely that Lyso was the person with whom Tiro lodged during his illness. Cicero seems at one time to have been afraid of his not being sufficiently attentive to his guest, and advises Tiro, if necessary, to go to the house of M'. Curius (*ibid.* xvi. 4). Tiro himself, however, seems to have been quite satisfied with his care and attention; and, accordingly, when Lyso visited Rome a short time afterwards, and stayed there for about a year, he lived on the most intimate terms with Cicero, and saw him almost every day (*ibid.* xiii. 19, 24). When Servius Sulpicius was going as proconsul to Achaia, Cicero wrote two letters to him in Lyso's favour, B. C. 47, in which he speaks of him in terms of great affection and gratitude (*ibid.* xiii. 19, 24). [W. A. G.]

LYSON (Λύσων), a statuary, who is mentioned by Pliny among those who made "athletas, et armatos, et venatores, sacrificantesque" (*H. N.* xxxiv. 8. s. 19. § 34). His statue of the Athenian people in the senate-house of the Five Hundred is mentioned by Pausanias (i. 3. § 4). [P. S.]

LYSUS (Λῦσος), a Macedonian statuary, who made the statue of Criannius, the Eleian, in the Altis at Olympia. (Paus. vi. 17. § 1.) [P. S.]

LYTE'RIUS (Λυτήριος), i. e. the Deliverer, a surname of Pan, under which he had a sanctuary at Troezene, because he was believed during a plague to have revealed in dreams the proper remedy against the disease. (Paus. ii. 35. § 5.) [L. S.]

LYTIERSES (Λυτιέρσης), another form of Lityerses. (Theocr. x. 41.) [LITYERSES.]

M.

MA (Μᾶ) signifies probably *mother*, as in Aeschylus (*μᾶ γᾶ, Suppl.* 890), who applies it to the earth to designate her as the mother of all. But, according to Stephanus Byzantinus (*s. v.* Μάσταυρα), Ma was the name of a nymph in the suite of Rhea, to whom Zeus entrusted the bringing up of the infant Dionysus. The same author tells us that Rhea herself was by the Lydians called Ma, and that bulls were sacrificed to her, whence the name of the town Mastaura was derived. (Comp. Welcker, *Trilog.* p. 167.) [L. S.]

MACAR or MACAREUS (Μάκαρ or Μακαρεύς). 1. A son of Helios and Rhodos, or, according to others, a son of Crinacus, who after the murder of Tenages fled from Rhodes to Lesbos. (Hom. *Il.* xxiv. 544; Diod. v. 56; Plat. *de Leg.* viii. p. 838; Arnob. *adv. Gent.* iv. 24; Ilgen, *ad Hymn. Hom.* p. 203.)

2. A son of Aeolus, who committed incest with his sister Canace, and, according to some accounts, killed himself in consequence. (Hygin. *Fab.* 238; Plut. *Parall. Hist. Gr. et Rom.*; comp. AEOLUS.)

3. A son of Lycaon, from whom the town of Macaria in Arcadia derived its name. (Paus. viii. 3. § 1; Steph. Byz. *s. v.* Μακαρέαι; Apollod. iii. 8. § 1.)

4. A son of Jason and Medeia, who is also called Mermerus or Mormorus. (Hygin. *Fab.* 239; Tzetz. *ad Lycoph.* 175; comp. MERMERUS.)

5. Of Nericus, one of the companions of Odysseus. (Ov. *Met.* xiv. 159.)

6. A Lapithes, who at the wedding of Peirithous slew the centaur Erigdupus. (Ov. *Met.* xii. 452.)

7. The founder of Lesbos, was a son of Crineus and a grandson of Zeus. (Diod. v. 81.) [L. S.]

MACAREUS (Μακαρεύς). Athenaeus cites in two places (vi. p. 262, c. xiv. p. 639, d) the Κῳακά of Macareus. As his citation, the same in both places, is from the third book, we know that the history comprehended at least three books: but nothing more seems known either of the author or the work, except that it was written after the time of Phylarchus, from whom Macareus quotes three hexameter lines, and who appears to have lived in the reign of Ptolemy Euergetes and Ptolemy Philopator, kings of Egypt, i. e. B. C. 246—204. (Fabric. *Bibl. Graec.* vol. viii. p. 367.) [J. C. M.]

MACA'RIA (Μακαρία), a daughter of Heracles by Deïaneira, from whom Zenobius derives the proverb βάλλ' ἐς μακαρίαν, because she had put an end to herself. (Paus. i. 32. § 6; Zenob. *Prov.* ii. 61.) [L. S.]

MACA'RIUS (Μακάριος), a Spartan, was one of the three commanders of the Peloponnesian force which was sent to aid the Aetolians in the reduction of Naupactus, B. C. 426, which however was saved by Demosthenes with the aid of the Acarnanians. Macarius took part in the expedition against Amphilochian Argos, in the same year, and was slain at the battle of Olpae. (Thuc. iii. 100—102, 105—109.) [E. E.]

MACA'RIUS (Μακάριος). 1. AEGYPTIUS, the EGYPTIAN. There were in the fourth century in Egypt two eminent ascetics and contemporaries, though probably not disciples of St. Antony, as is asserted by Rufinus, and perhaps by Theodoret. [ANTONIUS, No. 4, p. 217, b.] Of these the

subject of the present article is generally distinguished as the EGYPTIAN, sometimes as MAGNUS, the GREAT, or as MAJOR or SENIOR, the ELDER; while the other is described as Macarius of Alexandria. [No. 2.]

Macarius the Egyptian was the elder of the two, and was born, according to Socrates, in Upper Egypt. At the age of thirty he betook himself to a solitary life. His place of retreat was the wilderness of Scete or Scetis, a part of the great Lybian desert, which D'Anville places about 60 miles, but Tillemont as much as 120 miles S. of Alexandria, a wretched spot, but on that account well suited to the purpose of the ascetics who occupied it. Here Macarius, though yet a young man, gave himself up to such austerities as to acquire the title of παιδαριογέρων, "the aged youth." At forty years of age he was ordained a priest, and is said to have received power to cast out evil spirits and to heal diseases, as well as the gift of prophecy; and many marvellous stories are related by his biographers, Palladius and Rufinus, of his employment of these supernatural qualifications. It was even reported that he had raised the dead in order to convince an obstinate heretic, a Hieracite [HIERAX, No. 3], with whom he had a disputation: but this miracle was too great to be received implicitly even by the credulity of Rufinus and Palladius, who have recorded it only as a report.

During the persecution which the orthodox suffered from Lucius, the Arian patriarch of Alexandria [LUCIUS, No. 2] during the reign of the emperor Valens, Macarius was banished, together with his namesake of Alexandria and other Egyptian solitaries, to an island surrounded by marshes and inhabited only by heathens. He died at the age of ninety; and as critics are generally agreed in placing his death in A. D. 390 or 391, he must have been born about the beginning of the fourth century, and have retired to the wilderness about A. D. 330. He is canonized both by the Greek and Latin churches; his memory is celebrated by the former on the 19th, by the latter on the 15th January. (Socrat. *H. E.* iv. 23, 24; Sozomen, *H. E.* iii. 14, vi. 20; Theodoret, *H. E.* iv. 21; Rufin. *H. E.* ii. 4; and apud Heribert Rosweyd, *De Vita et Verbis Senior.* ii. 28; *Apophthegmata Patrum*, apud Coteler. *Eccles. Graec. Monum.* vol. i. p. 524, &c.; Pallad. *Histor. Lausiac.* c. 19; Bolland, *Acta Sanctor.* a. d. 15 *Januar.*; Tillemont, *Mémoires*, vol. viii. p. 574, &c.; Ceillier, *Auteurs Sacrés*, vol. vii. p. 709, &c.)

The writings of Macarius have been the subject of much discussion. Gennadius of Marseilles, our earliest authority, says (*De Viris Illustrib.* c. 10) that he wrote only a single *Epistola* or letter to his juniors in the ascetic life, in which he pointed out to them the way of attaining Christian perfection. Miraeus endeavours to identify this *Epistola* with the monastic rule, ascribed to one of the Macarii, and given in the *Codex Regularum* of St. Benedict of Anagni; but which, with the letter which follows it, is rather to be ascribed to Macarius of Alexandria. The subject would lead us to identify the *Epistola* mentioned by Gennadius with the *Opuscula* mentioned below, especially as a cursory citation by Michael Glycas in his *Annales* (Pars i. p. 105, ed. Paris, p. 81, ed. Venice, p. 199, ed. Bonn) from "the Epistles (ἐν ἐπιστολαῖς) of Macarius the Great" is found to bear some resemblance to a passage in the fourth *Opusculum*, c. 2. The writings published under the name of Macarius of Egypt are these: I. Ὁμιλίαι πνευματικαί, *Homiliae Spirituales.* These homilies, so called, are fifty in number, of unequal length, and possibly interpolated by a later hand. They are ascribed to our Macarius on the authority of MSS. by Picus, Fabricius, Pritius, Tillemont, and Galland; but his authorship is denied by Possin, Dupin, Oudin, and Ceillier, though these are not agreed to whom to ascribe them. Cave hesitates between our Macarius and his namesake of Alexandria [No. 2]; but on the whole is inclined to prefer the latter. *The Homiliae* were first published by Joannes Picus, or Pic, 8vo. Paris, 1559; a Latin version by the editor was separately published in the same or the next year. The Greek text, with a Latin version by Palthenius, was again published at Frankfort, 8vo. 1594; and the text and version were reprinted from Picus with the works of Gregory Thaumaturgus [GREGORIUS THAUMATURGUS] and Basil of Seleuceia [BASILIUS, No. 4], fol. Paris, 1621. A revised edition of the Greek text, with the version of Palthenius, also revised, was published by Jo. Georg. Pritius, 8vo. Leipzig, 1698, and again in 1714, and may be regarded as the standard edition. A Latin version is given in the *Bibliotheca Patrum*, vol. ii. ed. Paris, 1589; vol. iv. ed. Cologn. 1618; vol. iv. ed. Lyon, 1677. An English version, with learned and valuable notes, by "a presbyter of the church of England" (Fabricius calls him Thomas Haywood), was published 8vo. London, 1721. Some other homilies of Macarius are extant in MS. II. *Opuscula.* The collection so termed comprehends seven treatises, all short: Περὶ φυλακῆς καρδίας, *De Custodia Cordis*; 2. Περὶ τελειότητος ἐν πνεύματι, *De Perfectione in Spiritu*; 3. Περὶ προσευχῆς, *De Oratione*; 4. Περὶ ὑπομονῆς καὶ διακρίσεως, *De Patientia et Discretione*; 5. Περὶ ὑψώσεως τοῦ νοός, *De Elevatione Mentis*; 6. Περὶ ἀγάπης, *De Charitate*; 7. Περὶ ἐλευθερίας νοός, *De Libertate Mentis.* These *Opuscula* were first published, with a Latin version, in the *Thesaurus Asceticus* of Possin, 4to. Paris, 1684; a more correct edition both of the text and version was published by J. G. Pritius, 8vo. Leipzig, 1699; and again in 1714; and may be regarded as the best edition. III. *Apophthegmata.* These were published partly by Possin in his *Thesaurus Asceticus*, and partly by Cotelerius in his *Ecclesiae Graecae Monumenta*, vol. i. (4to. Paris, 1677), among the *Apophthegmata Patrum*; and were subjoined by Pritius to the *Opuscula.* An English version of the *Opuscula* and of some of the *Apophthegmata* (those of Possin) was published by Mr. Granville Penn, 12mo. London, 1816, under the title of *Institutes of Christian Perfection.* All the works of Macarius, with a Latin version, are given in the *Bibliotheca Patrum* of Galland, vol. vii. fol. Venice, 1770. A monastic rule to the compilation of which our Macarius contributed is noticed below in No. 2. A Latin version of some fragments of other pieces is given in the *Bibliotheca Concionatoria* of Combéfis; and perhaps some pieces remain in MS. beside the homilies already mentioned. (Tillemont and Ceillier, *ll. cc.*; Pritius, *Praefat. in Macarii Opuscula*; Galland, *Bibl. Patrum Proleg.* ad vol. vii.; Oudin, *De Scriptorib. Eccles.* vol. i. col. 474, seq.; Cave, *Hist. Litt.* ad ann. 373, vol. i. p. 256, ed. Oxford, 1740—1742; Fabric. *Bibl. Graec.* vol. viii. p. 361, &c.; Penn, *Pref. to the Institutes of Macarius.*)

2. Of ALEXANDRIA, contemporary with the foregoing, from whom he is distinguished by the epithet ALEXANDRINUS (ὁ Ἀλεξανδρεύς), or POLITICUS (Πολιτικός), i. e. URBICUS, and sometimes JUNIOR. Palladius, who lived with him three years, has given a tolerably long account of him in his *Historia Lausiaca*, c. 20; but it chiefly consists of a record of his supposed miracles. He was a native of Alexandria where he followed the trade of a confectioner, and must not be confounded with Macarius, the presbyter of Alexandria, who is mentioned by Socrates (*H. E.* i. 27) and Sozomen (*H. E.* ii. 22), and who was accused of sacrilegious violence towards Ischyras [ATHANASIUS]. Our Macarius forsook his trade to follow a monastic life, in which he attained such excellence, that Palladius (*ibid.* c. 19) says that, though younger than Macarius the Egyptian, he surpassed even him in the practice of asceticism. Neither the time nor the occasion of his embracing a solitary life is known, for the Macarius mentioned by Sozomen (*H. E.* vi. 29) appears to be a different person. Tillemont has endeavoured to show that his retirement took place not later than A. D. 335, but he founds his calculation on a misconception of a passage of Palladius. Macarius was ordained priest after the Egyptian Macarius, i. e. after A. D. 340, and appears to have lived chiefly in that part of the desert of Nitria which, from the number of the solitaries who had their dwellings there, was termed "the Cells" ("Cellae," or "Cellulae," τὰ κελλία); but frequently visited, perhaps for a time dwelt, in other parts of the great Lybian wilderness, and occasionally at least of the wilderness between the Nile and the Red Sea. Galland says he became at length archimandrite of Nitria, but does not cite his authority, which was probably the MS. inscription to his *Regula* given below, and which is of little value. Philippus Sidetes calls him a teacher and catechist of Alexandria, but with what correctness seems very doubtful. Various anecdotes recorded of him represent him as in company with the other Macarius (No. 1) and with St. Antony. Many miracles are ascribed to him, most of which are recorded by Palladius either as having been seen by himself, or as resting on the authority of the saint's former companions, but they are frivolous and absurd. Macarius shared the exile of his namesake [No. 1] in the persecution which the Arians carried on against the orthodox. He died, according to Tillemont's calculation, in A. D. 394, but according to Fabricius, in A. D. 404, at the age of 100, in which case he must have been nearly as old as Macarius the Egyptian. He is commemorated in the Roman Calendar on the 2d January, and by the Greeks on the 19th January. Socrates describes him as characterised by cheerfulness of temper and kindness to his juniors, qualities which induced many of them to embrace an ascetic life. (Socrat. *H. E.* iv. 23, 24; Sozom. *H. E.* iii. 14, vi. 20; Theodoret. *H. E.* iv. 21; Rufin. *H. E.* ii. 4; and apud Heribert Rosweyd, *De Vita et Verbis Senior.* ii. 29; Pallad. *Hist. Lausiac.* c. 20; Galland. *Acta Sanctor.* a. d. 2 *Januar.*; Tillemont, *Mémoires*, vol. viii. p. 626, &c.)

To this Macarius are ascribed the following works: — I. *Regula S. Macarii qui habuit sub ordinatione sua quinque Millia Monachorum.* This *Regula*, which is extant in a Latin version, consists of thirty "*Capita*," and must be distinguished from another, which is also extant in a Latin version, under the title of *Regula SS. Serapionis, Macarii, Paphnutii et alterius Macarii;* to which the first of the two Macarii contributed capp. v—viii., and the second ("alter Macarius") capp. xiii.—xvi. Tillemont and others consider these two Macarii to be the Egyptian and the Alexandrian, and apparently with reason. The *Regula S. Macarii*, which some have supposed to be the *Epistola* of Macarius the Egyptian [No. 1] mentioned by Gennadius, is ascribed to the Alexandrian by S. Benedict of Anagni, Holstenius, Tillemont, Fabricius, and Galland. Cave hesitates to receive it as genuine. II. *Epistola B. Macarii data ad Monachos.* A Latin version of this is subjoined to the *Regula*; it is short and sententious in style. The *Regula* was first printed in the *Historia Monasterii S. Joannis Reomaensis* (p. 24) of the Jesuit Rouerus (Rouvière), 4to. Paris. 1637; and was reprinted together with the *Epistola*, in the *Codex Regularum* of Holstenius (4to. Rome, 1661), and in the *Bibliotheca Patrum* of Galland, vol. vii. fol. Venice, 1770. III. Τοῦ ἁγίου Μακαρίου τοῦ Ἀλεξανδρέως λόγος περὶ ἐξόδου ψυχῆς δικαίων καὶ ἁμαρτωλῶν· τὸ πῶς χωρίζονται ἐκ τοῦ σώματος, καὶ πῶς εἰσιν, *Sancti Macarii Alexandrini Sermo de Exitu Animae Justorum et Peccatorum: quomodo separantur a Corpore, et in quo Statu manent.* This was printed, with a Latin version, by Cave (who, however, regarded it as the forgery of some later Greek writer), in the notice of Macarius in his *Historia Litteraria* ad ann. 373 (vol. i. fol. Lond. 1688, and Oxford, 1740—1742); and was again printed, more correctly, by Tollius, in his *Insignia Itineris Italici*, 4to. Utrecht, 1696. Tollius was not aware that it had been printed by Cave. It is given, with the other works of Macarius of Alexandria, in the *Bibliotheca Patrum* of Galland. In one MS. at Vienna it is ascribed to Alexander, an ascetic and disciple of Macarius. Cave is disposed to ascribe to Macarius of Alexandria the *Homiliae* of Macarius the Egyptian [No. 1]. (Cave, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 365; Holsten. *Codex Regularum*, vol. i. pp. 10—14, 18—21, ed. Augsburg, 1759; Galland, *Biblioth. Patr. Proleg.* to vol. vii.; Tillemont, *Mémoires*, vol. viii. pp. 618, 648; Ceillier, *Auteurs Sacrés*, vol. vii. p. 712, &c.)

3. Of ANCYRA, of which city he was metropolitan. Macarius lived in the earlier part of the fifteenth century, and was author of a work against the Latin church and its advocates, entitled Κατὰ τῆς τῶν Λατίνων κακοδοξίας καὶ κατὰ Βαρλαὰμ καὶ Ἀκινδύνου, *Adversus Maligna Latinorum Dogmata et contra Barlaam et Acindynum.* The work is extant only in MS., but has been cited in several places by Allatius in his *De Eccles. Occident. et Orient. perpet. Consensione.* Allatius characterizes the work as trifling and full of absurdities; but Cave considers that the citations given by Allatius himself by no means justify his censure. (Cave, *Hist. Litt.* ad ann. 1430; Fabricius, *Bibl. Graec.* vol. viii. p. 367.)

4. Of ANTIOCH. Macarius was patriarch of Antioch in the seventh century. He held the doctrine of the Monothelites; and having attended the sixth general or third Constantinopolitan council (A. D. 680, 681), and there boldly avowed his heresy, affirming that Christ's will was "that of a God-man" (θεανδρικήν); and having further boldly declared that he would rather be torn limb from limb than renounce his opinions, he was de-

posed and banished. His Ἔκθεσις ἤτοι ὁμολογία πίστεως, *Expositio sive Confessio Fidei*; and some passages from his Προσφωνητικὸς πρὸς βασιλέα λόγος, *Hortatorius ad Imperatorem Sermo*; his Λόγος ἀποσταλεὶς Λουκᾷ πρεσβυτέρῳ καὶ μοναχῷ τῷ ἐν Ἀφρικῇ, *Liber ad Lucam Presbyterum et Monachum in Africa missus*; and from one or two other of his pieces, are given in the *Concilia*, vol. vi. col. 743, 902, &c., ed. Labbe; vol. iii. col. 1168, 1300, &c., ed. Hardouin; vol. xi. col. 349, 512, &c., ed. Mansi. (Cave, *Hist. Litt.* ad ann. 680; Fabric. *Bibl. Graec.* vol. viii. 368.) This heretical Macarius of Antioch is not to be confounded with a saint of later date, but of the same name, "archbishop of Antioch in Armenia," who died an exile at Ghent in Flanders, in the early part of the eleventh century, and of whom an account is given by the Bollandists in the *Acta Sanctorum*, a. d. 10 *Aprilis*. Of what Antioch this later Macarius was archbishop is not determined. There is no episcopal city of Antioch in Armenia properly so called.

5. Antonii Discipulus, the Disciple of St. Antony, or, of Pispir (comp. Nos. 1 and 2). Palladius (*Hist. Lausiac.* c. 25, 26) mentions two disciples of St. Antony, Macarius and Amathas, as resident with and attendant upon that saint, at Mount Pispir, Pispiri, or Pisperi, and as having buried him after his death. These are probably the two brethren mentioned by Athanasius (*Vita S. Antonii*, c. 21) as having waited on the aged recluse for the last fifteen years of his life. This Macarius of Pispir has been by several writers, both ancient and modern, including Rufinus, and perhaps Theodoret, among the ancients, and Cave and Pritius among the moderns, confounded with one or other of the Macarii, the Egyptian and the Alexandrian (Nos. 1 and 2); but Bollandus (*Proleg. ad Vitam S. Anton.* c. v. vi. in *Acta Sanct.* a. d. 17 *Jan.*) and Tillemont (*Mémoires*, vol. viii. p. 806) have shown that there are several reasons for distinguishing them; and there is great difficulty in reconciling the known circumstances of either of these Macarii with the close attendance on St. Antony given by Macarius of Pispir. To Macarius of Pispir Possin ascribed the *Homiliae* and *Opuscula* of Macarius the Egyptian (No. 1).

6. Of Athos. [No. 13.]

7. Of the Cells, or Junior. Macarius, whom Sozomen calls πρεσβύτερον τῶν κελλίων, "presbyter of the Cells," i. e. of that part of the desert of Nitria in Egypt which was so called, was a herd boy, who having, while feeding his cattle by the Maraeotic lake, accidentally killed one of his companions, fled into the wilderness in order to avoid the punishment of his homicide. He was thus led to embrace a solitary life, which he followed for nearly thirty years. This Macarius must not be confounded with Nos. 1, 2, or 5, with whom he appears to have been contemporary. (Sozomen, *H. E.* vi. 29; Pallad. *Hist. Lausiac.* c. xvii.; Tillemont, *Mémoires*, vol. viii. p. 575.)

8. Chrysocephalus, archbishop of Philadelphia. [Chrysocephalus.]

9. Of Constantinople, patriarch of that see, from 1376 to 1379. There was another Macarius patriarch of Constantinople, in the sixteenth century. (Fabr. *Bibl. Graec.* vol. viii. p. 368.)

10. Historicus, the Historian. [Macareus.]

11. Hierosolymitanus, or of Jerusalem. Two Macarii were bishops of Jerusalem, one in the early part of the fourth century, before that see was raised to the dignity of a patriarchate; the other in the sixth century.

Macarius I. became bishop in a. d. 313 or 314, on the death of Hermon, and died in or before a. d. 333. He was computed to be the thirty-ninth bishop of the see. His episcopate, therefore, coincides with one of the most eventful periods in ecclesiastical history. There is extant in Eusebius (*De Vita Constantin.* iii. 30—32) and in Theodoret (*H. E.* i. 17), a letter from Constantine the Great to Macarius, concerning the building of the church of the Holy Sepulchre at Jerusalem. Socrates (*H. E.* i. 17), Sozomen (*H. E.* ii. 1), and Theodoret (*H. E.* i. 18), also ascribe to him the discovery, by testing its miraculous efficacy, of the true cross, which had been dug up, with the two on which the thieves had suffered, near the Holy Sepulchre. Macarius was present at the council of Nice (Sozomen, *H. E.* i. 17; comp. *Concilia*, vol. i. col. 313, 314, ed. Hardouin); and, according to the very doubtful authority of Gelasius of Cyzicus (apud *Concilia*, col. 417), took part in the disputations against the Arian philosophers. He separated himself from the communion of Eusebius, the historian, bishop of Caesareia, who was his ecclesiastical superior, on account of his supposed Arianism. (Sozomen, *H. E.* ii. 20; Fabric. *Bibl. Gr.* vol. viii. p. 369; Bolland. *Acta Sanctor. Martii*, vol. ii. p. 34, and *Maii*, vol. iii. *Tractatus Praelim.* pp. xvi. xvii.; Tillemont, *Mémoires*, vol. vi.)

Macarius II. was first appointed to the see a. d. 544, by the influence of the monks of Neolaura, "the new monastery," on the death of Petrus or Peter; but his election was disallowed by the emperor Justinian I., because it was reported that he avowed the obnoxious opinions of Origen, and Eustochius was appointed in his room, who bitterly persecuted the Origenists, who were numerous in the monasteries of Palestine. Eustochius was, however, afterwards deposed, but in what year, or from what cause, is not clear; and Macarius was restored, after purging himself from suspicion of heresy, by pronouncing an anathema on the opinions of Origen. Victor of Tunes places his restoration in the thirty-seventh year of Justinian (a. d. 563 or 564), and Theophanes in the reign of Justin II., who succeeded Justinian in a. d. 567. He died about a. d. 574, and was succeeded by Joannes. A homily, *De Inventione Capitis Praecursoris*, by Macarius, bishop of Jerusalem, is extant in MS.; but it is not known by which it was written, though probably by Macarius II. (Evagr. *H. E.* iv. 37, 39, v. 16; Cyril Scyth. *Sabae Vita*, c. 90, apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 373; Le Quien, *Oriens Christ.* vol. iii. col. 235, &c.; Bolland. *Acta Sanctor. Maii*, vol. iii. *Tractat. Praelim.* pp. xxviii. xxix.; Fabric. *Bibl. Graec.* vol. viii. p. 369.)

12. Junior. [Nos. 2, 7.]

13. Macres, or Macra (ὁ Μακρῆς) or Macrus (ὁ Μακρός), a monk of Mount Athos, and an intimate friend of George Phranza [Phranza], by whose interest he was appointed Hegumenus, or abbot of the monastery of the Almighty (τοῦ Παντοκράτορος), at Constantinople. He also obtained the dignity of Protosyncellus. He was a strenuous opponent of the Latin church; and this involved him in serious disputes with Joseph II., patriarch of Constantinople, who was favourable to the union of the churches. Notwithstanding his hostility to the Latins, Macarius was sent by the emperor

Joannes II. Palaeologus, on a mission to the Pope Martin V., preparatory to the summoning of a general council to determine the union, and died on his return in the beginning of the year 1431. It is not clear whether Macarius Macres was the same or a different person from another Macarius, a monk of Xanthopulus, of Jewish origin, and spiritual father to the emperor Manuel Palaeologus (Phranza, ii. 1); but it is quite clear that he is to be distinguished from Macarius Curunas (ὁ Κουρουνᾶς), who also was sent by Joannes Palaeologus to the pope, after the death of Macarius Macres (Sguropulus, *Hist. Concil. Florent.* ii. 15, 16). Macarius Macres wrote a book against the Latin doctrine of the procession of the Holy Spirit from the Son, with this title, Ὅτι τὸ λέγειν καὶ ἐκ τοῦ Υἱοῦ τὸ πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι οὔτε ἀναγκαῖόν ἐστιν ἀλλὰ καινοτομία τῆς ὀρθοδόξου πίστεως, *Quod necessarium non est, sed Innovatio Fidei, dicere et Filio procedere Spiritum Sanctum.* This work is extant in MS., and is cited by Allatius in his *De Eccles. Occident. et Orient. Perpetua Consens.* Some other works by Macarius Hieromonachus are extant in MS., but it is not certain if the writer was our Macarius; a small piece, *De Inventione et Translatione S. Euphemii Martyris*, is distinctly ascribed to him. (Phrantza, ii. 9, p. 35, ed. Vienna, 1796, p. 156, 157, ed. Bonn; Sguropulus, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 370; Cave, *Hist. Litt.* ad ann. 1420.)

14. MAGNES. Some extracts from a work entitled *Apologia adversus Theosthenem Evangeliorum Calumniatorem*, by a writer whom he termed MAGNES, were given in a Latin version by Franciscus Turrianus, in his tract *De Sanctissima Eucharistia contra Volanum Polonum*, Florence, 1575; but nothing was at that time known of the writer, of whom there was not any ascertained notice in the writers of the first eight centuries after Christ. Cave found in a MS. work of Germanus of Constantinople (he does not say which Germanus), mention of "one MAGNES, a presbyter of Jerusalem," who was present at the synod of Antioch, A. D. 265, at which Paul of Samosata was deposed and excommunicated; and he identified this Magnes, but without reason, with the writer of the *Apologia*. Tillemont (*Hist. des Empereurs*, vol. iv. p. 308, &c.) has devoted a section to this obscure writer, and Magnus Crusius of Göttingen has most fully discussed the subject in two dissertations, *Notitia Macarii Magnetis*, and *De θεολογουμένοις Macarii Magnetis*, 4to. Göttingen, 1737 and 1745. The name of the author is found in the various forms of MACARIUS MAGNETES (τοῦ μακαρίου Μαγνήτου), MACARIUS MAGNES (τοῦ μακαρίου Μάγνητος), and MACARIUS (τοῦ ἁγίου μακαρίου), the last showing that Macarius is a name, not a title ("Beatus"); but it is doubtful whether Magnes is to be understood as a name or as a local designation, "the Magnesian;" and this uncertainty existed as early as the ninth century, when both the writer and his work, which was cited by the Iconoclasts, had become scarce. In a copy of his work, which was found with difficulty by the orthodox of that day, the author was called ἱεράρχης, "bishop," and was delineated in episcopal vestments; but his see appears to have been altogether unknown. He is thought by Crusius to have lived near the end of the third or the beginning of the fourth century. There was a Macarius bishop of Magnesia, early in the fifth century, who was one of the opponents of Chrysostom; but if Crusius is correct in fixing the age of our Macarius, this must have been a different person.

Macarius wrote, 1. Ἀποκριτικά, *Responsiones*, in five books; inscribed to Theosthenes, and not, as Turrianus and others after him had supposed, written against him, but rather against Porphyry. The work was formerly extant in the library of St. Mark, at Venice, but is not there now. Some extracts are, however, contained in different MSS., and the unpublished *Antirrhetica adversus Iconomachos* of Nicephorus of Constantinople, contains many passages. The extracts given by Turrianus were reprinted, but with some omissions, by Fabricius, in his *Delectus Argumentorum et Syllabus Scriptorum de Veritate Religionis Christianae*, and by Galland, in his *Bibliotheca Patrum*, vol. iii.; and some of the fragments preserved by Nicephorus were published by Crusius, in his Dissertations already referred to. Another work of Macarius Magnes, *Sermones in Genesin*, or *Commentarius in Genesin*, has also perished, with the exception of some fragments, a portion of which were also inserted by Crusius. (Tillemont, *l. c.*; Cave, *Hist. Litt.* ad ann. 265 and 403; Fabric. *Bibl. Graec.* vol. vii. p. 296, &c.; Galland. *Biblioth. Patrum*, *Proleg.* ad vol. iii. c. xiii.; Ceillier, *Auteurs Sacrés*, vol. iv. 181, &c.)

15. MAGNUS. [No. 1.]

16. MARTYRII SCRIPTOR. A supplement to the *Acta Proconsularia Beatorum Martyrum Tharaci Probi et Andronici*, of which Baronius has given a Latin version in his *Annales Ecclesiastici*, ad ann. 290, is said by him to have been drawn up by Macarius, Felix, and Verus, Christians, who were spectators of the Martyrdom; but a reference to the original Acta (which were published, with a Latin version, by Emericus Bigotius, Paris, 1680, and by Ruinart in his *Acta Martyrum Sincera*, and by the Bollandists, in the *Acta Sanctorum Octobri*, vol. v. p. 560, &c.) shows that the name of the writer was Marcion (Μαρκίων), not Macarius.

17. MONACHUS. According to Gennadius of Marseilles, Macarius, a Roman monk, wrote *Liber adversus Mathematicos*, or as it is described by Rufinus, *Opuscula adversus Fatum et Mathesin*, now lost. He lived about the end of the fourth century, and was the intimate friend of Rufinus, who inscribed to him his Latin version of the Περὶ ἀρχῶν of Origen, and his *Apologia pro Origene.* (Gennadius, *De Viris Illustr.* c. 28; Fabric. *Biblioth. Graec.* vol. viii. p. 372; Cave, *Hist. Litt.* ad ann. 401.)

18. The MONOTHELITE. [No. 4.]

19. PATRIARCHA. [Nos. 4, 9, 11.]

20. Of PHILADELPHIA. [CHRYSOCEPHALUS.]

21. ROMANUS. [No. 17.]

22. RUFINI AMICUS. [No. 17.]

Many other Macarii are enumerated by Fabricius, *Biblioth. Graec.* vol. viii. p. 367, &c. [J. C. M.]

MACATUS, M. LI'VIUS, was appointed by the propraetor M. Valerius, in B. C. 214, commander of the town and citadel of Tarentum, and defended both with success against the attacks of Hannibal in that year. But two years afterwards (B. C. 212) the town was taken by a surprise, and Livius fled for refuge into the citadel, which he maintained, notwithstanding all the attempts of Hannibal to dislodge him. In course of time the Roman troops suffered dreadfully, from want of

provisions. In B. C. 210, D. Quintius was sent with a fleet to convey provisions to the citadel, but was defeated by the Tarentines; this disaster, however, was counterbalanced by a victory which Livius gained at the same time by land. Livius continued in possession of the citadel till the town was retaken by Q. Fabius Maximus in B. C. 209. In the following year there was a warm debate in the senate respecting Livius Macatus; some maintaining that he ought to be punished for losing the town, others that he deserved to be rewarded for having kept the citadel for five years, and a third party thinking that it was a matter which did not belong to the senate, and that if punishment was deserved, it ought to be inflicted by the censorial nota. The latter view was the one adopted by the majority of the senate. Macatus was warmly supported on this occasion by his relative M. Livius Salinator; and a saying of Q. Fabius Maximus in the course of the debate is recorded by several writers. When the friends of Macatus were maintaining that Maximus was indebted for his conquest of the town to Macatus, because he had possession of the citadel, Maximus replied, "Certe, nam nisi ille amisisset, ego nunquam recepissem." (Liv. xxiv. 20, xxv. 9, 10, 11, xxvi. 39, xxvii. 25, 34; Appian, *Annib.* 32; Polyb. viii. 27, &c., who calls him *Caius* Livius; Cic. *de Senect.* 4, *de Orat.* ii. 67, who erroneously calls him Livius *Salinator;* Plut. *Fab.* 21.)

MACCABAEI (Μακκαβαῖοι), the name generally given to the descendants of the family of the heroic Judas Maccabi or Maccabaeus, a surname which he obtained from his glorious victories. (From the Hebrew מַקָּב, *makkab*, "a hammer;" see Winer, *Biblisches Realwörterbuch*, vol. i. p. 745.) They were also called *Asamonaei* (Ἀσαμωναῖοι), from Asamonaeus, or Chasmon, the great-grandfather of Mattathias, the father of Judas Maccabaeus, or, in a shorter form, *Asmonaei* or *Hasmonaei.* This family, which eventually obtained the kingly dignity, first occurs in history in B. C. 167, when Mattathias raised the standard of revolt against the Syrian kings. According to Josephus (*Ant.* xiv. 16) the Asmonaean dynasty lasted for 126 years; and as he places its termination in B. C. 37, the year in which Antigonus, king of Judaea, was put to death by M. Antony, it would have commenced in B. C. 163, when Judas Maccabaeus took Jerusalem, and restored the worship of the temple. At the death of Antigonus there were only two members of the Asmonaean race surviving, namely, Aristobulus and his sister Mariamne, the former of whom was put to death by Herod in B. C. 35, and the latter was married to the murderer of her brother, to whom she bore several children.

The history of the Maccabees is related at length by Josephus (xii. 6—xiv. 16), and the war of independence against the Syrian kings down to the time of Simon in the first and second books of Maccabees. It is only necessary here to give a brief account of the founders of this family, since the various members of it, who obtained the kingly dignity, are given under their proper names. A genealogical table of the whole family will be found in Vol. II. p. 543.

From the death of Alexander the Great the Greek language, religion, and civilisation, which had been spread more or less throughout the whole of Asia, from the Indus to the Aegaean, had been making a certain though slow progress among the Jewish nation also. Under the sovereignty of the early Ptolemies and Seleucidae, who had allowed the Jews liberty of religious worship, an influential party had adopted the Greek religion and Greek habits; and their example would probably have been followed by still greater numbers, had not the attempts of Antiochus (IV.) Epiphanes to root out entirely by persecution the worship of Jehovah roused the religious patriotism of the great body of the people, who still remained stedfast to their ancient faith.

Antiochus IV. had sold the priesthood successively to Joshua, who assumed the Greek name of Jason, and subsequently to Onias, who also changed his name into that of Menelaus, under the condition of their introducing into Jerusalem Greek rites and institutions. Onias, in order to obtain the money to pay for the priesthood, had purloined the sacred vessels of the temple, and sold them at Tyre. This act of sacrilege, united with other circumstances, caused a formidable insurrection at Jerusalem, for which, however, the inhabitants had to pay dearly. Antiochus was just returning from his Egyptian campaign when he heard of the revolt. He forthwith marched against the city, which he easily took (B. C. 170), put to death a vast number of the inhabitants, pillaged the temple, and profaned it by offering a sow on the altar of burnt sacrifices. Two years afterwards, when he was forced by the Romans to retire from Egypt, he resolved to root out entirely the Jewish religion, and to put to death every one who still adhered to it. He again took possession of Jerusalem, and commanded a general massacre of the inhabitants on the Sabbath; he set fire to the city in many places, and built a strong fortress in the highest part of Mount Sion, to command the whole of the surrounding country. He then published an edict, which enjoined uniformity of worship throughout his dominions; and the most frightful cruelties were perpetrated on those who refused obedience.

The barbarities committed in every part of Judaea soon produced a reaction. At Modin, a town not far from Lydda, on the road which leads from Joppa to Jerusalem, lived Mattathias, a man of the priestly line and of deep religious feeling, who had five sons in the vigour of their days, John, Simon, Judas, Eleazar, and Jonathan. When the officer of the Syrian king visited Modin to enforce obedience to the royal edict, Mattathias not only refused to desert the religion of his forefathers, but with his own hand struck dead the first renegade who attempted to offer sacrifice on the heathen altar. He then put to death the king's officer, and retired to the mountains with his five sons (B. C. 167). Their numbers daily increased, and as opportunities occurred, they issued from their mountain fastnesses, cut off detachments of the Syrian army, destroyed heathen altars, and restored in many places the synagogues and the open worship of the Jewish religion. Within a few months the insurrection at Modin had grown into a war for national independence. But the toils of such a war were too much for the aged frame of Mattathias, who died in the first year of the revolt, leaving the conduct of it to Judas, his third son.

1. JUDAS, who assumed the surname of Maccabaeus, as has been mentioned above, carried on the war with the same prudence and energy w[illegible]

which it had been commenced. Antiochus had collected a powerful army to put down the revolt, but being called to the eastern provinces of his empire (B. C. 166), he left the conduct of it to his friend and minister Lysias, who was also entrusted with the guardianship of his son and the government of the provinces from the Euphrates to the sea. [LYSIAS, No. 4.] Lysias sent against the Jews a large force under the command of Ptolemy, the son of Dorymenes, Nicanor, and Gorgias, but they were entirely defeated by Judas near Emmaus in B. C. 165. In the next year (B. C. 164) Lysias took the field in person with a still larger army, but he met with the same fate as his generals, and was overthrown a little to the north of Hebron. The death of Antiochus Epiphanes, which happened in this year at Tabae in Persia, and the struggle which arose between Lysias and Philip for the guardianship of the young Antiochus Eupator and for the administration of the empire, paralysed for the time the exertions of the Syrians. Judas and his brothers entered Jerusalem in B. C. 163 and purified the temple; they then proceeded to expel the Syrians and Hellenising Jews from every part of Judaea. Meantime, however, Lysias, with the aid of the apostate Jews, had again collected a formidable army, with which he marched against Judas, accompanied by the young king. His forces were arrested by the strong fortress of Bethsura, which commands the narrow passes that lead to Jerusalem; and notwithstanding an heroic battle near this place, in which Eleazar, the brother of Judas, perished, the town was obliged to capitulate and Judas to retire to Jerusalem. Here Judas shut himself up, and successfully resisted all the attempts of Lysias to take the place; but as both parties suffered dreadfully from famine, and the approach of Philip made Lysias anxious to be at liberty to oppose his rival, a treaty was concluded between Judas and Lysias, and the latter withdrew his troops.

This peace, however, was of short duration. Demetrius, who was the rightful heir to the throne of Syria, had escaped from Rome, where he had been a hostage, and on his arrival in Syria succeeded in getting into his power Lysias and the young Antiochus, both of whom he put to death, B. C. 162. He then proceeded to sow dissension among the patriotic party in Judaea, by proclaiming Alcimus high-priest. Several of the zealots of the law declared in favour of the latter, and his claims were supported by a Syrian army. But as Judas would not own the authority of a high-priest who owed his appointment to the Syrians, the war broke out again. At first the Maccabee met with great success; he defeated the Syrians under Nicanor in two successive battles, and then sent an embassy to Rome to form an alliance with the republic. His offer was eagerly accepted by the Roman senate; but before this alliance became known, he was attacked by an overwhelming Syrian force under the command of Bacchides, and having only 800 men with him, fell in battle after performing prodigies of valour, B. C. 160. He was succeeded in the command of the patriotic party by his brother,

2. JONATHAN. As Bacchides and Alcimus were in possession of almost the whole of the country, Jonathan was obliged to act on the defensive. He took up a strong position in the wilderness of Tekoah, and in conjunction with his brother Simon carried on a harassing and desultory warfare against the Syrians. About the same time another of the brothers, John, fell in battle. Jonathan, however, gradually grew in strength; and Bacchides, who had met with several disasters, at length concluded a peace with Jonathan, although Jerusalem and several other important towns still continued in the possession of the Syrian party. A revolution in the Syrian monarchy in B. C. 152 gave Jonathan still greater power. In that year an adventurer, Alexander Balas, laid claim to the throne of the Seleucidae. [ALEXANDER BALAS, Vol. I. p. 114.] Alexander and the reigning monarch, Demetrius Soter, eagerly courted the assistance of Jonathan. He espoused the side of Alexander, who offered him the high-priesthood, and various immunities and advantages. As Alexander eventually drove Demetrius out of his kingdom, Jonathan shared in his good fortune, and became recognised as the high-priest of the Jewish people. After the death of Alexander, which followed soon after, Jonathan played a distinguished part in the struggle for the Syrian throne between Demetrius Nicator, the son of Soter, and Antiochus VI., the youthful son of Alexander Balas. He first supported the former; but subsequently espoused the side of Antiochus; and it was mainly owing to his energy and ability that Demetrius was obliged to take to flight, and yield the throne to his young rival. Tryphon, the minister of Antiochus, wished, however, to supplant his master, and obtain the Syrian throne for himself; and finding Jonathan the chief obstacle to his ambitious views, he treacherously got him into his power, B. C. 144, and put him to death in the following year. Jonathan was succeeded in the high-priesthood by his brother,

3. SIMON. Simon immediately declared for Demetrius, and was confirmed by the latter in the high-priesthood. He was the most fortunate of the heroic sons of Mattathias. He renewed the alliance with the Romans, fortified many towns, and expelled eventually the Syrian garrison from the fortress in Jerusalem. Under his fostering care the country began to recover from the ravages of the long protracted wars, and gradually increased in wealth and prosperity. Still he was not destined to end his days in peace. In B. C. 137, Antiochus VII., who had succeeded his brother Demetrius Nicator, unwilling to lose Judaea, which had now become an independent state, sent an army, under his general Cenbedeus, to invade the country. The aged Simon entrusted the conduct of the war to his sons Judas and Joannes Hyrcanus, who conquered Cenbedeus, and drove him out of the country. But Simon did not long enjoy the fruits of his victory. His son-in-law Ptolemy, the governor of Jericho, instigated by Antiochus, formed a plot to obtain the government of Judaea. He treacherously seized Simon at a banquet, and put him to death with two of his sons, Judas and Mattathias, B. C. 135. His other son Joannes Hyrcanus escaped, and succeeded his father.

4. JOANNES HYRCANUS I. was high-priest B. C. 135—106. He did not assume the title of king, but was to all intents and purposes an independent monarch. His life is given under HYRCANUS. He was succeeded by his son,

5. ARISTOBULUS I., who was the first of the Maccabees who assumed the kingly title, which was henceforth borne by his successors. His reign

lasted only a year (B. C. 106—105). [ARISTOBULUS, No. 1.] He was succeeded by his brother,

6. ALEXANDER JANNAEUS, who reigned B. C. 105—78. [ALEXANDER JANNAEUS, Vol. I. p. 117.] He was succeeded by his widow,

7. ALEXANDRA, who appointed her son Hyrcanus II. to the priesthood, and held the supreme power B. C. 78—69. On her death in the latter year her son,

8. HYRCANUS II., obtained the kingdom, B. C. 69, but was supplanted almost immediately afterwards by his brother,

9. ARISTOBULUS II., who obtained the throne B. C. 68. [ARISTOBULUS, No. 2.] For the remainder of the history of the house of the Maccabees see HYRCANUS II. and HERODES I.

MA'CEDON (Μακεδών), a son of Zeus and Thyia, and a brother of Magnes, from whom Macedonia was believed to have derived its name. (Steph. Byz. *s. v.* Μακεδονία.) [L. S.]

MACEDO'NICUS, an agnomen of Q. Caecilius Metellus, consul B. C. 143. [METELLUS.]

MACEDO'NICUS CE'STIUS. [CESTIUS, No. 2.]

MACEDO'NIUS (Μακεδόνιος). 1. Of ANTIOCH. [No. 6.]

2. Of ANTIOCH. Macedonius, a Monothelite, was patriarch of Antioch from A. D. 639 or 640, till 655 or later. He was appointed to the patriarchate by the influence, if not by the nomination, of Sergius, patriarch of Constantinople, by whom also he was consecrated. The year of his death is not certain. Macarius, who was his successor (though perhaps not immediately), stated in his *Expositio Fidei*, read at the sixth general council, A. D. 681 [MACARIUS, No. 4], that Macedonius was present at a synod held while Peter was patriarch of Constantinople, i. e. some time from A. D. 655 to 666, which shows he could not have died before 655. Macedonius appears to have spent the whole of his patriarchate at Constantinople, Antioch being in the power of the Saracens. (Le Quien, *Oriens Christian.* vol. ii. col. 740, 741; Bolland. *Acta Sanctor. Julii*, vol. iv. *Tractat. Praelim.* p. 109.)

3. Of CONSTANTINOPLE (1). On the death of Eusebius, patriarch of Constantinople, better known as Eusebius of Nicomedeia [EUSEBIUS of NICOMEDEIA], A. D. 341 or 342, the orthodox, which appears to have been the popular party, restored the patriarch Paul, who had been deposed shortly after his election (A. D. 339) to make room for Eusebius; while the leaders of the Arian party elected Macedonius, who had been deacon, and perhaps priest, of the church of Constantinople, and was already advanced in years. Jerome, in his additions to the *Chronicon* of Eusebius, says that Macedonius had been an embroiderer, "artis plumariae," an art which Tillemont supposes he might have carried on while in his office of deacon or priest, but which Scaliger supposed to be attributed to him, by Jerome's mistaking the meaning of the term ποικιλότεχνος, which perhaps some Greek writer had applied to Macedonius. According to the account of the orthodox party, Alexander the patriarch had described Macedonius as a man having the exterior of piety, and possessing much address in secular affairs; but, according to the Arians, Alexander had commended his piety. He had been one of the adversaries of Paul during the first patriarchate of that prelate.

Upon the election of Macedonius great tumults, accompanied by bloodshed, were excited either by his partisans or those of Paul; and the attempt to put these down by Hermogenes, magister equitum, who had been ordered by the emperor Constantius II. to expel Paul, led to still further seditions, and to the murder of Hermogenes. These events compelled Constantius, then at Antioch, to return to Constantinople, and an end was put to the disturbances by the banishment of Paul. Constantius was, however, much displeased at the unauthorized election of Macedonius, and delayed to recognize him as patriarch, but he was allowed to officiate in the church in which he had been ordained. These events occurred in A. D. 342. On the departure of Constantius Paul returned, but was soon again banished, and Macedonius and his partisans were then by the imperial officers put in possession of the churches, though not without the loss of several hundred lives, through the resistance of the multitude.

Macedonius retained possession of the patriarchate and the churches till A. D. 348, when the interposition and threats of Constans obliged Constantius to restore Paul, whose title had been confirmed by the council of Sardica (A. D. 347), and Macedonius was only allowed to officiate in one church, which appears to have been his own private property; but in A. D. 350, after the death of Constans, he regained possession of his see, and commenced a vigorous persecution of his opponents, chased them from the churches in his patriarchate, and banished or tortured them, in some instances to death. On the re-establishment of orthodoxy these unhappy persons were reverenced as martyrs, and their memory is still celebrated by the Greek and Latin churches on the 30th March and the 25th Oct. respectively. By these cruelties Macedonius became hateful even to his own party, and an unexpected event increased the odium in which he was held. He removed the body of the emperor Constantine the Great from the Church of the Apostles, in which it had been buried, and which (though built only twenty years before) was in a very dilapidated state. The removal was made in order to prevent the corpse being injured by the apprehended fall of the church; but it led to a tumult, in which the people appear to have been influenced by hatred of Macedonius, and many persons were killed in the church to which the body had been removed. Constantius was very angry with Macedonius, both for his removing the body without orders and for the serious consequences to which his act had led, and the emperor's displeasure prepared the way for his downfal. At the council of Seleuceia (A. D. 359), where the Acacian or pure Arian party and the semi-Arians were openly divided and seceded from each other, some charges against him, apparently of cruelty, are said to have been contemplated. He did not appear at the first sitting of the council, alleging sickness, but he was present afterwards; and if any hostile proceedings were contemplated, no steps appear to have been openly taken against him. In A. D. 360, however, in a council held at Constantinople, he was deposed by the Acacians, who were favoured by Constantius, on the plea that he had been the occasion of many murders, and because he had admitted to communion a deacon convicted of adultery; but in reality to gratify Constantius, who was irritated against him, and perhaps also because he would not adopt their views. Though expelled from Con-

stantinople he was not disposed to remain quiet, but sought to unite himself more closely with the semi-Arians, in opposition to the Acacians. [ACACIUS, No. 3.] He appears to have resided in the neighbourhood of Constantinople till his death, of the date of which there is no account. Facundus asserts that he was summoned in A. D. 381 before the second oecumenical, or first council of Constantinople, at which his obnoxious tenets respecting the Holy Spirit were condemned; but this is probably a mistake, and it appears likely that he did not long survive his deposition.

Macedonius is known chiefly as the leader of a sect which took its name from him. The term "Macedonians" (οἱ Μακεδονιανοί) is applied somewhat indeterminately in the ancient ecclesiastical writers. Its first application was to the less heterodox division of the Arian party, commonly called the semi-Arians (Ἡμιαρειανοί), who admitted and contended that the Son was ὁμοιούσιος, "homoiousios," of like substance with the Father, in opposition to those who affirmed that he was ἀνόμοιος, "anomoios," of unlike substance. The latter party were known as Acacians, from their leader Acacius of Caesareia [ACACIUS, No. 3], while the former were designated from Macedonius, who was the most eminent among them in dignity, though he does not appear to have fully identified himself with them until after his deposition; and if Photius (*Bibl. Cod.* 257) is correct, was at his election an Anomoian or Acacian. The two sections came into open collision at the council of Seleuceia (A. D. 359); and the Acacians, though outnumbered in that council, succeeded, through the favour of Constantius, in deposing several of their opponents, and secured an ascendancy which, though interrupted in the reigns of Julian and Jovian, was fully restored under the reign of Valens, from whose time they were known simply as Arians, that designation being thenceforward given to them alone. Many of the semi-Arian party, or, as they were termed, Macedonians, being persecuted by the now triumphant Acacians, were led to approximate more and more to the standard of the Nicene confession with respect to the nature and dignity of the Son; and at last several of their bishops transmitted to pope Liberius (A. D. 367) a confession, in which they admitted that the Son was "ὁμοούσιος, "homoousios," or "of the same substance" as the Father, and were addressed by the pope in reply as orthodox in that respect. Their growing orthodoxy on this point rendered their heterodoxy with respect to the Holy Spirit, whose deity they denied, and whom they affirmed to be a creature, more prominent. This dogma is said to have been broached by Macedonius after his deposition, and was held both by those who remained semi-Arians and by those who had embraced orthodox views on the person and dignity of the Son; their only common feature being their denial of the deity of the Holy Spirit, on account of which they were by the Greeks generally termed Πνευματόμαχοι, "Pneumatomachi," "Impugners of the Spirit." The second general or first Constantinopolitan council (A. D. 381) anathematised the heresy of the semi-Arians or Pneumatomachi (Ἡμιαρειανῶν ἤγουν Πνευματομάχων), thus identifying the two names as belonging to one great party; from which it appears not unlikely that the same fear of persecution which led the Macedonians, during the Arian ascendency under Valens, to court the orthodox, by approximating towards orthodoxy, led them, now that orthodoxy was in the ascendant under Theodosius, to draw nearer to the Arians, in order to secure their alliance and support. The Macedonians were also sometimes called Marathonians, Μαραθωνιανοί, from Marathonius, one of their leaders. (Socrates, *H. E.* ii. 6, 12, 13, 16, 22, 27, 38, 39, 40, 45, iv. 12, v. 4, 8; Sozom. *H. E.* iii. 3, 7, 9, iv. 2, 3, 20, 21, 22, 24, 26, 27, v. 14, vi. 10, 11, 12, 22, vii. 7, 9; Theodoret. *H. E.* ii. 6, v. 11; Philostorg. *H. E.* v. 1, viii. 17; Greg. Nazianz. *Orat.* xxxi. xli.; Athanas. *Historia Arianor. ad Monach.* c. 7; Pseud. Athanas. *Dialog. de Trinit.* iii., and *Contra Macedonianos Dialog.* i. ii.; Epiphan. *Panarium. Haeres.* 74 (s. ut alii, 54); Augustin. *de Haeresibus*, c. 52; Leontius Byzant. *de Sectis. Act.* iv.; Phot. *Bibl. l. c.*; Theophanes, *Chronograph*, pp. 35—38, ed. Paris, pp. 64—70, ed. Bonn; Tillemont, *Mémoires*, vol. vi.; Ceillier, *Auteurs Sacrés*, vol. v. p. 594, &c.; Fabric. *Bibl. Graec.* vol. ix. p. 247, *Concilia*, vol. i. col. 809, 810, 817, 818, 819, ed. Hardouin.)

4. Of CONSTANTINOPLE (2). Macedonius, the second patriarch of Constantinople of the name, was nephew of Gennadius I., who was patriarch from A. D. 459 to 471, and by whom he was brought up. He held the office of Sceuophylax, or keeper of the sacred vessels, in the great church at Constantinople, and, on the deposition of the patriarch Euphemius or Euthymius, was nominated patriarch by the emperor Anastasius I., who probably appreciated the mildness and moderation of his temper. His appointment is placed by Theophanes in A. M. 488, Alex. era,=496 A. D. Though he himself probably recognised the council of Chalcedon, he was persuaded by the emperor to subscribe the Henoticon of Zeno, in which that council was silently passed over, and endeavoured to reconcile to the church the monks of the monasteries of Constantinople, who had broken off from the communion of the patriarch from hatred to the Henoticon; but he met with no success, although, in order to gain them over, he persuaded the emperor to summon a council of the bishops who were then at Constantinople, and to confirm, by a writing or edict, several of the things which had been sanctioned by the council of Chalcedon, without, as it appears, directly recognizing the authority of the council. Macedonius, thus baffled in his designs, still treated the monks with mildness, abstaining from any harsh measures against them. Macedonius distinguished himself by his generosity and forbearance towards his predecessor Euphemius, and towards a man who had attempted to assassinate him. But the same praise of moderation cannot be given to all his acts, if, as stated by Victor of Tunes, he held a council in which the supporters of the council of Chalcedon were condemned. He occupied the patriarchate for sixteen years, and was deposed by the emperor, A. D. 511 or 512. According to Theophanes, the cause of his deposition was his maintenance of the authority of the council of Chalcedon, and his refusal to surrender the authentic record of the acts of that council. Anastasius urgently pressed him to disavow its authority, and when he could not prevail on him, suborned witnesses to charge him with unnatural lusts (which, from self-mutilation, he could not indulge), and with heresy. He was prevented by the fear of popular indignation from instituting an in-

quiry into the truth of these charges, and therefore banished him without trial, first to Chalcedon, and then to Euchaïta; and appointed Timotheus bishop or patriarch in his room; and, having thus exiled him without any previous sentence of condemnation or deposition, he endeavoured to amend the irregularity of the proceeding by appointing a day for his trial, when he had him condemned in his absence, and by judges who were themselves accusers and witnesses. Many ecclesiastics, however, throughout the empire, refused to admit the validity of his deposition; and his restoration to his see was one of the objects of the rebellion of Vitalian the Goth (A. D. 514), but it was not effected, and Macedonius died in exile, A. D. 516. Evagrius assigns a different cause for the emperor's hostility to him, namely, his refusal to surrender a written engagement not to alter the established creed of the church, which Anastasius had given to the patriarch Euphemius, and which had been committed to the care of Macedonius, then only Sceuophylax, and which he persisted in retaining when the emperor wished to recover it. He is honoured as a saint by the Greek and Latin churches. (Evagrius, *H. E.* iii. 30, 31, 32; Theodor. Lector. *H. E.* ii. 12—36; Theophan. *Chronog.* pp. 120—138, ed. Paris, pp. 96—110, ed. Venice, pp. 216—249, ed. Bonn; Marcellin. *Chronicon;* Victor Tunet. *Chronicon;* Liberatus, *Breviarium*, c. 19; Le Quien, *Oriens Christianus*, vol. i. col. 220; Tillemont, *Mémoires*, vol. xvi. p. 663, &c.)

5. The CONSUL, author of the epigrams. [See below.]

6. CRITOPHAGUS, or CRITHOPHAGUS. (ὁ Κριθοφάγος.) Macedonius was a celebrated ascetic, contemporary with the earlier years of Theodoret, who was intimately acquainted with him, and has left an ample record of him in his *Philotheus* or *Historia Religiosa* (c. 13). He led an ascetic life in the mountains, apparently in the neighbourhood of Antioch; and dwelt forty-five years in a deep pit (for he would not use either tent or hut). When he was growing old, he yielded to the intreaties of his friends, and built himself a hut; and was afterwards further prevailed upon to occupy a small house. He lived twenty-five years after quitting his cave, so that his ascetic life extended to seventy years; but his age at his death is not known. His habitual diet was barley, bruised and moistened with water, from which he acquired his name of Crithophagus, "the barley-eater." He was also called, from his dwelling-place, Gouba, or Guba, a Syriac word denoting a "pit" or "well." He was ordained priest by Flavian of Antioch, who was obliged to use artifice to induce him to leave his mountain abode; and ordained him, without his being aware of it, during the celebration of the eucharist. When informed of what had occurred, Macedonius, imagining that his ordination would oblige him to give up his solitude and his barley diet, flew into a passion ill becoming his sanctity; and after pouring out the bitterest reproaches against the patriarch and the priests, he took his walking staff, for he was now an old man, and drove them away. He was one of the monks who resorted to Antioch, to intercede with the emperor's officers for the citizens of Antioch after the great insurrection (A. D. 387), in which they had overthrown the statues of the emperor. His admirable plea is given by Theodoret. (*H. E.* v. 19.) Chrysostom notices one part of the plea of Macedonius, but does not mention his name. (*Ad Popul. Antiochen. de Statuis. Homil.* xvii. 1.)

7. EPIGRAMMATICUS. [See below.]

8. GOUBA or GUBA. [No. 6.]

9. HAERETICUS. [Nos. 2, 3.]

10. MONOTHELITA. [No. 2.]

11. PATRIARCHA. [Nos. 2, 3, 4.]

12. VICARIUS AFRICAE. Macedonius, who held the office of Vicarius Africae, in the early part of the fifth century, was the friend and correspondent of Augustin, who has described him as a person of many eminent qualifications. Two of his letters to Augustin, with Augustin's replies, are given in the works of that father. (Augustin. *Epistolae*, li.—liv. editt. vett., clii.—clv. ed. Caillau.) [J. C. M.]

MACEDO'NIUS (Μακεδόνιος), of Thessalonica, a poet of the Greek Anthology, whom Suidas (*s. v.* Ἀγαθίας) mentions as contemporary with Agathias and Paul the Silentiary and Tribonianus, in the time of Justinian. Suidas also calls him *the Consul* (τῷ ὑπάτῳ). There are altogether forty-three epigrams by him in the Anthology, most of which are of an erotic character, and in an elegant style. (Brunck, *Anal.* vol. iii. p. 111; Jacobs, *Anth. Graec.* vol. iv. p. 81, p. 215, No. 357, vol. xiii. p. 641, No. 30, p. 913; Fabric. *Bibl. Graec.* vol. iv. p. 481.) [P. S.]

MACER, AEMI'LIUS, of Verona, was senior to Ovid, and died in Asia, B. C. 16, three years after Virgil, as we learn from the Eusebian Chronicle. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation, it would appear, of the Theriaca of Nicander. His productions, of which not one word remains, are thus commemorated in the Tristia:—

> "Saepe suas volucres legit mihi grandior aevo,
> Quaeque necet serpens, quae juvet herba,
> Macer.'

The work now extant, entitled "Aemilius Macer de Herbarum Virtutibus," belongs to the middle ages. Of this piece there is an old translation, "Macer's Herbal, practys'd by Doctor Lynacre. Translated out of Laten into Englysshe, which shewynge theyr Operacyons and Vertues set in the margent of this Boke, to the entent you myght know theyr vertues." There is no date; but it was printed by "Robt. Wyer, dwellynge at the sygne of Saynt Johan evangelyste, in Seynt Martyns Paryshe, in the byshop of Norwytche rentes, besyde Charynge Crosse."

2. We must carefully distinguish from Aemilius Macer of Verona, Macer who was one of the Latin Homeristae, and who must have been alive in A. D. 12, since he is addressed by Ovid in the 2d book of the Epistles from Pontus (*Ep.* x.), and is there spoken of as an old travelling companion, his literary undertaking being clearly described in the lines:—

> "Tu canis aeterno quidquid restabat Homero,
> Ne careant summa Troica bella manu;"

while elsewhere (*ex Pont.* iv. 16. 6) he is designated as "Iliacus Macer." We gather from Appuleius that the title of his work was "Bellum Trojanum." (Hieron. in *Chron. Euseb.* Ol. cxci. Ov. *Trist.* iv. 10. 43; Quintilian. vi. 3. § 96, x. 1. §§ 56, 87, xii. 11. § 27; Appuleius, *de Orthograph.* § 18; Maffei, *Verona Illustrata*, ii. 19; Broukhus. *ad Tibull.* ii. 6; Wernsdorf, *Poet. Lat. Min.* vol. iv. p. 579.)

If the Macer named by Quinctilian in his sixth book be the same with either of the above, we must conclude that one of them published a collection of "Tetrasticha," which were turned aside from their true meaning, and pieced together by Ovid, so as to form an invective on good-for-nothing poets, "Adjuvant urbanitatem et versus commode positi, seu toti, ut sunt (quod adeo facile est, ut Ovidius ex tetrastichon Macri carmine librum in malos poetas composuerit)," &c. [W. R.]

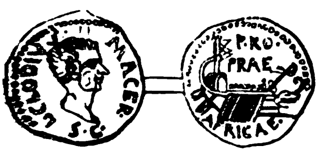
MACER, AEMI'LIUS, a Roman jurist, who wrote after Ulpian and Paulus, and lived in the reign of Alexander Severus. (Dig. 49. tit. 13.) He wrote several works, extracts from which are given in the Digest. The most important of them were, *De Appellationibus*, *De Re Militari*, *De Officio Praesidis*, *De Publicis Judiciis*, and *Ad Legem de Vicesima Hereditatum*. (Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. part i. p. 328.)

MACER, BAE'BIUS. 1. One of the consuls suffecti A. D. 101, was consul designatus when the younger Pliny pleaded the cause of Bassus before the senate. (Plin. *Ep.* iv. 9. § 16.) He was praefectus urbi at the time of Trajan's death, A. D. 117. (Spart. *Hadr.* 5.) Whether he or Calpurnius Macer is the Macer to whom Pliny addresses three of his letters (iii. 5, v. 18, vi. 24), is uncertain.

2. Praefectus praetorio in the reign of Valerian. (Vopisc. *Aurel.* 12.)

MACER, CALPU'RNIUS, governor of a Roman province at no great distance from that of Bithynia, at the time when Pliny administered the latter, A. D. 103, 104. (Plin. *Ep.* x. 51, 69, 81.) [See MACER, BAEBIUS.]

MACER, CLO'DIUS, was appointed by Nero governor of Africa; and, on the death of this emperor, A. D. 68, he raised the standard of revolt, and laid claim to the throne. He took this step at the instigation of Calvia Crispinilla, whom Tacitus calls the teacher of Nero in all voluptuousness, and who crossed over to Africa to persuade him to revolt; and it was also at her advice that he prevented the corn-ships from going to Rome, in order to produce a famine in the city. [CRISPINILLA.] As soon as Galba was seated on the throne, he caused Macer to be executed by the procurator, Trebonius Garucianus. During the short time that Macer exercised the sovereign power in Africa, he had become hated for his cruelties and extortions. (Tac. *Hist.* i. 7, 11, 37, 73, ii. 97, iv. 49; Suet. *Galb.* 11; Plut. *Galb.* 6, 15.) The head of Macer appears on coins which he had struck, from which we learn that his praenomen was Lucius. (Eckhel, vol. vi. p. 288, &c.)



COIN OF CLODIUS MACER.

MACER, HERE'NNIUS, incurred the anger of the emperor Caligula, because he saluted him only by his praenomen Caius. (Senec. *de Const. Sap.*

MACER, C. LICI'NIUS. 1. A Roman annalist and orator, was the father of C. Licinius Calvus [CALVUS], and must have been born about B. C. 110. He was quaestor probably in B. C. 78, was tribune of the plebs B. C. 73, was subsequently raised to the praetorship and became governor of a province. He was distinguished by his hostility towards C. Rabirius, whom he charged (B. C. 73) with having been accessory to the death of Saturninus, an offence for which the same individual was brought to trial a second time ten years afterwards. Macer himself was impeached by Cicero, A. D. 66, when the latter was praetor, under the law *De Repetundis;* and finding that, notwithstanding the influence of Crassus, with whom he was closely allied, the verdict was against him, he instantly committed suicide, before all the forms were completed, and thus saved his family from the dishonour and loss which would have been entailed upon them had he been regularly sentenced. This is the account given by Valerius Maximus, and it does not differ in substance from that preserved by Plutarch.

His *Annales*, or *Rerum Romanarum Libri*, or *Historiae*, as they are variously designated by the grammarians, are frequently referred to with respect by Livy and Dionysius. They commenced with the very origin of the city, and extended to twenty-one books at least; but whether he brought down the record of events to his own time it is impossible for us to determine, since the quotations now extant belong to the earlier ages only. He appears to have paid great attention to the history of the constitution, and to have consulted ancient monuments, especially the Libri Lintei preserved in the temple of Juno Moneta, noting down carefully the points in which they were at variance with the received accounts. In consequence of his diligence in this department, Niebuhr conceives that he must have been more trustworthy than any of his predecessors, and supposes that the numerous speeches with which he was fond of diversifying his narrative afforded materials for Dionysius and Livy. Cicero speaks very coldly, and even contemptuously, of his merits, both as a writer and a speaker, but some allowance must perhaps be made in this case for personal enmity.

A few words from an oration, *Pro Tuscis*, have been preserved by Priscian (x. 8, p. 502, ed. Krehl), and a single sentence from an *Epistola ad Senatum*, by Nonius Marcellus (*s. v. contendere*). (Pigh. *Ann.* ad ann. 675; Sall. *Histor.* iii. 22, p. 252, ed. Gerlach; Cic. *ad Att.* i. 4, *pro Rabir.* 2, *de Leg.* i. 2, *Brut.* 67; Val. Max. ix. 12. § 7; Plut. *Cic.* 9; Macrob. i. 10, 13; Censorin. *de Die Nat.* 20; Solin. 8; Non. Marcell. *s. vv. clypeus, contendere, luculentum, lues, patibulum;* Diomed. i. p. 366, ed. Putsch; Priscian. vi. 11, p. 256, x. 6, p. 496, ed. Krehl; in the last passage we must read *Licinius* for *Aemilius;* Liv. iv. 7, 20, 23, vii. 9, ix. 38, 46, x. 9; Dionys. ii. 52, iv. 6, v. 47, 74, vi. 11, vii. 1; Auctor, *de Orig. Gent. Rom.* 19, 23; Lachmann, *de Fontibus Historiar. T. Livii Comment. prior*, § 21; Krause, *Vitae et Frag. Hist. Rom.* p. 237; Meyer, *Orat. Rom. Frag.* p. 385, 2nd ed.; Weichert, *Poet. Lat. Reliquiae*, p. 92.) [W. R.]

2. An account of his son, who bore the agnomen *Calvus*, and who is frequently described as C. Licinius Calvus, is given under CALVUS.

The annexed coin probably refers to No. 1. The obverse represents a youthful head, and

the reverse Pallas in a chariot, drawn by four horses.

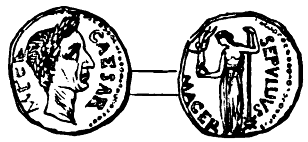


COIN OF C. LICINIUS MACER.

MACER, MA'RCIUS, was a captain of gladiators in Otho's army, A. D. 69. Ascending the stream of the Po with a detachment of the Ravenna fleet, Macer drove the Vitellians from the left bank of the river, but shortly before the final defeat of his party at Bedriacum was himself repulsed, and displaced by Otho from his command. Macer's name was erased by Vitellius from the list of supplementary consuls for A. D. 69. (Tac. *Hist.* ii. 23, 35, 36, 71.) Plutarch (*Oth.* 10) mentions Otho's gladiators, but not the name of their leader. [W. B. D.]

MACER, POMPE'IUS, was one of the praetors in A. D. 15, and put the question to the senate, whether there should be an extension of the Lex Majestatis. His praetorship therefore marks the epoch at which the government of Tiberius began to assume its worse and darker features. (Tac. *Ann.* i. 72; Suet. *Tib.* 58; comp. Dion Cass. lvii. 19; Sen. *de Ben.* iii. 26; and see *Majestas*, *s. v. Dict. of Antiq.*) [W. B. D.]

MACER, SEPU'LLIUS, only known from coins, a specimen of which is annexed. The obverse represents the head of Julius Caesar, and the reverse Victory, holding in one hand a spear, and in the other a small statue of Victory.



COIN OF SEPULLIUS MACER.

MACERI'NUS, the name of a very ancient family of the patrician Gegania Gens. [GEGANIA GENS.]

1. T. GEGANIUS MACERINUS, consul B. C. 492, with P. Minucius Augurinus, during which year there was a great famine at Rome, in consequence of the lands being uncultivated in the preceding year, when the plebs had retired to the Sacred Mountain. (Liv. ii. 34; Dionys. vii. 1; Oros. ii. 5.)

2. L. GENUCIUS (MACERINUS), brother of No. 1, was sent into Sicily during his brother's consulship to obtain corn. (Dionys. vii. 1.)

3. M. GEGANIUS, M. F. MACERINUS, was three times consul; first in B. C. 447, with C. Julius Julus; a second time in B. C. 443, with T. Quintius Capitolinus Barbatus, in which year he conquered the Volscians, and obtained a triumph on account of his victory; and a third time in B. C. 437, with L. Sergius Fidenas. (Liv. iii. 65, iv. 8–10, 17; Dionys. xi. 51, 63; Diod. xii. 29, 33, 43; Zonar. vii. 19.) The censorship, which was instituted in his second consulship, he filled in B. C. 435, with C. Furius Pacilus Fusus. These censors first held the census of the people in a public villa of the Campus Martius. It is also related of them that they removed Mam. Aemilius Mamercinus from his tribe, and reduced him to the condition of an aerarian, because he had proposed and carried a bill limiting the time during which the censorship was to be held from five years to a year and a half. (Liv. iv. 22, 24, ix. 33, 34.)

4. PROCULUS GEGANIUS MACERINUS, probably brother of No. 3, was consul B. C. 440, with L. Menenius Lanatus. (Liv. iv. 12; Diod. xii. 36.) For the events of the year, see LANATUS, No. 4.

5. L. GEGANIUS MACERINUS, consular tribune B. C. 378. (Liv. vi. 31; Diod. xv. 57.)

6. M. GEGANIUS MACERINUS, consular tribune B. C. 367. (Liv. vi. 42.)

MACHAEREUS (Μαχαιρεύς), i. e. the swordsman, a son of Daetas of Delphi, who is said to have slain Neoptolemus, the son of Achilles, in a quarrel about the sacrificial meat at Delphi. (Strab. ix. p. 421; Pind. *Nem.* vii. 62, with the scholiast.) [L. S.]

MACHA'NIDAS, tyrant of Lacedaemon about the beginning of the second century B. C., was originally, perhaps, the leader of a band of Tarentine mercenaries in the pay of the Spartan government. The history of Lacedaemon at this period is so obscure that the means by which Machanidas obtained the tyranny are unknown. He was probably at first associated with Pelops, son and successor of Lycurgus on the double throne of Sparta; but he eclipsed or expelled his colleague, and for his crimes and the terror he inspired he is termed emphatically "the tyrant." Like his predecessor Lycurcus, Machanidas had no hereditary or plausible title to the crown, but, unlike him, he respected neither the ephors nor the laws, and ruled by the swords of his mercenaries alone. Argos and the Achaean league found him a restless and relentless neighbour, whom they could not resist without the aid of Macedon; and Rome—at that crisis, the 11th year of the second Punic war, anxious to detain Philip IV. in Greece, and, as usual, unscrupulous in the choice of its instruments—employed him as an active and able ally. Machanidas reverenced the religious prejudices of Greece as little as the political rights of his own subjects. Toward the close of the Aetolian war, in B. C. 207, while the Grecian states were negotiating the terms of peace, and the Eleians were making preparations for the next Olympic festival, Machanidas projected an inroad into the sacred territory of Elis. The design was frustrated by the timely arrival of the king of Macedon in the Peloponnesus, and Machanidas withdrew precipitately to Sparta. But the project marks both the man and the era—an era equally void of personal, national, and ancestral faith. At length, in B. C. 207, after eight months' careful preparation, Philopoemen, captain-general of the cavalry of the Achaean league, delivered Greece from Machanidas. The Achaean and Lacedaemonian armies met between Mantineia and Tegea. The Tarentine mercenaries of Machanidas routed and chased from the field the Tarentine mercenaries of Philopoemen. They pursued, however, too eagerly; and when Machanidas led them back, the Lacedaemonian infantry had been broken, and the Achaeans were strongly intrenched behind a deep fosse. In the act of leaping his horse over the fosse Machanidas fell by the hand of Philopoemen. To commemorate their leader's [illegible]

the Achaeans set up a statue of brass at Delphi, representing Philopoemen giving the death-wound to Machanidas. (Polyb. x. 41, xi. 11—18, xiii. 6; Liv. xxvii. 30, xxviii. 5, 7; Plut. *Philopoem.* 10.) [W. B. D.]

MACHAON (Μαχάων), a son of Asclepius by Epione (Hom. *Il.* xi. 614; Schol. *ad Pind. Pyth.* iii. 14) or, according to others, by Coronis (Hygin. *Fab.* 97), while others again call him a son of Poseidon. (Eustath. *ad Hom.* p. 859.) He was married to Anticleia, the daughter of Diocles (Paus. iv. 30. § 2), by whom he became the father of Gorgasus, Nicomachus (Paus. iv. 6. § 3), Alexanor, Sphyrus, and Polemocrates. (Paus. ii. 11. § 6. iv. 38. § 6; Apollod. iii. 10. § 8; Hygin. *Fab.* 81.) In the Trojan war Machaon appears as the surgeon of the Greeks, for with his brother Podaleirius he had gone to Troy with thirty ships, commanding the men who came from Tricca, Ithome, and Oechalia. (*Il.* ii. 728, &c., xi. 515.) He was wounded by Paris, but was carried from the field of battle by Nestor. (*Il.* xi. 505, 598, 833.) Later writers mention him as one of the Greek heroes that were concealed in the wooden horse (Hygin. *Fab.* 108; Virg. *Aen.* ii. 263), and he is said to have cured Philoctetes. (Tzetz. *ad Lycoph.* 911; Propert. ii. 1, 59.) He was killed by Eurypylus, the son of Telephus, and his remains were carried to Messenia by Nestor. His tomb was believed to be at Gerenia, in Messenia, where a sanctuary was dedicated to him, in which sick persons sought relief of their sufferings. It was there that Glaucus, the son of Aepytus, was believed to have first paid him heroic honours. (Paus. iv. 3. §§ 2, 6, iii. 26. § 7.) [L. S.]

MACHARES (Μαχάρης), son of Mithridates the Great, was appointed by his father king of the Bosporus, when he, for the second time, reduced that country, after the short war with Murena, B. C. 80. In B. C. 73 Mithridates, after his defeat at Cyzicus, applied to him for succours, which were at the time readily furnished; but two years afterwards the repeated disasters of Mithridates proved too much for the fidelity of Machares, and he sent an embassy to Lucullus with a present of a crown of gold, and requested to be admitted to terms of alliance with Rome. This was readily granted by Lucullus; and as a proof of his sincerity, Machares furnished the Roman general with supplies and assistance in the siege of Sinope. (Appian, *Mithr.* 67, 78, 83; Plut. *Lucull.* 24; Memnon, 54, ed. Orelli.) But when Mithridates, after his defeat by Pompey, adopted the daring resolution of marching with his army to the Bosporus, and renewing the contest from thence, Machares became alarmed for the consequences of his defection; and on learning the actual approach of his father (B. C. 65) fled to the city of Chersonesus, where he soon after, despairing of pardon, put an end to his own life. (Appian, *Mithr.* 102.) Dion Cassius, on the contrary, relates (xxxvi. 33) that Mithridates deceived him with promises of safety, and then put him to death. (Comp. Oros. vi. 5.) [E. H. B.]

MACHA'TAS (Μαχάτας) 1. A Macedonian, father of Harpalus, and of Philip, the satrap of India. (Arr. *Anab.* iii. 6. § 7, v. 8. § 5.) He was a brother of Derdas and of Phila, one of the many wives of Philip of Macedonia, and belonged to the family of the princes of Elymiotis. After the expulsion of those princes he seems to have resided at the court of Philip, though it would appear from an anecdote recorded by Plutarch that he hardly enjoyed consideration corresponding to his former rank. (Plut. *Apophth.* p. 179; Athen. xiii. p. 557, c.; Droysen, *Alexander*, p. 43.)

2. An Aetolian, who was sent ambassador to Sparta at the commencement of the Social war, B. C. 220, to endeavour to induce the Lacedaemonians to join the Aetolians against Philip V., king of Macedonia, and the Achaean League. His first embassy was unsuccessful; but shortly after, a change having occurred in the government of Sparta, in consequence of the election of the two kings Agesipolis and Lycurgus, Machatas again repaired thither, and this time easily effected the conclusion of the proposed alliance. From thence he proceeded to Elis, and induced the Eleians also to unite with the newly formed league against the Achaeans. (Polyb. iv. 34, 36.)

3. An Epeirot, son of the elder, and father of the younger Charops. (Polyb. xxvii. 13.) [CHAROPS.] [E. H. B.]

MACHA'TAS (Μαχάτας), a sculptor, whose name is known by an inscription, from which it appears that he made a statue of Hercules, which was dedicated by one Laphanes, the son of Lasthenes. (Montfaucon, *Diario Italico*, p. 425; Brunck, *Anal.* vol. iii. p. 188, No. 187; Jacobs, *Animadv. in Anth. Graec.* vol. iii. pt. 1, p. 596.) Machatas is mentioned in another inscription as the maker of a statue dedicated to Asclepius. (Böckh, *Corp. Inscrip.* 1794; R. Rochette, *Lettre à M. Schorn*, p. 346, 2d edition.) [P. S.]

MACHON (Μάχων), of Corinth or Sicyon, a comic poet, flourished at Alexandria, where he gave instructions respecting comedy to the grammarian Aristophanes of Byzantium. He was contemporary with Apollodorus of Carystus, and flourished between the 120th and 130th Olympiads (B. C. 300—260). He held a high place among the Alexandrian poets; Athenaeus says of him, ἦν δ' ἀγαθὸς ποιητὴς εἴ τις ἄλλος τῶν μετὰ τοὺς ἑπτά, and quotes an elegant epigram in his praise. We have the titles of two of his plays, Ἄγνοια and Ἐπιστολή, and of a sententious poem in iambic senarii, entitled Χρεῖαι, of which Athenaeus has preserved several fragments. (Athen. vi. p. 241, f; xiv. p. 664, a, b, c, viii. p. 345, f, xiii. p. 577, d; Meineke, *Hist. Crit. Com. Graec.* pp. 479, 480, 462; Fabric. *Bibl. Graec.* vol. ii. pp. 452, 453.) [P. S.]

MACI'STIUS. [MASISTIUS.]

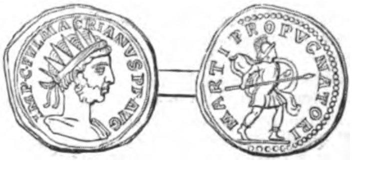
MACISTUS (Μάκιστος). 1. A surname of Heracles, who had a temple in the neighbourhood of the town of Macistus in Triphylia. (Strab. viii. p. 348.)

2. A son of Athamas and brother of Phrixus, from whom the town of Macistus in Triphylia was believed to have derived its name. (Steph. Byz. *s. v.* Μάκιστος.) [L. S.]

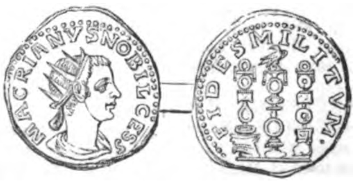
MACRIA'NUS and MACRIA'NUS, JUNIOR, rank among the thirty tyrants enumerated by Trebellius Pollio. When Valerian undertook the Persian war, he committed the chief command to Macrianus, whose valour had been proved as a boy in Italy, as a youth in Thrace, as a man in Africa, and when stricken in years in Illyria and Dalmatia. In consequence, it is said, of his incapacity or treachery, the campaign terminated in the capture of the emperor, after which, Macrianus and Balista having collected the scattered remnants of the Roman army, it was determined in solemn con-

ference, that, neglecting the claim of the effeminate Gallienus, the former should assume the purple. Having assigned the management of affairs in the East to one of his sons, Quietus, he set out with the other for Italy. They were encountered by Aureolus on the confines of Thrace and Illyria, defeated and slain, A. D. 262.

MACRIANUS, JUNIOR, the son of the preceding, shared the power and the fate of his father. Indeed it seems probable that the chief authority was vested in his person, for all the coins hitherto discovered, bearing the name of these pretenders, exhibit the effigy of a young man, while it is certain that the general of Valerian was far advanced in life at the time of his appointment. But as there is one coin which represents Macrianus with a beard, while in all the others he has no beard, it has been conjectured that this coin refers to the elder Macrianus. Moreover, a difficulty arises with regard to the medals of Alexandria, some of which present the names Τ. Φ. ΙΟΥΝ. ΜΑΚΡΙΑΝΟΣ (Titus Fulvius Junius Macrianus), while others have Μ. or ΜΑ. ΦΟΥ. ΜΑΚΡΙΑΝΟΣ (Marcus Fulvius Macrianus), as if they represented different individuals. The MSS. of the Augustan historians vary much between *Macrianus* and *Macrinus*. Zonaras (xii. 24) uniformly distinguishes the father by the latter, and the son by the former appellation. (Trebell. Poll. *Trig. Tyrann. Vit. Macrian. et Gallien.* 1, 2, 3. See Tillemont on the alleged magical power of Macrianus.) [W. R.]



COIN OF MACRIANUS SENIOR.



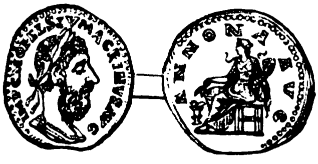
COIN OF MACRIANUS JUNIOR.

MACRI'NUS, a friend of the younger Pliny, to whom the latter addresses many of his letters, but of whose life we have no particulars. (Plin. *Ep.* ii. 7, iii. 4, vii. 6, 10, viii. 17, ix. 4.)

MACRI'NUS, Roman emperor, April, A. D. 217 —June, A. D. 218. M. OPELIUS (OR OPILIUS) MACRINUS, afterwards M. OPELIUS SEVERUS MACRINUS, at whose instigation Caracalla was assassinated, when marching to encounter the Parthians, was a native of Caesareia in Mauritania, and was born of very humble parents, in the year A. D. 164. Having been recommended to the notice of Plautianus, the all-powerful favourite of Septimius Severus, he was admitted into his employment, and narrowly escaped being involved in the destruction of his patron. [PLAUTIANUS.] Having subsequently received several appointments of trust in the imperial household, he was at length named praefect of the praetorians, by Caracalla, and discharged the duties of that high office with the greatest prudence and integrity, whenever he was permitted to follow the dictates of his own inclinations uncontrolled. The death of Caracalla took place on the 8th of April, A. D. 217 [CARACALLA], and on the 11th Macrinus, who had hitherto abstained from coming forward openly, lest he might be suspected of having participated in the plot, having, through the secret agency of his friends, succeeded in gaining over the soldiers by the promise of a liberal donative, was proclaimed emperor, the title of Caesar being at the same time conferred upon his son Diadumenianus [DIADUMENIANUS]. He immediately repealed the additional tax imposed by his predecessor on manumissions and inheritances, and expressed a determination to abolish all unlawful exactions both in the city and in the provinces. The senate, filled with joy on receiving intelligence of the death of their hated tyrant, gladly confirmed the choice of the army.

The emperor at once marched to meet Artabanus the Parthian, who, burning with rage on account of the dishonour and loss sustained through the treachery of Caracalla, and confident in his own strength, had haughtily rejected all offers of accommodation, except upon such terms as it was impossible to accept. The opposing hosts encountered near Nisibis, the Romans were signally defeated, and after having been compelled to purchase the forbearance of the conqueror, by a great sum of money and heavy sacrifices, retired, covered with disgrace, into Syria. At the commencement of the following year a discontented and mutinous spirit began to be openly displayed in the legions, who found the sovereign of their choice far less indulgent and open-handed than the son of Severus. Taking advantage of these feelings, Julia Maesa [MAESA], who was at that time living at Emesa, persuaded the detachments quartered in the vicinity that her grandson Elagabalus was in reality the child of Caracalla, and having seduced them from their allegiance by lavish offers, induced them to receive the boy into their camp, and to acknowledge him as their prince. Macrinus advanced to Antioch to crush the impostor, but after an engagement, fought on the 8th of June, A. D. 218, in which great cowardice was displayed on both sides, the fortune of the day having been eventually decided by the energy and bold example of Maesa and Soemias, he was compelled to fly, and, casting away his royal robes, reached Chalcedon disguised in mean attire. There he was quickly betrayed, was dragged back, and slain in Cappadocia, in the fifty-fourth or fifty-fifth year of his age, after a reign of fourteen months. His head, and that of his son, who had been discovered and put to death elsewhere, were stuck upon poles, and carried about in triumph. If we can trust Capitolinus, he scarcely deserves our pity, for he is represented by the Augustan historian as haughty, blood-thirsty and inhumanly cruel in the infliction of punishments. Great complaints were made of the number of unfitting and unworthy persons invested by him with the highest dignities. (Dion Cass. lxxxviii. 11—41 ; Capitolin. *Macrin.* ; Aurel. Vict.

de Caes. 22, *Epit.* 22; Eutrop. viii. 12; Zonar. xii. 13.) [W. R.]



COIN OF MACRINUS.

MACRI'NUS, BAE'BIUS, a Roman rhetorician, is mentioned along with Julius Frontinus and Julius Granianus, as one of the teachers of the emperor Alexander Severus. (Lamprid. *Alex. Sev.* 3.)

MACRI'NUS, PLO'TIUS, to whom Persius addressed his second satire, but of whom we know nothing, except that he was a friend of the poet.

MACRIS (Μάκρις), a daughter of Aristaeus, who fed the infant Dionysus with honey, after he was brought to her in Euboea by Hermes; but being expelled by Hera, she took refuge in the island of the Phaeacians. (Apollon. Rhod. iv. 540, 990, 1131; comp. ARISTAEUS.) [L. S.]

MACRIS (Μάκρις), an Odrysian woman, wife of Lysimachus, king of Thrace, by whom she was the mother of two sons, Agathocles and Alexander. [LYSIMACHUS.] [E. H. B.]

MACRO, NAE'VIUS SERTO'RIUS, was praetorian prefect under Tiberius and Caligula. His origin was obscure (Philo, *Legat. ad Caium*, 4); he was perhaps a freedman by birth (Tac. *Ann.* vi. 38); and the steps by which he attracted the notice and favour of Tiberius are unknown. Macro first appears in history as the conductor of the arrest of Aelius Sejanus, his immediate predecessor in the command of the praetorians, A. D. 31. The seizure of this powerful favorite in the midst of the senate where he had many adherents, and of the guards whom he principally had organised (Tac. *Ann.* iv. 2), seemed, at least before its execution, a task of no ordinary peril. The plan of the arrest was concerted at Capreae by Tiberius and Macro, and the latter was despatched to Rome, on the 19th of October, with instructions to the officials of the government and the guards, and with letters to some of the principal members of the senate. Macro reached the capital at midnight; and imparted his errand to P. Memmius Regulus, one of the consuls, and to Graecinus Laco, prefect of the city-police (vigiles). By daybreak the senate assembled in the temple of Apollo, adjoining the imperial palace. Macro, by the promise of a donation, and by showing his commission from Tiberius, had dismissed the praetorians to their camp, and supplied their place at the entrance and along the avenues of the temple by Laco and his vigiles. He had also lulled the suspicions which his sudden arrival at Rome had awakened in Sejanus by informing him, as if confidentially, that the senate was specially convened to confer on him the tribunitian dignity, which would have been equivalent to adopting him to the empire. Sejanus therefore took no steps for his own security, but, had he shown any disposition to resist, Macro had secret orders to release from prison Drusus, son of Germanicus and Agrippina [DRUSUS, No. 18], and proclaim him heir to the throne. Macro presented Tiberius' letters to the consul in the senate, but withdrew before they were opened, since his presence was required at the praetorian camp, where the soldiers, jealous of the preference shown to the vigiles, were in mutiny, and, in the confusion that followed the arrest of Sejanus, began to plunder and burn the suburbs. Macro, however, reduced them to discipline by a donation of more than thirty pounds sterling to each man, and they accepted him as their new prefect. For his services on this day the senate decreed Macro a large sum of money, a seat in the theatre on the senatorian benches, the right of wearing the praetexta, and the ornaments of a praetor. But he prudently declined these unusual honours, and contented himself with the more substantial favour of Tiberius. He was praetorian prefect for the remainder of that emperor's reign and during the earlier part of Caligula's. Macro, whom L. Arruntius described as a worse Sejanus (Tac. *Ann.* vi. 48), was unrelenting in his persecution of the fallen favourite's adherents. He laid informations; he presided at the rack; and he lent himself to the most savage caprices of Tiberius during the last and worst period of his government. Mam. Aemilius Scaurus was accused by him of glancing at Tiberius in his tragedy of Atreus, and driven to destroy himself; the veteran delator Fulcinius Trio denounced Macro and Tiberius with his dying breath; and L. Arruntius died by his own hands, to avoid being his victim. As praetorian prefect Macro had the charge of the state prisoners — among others of the Jewish prince Agrippa (Joseph. *Antiq.* xviii. 6), [AGRIPPA HERODES, No. 1.] and of Caligula. Tiberius, A. D. 37, was visibly declining, and, in a new reign, Macro might be even more powerful than he had been under a veteran and wary despot. Of the Claudian house there remained only two near claimants for the throne, — Tiberius, the grandson, and Caligula, the grand-nephew, of the reigning emperor. In Roman eyes the claim of the latter was preferable, since by his mother Agrippina he was a descendant of the Julian house. Tiberius was an infant, Caligula had attained manhood, but he was a prisoner, and therefore more under the influence of his keeper. To Caligula, therefore, Macro applied himself; he softened his captivity, he interceded for his life, and he connived at, or rather promoted, an intrigue between his wife Ennia [ENNIA] and his captive. Tiberius noticed but was not alarmed at Macro's homage to Caligula. "You quit," he said, "the setting for the rising sun." It was rumoured, but it could not be known, that Macro shortened the fleeting moments of the dying emperor by stifling him with the bedding as he recovered unexpectedly from a swoon. Macro certainly induced the senate to accept Caligula as sole emperor, although Tiberius had in his will declared his grandson partner of the empire. During the better days of Caligula's government Macro retained his office and his influence. But his services were too great to be rewarded or forgiven. According to one account (Philo, *Legat. ad Caium*, 4), Macro presumed to remonstrate with the emperor for his extravagance, his indecorous levity, his addiction to sensual pleasures, and his neglect of business. A rebuke which Agrippa might have offered and Augustus received was thrown away on Caligula, and was unseasonable in Macro. Dread of the prefect's influence with the guards at first induced the emperor to dissemble; he even

pretended to design the prefecture of Egypt, a place of the highest trust (Tac. *Ann.* ii. 59, *Hist.* i. 11), for Macro. But hatred at length prevailed over dissimulation, and Macro, his wife Ennia, and his children, were all compelled to die by a master whose life he had thrice saved, and who owed his empire to the power and preference of his victim. (Tac. *Ann.* vi. 15, 23, 29, 38, 45, 47, 48, 50; Suet. *Tib.* 73, *Cal.* 12, 23, 26; Dion Cass. lviii. 9, 12, 13, 18, 21, 24, 25, 27, 28, lix. 1. 10; Joseph. *Antiq.* xviii. 6. § 6, 7; Philo, *Legat. ad Caium*, p. 994, *in Flacc.* p. 967.) [W. B. D.]

MACRO'BIUS, the grammarian. *Ambrosius Aurelius Theodosius Macrobius* are the names usually prefixed to the works of this author. One MS. is said to add the designation *Oriniocensis*, which in a second appears under the form *Orniocensis* or *Ornicsis*, words supposed to be corruptions of *Oneirocensis*, and to bear reference to the commentary on the dream (ὄνειρος) of Scipio; in a third we meet with the epithet *Sicetini*, which some critics have proposed to derive from *Sicca* in Numidia, others from *Sicenus* or *Sicinus*, one of the Sporades. Both Parma and Ravenna have claimed the honour of giving him birth, but we have no evidence of a satisfactory description to determine the place of his nativity. We can, however, pronounce with certainty, upon his own express testimony (*Sat.* i. praef.), that he was not a Roman, and that Latin was to him a foreign tongue, while from the hellenic idioms with which his style abounds we should be led to conclude that he was a Greek. From the personages whom he introduces in the Saturnalia, and represents as his contemporaries, we are entitled to conclude that he lived about the beginning of the fifth century, but of his personal history or of the social position which he occupied we know absolutely nothing. In the Codex Theodosianus, it is true, a law of Constantine, belonging to the year A. D. 326, is preserved, addressed to a certain Maximianus Macrobius, another of Honorius (A. D. 399) addressed to Macrobius, propraefect of the Spains, another of Arcadius and Honorius (A. D. 400), addressed to Vincentius, praetorian praefect of the Gauls, in which mention is made of a Macrobius as *Vicarius;* another of Honorius (A. D. 410), addressed to Macrobius, proconsul of Africa; and a rescript of Honorius and Theodosius (A. D. 422), addressed to Florentius, praefect of the city, in which it is set forth, that in consideration of the merits of Macrobius (styled *Vir illustris*), the office of praepositus sacri cubiculi shall from that time forward be esteemed as equal in dignity to those of the praetorian praefect, of the praefect of the city, and of the magister militum; but we possess no clue which would lead us to identify any of these dignitaries with the ancestors or kindred of the grammarian, or with the grammarian himself. In codices he is generally termed V. C. ET INL., that is, *Vir clarus* (not *consularis*) *et inlustris*, but no information is conveyed by such vague complimentary titles. It has been maintained that he is the Theodosius to whom Avianus dedicates his fables, a proposition scarcely worth combating, even if we could fix with certainty the epoch to which these fables belong. [AVIANUS.] When we state, therefore, that Macrobius flourished in the age of Honorius and Theodosius, that he was probably a Greek, and that he had a son named Eustathius, we include every thing that can be asserted with confidence or conjectured with plausibility. The works which have descended to us are,

I. *Saturnaliorum Conviviorum Libri VII.*, consisting of a series of curious and valuable dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the Saturnalia at the house of Vettius Praetextatus, who was invested with the highest offices of state under Valentinian and Valens. The form of the work is avowedly copied from the dialogues of Plato, especially the Banquet: in substance it bears a strong resemblance to the Noctes Atticae of A. Gellius, from whom, as well as from Plutarch, much has been borrowed. It is in fact a sort of commonplace book, in which information collected from a great variety of sources, many of which are now lost, is arranged with some attention to system, and brought to bear upon a limited number of subjects. The individual who discourses most largely is Praetextatus himself, but the celebrated Aurelius Symmachus, Flavianus the brother of Symmachus, Caecina Albinus, Servius the grammarian, and several other learned men of less note, are present during the conversations, and take a part in the debates. The author does not appear in his own person, except in the introduction addressed to his son Eustathius; but a pleader named Postumianus relates to a friend Decius the account, which he had received from a rhetorician Eusebius, who had been present during the greater part of the discussions, both of what he had himself heard and of what he had learned from others with regard to the proceedings during the period when he had been absent. Such is the clumsy machinery of the piece. The first book is occupied with an inquiry into the attributes and festivals of Saturnus and Janus, a complete history and analysis of the Roman calendar, and an exposition of the theory according to which all deities and all modes of worship might be deduced from the worship of the sun. The second book commences with a collection of bon mots, ascribed to the most celebrated wits of antiquity, among whom Cicero and Augustus hold a conspicuous place; to these are appended a series of essays on matters connected with the pleasures of the table, a description of some choice fishes and fruits, and a chapter on the sumptuary laws. The four following books are devoted to criticisms on Virgil. In the third is pointed out the deep and accurate acquaintance with holy rites possessed by the poet; the fourth illustrates his rhetorical skill; in the fifth he is compared with Homer, and numerous passages are adduced imitated from the Iliad and Odyssey; the sixth contains a catalogue of the obligations which he owed to his own countrymen. The seventh book is of a more miscellaneous character than the preceding, comprising among other matters an investigation of various questions connected with the physiology of the human frame, such as the comparative digestibility of different kinds of food, why persons who whirl round in a circle become affected with giddiness, why shame or joy calls up a blush upon the cheek, why fear produces paleness, and in general in what way the brain exercises its influence upon the members of the body.

II. *Commentarius ex Cicerone in Somnium Scipionis*, a tract which was greatly admired and extensively studied during the middle ages. The Dream of Scipio, contained in the sixth book of

Cicero de Republica [CICERO, p. 729], is taken as a text, which suggests a succession of discourses on the physical constitution of the universe, according to the views of the New Platonists, together with notices of some of their peculiar tenets on mind as well as matter. Barthius has conjectured that this commentary ought to be held as forming part of the Saturnalia, and that it constituted the proceedings of the third day. He founded his opinion upon a MS. which actually opened with the words *Macrobii Th. V. C. et inl. commentariorum tertiae diei Saturnaliorum liber primus incipit*, and upon the consideration that an exposition of the occult meaning of Cicero might with propriety follow a somewhat similar development of the sense of Virgil. On the other hand, it must be remarked that the commentary consists of a number of continuous essays, while the form of a dialogue is maintained throughout the Saturnalia, the remarks of the auditors being freely interspersed in the latter, while in the former there is no indication given of the presence of listeners.

III. *De Differentiis et Societatibus Graeci Latinique Verbi*, a treatise purely grammatical. We do not possess the original work as it proceeded from the hand of Macrobius, but merely an abridgement by a certain Joannes, whom Pithou has thought fit to identify with Joannes Scotus, who lived in the time of Charles the Bald.

A controversy has been maintained with considerable animation upon the religious opinions of Macrobius. The assailants of Christianity having asserted that no pagan writer had recorded the massacre of the Innocents by Herod, found it necessary to get rid of the direct testimony to the fact contained in the Saturnalia (ii. 4), by endeavouring to prove that the author was a Christian. The position seems wholly untenable. Not only is an absolute silence preserved throughout the dialogues with regard to the new faith, but the persons present express their warm admiration of the sanctity and theological opinions of Praetextatus, who was a heathen priest; and terms of reverence towards various divinities are employed, with a degree of freedom and frankness which would not have been tolerated in that age by a believer, and would indeed have been looked upon as amounting to apostacy. On the other hand, the phrases which are supposed to wear a scriptural air, "Deus omnium fabricator," "Deus opifex omnes sensus in capite locavit" (*Sat.* vii. 5, 14), involve no doctrine which was not fully recognised by the Neo-Platonists.

The Editio Princeps of the *Commentarius* and of the *Saturnalia* was printed at Venice by Jenson, fol. 1472. The text was gradually improved by Camerarius, fol. Basil. 1535; by Carrio, 8vo. Paris, H. Stephan. 1585; by J. J. Pontanus, 8vo. Lug. Bat. 1597, reprinted with corrections 1628; by Gronovius, 8vo. Lug. Bat. 1670, reprinted, with some improvements, but omitting a portion of the notes, 8vo. Patav. 1736; and by Zeunius, 8vo. Lips. 1774. No really good edition of Macrobius has ever appeared, but that of Gronovius is the best.

The tract *De Differentiis* was first published at Paris, 8vo. 1583, by H. Stephens, and again at the same place by Obsopaeus, 8vo. 1588. It will be found in the collection of Putschius, 4to. Hanov. 1605, p. 2727, and in the editions of Pontanus, Gronovius, and Zeunius; see also Endlicher, *Analect. Gramm.* p. ix. 187.

Two French translations of Macrobius appeared at Paris in the same year (1826), one by Ch. de Rosoy, the other by an individual who prefixes his initials only, C. G. D. R. Y. There is no English version. (Barth. *Advers.* xxxix. 12; Pontanus, *Comment. in Macrob.*; Cod. Theod. 9. tit. 12. s. 2, 16. tit. 10. s. 15, 8. tit. 5. s. 61, 11. tit. 28. s. 6, 6. tit. 8. See especially Mahul, *Dissertation Historique, Littéraire et Bibliographique sur la Vie et les Ouvrages de Macrobe*, Paris, 1817, reprinted in the *Classical Journal*, vols. xx. p. 105, xxi. p. 81, xxii. p. 51, where the materials are all collected and well arranged. Some good remarks on the plan and arrangement of the different parts of the Saturnalia are contained in the essays of L. von Jan, *Ueber die ursprüngliche Form der Saturnalien des Macrobius*, inserted in the *Münch. gelehrt. Anzeig.* 1844. On the Christianity of Macrobius consult Masson, *the Slaughter of the Children in Bethlehem*, &c., 8vo. Lond. 1728, appended to Bishop Chandler's *Vindication of his Defence of Christianity*.) [W. R.]

MACRO'BIUS, mentioned in the writings of Optatus and Gennadius, was a presbyter of the Catholic church in Africa, during the early part of the fourth century, became attached to the Donatists, and was by them despatched to Rome, where he secretly officiated as bishop of their communion. Before his separation he wrote an address, *Ad Confessores et Virgines*, insisting chiefly on the beauty and holiness of chastity; and, when a heretic, a letter to the laity of Carthage, entitled *Epistola de Passione Maximiani et Isaaci Donatistarum.* The former is no longer extant, the latter was first published in an imperfect state, by Mabillon, in his Analecta (8vo. Paris, 1675, vol. iv. p. 119, or 1723, p. 185), and will be found in its most correct form appended to the editions of Optatus, by Du Pin, printed at Paris in 1700, at Amsterdam in 1701, and at Antwerp in 1702. Lardner is inclined to think that Gennadius has made a confusion between two persons of the same name, and that Macrobius, the fourth Donatist bishop of Rome, never was a Catholic. (Gennad. *de Viris Ill.* 5; Optatus, ii. 4; Honor. ii. 5; Trithem. 107; Tillemont, *Les Donatistes*, not. 21; Lardner, *Credibility of Gospel History*, c. lxvii. § iii. 4; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 4; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil, § 61.) [W. R.]

MA'CULA, Q. POMPEIUS, a friend of Cicero (*ad Fam.* vi. 19), and probably the same person with Pompeius Macula mentioned by Macrobius in connection with a pun founded on his cognomen. Fausta, daughter of Sulla, the dictator [FAUSTA CORNELIA], had at the same time two lovers — Fulvius, a fuller's son, and Pompeius Macula. Faustus, the lady's brother, remarked that, "he wondered his sister should have a stain (*macula*), since she had a fuller (*fullo*)." (*Sat.* ii. 2.) The cognomen *Macula* is probably derived from some physical blemish. [W. B. D.]

MADARUS, spoken of by Cicero (*ad Att.* xiv. 2), is C. Matius, to whom he gives the surname Madarus (μαδαρός), on account of his baldness. He is usually called Calvena. [CALVENA.]

MA'DATES, called by Diodorus MA'DETAS, (Μαδέτας), a general of Dareius, who defended a strong mountain-fortress of the Uxii against Alexander the Great, when the latter wished to penetrate from Susiana into Persis towards the end of B. C. 331. He was pardoned by Alexander at the

entreaties of Sisygambis, the mother of Dareius, a niece of whom he had married. (Curt. v. 3; Diod. xvii. 67.)

MADYAS. [IDANTHYRSUS.]

MAEANDRUS (Μαίανδρος), a son of Oceanus and Tethys, and the god of the winding river Maeander in Phrygia. He was the father of Cyanea and Canaus, who is hence called Maeandrius. (Hes. *Theog.* 339; Ov. *Met.* ix. 450, 473.) [L. S.]

MAEA'NDRIUS (Μαιάνδριος), secretary to Polycrates, tyrant of Samos, was sent by his master to Sardis to see whether the promises of Oroetes, the satrap, might safely be trusted, and was so far deceived as to bring back a favourable report, in consequence of which Polycrates passed over to Asia Minor, leaving Maeandrius in Samos as regent, and, having placed himself in the power of Oroetes, was put to death, in B. C. 522. On receiving intelligence of this event, Maeandrius came forward with a speech, reported by Herodotus with the most amusing naïveté, in which he expressed his extreme dislike of arbitrary power, and offered to lay it down for certain valuable considerations. But the terms of the proposed bargain being somewhat bluntly rejected, and a hint being given at the same time, by one Telesarchus, of the necessity of an inquiry into the expenditure of the money which had passed through his hands, Maeandrius thought he could not do better than keep the tyranny, and he therefore threw into chains his principal opponents, whom, during an illness with which he was attacked, his brother Lycaretus put to death. When a Persian force under Otanes invaded Samos, to place Syloson, brother of Polycrates, in the government, Maeandrius capitulated; but he encouraged his crazy brother, CHARILAUS, in his design of murdering the chief Persians, while he himself made his escape to Sparta, where he endeavoured to tempt Cleomenes I. and others, by bribes, to aid him in recovering his power; whereupon, by the advice of the king, the Ephori banished him out of the Peloponnesus. (Herod. iii. 123, 140—148; Plut. *Ap. Lac. Cleom.* 16.) Aelian says that the Persian war arose from the difference between Maeandrius and the Athenians; but we hear of no such quarrel, and the attempted explanation of Perizonius is pure conjecture. (Ael. *V. H.* xii. 53; Perizon. *ad loc.*) [E. E.]

MAEA'NDRIUS (Μαιάνδριος), an historian (συγγραφεύς), who wrote a work in which mention was made of the Heneti (Strab. xii. p. 552). He was also the author of a work entitled παράγγελμα, which is quoted by Athenaeus (x. p. 454, b), and which appears to have been a kind of A B C book (comp. Welcker, in *Rheinisches Museum* for 1833, p. 146). Maeandrius is also referred to by Macrobius (*Sat.* i. 17). We learn from an inscription, which Böckh places between Olymp. 140 and 155, that this writer was a native of Miletus (Böckh, *Corp. Inscr.* n. 2905, vol. ii. p. 573). It has been conjectured with considerable probability, that this Maeandrius may be the same as the Leandrius or Leander of Miletus, who was also an historian, and who is mentioned by several ancient writers. [LEANDER.]

MAECE'NAS, C. CI'LNIUS. Of the life of Maecenas we must be content to glean what scattered notices we can from the poets and historians of Rome, since it does not appear to have been formally recorded by any ancient author. We are totally in the dark both as to the date and place of his birth, and the manner of his education. It is most probable, however, that he was born some time between B. C. 73 and 63; and we learn from Horace (*Carm.* iv. 11) that his birth-day was the 13th of April. His family, though belonging only to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumones* of Etruria. The scholiast on Horace (*Carm.* i. 1) informs us that he numbered Porsena among his ancestors; and his authority is in some measure confirmed by a fragment of one of Augustus' letters to Maecenas, preserved by Macrobius (*Sat.* ii. 4), in which he is addressed as "berylle Porsenae." His paternal ancestors [CILNII] are mentioned by Livy (x. 3, 5) as having attained to so high a pitch of power and wealth at Arretium about the middle of the fifth century of Rome, as to excite the jealousy and hatred of their fellow-citizens, who rose against and expelled them; and it was not without considerable difficulty that they were at length restored to their country, through the interference of the Romans. The maternal branch of the family was likewise of Etruscan origin, and it was from them that the name of Maecenas was derived, it being customary among the Etruscans to assume the mother's as well as the father's name. (Müller, *Etrusker*, ii. p. 404.) It is in allusion to this circumstance that Horace (*Sat.* i. 6. 3) mentions both his *avus maternus atque paternus* as having been distinguished by commanding numerous legions; a passage, by the way, from which we are not to infer that the ancestors of Maecenas had ever led the Roman legions. Their name does not appear in the *Fasti Consulares*; and it is manifest, from several passages of Latin authors, that the word *legio* is not always restricted to a Roman legion. (See Liv. x. 5; Sall. *Cat.* 53, &c.) With respect to the etymology of the name *Maecenas*, authors are at variance. We sometimes find it spelt *Mecaenas*, sometimes *Mecoenas*; but it seems to be now agreed that *Maecenas* is right. As to its derivation, several fanciful theories have been started. It seems most probable, as Varro tells us (*L. L.* viii. 84, ed. Müller), that it was taken from some place; and which may possibly be that mentioned by Pliny (*H. N.* xiv. 8) as producing an inland sort of wines called the *vina Maecenatiana*. The names both of *Cilnius* and *Maecenas* occur on Etruscan cinerary urns, but always separately, a fact from which Müller, in his *Etrusker*, has inferred that the union of the two families did not take place till a late period. Be that as it may, the first notice that occurs of any of the family, as a citizen of Rome, is in Cicero's speech for Cluentius (§ 56), where a knight named C. Maecenas is mentioned among the *robora populi Romani*, and as having been instrumental in putting down the conspiracy of the tribune, M. Livius Drusus, B. C. 91. This person has been generally considered the father of the subject of this memoir; but Frandsen, in his life of Maecenas, thinks, and perhaps with more probability, that it was his grandfather. About the same period we also find a Maecenas mentioned by Sallust, in the fragments of his history (*Lib.* iii.) as a scribe.

Although it is unknown where Maecenas received his education, it must doubtless have been a careful one. We learn from Horace that he was versed both in Greek and Roman literature; and his taste for literary pursuits was shown, not only

by his patronage of the most eminent poets of his time, but also by several performances of his own, both in verse and prose. That at the time of Julius Caesar's assassination he was with Octavianus at Apollonia, in the capacity of tutor, rests on pure conjecture. Shortly, however, after the appearance of the latter on the political stage, we find the name of Maecenas in frequent conjunction with his; and there can be no doubt that he was of great use to him in assisting to establish and consolidate the empire; but the want of materials prevents us from tracing his services in this way with the accuracy that could be wished. It is possible that he may have accompanied Octavianus in the campaigns of Mutina, Philippi, and Perusia; but the only authorities for the statement are a passage in Propertius (ii. 1), which by no means necessarily bears that meaning; and the elegies attributed to Pedo Albinovanus, but which have been pronounced spurious by a large majority of the best critics. The first authentic account we have of Maecenas is of his being employed by Octavianus, B. C. 40, in negotiating a marriage for him with Scribonia, daughter of Libo, the father-in-law of Sext. Pompeius; which latter, for political reasons, Octavianus was at that time desirous of conciliating. (App. *B. C.* v. 53; Dion Cass. xlviii. 16.) In the same year Maecenas took part in the negotiations with Antony (whose wife, Fulvia, was now dead), which led to the peace of Brundisium, confirmed by the marriage of Antony with Octavia, Caesar's sister. (App. *B. C.* v. 64.) Appian's authority on this occasion is supported by the scholiast on Horace (*Sat.* i. 5. 28), who tells us that Livy, in his 127th book, had recorded the intervention of Maecenas. According to Appian, however, Cocceius Nerva played the principal part. About two years afterwards Maecenas seems to have been again employed in negotiating with Antony (App. *B. C.* v. 93); and it was probably on this occasion that Horace accompanied him to Brundisium, a journey which he has described in the 5th satire of the 1st book. Maecenas is there also represented as associated with Cocceius, and they are both described as "aversos *soliti* componere amicos."

In B. C. 36 we find Maecenas in Sicily with Octavianus, then engaged in an expedition against Sex. Pompeius, during the course of which Maecenas was twice sent back to Rome for the purpose of quelling some disturbances which had broken out there. (App. *B. C.* v. 99, 112.) According to Dion Cassius (xlix. 16), this was the first occasion on which Maecenas became Caesar's vicegerent; and he was entrusted with the administration not only of Rome, but of all Italy. His fidelity and talents had now been tested by several years' experience; and it had probably been found that the bent of his genius fitted him for the cabinet rather than for the field, since his services could be easily dispensed with in the latter. From this time till the battle of Actium (B. C. 31) history is silent concerning Maecenas; but at that period we again find him intrusted with the administration of the civil affairs of Italy. It has indeed been maintained by many critics that Maecenas was present at the sea-fight of Actium; but the best modern scholars who have discussed the subject have shown that this could not have been the case, and that he remained in Rome during this time, where he suppressed the conspiracy of the younger Lepidus. The only direct authority for the statement of Maecenas having been at Actium is an elegy ascribed to Albinovanus on the death of Maecenas, which is certainly spurious; and the commentary of Acron on the first epode of Horace, which kind of authority is of little value. The first elegy of the second book of Propertius has also been quoted in support of this fact, but upon examination it will be found wholly inadequate to establish it. Yet the existence of Horace's first epode still remains to be accounted for. Those critics who deny that Maecenas proceeded to Actium have still, we believe, hitherto unanimously held that the poem is to be referred to that epoch; and they explain the inconsistency by the supposition that Maecenas, when the epode was written, had really intended to accompany Caesar, but was prevented by the office assigned to him at home. In confirmation of this view, Frandsen, in his Life of Maecenas, appeals to the 35th ode of Horace's first book, addressed to Augustus on the occasion of his intended visit to Britain, a journey which it is known he never actually performed. But to this it may be answered that Augustus at least started with the intention of going thither, and actually went as far as Gaul; but proceeded thence to Spain. A more probable solution, therefore, may be that first proposed by the author of this article in the *Classical Museum* (vol. ii. p. 205, &c.), that the epode does not at all relate to Actium, but to the Sicilian expedition against Sext. Pompeius. But for the grounds of that opinion, which would occupy too much space to be here re-stated, the reader is referred to that work.

By the detection of the conspiracy of Lepidus, Maecenas nipped in the bud what might have proved another fruitful germ of civil war. Indeed his services at this period must have been most important and invaluable; and how faithfully and ably he acquitted himself may be inferred from the unbounded confidence reposed in him. In conjunction with Agrippa, we now find him empowered not only to open all letters addressed by Caesar to the senate, but even to alter their contents as the posture of affairs at home might require; and for this purpose he was entrusted with his master's seal (Dion Cass. li. 3), in order that the letters might be delivered as if they had come directly from Octavian's own hand. Yet, notwithstanding the height of favour and power to which he had attained, Maecenas, whether from policy or inclination, remained content with his equestrian rank; a circumstance which seems somewhat to have diminished his authority with the populace.

After Octavianus' victory over Antony and Cleopatra, the whole power of the triumvirate centered in the former; for Lepidus had been previously reduced to the condition of a private person. On his return to Rome, Caesar is represented to have taken counsel with Agrippa and Maecenas respecting the expediency of restoring the republic. Agrippa advised him to pursue that course, but Maecenas strongly urged him to establish the empire; and Dion Cassius (lii. 14, &c.) has preserved the speech which he is said to have addressed to Octavianus on that occasion. The genuineness of that document is, however, liable to very great suspicion. It is highly improbable that Maecenas, in a cabinet consultation of that kind, would have addressed Octavianus in a set speech of so formal a description; and still more so that any one should

have been present to take it down, or that Maecenas himself should have afterwards published it. Yet Suetonius, in his life of Augustus (28), confirms the account of Dion Cassius so far as that some such consultation took place; and the tenor of the speech perfectly agrees with the known character and sentiments of Maecenas. If, therefore, we should be disposed to regard the part here attributed by Dion Cassius to Agrippa and Maecenas as something more than a mere fiction of the historian, for the purpose of stating the most popular arguments that might be advanced against, or in favour of, the establishment of the empire, the most probable solution is that the substance of the speech was extant in the Roman archives in the shape of a state paper or minute, drawn up by Maecenas. However that may be, the document is certainly a very able one, and should be carefully consulted by all who are studying the history of Rome during its transition from a republic to an empire. The regulations proposed for the consolidation of the monarchical power are admirably adapted to their purpose; whether they were indispensable, or calculated to secure the happiness of the Roman people, depends upon the truth or falsehood of the former part of the speech, in which it is contended that the republic could no longer exist without constant danger of civil wars and dismemberment.

The description of power exercised by Maecenas during the absence of Caesar should not be confounded with the *praefectura urbis*. It was not till after the civil wars that the latter office was established as a distinct and substantive one; and, according to Dion Cassius (lii. 21), by the advice of Maecenas himself. This is confirmed by Tacitus (*Ann.* vi. 11), and by Suetonius (*Aug.* 37), who reckons it among the *nova officia*. The *praefectus urbis* was a mere police magistrate, whose jurisdiction was confined to Rome and the adjacent country, within a radius of 750 stadia; but Maecenas had the charge of political as well as municipal affairs, and his administration embraced the whole of Italy. Thus we are told by Seneca (*Ep.* 114) that he was invested with judicial power (*in tribunali, in rostris, in omni publico coetu*); and also that he gave the watch-word (*signum ab eo petebatur*); a function of the very highest authority, and afterwards exercised by the emperors themselves.

It is the more necessary to attend to this distinction, because the neglect of it has given rise to the notion that Maecenas was never entrusted with the supreme administration after the close of the civil wars. The office of *praefectus urbis* was a regular and *continuous* one; and we learn from Tacitus that it was first filled by Messalla Corvinus, who held it but a few days; then by Statilius Taurus, who, it is plain from Dion (liv. 19), must have enjoyed it for upwards of ten years at least; and next by Piso, who, Tacitus tells us, was *praefectus* for the space of twenty years. (*Ann.* vi. 11.) But there is nothing in all this to show that Maecenas might not have been Caesar's vicegerent whilst Taurus filled the subordinate office of *praefectus*. Nor are we to infer from the expression, "*bellis civilibus*" in the passage of Tacitus (*Augustus bellis civilibus Cilnium Maecenatem cunctis apud Romam atque Italiam praeposuit*, *Ann.* vi. 11), that the political functions of Maecenas absolutely ceased with the civil wars. His meaning rather seems to be that, during that period Maecenas combined the duties which afterwards belonged to the *praefectus* alone, with those of the supreme political power. This is shown by the word *cunctis*, and by the mention of Italy as well as Rome; to which latter only the *praefectura* related. In like manner Dion Cassius (liv. 19), when relating how Maecenas was finally superseded (B. C. 16) by Taurus, the *praefectus*, as vicegerent, during the absence of Augustus, expressly mentions that the jurisdiction of Taurus was extended over the whole of Italy (τὸ μὲν ἄστυ τῷ Ταύρῳ μετὰ τῆς ἄλλης Ἰταλίας διοικεῖν ἐπιτρέψας). When Agrippa, indeed, could remain at Rome, he seems to have had the preference, as on the occasion of Augustus's expedition into Sicily in B. C. 21. (Dion Cass. liv. 6.) But when Agrippa accompanied the emperor, as in his Spanish campaign in B. C. 27, it is hardly to be doubted that Maecenas exercised the functions of Augustus at Rome. The 8th and 29th odes of the third book of Horace, which, although we cannot fix their precise dates, were evidently written after the civil wars, contain allusions to the political cares of Maecenas. Some of the expressions in them have been too literally interpreted. In both *urbs* is used in a sufficiently common sense for *republica*; and though in the latter the word *civitas* is taken by the scholiast to allude to the office of *praefectus*, yet the phrase *quis deceat status* points to infinitely higher functions than those of a mere police magistrate. It may be observed, too, that both odes refer to the *foreign* affairs of the empire.

It must be confessed, however, that we have no means of determining with certainty on what occasions, and for how long, after the establishment of the empire, Maecenas continued to exercise his political power; though, as before remarked, we know that he had ceased to enjoy it in B. C. 16. That he retained the confidence of Augustus till at least B. C. 21 may be inferred from the fact that about that time he advised him to marry his daughter Julia to Agrippa, on the ground that he had made the latter so rich and powerful, that it was dangerous to allow him to live unless he advanced him still further. (Dion Cass. liv. 6.) The fact to which we have before alluded of Agrippa being entrusted in that year with the administration, and not Maecenas, affords no ground for concluding that any breach had yet been made in the friendship of the emperor and Maecenas. Agrippa, being more nearly connected with Augustus, would of course obtain the preference; and such an act of self-renunciation was quite in the character of Maecenas, and might have even formed part of his advice respecting the conduct to be observed towards Agrippa. Between B. C. 21 and 16, however, we have direct evidence that a coolness, to say the least, had sprung up between the emperor and his faithful minister. This estrangement, for it cannot be called actual disgrace, is borne out by the silence of historians respecting the latter years of Maecenas's life, as well as by the express testimony of Tacitus, who tells us (*Ann.* iii. 30) that during this period he enjoyed only the appearance, and not the reality, of his sovereign's friendship. The cause of this rupture is enveloped in doubt. Seneca (*Ep.* 19) drops a mysterious hint about Maecenas having taken in his sails too late; whilst Dion Cassius (liv. 19) positively attributes it to an intrigue carried on by Augustus with Terentia, Maecenas's wife. It is certain that such a connection existed; and the historian just cited mentions a report that Augustus's motive for going

Gaul in B. C. 16 was to enjoy the society of Terentia unmolested by the lampoons which it gave occasion to at Rome. But, whatever may have been the cause, the political career of Maecenas may be considered as then at an end; and we shall therefore now turn to contemplate him in private life.

The public services of Maecenas, though important, were unobtrusive; and notwithstanding the part that he played in assisting to establish the empire, it is by his private pursuits, and more particularly by his reputation as a patron of literature, that he has been best known to posterity. His retirement was probably far from disagreeable to him, as it was accompanied with many circumstances calculated to recommend it to one of his turn of mind, naturally a votary of ease and pleasure. He had amassed an enormous fortune, which Tacitus (*Ann.* xiv. 53, 55) attributes to the liberality of Augustus. It has been sometimes insinuated that he grew rich by the proscriptions; and Pliny (*H. N.* xxxvii. 4), speaking of Maecenas's private seal, which bore the impression of a frog, represents it as having been an object of terror to the tax-payers. It by no means follows, however, that the money levied under his private seal was applied to his private purposes; and had he been inclined to misappropriate the taxes, we know that Caesar's own seal was at his unlimited disposal, and would have better covered his delinquencies.

Maecenas had purchased a tract of ground on the Esquiline hill, which had formerly served as a burial-place for the lower orders. (Hor. *Sat.* i. 8. 7.) Here he had planted a garden and built a house remarkable for its loftiness, on account of a tower by which it was surmounted, and from the top of which Nero is said to have afterwards contemplated the burning of Rome. In this residence he seems to have passed the greater part of his time, and to have visited the country but seldom; for though he might possibly have possessed a villa at Tibur, near the falls of the Anio, there is no direct authority for the fact. Tacitus tells us that he spent his leisure *urbe in ipsa;* and the deep tranquillity of his repose may be conjectured from the epithet by which the same historian designates it —velut *peregrinum* otium. (*Ann.* xiv. 53.) The height of the situation seems to have rendered it a healthy abode (Hor. *Sat.* i. 8. 14); and we learn from Suetonius (*Aug.* 72) that Augustus had on one occasion retired thither to recover from a sickness.

Maecenas's house was the *rendezvous* of all the wits and *virtuosi* of Rome; and whoever could contribute to the amusement of the company was always welcome to a seat at his table. In this kind of society he does not appear to have been very select; and it was probably from his undistinguishing hospitality that Augustus called his board *parasitica mensa.* (Suet. *Vit. Hor.*) Yet he was naturally of a reserved and taciturn disposition, and drew a broad distinction between the acquaintances that he adopted for the amusement of an idle hour, and the friends whom he admitted to his intimacy and confidence. In the latter case he was as careful and chary as he was indiscriminating in the former. His really intimate friends consisted of the greatest geniuses and most learned men of Rome; and if it was from his universal inclination towards men of talent that he obtained the reputation of a literary patron, it was by his friendship for such poets as Virgil and Horace that he deserved it. In recent times, and by some German authors, especially the celebrated Wieland in his Introduction and Notes to Horace's Epistles, Maecenas's claims to the title of a literary patron have been depreciated. It is urged that he is not mentioned by Ovid and Tibullus; that the Sabine farm which he gave to Horace was not so very large; that his conduct was perhaps not altogether disinterested, and that he might have befriended literary men either out of vanity or from political motives; that he was not singular in his literary patronage, which was a fashion amongst the eminent Romans of the day, as Messalla Corvinus, Asinius Pollio, and others; and that he was too knowing in pearls and beryls to be a competent judge of the higher works of genius. As for his motives, or the reasons why he did not adopt Tibullus and Ovid, we shall only remark, that as they are utterly unknown to us, so it is only fair to put the most liberal construction on them; and that he had naturally a love of literature for its own sake, apart from all political or interested views, may be inferred from the fact of his having been himself a voluminous author. Though literary patronage may have been the fashion of the day, it would be difficult to point out any contemporary Roman, or indeed any at all, who indulged it so magnificently. His name had become proverbial for a patron of letters at least as early as the time of Martial; and though the assertion of that author (viii. 56), that the poets enriched by the bounty of Maecenas were not easily to be counted, is not, of course, to be taken literally, it would have been utterly ridiculous had there not been some foundation for it. That he was no bad judge of literary merit is shown by the sort of men whom he patronised—Virgil, Horace, Propertius; besides others, almost their equals in reputation, but whose works are now unfortunately lost, as Varius, Tucca, and others. But as Virgil and Horace were by far the greatest geniuses of the age, so it is certain that they were more beloved by Maecenas, the latter especially, than any of their contemporaries. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands, in B. C. 41; and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems. To Horace he was a still greater benefactor. He not only procured him a pardon for having fought against Octavianus at Philippi, but presented him with the means of comfortable subsistence, a farm in the Sabine country. If the estate was but a moderate one, we learn from Horace himself that the bounty of Maecenas was regulated by his own contented views, and not by his patron's want of generosity. (*Carm.* ii. 18. 14, *Carm.* iii. 16. 38.) Nor was this liberality accompanied with any servile and degrading conditions. The poet was at liberty to write or not, as he pleased, and lived in a state of independence creditable alike to himself and to his patron. Indeed their intimacy was rather that of two familiar friends of equal station, than of the royally-descended and powerful minister of Caesar, with the son of an obscure freedman. But on this point we need not dwell, as it has been already touched upon in the life of Horace.

Of Maecenas's own literary productions, only a few fragments exist. From these, however, and from the notices which we find of his writings in ancient authors, we are led to think that we have

not suffered any great loss by their destruction; for, although a good judge of literary merit in others, he does not appear to have been an author of much taste himself. It has been thought that two of his works, of which little more than the titles remain, were tragedies, namely the *Prometheus* and *Octavia*. But Seneca (*Ep.* 19) calls the former *a book* (*librum*); and *Octavia*, mentioned in Priscian (lib. 10), is not free from the suspicion of being a corrupt reading. An hexameter line supposed to have belonged to an epic poem, another line thought to have been part of a Galliambic poem, one or two epigrams, and some other fragments, are extant, and are given by Meibom and Frandsen in their lives of Maecenas. In prose he wrote a work on natural history, which Pliny several times alludes to, but which seems to have related chiefly to fishes and gems. Servius (*ad Virg. Aen.* viii. 310) attributes a *Symposium* to him. If we may trust the same authority he also composed some memoirs of Augustus; and Horace (*Carm.* ii. 12. 9) alludes to at least some project of the kind, but which was probably never carried into execution. Maecenas's prose style was affected, unnatural, and often unintelligible, and for these qualities he was derided by Augustus. (Suet. *Aug.* 26.) Macrobius (*Saturn.* ii. 4) has preserved part of a letter of the emperor's, in which he takes off his minister's way of writing. The author of the dialogue *De Causis Corruptae Eloquentiae* (c. 26) enumerates him among the orators, but stigmatises his affected style by the term *calamistros Maecenatis*. Quintilian (*Inst. Orat.* ix. 4. § 28) and Seneca (*Ep.* 114) also condemn his style; and the latter author gives a specimen of it which is almost wholly unintelligible. Yet, he likewise tells us (*Ep.* 19), that he would have been very eloquent if he had not been spoiled by his good fortune; and allows him to have possessed an *ingenium grande et virile* (*Ep.* 92). According to Dion Cassius (lv. 7), Maecenas first introduced short-hand, and instructed many in the art through his freedman, Aquila. By other authors, however, the invention has been attributed to various persons of an earlier date; as to Tiro, Cicero's freedman, to Cicero himself, and even to Ennius.

But though seemingly in possession of all the means and appliances of enjoyment, Maecenas cannot be said to have been altogether happy in his domestic life. We have already alluded to an intrigue between Augustus and his wife Terentia; but this was not the only infringement of his domestic peace. Terentia, though exceedingly beautiful, was of a morose and haughty temper, and thence quarrels were continually occurring between the pair. Yet the natural uxoriousness of Maecenas as constantly prompted him to seek a reconciliation; so that Seneca (*Ep.* 114) remarks that he married a wife a thousand times, though he never had more than one. Her influence over him was so great, that in spite of his cautious and taciturn temper, he was on one occasion weak enough to confide an important state secret to her, respecting her brother Murena, the conspirator (Suet. *Aug.* 66; Dion Cass. liv. 3). Maecenas himself, however, was probably in some measure to blame for the terms on which he lived with his wife, for he was far from being the pattern of a good husband. His own adulteries were notorious. Augustus, in the fragment of the letter in Macrobius before alluded to, calls him μάλαγμα *maechorum*; and Plutarch (*Erot.* 16) relates of him the story of the accommodating husband, Galba, who pretended to be asleep after dinner in order to give him an opportunity with his wife. Nay, he is even suspected of more infamous vices. (Tacit. *Ann.* i. 54.)

In his way of life Maecenas was addicted to every species of luxury. We find several allusions in the ancient authors to the effeminacy of his dress. Instead of girding his tunic above his knees, he suffered it to hang loose about his heels, like a woman's petticoat; and when sitting on the tribunal he kept his head covered with his *pallium* (Sen. *Ep.* 114). Yet, in spite of this softness he was capable of exerting himself when the occasion required, and of acting with energy and decision (Vell. Pat. ii. 88). So far was he from wishing to conceal the softness and effeminacy of his manners, that he made a parade of his vices; and, during the greatest heat of the civil wars, openly appeared in the public places of Rome with a couple of eunuchs in his train (Senec. *l. c.*). He was fond of theatrical entertainments, especially pantomimes; as may be inferred from his patronage of Bathyllus, the celebrated dancer, who was a freedman of his. It has been concluded from Tacitus (*Ann.* i. 54) that he first introduced that species of representation at Rome; and, with the politic view of keeping the people quiet by amusing them, persuaded Augustus to patronize it. Dion Cassius (lv. 7) tells us that he was the first to introduce warm swimming baths at Rome. His love of ointments is tacitly satirized by Augustus (Suet. *Aug.* 86), and his passion for gems and precious stones is notorious. According to Pliny he paid some attention to cookery; and as the same author (xix. 57) mentions a book on gardening, which had been dedicated to him by Sabinus Tiro, it has been thought that he was partial to that pursuit. His tenacious, and indeed, unmanly love of life, he has himself painted in some verses preserved by Seneca (*Ep.* 101), and which, as affording a specimen of his style, we here insert:—

> Debilem facito manu
> Debilem pede, coxa;
> Tuber adstrue gibberum,
> Lubricos quate dentes;
> Vita dum superest, bene est.
> Hanc mihi, vel acuta
> Si sedeam cruce, sustine.—

From these lines it has been conjectured that he belonged to the sect of the Epicureans; but of his philosophical principles nothing certain is known.

That moderation of character which led him to be content with his equestrian rank, probably arose from the love of ease and luxury which we have described, or it might have been the result of more prudent and political views. As a politician, the principal trait in his character was fidelity to his master (*Maecenatis erant vera tropaea fides*, Propert. iii. 9), and the main end of all his cares was the consolidation of the empire. But, though he advised the establishment of a despotic monarchy, he was at the same time the advocate of mild and liberal measures. He recommended Augustus to put no check on the free expression of public opinion; but above all to avoid that cruelty, which, for so many years, had stained the Roman annals with blood (Senec. *Ep.* 114). To the same effect is the anecdote preserved by Cedrenus, the Byzantine historian; that when on some occasion Octavianus

sat on the tribunal, condemning numbers to death, Maecenas, who was among the bystanders, and could not approach Caesar by reason of the crowd, wrote upon his tablets, "Rise, hangman!" (*Surge tandem carnifex!*), and threw them into Caesar's lap, who immediately left the judgment-seat (comp. Dion Cass. lv. 7).

Maecenas appears to have been a constant valetudinarian. If Pliny's statement (vii. 51) is to be taken literally, he laboured under a continual fever. According to the same author he was sleepless during the last three years of his life; and Seneca tells us (*de Provid.* iii. 9) that he endeavoured to procure that sweet and indispensable refreshment, by listening to the sound of distant symphonies. We may infer from Horace (*Carm.* ii. 17) that he was rather hypochondriacal. He died in the consulate of Gallus and Censorinus, B. C. 8 (Dion Cass. lv. 7), and was buried on the Esquiline. He left no children, and thus by his death his ancient family became extinct. He bequeathed his property to Augustus, and we find that Tiberius afterwards resided in his house (Suet. *Tib.* 15). Though the emperor treated Maecenas with coldness during the latter years of his life, he sincerely lamented his death, and seems to have sometimes felt the want of so able, so honest, and so faithful a counsellor. (Dion Cass. liv. 9, lv. 7; Senec. *de Ben.* vi. 32.)

The life of Maecenas has been written in Latin by John Henry Meibom, in a thin quarto, entitled *Liber singularis de C. Cilnii Maecenatis Vita, Moribus, et Rebus Gestis*, Leyden, 1653. It contains at the end the elegies ascribed to Pedo Albinovanus, and is a learned and useful work, though the author has taken an extravagant view of his hero's virtues, and, according to the fashion of those days, has been rather too liberal of the contents of his commonplace book. In Italian there is a life by ...nni, Rome 1684; by Dini, Venice 1704; and Sante Viola, Rome, 1816; in German, by ...nnemann, Leipzig, 1744; by Dr. Albert Lion (*Maecenatiana*), Göttingen, 1824; and by Frandsen, Altona, 1843; which last is by far the best life of Maecenas. In French there is a life of Maecenas by the Abbé Richer, Paris, 1746. The only life in English is by Dr. Ralph Schomberg, London, 1766, 12mo. It is a mere compilation from Meibom and Richer, and shows no critical discrimination. [T. D.]

MA'ECIA GENS, plebeian. Only one person of this gens is mentioned under the republic, Sp. Maecius Tarpa, a contemporary of Cicero [TARPA]; but under the empire the Maecii became more distinguished though they are rarely mentioned by ancient writers. Thus we find on coins mention made of a M. Maecius Rufus, who was proconsul of Bithynia in the reign of Vespasian; in inscriptions (Gruter, p. 49. 3) of a M. Maecius Rufus who was consul with L. Turpilius Dexter, though the date of their consulship is uncertain; and in the consular Fasti of a M. Maecius Memmius ...ius Placidus, who was consul A. D. 343, with Pisidius Romulus.

MAECIA'NUS, the son of Avidius Cassius, ... at the breaking out of the rebellion against ... Aurelius, entrusted by his father with the command of Alexandria, and was soon afterwards slain by his own soldiers. (Capitolin. *M. Aurel.* 25.) [AVIDIUS CASSIUS.] [W. R.]

MAECI'LIA GENS, plebeian. Only two members of it are mentioned under the republic.

1. L. MAECILIUS, one of those tribunes of the plebs who were chosen for the first time in the comitia tributa, B. C. 471. (Liv. ii. 58.)

2. SP. MAECILIUS, chosen for the fourth time tribune of the plebs, B. C. 416. (Liv. iv. 48.)

In the time of Augustus we find the name of *M. Maecilius Tullus*, a triumvir of the mint, on many coins (Eckhel, vol. v. p. 240); and at length not long before the downfall of the Roman empire in the west a Maecilius obtained the imperial dignity. [AVITUS, MAECILIUS.]

MAECIUS, QUINTUS (Κόϊντος Μαίκιος), the author of twelve epigrams in the Greek Anthology, which are among the best in the collection, was evidently, from his name, a Roman; but nothing further is known of him. (Brunck. *Anal.* vol. ii. p. 236, vol. iii. p. 332; Jacobs, *Anth. Graec.* vol. ii. p. 220, vol. xiii. pp. 913, 914; Fabric. *Bibl. Graec.* vol. iv. p. 481.) [P. S.]

MAE'LIA GENS, the richest plebeian gens of the equestrian order, shortly after the time of the decemvirate. The name does not occur after the Samnite wars. Of this gens CAPITOLINUS is the only cognomen mentioned.

MAE'LIUS. 1. SP. MAELIUS, the richest of the plebeian knights, employed his fortune in buying up corn in Etruria in the great famine at Rome in B. C. 440. This corn he sold to the poor at a small price, or distributed it gratuitously. Such liberality gained him the favour of the plebeians, but at the same time exposed him to the hatred of the ruling class. Accordingly, in the following year, B. C. 439, soon after the consuls had entered upon their office, L. Minucius Augurinus, who had been appointed praefectus annonae [AUGURINUS, No. 5], revealed to the senate a conspiracy which Maelius was said to have formed for the purpose of seizing the kingly power. He declared that the tribunes had been bribed by Maelius, that secret assemblies had been held in his house, and that arms had been collected there. Thereupon the aged Quintius Cincinnatus was immediately appointed dictator, and C. Servilius Ahala, the master of the horse. During the night the capitol and other strong places were garrisoned, and in the morning the dictator appeared in the forum with an armed force. Maelius was summoned to appear before his tribunal; but as he saw the fate which awaited him, he refused to go, seized a butcher's knife to ward off the officer (*apparitor*), who was preparing to drag him along, and took refuge among the crowd. Straightway Ahala, with an armed band of patrician youths, rushed into the crowd, and slew Maelius. His property was confiscated, and his house pulled down; its vacant site, which was called the *Aequimaelium*, continued to subsequent ages a memorial of his fate. Niebuhr says that it lay at the foot of the capitol, not far from the prison.

Later ages, following the traditions of the Quintian and Servilian houses, fully believed the story of Maelius's conspiracy. Thus Cicero speaks of him as "omnibus exosus" (*de Amic.* 8), and repeatedly praises the glorious deed of Ahala. But his guilt is very doubtful, and his death was clearly an act of murder, since the dictator himself had no right to put him to death, but only to bring him to trial before the comitia centuriata. The fact that he was thus violently and illegally slain, is a strong proof that no crime could be proved against him. Niebuhr thinks it not improbable that the real de-

sign of Maelius was to obtain the consulship for himself, and to compel the patricians to divide it between the two orders. None of the alleged accomplices of Maelius was punished; but Ahala was brought to trial, and only escaped condemnation by a voluntary exile. [AHALA, No. 2.] (Liv. iv. 13—16; Zonar. vii. 20; Dionys. *Exc. Vat.* in Mai, *Nov. Collect.* ii. p. 466; Cic. *de Senect.* 16, *in Cat.* i. 1, *de Rep.* ii. 27, *Philipp.* ii. 44, *pro Mil.* 17, *pro Dom.* 38; Val. Max. vi. 3. § 1; Niebuhr, *Hist. of Rome*, vol. ii. p. 418, &c.)

2. SP. MAELIUS, tribune of the plebs B. C. 436, brought in a bill for confiscating the property of Ahala, but it failed. (Liv. iv. 21.) Livy makes no other mention of the punishment of Ahala; but it is stated on other authorities, as is mentioned above, that Ahala was brought to trial, and only escaped condemnation by a voluntary exile. (Val. Max. v. 3. § 2; comp. Cic. *de Rep.* i. 3, *pro Dom.* 32.)

3. Q. MAELIUS, tribune of the plebs B. C. 320, maintained, with his colleague, Ti. Numicius or L. Livius, that the peace made with the Samnites at the Caudine Forks ought to be faithfully kept. They had been present at the battle, and they are mentioned among the other officers who were surrendered to the Samnites, when the Romans resolved not to adhere to the agreement. (Liv. ix. 8; Cic. *de Off.* iii. 30.) As to the question how tribunes of the plebs could have been with the army on that occasion, see Niebuhr, *Hist. of Rome*, vol. iii. p. 220.

MAEMACTES (Μαιμάκτης), i. e. the stormy, a surname of Zeus, from which the name of the Attic month Maemacterion was derived. In that month the Maemacteria was celebrated at Athens. (Plut. *de Ir. cohib.* 9.) [L. S.]

MAENA'LIUS or MAENA'LIDES (Μαινάλιος), a surname of Pan, derived from mount Maenalus in Arcadia, which was sacred to the god. (Paus. viii. 26. § 2, 36. § 5; Ov. *Fast.* iv. 650.) [L. S.]

MAE'NALUS (Μαίναλος), the name of two mythical personages, the one a son of Lycaon, and founder of the Arcadian town of Maenalus (Paus. viii. 3. § 1), and the other the father of Atalanta. (Apollod. iii. 9, fin.) [L. S.]

MAE'NIA GENS, (on coins and inscriptions frequently written MAINIA,) plebeian, produced several distinguished champions of the rights of the plebeian order. The first and only member of it who obtained the consulship, was C. Maenius (cos. B. C. 338). In ancient writers no cognomen is mentioned in this gens, but it appears from coins that some members bore the surname of *Antiaticus* [see MAENIUS, Nos. 6 and 8].

MAE'NIUS. 1. MAENIUS, or according to some manuscripts MAEVIUS, was the proposer of the law by which an addition was made to the Circensian games of the day, called *instauratitius* (Macrob. *Sat.* i. 11). We learn from Livy (ii. 36) that this happened in B. C. 489, and we may therefore suppose that Maenius was tribune of the plebs in that year.

2. C. MAENIUS, tribune of the plebs B. C. 483, attempted to prevent the consuls from levying troops till they carried into effect a division of the ager publicus among the plebs; but this opposition was rendered of no effect, by the consuls withdrawing from the city and holding the levy outside the walls, at a mile beyond the gates, where the protecting power of the tribunes ceased. All who refused to obey the summons of the consuls were punished (Dionys. viii. 87). The manuscripts of Dionysius have C. Manius, for which Lupus substituted Manilius, and Gelenius Maenius; but the latter is no doubt the correct conjecture. (Niebuhr, *Hist. of Rome*, vol. ii. p. 185, n. 410.)

3. M. MAENIUS, tribune of the plebs B. C. 410, was the proposer of an agrarian law, and attempted, like his predecessor [No. 2], to prevent the consuls from levying troops, till this law was passed and carried into execution. But as the consuls were supported by the nine colleagues of Maenius, they were able to enforce the levy. So great was the popularity of Maenius, that the senate resolved that consuls should be elected for the following year, and not consular tribunes, because, if the latter had been elected, Maenius would have been sure to have been one of the number. (Liv. iv. 53.)

4. P. MAENIUS, is mentioned by Livy as consular tribune in B. C. 400, and again in B. C. 396 (Liv. v. 12, 18). The name, however, is written variously in the manuscripts. Alschefski, the latest editor of Livy, reads P. Manlius in the former of these years, but retains P. Maenius in the latter. In the Fasti Capitolini the name Maenius does not occur in either of these years, but instead of it we have P. Manlius Vulso, in B. C. 400, and Q. Manlius Vulso, in B. C. 396. The names in Diodorus (xiv. 47, 90) differ again; and it seems to be impossible to reconcile the conflicting statements. In any case Livy is in error in designating Maelius and his colleagues as patricians.

5. M. MAENIUS, occurs in the old editions of Livy (vi. 19) as tribune of the plebs in B. C. 384, where, however, Alschefski, in accordance with the best MSS., now reads *M. Menenius*. In the same way, in another passage (vii. 16), we ought to read *L. Menenius*, instead of *L. Maenius*, as tribune of the plebs in B. C. 357.

6. C. MAENIUS P. F. P. N., consul, in B. C. 338, with L. Furius Camillus. [CAMILLUS, No. 4.] The two consuls completed the subjugation of Latium; they were both rewarded with a triumph; and equestrian statues, then a rare distinction, were erected to their honour in the forum. Maenius defeated, on the river Astura, the Latin army, which had advanced to the relief of Antium, and the rostra of some of the ships of the Antiates were applied to ornament the suggestus or stage in the forum from which the orators addressed the people. In consequence of this victory, Maenius seems to have obtained the surname of *Antiaticus*, which, we know from coins, was borne by his descendants. [See below, No. 8.] The statue of Maenius was placed upon a column, which is spoken of by later writers under the name of *Columna Maenia*, and which appears to have stood near the end of the forum, on the Capitoline. (Liv. viii. 13; Flor. i. 11; Plin. *H. N.* xxxiv. 5. s. 11, vii. 60; Cic. *pro Sest.* 58; Becker, *Handbuch der Römisch. Alterth.* vol. i. p. 322; Osann, *De Columna Maenia*, Giessen, 1844.)

In B. C. 320 Maenius was appointed dictator, in order to investigate the plots and conspiracies which many of the Roman nobles were suspected to have formed, in conjunction with the leading men of Capua, which revolted in the following year. Maenius named M. Foslius Flaccinator as the magister equitum, and both magistrates conducted the inquiry with great vigour, and brought

to fight the intrigues of many of the Roman nobles of high family. The latter in their turn retorted, by bringing charges against the dictator and the magister equitum; whereupon both Maenius and Foslius resigned their offices, demanded of the consuls a trial, and were most honourably acquitted. (Liv. ix. 26, comp. 34.)

In B. C. 318 Maenius was censor with L. Papirius Crassus. In his censorship he allowed balconies to be added to the various buildings surrounding the forum, in order that the spectators might obtain more room for beholding the games which were exhibited in the forum; and these balconies were called after him *Maeniana* (sc. *aedificia*). They are frequently mentioned by the ancient writers, and are described at length by Salmasius (*ad Spartian. Pescenn.* 12, p. 676). Comp. Paul. Diac. p. 134, ed. Müller; Cic. *Acad.* iv. 22, who speaks of the *Maenianorum umbra;* Suet. *Cal.* 18; Vitruv. v. 1; Val. Max. ix. 12. § 7; Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 121, ed. Orelli, who, however, absurdly mixes them up with the Columna Maenia, and with the spendthrift mentioned below [No. 11].

In B. C. 314 Maenius was a second time dictator, and again appointed M. Foslius the magister equitum. (Fasti Capit.)

7. MAENIUS, the proposer of the law, about B. C. 286, which required the patres to give their sanction to the election of the magistrates before they had been elected, or in other words to confer, or agree to confer, the imperium on the person whom the comitia should elect. (Cic. *Brut.* 14.) Pighius and Freinsheim supposed that this Maenius was a tribune of the plebs; but Niebuhr conjectures (*Hist. of Rome*, vol. iii. p. 421) that he may have been the same as the C. Maenius above-mentioned [No. 6], and that the high character and venerable age of the latter may have had some influence in procuring the enactment of the law.

8. P. MAENIUS ANT(IATICUS) ME(GELLUS) or ME(DULLINUS), occurs on a coin, the obverse of which represents the head of Hercules, and the reverse the prow of a ship. On other coins we find only the names *P. Maen. Ant.;* and it is conjectured that the Megellus or Medullinus was an agnomen to distinguish this Maenius Antiaticus from other members of his family. (Eckhel, vol. v. pp. 240, 241.)

9. M. MAENIUS, tribune of the soldiers, fell in battle against Mago, in the country of the Insubrian Gauls, B. C. 203. (Liv. xxx. 18.)

10. T. MAENIUS, praetor urbanus B. C. 186. He served as tribune of the soldiers in B. C. 180, in the army of the praetor Q. Fulvius, against the Celtiberi. (Liv. xxxix. 6, 8, 18. xl. 35.)

11. MAENIUS, a contemporary of Lucilius, was a great spendthrift, who squandered all his property and afterwards supported himself by playing the buffoon. He possessed a house in the forum, which Cato in his censorship (B. C. 184) purchased of him, for the purpose of building the basilica Porcia. Some of the ancient scholiasts ridiculously relate, that when Maenius sold his house, he reserved for himself one column, the Columna Maenia, from which he built a balcony, that he might thence witness the games. The true origin of the Columna Maenia, and of the balconies called Maeniana, has been explained above. [See No. 6.] (Hor. *Sat.* i. 1. 101, i. 3. 21, *Epist.* i. 15. 26, &c.; Liv. xxxix. 44; Porphyr. *ad Hor. Sat.* i. 3. 21; Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 121, ed. Or.; Becker, *Handbuch der Römisch. Alterth.* vol. i. p. 300.)

12. C. MAENIUS, praetor B. C. 180, received Sardinia as his province, and also the commission to examine into all cases of poisoning which had occurred beyond ten miles from the city. After condemning 3000 persons, he still found so many who were guilty, that he wrote to the senate to state that he must abandon either the investigation or the province. (Liv. xl. 35, 43.)

13. Q. MAENIUS, praetor B. C. 170, was employed in the Macedonian war. (Liv. xliii. 8.)

MAENON (Μαίνων), a Sicilian, a native of Segesta, had fallen as a captive when a youth into the hands of Agathocles, and rose to a high place in the favour of the Syracusan monarch; notwithstanding which, he was induced by Archagathus, the grandson of Agathocles, to unite in a project against the life of the aged king. He is said to have administered poison to him by means of a quill used as a toothpick, which brought about the death of Agathocles, with the most excruciating pains. Archagathus was at the time absent from Syracuse with an army, and the people having re-established the democracy on the death of the old king, Maenon fled from Syracuse to the camp of Archagathus, but soon after took an opportunity to assassinate the young prince, and placed himself at the head of his troops. With this mercenary force he made war on the Syracusans, and though opposed by Hicetas with an army, he obtained the powerful support of the Carthaginians, which enabled him to dictate the terms of peace. One of the conditions imposed was the return of the exiles; but though this would seem likely to have placed Maenon in a prominent position at Syracuse, we hear nothing more of him from this time. (Diod. xxi., *Exc. Hoesch.* pp. 491—493.) [E. H. B.]

MAEON (Μαίων), a son of Haemon of Thebes. He and Lycophontes were the leaders of the band that lay in ambush against Tydeus, in the war of the Seven against Thebes. Maeon was the only one whose life was spared by Tydeus, and when the latter fell, Maeon is said to have buried him. (Hom. *Il.* iv. 394, &c.; Apollod. iii. 6. § 5; Paus. ix. 18. § 2.) Another personage of this name occurs in Diodorus (iii. 58). [L. S.]

MAEO'NIDES (Μαιόνιδης), properly a son of Maeon, the husband of Dindyme, who was the mother of Cybele, or a native of Maeonia, which was the ancient name of a portion of Lydia, but was also applied to the whole country of Lydia. As Homer was believed by some to have been a native of Lydia, he is sometimes called Maeonides, or the Maeonian bard. The feminine form of this patronymic, Maeonis, also occurs as a surname of Omphale (Ov. *Fast.* ii. 310), and of Arachne (Ov. *Met.* vi. 103), because both were Lydians. [L. S.]

MAEO'NIUS, the cousin, or, according to Zonaras, the nephew of Odenathus, whom he murdered in consequence of a hunting quarrel, not, it is said, without the consent of Zenobia, who was filled with jealous rage on perceiving that her husband preferred Herodes, his son by a former marriage, to her own children, Herennianus and Timolaus. Maeonius finds a place among the thirty tyrants enumerated by Trebellius Pollio [AUREOLUS], and a coin of very doubtful character is described in the Pembroke collection with the legend IMP. C. MAEONIUS; but those published by

Goltzius are unquestionably spurious. (Trebell. Poll. *Trig. Tyrann.* 16.) [W. R.]

MAEO'NIUS, A'STYANAX, is quoted by Trebellius Pollio as his authority for the speeches of Macrianus and Balista [BALISTA; MACRIANUS], when the former was induced to assume the purple after the capture of Valerianus by the Persians. Maeonius was, we are told, actually present at the meeting where the discussion took place. (Trebell. Poll. *Trig. Tyrann.* 11.) [W. R.]

MAERA (Μαῖρα). 1. [ICARIUS, No. 1.]

2. A daughter of Nereus. (Hom. *Il.* xviii. 48.)

3. A daughter of Proetus and Anteia, was one of the companions of Artemis, but was killed by her after she had become by Zeus the mother of Locrus; others, however, state that she died as a virgin. (Hom. *Od.* xi. 325; Eustath. *ad Hom.* p. 1688.) She was represented by Polygnotus in the Lesche at Delphi. (Paus. x. 30. § 2.)

4. One of the four daughters of Erasinus of Argos. (Anton. Lib. 40.)

5. A daughter of Atlas, was married to Tegeates, the son of Lycaon. Her tomb was shown both at Tegea and Mantineia in Arcadia, and Pausanias thinks that she was the same as the Maera whom Odysseus saw in Hades. (Paus. viii. 12. § 4, 48. § 4, 53. § 1; Völcker, *Mythol. des Iapet. Geschl.* p. 114.) [L. S.]

MAESA, JU'LIA, the sister-in-law of Septimius Severus, the aunt of Caracalla, the grandmother of Elagabalus and Alexander Severus. [See genealogical table prefixed to CARACALLA.] She was a native of Emesa in Syria, and seems, after the elevation of the husband of her sister Julia Domna, to have lived at the imperial court until the death of Caracalla, and to have accumulated great wealth. The boldness and skill with which she contrived and executed the plot which transferred the supreme power from Macrinus to her grandson, the sagacity with which she foresaw the downfall of the latter, and the arts by which, in order to save herself from being involved in his ruin, she prevailed on him to adopt his cousin Alexander, are detailed in the articles ELAGABALUS and MACRINUS. By Severus she was always treated with the greatest respect, and she exerted all her influence in the best direction, ever urging him to obliterate by his own virtues all recollection of the foul enormities of his predecessor. She enjoyed the title of Augusta during her life, died in peace, and received divine honours. Every particular of her history points her out as one of the most able and strong-minded women of antiquity, one who was passionately desirous of power, who was unscrupulous in the means she employed to gratify her ambition, but who had the wisdom to perceive that the dominion thus obtained would be best preserved by justice and moderation. (Dion Cass. lxxviii. 30; Herodian. in *Elagab.* For other authorities, see CARACALLA, ELAGABALUS, MACRINUS, SEVERUS.) [W. R.]

MAESON (Μαίσων), a comic actor of Megara, who seems to have been celebrated for his skill in the buffoonery which characterised the old Megaric comedy. He invented the masks of the slave and the cook; and the coarse jokes of those characters were called σκώμματα μαισωνικά. (Athen. xiv. p. 659, a; Eustath. *ad Hom.* p. 1751, 56.) The following proverb is attributed to him by several ancient writers—

Ἀντ' εὐεργεσίης Ἀγαμέμνονα δῆσαν Ἀχαιοί.

(Zenob. *Cent.* ii. 11; Liban. *de Nec. Julian.* p. 285, b; Harpocr. *s. v.* Ἑρμαῖ; Diogenian. *ap. Gaisford, Paroemiogr.* p. v.) Polemon (*ap. Athen.* xiv. p. 659, c) maintained, in opposition to Timaeus, that Maeson was a native of Megara in Sicily, and not of the Nisaean Megara. If so, he must have lived before B. C. 483, in which year the Megarians were expelled by Gelo. (Thuc. vi. 4, comp. Herod. vii. 156.)

It may be conjectured, with some probability, that Maeson was a native of the Nisaean Megara, but migrated to Megara in Sicily, and was thus one of those who introduced into Sicily that style of comedy which Epicharmus afterwards brought to perfection. (Meineke, *Hist. Crit. Com. Graec.* pp. 22, 24; Grysar, *de Com. Dor.* p. 16.) [P. S.]

MAE'VIUS. 1. The envious poetaster of the Augustan age, is spoken of under BAVIUS.

2. A person, who killed his brother in the civil war, and thus has become the subject of two beautiful elegiac poems, which are printed in the Latin Anthology (ii. 131, 132, ed. Burmann, or *Ep.* 820, 821, ed. Meyer), and by Wernsdorf (*Poët. Lat. Min.* vol. iii. pp. 199, &c.).

MAGADA'TES (Μαγαδάτης), general of Tigranes, king of Armenia, was entrusted by him with the government of Syria, when it had been conquered from Antiochus X. (Eusebes) in B. C. 83. Magadates, having ruled over the country for fourteen years, left it in B. C. 69 to aid his master against Lucullus; and Antiochus XIII., son of Antiochus X., seized the opportunity to recover the kingdom. (App. *Syr.* 48, 49, *Mithr.* 84, &c.; Plut. *Luc.* 25, &c.; Just. xl. 1, 2.) Justin differs, apparently, from Appian in mentioning eighteen years as the period during which Syria was held by the officer of Tigranes; but the numbers are satisfactorily reconciled by Clinton. (*F. H.* vol. iii. p. 340.) [E. E.]

MAGA'RSIA (Μαγαρσία or Μαγαρσίς), a surname of Athena, derived from Magarsos, a Cilician town near the mouth of the river Pyramus, where the goddess had a sanctuary. (Arrian, *Anab.* ii. 5.) [L. S.]

MAGAS (Μάγας). 1. King of Cyrene, was a step-son of Ptolemy Soter, being the offspring of the accomplished Berenice by a former marriage. His father's name was Philip: he is termed by Pausanias (i. 7. § 1) a Macedonian of obscure and ignoble birth, but Droysen regards him as the same with the Philip, son of Amyntas, who is frequently mentioned as commanding one division of the phalanx in the wars of Alexander. Magas seems to have accompanied his mother to Egypt, where he soon rose to a high place in the favour of Ptolemy, so that in B. C. 308 he was appointed by that monarch to the command of the expedition destined for the recovery of Cyrene after the death of Ophellas. [OPHELLAS.] The enterprise was completely successful, and Magas obtained from his step-father the government of the province thus re-united to Egypt, which he continued to hold without interruption from thenceforth till the day of his death, an interval of not less than fifty years. (Paus. i. 6. § 8; Agatharchides, *ap. Athen.* xii. p. 550 b.) Of the transactions of this long period we know almost nothing: it is certain that Magas at first ruled over the province of Cyrenaica only as a dependency of Egypt, and there is no reason to suppose that he threw off his allegiance to Ptolemy Soter so long as the latter lived, though

it appears probable that he early obtained the honorary title of king. But after the accession of Ptolemy Philadelphus this friendly union no longer subsisted, and Magas not only assumed the character of an independent monarch, but even made war on the king of Egypt. He had advanced as far as the frontier of the two kingdoms, when he was recalled by the news of a revolt of the Marmaridae, which threatened his communications with Cyrene, and thus compelled him to retreat. (Paus. i. 7. §§ 1, 2.) Soon after this he married Apama, daughter of Antiochus Soter, and concluded a league with that monarch against Ptolemy; in pursuance of which he undertook a second expedition against Egypt, took the frontier fortress of Paraetonium, and advanced so far as to threaten Alexandria itself. The war appears to have been terminated by a treaty, by which Berenice, the infant daughter of Magas, was betrothed to Ptolemy Euergetes, the son of Philadelphus. (Paus. i. 7. § 3; Polyaen. ii. 28; Justin. xxvi. 3.) The chronology of these events is very uncertain; but it seems clear that a considerable interval of peace followed, during which Magas abandoned himself, as he had previously done, to indolence and luxury, and grew in consequence so enormously fat as to cause his death by suffocation, B.C. 258. (Agatharch. *ap. Athen. l. c.*) From a passage in the comic writer Philemon cited by Plutarch (*De Ira cohib.* 9), it appears that Magas had the character of being very illiterate; but the anecdote there related confirms the impression of his being a man of a mild and gentle character, which the tranquillity of his long reign is calculated to convey. The few particulars known concerning him will be found collected and discussed by the Abbé Belley in the *Hist. de l'Acad. des Inscr.* vol. xxxvi. p. 19, also by Thrige, *Res Cyrenensium*, and more fully and critically by Droysen, *Hellenismus*, vol. i. p. 417, vol. ii. pp. 242—248. It is worthy of notice that the name of Magas is found in an Indian inscription on a rock near Peshawer. (Droysen, vol. ii. p. 321.)

The chronology of the reign of Magas is very uncertain: in the dates above given, the authority of Droysen has been followed. Niebuhr, on the contrary (*Kl. Schrift.* p. 236), places the commencement of his reign after the battle of Ipsus.

He left only one daughter, Berenice, afterwards the wife of Ptolemy Euergetes. Besides the Syrian Apama already mentioned, he had a second wife, Arsinoë, who survived him. (Just. xxvi. 3; and see Niebuhr, *Kl. Schrift.* p. 230, note.)

2. A grandson of the preceding, being a son of Ptolemy Euergetes and Berenice. He was put to death by his brother Ptolemy Philopator, soon after the accession of the latter, at the instigation of Sosibius. (Polyb. v. 34, xv. 25.) [E. H. B.]

MAGENTE'NUS, or MAGENTI'NUS LEO. [Leo, p. 744, No. 17.]

MA'GIA GENS, plebeian, was of Campanian origin, and one of the most distinguished houses at Capua in the time of the second Punic war. (Comp. Cic. *de Leg. Agr.* ii. 34, *in Pison.* 11.) At Rome none of its members ever obtained any of the higher offices of the state. CHILO or CILO is the only cognomen which occurs in the gens in the time of the republic.

MA'GIUS. 1. DECIUS MAGIUS, one of the most distinguished men at Capua in the time of the second Punic war, and the leader of the Roman party in that town in opposition to Hannibal. He is characterised by Velleius Paterculus (ii. 16), who was descended from him, as "Campanorum princeps celeberrimus et nobilissimus vir." He used every effort to dissuade his fellow-citizens from receiving Hannibal into their town after the battle of Cannae, B.C. 216, but in vain; and, accordingly, when Hannibal entered the city, one of his first acts was to require the senate to deliver up Magius to him. This request was complied with: Magius was put on board ship, and sent to Carthage; but a storm having driven the vessel to Cyrene, Magius fled for refuge to the statue of Ptolemy. He was in consequence carried to Alexandria to Ptolemy Philopator, who set him at liberty, and gave him permission to go where he pleased. Magius chose Egypt as his residence, as he could not return to Capua, and did not choose to go to Rome, where he would have been looked upon as a deserter, as long as there was war between his own town and the Romans. (Liv. xxiii. 7, 10.)

2. CN. MAGIUS, of Atella (*Atellanus*), probably a relation of the preceding, but belonging to the opposite political party, was medix tuticus at Capua in B.C. 214. (Liv. xxiv. 19.)

3. MINATIUS MAGIUS ASCULANENSIS, grandson of No. 1, and atavus of the historian Velleius Paterculus, distinguished himself in the Social or Marsic war (B.C. 90) by his fidelity to the Romans. He levied a legion among the Hirpini, and was of no small assistance to T. Didius and L. Sulla. So great were his services, that the Roman people bestowed upon him the Roman franchise, and elected two of his sons to the praetorship. (Vell. Pat. ii. 16.)

4. P. MAGIUS, tribune of the plebs B.C. 87, is mentioned by Cicero (*Brut.* 48) in the list of orators of that time. Cicero speaks of him as the colleague of M. Virgilius, but Plutarch (*Sull.* 10) calls his colleague Virginius.

5. MAGIUS, a praefect of Piso in Gaul. (Cic. *de Orat.* ii. 60.)

6. L. MAGIUS, the companion of L. Fannius, deserted from the army of Flavius Fimbria in Asia, and went over to Mithridates. An account of this Magius is given under FANNIUS, No. 4.

7. CN. MAGIUS and MAGIA, the son and daughter of Dinaea, a woman of Larinum. Magia was married to Oppianicus. (Cic *pro Cluent.* 7, 12.)

8. NUMERIUS MAGIUS (erroneously called in Caesar *Cn.* Magius), of Cremona, was praefectus fabrum in the army of Pompey at the breaking out of the civil war in B.C. 49. He was apprehended by Caesar's troops while he was on his journey to join Pompey at Brundisium, and Caesar availed himself of the opportunity to send by means of Magius offers of peace to Pompey, who was then at Brundisium. (Caes. *B. C.* i. 24; Caes. *ad Att.* ix. 13. § 8, ix. 13, A, ix. 7, C.)

9. L. MAGIUS, a rhetorician, who married a daughter of the historian Livy. (Senec. *Controv.* lib. v. Prooem.)

10. MAGIUS CELER VELLEIANUS, a brother of the historian Velleius Paterculus, must have been adopted by a Magius Celer. He served as legate to Tiberius in the Dalmatian war, A.D. 9, and shared in the honours of his commander's triumph. At the time of Augustus's death (A.D. 14) he and his brother were the "candidati Caesaris" for the praetorship. (Vell. Pat. ii. 115, 121, 124.)

MA'GIUS CAECILIA'NUS. [CAECILIANUS.]

MAGNA MATER. [RHEA.]

MAGNE'NTIUS, Roman emperor in the West, A. D. 350—353. FLAVIUS POPILIUS MAGNENTIUS, according to the accounts preserved by Victor and Zosimus, belonged to one of those German families who were transported across the Rhine, and established in Gaul, about the end of the third century; according to the statement of Julian, which is not irreconcilable with the former, he was a captive taken in war by Constantius Chlorus, or Constantine. Under the latter he served with reputation in many wars, rose eventually to the dignity of count, and was entrusted by Constans with the command of the famous Jovian and Herculian battalions who had replaced the ancient praetorian guards when the empire was remodelled by Diocletian. His ambition was probably first roused by perceiving the frailty of the tenure under which the weak and indolent prince whom he served held power; and having associated himself with Marcellinus, chancellor of the imperial exchequer (*comes sacrarum largitionum*), a plot was deliberately contrived and carefully matured. A great feast was given by Marcellinus at Autun on the 18th of January, A. D. 350, ostensibly to celebrate the birthday of his son, to which the chief officers of the army and the most distinguished civilians of the court were invited. When the night was far spent, Magnentius, who had quitted the apartment under some pretext, suddenly reappeared clad in royal robes, and was instantly saluted as Augustus by the conspirators, whose acclamations were caught up and echoed almost unconsciously by the remainder of the guests. The emissaries despatched to murder Constans having succeeded in accomplishing their purpose [CONSTANS, p. 828], the troops no longer hesitated to follow their leaders, the peaceful portion of the population did not resist the example of the soldiery, and thus the authority of the usurper was almost instantly acknowledged throughout Gaul, and quickly extended over all the Western provinces, except Illyria, where Vetranio, the imperial general [VETRANIO], had himself assumed the purple. Intelligence of these events was quickly conveyed to Constantius, who hurried from the frontier of Persia to vindicate the honour of his house, by crushing this double rebellion. The events which followed—the fruitless attempts of the two pretenders to negotiate a peace—the submission of Vetranio at Sardica—the distress of Constantius in Pannonia, which induced him in his turn, but fruitlessly, to make overtures to his opponent—the defeat of Magnentius at the sanguinary battle of Mursa on the Drave, in the autumn of A. D. 351, followed by the loss of Italy, Sicily, Africa, and Spain—his second defeat in the passes of the Cottian Alps—the defection of Gaul—and his death by his own hands about the middle of August, A. D. 353, are fully detailed in other articles. [CONSTANTIUS, p. 847; DECENTIUS, DESIDERIUS, NEPOTIANUS, VETRANIO.]

Magnentius was a man of commanding stature and great bodily strength, was well educated, and accomplished, fond of literature, an animated and impressive speaker, a bold soldier, and a skilful general. But, however striking his physical and intellectual advantages, however conspicuous his merits when in a subordinate station, not one spark of virtue relieved the blackness of his career as a sovereign, not one trait of humanity gave indication that the Christianity which he professed had ever touched his heart. The power which he obtained by treachery and murder he maintained by extortion and cruelty, rendered, if possible, more odious by a hypocritical assumption of good-natured frankness. (Julian. *Orat.* i. ii.; Liban. *Orat.* x.; Amm. Marc. xiv. 5; Aurel. Vict. *de Caes.* 41, 42, *Epit.* 41, 42; Eutrop. x. 6, 7; Zosim. ii. 41—54; Zonar. xiii. 5—9; Socrat. *H. E.* ii. 32; Sozomen. *H. E.* iv. 7.) [W. R.]

MAGNES (Μάγνης). 1. A son of Aeolus and Enarete, became the father of Polydectes and Dictys by a Naiad. (Apollod. i. 7. § 3, 9. § 6, i. 3. § 3.) The scholiast of Euripides (*Phoen.* 1760) calls his wife Philodice, and his sons Eurynomus and Eioneus; but Eustathius (*ad Hom.* p. 338) calls his wife Meliboea, and mentions one son Alector, and adds that he called the town of Meliboea, at the foot of mount Pelion, after his wife, and the country of Magnesia after his own name.

2. A son of Argos and Perimele, and father of Hymenaeus; from him also a portion of Thessaly derived its name Magnesia. (Anton. Lib. 23.)

3. A son of Zeus and Thyia, and brother of Macedon. (Steph. Byz. *s. v.* Μακεδονία, with the commentators.) [L. S.]

MAGNES (Μάγνης), one of the most important of the earlier Athenian comic poets of the old comedy, was a native of the demus of Icaria or Icarius, in Attica. (Suid. *s. v.*) He is mentioned by Aristotle (*Poët.* 3) in such a manner as to imply that he was contemporary, or nearly so, with Chionides. An anonymous writer on comedy (p. 28) places him intermediate between Epicharmus and Cratinus. Suidas states that he was contemporary, as a young man, with Epicharmus in his old age. His recent death, at an advanced age, is referred to in the *Knights* of Aristophanes (524), which was written in B. C. 423. From these statements it may be inferred that he flourished about Ol. 80, B. C. 460, and onwards. The grammarian Diomedes is evidently quite wrong in joining him with Susarion and Myllus (iii. p. 486).

The most important testimony respecting Magnes is the passage of the *Knights* just referred to, in which Aristophanes upbraids the Athenians for their inconstancy towards the poet, who had been extremely popular, but lived to find himself out of fashion (vv. 520—525): —

> Τοῦτο μὲν εἰδὼς ἅπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιούσαις,
> Ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα·
> Πάσας δ' ὑμῖν φωνὰς ἱεὶς καὶ ψάλλων καὶ πτερυγίζων
> Καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
> Οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἥβης,
> Ἐξεβλήθη πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη.

These lines, taken in connexion with the statements of ancient writers, and the extant titles of the plays of Magnes, give us a fair notion of his style. The allusions in the third and fourth lines are said by a scholiast to be to his plays entitled Βαρβιτίδες, Ὄρνιθες, Λυδοί, Ψῆνες, and Βάτραχοι. It is evident, therefore, that his plays contained a large portion of the mimetic element, in the exhi-

tion of which, as the age at which he wrote, and the testimony of the grammarian, Diomedes (iii. p. 486), concur in establishing, there was a great deal of coarse buffoonery. The concluding words of Aristophanes, ὅτι τοῦ σκώπτειν ἀπελείφθη, especially as they occur in a sort of apologetic address by that poet, who, through his whole career, prided himself on his less frequent indulgence in the extravagant jests in which other comedians were addicted, gave some countenance to the supposition that Magnes had attempted a similar restriction upon his comic licence during the latter period of his life, and had suffered, as Aristophanes himself was always exposed to suffer, for not pandering sufficiently to the taste of his audience. The words may, however, refer simply to the decline of his comic powers.

According to Suidas and Eudocia, Magnes exhibited nine plays, and gained two victories, a statement obviously inconsistent with the second line of the above extract from Aristophanes. The anonymous writer (*l. c.*) assigns to him eleven victories, and states that none of his dramas were preserved, but that nine were falsely ascribed to him. (Comp. Athen. xiv. p. 646, e.) Some of these spurious dramas seem to have been founded on the titles, and perhaps on some remains, of his genuine plays. (Suid. *s. v.* Λυδίζων).

It is worthy of notice that Magnes is the earliest comic poet of whom we find any victories recorded. (Comp. Aristot. *Poet.* 5.)

Only a few titles of his works are extant. Of those mentioned by the scholiast on Aristophanes, the Βαρβίτιδες should probably be corrected to Βαρβιτισταί; and the play was no doubt a satire on certain musicians who were fond of the lyre called *barbiton*. The Λυδοί seems to have been an attack on the voluptuous dances of the Lydians. (Suid. *s. v.* Λυδοί; Hesych. *s. v.* Λυδίζων; Athen. xv. p. 690, c; Pollux, vii. 188.) The Ψῆνες took its name from a sort of gall fly which infested the fig; and both it and the Βάτραχοι belong to a class of titles common enough with the Attic comedians; but we have no indication of their contents. There are a few other titles, namely, Διόνυσος, of which there were two editions, and which should perhaps be assigned to Crates (Athen. ix. p. 367, f., xiv. p. 646, e.; Poll. vi. 79), Πιτακίς, or Πυτακίδης (Suid. vol. ii. p. 640; Phot. *s. v.* νῦν δή; the true form of this title is quite uncertain), Ποάστρια (*Schol. ad Plat.* p. 336, Bekker), and Γαλεομυομαχία, a title which does not well agree with what we know of the character of the plays of Magnes. (Eudoc. p. 302.) The extant fragments of Magnes scarcely exceed half a dozen lines. (Meineke, *Frag. Com. Graec.* vol. i. pp. 29—35, vol. ii. pp. 9—11; Fabric. *Bibl. Graec.* vol. ii. p. 453; Bode, *Gesch. d. Hellen. Dichtk.* vol. iii. Pt. 2, p. 31.) [P. S.]

MAGNUS, a Roman consular, accused of having organized an extensive plot against Maximinus I., in which, according to Herodian, he was supported by a great number of centurions, and the whole body of the senate. The emperor, soon after his accession (A. D. 235), was about to commence a campaign against the Germans; and having thrown a bridge over the Rhine, for the purpose of transporting his troops, it was proposed by the conspirators to break down the structure as soon as the prince should have passed, and thus leave him on the further bank, with a handful of men, at the mercy of the barbarians. The truth or falsehood of the charge was never ascertained, for all who were impeached, or who were open to the most remote suspicion, were instantly put to death without trial or investigation, without being allowed to confess their guilt, or to assert their innocence. The statement that the whole senate were parties to the scheme is, considering the nature and circumstances of the case, an extravagant hyperbole, contradicted by the very details of the narrative, although doubtless from the well-known hatred entertained by that body towards the sanguinary tyrant, they would have rejoiced in any event which might have caused his destruction. (Herodian. vii. 2; Capitolin. *Maximin. duo*, 10.) [W. R.]

MAGNUS (Μάγνος), the name of several physicians, whom it is difficult to distinguish with certainty. (See Fabric. *Bibl. Graec.* vol. xiii. p. 313, ed. vet.; C. G. Kühn, *Additam. ad Elench. Medicor. Vet. a J. A. Fabricio exhibit.*; Guidot, Notes to Theophilus, *De Urin.*; Haller, *Bibl. Med. Pract.* vol. iv. p. 203.)

1. A native of Antiochia Mygdonica (called more frequently *Nisibis*), in Mesopotamia, who studied medicine under Zenon, and was a fellow-pupil of Oribasius and Ionicus, in the latter half of the fourth century after Christ. Eunapius, who has given a short account of his life (*De Vit. Philos.* p. 168, ed. 1568), says that he lectured on medicine at Alexandria, where he enjoyed a great reputation, though not so much for his practical skill as for his eloquence and power of argument. He is probably the person who wrote a work on the Urine, which is mentioned by Theophilus (*De Urin.* praef. and c. 3, 9) and Joannes Actuarius (*De Urin.* i. 2). If so, he bore the title Ἰατροσοφιστής (Theoph. *l. c.*). He is also probably the physician mentioned by Philostorgius (*Hist. Eccles.* viii. 8) as living at Alexandria in great repute, in the time of Valentinian and Valens.

2. A native of Ephesus, in Lydia, from the second book of whose letters ("*Epistolae*") Caelius Aurelianus quotes (*De Morb. Acut.* iii. 14. p. 225) a short passage, relating to hydrophobia. He is perhaps the same physician who is elsewhere quoted by Caelius Aurelianus (*De Morb. Acut.* ii. 10, p. 96), and said to have belonged to the medical sect of the Methodici, and to have lived before Agathinus, and therefore in the first century after Christ.

3. A native of Philadelphia in Lydia, whose medical formulae are quoted by the younger Andromachus, and who must therefore have lived in or before the first century after Christ. (Galen, *De Compos. Medicam. sec. Locos*, vii. 4, vol. xiii. p. 80.) He is also mentioned elsewhere in Galen's works (vol. xiii. pp. 296, 829).

4. A native of Tarsus in Cilicia, who must have lived in or before the beginning of the second century after Christ, as one of his medical formulae is quoted by Asclepiades Pharmacion. (Galen, *De Compos. Medicam. sec. Locos*, ix. 7, vol. xiii. p. 313.)

MAGNUS Κλινικός, and MAGNUS ὁ Περιοδευτής, whose prescriptions are mentioned by Galen (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. pp. 829, 844), are perhaps the same person; perhaps also they are the same as either No. 3, or No. 4. Magnus "Sophista," whose medical formulae are quoted by Nicolaus Myrepsus (*De Compos. Medicam.* i. 305, ii. 5, xxxiv. 17), may also be the same person.

5. The Magnus who wrote on Antidotes, and attained the dignity of *Archiater*, must be a different person from any of the preceding, as he was a contemporary of Galen, about the middle of the second century after Christ. (Galen, *De Ther. ad Pis.* cc. 12, 13, vol. xiv. pp. 261, 262.) He is quoted also by Serapion (*Pract.* vii. 8), who calls him "Rex Medicorum in tempore Galieni."

6. The Magnus who lived after Themison, about the same time as Archigenes, or a little earlier, and who belonged to the medical sect of the Pneumatici (Galen, *De Differ. Puls.* iii. 2, vol. viii. p. 646), was also probably a different person from any of the preceding, and lived in the latter half of the second century after Christ. He wrote a work, Περὶ τῶν Ἐφευρημένων μετὰ τοὺς Θεμίσωνος Χρόνους, *De Inventis post Themisonis Tempora*, consisting of at least three books (Gal. *ibid.* p. 641), from which several passages are quoted by Galen relating to the pulse (*ibid.* pp. 640, 641, 756). On this subject Magnus differed in several points from Archigenes, by whom some of his opinions were controverted. (Gal. *De Caus. Puls.* i. 4, vol. ix. pp. 8, 18, 21, Id. *De Differ. Puls.* vol. viii. pp. 638, 640, &c.)

7. Abú-l-Faraj mentions a physician of this name, who lived in the seventh century after Christ; but the Arabic writers are so incorrect in Greek history and Chronology, that it is not at all unlikely that he is speaking of one of the persons already named. (*Hist. Dynast.* p. 115.)

There is extant in the Greek Anthology an epigram of a physician of this name, Εἰς τὴν Εἰκόνα Γαληνοῦ (*Anthol. Planud.* § 270); and also one by Palladas, Εἰς Μάγνον Ἰατροσοφιστήν (xi. 281, ed. Tauchn). [W. A. G.]

MAGNUS ARBO'RIUS. [ARBORIUS.]

MAGNUS AUSO'NIUS. [AUSONIUS.]

MAGNUS FELIX. [FELIX, p. 144, a.]

MAGNUS, FONTEIUS. [FONTEIUS, p. 180, b.]

MAGO (Μάγων), a name of common occurrence at Carthage. Hence the same difficulty is found as with most other Carthaginian names in discriminating or identifying the different persons incidentally mentioned who bear this name.

1. A Carthaginian who, according to Justin, was the founder of the military power of that city, being the first to introduce a regular discipline and organisation into her armies. He is said to have himself obtained by this means great successes; and still farther advantages were reaped by his two sons Hasdrubal and Hamilcar, who followed in their father's footsteps. (Justin, xviii. 7, xix. 1.) If the second of his two sons be correctly identified with the Hamilcar that was killed at Himera [HAMILCAR, No. 1], we may conclude that Mago himself must have flourished from 550 to 500 years before Christ. (See Heeren, *Ideen*, vol. iv. p. 537.)

2. Commander of the Carthaginian fleet under Himilco in the war against Dionysius, B. C. 396. He is particularly mentioned as holding that post in the great sea-fight off Catana, when he totally defeated the fleet of the Syracusans under Leptines, the brother of Dionysius, sinking or destroying above 100 of their ships, besides capturing many others. (Diod. xiv. 59, 60.) We have no information as to the part he bore in the subsequent operations against Syracuse itself; but after the disastrous termination of the expedition, and the return of Himilco to Africa, Mago appears to have been invested with the chief command in Sicily, where he endeavoured by measures of lenity and conciliation towards the Greek cities, and by concluding alliances with the Sicilian tribes, to re-establish the Carthaginian power in the island. In 393 he advanced against Messana, but was attacked and defeated by Dionysius near Abacaenum, which compelled him to remain quiet for a time. The next year, however, having received powerful reinforcements from Sardinia and Africa, he assembled an army of 80,000 men, with which he advanced through the heart of Sicily as far as the river Chrysas, but was there met by Dionysius, who having secured the alliance of Agyris, tyrant of Agyrium, succeeded in cutting off the supplies of the enemy, and by this means reduced them to such distress, that Mago was compelled to conclude a treaty of peace, by which he abandoned his allies the Sicilians to the power of Dionysius. (*Id.* xiv. 90, 95, 96.) After this Mago returned to Carthage, where he was not long after raised to the office of king or suffete, a dignity which he held in B. C. 383, when the ambition and intrigues of Dionysius led to the renewal of hostilities between Carthage and Syracuse. Mago landed in Sicily with a large army, and after numerous petty combats, a pitched battle at length took place, in which, after a severe contest, the Carthaginians were defeated, and Mago himself slain. (Diod. xv. 15.)

3. Commander of the Carthaginian fleet and army in Sicily in B. C. 344. When Timoleon had made himself master of the citadel of Syracuse, after the departure of Dionysius, Hicetas, finding himself unable to cope single-handed with this new and formidable rival, called in the assistance of Mago, who appeared before Syracuse with a fleet of 150 triremes, and an army of 50,000 men. He did not, however, accomplish anything worthy of so great a force; not only were both he and Hicetas unable to make any impression on the island citadel, but while they were engaged in an expedition against Catana, Neon, the Corinthian governor of Syracuse, took advantage of their absence to make himself master of Achradina. Jealousies likewise arose between the Carthaginians and their Syracusan allies, and at length Mago, becoming apprehensive of treachery, suddenly relinquished the enterprise, and on the approach of Timoleon at the head of a very inferior force, sailed away with his whole fleet, and withdrew to Carthage. Here his cowardly conduct excited such indignation, that he put an end to his own life, to avoid a worse fate at the hands of his exasperated countrymen, who, nevertheless, proceeded to crucify his lifeless body. (Plut. *Timol.* 17—22; the same events are more briefly related by Diodorus, xvi. 69, but without any mention of the name of Mago.)

4. Commander of a Carthaginian fleet, which, according to Justin, was despatched to the assistance of the Romans during the war with Pyrrhus, apparently soon after the battle of Asculum (B. C. 279). The Roman senate having declined the proffered aid, Mago sailed away to the south of Italy, where he had an interview with Pyrrhus himself, in which he endeavoured to sound that monarch in regard to his views on Sicily. (Justin, xviii. 2.) It was probably part of the same fleet which we find mentioned as besieging Rhegium and guarding the straits of Messana, to prevent

the passage of Pyrrhus. (Diod. *Exc. Hoeschel.* xxii. 9, p. 496.)

5. Son of Hamilcar Barca, and brother of the famous Hannibal. He was the youngest of the three brothers, and must have been quite a youth when he accompanied Hannibal into Italy, B. C. 218. But his whole life had been spent in camps, under the eye of his father or brother, and young as he was, he had already given proofs not only of personal courage, but of skill and judgment in war, sufficient to justify Hannibal in entrusting him with services of the most important character. The first occasion on which he is mentioned is the passage of the Po, which he effected successfully at the head of the cavalry: according to Caelius Antipater, he and his horsemen crossed the river by swimming. (Liv. xxi. 47.) At the battle of the Trebia shortly afterwards, he was selected by his brother to command the body of chosen troops placed in ambuscade among the thickets of the bed of the river, and by his well-timed attack on the rear of the Roman army contributed mainly to the success of the day. (Polyb. iii. 71, 74; Liv. xxi. 54, 55; Frontin. *Strateg.* ii. 5. § 23.) We next find him commanding the rear-guard during the attempt to cross the Apennines, and in the dangerous and toilsome march through the marshes of Etruria. At Cannae he was associated with his brother in the command of the main body of the Carthaginian army: such at least is the statement of Polybius and Livy: Appian, on the contrary, assigns him that of the right wing: in either case, it is clear that he held no unimportant post on that great occasion. (Polyb. iii. 79, 114; Liv. xxii. 2, 46; Appian. *Annib.* 20.) After the battle he was detached by Hannibal with a considerable force, to complete the subjugation of Samnium: as soon as he had effected this he marched southwards into Bruttium, and after receiving the submission of many cities in that part of Italy, crossed over in person to Carthage, where he was the first to announce the progress and victories of his brother. The tidings naturally produced a great effect, and, notwithstanding the opposition of Hanno, the Carthaginian senate came to the resolution of sending powerful reinforcements to Hannibal in Italy. A force of 12,000 foot and 1500 horse, with twenty elephants and sixty ships, was accordingly assembled, and placed under the command of Mago, but just as he was about to sail intelligence arrived of the alarming state of the Carthaginian affairs in Spain, which induced the government to alter their plan of operations, and Mago, with the forces under his command, was despatched to the support of his brother Hasdrubal in that country, B. C. 215. (Liv. xxiii. 1, 11, 13, 32; Appian, *Hisp.* 16; Zonar. ix. 2, 3.)

It is hardly necessary to point out in detail the part borne by Mago in the subsequent operations in Spain, a sketch of which is given under HASDRUBAL, No. 6. We find him mentioned as cooperating in the siege of Illiturgi (B. C. 215), in the defeat of the two Scipios (B. C. 212), and on several other occasions. (Liv. xxiii. 49, xxiv. 41, 42, xxv. 32, 39, xxvi. 20; Appian, *Hisp.* 24.) His position during these campaigns is not quite clear, but it would seem that though frequently acting independently, he was still in some degree subject to the superior authority of his brother, as well as of Hasdrubal, the son of Gisco: perhaps it was the somewhat ambiguous character of their relations to one another that led to the dissensions and jealousies among the three generals, of which we hear as one of the chief causes that led to the disasters of the Carthaginian arms. (Polyb. x. 6.) At length, in 209, it was determined at a council of the three generals, held shortly after the battle of Baecula, that while Hasdrubal, the son of Barca, set out on his adventurous march into Italy, Mago and the other Hasdrubal should carry on the war in Spain; the former repairing in the first instance to the Balearic islands, in order to raise fresh levies for the approaching campaign. (Liv. xxvii. 20.) The whole of the following year is a blank, so far as the Spanish war is concerned; but in 207 we had Mago in Celtiberia at the head of an army composed mainly of troops levied in that country, but to which Hanno, who had just arrived in Spain, had lately joined his new army of Carthaginian and African troops. Their combined forces were, however, attacked by M. Silanus, one of the lieutenants of Scipio, and totally defeated; Hanno himself was taken prisoner, while Mago, with a few thousand men, effected his escape, and joined Hasdrubal, the son of Gisco, in the south of Spain. Here they once more succeeded in assembling a numerous army, but the next year (B. C. 206) their decisive defeat by Scipio at Silpia [HASDRUBAL, p. 358] crushed for ever all hope of re-establishing the Carthaginian power in Spain. (Liv. xxviii. 1, 2, 12—16; Polyb. xi. 20—24; Appian, *Hisp.* 25—27; Zonar. ix. 8.) After this battle Mago retired to Gades, where he shut himself up with the troops under his command; and here he remained long after Hasdrubal had departed to Africa, still keeping his eye upon the proceedings of the Romans, and not without hope of recovering his footing on the main land; for which purpose he was continually intriguing with the Spanish chiefs, and even it is said fomenting the spirit of discontent among the Roman troops themselves. The formidable insurrection of Indibilis and Mandonius, and the mutiny of a part of the Roman army, for a time gave him hopes of once more restoring the Carthaginian power in that country; but all these attempts proved abortive. His lieutenant Hanno was defeated by L. Marcius, and Mago, who had himself repaired to his assistance with a fleet of sixty ships, was compelled to return to Gades without effecting anything. At length, therefore, he began to despair of restoring the fortunes of Carthage in Spain, and was preparing to return to Africa, when he received orders from the Carthaginian senate to repair with such a fleet and army as he could still muster to Liguria, and thus transfer the seat of war once more into Italy. The command was well suited to the enterprising character of Mago; but before he finally quitted Spain he was tempted by intelligence of the defenceless state of New Carthage to make an attempt on that city, in which however he was repulsed with considerable loss. Foiled in this quarter, he returned to Gades, but the gates of that city were now shut against him, an insult he is said to have avenged by putting to death their chief magistrates, whom he had decoyed into his power, under pretence of a conference; after this he repaired to the Balearic islands, in the lesser of which he took up his quarters for the winter. (Liv. xxviii. 23, 30, 31, 36, 37; Appian, *Hisp.* 31, 32, 34, 37; Zonar. ix. 10.) The memory of his sojourn there is still preserved, in the name of the

celebrated harbour called Portus Magonis, or Port Mahon.

Early in the ensuing summer Mago landed in Liguria, where he surprised the town of Genoa. His name quickly gathered around him many of the Ligurian and Gaulish tribes, among others the Ingaunes, and the spirit of disaffection spread even to the Etruscans, so that the Romans were obliged to maintain an army in Etruria, as well as one in Cisalpine Gaul, in order to hold him in check. Whether these forces proved sufficient effectually to impede his operations, or that he wasted his time in hostilities against the mountain tribes, in which at one time we find him engaged, our imperfect accounts of his proceedings will not enable us to decide. It is certain that, though repeatedly urged by messages from Carthage to prosecute the war with vigour, and more than once strengthened with considerable reinforcements, he did not effect anything of importance, and the alarm at first excited at Rome by his arrival in Liguria gradually died away. Meanwhile, the successes of Scipio in Africa compelled the Carthaginians to concentrate all their forces for the defence of their capital, and they at length sent messengers to recal Mago as well as his brother Hannibal from Italy B. C. 203. Just before these orders arrived Mago had at length encountered in Cisalpine Gaul the combined forces of the praetor Quinctilius Varus and the proconsul M. Cornelius. The battle, which was fought in the territory of the Insubrians, was fiercely contested, but terminated in the complete defeat of the Carthaginians, of whom 5000 were slain. Mago himself was severely wounded, but effected his retreat to the seacoast among the Ingaunes, where he received the pressing summons of the senate to Carthage. He immediately embarked his troops, and set sail with them in person, but died of his wound before they landed in Africa. (Liv. xxviii. 46, xxix. 4, 5, 13, 36, xxx. 18, 19; Polyb. *Frag. Hist.* 31; Appian, *Hisp.* 37, *Annib.* 54, *Pun.* 9, 31, 32; Zonar. ix. 11, 13.) Such is the statement of Livy and all our other authorities; but Cornelius Nepos, on the contrary, represents him as not only surviving the battle of Zama, but as remaining at Carthage after the banishment of Hannibal, and subsequently co-operating with his brother at the commencement of the war with Antiochus (B. C. 193) in endeavouring to induce the Carthaginians to join in hostilities against Rome. According to the same author, he was banished from Carthage on this account, and died soon after, being either shipwrecked or assassinated by his slaves. (Corn. Nep. *Hann.* 7, 8.) It seems probable that the circumstances here related refer in fact to some other person of the name of Mago, whom Nepos has confounded with the brother of Hannibal.

6. One of the chief officers of Hannibal in Italy, whose name is appended to the treaty concluded by that general with Philip V., king of Macedonia. (Polyb. vii. 9.) It would seem probable that he is the same who was sent immediately afterwards with Bostar and Gisco to accompany the Macedonian ambassadors back to the court of Philip, and obtain the ratification of the treaty by that monarch, but who unfortunately fell into the hands of the Romans, and were carried prisoners to Rome. (Liv. xxiii. 34.) Schweighaeuser, on the contrary, supposes him to be the same with the following.

7. Surnamed the Samnite (ὁ Σαυνίτης), was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium. Here he is mentioned in B. C. 212 as co-operating with Hanno, the son of Bomilcar, in the siege and capture of Thurii; and not long after he was enabled by the treachery of the Lucanian Flavius to lead the Roman general Tib. Gracchus into an ambuscade in which he lost his life. [FLAVIUS, No. 2.] Mago immediately sent his lifeless body, together with the insignia of his rank, to Hannibal. (Liv. xxv. 15, 16; Diod. *Exc. Vales.* xxvi. p. 569; Val. Max. i. 6. § 8.) In 208 we find him defending the city of Locri against the Roman general L. Cincius, who pressed the siege with so much vigour both by land and sea, that Mago could with difficulty hold out, when the opportune arrival of Hannibal himself compelled the Romans to raise the siege with precipitation. (Liv. xxvii. 26, 28; comp. Frontin. *Strateg.* iv. 7. § 29.) According to Polybius (ix. 25), this Mago had been the companion and friend of Hannibal from his earliest youth: he was involved by the Carthaginians themselves in the same general charge of avarice with his great commander.

8. A Carthaginian of noble birth, and a near relation of Hannibal, taken prisoner in Sardinia B. C. 215. (Liv. xxiii. 41.)

9. An officer who commanded a body of Carthaginian cavalry at Capua in B. C. 212, and by a sudden sally threw the Roman army under the two consuls App. Claudius and Fulvius into confusion, and occasioned them heavy loss. (Liv. xxv. 18.) It is probably the same whom we find shortly afterwards commanding a body of horse under Hannibal himself, and taking a prominent part in the defeat of the praetor Cn. Fulvius at Herdonea. (*Id.* 21.)

10. Commander of the garrison of New Carthage when that city was attacked by P. Scipio in B. C. 209. So little had the Carthaginian generals thought it necessary to provide for the defence of this important post, that Mago had only 1000 regular troops under his orders when the enemy appeared before the walls. He, however, armed about 2000 more as best he could, and seems to have displayed all the qualities of an able and energetic officer; making a vigorous sally in the first instance, and repulsing the troops of Scipio in their first assault. But all his efforts were ineffectual: the Romans scaled the walls where they had been supposed to be guarded by a lagoon, and made themselves masters of the town; and Mago, who had at first retired into the citadel, with the intention of holding out there, at length saw that all further resistance was hopeless, and surrendered to Scipio. He himself, with the other more eminent of the Carthaginian captives, was sent a prisoner of war to Rome. (Polyb. x. 8, 12—15, 18, 19; Liv. xxvi. 44—46, 51; Appian, *Hisp.* 19—22.) Eutropius (iii. 15) and Orosius (iv. 18) have confounded this Mago with the brother of Hannibal.

11. An officer of cavalry under Hasdrubal, son of Gisco, in the war against Scipio and Masinissa in Africa, B. C. 204. (Appian, *Pun.* 15.)

12. One of the Carthaginian ambassadors sent to Rome just before the breaking out of the third Punic war (B. C. 149), to avert the impending hostilities by offering unqualified submission. (Polyb. xxxvi. 1.)

13. A Carthaginian, apparently not the same as the preceding, who, on the return of the embassy just spoken of, addressed the Carthaginian senate

in a speech at once prudent and manly. (Polyb. xxxvi. 3.) He is termed by Polybius the Bruttian (ὁ Βρέττιος), from whence Reiske inferred him to be the same with the lieutenant of Hannibal (No. 7), but this, as Schweighaeuser has observed, is impossible, on chronological grounds. That author suggests that he may be the son of the one just alluded to, and may have derived his surname from the services of his father in Bruttium. (Schw. ad Polyb. l. c. and *Index Historicus*, p. 365.)

14. A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, which is frequently mentioned by Roman authors in terms of the highest commendation. He is even styled by Columella the father of agriculture—*rusticationis parens* (*De R. R.* i. 1. § 13). Nothing is known of the period at which he flourished, or of the events of his life, except that he was a man of distinction in his native country, and had held important military commands. (Colum. xii. 4. § 2; Plin. *H. N.* xviii. 5.) Heeren's conjecture that he was the same as No. 1, is wholly without foundation: the name of Mago was evidently too common at Carthage to afford any reasonable ground for identifying him with any of the persons known to us from history. His work was a voluminous one, extending to twenty-eight books, and comprising all branches of the subject. So great was its reputation even at Rome, that after the destruction of Carthage, when the libraries which had fallen into the hands of the Romans were distributed among the princes of Africa, an exception was made in favour of the work of Mago, and it was ordered by the senate that it should be translated into Latin by competent persons, at the head of whom was D. Silanus. (Plin. *H. N.* xviii. 5; Colum. i. 1. § 13.) It was subsequently translated into Greek, though with some abridgment and alteration, by Cassius Dionysius of Utica, and an epitome of it in the same language, brought into the compass of six books, was drawn up by Diophanes of Bithynia, and dedicated to king Deiotarus. (Varro, *de R. R.* i. 1. § 10; Colum. i. 1. § 10.) His precepts on agricultural matters are continually cited by the Roman writers on those subjects, Varro, Columella, and Palladius, as well as by Pliny: his work is also alluded to by Cicero (*De Orat.* i. 58) in terms that imply its high reputation as the standard authority upon the subject on which it treated. It is said to have opened with the very sound piece of advice that if a man meant to settle in the country, he should begin by selling his town house. (Colum. i. 1. § 18; Plin. *H. N.* xviii. 7.) All the passages in Roman authors in which the work of Mago is cited or referred to are collected by Heeren. (*Ideen*, vol. iv. p. 527, &c.) [E. H. B.]

MAGUS (Μᾶγος), one of the followers of Simus in the merry and licentious songs, the poets of which were called λυσιῳδοί. [Lysis.] [P. S.]

MAHARBAL (Μαάρβας), son of Himilco, and one of the most distinguished Carthaginian officers in the Second Punic War. He is first mentioned as commanding the besieging force at the siege of Saguntum, during the absence of Hannibal, when he carried on his operations and pressed the siege with so much vigour that neither party, says Livy, felt the absence of the general-in-chief. (Liv. xxi. 12.) We next find him detached with a body of cavalry to ravage the plains near the Po, soon after the arrival of Hannibal in Italy, but from this service he was recalled in haste to rejoin his commander before the combat on the Ticinus. (Id. xxi. 45.) After the victory of Thrasymene (B. C. 217), he was sent with a strong force of cavalry and Spanish infantry to pursue a body of 6000 Romans who had escaped from the battle and occupied a strong position in one of the neighbouring villages. Finding themselves surrounded, they were induced to lay down their arms, on receiving from Maharbal a promise of safety. Hannibal refused to ratify the capitulation, alleging that Maharbal had exceeded his powers; but he dismissed, without ransom, all those men who belonged to the Italian allies, and only retained the Roman citizens as prisoners of war. (Polyb. iii. 84, 85; Liv. xxii. 6, 7; Appian, *Annib.* 10.) Shortly after Maharbal had an opportunity of striking a fresh blow by intercepting the praetor C. Centinius, who was on his march to join Flaminius with a detachment of 4000 men, the whole of which were either cut to pieces or fell into the hands of the Carthaginians. (Polyb. iii. 86; Liv. xxii. 8; Appian, *Annib.* 11.) He is again mentioned as sent with the Numidian cavalry to ravage the rich Falernian plains; and in the following year he commanded, according to Livy, the right wing of the Carthaginian army at the battle of Cannae. Appian, on the contrary, assigns him on that occasion the command of the reserve of cavalry, and Polybius does not mention his name at all. But, whatever post he held, it is certain that he did good service on that eventful day; and it was he that, immediately after the victory, urged Hannibal to push on at once with his cavalry upon Rome itself, promising him that if he did so, within five days he should sup in the Capitol. On the refusal of his commander, Maharbal is said to have observed, that Hannibal knew indeed how to gain victories, but not how to use them; a sentiment which has been confirmed by some of the best judges in the art of war. (Liv. xxii. 13, 46, 51; Appian, *Annib.* 20, 21; Florus, ii. 6; Zonar. ix. 1; Cato ap. Gell. x. 24; Plutarch, *Fab.* 17, erroneously assigns this advice to a Carthaginian of the name of Barca.) Except an incidental notice of his presence at the siege of Casilinum (Liv. xxiii. 18), Maharbal from this period disappears from history. A person of that name is mentioned by Frontinus (*Strateg.* ii. 5. § 12) as employed by the Carthaginians against some African tribes that had rebelled, but whether this be the same as the subject of the present article, or to what period the event there related is referable, we have no means of judging. [E.H.B.]

MAIA (Μαῖα or Μαιάς), a daughter of Atlas and Pleione (whence she is called Atlantis and Pleias), was the eldest of the Pleiades, and in a grotto of mount Cyllene in Arcadia she became by Zeus the mother of Hermes. Arcas, the son of Zeus by Callisto, was given to her to be reared. (Hom. *Od.* xiv. 435, *Hymn. in Merc.* 3; Hes. *Theog.* 938; Apollod. iii. 10. § 2, 8. § 2; Tzetz. *ad Lycoph.* 219; Horat. *Carm.* i. 10. 1, 2. 42, &c.)

Maia is also the name of a divinity worshipped at Rome, who was also called Majesta. She is mentioned in connection with Vulcan, and was regarded by some as the wife of that god, though it seems for no other reason but because a priest of Vulcan offered a sacrifice to her on the first of May, while in the popular superstition of later times she was identified with Maia, the daughter of Atlas.

It is more probable that Maia was an ancient name of the bona dea, who was also designated by the names of Ops, Fauna, and Fatua. (Macrob. *Sat.* i. 12; Gellius, xiii. 22; Fest. p. 134, ed. Müller.) [L. S.]

MAIOR (Μαΐωρ), a Greek sophist and rhetorician, who lived about the middle of the third century after Christ, before and in the reign of the emperor Philippus. He was a native of Arabia, and wrote a work, περὶ στάσεων, in thirteen books, of which scarcely a trace has come down to us. (Suid. *s. v.* Μαΐωρ; Eudoc. p. 300; Schol. *ad Hermog.* p. 130.) [L. S.]

MAJORIA'NUS, JU'LIUS VALE'RIUS, emperor of Rome (A. D. 457—461), ascended the throne under the following circumstances. After the death of the emperor Avitus, the supreme power in the western empire remained in the hands of Ricimer, who was the real master previously, and would have assumed the imperial title, but for the certainty that his elevation would create a terrible commotion. For he was a Suevian by origin, and there was a decided prejudice among the Romans to choose a barbarian for their emperor. Ricimer consequently gave the crown to Majorianus, with the consent of the Eastern emperor Leo (A. D. 457). The name of Majorian appears as early as 438, when he distinguished himself in the war against the Franks, and ever since he had continued to serve in the field, making himself known at once for his military skill and his excellent character. He was descended from a family distinguished in the army, and was indeed one of the best men that ever filled the throne of the Caesars: he had experienced both good fortune and bad fortune, and enjoyed unbounded popularity with the troops. Ricimer thought he was only a general, unfit for administrative business, who, being accustomed to obey him, would continue so. In this respect, however, Ricimer was mistaken. As soon as Majorian was possessed of the supreme title, he aimed at supreme power also. His choice of his principal officers did great credit to his discernment: among them we mention his private secretary Petrus, Egidius who commanded in Gaul, Magnus, praefectus praetorio in Gaul, and others. In 458 the coast of Campania was infested by the Vandals, who held the sea with a powerful fleet; but Majorian, informed of their designs, had posted his troops so well, that the main body of the Vandals was surprised when on shore, and totally defeated. The only means to stop the perpetual incursions of the Vandals was to attack their king Genseric in Africa, and this Majorian resolved to do. He consequently entered Gaul with a strong army, and succeeded in quelling the domestic troubles by which that province was agitated through the intrigues of the West Gothic king Theodoric. The Roman army which he was leading to Africa was, however, anything but Roman, being mostly composed of barbarians, such as Bastarnae, Suevians, Huns, Alani, Rugii, Burgundians, Goths, and Sarmatians with whom he passed the Alps in November, 458. Majorian first went to Lyon, where he was complimented by the poet Sidonius Apollinaris, who there wrote his panegyric of Majorian, after having been pardoned by him for his participation in the previous revolt. From Lyon the emperor went to Arles, where he stayed the whole year 459, having fixed upon that city as a meeting-place for those immense, but still scattered forces, with which he intended to invade Africa. At Arles he prevailed upon Theodoric to desist from further attempts at causing disturbances in Gaul. In the beginning of 460 every thing was ready for setting out for Africa, and Majorian crossed the Pyrenees, his intention being to join his fleet, which lay at anchor in the harbour of Carthagena. Meanwhile, Genseric made offers for peace, which, having been rejected by the emperor, he employed intrigues, and succeeded in bribing some of the principal officers of the Roman navy, who enabled him to surprise the fleet at Carthagena. The defeat of the Romans was complete, the whole of their ships being sunk, burnt, or taken. The traitors were personal enemies of Majorian, who looked with jealousy upon his rising fortune. The loss of the fleet obliged the emperor to return to Gaul, where he remained during the ensuing winter; and Genseric having renewed his offers, he accepted them, and peace was made between Rome and Carthage. From Gaul Majorian went to Italy, where his presence became indispensable to his own interest. Ricimer, jealous of the rising power and popularity of a man whom he looked upon as his tool, formed a scheme to deprive him of the crown. While Majorian was at Tortona in Lombardy, the conspiracy broke out: he found himself unexpectedly surrounded by the partizans of Ricimer; and the only way to save his life was to abdicate, which he did on the 2d of August, 461. He died suddenly, on the 7th of August, five days after his abdication, of dysentery, as was reported; but Idatius plainly says that he was put to death by order of Ricimer, who now placed Severus on the throne.

We cannot finish this notice without calling the student's attention to the laws of Majorian, which ensure him an honourable rank among Roman legislators. He put an end to the awful fiscal oppression in the provinces; he re-invested the provincial magistrates with power to assess taxes; he stopped the dilapidation of the splendid monuments in Rome and other places, which venal officers would allow any body, who wanted building materials, to take down, if money was paid for the permission; and he made several other wise and useful laws and regulations, which are contained in the Codex Theodosianus. (Sidon. Apoll. *Panegyr. Major. Epist.* i. 1; Procop. *Vand.* i. 7, 8; Greg. Turon. ii. 7; Priscus in *Excerpt. Legat.* p. 42; Evagr. *H. E.* ii. 7, sub fin.; Idatius, *Chron.*; Marcellin. *Chron.*) [W. P.]



COIN OF MAJORIANUS.

MA'LACON (Μαλάκων), a native of Heracleia on the Euxine, in the service of Seleucus, who slew Lysimachus with a javelin at the battle of Corupedion, B. C. 281. (Memnon, c. 8.) [E. H. B.]

MALACUS (Μαλακός), a Greek historical writer, the author of a work entitled Σιφνίων Ὧροι, which is quoted by Athenaeus (vi. p. 267). It has been conjectured by some that he is the

with Apollonius of Alabanda, who was surnamed ὁ Μαλακός. [APOLLONIUS.] [C. P. M.]

MALALAS. [MALELAS.]

MALAS, of Chios, a sculptor, mentioned by Pliny (*H. N.* xxxvi. 5. s. 4) as having lived before Dipoenus and Scyllis. He was the grandfather of Antherinus, and must therefore have flourished about the 35th or 40th Olympiad. [P. S.]

MALCHUS or MALICHUS (Μάλχος, Μάλιχος), historical. This name is in fact a mere title and signifies "a king." (Gesenius, *Ling. Phoen. Mon.* p. 409; and Kuster, *ad Suid. s. v.* Πορφύριος.)

1. A Carthaginian leader who, according to Justin, was one of the first that extended the power and dominion of his country, first, by successful wars against the African tribes, and afterwards by the subjugation of great part of Sicily. But, having subsequently crossed into Sardinia, he was defeated in a great battle; on account of which disaster he was disgraced and banished by his countrymen. In revenge for this he led his army to Carthage and laid siege to the city. His son Carthalo was in vain sent to intercede with him; he was crucified by order of Malchus himself within sight of the walls. Yet, having at length made himself master of the city, he was content with putting to death ten of the principal senators, and left the rest in possession of the chief power, of which they soon after availed themselves to bring him to trial and condemn him to death. (Justin, xviii. 7.) Orosius, who has merely abridged the narrative of Justin, adds that these events took place during the reign of Cyrus the Great (Oros. iv. 6), but this is probably a mere inference from the statement of Justin, that Malchus was followed in the command by Mago. [MAGO, No. 1.] The chronology of these events is in fact extremely uncertain.

2. One of the chief leaders among the Jews at the time that Cassius Longinus was in Syria, B. C. 43. He had failed in payment of the tribute which he was appointed to collect, on which account Cassius was about to put him to death, and he was with difficulty saved by the intercession of Hyrcanus and Antipater. But, far from being grateful to Antipater for the service thus rendered him, Malichus began to form designs against his life, and at length succeeded in removing him by poison. Herod, the son of Antipater, for a time dissembled his desire of vengeance, and pretended to be reconciled to Malichus, who obtained a high place in the favour of Hyrcanus; but he soon took an opportunity to have him assassinated by a band of soldiers. (Joseph. *Ant.* xiv. 11. §§ 2—6, *B. J.* i. 11. §§ 2—8.)

3. King of Arabia Petraea (probably the same who is mentioned by Hirtius, *B. Alex.* 1, as sending an auxiliary force of cavalry to Caesar in Egypt, and is termed by him king of the Nabathaeans), was contemporary with Herod the Great, who fled to him for refuge when he was driven out of Jerusalem by Antigonus and the Parthians, B. C. 40. But Malchus, though bound by many obligations to Herod and his father Antipater, refused to receive him in his adversity, and forbade him to enter his territories. At a subsequent period (B. C. 32) hostilities arose between Malchus and Herod, in consequence of the refusal of the former to pay the appointed tribute to Cleopatra, which Herod was charged by Antony to exact by force of arms. The war continued nearly two years with various changes of fortune, but seems to have been terminated by the decisive defeat of the Arabian monarch. We however again hear of Malchus, at a subsequent period, as fomenting the intrigues of Alexandra and Hyrcanus against Herod. (Joseph. *Ant.* xiv. 14. §§ 1, 2, xv. 4. §§ 2, 4, 5, 6. § 2, *B. J.* i. 14, §§ 1, 2, 19.) [E. H. B.]

MALCHUS (Μάλχος), literary. 1. Of BYZANTIUM. [No. 4.]

2. Of MARONIA. [No. 3.]

3. MONACHUS, the MONK, author of a curious autobiography, dictated by him in his extreme old age to Jerome, then a young man residing at Maronia, a hamlet about thirty miles from Antioch. (Hieronym. *Vita Mālchi*, *Opera*, vol. ii. col. 41, &c. ed. Vallarsii.)

4. Of PHILADELPHIA. Among the writers from whom the Ἐκλογαὶ περὶ πρέσβεων, *Excerpta de Legationibus*, compiled by order of Constantine Porphyrogenitus, are taken, was Malchus the sophist (Μάλχος σοφιστής). According to Suidas and Eudocia (*s. v.* Μάλχος) Malchus was a Byzantine; but the statement of Photius that he was a native of Philadelphia, is preferable; and his Syriac name makes it probable that Philadelphia was the city so called (the ancient Rabbah) in the country of Ammonitis, east of the Jordan. Malchus probably followed his profession of rhetorician or sophist at Constantinople, and the statement that he was a native of that city may have arisen from that circumstance. According to Suidas and Eudocia, he wrote a history extending from the reign of Constantine to that of Anastasius; but the work in seven books, of which Photius has given an account (*Bibl.* cod. 78), and to which he gives the title Βυζαντιακά, comprehended only the period from the final sickness of the Eastern emperor Leo I. (A. D. 473 or 474), to the death of Nepos, emperor of the West (A. D. 480). It has been supposed that this was an extract from the work mentioned by Suidas, or a mutilated copy: that it was incomplete is attested by Photius himself, who says that the commencement of the first of the seven books showed that the author had already written some previous portions, and that the close of the seventh book showed his intention of carrying it further, if his life was spared. Some eminent critics, among whom is Valesius (*Not. in Excerpt. de Legat.*), have thought that the history of Malchus began with Leo's sickness, and that he was the continuator of Priscus, whose history is supposed to have left off at that point. Niebuhr (*De Historicis, &c.*, prefixed to the Bonn edition of the *Excerpta*) supposed that this coincidence arose from Photius having met with a portion only of the work of Malchus, which had been inserted in some historical *Catena* after the work of Priscus; or that the history of the antecedent period had been given by Malchus in another work. As, however, Suidas and Eudocia speak of the history in its whole extent, as one work, we are rather disposed to think it was published in successive parts, as the author was able to finish it (a supposition which best coincides with the notice in Photius of the continuation being contingent on the longer duration of the author's life); and that Photius had met with only one part. Photius praises the style of Malchus as a perfect model of historical composition; pure, free from redundancy and consisting of well-selected words and phrases.

He notices also his eminence as a rhetorician, and says that he was favourable to Christianity; a statement which has been thought, but we do not see why, inconsistent with the praises he has bestowed on the heathen philosopher and diviner, Pamprepius [ILLUS]. The works of Malchus are lost, except the portions contained in the *Excerpta* of Constantine [CONSTANTINUS VII.], and some extracts in Suidas, which are collected and subjoined to the Bonn edition of the *Excerpta*. (Photius, Suidas, Eudocia, *ll. cc.*; Vossius, *De Hist. Graecis*, ii. 21; Cave, *Hist. Litt.* ad ann. 496; Fabric. *Bibl. Graec.* vol. vii. p. 540; Niebuhr, *l. c.*)

5. SOPHISTA, the SOPHIST. [No. 4.]

6. Of TYRE. Malchus was the Hellenized form of the original Syriac name of the philosopher Porphyry. [PORPHYRIUS.] The Syriac name Malchus signifies "king;" and the Greek Porphyrius, Πορφύριος, was perhaps designed to be its equivalent. [J. C. M.]

MALCHUS CLEODEMUS. [CLEODEMUS.]

MALEATES (Μαλεάτης), a surname of Apollo, derived from cape Malea, in the south of Laconia. He had sanctuaries under this name at Sparta and on mount Cynortium. (Paus. iii. 12. § 7, ii. 27, in fin.) [L. S.]

MA'LELAS, or MALALAS, IOANNES (Ἰωάννης ὁ Μαλέλα or Μαλάλα), a native of Antioch, and a Byzantine historian. According to Hody he lived in the ninth century; but it is more probable that he lived shortly after Justinian the Great, as Gibbon very positively asserts (*Decline and Fall*, vol. vii. p. 61, not. 1, ed. 1815, 8vo.). Those, however, who pretend that he could not have lived after Mohammed, simply because his name in Syriac, ("Malalas,") means "an orator," the Syrian language being soon superseded by the Arabic, are much mistaken, for the outrooting of the Syriac was no more the work of a century than of a day. It is unknown who Malelas was. He wrote a voluminous history, or rather chronicle of the world, with special regard to Roman, Greek, and especially Byzantine history. It originally began with the creation of the world, but the commencement is lost, and the extant portion begins with the death of Vulcanus and the accession of his son Sol, and finishes abruptly with the expedition of Marcianus, the nephew of Justinian the Great, against the Cutzinae in Africa. We do not know how much of the end is lost. This history is full of most absurd stories, yet contains also some very curious facts, and is of great importance for the history of Justinian and his immediate predecessors. The earlier emperors are treated very briefly; eight lines seemed sufficient to the author for the reign of Arcadius. The Eastern emperors have more space allotted to them than the Western. The style is barbarous, except where the author copies other historians who wrote well: the Chronicon Pascale and Cedrenus are extracted to a large extent. Edmund Chilmead of Oxford prepared the Editio Princeps, from a Bodleian MS., but he died before he accomplished his task, and the work was published by Humphrey Hody, Ox. 1691, 8vo. That MS. does not contain the beginning of the work, but Chilmead thought that Georgius Hamartolus had copied this portion of the history of Malelas, and consequently supplied the defect from the dry account of Hamartolus. The whole work was divided by Chilmead into 18 books, the first of which, as well as the beginning of the second, belong to Hamartolus. Hody added very valuable prolegomena. The Venice reprint of the Oxford edition (1733, fol.) is quite useless. The Bonn edition by L. Dindorf, 1831, 8vo., is a very careful and revised reprint of the Oxford edition, which contains a considerable number of small omissions, misprints, and other trifling defects, though, on the whole, it is a very good one. Dindorf thought that the account of Hamartolus was not identical with that of Malelas, and consequently published it separately, under the title "Anonymi Chronologica;" he might as well have put the name of Hamartolus on the title. A very good account of Malelas is given by Bentley in his "Epistola ad Joannem Millium," on Malelas and other contemporary writers, which is given in the Oxford and Bonn editions. (Fabric. *Bibl. Graec.* vol. vii. p. 446, &c.; Cave, *Hist. Lit.* p. 568; Hamberger, *Nachrichten von Gelehrten Männern.*) [W. P.]

MA'LEUS (Μάλεος), a son of Heracles by Omphale, is said to have been the inventor of the trumpet. (Schol. *ad Hom. Il.* xviii. 219; Stat. *Theb.* iv. 224.) [L. S.]

MA'LIADES (Μαλιάδες νύμφαι), nymphs who were worshipped as the protectors of flocks and of fruit-trees. They are also called Μηλίδες or Ἐπιμηλίδες. (Theocrit. i. 22, with Valck. note, xiii. 45; Eustath. *ad Hom.* p. 1963.) The same name is also given to the nymphs of the district of the Malians on the river Spercheius. (Soph. *Philoct.* 725.) [L. S.]

MA'LLEOLUS, PUBLI'CIUS. 1. M. PUBLICIUS L. F. L. N. MALLEOLUS, consul B. C. 232 with M. Aemilius Lepidus, was sent with his colleague against the Sardinians. (Zonar. viii. p. 401, c.) It was this M. Publicius and his brother L. Publicius who built in their aedileship the temple of Flora, instituted the Florales Ludi, and also built the beautiful clivus (*Publicius Clivus*) which led up the Aventine. They executed these works with the money obtained from the fines which were exacted from the persons who had violated the agrarian laws. Varro and Ovid call them plebeian, but Festus curule aediles. (Tac. *Ann.* ii. 49; Festus, p. 238, ed. Müller; Ov. *Fast.* v. 279, &c.; Varro, *L. L.* v. 158, ed. Müller.) Their aedileship must have fallen in B. C. 240, as we learn from Velleius Paterculus (i. 14) that the Florales Ludi were instituted in that year. (Compare Pighius, *Annal.* vol. ii. p. 72.)

2. L. PUBLICIUS L. F. L. N. MALLEOLUS, aedile with his brother in B. C. 240, as is mentioned above. We may conclude, from his praenomen being the same as that of their father, that he was the elder brother.

3. PUBLICIUS MALLEOLUS killed his mother, and was in consequence sewn up in a sack, and cast into the sea. This occurred in B. C. 101, and is mentioned as the first instance of this crime which had occurred among the Romans. (Oros. v. 16; Liv. *Epit.* 58; Cic. *ad Herenn.* i. 13.)

4. C. (PUBLICIUS) MALLEOLUS, quaestor to Cn. Dolabella in Cilicia, B. C. 80, died in the province, and was succeeded in his office by Verres, who also became the tutor of his son. Malleolus had amassed great wealth in the province by plundering the provincials, but, according to the statement of Cicero, Verres took good care to apply the greater part of it to his own use. Cicero further says, that Malleolus was killed (*occisus*) by Verres,

but this is probably an oratorical exaggeration, as the scholiast suggests. (Cic. *Verr.* i. 15, 36; Pseudo-Ascon. *ad ll. cc.*)

MA'LLIA GENS, plebeian. This name is frequently confounded with that of *Manlius;* and in almost every passage where *Mallius* occurs some authorities read *Manlius.* It appears, however, from ancient inscriptions and the best manuscripts, that Mallius is the correct reading in certain cases; and we can easily understand how this name, which was one of no celebrity, should be altered into the well-known one of Manlius. The only person in this gens who obtained any of the higher offices of the state was Cn. Mallius Maximus, who was consul B.C. 105. [MAXIMUS.]

C. MA'LLIUS, one of Catiline's conspirators, was stationed by the chief at Faesulae in Etruria, where he was commissioned to collect an army and prepare all military stores. He had served under Sulla as a centurion, and possessed great military experience and reputation. In the battle against Cicero's colleague, Antonius, in which Catiline fell, Mallius commanded the right wing, and was killed in the conflict. (Sall. *Cat.* 24, 27—30, 32, 33, 36, 59, 60; Cic. *in Cat.* i. 3, 9, 12, ii. 6, 9; Dion Cass. xxxvii. 30.)

MA'LLIUS THEODO'RUS. [THEODORUS.]

MALUGINENSIS, a celebrated patrician family of the Cornelia gens in the early ages of the republic. It disappears from history even before the time of the Samnite wars. This family seems to have been originally the same as that of Cossus, since we find at first both surnames united. [See No. 1.] Afterwards, however, the Cossi and Maluginenses became two separate families. [COSSUS.]

1. SER. CORNELIUS P. F. COSSUS MALUGINENSIS, consul B.C. 485 with Q. Fabius Vibulanus, in which year Sp. Cassius was condemned. Maluginenses carried on war against the Veientes with success. (Liv. ii. 41; Dionys. viii. 77, 82.)

2. L. CORNELIUS SER. F. P. N. MALUGINENSIS, consul B.C. 459 with Q. Fabius Vibulanus. The consuls of this year carried on war against the Volsci and the Aequi with great glory and success. According to some accounts Maluginensis took Antium, and we learn from the triumphal Fasti that he obtained a triumph for his victory over the Antiates. (Liv. iii. 22—24; Dionys. x. 20, 21; Diod. xi. 86.) He is mentioned as one of the defenders in the senate of the second decemvirate in B.C. 449, because his brother Marcus was one of the number (Liv. iii. 40; Dionys. xi. 15); but if we can rely upon the Fasti, in which Marcus is called L. F. SER. N., we must understand *frater* and ἀδελφός to mean first cousin, and not brother.

3. M. CORNELIUS L. F. SER. N. MALUGINENSIS, a member of the second decemvirate. [See No. 2.] (Liv. iii. 35, 40, 41; Dionys. x. 58, xi. 15, 23.)

4. M. CORNELIUS M. F. MALUGINENSIS, consul B.C. 436 with L. Papirius Crassus. (Liv. iv. 21; Diod. xii. 46.)

5. P. CORNELIUS M. F. M. N. MALUGINENSIS, one of the consular tribunes, B.C. 404. (Liv. iv. 61; Diod. xiv. 19.)

6. P. CORNELIUS P. F. M. N. MALUGINENSIS, consular tribune in B.C. 397 (Liv. v. 16; Diod. xiv. 85), and magister equitum to the dictator M. Furius Camillus in B.C. 396. At least the Fasti Capitolini name *Maluginensis* as the magister equitum in this year; but Livy (v. 19) and Plutarch (*Camill.* 5) call the magister equitum P. Cornelius *Scipio.* He was consular tribune a second time in B.C. 390, the year in which Rome was taken by the Gauls. (Liv. v. 36; Diod. xiv. 110.) In Diodorus and in the common editions of Livy his praenomen is Servius, but in some of the best MSS. of Livy he is called Publius.

7. P. CORNELIUS MALUGINENSIS COSSUS, consular tribune B.C. 395, and consul B.C. 393 with L. Valerius Potitus. [COSSUS, No. 9.]

8. M. CORNELIUS P. F. P. N. MALUGINENSIS, was elected censor in B.C. 393, to supply the place of C. Julius Julus, who had died in his year of office; but as Rome was taken by the Gauls in this lustrum, this practice was considered of ill omen, and no censor was ever elected again in place of one who had died in his year of office. (Liv. v. 31, ix. 34.)

9. SER. CORNELIUS P. F. M. N. MALUGINENSIS, seven times consular tribune: the first time in B.C. 386, the second time in B.C. 384, the third time in B.C. 382, the fourth time in B.C. 380, the fifth time in B.C. 376 (Livy does not mention the consular tribunes of this year, see Diod. xv. 71, and *Anonym. Noris.*), the sixth time in B.C. 370, and a seventh time in B.C. 368. (Liv. vi. 6, 18, 22, 27, 36, 38.)

10. M. CORNELIUS MALUGINENSIS, consular tribune in B.C. 369, and again in B.C. 367. (Liv. vi. 36, 42.)

11. SER. CORNELIUS SER. F. M. N. MALUGINENSIS, magister equitum to the dictator F. Quinctius Pennus Capitolinus Crispinus, B.C. 361, who was appointed to conduct the war against the Gauls. (Liv. vii. 9.) [CAPITOLINUS, QUINCTIUS, No. 7.]

MALUS (Μάλος), a son of Amphictyon or of Amyrus, said to have given the name to the town of Malieus. (Steph. Byz. *s. v.* Μαλιεύς.) [L. S.]

MAMAEA, JU'LIA, the daughter of Julia Maesa, the niece of Septimius Severus, the first cousin of Caracalla, the aunt of Elagabalus, the wife of Gessius Marcianus, the mother of Alexander Severus. [See genealogical table prefixed to CARACALLA.] She was a native of Emesa in Syria, and seems, after the accession of Septimius Severus, to have lived at Rome, under the protection of her aunt Julia Domna. At all events it is clear that she must have been at court in A.D. 204, otherwise the report, which at one time gained general credit, that Alexander as well as Elagabalus was in reality the son of Caracalla, could never have been circulated. We know nothing of her subsequent history, until the period when she accompanied Elagabalus to Rome. From that time forward she became remarkable on account of the diligence with which she protected the person of her son from the treachery of his cousin, and the exemplary zeal with which she guarded the purity of his mind in the midst of a very hot-bed of vice and debauchery. The high principles which she instilled were fully developed after his elevation to the throne, and proved a blessing to mankind during his short reign. But the character of Mamaea was not without serious defects. Extreme pride, and a jealousy of power which could brook no rival, led her to treat with great harshness and indignity one, at least, of her daughters-in-law. Her counsels, swayed by an inordinate desire to accumulate money, induced Severus to adopt a system of ill-judged parsimony towards his soldiers,

and thus gave rise to the mutiny which proved fatal both to herself and to her son, who is said to have upbraided her with his dying breath as the cause of his destruction. Their death took place in Gaul, early in the year A.D. 235. (For authorities, see CARACALLA; ELAGABALUS; SEVERUS.) [W. R.]



COIN OF JULIA MAMAEA.

MAMERCI'NUS or **MAMERCUS**, the most ancient family of the patrician Aemilia Gens, and one of the most distinguished of all the Roman families in the early ages of the republic. The family professed to derive its name from Mamercus in the reign of Numa, to whom indeed all the Aemilii traced their origin. [MAMERCUS; AEMILIA GENS.] This family, like many of the other distinguished families in early Roman history, disappears about the time of the Samnite wars. The name Mamercus was very early used as a praenomen in the Aemilia gens, and continued to be so employed, especially by the Aemilii Lepidi, long after the family of this name had become extinct. In the same way we find that Cossus, which was originally a family-name of the Cornelii, was revived as a praenomen by the Cornelii Lentuli, after the family of the Cossi had sunk into oblivion. [COSSUS.]

1. L. AEMILIUS MAM. F. MAMERCUS, consul for the first time in B.C. 484 with K. FABIUS VIBULANUS, conquered the Volsci and Aequi, according to Livy, but suffered a defeat from them, according to the statement of Dionysius, who also says that Mamercus was in consequence ashamed to go into the city for the purpose of holding the comitia. (Liv. ii. 42; Dionys. viii. 83—87; Diod. xi. 38.) He was consul a second time in B.C. 478 with C. Servilius Structus Ahala, and defeated the Veientines before the walls of their city with great slaughter. He subsequently concluded a treaty with them on terms which the senate regarded as too favourable, and was in consequence denied the honour of a triumph. (Liv. ii. 49; Dionys. ix. 16, 17; Diod. xi. 52.) He was consul a third time in B.C. 473 with Vopiscus Julius Julus. For the events of this year see JULUS, No. 3, where the authorities are given. We learn from Dionysius (ix. 51) that he supported in B.C. 470 the agrarian law, on account of his hostility to the senate for having denied him a triumph.

2. TIB. AEMILIUS L. F. MAM. N. MAMERCUS, son of No. 1, was consul in B.C. 470 with L. Valerius Potitus. Their year of office was one of considerable agitation, on account of the agrarian law and the trial of App. Claudius. Tib. Mamercus supported the law along with his father, because the latter had been wronged by the senate. [No. 1.] He also led an army into the country of the Sabines, but did not perform anything of consequence. (Liv. ii. 61, 62; Dionys. ix. 51, 55; Diod. xi. 69.) He was consul a second time in B.C. 467 with Q. Fabius Vibulanus, and again warmly supported the agrarian law: in each year it was no doubt the execution of the Cassian law which he endeavoured to carry into effect. In this year he was to some extent successful. Without disturbing the occupiers of the public land, some land which had been taken from the Volsci in the preceding year was assigned to the plebs, and a colony sent to Antium. Mamercus carried on war against the Sabines again in this year. (Liv. iii. 1; Dionys. ix. 59; Diod. xi. 74; comp. Niebuhr, *Hist. of Rome*, vol. ii. pp. 229, 230.)

3. MAM. AEMILIUS M. F. MAMERCINUS, consular tribune in B.C. 438. (Liv. iv. 16; Diod. xii. 38.) In B.C. 437 he was nominated dictator, to prosecute the war against the Veientines and Fidenates, because Fidenae had revolted in the previous year to Lar Tolumnius, the king of Veii. He appointed L. Quinctius Cincinnatus his magister equitum, and gained a brilliant victory over the forces of the enemy, and obtained a triumph in consequence. (Liv. iv. 17—20; Eutrop. i. 19; Lydus, *de Magistr.* i. 38.) It was in this battle that Lar Tolumnius is said by Livy to have been killed in single combat by Cornelius Cossus; but it is very doubtful whether this event happened in this year. [See COSSUS, No. 2.] Indeed the conquest of the Fidenates and the death of Lar Tolumnius is referred by Niebuhr to B.C. 426, in which year Aemilius Mamercinus is stated to have been dictator for the third time. And it is not improbable, as Niebuhr remarks, that "some member of the Aemilian house found matter in legendary traditions for an apocryphal panegyric on this Aemilius: in this panegyric more dictatorships were probably ascribed to him than he ever really filled, and the exploits achieved under his auspices, as well as his own, were referred to definite years, which they did not belong to. (*Hist. of Rome*, vol. ii. p. 458.)

But, returning to the ancient authorities, we find that Aemilius Mamercinus is put down as dictator a second time in B.C. 433 with A. Postumius Tubertus as his magister equitum. He was appointed to the dictatorship through fear of an impending war in Etruria, but this passed off, and he had no occasion to leave the city. In this year he carried a law limiting to eighteen months the duration of the censorship, which had formerly lasted for five years. This measure was received with great approbation by the people; but the censors then in office were so enraged at it, that they removed him from his tribe, and reduced him to the condition of an aerarian. (Liv. iv. 23, 24.) He is named as dictator a third time in B.C. 426 with A. Cornelius Cossus as his magister equitum. It was probably in this year, as we have already stated, that he conquered the Veientines and Fidenates, and took Fidenae, not in his first dictatorship, though Livy and other ancient authorities speak of a victory gained over these people in each of these years. (Liv. iv. 31—34; Oros. ii. 13; Diod. xii. 80.)

4. M'. AEMILIUS MAM. F. M. N. MAMERCINUS, son of No. 3, was consul in B.C. 410 with C. Valerius Potitus Volusus. (Liv. iv. 53; Diod. xiii. 76.) He was also three times consular tribune, first in B.C. 405, a second time in B.C. 403, and a third time in B.C. 401. (Liv. iv. 61, v. 1, 10.)

5. C. AEMILIUS TIB. F. TIB. N. MAMERCINUS, consular tribune in B.C. 394, carried on the war with his colleague Sp. Postumius Albinus against the Aequi. He was consular tribune again in B.C.

391, when, in conjunction with his colleague C. Lucretius, he conquered the people of Volsinii. (Liv. v. 26, 28, 32; Diod. xiv. 97, 107.)

6. L. Aemilius Mam. f. M. n. Mamercinus, son of No. 3, was consular tribune seven times, first in B. C. 391 (Fast. Capit.), a second time in 389, a third time in 387, a fourth time in 383, a fifth time in 382, a sixth time in 380, and a seventh time in 377. (Liv. vi. 1, 5, 21, 22, 27, 32.)

7. L. Aemilius L. f. Mam. n. Mamercinus, son of No. 6, was magister equitum to the dictator M. Furius Camillus, B. C. 368. He was consul in B. C. 366 with L. Sextius Lateranus, who was the first plebeian elected to this dignity, in accordance with the Licinian law, which had been recently passed. He was again elected to the consulship in B. C. 363, with Cn. Genucius Aventinensis. (Liv. vi. 38, vii. 1, 3; Diod. xv. 82, xvi. 2.)

8. L. Aemilius L. f. L. n. Mamercinus, son of No. 7, was interrex in B. C. 353, and magister equitum to C. Julius Julus in B. C. 352. (Liv. vii. 17, 21.)

9. L. Aemilius L. f. L. n. Mamercinus Privernas, the son of No. 8, a distinguished general in the Samnite wars, was consul for the first time in B. C. 341 with C. Plautius Venno Hypsaeus, in which year he merely laid waste the Samnite territory. In B. C. 335 he was elected dictator, for the purpose of holding the comitia as the consuls were absent from Rome. In B. C. 329 he was consul a second time with C. Plautius Decianus. There was great alarm at Rome at this time, in consequence of a report that the Gauls were marching southward. Accordingly, while Decianus proceeded against Privernum, which continued to prolong its resistance, Mamercinus began to levy a large army, in order to oppose the Gauls; but as the report of the Gaulish inroad proved to be unfounded, both consuls united their forces against Privernum. The town was taken, and Mamercinus as well as his colleague obtained a triumph in consequence. The capture of this town must have been regarded as a very glorious achievement, since Mamercinus received the surname of Privernas, and the Plautii preserved the recollection of it upon their coins. In B. C. 316 Mamercinus was again elected dictator, and fought against the Samnites with success. (Liv. viii. 1, , 20, ix. 21.)

10. Tib. Aemilius Tib. f. Tib. n. Mamercinus, consul B. C. 339 with Q. Publilius Philo. Aemilius, invested his colleague with the dictatorship, for the purpose of depriving the curiae of a great part of their power. (See *Dict. of Ant. s. v.* *Publiliae Leges*.) Livy attributes the appointment of Publilius by Aemilius to disappointment on the part of the latter, who had been refused a triumph by the senate; but respecting the real reason for this step, see Niebuhr, *Hist. of Rome*, vol. iii. p. , &c. (Liv. viii. 12.)

MAMERCI'NUS, PINA'RIUS. 1. P. Pinarius Mamercinus Rufus, consul B. C. 489, with C. Julius Julus. [Julus, No. 1.]

2. L. Pinarius Mamercinus Rufus, consul B. C. 472 with P. Furius Medullinus Fusus. (Liv. 56; Dionys. ix. 40; Diod. xi. 66; Macrob. Saturn. i. 13.)

3. L. Pinarius L. f. P. n. Mamercinus Rufus, consular tribune B. C. 432. (Liv. iv. 25; Diod. xii. 60.)

MAMERCUS (Μάμερκος), according to one tradition a son of king Numa, who chose this name because one of the sons of Pythagoras likewise bore it. (Plut. *Num.* 8; Paul. Diac. p. 23, ed. Müller.) Another tradition made Mamercus a son of Mars and Sylvia. (Plut. *Parall. Gr. et Rom.* 26.) Festus says that Mamercus was a praenomen among the Oscans, who called the god Mars, Mamers. But it would seem that Marcius or Mamercus was the common name for indigenous soothsayers and founders of new forms of religious worship, for it occurs in many instances of this kind. (Hartung, *Die Rel. der Röm.* vol. i. p. 129.) [L. S.]

MAMERCUS (Μάμερκος), tyrant of Catana, at the time when Timoleon landed in Sicily, B. C. 344. He is termed by Plutarch a man both warlike and wealthy. After the defeat of Hicetas at Adranum by Timoleon, Mamercus joined the latter and concluded a treaty of alliance with him. But when Timoleon had not only made himself master of Syracuse, but defeated the Carthaginians in the great battle of the Crimissus (B. C. 339), Mamercus became apprehensive that his object was nothing less than the complete expulsion of all the tyrants from Sicily, and in consequence concluded a league with Hicetas and the Carthaginians to oppose his progress. They at first obtained a partial success, and cut to pieces a body of mercenaries in the Syracusan service; but Hicetas was defeated by Timoleon, and soon after fell into his hands; after which the Corinthian leader marched against Catana. Mamercus met him in the field, but was defeated with heavy loss, and the Carthaginians now concluded a peace with Timoleon. Thus abandoned by his allies Mamercus despaired of success, and fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon, however, quickly followed, and laid siege to Messana both by sea and land, whereupon Hippon took to flight, and Mamercus surrendered to the Corinthian general, stipulating only for a regular trial before the Syracusans. But as soon as he was brought into the assembly of the people there, he was condemned by acclamation, and executed like a common malefactor. (Plut. *Timol.* 13, 30, 31, 34; Diod. xvi. 69, 82; Corn. Nep. *Timol.* 2.) We may, perhaps, infer from an expression of Cornelius Nepos, that Mamercus was not a Sicilian by birth, but had first come to the island as a leader of Italian mercenaries. Plutarch informs us (*Timol.* 31) that he prided himself much upon his skill in poetry, apparently with but little reason, if we may judge from the two verses preserved to us by that author. [E. H. B.]

MAMERCUS, AEMI'LIUS. [Mamercinus.]

MAMERCUS SCAURUS. [Scaurus.]

MAMERS was the Oscan name of the god Mars. (Paul. Diac. p. 131, ed. Müller.) Varro (*De Ling. Lat.* v. 73; comp. Plut. *Num.* 21), on the other hand, calls Mamers the Sabine name of the god. The Romans worshipped Mamers as a rustic divinity, and reckoned him among the country Lares. (Cato, *de Re Rust.* 83, 141.) The ancients derived the name of the Mamertines in Messana from the god Mamers. [L. S.]

MAMERTI'NUS. The first piece in the collection of the "Panegyrici Veteres" [see Drepanius] usually bears the title, *Claudii Mamertini Panegyricus Maximiano Herculio dictus*, was spoken on the 21st of April, in the year A. D. 289, at some

city of Gaul, probably Trèves, and is addressed to Maximianus Herculius, at that time actively engaged in preparations against Carausius. It must be observed that the name *Mamertinus* is altogether wanting in several of the best MSS., and it is doubtful whether it appears in any of the more ancient.

The second piece in the collection, which stands in printed editions as *Claudii Mamertini Panegyricus Genethliacus Maximiano Augusto dictus*, is in honour of the birthday of the emperor, and falls between the first of April, A. D. 291, and the first of March A. D. 292 (Clinton, *Fasti Rom.* ad ann. 291). In this case it is admitted that none of the more ancient MSS. present us with the name of *Mamertinus*, but usually state that it is by the same author as the preceding, a conclusion fully warranted by the general tone, as well as by some peculiarities of expression, and indeed there seems to be in c. 5 a distinct allusion to the former discourse.

The tenth piece in the collection is inscribed, *Mamertini pro Consulatu Gratiarum Actio Juliano Augusto*, belongs to A. D. 362, and was delivered at Constantinople, soon after the accession of Julian, by Claudius Mamertinus, consul for the year, who had previously held the offices of praefect of the Aerarium and praefect of Illyricum, manifestly a different person from the Claudius Mamertinus of the first two orations, if we admit the existence of an individual bearing that appellation as their author. (See the dissertations prefixed to the edition of the *Panegyrici Veteres*, by Schwarzius, 4to. Venet. 1728; the *Censura XII. Panegyricorum Veterum*, in the 6th volume of the *Opuscula Academica* of Heyne; and the other authorities cited under DREPANIUS.) [W. R.]

MAMERTUS (Μάμερτος), an ancient surname of Ares, which must have arisen after the identification of the Italian Mamers with the Greek Ares. (Lycoph. 938, 1410.) [L. S.]

MAMERTUS, CLAUDIA'NUS ECDI'DIUS, was a presbyter in the diocese of Vienne, in France, of which his brother was bishop, and lived in the middle of the fifth century of our era. He died about the year 470, and his praises are celebrated at great length by Sidonius Apollinaris. (*Epist.* iv. 11.) His works are as follow:—

1. *De Statu Animae*, in three books, against the opinions of Faustus Reiensis. [FAUSTUS, p. 142, a.] This work was first published by P. Mosellanus, Basil. 1520; afterwards by Grynaeus in his *Orthodoxogr.* p. 1247; in the *Biblioth. Patrum Max.* Lugdun. vol. vi. p. 1050, &c., and by Casp. Barthius, Cygneae, 1655.

2. *Epistolae.* Besides the letter to Sidonius Apollinaris, in which Mamertus dedicates to him his work *De Statu Animae*, there is also another letter to Sidonius, preserved among the epistles of the latter. (*Epist.* iii. 2.) Sidonius, in his reply (iii. 3), extols Mamertus and his work in the most extraordinary manner.

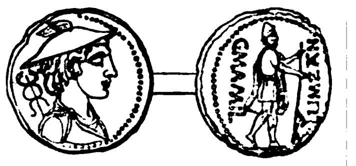
3. *Carmen contra Poetas Vanos*, a poem in hexameter verse, in which the author maintains the superiority of Christian doctrines over heathen poetry. The versification of this poem is smooth and flowing, and it bears evidence of its writer having carefully studied some of the best of the Roman poets. It is printed in Fabricius, *Corp. Poët. Christ.* p. 775, &c., and in the *Biblioth. Patrum Max.* Lugdun. vol. vi. p. 1074.

4. The hymn *De Passione Domini*, beginning with the words *Pange lingua gloriosi praelium certaminis*, in the Roman breviary, is ascribed by some writers to Mamertus, and by others to Venantius Fortunatus.

5. The poems *Carmen Paschale*, *Laus Christi*, and *Miracula Christi*, which are printed among the works of the great poet Claudian, are by some writers likewise attributed to this Claudian Mamertus, but were perhaps written by neither of them. (Sidon. Apoll. iv. 2, 3, 11, v. 2; Gennad. *De Viris Illustr.* 83; Trithem. *De Script. Eccles.* 178; Fabric. *Biblioth. Med. et Infim. Lat.* s. v. *Claudianus*; Bähr, *Geschichte d. Römisch. Literatur*, Supplement-Band. i. § 33, ii. § 169.)

MAMI'LIA GENS, plebeian, was originally one of the most distinguished families in Tusculum, and indeed in the whole of Latium. It is first mentioned in the time of the Tarquins; and it was to a member of this family, Octavius Mamilius, that Tarquinius Superbus betrothed his daughter. The Mamilii traced their name and origin to the mythical Mamilia, the daughter of Telegonus, who was regarded as the founder of Tusculum, and was the reputed son of Ulysses and the goddess Circe. (Liv. i. 49; Dionys. iv. 45; Festus, p. 130, ed. Müller.) In B. C. 458 the Roman citizenship was given to L. Mamilius on account of his marching unsummoned two years before to the assistance of the city when it was attacked by Herdonius. (Liv. iii. 18, 29.) But although the Mamilii had obtained the Roman franchise, it was some time before any of the members of the house obtained any of the higher offices of the state: the first who received the consulship was L. Mamilius Vitulus, in B. C. 265, the year before the commencement of the first Punic war. The gens was divided into three families, LIMETANUS, TURRINUS, and VITULUS, of which the two latter were the most ancient and the most important. Limetanus, however, is the only surname which occurs on coins.

The mythical origin of the Mamilia gens, which has been mentioned above, is evidently referred to in the annexed coin. The obverse represents the head of Mercury or Hermes, who was the ancestor of Ulysses, and the reverse Ulysses himself, clad in a mean and humble dress, that he might not be recognised by the suitors. (Eckhel, vol. v. pp. 242, 243.)



COIN OF THE MAMILIA GENS.

MAMILIA'NUS, a friend of the younger Pliny, to whom the latter addressed two letters (ix. 16, 25), but of whose life we know nothing, except that he was engaged in military service when Pliny wrote to him.

MAMI'LIUS. 1. OCTAVIUS MAMILIUS, of Tusculum, called by Livy "longe princeps Latini nominis," was the person to whom Tarquinius Superbus gave his daughter, when he was anxious to conciliate the Latins. On the expulsion of the Tarquins from Rome, Superbus took refuge with

is father-in-law, who, according to the beautiful ay preserved by Livy, roused the Latin people gainst the infant republic, and perished in the reat battle at the lake Regillus, by the hands of T. Herminius, whom he also slew. (Liv. i. 49, ii. 5, 19, 20; Dionys. iv. 45, v. 4—vi. 12; Cic. *de Nat. Deor.* ii. 2, *ad Att.* ix. 10.)

2. L. Mamilius, dictator or chief magistrate at Tusculum in B. C. 460, marched in that year unsummoned to the assistance of Rome when it was attacked by Herdonius. For his services on this occasion he was rewarded two years afterwards with the Roman franchise. (Liv. iii. 18, 29; Dionys. x. 16.)

3. C. Mamilius, plebeian aedile, B. C. 207. (Liv. xxvii. 36.)

MAMMAS (GREGO'RIUS), or MELISSE'NUS (GREGO'RIUS), a monk of the latest Byzantine period. We first read of him as negotiator in reconciling the brothers of the emperor Joannes I. Palaeologus. He was one of the Greek ecclesiastics, who accompanied the emperor, A. D. 1438, to the synod of Ferrara, and then held the office of Πνευματικός, "Pneumaticus," "Pater Spiritualis," or Confessor to the Emperor. He appears to have gone unwillingly; and Sguropulus (not, however, a very trustworthy witness) has recorded a saying of his to one of his confidential friends, "If I go there, I will work all manner of evil." At first, after his arrival in Italy, he was most vehement in his declarations of hostility to the Latin church; but he was led, apparently by a quarrel with Marcus Eugenicus, archbishop of Ephesus, and the great champion of the Greek church, and by a present or pension from the pope (Sgurop. viii. 6) to pass over to the opposite side, and become a warm advocate of the union of the churches. Just before the removal of the synod from Ferrara to Florence, the emperor conferred on him the post of protosyncellus; and in A. D. 1446 he was appointed patriarch of Constantinople; but this was against his will; and after holding that dignity for about five years, he escaped from Constantinople, where his Latinizing opinions and his support of the union made him odious, and the fall of which he foresaw must soon take place, and fled into Italy. He died at Rome A. D. 1459, and was buried there. His memory is held in great reverence by the Roman Catholics; and it has even been asserted that miracles were wrought at his tomb. Sguropulus generally calls Gregorius by his name and title of office, without his surname. Phranza calls him Gregorius Meliassenus (ὁ Μηλισσηνός), but states that others called him Strategopulus (Στρατηγόπουλος), a name which, as Phranza elsewhere (ii. 2) states, many members of the illustrious family of the Melisseni had derived from Alexius Strategopulus, who had recovered Constantinople out of the hands of the Latins. The name Mammas (ὁ Μάμμη) is given him by the author of the *Historia Politica* in the Turco-Graecia of Crusius. (Sguropulus, *Hist. Concil. Florent.* iii. 20, v. 15, vi. 23, 24, vii. 14, viii. 6, &c.; Phranza, *Annales*, ii. 12, 15, 19, iii. 1; Le Quien, *Oriens Christianus*, vol. i. col. 309.)

The works of Gregorius are as follows: 1. Ἀπολογία Γρηγορίου ἱερομονάχου τοῦ μεγάλου πρωτοσυγκέλλου, τοῦ πνευματικοῦ, τοῦ ὕστερον χρηματίσαντος πατριάρχου, καὶ ἐν Ῥώμῃ ταφέντος καὶ θαυματουργοῦντος, εἰς τὴν τοῦ Ἐφέσου ἐπιστολὴν ἐκ διαφόρων ἁγίων, *Gregorii Hieromonachi, Magni Protosyncelli et a Confessionibus, qui postmodum creatus est Patriarcha, et Romae sepultus coruscavit Miraculis, Responsio ex variis Sanctorum Sententiis ad Epistolam Marci Ephesii.* This answer was translated into Latin by Joannes Matthaeus Caryophilus, and subjoined by him to the second volume of the *Acta Concilii Florentini*: it is reprinted in some editions of the *Concilia*, e. g. in the last vol. of that of Binius, in vol. xiii. of that of Labbe, and in that of Hardouin, vol. ix. col. 601—670. This work is twice mentioned by Fabricius; first as *Antirrheticus adversus Marci Ephesii Epistolam*, and then as *Apologia s. Responsio ad Epistolam Ephesii*, as if he was speaking of two distinct works. 2. Γρηγορίου πρωτοσυγκέλλου πατριάρχου Κωνσταντινουπόλεως πρὸς τὸν βασιλέα Τραπεζοῦντος, *Gregorii Protosyncelli, Patriarchae Constantinopolitani, ad Imperatorem Trapezuntis.* This is given in the *Graecia Orthodoxa* of Allatius, vol. i. p. 419, 4to. Rome, 1652, with a Latin version by the editor. These are the only works of Gregory which have been published; but there are extant in MS.: 3. Ἀπολογία εἰς τὴν τοῦ Ἐφέσου ὁμολογίαν, *Apologia in Confessionem Marci Ephesii.* This is in the libraries of Florence and Munich. 4. Πραγματεία, *Tractatus*, sc. *de Synodo Florentino*, mentioned by Gregory himself in his Ἀπολογία (*Concil.* vol. ix. col. 658, c. ed. Hardouin), and described by Fabricius as *Apologia pro quinque Capitibus Florentini Concilii.* Many *Epistolae* of Gregory are, or were, extant in the Vatican library. (Fabric. *Bibl. Graec.* vol. xi. p. 393; Cave, *Hist. Litt.* (*Appendix*) ad ann. 1440, vol. ii. *Appendix*, p. 152, ed. Oxford, 1740—42; Bandini, *Catalog. Codd. MSS. Biblioth. Medic. Laur.* vol. i. pp. 483, 484; Aretin s. Hardt, *Catalog. Codd. MStorum Biblioth. Reg. Bavar.* vol. i. pp. 146, 147.) [J. C. M.]

MA'MMULA, the name of a patrician family of the Cornelia gens, but which never became of much importance in the state.

1. A. Cornelius Mammula, was praetor, B. C. 217, at the commencement of the second Punic war, in which year he vowed a *ver sacrum* (*Dict. of Ant. s. v.*), but this vow was not fulfilled till B. C. 195 (Liv. xxxiii. 44, compared with xxii. 9, sub fin.). In B. C. 216 Mammula was propraetor in Sardinia, and applied in vain to the senate for corn and pay for his troops. (Liv. xxiii. 21; Val. Max. vii. 6. § 1.)

2. A. Cornelius Mammula, praetor B. C. 191, in which year the war with Antiochus broke out, received as his province the southern part of Italy (Bruttii). (Liv. xxxv. 24, xxxvi. 2, xxxvii. 2, 4.)

3. P. Cornelius Mammula, praetor B. C. 180, with the province of Sicily. (Liv. xl. 35.)

4. M. Cornelius Mammula, was sent with four others as ambassador to Perseus, king of Macedonia, and Ptolemy, king of Egypt, in B. C. 173. (Liv. xlii. 6.)

MAMU'RIUS VETU'RIUS. [Veturius.]

MAMURRA, a Roman knight, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, the greater part of which, however, he owed to Caesar's liberality. He is mentioned by Pliny as the first person at Rome who covered all the walls of his house with layers of marble, and also as the first, all of the columns in whose house were made of solid marble. In one of the poems of Catullus, addressed to Caesar (*Carm.*

xxix.), Mamurra is attacked, together with the dictator, with the severest invectives; but, instead of resenting the insult, Caesar simply retaliated by inviting the poet to dine with him. In another poem of Catullus (*Carm.* lvii.), Mamurra and Caesar are said to have lived on the most disgraceful terms; and the former is again alluded to in a third poem (*Carm.* xlii. 4), under the name of *decoctor Formianus.* (Plin. *H. N.* xxxvi. 6, s. 7; Suet. *Caes.* 73; Cic. *ad Att.* vii. 7, xiii. 52.) Mamurra seems to have been alive in the time of Horace, who calls Formiae, in ridicule, *Mamurrarum urbs* (*Sat.* i. 5. 37), from which we may infer that his name had become a bye-word of contempt.

MANA or MANA GE'NITA, an ancient Italian divinity. When a sacrifice was offered to her, the people used to pray that none of those born in the house should become *pious*, that is, that none should die. (Plut. *Quaest. Rom.* 52.) The name Mana is of the same root as Manes, and like *manis* (whence *immanis*) originally signified *good.* (Comp. Macrob. *Sat.* i. 3; Serv. *ad Aen.* iii. 63; Isidor. *Orig.* viii. 11.) It is not impossible that Mana may be the same divinity as Mania. [L. S.]

MANAECHMUS or MENAECHMUS (Μάναιχμος or Μέναιχμος). 1. A native of Sicyon, who lived in the time of the first Ptolemy. He was the son of a man named Alcibius or Alcibiades. He wrote an account of Alexander the Great; a treatise περὶ τεχνιτῶν, quoted by Athenaeus, ii. p. 65, a., and elsewhere; and a treatise entitled Σικυωνιακά, quoted by Athenaeus, vi. p. 271, d. Menaechmus is also quoted by the scholiast on Pindar (*Nem.* ii. 1, ix. 30), and by Pliny, *H. N.* iv. 12. s. 21. (Suid. *s. v.* Μάναιχμος; Vossius, *de Hist. Gr.* p. 102, ed. Westermann.) [MENAECHMUS.]

2. A native of Alopeconnesus, who wrote a commentary on Plato's *Republic*, which is no longer extant, and some other philosophical works. (Suidas, *s. v.*) [C. P. M.]

MANASSES, CONSTANTI'NUS (Κωνσταντῖνος ὁ Μανάσση), lived in the middle of the twelfth century, during the reign of the emperor Manuel Comnenus, and wrote Σύνοψις ἱστορική, being a chronicle from the creation of the world, down to the accession of Alexis I. Comnenus, in 1081. This work is written in a sort of verses which the later writers called versus politici, but which is rather rhythmical prose; it contains 6733 of such verses, and 12 supplementary verses. Editions:—A Latin version by J. Leunclavius, Basel, 1573, 8vo.; the Greek text, from a Codex Palatinus, with the version of Leunclavius, and notes by J. Meursius, Leyden, 1616, 4to; the same revised (with Variae Lectiones by Leo Allatius), from two Parisian MSS., by Fabrot, who added a valuable glossary, Paris, 1655, fol.; the last edition is that by Im. Bekker, Bonn, 1837, 8vo., a revised reprint of the Paris edition. The edition by Meursius is remarkable for being dedicated to the great king of Sweden, Gustavus Adolphus. (Fabric. *Bibl. Graec.* vol. vii. p. 469, &c.; Hamberger, *Nachricht. von Gelehrt. Männern.*) [W. P.]

MANA'STABAL. [MASTANABAL.]

MA'NCIA, CURTI'LIUS, was legatus of the army on the upper Rhine, in the reign of Nero, and assisted Dubius Avitus, praefect of Gaul and lower Germany, in putting down the league of the Tenctheri, Bructeri, and Ampsivarii, against the Romans, A. D. 56—59. (Tac. *Ann.* xiii. 56; Phlegon, *de Admir.* 27.) [W. B. D.]

MA'NCIA, HE'LVIUS, a Roman orator (about B. C. 90), who was remarkably ugly, and whose name is recorded chiefly in consequence of a laugh being raised against him on account of his deformity by C. Julius Caesar Strabo [CAESAR, No. 10], who was opposed to him on one occasion in some law-suit. (Cic. *de Orat.* ii. 66; Quintil. vi. 3. § 38; Plin. *H. N.* xxxv. 4: the last writer mentions the orator Crassus as the person who raised the laugh against Mancia.) Cicero further relates a smart saying of Mancia on another occasion (*de Orat.* ii. 68).

MANCI'NUS HOSTI'LIUS. 1. L. HOSTILIUS MANCINUS, an officer in the army of the dictator Q. Fabius Maximus in B. C. 217. (Liv. xxii. 15.)

2. A. HOSTILIUS L. F. A. N. MANCINUS, was praetor urbanus B. C. 180, and consul B. C. 170 with A. Atilius Serranus. In his consulship he had the conduct of the war against Perseus, king of Macedonia; but from the fragmentary nature of the accounts that have come down to us, we are unable to form any definite idea of the campaign. So much, however, seems certain, that he conducted the war for the most part on the defensive. He remained in Greece for part of the next year (B. C. 169) as proconsul; and after passing the winter in Thessaly, he endeavoured to penetrate into Macedonia, but was obliged to retire before the superior force of Perseus. [For the details see PERSEUS.] In the same year he surrendered the command to his successor, the consul Q. Marcius Philippus, leaving behind him the reputation of having kept his soldiers in good discipline, and preserved the allies from injury, although he had performed no exploit worthy of mention. (Liv. xl. 35, xliii. 4—11, 17, xliv. 1; Polyb. xxvii. 14, xxviii. 3, &c.; Plut. *Aemil. Paul.* 9.)

2. L. HOSTILIUS MANCINUS, probably son of No. 1, was engaged as legate of the consul L. Calpurnius Piso (B. C. 148) in the siege of Carthage, in the third Punic war. He commanded the fleet, while Piso was at the head of the land-forces; and, notwithstanding some repulses which he received, he had the glory of being the first to take part of the town, which was finally conquered by Scipio in B. C. 146. Mancinus on his return to Rome exhibited in the forum paintings, containing views of Carthage and of the different attacks made upon it by the Romans, and was constantly ready to explain to the people all the details of the pictures. He became in consequence such a favourite with the people, that he was elected consul in B. C. 145 with Q. Fabius Maximus Aemilianus. (Appian, *Pun.* 110—114; Liv. *Epit.* 51; Plin. *H. N.* xxxv. 4. s. 7; Cic. *Lael.* 25.)

3. C. HOSTILIUS MANCINUS, probably a brother of No. 2, was consul in B. C. 137 with M. Aemilius Lepidus Porcina, and had the conduct of the war against Numantia. Its unsuccessful issue was foretold the consul by many prodigies. He was defeated by the Numantines in several engagements, and at length, being entirely surrounded by the enemy, he negotiated a peace, through the intervention of his quaestor Tib. Gracchus, who was greatly respected by the enemy. Appian says that this peace contained the same terms for the Romans and Numantines; but as it must in that case have recognised the independence of the latter, the senate refused to recognise it, and went through the hypocritical ceremony of delivering over the consul

bound and naked to the enemy, by means of the fetiales. This was done with the consent of Mancinus, but the enemy refused to accept him. On his return to Rome Mancinus took his seat in the senate, as heretofore, but was violently expelled from it by the tribune P. Rutilius, on the ground that he had lost his citizenship. As the enemy had not received him, it was a disputed question whether he was a citizen or not by the *Jus Postliminii* (see *Dict. of Ant. s. v. Postliminium*), but the better opinion was that he had lost his civic rights, and they were accordingly restored to him by a lex. According to Aurelius Victor, he is said to have been subsequently elected praetor. (Appian, *Hisp.* 79—83; Liv. *Epit.* 55; Oros. v. 4; Obsequ. 83; Val. Max. i. 6. § 7; Vell. Pat. ii. 1; Flor. ii. 18; Eutrop. iv. 17; Plut. *Tib. Gracch.* 5; Dion Cass. *Fragm.* 164, ed. Reimar; Aurel. Vict. *Vir. Illustr.* 59; Cic. *de Rep.* iii. 18, *de Off.* iii. 30, *de Orat.* i. 40, 56, ii. 32, *pro Caec.* 33, *Topic.* 8; Dig. 50. tit. 7. s. 17.)

4. A. Hostilius Mancinus, curule aedile (but in what year is uncertain), of whom a tale is told by A. Gellius (iv. 14) from the "Conjectanea" of Ateius Capito.

MANCI'NUS, MANI'LIUS or MA'NLIUS, tribune of the plebs B. C. 108, proposed to the people the bill by which the province of Numidia and the conduct of the war against Jugurtha were given to Marius, who had been elected consul for the subsequent year. (Sall. *Jug.* 73; Gell. vi. 11.)

MANDANE (Μανδάνη), the daughter of Astyages, and mother of Cyrus. [Cyrus.] (Herod. i. 107; Xenoph. *Cyrop.* i. 2, 3, 4.) [P. S.]

MANDO'NIUS. [Indibilis.]

MANDUBRA'TIUS, the son of Imanuentius, king of the Trinobantes in Britain, had fled to Caesar in Gaul, after his father had been killed by Cassivelaunus. On Caesar's arrival in Britain, Mandubratius obtained the supreme command in his state. (Caes. *B. G.* v. 20.) Orosius (vi. 9) calls him Androgorius.

MA'NEROS (Μανέρως), a son of the first Egyptian king, who died in his early youth, and after whom a species of dirge was called, which was analogous to the Greek Linos. (Herod. ii. 79; Athen. xiv. p. 620.) [L. S.]

MANES, i. e. "the good ones" [Mana], is the general name by which the Romans designated the souls of the departed; but as it is a natural tendency to consider the souls of departed friends as blessed spirits, the name of Lares is frequently used as synonymous with Manes, and hence also they are called *dii* Manes, and were worshipped with divine honours. (Cic. *de Leg.* ii. 9, 22; Apul. *de Deo Socrat.*; August. *de Civ. Dei*, viii. 26, ix. 11; Serv. *ad Virg. Aen.* iii. 63, 168; Ov. *Fast.* ii. 842; Hor. *Carm.* ii. 8. 9.) At certain seasons, which were looked upon as sacred days (*feriae denicales*), sacrifices were offered to the spirits of the departed with the observance of various ceremonies. But an annual festival, which belonged to all the Manes in general, was celebrated on the 19th of February, under the name of Feralia or Parentalia, because it was more especially the duty of children and heirs to offer sacrifices to the shades of their parents and benefactors. (Ov. *Fast.* ii. 535; Tertull. *Resurr. Carn.* 1.) [L. S.]

MA'NETHO (Μανεθώς * or Μανεθών), an Egyptian priest of the town of Sebennytus, who lived in the reign of Ptolemy, the son of Lagus, and probably also in that of his successor, Ptolemy Philadelphus. He had in antiquity the reputation of having attained the highest possible degree of wisdom (Syncellus, *Chronogr.* p. 32, ed. Dindorf; Plut. *de Is. et Os.* 9; Aelian, *H. A.* x. 16), and it seems to have been this very reputation which induced later impostors to fabricate books, and publish them under his name. The fables and mystical fancies which thus became current as the productions of the Egyptian sage, were the reason why Manetho was looked upon even by some of the ancients themselves as a half mythical personage, like Epimenides of Crete, of whose personal existence and history no one was able to form any distinct notion. The consequence has been, that the fragments of his genuine work did not meet, down to the most recent times, with that degree of attention which they deserved, although the inscriptions on the Egyptian monuments furnish the most satisfactory confirmation of some portions of his work that have come down to us. It was a further consequence of this mythical uncertainty by which his personal existence became surrounded, that some described him as a native of Diospolis (Thebes), the great centre of priestly learning among the Egyptians, or as a high priest at Heliopolis. (Suid. *s. v.* Μανέθως.) There can be no doubt that Manetho belonged to the class of priests, but whether he was high-priest of Egypt is uncertain, since we read this statement only in some MSS. of Suidas, and in one of the productions of the Pseudo-Manetho. Respecting his personal history scarcely anything is known, beyond the fact that he lived in the reign of the first Ptolemy, with whom he came in contact in consequence of his wisdom and learning. Plutarch (*de Is. et Osir.* 28) informs us, that the king was led by a dream to order a colossal statue of a god to be fetched from Sinope to Egypt. When the statue arrived, Ptolemy requested his interpreter Timotheus and Manetho of Sebennytus to inquire which god was represented in the statue. Their declaration that the god represented was Serapis, the Osiris of the lower world or Pluto, induced the king to build a temple to him, and establish his worship.

The circumstance to which Manetho owes his great reputation in antiquity as well as in modern times is, that he was the first Egyptian who gave in the Greek language an account of the doctrines, wisdom, history, and chronology of his country, and based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The object of his works was thus of a twofold nature, being at once theological and historical. (Euseb. *Praep. Ev.* ii. init.; Theodoret. *Serm. II. de Therap.* vol. iv. p. 753, ed. Schw.)

The work in which he explained the doctrines of the Egyptians concerning the gods, the laws of morality, the origin of the gods and the world, seems to have borne the title of Τῶν φυσικῶν ἐπιτομή. (Diog. Laërt. *Prooem.* §§ 10, 11.) Various statements, which were derived either from this same or a similar work, are preserved in

* His original Egyptian name was undoubtedly Manethōth, that is, *Ma-n-thōth*, or the one given by Thoth, which would be expressed by the Greek Hermodotus or Hermodorus. (Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 91.)

Plutarch's treatise *De Iside et Osiri* (cc. 8, 9, 49, 62, 73; comp. Procl. *ad Hesiod. Op. et D.* 767), and in some other writers, who confirm the statements of Plutarch. (Iamblich. *de Myster.* viii. 3; Aelian, *H. A.* x. 16; Porphyr. *de Abstin.* p. 199.)

Suidas mentions a work on *Cyphi*, or the sacred incense of the Egyptians, its preparation and mixture, as taught in the sacred books of the Egyptians, and the same work is referred to by Plutarch at the end of his above-mentioned treatise. In all the passages in which statements from Manetho are preserved concerning the religious and moral doctrines of the Egyptians, he appears as a man of a sober and intelligent mind, and of profound knowledge of the religious affairs of his own country; and the presumption therefore must be, that in his historical works, too, his honesty was not inferior to his learning, and that he ought not to be made responsible for the blunders of transcribers and copyists, or the forgeries of later impostors.

The historical productions of Manetho, although lost, are far better known than his theological works. Josephus (*Ant. Jud.* i. 3. § 9) mentions the great work under the title of *History of Egypt*, and quotes some passages verbatim from it, which show that it was a pleasing narrative in good Greek (*c. Apion.* i. 14, &c.). The same author informs us that Manetho controverted and corrected many of the statements of Herodotus. But whether this was done in a separate work, as we are told by some writers, who speak of a treatise Πρὸς Ἡρόδοτον (Eustath. *ad Hom.* p. 857; Etym. Magn. *s. v.* Λεοντοκόμος), or whether this treatise was merely an extract from the work of Manetho, made by later compilers or critics of Herodotus, is uncertain. The Egyptian history of Manetho was divided into three parts or books; the first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, as it gave the dynasties of the gods, concluding with those of mortal kings, of whom the first eleven dynasties formed the conclusion of the first book. The second opened with the twelfth and concluded with the nineteenth dynasty, and the third gave the history of the remaining eleven dynasties, and concluded with an account of Nectanebus, the last of the native Egyptian kings. (Syncell. *Chronog.* p. 97, &c.) These dynasties are preserved in Julius Africanus and Eusebius (most correct in the Armenian version), who, however, has introduced various interpolations. A thirty-first dynasty, which is added under the name of Manetho, and carries the list of kings down to Dareius Codomannus, is undoubtedly a later fabrication. The duration of the first period described in the work of Manetho was calculated by him to be 24,900 years, and the thirty dynasties, beginning with Menes, filled a period of 3555 years. The lists of the Egyptian kings and the duration of their several reigns were undoubtedly derived by him from genuine documents, and their correctness, so far as they are not interpolated, is said to be confirmed by the inscribed monuments which it has been the privilege of our time to decipher. (Comp. Schöll, *Gesch. der Griech. Lit.* vol. ii. p. 128, &c.; Bunsen, *Aegypt. Stelle in der Weltgesch.* vol. i. pp. 88—125.)

There exists an astrological poem, entitled Ἀποτελεσματικά, in six books, which bears the name of Manetho; but it is now generally acknowledged that this poem, which is mentioned also by Suidas, cannot have been written before the fifth century of our era. A good edition of it was published some years ago by C. A. M. Axt and F. A. Rigler, Cologne, 1832, 8vo. Whether this poem was written with a view to deception, under the name of Manetho, or whether it is actually the production of a person of that name, is uncertain.

But there is a work which is undoubtedly a forgery, and was made with a view to harmonise the chronology of the Jews and Christians with that of the Egyptians. This work is often referred to by Syncellus (*Chron.* pp. 27, 30), who says that the author lived in the reign of Ptolemy Philadelphus, and wrote a work on the Dog Star (ἡ βίβλος τῆς Σώθεος), which he dedicated to the king, whom he called Σεβαστός. (Syncell. *Chron.* p. 73.) The very introduction to this book, which Syncellus quotes, is so full of extraordinary things and absurdities, that it clearly betrays its late author, who, under the illustrious name of the Egyptian historian, hoped to deceive the world.

The work of the genuine Manetho was gradually superseded: first by epitomisers, by whom the genuine history and chronology were obscured; next by the hasty work of Eusebius, and the interpolations he made, for the purpose of supporting his system; afterwards by the impostor who assumed the name of Manetho of Sebennytus, and mixed truth with falsehood; and lastly by a chronicle, in which the dynasties of Manetho were arbitrarily arranged according to certain cycles. (Syncell. *Chron.* p. 95.) For a more minute account of the manner in which the chronology of Manetho was gradually corrupted see the excellent work of Bunsen above referred to, vol. i. p. 256, &c. [L. S.]

MANGA'NES, GEO'RGIUS. [GEORGIUS, No. 14, p. 246.]

MA'NIA, an ancient and formidable Italian, probably Etruscan, divinity of the lower world, is called the mother of the Manes or Lares. (Varro, *de Ling. Lat.* ix. 61; Arnob. *adv. Gent.* iii. 41; Macrob. *Sat.* i. 7.) The festival of the Compitalia was celebrated as a propitiation to Mania in common with the Lares, and, according to an ancient oracle that heads should be offered on behalf of heads, boys are said to have been sacrificed on behalf of the families to which they belonged. The consul Junius Brutus afterwards abolished the human sacrifices, and substituted garlick and the heads of poppies for them. Images of Mania were hung up at the house doors, with a view to avert all dangers. (Macrob. *l. c.*) As regards her being the mother of the Manes or Lares, the idea seems to have been, that the souls of the departed on their arrival in the lower world became her children, and either there dwelt with her or ascended into the upper world as beneficent spirits. (Müller, *Die Etrusker*, iii. 4.) In later times the plural Maniae occurs as the designation of terrible, ugly, and deformed spectres, with which nurses used to frighten children. (Paul. Diac. p. 128; Festus, p. 129, ed. Müller.) [L. S.]

MA'NIA (*Μανία*). 1. A Phrygian, as the name implies (Mach. *ap. Athen.* xiii. p. 578), she was the wife of Zenis, a Greek of Dardanus, and satrap, under Pharnabazus, of the Midland Asia. After the death of Zenis, Mania prevailed on Pharnabazus to allow her to retain the satrapy which her husband had held. Invested with the government, she strictly fulfilled her promise that the tribute should be paid as regularly as before

and she not only kept in obedience the cities entrusted to her, but also added to them by conquest the maritime towns of Larissa, Hamaxitus, and Colonae, which she took with the Greek mercenaries whom she maintained liberally in her service. She continued to conciliate the favour of Pharnabazus by frequent presents, as well as by splendid and agreeable entertainments, whenever he came into her satrapy. The valuable assistance, too, which she rendered him both by arms and counsel, he fully appreciated; and she seems to have been at the height of her prosperity, when she was murdered by her son-in-law MEIDIAS, shortly before the arrival of Dercyllidas in Asia, in B. C. 399. (Xen. *Hell.* iii. 1. §§ 10—14; Polyaen. viii. 54.)

2. An Athenian hetaera, a great favourite of Demetrius Poliorcetes. Mania was only her nickname. (Mach. *ap. Athen.* xiii. pp. 578, 579.) [E. E.]

MANIA'CES GEO'RGIUS. [GEORGIUS, No. 15, p. 246.]

MA'NIAE (Μανίαι), certain mysterious divinities, who had a sanctuary in the neighbourhood of Megalopolis, in Arcadia, and whom Pausanias (viii. 34. § 1) considered to be the same as the Eumenides. [L. S.]

MANI'LIA GENS, plebeian. It is difficult often to distinguish persons of this name from the *Manlii* and *Mallii*, as we sometimes find the same person called *Manilius*, *Manlius*, and *Mallius*, in different authors, or in different manuscripts of the same author. The first person of this gens who obtained the consulship was M. MANILIUS, in B. C. 149; but the gens never became of importance in the state, and the smallness of its numbers is shown by its never being divided into any families. Under the republic its only cognomen is MANCINUS, though even this, perhaps, belongs to the Manlii; but in the time of the empire we find one or two surnames. There are no coins of this gens.

MANI'LIUS. 1. SEX. MANILIUS, was elected with M. Oppius, as the commander of the soldiers, in their secession to the Aventine during the second decemvirate, B. C. 449 (Liv. iii. 51). He is called Manlius (Μάλλιος) by Dionysius (xi. 44).

2. P. MANILIUS, one of the legates sent into Illyricum in B. C. 167, to settle the affairs of that country after the conquest of Perseus (Liv. xlv. 17).

3. M. MANILIUS, consul B. C. 149, was a jurist. [See below.]

4. MANILIUS, praetor B. C. 137, was defeated in Sicily by Eunus, the leader of the slaves in the great servile war in that island. [EUNUS.] (Flor. iii. 19; comp. Liv. *Epit.* 56; Oros. v. 6.)

5. P. MANILIUS, consul B. C. 120, with C. Papirius Carbo, but nothing is recorded of him. (Cassiod.; Chron. Alex.; Fasti Noris.)

6. L. MANILIUS, praetor probably in B. C. 79, had the government of Narbonese Gaul, with the title of proconsul, in B. C. 78. In the latter year he crossed over into Spain, with three legions and 1500 horse, to assist Metellus in the war against Sertorius; but he was defeated by Hirtuleius, one of the generals of Sertorius, lost his camp and baggage, and escaped almost alone into the town of Ilerda. (Oros. v. 22; Liv. *Epit.* 90; Plut. *Sertor.* 12.)

7. C. MANILIUS, tribune of the plebs, B. C. 66, was a partisan of Pompey, and is described by Velleius Paterculus (ii. 33) as "semper venalis et alienae minister potentiae." Manilius entered upon his tribunate on the 10th of December, B. C. 67, and on the last day of the year carried a law, granting to the freedmen the right of voting in all the tribes along with their patrons; but as there seems to have been a violation of some constitutional forms in the comitia, the senate was able on the following day to declare the law invalid. (Dion Cass. xxxvi. 25; Ascon. *in Cic. Corn.* pp. 64, 65, ed. Orelli; comp. MANLIUS, No. 5.) Not disheartened by this failure, Manilius shortly afterwards brought forward a bill, granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia, in the place of Lucullus, Marcius Rex, and Acilius Glabrio. This bill was warmly opposed by Q. Catulus, Q. Hortensius, and the leaders of the aristocratical party, but was passed notwithstanding by the people, who were worn out by the length of the war, and were very ready to bestow new honours upon their favourite Pompey. Cicero, who was then praetor, spoke in favour of the law; and the oration which he delivered on the occasion has come down to us, and is one of the best specimens of his declamatory oratory. The reasons which induced Cicero to support the bill and to praise Pompey in such extraordinary terms, are mentioned in the life of the former. [Vol. I. p. 711.] (Cic. *pro Lege Manilia*; Dion Cass. xxxvi. 25, 26; Vell. Pat. ii. 33; Liv. *Epit.* 100; Appian, *B. Mithr.* 97; Plut. *Pomp.* 30, *Lucull.* 35.) Manilius had incurred the bitter enmity of the aristocratical party; and, therefore, immediately upon the expiration of his tribunate he was brought to trial before Cicero, whose praetorship had still a few days to run. Dion Cassius and Plutarch speak as if Cicero was at first unfavourably disposed towards the accused, and was induced to support him and attack the senate by the evident displeasure which the people felt at his conduct. But this can hardly be a true account of the affair; for Cicero would certainly have had every reason for supporting the partizan of Pompey, whose favour and support he was so anxious to gain in order to secure his election to the consulship. So much, however, is certain: that the trial of Manilius was put off to the following year, that Cicero spoke in his favour, and that, notwithstanding all the efforts of his advocate, he was condemned. Of what offence Manilius was accused, is uncertain; Plutarch speaks of extortion, but Asconius says that he was accused of violently disturbing the court for the trial of C. Cornelius. [C. CORNELIUS.] (Dion Cass. xxxvi. 27; Plut. *Cic.* 9; Ascon. *in Cic. Cornel.* pp. 50, 75, ed. Orelli; Cic. *Orat. Fragm.* pp. 445, 448, 450, ed. Orelli; Q. Cic. *de Pet. Con.* 13.)

8. Q. MANILIUS CUMANUS, tribune of the plebs B. C. 52. (Ascon. *in Cic. Mil.* p. 38, ed. Orelli.)

M. MANI'LIUS, the jurist. The praenomen of Manilius is generally given as Manius in the printed books, but Mai asserts that in the MS. of Cicero, *De Re Publica*, the name is clearly written ·M·, which means Marcus, and not ·M'·, which would mean Manius.

Marcus Manilius is one of the speakers in the *De Re Publica* (i. 12), and consequently a contemporary of C. Fannius, Q. Scaevola, Laelius, and Scipio Africanus the younger. He was a jurist (*De Rep.* iii. 10) and he is mentioned by Pomponius (Dig. 1. tit. 2. s. 1. § 39) with P. Mucius, Pontifex Maximus, and Brutus; he calls these

three the founders of jus civile. Pomponius says that Manilius wrote three treatises, which were extant in his time, and was a consular. Manilius, therefore, appears to be the consul of B. C. 149, with L. Marcius Censorinus. In B. C. 149 the third Punic war commenced, and Manilius and his colleague were appointed to conduct it. They made an attack on Carthage, and burnt the Carthaginian fleet in sight of the city (Liv. *Epit.* 49; Florus, ii. 15). The campaign of Manilius is described at length by Appian (*Punic.* 75—109). Carthage was taken by P. Scipio Africanus the younger, B. C. 146. During his consulship Manilius wrote to the Achaeans to send Polybius to Lilybaeum, as he wanted his services. But on arriving at Corcyra, Polybius found a letter from the consuls, which informed him that the Carthaginians had given all the hostages, and were ready to obey their orders, and that they considered that the war was ended, and the services of Polybius were not wanted, upon which Polybius returned to the Peloponnesus. (Polyb. lib. xxxvii. ed. Bekker.) The fact of Manilius the jurist having been consul is stated by Pomponius, and he must therefore have been the consul of B. C. 149, for there is no other to whom all the facts will apply. Cicero (*Brutus*, 16) remarks that the elder Cato died in the consulship of L. Marcius and M. Manilius, eighty-six years before his own consulship, which was B. C. 63. Cicero, in another passage in the *Brutus* (c. 28), speaks of M. Manilius as possessing some oratorical power, and makes him the contemporary of various orators of the period of the Gracchi. The propriety of Manilius and Scipio being introduced in the *De Re Publica* appears from the fact that Scipio served under Manilius and his colleague in the campaign of B. C. 149, and Manilius bore testimony to the great services of Scipio (Appian, *Punic.* 105), who was afterwards appointed to conduct the war.

The reputation of Manilius was not founded on his military services. Cicero (*de Orat.* i. 48) mentions M. Manilius as a real jurisconsult, in connection with Sextus Aelius and P. Scaevola. L. Crassus (Cic. *de Orat.* iii. 33) says of M. Manilius, "I have seen him walking backwards and forwards across the forum, which was a token that a man who was doing this was ready to give his advice to all the citizens; and to such persons in olden time, both when they were walking about, and when seated at home in their chair, it was the practice to go and to consult them, not only about the jus civile, but about marrying a daughter, buying a piece of land, cultivating ground, and in fine, on every thing that a man had to do, and on every business transaction." Among the legal writings of Manilius was a treatise on the conditions applicable to sales (*venalium vendendorum leges*, Cic. *de Orat.* i. 58), which was apparently a book of forms. Probably he may have written on other subjects besides law. (Cic. *Brut.* 28, ed. H. Meyer.) The time of the birth and death of Manilius is not known. He is mentioned by Cicero (*de Rep.* iii. 10) as having been accustomed to give legal opinions before the Lex Voconia was enacted, which law was enacted B. C. 169. The time which Cicero fixes as the date of the supposed dialogue *De Re Publica* ("Tuditano Cons. et Aquilio," *de Rep.* i. 9) is B. C. 129, or forty years after the enactment of the Lex Voconia. If Manilius was giving legal opinions before the date of the Lex Voconia, we cannot suppose that he was under fifty years of age when he was consul, and seventy at the date given to the supposed dialogue. [G. L.]

MANI'LIUS (*Marcus* or *Caius*), or MA'NLIUS, or MA'LLIUS, for all of these and many other variations are found in MSS., the weight of evidence being in favour of *M. Manilius*, is known to us as the author of an astrological poem in five books, entitled *Astronomica*. The greatest uncertainty prevails on every point connected with his personal history. By some critics he is supposed to be the Manilius described by Pliny (*H. N.* x. 2), as "Senator ille maximis nobilis doctrinis doctore nullo," who first collected accurate information with regard to the phoenix, and maintained that the period of its life corresponded with the revolution of the Great Year (*magni conversionem anni*), in which the heavenly bodies completed a perfect cycle; by others to be the Manilius Antiochus styled "astrologiae conditorem," who came to Rome as a slave, along with Publius Syrus the mimographer, and Staberius Eros the grammarian (Plin. *H. N.* xxxv. 58); by others, to be the "Manlius Mathematicus" who, in the time of Augustus, adjusted the obelisk in the Campus Martius, so as to act as a sun-dial (Plin. *H. N.* xxxvi. 15. § 6); by others, to be no other than Fl. Mallius Theodorus, on whose consulship Claudian composed a panegyric, in which he extols his knowledge of the stars. Little proof has been adduced in support of these conjectures, beyond the mere correspondence of name, and the circumstance that each of the individuals selected is believed to have been more or less addicted to the study of the heavens, while many grave considerations forbid us to adopt any one of them. It does not appear that Manlius the senator composed any work at all upon astronomical topics. It is impossible that Manlius Antiochus, to whose claims the expression "founder of astrology" might seem to give some force, can be the person, for we know from Suetonius, that his companion Staberius Eros taught a school during the Sullan troubles, while Manlius, of whom we are in search, cannot, as we shall point out immediately, have flourished earlier than nearly a century after that date. Manlius "the mathematician" exists only in the more corrupt copies of the naturalist, the proper name being rejected as an interpolation by all the best editors. Claudian, although he dilates upon the moral perfections and literary distinction of Mallius, and bestows unmeasured praise on his essay concerning the origin and arrangement of the world, gives no hint that the stoical principles which it advocated were developed in verse, but, on the contrary, declares that the honey of its refined eloquence (*sermonis mella politi*) was to be preferred to the enchanting songs of Orpheus; while Salmasius (*ad Ampelium*, p. 91) avers that this very treatise in prose by Theodorus, was still to be found in certain libraries, and P. J. Maussaeus proposed to give it to the world. Finally, the arguments advanced by Gevartius and Spanheim, to prove from the language of the Astronomica, that these books must have been composed as late as the reign of Theodosius the Great, have been fully confuted by Salmasius, Huetius, Scaliger, Vossius, and Creech. The fact is, that no ancient writer with whom we are acquainted, either takes any notice of a poet Manilius, or quotes a single line from the poem. He is not mentioned by Ovid in his catalogue of

temporary bards (*ex Pont.* iv. 16), nor by Quintilian, who might with propriety have classed him along with Lucretius and Macer; nor by Gellius, nor by Macrobius, both of whom frequently discuss kindred subjects; nor by any of the compilers of mythological systems, who might have derived much information from his pages; nor by one out of the host of grammarians, to whom he would have afforded copious illustrations. We find no trace of him until he was discovered by Poggio, about the beginning of the fifteenth century, unless, indeed, he be the "M. Manilius de Astrologia," of whose work Gerbertus of Rheims, afterwards pope Sylvester II. (A. D. 1000), commissions a friend (*Ep.* 130) to procure a copy. It is true that the resemblance between the production of Manilius and the Matheais of Julius Firmicus Maternus [FIRMICUS], who flourished under Constantine, is in many places so marked, that we can scarcely doubt that they borrowed from a common original, perhaps the Apotelesmata of Dorotheus of Sidon, or that one of them was indebted to the other. But even if we adopt the latter alternative it is obvious that we must determine the age of both, before we can decide the question of plagiarism. Such being the real state of the case, we are thrown entirely upon internal evidence, and this appears, at first sight, to be to a certain extent conclusive. The piece opens with an invocation of Caesar, the son and successor of a deified father, the heir of his temporal, as well as of his immortal honours; farther on (i. 798), the Julian line is said to have filled the heavenly mansion, Augustus is represented as sharing the dominion of the sky with the Thunderer himself, and the fourth book closes with similar expressions. Meteors and comets we are told portend wars and sudden commotions, and treacherous rebellions, such as took place *lately* (*modo*) among foreign nations, when savage tribes destroyed Varus and dyed the plains with the blood of three legions (i. 897); celestial warnings were not wanting before the solemn league concluded between bloody leaders covered the fields of Philippi with embattled hosts; when, subsequently, the thunderbolts of Jove strove with the sistrum of Isis; and when the son of Pompey filled the sea with the pirates swept away by his sire. Now, although the whole of these passages would seem to proceed from a writer of the Augustan age, it may be argued, that wherever Augustus is addressed in terms of flattery the words employed would apply to many of the later emperors as well as to him who first bore that title; that the *modo* used in connection with the disastrous defeat in Germany, and which, if translated *lately*, would be decisive, may with equal or greater fitness be here rendered *sometimes*; that there is a coldness in all the allusions to the civil wars, which would have been avoided by one seeking to extol the achievements and victories of a reigning prince, and that in particular the words "ducibus jurata cruentis Arma," which apply much more naturally to the triumvirs than to Brutus and Cassius, could not fail to prove highly offensive. On the other hand, when we observe that there is no reference to any historical event later than to the defeat of A. D. 9, that the lines which end the first book distinctly express the feelings of one who was living during a period of tranquillity, which had immediately followed the scenes of disorder and bloodshed depicted in the preceding paragraphs, and above all, when we mark the tone of adulation breathed in the verses (iv. 763)—

> Virgine sub casta felix terraque marique
> Est Rhodos, hospitium recturi principis orbem;
> Tumque domus vere solis, cui tota sacrata est,
> Cum caperet lumen magni sub Caesare mundi—

we shall be led to the conclusion that they were penned during the sway of Tiberius. Assuming that Manilius belongs to the epoch now indicated, we infer from iv. 41,—

> "Speratum Hannibalem *nostris* cecidisse catenis,"

that he was a Roman citizen, and from iv. 775,—

> "Qua genitus cum fratre Remus *hanc* condidit urbem,"

that he was an inhabitant of the metropolis. The notion of Bentley that he was an Asiatic, and that of Huet that he was a Carthaginian, rest upon no stable basis. Farther we cannot proceed, and the great difficulty still remains untouched, how it should have come to pass that a piece possessing a character so singular and striking, discussing a science long studied with the most eager devotion, should have remained entirely unknown or neglected. One solution only can be proposed. We can at once perceive that the work is unfinished, and the portion which we possess wears occasionally a rough aspect, as if it had never received a final polish. Hence it may never have been published, although a few copies may have passed into private circulation; some of these having been preserved by one of those strange chances of which we find not a few examples in literary history, may have served as the archetypes from which the different families of MSS. now extant originally sprung.

The first book serves as an introduction to those which follow; discoursing of the rise and progress of astronomy, of the origin of the material universe, of the position, form, and magnitude of the earth, of the names and figures of the signs of the zodiac and of the northern and southern constellations, of the circles of the sphere, of the milky way, of the planets, of comets and meteors, and the indications which these afford of impending evil, pestilence, famine, and civil strife. In the second book Manilius passes under review the subjects chosen by Homer, Hesiod, Theocritus, and other renowned bards, asserts the superior majesty of his own theme, and claims the merit of having quitted the beaten track and of having been the first to enter upon a new path. He then expounds the stoical doctrine of an Almighty Soul pervading, animating, controlling, and regulating every portion of the universe, so that all the different parts are connected by one common bond, stirred by one common impulse, and act together in unison and harmony. Hence things below depend upon things above, and if we can determine and read aright the relations and movements of the celestial bodies, we shall be able to calculate from them the corresponding change which will take place in other members of the system. The dignity and reasonableness of the science being thus vindicated, we are plunged at once into a maze of technicalities, embracing the classification of the signs, according to various fanciful resemblances or differences, their configurations, aspects, and influences, with all the jargon of trines, quadrates, sextiles, celestial houses, dodecatemoria, cardines, and athla. The treatise terminates abruptly, for the agency of the fixed

stars alone is considered, the power which they exert in combination with the planets being altogether passed over (see ii. 961, iii. 583). Not even the first section is complete; the risings of several constellations with reference to the signs of the zodiac, which ought to have been included in the fifth book, are omitted, and a sixth would have been necessary to enumerate the settings of those constellations whose risings formed the subject of the fifth.

On the merits of Manilius as a poet we can say little. Occasionally, especially in the introductions and digressions, we discern both power of language and elevation of thought, but for the most part the attempts to embellish the dull details of his art are violent and ungraceful, affording a most remarkable contrast to the majesty with which Lucretius rises on high without an effort. The style is extremely faulty, it is altogether deficient in simplicity and precision, always harsh, frequently obscure, abounding in repetitions and in forced and ungainly metaphors, while the phraseology presents a number of unusual and startling combinations, although these are not of such a character as to justify the charge of barbarism. But while we withhold praise from his taste we must do justice to his learning. He seems to have consulted the best authorities, and to have adopted their most sagacious views. Blunders have, indeed, been detected here and there, in the statements regarding the relative position of the constellations, but some of the opinions which he advocates on sidereal astronomy are anticipations of the brightest discoveries of modern times. Thus, not only is the popular belief that the fixed stars were all arranged on the surface of a concave vault, at equal distances from the centre of the earth, unhesitatingly rejected, but it is affirmed that they are of the same nature with the sun, and that each belongs to a separate system. The appearance exhibited by the milky way is in like manner correctly explained as arising from the blended rays of a multitude of minute stars.

The Editio Princeps of Manilius was printed in 4to. at Nuremberg, probably about 1472 or 1473, by Joannes Regiomontanus, from the MSS. originally brought to light by Poggio. Laurentius Bonincontrius published an edition at Bologna, fol. 1474, from a MS. preserved in the convent of Monte Casino, and annexed a commentary of little value. Steph. Dulcinius (fol. Mediolan. 1489) and Ant. Molinius (12mo. Lugd. 1551, 1556), profess to have introduced numerous emendations from MSS., but the last of the three editions by Joseph Scaliger (8vo. Paris, 1579, 1590, 4to. Lug. Bat. 1600), published at Leyden in 1600, is infinitely superior to all which preceded it, the text being founded chiefly on the Codex Gemblacensis, the oldest of existing MSS., and the notes by which it is accompanied being full of curious and recondite learning upon matters relating to ancient astronomy and astrology. Much, however, still remained to be done, and Bentley did not consider the task unworthy of his powers. By comparing the Codex Gemblacensis with the Codex Lipsiensis which stands next in point of antiquity and value, with the Codices of Voss, of Pithou, with some others of more recent date, and with the earliest editions, he produced the text (Lond. 4to. 1739) which is now the standard, and which is unquestionably the most pure, although, as we might have anticipated, occasionally disfigured by rash emendations. The more recent editions of Stoeber, 8vo. Argentorat. 1767; of Burton, 8vo. Lond. 1783; and of Pingre (with a French translation), 8vo. Paris, 1786, are of no particular value.

We have a metrical version of the first book of Manilius, by Edward Sherburne, fol. Lond. 1675, and of the whole poem by Thomas Creech, the translator of Lucretius, 8vo. Lond. 1697. (G. J. Voss, *de Poetis Lat.* cap. 2; comp. *De Arte Gramm.* ii. 26; Scaliger, *Prolegomena in Manilium*; Fr. Jacob, *De M. Manilio Poeta*, 4to. Lubec. 1832.) [W. R.]

MANI'LIUS, the author of an epigram in two lines, quoted by Varro (*L. L.* p. 130, ed. Müller). If Manilius the astrologer really flourished in the Augustan age, it may belong to him. (Burmann. *Anthol. Lat.* iii. 245, No. 33, ed. Meyer.) [W. R.]

MANISARUS, a prince who had seized upon Armenia in the time of Trajan, and against whom Osroes, the Parthian king, accordingly declared war. Upon Trajan's invasion of the East, Manisarus sent ambassadors to offer submission to the Roman emperor (Dion Cass. lxviii. 22). There are some coins extant, which are assigned to this Manisarus. (Eckhel, vol. iii. p. 208.)

MA'NIUS, the person who managed the affairs of M. Antonius, in Italy, was one of the chief instigators of the war in B. C. 42, usually known as the Perusinian war, which was carried on by L. Antonius and Fulvia, the wife of the triumvir, against Octavianus, during the absence of M. Antonius in the East. Manius also took an active part in the conduct of the war, but he was destined to pay dearly for his activity: for upon the reconciliation of Antonius and Octavianus, in B. C. 40, Manius was put to death by the former, as one of the disturbers of the peace, but partly, it appears, on account of his having exasperated Fulvia against Antonius. (Appian, *B. C.* v. 14, 19, 22, 29, 32, 66; comp. Mart. xi. 20.)

MA'NLIA GENS, one of the most ancient and celebrated of the patrician gentes at Rome. Subsequently we find some plebeians of this name. This name is frequently confounded with those of Mallius and Manilius. [MALLIA GENS and MANILIA GENS.] The first member of this gens who obtained the consulship was Cn. Manlius Cincinnatus, who was consul in B. C. 480; and from that time down to the last century of the republic some of its members constantly filled the higher offices of the state. The family-names of the Manlii under the republic were:—ACIDINUS, CAPITOLINUS, CINCINNATUS (accidentally omitted under Cincinnatus, but given below), TORQUATUS, VULSO.

On coins the only cognomens are *Torquatus* and *Ser.*; the latter of which is variously interpreted to signify *Serranus*, *Serratus*, or *Sergia*: the last name would indicate the Sergian tribe. A few plebeian Manlii are mentioned without any cognomen; they are given below.

MA'NLIUS. 1. CN. MANLIUS CINCINNATUS, was consul in B. C. 480, with M. Fabius Vibulanus, and fell in battle against the Etruscans. (Liv. ii. 43, 47; Dionys. ix. 5, 6, 11, 12; Oros. ii. 5.)

2. A. MANLIUS, a legate of C. Marius, in the war against Jugurtha in Africa, B. C. 107. He was sent along with Sulla to Bocchus, to negotiate the surrender of Jugurtha. (Sall. *Jug.* 86, 90, 102.)

3. C. MANLIUS, the commander of Catiline's troops in Etruria, in B. C. 63, is more correctly named C. Mallius. [MALLIUS.]

4. Manlius Lentinus, the legate of C. Pomptinius in Narbonese Gaul, in B. C. 61, took the city of Ventia, and defeated the barbarians. (Dion Cass. xxxvii. 47.)

5. Cn. Manlius, tribune of the plebs B. C. 58, brought forward a law granting to the freedmen (*libertini*) the right of voting in all the tribes; but he was prevented from passing it by Domitius Ahenobarbus, who was then praetor (Ascon. *in Cic. Mil.* p. 46). Baiter, in his note on Asconius (*l. c.*), has shown that this Cn. Manlius is a different person from C. Manilius, who was tribune in B. C. 66, and who brought forward a similar law. [Manilius, No. 7.]

MA'NLIUS VALENS. [Valens.]

MANNUS, a son of Tuisco, was regarded by the ancient Germans, along with his father, to have been the founders of their race. They further ascribed to Mannus three sons, from whom the three tribes of the Ingaevones, Herminones, and Istaevones derived their names. (Tac. *Germ.* 2.) Others, however, represented Mannus, who was worshipped as a god, as the father of more than three sons. Mannus is perhaps the same being as Irmin who is mentioned by other authors among the German gods (Witechind of Corv. i.; J. Grimm, *Irmenstrasse und Irmensaüle*, p. 41), and seems to have been a kind of German Mars; though some believe that Irmin was the deified Arminius. It is not impossible that in later times Irmin and Arminius may have become identified in the imagination of the people. [L. S.]

MANNUS (Μάννος). 1. A king of some part of Arabia bordering upon Mesopotamia, who submitted to Trajan on his expedition against the Parthians. (Dion Cass. lxviii. 21, 22.)

2. A son or grandson of the preceding, who lived in the reign of M. Aurelius, and several of whose coins are extant, bearing the effigies of M. Aurelius and his wife Faustina, and of L. Verus and his wife Lucilla. The one annexed bears the head of Faustina, having for its legend, on the obverse, ΦΑΥCΤΙΝΑ CΕΒΑCΤΗ, and on the reverse, ΒΑCΙΛΕΥC ΜΑΝΝΟC ΦΙΛΟΡ (ΩΜΑΙΟC). Spanheim, *De Praest. et Usu Numism.* vol. ii. p. 578; Eckhel, vol. iii. p. 513.)



COIN OF MANNUS.

MANTIAS (Μαντείας, or rather Μαντίας), a physician, who was the tutor of Heracleides of Tarentum (Galen, *De Compos. Medicam. sec. Gen.* ii. 15, vol. xiii. p. 462, 502), and one of the followers of Herophilus (Id. *De Compos. Medicam. sec. Gen.* vi. 9, vol. xii. p. 989); and who lived therefore most probably in the third century B. C. Galen says he was no ordinary physician (*De Compos. Medicam. sec. Locos*, ii. 1, vol. xii. p. 534), and that he was the first who wrote a regular work on pharmacy (*De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 462). His works on this subject, which are several times quoted by Galen, are lost, but the titles of some of them have been preserved. (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 795, *Comment. in Hippocr. "De Offic. Med."* praef. and i. 5, vol. xviii. pt. ii. pp. 629. 666, *De Compos. Medicam. sec. Gen.* iv. 14, vol. xiii. p. 751.) [W. A. G.]

MANTINEUS (Μαντινεύς), a son of Lycaon, and the reputed founder of Mantineia. (Apollod. iii. 8. § 1; Paus. viii. 8. § 4.) Another person of the same name occurs in Apollodorus (ii. 2. § 1.) [L. S.]

MANTI'THEUS (Μαντίθεος), an Athenian, is mentioned by Xenophon (*Hell.* i. 1. § 10), as having been taken prisoner in Caria, but by whom, and on what occasion, does not appear, unless it was (according to the suggestion of Weiske) in the unsuccessful expedition of the Athenians to Caria and Lycia, under Melesander, in B. C. 430. (Thuc. ii. 69.) Mantitheus was the companion of Alcibiades in his escape, in B. C. 411, from Sardis, where Tissaphernes had confined him (Xen. *l. c.*; Plut. *Alc.* 27, 28). In B. C. 408 he was one of the ambassadors sent from Athens to Dareius; but he and his colleagues were delivered, on their way through Asia Minor, by Pharnabazus to Cyrus, who had come down with instructions from his father to aid the Lacedaemonians; and it was three years before they were released. (Xen. *Hell.* i. 3. § 13, 4. §§ 4—7.) [E. E.]

MA'NTIUS (Μάντιος), a son of Melampus, and brother of Antiphates. (Hom. *Od.* xv. 242; Paus. vi. 17. § 4; comp. Melampus.) [L. S.]

MANTO (Μαντώ). 1. A daughter of the Theban soothsayer Teiresias. She herself was a prophetess, first of the Ismenian Apollo at Thebes, where monuments of her existed (Paus. ix. 10. § 3), and subsequently of the Delphian and Clarian Apollo. After the taking of Thebes by the Epigoni, she, with other captives, was dedicated to Apollo at Delphi. The god sent the captives to Asia, where they founded the sanctuary of Apollo not far from the place where afterwards the town of Colophon was built. Rhacius, a Cretan, who had settled there before, married Manto, and became by her the father of Mopsus. (Apollod. iii. 7. § 4; Paus. vii. 3. § 1, ix. 33. § 1; Strab. ix. p. 443; Schol. *ad Apollon.* i. 908.) According to Euripides, she had previously become the mother of Amphilochus and Tisiphone, by Alcmaeon, the leader of the Epigoni. (Apollod. iii. 7. § 7.) Being a prophetess of Apollo, she is also called Daphne, i. e. the laurel virgin. (Diod. iv. 66; comp. Athen. vii. p. 298.)

2. A daughter of the soothsayer Polyeidus, and sister of Astycrateia. The tombs of these two sisters were shown at Megara, near the entrance of the sanctuary of Dionysus. (Paus. i. 43. § 5.)

3. A daughter of Heracles, is likewise described as a prophetess, and as the personage from whom the town of Mantua received its name. (Serv. *ad Aen.* x. 198.) [L. S.]

MA'NUEL I., COMNE'NUS (Μανουὴλ ὁ Κομνηνός), emperor of Constantinople A. D. 1143—1181, the fourth child and son of the emperor Calo-Joannes (Joannes II.), was born about A. D. 1120, and succeeded his father in 1143. Of his three elder brothers, Alexis and Andronicus had both died before their father; but the third, Isaac Sebastocrator, was still alive, and would have had better claims to the crown than Manuel, but for a special declaration of the late emperor, who preferred the younger to the elder on account of his martial qualities. Manuel was with his father

when the latter lost his life through an accident in Cilicia; and fears were entertained that Isaac, who was then in Constantinople, would seize the supreme power. But no sooner had John expired than the faithful minister, Axuch, hastened to the capital, seized Isaac, confined him in a prison, and succeeded in causing Manuel to be recognised in Constantinople, where he met with a brilliant reception, on his arrival from Cilicia, a short time afterwards. Manuel was scarcely seated on his throne, when he was involved in an uninterrupted series of wars with the nations of the East as well as the West, in which, though not always successful, he distinguished himself so much by his undaunted courage and heroic deeds as to deserve the name of the greatest hero of a time when there was no lack of extraordinary achievements in the field. The discovery that his brother Isaac seemed not to entertain ambitious designs, and the re-establishment of a good understanding between the two brothers, allowed Manuel to devote himself entirely to the conduct of his wars and to those endless intrigues and negotiations in which he found himself involved. As early as 1144 his general, Demetrius Branas, forced Raymond, the Latin prince of Antioch, who had shaken off his allegiance towards the emperor, to submit to Greek valour, and to renew, in Constantinople, the bonds of his vassalship. In the following year Manuel set out against the Turks, who had invaded Isauria, defeated them in several pitched battles, and cast such a terror among the Turkish soldiers, that they would no longer keep the field; whereupon peace was concluded to the advantage of the victor. About this time Manuel found reason to distrust his brother Isaac, who was deprived of his title of Sebastocrator; but as there was no direct evidence of treason against him, he was allowed to live on condition of retiring into a convent, where he spent the rest of his life. In the same year, 1147, Manuel received information from king Louis VII. of France, that the Western princes, headed by the king and the emperor Conrad III. of Germany, had resolved upon a new crusade, and desired his alliance. Manuel promised it, but gave secret information of the approaching storm to the Turks. Nevertheless he allowed Conrad to pass through his dominions with a vast army, and subsequently the French king also.

While the Crusaders were fighting with the Turks, Manuel was involved in a war with Roger, the Norman king of Sicily, who possessed likewise a large portion of Southern Italy, and who, thinking that the new crusade would prevent the Greek emperor from maintaining great forces in Europe, prepared for an invasion of Greece. This war, which broke out in 1148, is by far the most remarkable in the history of Manuel, who, however, did not engage in it alone, but found an ally in the republic of Venice. Marching at the head of his veterans towards Macedonia, he was informed, while at Philippopolis, that the Patzenegnes had crossed the Danube, probably excited by king Roger. Without hesitating a moment, Manuel wheeled to the right, fell upon the barbarians, drove them back into the Dacian wildernesses; and after receiving hostages for their future good behaviour, returned with rapid marches towards Macedonia, embarked at Thessalonica, and landed his host in Corfu before the end of the year. There he was joined by a Venetian army. The fortress of Corfu yielded to him after an obstinate and protracted siege, signalised by the death of his brother-in-law, Stephanus Contostephanus, Magnus Dux, who was succeeded in the command by the faithful Axuch. The surrender of that important fortress was delayed by a bloody quarrel which broke out between the Greeks and the Venetians. In this siege Manuel was foremost among those who stormed the town; and his fleet having one day made several fruitless attempts to drive the Sicilians from some outworks near the sea, he put himself on the poop of a galley, and cheered his men on while showers of arrows and other missiles came down upon the spot where he stood. His boldness excited the admiration of the Sicilians, who ceased for a moment to make him the aim of their weapons. They would, however, soon have despatched him but for the voice of their commander, who cried out that it would be dishonourable to kill an hero like Manuel. The emperor intended to attack Roger within his own dominions, but the crafty Norman enticed the Servians and Hungarians to make a diversion on the Danube. The former were vanquished in two campaigns, when they begged for peace; and the Hungarian war lasted till 1152, when their king, Geisa, after having been beaten in many pitched battles, promised to desist from molesting the empire. The peace, however, was of short duration. In the same year, 1152, Manuel experienced a repulse in a war with the Turks in Cilicia; but in Italy his armies met with glorious success. The Greeks having landed in Italy, took Brundusium, Bari, and other places of importance; the fleet of the Sicilians was defeated in several decisive engagements; and it seemed that John Ducas, the gallant commander-in-chief of the Greeks, would find no more obstacles in re-uniting Southern Italy with the Byzantine empire. The sanguine hopes of Manuel were blighted by William, the successor of king Roger, who fell upon Alexis Comnenus, the successor of John Ducas; and after a severe struggle, routed the Greeks. At the same time the Greek fleet was defeated off Negropont; and Maius, the Sicilian admiral, sailed without loss of time for Constantinople, where he landed a considerable force. The inhabitants were thrown into the utmost consternation; but their fears soon ceased, since Maius was not strong enough to attempt any thing of importance, and consequently sailed home, satisfied with some booty and captives. These checks produced a great effect upon the mind of Manuel, who, having received a very noble letter from king William, with offers of an honourable peace, accepted the proposition, and thus this memorable war terminated in 1155. The conquests on both sides were given back, as well as all the captives, except those Greeks taken by the Sicilians who were silk-weavers, and who were to remain in Italy, where they laid the foundation of the flourishing state of Italian silk manufactures. The following years were signalised by hostilities with Raymond, prince of Antioch, who was soon brought to obedience; and Az-ed-din, the Turkish Sultan, who met with no better success, and went to Constantinople to sue for peace.

The tranquillity of Asia was no sooner settled, than a new and terrible war broke out in the north. King Geisa of Hungary fancied that the forces of the empire were exhausted by protracted warfare, and accordingly crossed the Danube. Manuel intended to lead his armies in person, but he

yielded to the entreaties of his subjects and his ministers, who wanted a firm head in the capital during the approaching storm; and the command of the army was consequently entrusted to Andronicus Contostephanus. Under Andronicus were Andronicus Lampados, Andronicus Comnenus, and Demetrius and Georgius Branas. The armies met not far from Zeugminum, the present Semlin; and after one of the most bloody and obstinate contests recorded in history, in which Demetrius Branas was slain, and the left wing of the Greeks completely routed, Andronicus Contostephanus at last carried the day. So terrible was the loss of the Hungarians, that king Geisa sued for immediate peace, which was granted to him; and during a considerable period the Byzantine influence was so great in Hungary as to cause to its inhabitants great uneasiness for their further independence. A few years afterwards Manuel set out for Asia, and in an interview with king Amalric, who had just come to the throne, and intended to persuade Manuel to send him some auxiliaries for an expedition into Egypt, Manuel accepted the proposition with joy; but instead of a subordinate force, he equipped a fleet of 220 large ships, with a sufficient army on board, under the command of Andronicus Contostephanus (1169). When this powerful armament appeared off Ascalon it excited the jealousy of Amalric, who was justly afraid that his share in the projected conquests would not answer his expectation; and this jealousy gradually instilling itself into the minds of all the party, became the cause of the final failure of the whole undertaking. The combined Latin and Greek forces marched by land upon Damietta, where the fleet appeared soon afterwards. The siege was long; but the town was at last reduced to such extremity, that everybody expected its hourly surrender, when the treachery of either Amalric himself or one of his generals obliged the assailants to raise the siege and retreat into Palestine. In order to clear himself from any blame, Amalric went to Constantinople, where he met with a splendid reception from Manuel, who was ready to join him in a second expedition, when he was unexpectedly involved in two wars, with the Venetians and the Turks. In 1176 Manuel suffered a dreadful defeat near Myriocephalus from Sultan Az-ed-din, in spite of his almost incredible personal valour, and completely surrounded by superior forces, was compelled to make a dishonourable peace, promising, among other conditions, to raze the fortresses of Sableium and Dorylaeum (1176).* Anxious to revenge himself for such unexpected disgrace, Manuel broke the peace, and the war was renewed this time with better success for the Greeks, who routed Az-ed-din in Lydia, and finally obtained an honourable peace (1177). Manuel now proposed to the emperor Frederic an alliance against king Henry of Sicily, whom he intended to deprive of all his dominions; but the negotiations to that effect were carried on slowly; and it seemed that Manuel had lost his former energy. In fact, the defeat at Myriocephalus preyed upon his mind; his strength was undermined by a slow fever; and in the spring of 1180 he was compelled to keep to his bed, from which he never rose again. After a painful and long illness, he died on the 24th of September following, at the age of sixty. The reign of Manuel was glorious, yet presents nothing but an uninterrupted series of bloodshed and devastation. Manuel was perhaps the greatest warrior of his time, but he was far from being a great general. When young he was virtuous, but after he had ascended the throne he plunged into all those vices by which the Greeks, and especially the Comnenian family, disgraced themselves. He oppressed his subjects by heavy war-taxes, yet he did not pay his troops, though he gave large pensions to ministers or other men of influence at foreign courts, where he was constantly intriguing. He is said to have been deeply versed in theology, but was certainly rather a great talker than a great thinker on religion. His first wife was Bertha (Irene), niece of Conrad III., emperor of Germany; and his second Maria (Xene), daughter of Raymond, prince of Antioch. His concubinage with his niece, Theodora Comnena, was a great disgrace to him. He was succeeded by his only son, Alexis II. (Cinnam. lib. i. iv.; Nicet. lib. ii. iii.; Guill. Tyrensis, lib. xvi. We have more Latin or Western than Byzantine sources on the history of the time.) [W. P.]

* Roger de Hoveden, the English historian, was present at this battle, serving as a volunteer in the Greek army.

MA'NUEL II., PALAEO'LOGUS (Μανουὴλ ὁ Παλαιολόγος), emperor of Constantinople A. D. 1391—1425, was the son of the emperor John VI., in whose life is related the history of Manuel previous to his sole accession, which took place on the death of John, in A. D. 1391. Manuel was then an hostage at the court of sultan Bayazid, but no sooner was he informed of the death of his father, than he escaped from Nicaea, and hastened to Constantinople, fearing lest his brother Andronicus should seize the crown. His flight enraged the sultan, who, without declaring war, advanced with his main army against Constantinople, and laid siege to it, swearing he would not retire till he had taken the city, and put the emperor to death. In this extremity Manuel implored the assistance of the Western princes, with whom he had constant negotiations: his efforts were crowned with success, inasmuch as a powerful army, composed of Hungarians, Germans, and French, headed by the flower of European chivalry and nobility, appeared on the Turkish frontier, and obliged Bayazid to raise the siege, and defend his own kingdom. The unfortunate battle of Nicopolis, in 1396, where the allies were routed, and 10,000 of them, who were taken prisoners, massacred by the victors on the field of battle, seemed to be the signal for the final destruction of the Greek empire, for no sooner had Bayazid obtained that decisive victory on the banks of the Danube, than he changed the blockade of Constantinople into a close siege. The obstinate resistance of the inhabitants, and the attention which the sultan was obliged to pay to the approaching danger arising from the conquests of Timur, delayed the surrender of the Greek capital; and after a blockade and siege of nearly six years, the belligerent parties came to terms. Manuel turned the friendship of Bayazid for John, the son of the blinded Andronicus, to his own advantage. He gave his nephew the government of Constantinople, reserving for himself the Peloponnesus, whither he proceeded with his family, and then set out for Europe, to beg succour from the Western princes. Italy, France, and Germany, received the imperial suppliant with all the honours due to

his rank; but his prayers for assistance were in vain, and he returned to Constantinople in 1402, at a moment when a great political crisis made his presence most necessary. During his absence, John reigned with absolute power, having obtained his recognition from Bayazid, on conditions which show the state of helpless weakness into which the small remnant of the Byzantine empire was sunk. At that period there were already three mosques in Constantinople, where a numerous Mohammedan population enjoyed the free exercise of their religion. To these John was compelled to add a fourth; and besides, the sultan obtained the privilege of establishing in the capital a "mehkeme," or court of justice, where a Turkish "kadi," or judge, administered justice in the name of the sultan, who increased the number of Mohammedans by settling a numerous colony of Turkmans at Kiniki, a borough in the immediate vicinity of Constantinople. A yearly tribute of 10,000 ducats was added as another condition.

Considering Constantinople a prey which he could seize at the first opportunity, Bayazid resolved, first to subdue Greece, the greater part of which was then governed by Latin princes, among whom the dukes of Delphi and Athens were the principal. Greece was an easy conquest, and Athens, which the Turks still called the city of philosophers, became for some time the seat of a Turkish pasha. The fall of Constantinople now seemed to be inevitable, and Bayazid had already assembled an army for its speedy reduction, when the great Timur invaded Asia Minor with a countless host. At Angora (1402) the Turkish army was annihilated by the Tatar; and Bayazid, with his son Musa, fell into the hands of the victor. This unexpected event saved Manuel. Bayazid died soon after his captivity; and Timur, who left Asia Minor for the purpose of conquering China, died in 1405. Meanwhile, the sons of Bayazid seized each a portion of their father's empire; and the Tatar having withdrawn from Asia Minor, a civil war broke out between the Turkish princes, which ended in the undisputed government of prince Mohammed, the first of the sultans of that name (1415). During these disturbances Manuel acted with diplomatic skill: he first removed his nephew, John, from the government; and perceiving the rising fortune of Mohammed, joined him; and in 1413 he contributed to the defeat and death of prince Musa, who had succeeded his brother Suleiman, in 1410, in the government of European Turkey. In reward for his assistance, Manuel received from Mohammed several places on the Euxine, Thessalonica and its territory, and several districts in the Peloponnesus. The latter part of the reign of Manuel was quiet. Still hoping that the Western princes would finally unite for the purpose of putting an end to the Turkish dominion and restoring the Greek empire, he sent ambassadors to the Council of Constance with seeming instructions to effect a union of the Latin and Greek churches. But his real intentions were quite different; he never earnestly wished for such an union; and Phranza (ii. 13) was witness when the emperor openly said that he negotiated with the Western princes for no other purpose but causing fear to the Turks. This was well known in Europe; and while Greek fickleness and duplicity prevented a cordial understanding between the East and the West, it became one of the principal causes of the destruction of the Greek empire. Manuel died in 1425, at the age of 77, and was succeeded by his eldest son John (VII.), whom he had by his wife Irene, daughter of Constantine Dragas, and whom he created co-emperor in 1419. (Laonic. i. 2; Ducas, c. 12—15; Phranza, i. 16, &c.) [W. P.]

MANUEL (Μανουήλ), literary and ecclesiastical.

1. Of BYZANTIUM. Among the writers enumerated by Joannes Scylitzes Curopalates, who lived in the latter part of the eleventh century, in the commencement of his *Σύνοψις ἱστοριῶν*, as having written on historical subjects, but in a very imperfect manner, after Theophanes, is Manuel of Byzantium. It is probable that he was of very inferior reputation even in the days of Scylitzes, as Cedrenus (p. 2, ed. Paris, vol. i. p. 2, ed. Bonn), in transcribing the passage, does not mention his name, but comprehends him under the somewhat contemptuous term *οἱ λοιποὶ Βυζάντιοι*, "the other Byzantines."

2. BRYENNIUS. [BRYENNIUS.]

3. CALECAS. [CALECAS.]

4. CHARITOPULUS (*ὁ Χαριτόπουλος*), or SARANTENUS (*ὁ Σαραντηνός*), or the PHILOSOPHER, a Greek ecclesiastic of the twelfth and thirteenth centuries, acquired a high reputation by his philosophical attainments. He was appointed patriarch of Constantinople on the death of Maximus II., which occurred in A. D. 1215, and held the patriarchate for five years and seven months, dying about the middle of A. D. 1221. Three synodal decrees of a Manuel, patriarch of Constantinople, are given in the *Jus Graeco-Romanum* of Leunclavius (lib. iii. p. 238, &c.), who assigns them to Charitopulus, and is followed by Cave and Oudin, who have confounded Charitopulus with another Manuel [No. 7]. Le Quien objects to this judgment of Leunclavius, as not founded on evidence; and with better reason adjudges them to Manuel II. Ephraem of Constantinople celebrates Charitopulus as *φύλαξ ἀκριβὴς καὶ νόμων καὶ κανόνων*, "an exact observer of the laws and canons." (Georg. Acropolit. *Annal.* c. 19, p. 17, ed. Paris, p. 35, ed. Bonn; Ephraem. *de Patriarchis CP.* vs. 10251, ed. Bonn; Anonymus (supposed by some to be Niceph. Callist.), *de Patriarchis CPolitanis Carmen Iambicum*, and *Patriarchae CPoleos*, apud Labbe, *de Histor. Byzant. Scriptorib.* Προτρεπτικόν; Le Quien, *Oriens Christianus*, vol. i. col. 278; Cave, *Hist. Litt.* ad ann. 1240, vol. ii. p. 297, ed. Oxford, 1740—42; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. iii. col. 177.)

5. CHRYSOLORAS. [CHRYSOLORAS.]

6. Of CONSTANTINOPLE, 1. [No. 4.]

7. Of CONSTANTINOPLE, 2. There were two Manuels patriarchs of Constantinople, Manuel I. Charitopulus [No. 4.] and Manuel II., the subject of the present article. Cave, Oudin, and others, seem to have confounded the two, for they state that Manuel Charitopulus succeeded Germanus II. [GERMANUS, No. 8] in A. D. 1240. Charitopulus was the predecessor of Germanus, not his successor; Manuel II. was his successor, though not immediately, for the brief patriarchate of Methodius II. and a vacancy in the see, of considerable but uncertain length, intervened. Manuel's death is distinctly fixed as having occurred two months before that of the emperor Joannes Ducas Vatatzes [JOANNES III.], which occurred 30th Oct. A. D.

1255. The duration of his patriarchate is fixed by Nicephorus Callisti, according to Le Quien, at eleven years, but the table in the *Protrepticon* of Labbe assigns to him fourteen years; so that A. D. 1241 or 1244 will be assumed as the year of his accession, according as one or the other of these authorities is preferred. Manuel held, before his patriarchate, a high place among the ecclesiastics of the Byzantine court then fixed at Nice, and was reputed a man of piety and holiness "though married," and of mild and gentle disposition, but by no means learned. The three *Sententiae Synodales* of the patriarch Manuel, given in the *Jus Graeco-Romanum*, undoubtedly belong to this patriarch, not to Charitopulus [see No. 4], for the second of them, *De Translatione Episcoporum*, is expressly dated July, Indict. 8, A. M. 6758, era of Constant. = A. D. 1250. Some works in MS., especially a letter to pope Innocent, by "Manuel Patriarcha CPol.," probably belong to the subject of this article. (Georg. Acropolit. *Annal.* c. 42, 51, 52, 53, pp. 39, 54, 56, 57, ed. Paris, pp. 77, 107, 110, 112, ed. Bonn; Ephraem. *de Joan. Duca. Vatatze*, vs. 8860; *De Theod. Duca. Lascare*, vs. 8922; *De Patriarch. CP.* vs. 10,267, &c.; Le Quien, *Oriens Christ.* vol. i. col. 279; Cave and Oudin, as in No. 4; Fabricius, *Bibl. Graec.* vol. xi. p. 668.)

8. HOLOBOLUS (Ὁλόβωλος), a Byzantine writer of the latter part of the thirteenth century. When the ambitious Michael Palaeologus [MICHAEL VIII.] deprived his youthful colleague Joannes Lascaris [JOANNES IV.] of his eyes and his share in the empire, and sent him into banishment about A. D. 1261 or 1262, Holobolus, then a lad pursuing his studies, was cruelly mutilated by order of Michael, his nose and lips being cut off, because he had expressed grief at the treatment of the young emperor. The mutilated lad was confined to the monastery of the Precursor (τοῦ προδρόμου), where having excellent abilities and good opportunity, he pursued his studies with such success, that the patriarch Germanus III. of Constantinople [GERMANUS, No. 8], shortly after his accession to the patriarchate, A. D. 1267, procured him to be appointed master of the school for the instruction of young ecclesiastics, and prevailed upon the emperor to remit his punishment, and allow him to quit the monastery. The patriarch also conferred upon him the ecclesiastical office of rhetor, reader and expounder of the Scriptures, and showed him much kindness. When the emperor formed the design of a reconciliation of the Greek and Latin churches, Holobolus was one of the ecclesiastics of whose counsels he availed himself. Holobolus, however, did not enter very heartily into the business; and, having been hurt by a slight offered him by the emperor, he changed sides, and when called upon to give his opinion in a synod at Constantinople, declared against the plan of reconciliation altogether. This drew from the emperor, who was present, an outburst of reproach; to which the angry ecclesiastic gave so blunt and undaunted a reply, that he was near being torn to pieces by the courtiers who surrounded the emperor. He took sanctuary in the great church, but being taken from thence, was banished to the monastery of Hyacinthus at Nice, A. D. 1273. Before long he was brought back to Constantinople, cruelly beaten, and paraded with various circumstances of ignominy through the streets. In A. D. 1283, after the accession of Andronicus II. Palaeologus, son of Michael, who pursued with respect to the union of the churches an opposite policy to that of his father, Holobolus appeared in the synod of Constantinople, in which Joannes Veccus [VECCUS] was deposed from the patriarchate of Constantinople, and he took part in the subsequent disputations with that chief of the Latinizing party. Little else is known of Holobolus (Georg. Pachym. *de Mich. Palaeol.* iii. 11, iv. 14, v. 12, 20; *De Andron. Palaeol.* i. 8, 34, 35.)

Holobolus wrote *Versus Politici in Michaelem Palaeologum*, cited in the *Glossarium in Scriptores Med. et Infim. Graecitatis* of Ducange, *s. v.* Ῥήτωρ. These are probably the same verses which are extant in the Bodleian Library at Oxford, under the title of *Versus Politici XXV. de Vanitate omnium Rerum.* 2. The Ἑρμηνεῖαι, *Scholia in Aram Dosiadae*, published by Valcknaer, in the *Diatribe in Euripidis perditorum Dramatum Reliquias* (c. xii.), subjoined to his edition of the Hippolytus of Euripides (4to. Leyden, 1768), may be probably ascribed to our Holobolus. But the *Apologia ad Erotemata Francisci Ordinis Praedicatorum Monachi*, published, though in a mutilated form, in the *Varia Sacra* of Le Moyne (vol. i. pp. 268—293), appears to be by a later writer described as "Manuel Rhetor," whom Cave places A. D. 1500, and who lived for many years after that time. (Fabric. *Biblioth. Graec.* vol. xi. p. 669; Cave, *Hist. Litt. Appendix*, ad ann. 1500, vol. ii. *Appendix*, p. 224.)

9. MOSCHOPULUS. [MOSCHOPULUS.]

10. PHILE. [PHILE.]

11. RHETOR. [No. 8.]

12. STRABOROMANUS, a Byzantine writer of the time of Alexius Comnenus. He wrote on astrology, and some of his works are extant in MS. (Fabric. *Bibl. Graec.* vol. xi. p. 670.) [J. C. M.]

MA'RATHON (Μαραθών), the hero eponymus of the Attic town of Marathon. According to some traditions, he was a son of Epopeus; and being driven from Peloponnesus by the violence of his father, he went to Attica. After his father's death, he returned to Peloponnesus, divided his inheritance between his two sons, and then settled in Attica. (Paus. ii. 1. § 1, 15. § 4, 32, § 4.) According to others, Marathon was an Arcadian, and took part with the Tyndaridae in their expedition against Attica, and in pursuance of an oracle, devoted himself to death before the beginning of the battle. (Plut. *Thes.* 32; comp. Philostr. *Vit. Soph.* ii. 7.) [L. S.]

MA'RATHUS, JU'LIUS, a freedman of the emperor Augustus, who wrote an account of the life of his master. (Suet. *Aug.* 79, 94.)

MARCELLA. 1. Daughter of C. Marcellus, C. F., and Octavia, the sister of Augustus. She was married, first to M. Vipsanius Agrippa, who separated from her in B. C. 21, after the death of her brother, Marcellus (No. 15), in order to marry Julia, the daughter of Augustus. After this her uncle gave her in marriage, secondly, to Julus Antonius, the son of the triumvir [ANTONIUS, No. 19], by whom she had a son Lucius. After his death she married, thirdly, Sext. Appuleius, who was consul in A. D. 14, by whom she had a daughter, Appuleia Varilia. (Plut. *Anton.* 87; Dion Cass. liii. 1, liv. 6; Vell. Pat. ii. 93, 100; Suet. *Aug.* 63; Tac. *Ann.* ii. 50.)

2. Sister of the preceding. (Plut. *Ant.* 87; Suet. *Aug.* 63.) [E. H. B.]

MARCELLA, was a wife or mistress of the poet Martial, to whom he has addressed two epigrams (xii. 21, 31). She was a native of Spain, and brought him as her dowry an estate. As Martial was married previously to Cleopatra (*Ep.* iv. 22, xi. 43, 104), he espoused Marcella probably after his return to Spain about A. D. 96. [W.B.D.]

MARCELLI'NUS, the author of the life of Thucydides. [THUCYDIDES.]

MARCELLI'NUS, a friend of Martial, who addressed to him three short poems while Marcellinus was travelling or with the legions on the Dacian frontier. (*Ep.* vi. 25, vii. 80, ix. 46.) [W. B. D.]

MARCELLI'NUS, the chief minister of the usurper Magnentius, first appears in history as *Praefectus Orientis*, in A. D. 340, and is probably the Marcellinus who stands in the Fasti as consul the following year. He was *Comes Sacrarum Largitionum* under Constans, and the most active promoter, if not the first contriver of the conspiracy by which that prince was destroyed (A. D. 350). Marcellinus, now holding the rank of *Magister Officiorum* and general in chief of the troops, was employed by the usurper to suppress the insurrection of Nepotianus, on which occasion he displayed the most savage cruelty towards the wealthier and more distinguished inhabitants of Rome. He subsequently headed the embassy despatched to offer terms of peace and alliance to Constantius, and is said to have been seized and detained by the indignant emperor, but we find him soon afterwards at liberty, commanding the armies of the West, and he probably perished at the great battle of Mursa, A. D. 351.

Marcellinus is represented by Julian as animated by the most violent and implacable hostility towards all the members of the house of Constantine, and as the master rather than the servant of Magnentius. [CONSTANS I.; CONSTANTIUS; MAGNENTIUS; VETRANIO; NEPOTIANUS.] (Codex Theod. *Chron.* p. 41; Julian, *Orat.* i. 2; Zosim. ii. 41—54; Aurel. Vict. *Epit.* 41.) [W. R.]

MARCELLI'NUS, or MARCELLIA'NUS (Μαρκελλιανός, Procop.), a Roman officer, who acquired for himself in the fifth century an independent principality in Illyricum. He was a friend of the patrician Aëtius, on whose assassination, A. D. 454 [AETIUS], he appears to have renounced his allegiance to the contemptible emperor Valentinian III. [VALENTINIANUS III. AUG.]; and having gathered a force, established himself in Dalmatia and the other parts of Illyricum. (Procop. *De Bell. Vandal.* i. 6.) After the assassination of Valentinian, whether before the election or after the deposition of Avitus is not clear [AVITUS], a conspiracy of the young nobles was formed under the restless Paeonius to raise Marcellinus to the empire, but without success. (Sidon. Apollin. *Epistol.* i. 11.) During the reign of Majorian, Marcellinus appears to have recognized his authority; and the title of Patricius Occidentis, which Marcellinus bore, was perhaps conferred at this time. He marched with a body of troops, chiefly or entirely Goths, to the assistance of Majorian against the Vandals, and was posted in Sicily to defend that island from invasion; but the patrician Ricimer, jealous of Marcellinus, employed his superior wealth in bribing his soldiers to desert him; and Marcellinus, fearing some attempt on his life, withdrew in anger from Sicily, which was left defenceless, and returned apparently to Illyricum. This was probably in A. D. 461 or 462, after Majorian's death. (Priscus, *Historia*, apud *Excerpta de Legationibus Gentium ad Romanos*, c. 14, and *Romanorum ad Gentes*, c. 10.) The Western empire, which had passed into the hands of Severus, now apprehended an attack from Marcellinus, but he was prevailed on to give up any hostile purpose by the mediation of the Eastern emperor, Leo, who sent Phylarchus as ambassador to him. (Priscus, ibid.) In A. D. 464 he was engaged in the defence of Sicily, from which he drove out the Vandals (Idatius, *Chronicon*); and apparently, in 468, at the request of Leo, drove the same enemy from Sardinia (Procopius, *l. c.*). About the time of the expedition of Basiliscus [BASILISCUS] against Carthage (A. D. 468), he was again in Sicily, acting with the Romans against the Vandals, when he was assassinated by his allies (Marcellin. Cuspinian. Cassiodor. *Chronica*). Genseric, the Vandal king, who regarded him as his most formidable enemy, rejoiced exceedingly at his death, and repeated the saying, that "the Romans had cut off their right hand with their left." (Damascius, *Vita Isidor.* apud Phot. *Biblioth.* Cod. 242.) Marcellinus was a heathen (Damascius, *l. c.*), a man of learning, and the friend of Salustius, the Cynic philosopher. He was given to divination, in which he had the reputation of being highly skilled; and was eminent for statesmanship and military skill, of which his establishment and maintenance of his independent position, unstained by any great crime, is a sufficient proof. He governed his principality equitably (Suidas, *s. v.* Μαρκελλῖνος); and perhaps transmitted it to his family; for his nephew, Julius Nepos [NEPOS], when driven from the Western empire by the patrician Orestes [ORESTES], retained some territory and the imperial title in Illyricum, where he was assassinated some years after. [GLYCERIUS.] The ancient authorities for the life of Marcellinus have been cited: of moderns, Gibbon (*Decline and Fall*, &c. c. 36) and Tillemont (*Hist. des Empéreurs*, vol. vi.) may be consulted: but we doubt whether either of them has accurately digested the scattered notices of the ancients. [J. C. M.]

MARCELLI'NUS, AMMIA'NUS. [AMMIANUS.]

MARCELLI'NUS, BAE'BIUS, aedile B. C. 203, was unjustly and for a ridiculous reason condemned to death in that year. (Dion Cass. lxxvi. 8, 9.)

MARCELLI'NUS, CLAU'DIUS, an orator who pleaded on the defendant's side at the impeachment of Marius Priscus, proconsul of Africa, and replied to Pliny. (Plin. *Ep.* ii. 11; comp. Juv. *Sat.* i. 49, viii. 120.) [W. B. D.]

MARCELLI'NUS COMES, so called on account of the office of comes, which he held probably at Constantinople, was a native of Illyricum, and is said to have written "IV. Libri de Temporum Qualitatibus et Positionibus Locorum," which is much praised by Cassiodorus (*De Institutione Divinarum Liter.*, c. 7), but which is lost. He wrote besides a short "Chronicon," which begins with the consulship of Ausonius and Olybrius, or the accession of Theodosius the Great, in A. D. 379, and goes down to the accession of Justin I. in 518. This is the original work of Marcellinus as published in the editio princeps by Sconhovius. Another writer continued the work till the fourth

consulate of Justinian the Great, in 534. The latter part is contained in the edition of Jo. Sirmond, Paris, 1619, 8vo. The compilation of Marcellinus, who lived probably at the end of the fifth and in the beginning of the sixth century of our era, is not without some value, and is often quoted by modern historians. (Fabric. *Bibl. Lat.* vol. ii. p. 616.) [W. P.]

MARCELLI'NUS, CORNE'LIUS LE'NTULUS. [MARCELLUS, CLAUDIUS.]

MARCELLI'NUS, EGNA'TIUS, a quaestor in a provincial government whose integrity towards the treasury is highly commended by the younger Pliny. (Plin. *Ep.* iv. 12.) [W. B. D.]

MARCELLI'NUS, FA'BIUS, quoted by Lampridius (*Alex. Sev.* 48) as the author of a biography of Trajan, and ranked by Vopiscus (*Prob.* 2) among historians of the second class, such as Pharius Maximus, Suetonius Tranquillus, Julius Capitolinus, and Lampridius. [W. R.]

MARCELLUS CLAU'DIUS. Marcellus was the name of the most illustrious plebeian family of the Claudia gens. Plutarch states (*Marc.* 1) that the conqueror of Syracuse was the first person who bore this cognomen, but this is certainly a mistake. At what time it was first introduced we know not, but the first person of the name who appears in history is the consul of B. C. 331. [No. 1.]

STEMMA MARCELLORUM.

A.

1. M. Claudius Marcellus, Cos. B. C. 331.
2. M. Claud. Marcellus, Cos. B. C. 287.
3. M. Claud. Marcellus.
4. M. Claud. Marcellus, Cos. quinque. Cos. I. B. C. 222.
5. M. Cl. Marcellus, Cos. B. C. 196.
6. M. Cl. Marcellus, Cos. B. C. 183.
8. M. Cl. Marcellus, Cos. ter. Cos. I. B. C. 166.
9. M. Cl. Marcellus.
10. M. Cl. Marcellus, aed. cur. B. C. 91.
11. M. Cl. Marcellus, Cos. B. C. 51.
12. C. Cl. Marcellus, Cos. B. C. 49.
13. C. Cl. Marcellus, pr. B. C. 80.
14. C. Cl. Marcellus, Cos. B. C 50, m. Octavia.
15. M. Cl. Marcellus, aed. cur. B. C. 23, m. Julia.

B.

16. M. Claudius Marcellus, legate B. C. 90.
17. M. Cl. Marcellus Aeserninus, a young man B. C. 70.
18. M. Cl. Marcellus Aeserninus, qu. B. C. 48.
19. M. Cl. Marcellus Aeserninus, Cos. B. C. 22, m. Asinia.
20. M. Cl. Marcellus Aeserninus, fl A. D. 20.
21. P. Corn. Lentulus Marcellinus, m. Cornelia.
22. Cn. Corn. Lentulus Marcellinus, Cos. B. C. 56.
23. (P.) Corn. Lentulus Marcellinus, qu. B. C. 48.
24. P. Corn. Lentulus Marcellinus, Cos. B. C. 18.

Of uncertain Origin.

25. M. Cl. Marcellus, Aed. pleb. B. C. 216.
26. M. Cl. Marcellus, Trib. pleb. B. C. 171.
27. M. Cl. Marcellus, pr. B. C. 137.
28. M. Cl. Marcellus, Soc. Catil. B. C. 63.
29. M. Cl. Marcellus.

1. M. CLAUDIUS MARCELLUS was consul in B. C. 331, the year that was distinguished for the execution of above seventy Roman matrons on the charge of poisoning. In 327 he was named dictator, for the purpose of holding the comitia, but his nomination was set aside by the augurs, on pretence of some informality, a proceeding vehemently arraigned by the tribunes of the people, who justly attributed the conduct of the augurs to their unwillingness to see a plebeian dictator. (Liv. viii. 18, 23.)

2. M. CLAUDIUS MARCELLUS, probably a son of the preceding, was consul in B. C. 287 with C. Nautius Rutilus. (*Fast. Sic.*)

3. M. CLAUDIUS MARCELLUS, father of No. 4, is wholly unknown to us, except that he bore the same name as his illustrious son. (*Fast. Capit.*; Plut. *Marc.* 1.) Drumann conjectures that the M. Claudius who was delivered up by the Romans to the Corsicans for having concluded an ignominious treaty is the one in question, and not, as usually supposed, M. Claudius Glicia. [GLICIA.]

4. M. CLAUDIUS M. F. M. N. MARCELLUS, the most illustrious of all those who bore this name, celebrated as five times consul, and the conqueror of Syracuse. We know very little of his early life, and he is a remarkable instance of a man who, though his character was chiefly marked by the daring courage and impetuosity of youth, did not attain to any great distinction until a comparatively late period of life. The year of his birth is uncertain, but it may be placed before B. C. 268, as we are told that he was above sixty years old when he obtained his fifth consulship. (Plut. *Marc.* 28; Liv. xxvii. 27.) Plutarch tells us that he was trained up in military service from his earliest youth, so as to have received rather an imperfect education in other respects. In war, on the contrary, he early distinguished himself, especially by his personal achievements, ever seeking single combats with the most daring warriors among the enemy, and uniformly coming off victorious. On one occasion during the first Punic war, he had the opportunity of saving his brother's life by his personal exertions. (Plut. *Marc.* 1. 2.) But whatever reputation he may have thus earned as a soldier, it does not appear to have opened to him the path to public honours until a much later period. The first office that we hear of his filling is that of curule aedile, apparently about B. C. 226. It was while holding this magistracy that he was compelled to bring a charge against C. Scantinius Capitolinus, his colleague in the aedileship, for having offered an insult of the grossest kind to his son Marcus. [No. 5.] Capitolinus was convicted, and condemned to pay a heavy fine, the produce of which was applied by Marcellus to the purchase of sacred vessels for the temples. (Plut. *Marc.* 2; Val. Max. vi. 1. § 7.) About the same time also, according to Plutarch, he obtained the office of augur, a distinction he probably owed to the decided attachment which he manifested through life to the aristocratic party in the state.

It was not till the year 222 that Marcellus obtained his first consulship. The war with the Gauls, which a few years before had excited so much alarm at Rome, was then drawing to a close: the Boians had already submitted, and the Insubrians, terrified at the repeated defeats they had sustained from the consuls of the preceding year, P. Furius and C. Flaminius, now sent to sue for peace. Their overtures were, however, rejected, mainly at the instigation of Marcellus and his

colleague Cn. Cornelius Scipio, both of whom were eager to carry on the war. (Polyb. ii. 36; Plut. *Marc.* 6.) The Gauls hereupon summoned to their assistance 30,000 of their brethren, the Gaesatae, from beyond the Alps; but notwithstanding this reinforcement, they did not prevent the two consuls from invading the plain of the Po, and laying siege to Acerrae. In order to create a diversion, one division of the Gaulish army, consisting of 10,000 men, crossed the Po, and laid siege in their turn to the town of Clastidium. Hereupon Marcellus, with a large body of cavalry and a small force of infantry, hastened to oppose them, and a battle ensued, which ended in the total defeat and destruction of the Gaulish detachment. The action was commenced by a combat of cavalry, in which Marcellus slew with his own hand Britomartus or Viridomarus, the king, or at least the leader, of the enemy. After this brilliant exploit he rejoined his colleague before Acerrae, which soon after fell into their hands, and was followed by the conquest of Mediolanum, the most important city of Cisalpine Gaul. The Insubrians now submitted at discretion, and the two consuls had the glory of having put a termination to the Gallic war. Great part of the credit of the campaign, according to Polybius, would seem to have belonged to Scipio, but Marcellus alone was honoured with a triumph, which was rendered conspicuous by the spoils of Viridomarus, carried as a trophy by the victor, and afterwards dedicated by him as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made. (Polyb. ii. 34, 35; Plut. *Marc.* 6—8; Zonar. viii. 20, p. 404; Val. Max. iii. 2. § 5; Eutrop. iii. 6; Flor. ii. 3; Aur. Vict. *de Vir. Ill.* 45; Oros. iv. 13; Fast. Capit. ap. Gruter, p. 297.)

From this time we hear no more of Marcellus until the alarming progress of Hannibal in Italy, and especially his victory at the lake of Thrasymene, compelled the Romans to look out for tried and able soldiers, to whom they could confide the conduct of the war, and Marcellus was appointed one of the praetors for the year 216. He was at first destined to take the command in Sicily, but while he was still occupied at Ostia with the preparation of a fleet for this purpose, he was suddenly recalled to Rome, in consequence of the disastrous defeat of the two consuls at Cannae. By the orders of the senate he threw a body of 1500 men, which he had raised for the expedition to Sicily, into Rome itself, while he hastened with one legion to Canusium, and after collecting there the shattered remains of the consular army, drew them off into Campania, where he encamped near Suessula. Meanwhile, the important city of Capua had opened its gates to Hannibal, and Nola would have followed its example, had not Marcellus received timely notice of the danger from the aristocratic party in that city, who were favourably disposed towards Rome. He accordingly hastened thither with the forces under his command, threw himself into the town, and on the approach of Hannibal made a sudden sally, by which he repulsed the Carthaginians with some loss. The success thus obtained (though evidently greatly magnified by the Roman annalists), was important from its moral effect, as the first check, however slight, that Hannibal had yet received. Marcellus now secured Nola to the Roman interest, by the execution of seventy of the leading men of the opposite party, and again withdrew to the hills above Suessula. But neither he nor Gracchus were able to avert the fate of Casilinum, which fell into the hands of Hannibal before the close of the winter. (Liv. xxii. 35, 57, xxiii. 14—17, 19; Plut. *Marc.* 9—11; Appian, *Annib.* 27; Cic. *Brut.* 3.)

Marcellus was soon after summoned to Rome, to consult with the dictator L. Junius Pera and his master of the horse, Tib. Gracchus, concerning the future conduct of the war: he was then invested with the rank of proconsul, and returned to take the command of the army in Campania. Meanwhile, news arrived at Rome that Postumius, who had been chosen one of the consuls for the year 215, had been killed in Cisalpine Gaul; and the people unanimously elected Marcellus to supply his place. But the senate, who were unwilling to admit of two plebeian consuls at the same time, declared that the omens were unfavourable, and Marcellus, in obedience to the augurs, resigned the consulship, and repaired once more to the army in Campania as proconsul. (Liv. xxiii. 24, 25, 30—32; Plut. *Marc.* 12.) His principal exploit that we find recorded during this year was the relief of Nola, which he a second time successfully defended against Hannibal; and though the Carthaginian general had been lately joined by Hanno with a powerful reinforcement, Marcellus not only repulsed him from the walls, but (if we may believe the accounts transmitted to us) defeated him with considerable slaughter; and this success was immediately followed by the desertion to the Romans of a large body of Numidian and Spanish horse. (Liv. xxiii. 39, 41—46; Plut. *Marc.* 12.)

At the election of the consuls for the ensuing year (214) Marcellus was appointed for the third time, with Fabius Maximus for his colleague. Such a pair of consuls (says Livy) had not been seen for many years. Yet their operations during the ensuing campaign were not marked by any decisive results: Marcellus returned to his old camp near Nola, and a third time repulsed an attempt of Hannibal upon that city; whereupon the Carthaginian general marched away to Tarentum, and the two consuls took advantage of his absence to lay siege to the small but important town of Casilinum. The Campanian garrison of this fortress, after an obstinate defence, were admitted to a capitulation by Fabius, but Marcellus broke in upon them as they were quitting the city, and put them all to the sword, except about fifty, who escaped under the protection of Fabius. (Liv. xxiv. 9, 13, 19.) After this Marcellus returned to Nola, from whence he was ordered by the senate to proceed to Sicily, apparently before the close of the summer of B. C. 214. (*Ib.* 20, 21.) On his arrival in that island he found affairs in a very unsettled state. The death of Hieronymus, which had at first appeared favourable to the Roman cause, had eventually led to a contrary result; and Hippocrates and Epicydes, two Carthaginians by birth, had obtained the chief direction of affairs at Syracuse. [EPICYDES.] Marcellus, however, at first determined to try the effect of negotiation: his ambassadors obtained a favourable hearing, and even induced the Syracusans to pass sentence of banishment against Hippocrates and Epicydes. These two leaders were at the time at Leontini, at the head of a considerable force, but they were

unable to defend the town against Marcellus, who took it by storm, and though he spared the inhabitants, executed in cold blood 2000 Roman deserters whom he found among the troops that had formed the garrison. This sanguinary act at once alienated the minds of the Sicilians, and alarmed the mercenary troops in the service of Syracuse. The latter immediately joined Hippocrates and Epicydes, who had made their escape to Herbessus; the gates of Syracuse were opened to them by their partisans within the walls, and the party hostile to Rome thus established in the undisputed command of that city. (Liv. xxiv. 27—32; Plut. *Marc.* 13, 14; Appian, *Sic.* 3.)

Marcellus, whose severities had given rise to this revolution, now appeared before Syracuse at the head of his army, and after a fruitless summons to the inhabitants, proceeded to lay siege to the city both by sea and land. His attacks were vigorous and unremitting, and were directed especially against the quarter of Achradina from the side of the sea; but though he brought many powerful military engines against the walls, these were rendered wholly unavailing by the superior skill and science of Archimedes, who directed those of the besieged. All the efforts of the assailants were baffled, and the Roman soldiers inspired with so great a dread of Archimedes and his engines, that Marcellus was compelled to give up all hopes of carrying the city by open force, and to turn the siege into a blockade. (Liv. xxiv. 33, 34; Plut. *Marc.* 14—17; Polyb. viii. 3, 5—9; Zonar. ix. 4; Tzetz. *Chil.* ii. 35.) During the continuance of this, he himself with a part of his army carried on operations in the other parts of the island, leaving App. Claudius to keep watch before Syracuse. In this manner he took Helorus and Herbessus, and utterly destroyed Megara; and though he failed in preventing the Carthaginian general Himilco from making himself master of Agrigentum, he defeated Hippocrates near Acrae. The advance of Himilco compelled Marcellus to retreat to his camp before Syracuse; but here the Carthaginian general was unable to molest him, and the war was again reduced to a series of desultory and irregular operations in different parts of the island. These were by no means all favourable to the Romans: Murgantia, an important town, where they had established large magazines, surrendered to the Carthaginians, and the strong fortress of Enna was only prevented from following its example by the barbarous massacre of its inhabitants by order of the Roman governor, L. Pinarius [PINARIUS], an act of cruelty which had the effect of alienating the minds of all the other Sicilians. (Liv. xxiv. 35—39; Plut. *Marc.* 18.) Meanwhile, the blockade of Syracuse had been prolonged far on into the summer of 212, nor did there appear any prospect of its termination, as the communications of the besieged by sea were almost entirely open. In this state of things Marcellus fortunately discovered a part of the walls more accessible than the rest, and having prepared scaling ladders, effected an entrance at this point during the night which followed a great festival, and thus made himself master of the Epipolae. The two quarters called Tyche and Neapolis were now at his mercy, and were given up to plunder; but Epicydes still held the island citadel, and the important quarter of Achradina, which formed two separate and strong fortresses. Marcellus, however, made himself master of the fort of Euryalus, and now closely beset Achradina, when the Carthaginian army under Himilco and Hippocrates advanced to the relief of the city. Their efforts were, however, in vain: all their attacks on the camp of Marcellus were repulsed, and they were unable to effect a junction with Epicydes and the Syracusan garrison. The unhealthiness of the country soon gave rise to a pestilence, which committed frightful ravages in both armies, but especially in that of the Carthaginians, where it carried off both their generals, and led to the entire break-up of the army. Thus freed from all apprehensions from without, Marcellus renewed his attacks upon those quarters of the city which still held out; but though the officers on whom the command devolved after the departure of Epicydes made several attempts at negotiation, nothing was effected. At length the treachery of Mericus, a leader of Spanish mercenaries in the Syracusan service, opened to Marcellus the gates of Achradina, and in the general attack that ensued he made himself master of the island of Ortygia also. The city was given up to plunder, and though the lives of the free inhabitants were spared, they were reduced to such distress, that many of them were compelled to sell themselves as slaves, in order to obtain the means of existence. (Diod. *Exc. Vat.* p. 60.) Yet the clemency and liberality of Marcellus have been extolled by almost all the writers of antiquity. The booty found in the captured city was immense: besides the money in the royal treasury, which was set apart for the coffers of the state, Marcellus carried off many of the works of art with which the city had been adorned, to grace his own triumph and the temples at Rome. This was the first instance of a practice which afterwards became so general; and it gave great offence not only to the Greeks of Sicily, but to a large party at Rome itself, who drew unfavourable comparisons between the conduct of Marcellus in this instance and that of Fabius at Tarentum. (Liv. xxv. 23—31, 40; Plut. *Marc.* 18, 19, 21; Polyb. viii. 37, ix. 10; Zonar. ix. 5.)

But though Syracuse had fallen, the war in Sicily was not yet at an end. A considerable Carthaginian force still occupied Agrigentum under Epicydes and Hanno; and Mutines, with a body of Numidian cavalry, carried his incursions far into the interior. Marcellus now turned his arms against these remaining enemies, attacked Epicydes and Hanno in the absence of Mutines, and totally defeated them, after which he returned to Syracuse. (Liv. xxv. 40, 41.) The early part of the following year (211) seems to have been devoted to the settlement of affairs in Sicily; but it is strange that Marcellus does not seem to have made any efforts to put an end altogether to the war in that island before he returned to Rome, and when towards the close of the summer he resigned the command of the province to the praetor M. Cornelius, Mutines was still in arms, and Agrigentum still in the possession of the Carthaginians. On this account the senate refused him the honours of a triumph, notwithstanding his great successes, and he was obliged to content himself with the inferior distinction of an ovation. Previous to this, however, he celebrated with great magnificence a triumphal procession to the temple of Jupiter on the Alban Mount, and even his ovation was rendered more conspicuous than most triumphs by the num-

ber and magnificence of the spoils brought from Syracuse. (Liv. xxvi. 21; Plut. *Marc.* 20, 22.)

Shortly after his triumph he was elected for the fourth time consul, together with M. Valerius Laevinus. But scarcely had he entered on his office (B. C. 210) when he had to encounter a storm of indignation, raised against him by his proceedings in Sicily. Notwithstanding the praises bestowed by the Roman writers, and still more by Plutarch (*Marc.* 20; and see Cic. *in Verr.* ii. 2, iv. 52, 54), upon his moderation and clemency, it is evident that his conduct was considered by many, even of his own countrymen, as having been unnecessarily harsh. Deputies from the Sicilian cities now appeared at Rome, to lay their complaints before the senate, where they met with powerful support; and though the governing body was unwilling to cast a slur upon Marcellus, and determined to ratify his past acts, yet the entreaties of the Sicilians so far prevailed, that the two consuls exchanged provinces, and it was arranged that Marcellus, to whose lot Sicily had previously fallen, should take the command in Italy against Hannibal. (Liv. xxvi. 22, 26, 29—32; Plut. *Marc.* 23; Zonar. ix. 6.) From this time the Sicilians appear to have changed their policy, and being freed from all immediate apprehensions from Marcellus, they endeavoured to conciliate his favour by every kind of honour and flattery: the Syracusans placed their city under the patronage of himself and his descendants, erected statues to him, and instituted an annual festival, called the Marcellea, which continued to be celebrated down to the time of Verres. (Liv. xxvi. 32; Plut. *Marc.* 23; Cic. *in Verr.* ii. 21, 63.)

Marcellus now joined the army in Apulia, where he was soon after enabled to strike an important blow, by the conquest of Salapia, which was betrayed into his hands by Blasius, one of the principal citizens of the place [BLASIUS], and this success was followed by the capture of two cities in Samnium, which had been occupied by Carthaginian garrisons. Meanwhile, Hannibal had surprised and destroyed the army of Cn. Fulvius at Herdonea; whereupon Marcellus hastened to oppose him, and check his victorious career. The two armies met near Numistro in Lucania, and a battle ensued, apparently without any decisive result, though the Romans claimed a victory; and the remainder of the campaign was occupied with unimportant movements, Marcellus continuing to follow the steps of his wary antagonist, but carefully avoiding an engagement. So important, however, did he deem it not to lose sight for a moment of the Carthaginian general, that he declined to repair to Rome even in order to hold the comitia, and in consequence, by direction of the senate, named Q. Fulvius dictator for that purpose. (Liv. xxvi. 38, xxvii. 1—5; Plut. *Marc.* 24, 25; Appian, *Annib.* 45—47; Zonar. ix. 7; Val. Max. iii. 8. ext. § 1.)

During the following year (209) he retained the command of his army with the rank of proconsul, in order that he might co-operate with the two consuls of the year, Fabius Maximus and Fulvius Flaccus, against Hannibal. At the opening of the campaign he was the first to oppose the Carthaginian general, whom he found near Canusium; and in the neighbourhood of that city, according to the Roman historians, there ensued three successive actions between the two armies. Of these the first was a drawn battle, in the second the Romans were defeated with heavy loss, and in the third they are said to have gained a complete victory; notwithstanding which, Hannibal drew off his army unmolested towards Bruttium, while Marcellus was unable to follow him, on account of the number of his wounded. So severe indeed had been his losses, that he shut himself up within the walls of Venusia, and remained there in perfect inactivity during the remainder of the season, while Hannibal moved up and down throughout the south of Italy without opposition. Such conduct could not fail to give much dissatisfaction at Rome; and it was even proposed by one of the tribunes that Marcellus should be deprived of his command. But on hearing of this motion he immediately hastened to Rome, and defended himself so successfully, that he was not only absolved from all blame, but elected consul for the ensuing year, together with T. Quintius Crispinus. (Liv. xxvii. 7, 12—14, 20, 21; Plut. *Marc.* 25—27.)

Before he entered on this, his fifth consulship, he was sent into Etruria to appease a threatened revolt of the Arretians, and succeeded in quieting their discontent for a time. After he returned to Rome, and was preparing to resume operations in the field (B. C. 208), he was detained for some time by unfavourable omens and the religious ceremonies deemed necessary, in order to avert the evils thus threatened. At length he once more took the command of the army at Venusia, and being joined by his colleague Crispinus from Bruttium, they encamped with their combined forces between Venusia and Bantia. Hannibal's camp was at a short distance from them; between the two armies lay a wooded hill, which the two consuls imprudently proceeded to reconnoitre, escorted only by a small body of horse, and in so doing fell into an ambuscade of Numidians. A sharp skirmish ensued, but the Romans being far inferior in number, were quickly dispersed or put to the sword: Marcellus himself was run through the body with a spear, and killed on the spot: his colleague was with difficulty carried off the field severely wounded. Hannibal displayed a generous sympathy for the fate of his fallen foe, and caused all due honours to be paid to his lifeless remains. (Liv. xxvii. 21—23, 25—28; Plut. *Marc.* 28—30; Polyb. x. 32; Appian, *Annib.* 50; Zonar. ix. 9; Val. Max. i. 6. § 9.)

There are few characters in Roman history of which the picture transmitted to us has been more disfigured by partiality than that of Marcellus. Almost the whole account of his military operations against Hannibal has been so perverted, that it is difficult now to arrive at the truth; but it is startling to find, after reading in Livy or Plutarch the details of his numerous victories over the Carthaginian general, that Polybius expressly denied he had ever defeated Hannibal at all. (Plut. *Comp. Pelop. c. Marc.* 1; and see Polyb. xv. 11.) The ambiguous character of many of his alleged victories has been indeed already adverted to, and is sufficiently apparent even from the accounts of the Romans themselves. It seems probable that many of these exaggerations have found their way into history from the funeral oration of Marcellus by his son, which we know to have been used as an authority by some of the earlier annalists. (Liv. xxvii. 27.) Still more unfounded is the reputation he seems to have obtained for clemency and he

manity. According to Livy's own account, he alienated the minds of the Sicilians by his cruel executions at Leontini; and he approved of, though he did not order, the barbarous massacre at Enna. The feelings with which he inspired the whole of the Sicilian Greeks may be gathered from their expression reported by Livy, that it would be better for the island to be sunk in the sea, or overwhelmed by the flames of Aetna, than to be placed once more at the mercy of Marcellus. (Liv. xxvi. 29; comp. Appian, *Sic.* 4, 5.) It is admitted even by Plutarch (his most unqualified panegyrist) that he was illiterate and imperfectly educated; and his character may be summed up as that of a rude, stern soldier, brave and daring to excess, but harsh and unyielding, and wanting alike the more graceful qualities which adorned the character of Scipio and the prudence necessary to constitute a truly great general.

The head on the obverse of the annexed coin (struck by P. Cornelius Lentulus Marcellinus) is unquestionably that of the conqueror of Syracuse: the reverse represents him carrying the *spolia opima* to the temple of Jupiter Feretrius.



COIN OF MARCELLUS.

5. M. Claudius M. f. M. n. Marcellus, son [illegible] preceding, was remarkable as a youth for his [illegible]al beauty, as well as for his modest and [illegible]ging demeanour. The insult offered him by [illegible]tilius, and the punishment inflicted on the [illegible] by the elder Marcellus, have been already ad[illegible] to (p. 297, b). In B. C. 208 he accompanied [illegible]father as military tribune, and was one of [illegible] present with him at the time of his death. [illegible] was himself badly wounded in the skirmish in [illegible] the elder Marcellus fell, notwithstanding [illegible], we find him shortly after entrusted by the [illegible] Crispinus with the charge of conducting the [illegible] of his father's army into safe quarters at [illegible]sia. (Liv. xxvii. 27, 29; Polyb. x. 32; Plut. [illegible] 28—30.) On his return to Rome, he [illegible]ed from Hannibal the ashes of his father, [illegible] which he pronounced his funeral oration, a [illegible]sition which Caelius Antipater already re[illegible] as unworthy of credit in an historical point [illegible] (Liv. xxvii. 27), though it may well be [illegible] to be the source from whence have [illegible] many of the misrepresentations and ex[illegible]ions which have disfigured the history of [illegible] Marcellus.

[illegible] B. C. 205 he dedicated the temple of Virtus, [illegible] the Porta Capena, which had been vowed by [illegible]ther, but was still unfinished at the time of [illegible] (Liv. xxix. 11); and the following year [illegible] held the office of tribune of the people. [illegible] capacity he was one of those appointed to [illegible]y the praetor, M. Pomponius Matho, to [illegible] into the charge of sacrilege brought by the [illegible] against Scipio, as well as his lieutenant, [illegible]. (Liv. xxix. 20.) Four years later [illegible] 200) he was curule aedile with Sex. Aelius Paetus: they rendered their magistracy conspicuous by the quantity of corn that they imported at a cheap rate from Africa, as well as by the magnificence with which they celebrated the Roman games. (Liv. xxxi. 50.) In B. C. 198 he was elected one of the praetors, and obtained Sicily as his province, with a force of 4000 foot and 300 horse, but his services were confined to the sending supplies to the Roman armies in Greece. (Id. xxxii. 8, 27.) After the customary interval of two years he obtained the consulship, with L. Furius Purpureo, B. C. 196. (Id. xxxiii. 24; Fast. Capit.) His great object was to obtain the renewal or continuation of the Macedonian war, to which an end had just been put by Flamininus; but this was frustrated by the people, who ratified the peace which the latter had concluded with Philip; and Marcellus was compelled to content himself with the conduct of the war in Cisalpine Gaul. Here he at first met with a defeat from the Boians, but this was soon compensated by a brilliant victory over the Insubrians, and the conquest of the important town of Comum. Besides this, in conjunction with his colleague, Purpureo, he obtained some advantages over the Boians and Ligurians: and on his return to Rome was, by unanimous consent, honoured with a triumph. (Liv. xxxiii. 25, 36, 37; Polyb. xviii. 25.) In the same year he was appointed pontifex, in the room of C. Sempronius Tuditanus. (Liv. xxxiii. 42.) In B. C. 193 he again served in Cisalpine Gaul as one of the lieutenants of the consul L. Cornelius Merula, and took part in the great victory he obtained over the Boians. (Id. xxxv. 5, 8.) In B. C. 189 he obtained the censorship in conjunction with T. Flamininus, an honour which was enhanced in this instance by the number of distinguished competitors over whom they obtained the preference. Their census was marked by the first admission of the people of Formiae, Fundi, and Arpinum, to the full rights of Roman citizens. (Liv. xxxvii. 58, xxxviii. 28, 36.) From this time we hear no more of him till his death, in B. C. 177. (Id. xli. 13.)

6. M. Claudius M. f. M. n. Marcellus, probably a brother of the preceding, though bearing the same praenomen, was consul in B. C. 183, with Q. Fabius Labeo. (Liv. xxxix. 44; Fast. Capit.) It seems probable that he is the same person who is mentioned (Liv. xxxix. 23) as one of the praetors two years before (B. C. 185), though his name is there written in many of the editions and MSS. of Livy *Marcellinus*. Liguria was assigned to both the consuls as their province; but the arms of Marcellus were in fact directed against a body of Gauls who had lately crossed the Alps, and settled themselves in the territory of Aquileia. They, however, submitted on the approach of the consul, were disarmed, and compelled to return across the mountains. After this he carried his arms into Istria, but apparently effected little, and was soon obliged to return to Rome to hold the comitia. (Liv. xxxix. 45, 54—56.) He held the sacerdotal office of *decemvir sacrorum*, and died in B. C. 169. (Liv. xliv. 18.)

7. M. Claudius Marcellus, praetor in B. C. 188, in which office he ordered two Romans of noble birth, who had been guilty of an outrage towards the Carthaginian ambassadors, to be given up to that people. (Liv. xxxviii. 35, 42.) Some writers consider that it is this Marcellus, and not the praetor of 185, who became consul in 183.

8. M. Claudius M. f. M. n. Marcellus, son of No. 5, conspicuous for his three consulships. He succeeded his father as pontifex in B. C. 177, though he had not then held any of the higher offices of the state. (Liv. xli. 13.) In 169 he was appointed praetor, and Spain assigned him for his province. (Id. xliii. 11, 15.) Three years later he obtained his first consulship, B. C. 166, which was marked by a victory over the Alpine tribes of the Gauls, for which he was honoured with a triumph. (Liv. xlv. 44, Epit. xlvi.; Fast. Capit.) His second consulship, in B. C. 155, was, in like manner, distinguished by a triumph over the Ligurians (Fast. Capit.); but we know nothing farther of his exploits on either of these occasions. In B. C. 152 he was a third time raised to the consulship, together with L. Valerius Flaccus, and appointed to conduct the war in Spain. Here he obtained some successes over the Celtiberians; and having added to the impression thus produced by the clemency with which he treated the vanquished, he induced all the tribes at that time in arms to give hostages, and send ambassadors to Rome to sue for peace; but his conduct was attributed to indolence or timidity: the senate refused to ratify the proposed terms, and appointed L. Lucullus, one of the new consuls, to succeed Marcellus, and continue the war. Meanwhile, Marcellus, after an expedition against the Lusitanians, in which he had reduced the strong town of Nergobriga, had returned to winter at Corduba; but on learning the resolution of the senate, he suddenly broke up his winter-quarters, and marched into the country of the Celtiberians; whereupon all those tribes who had been previously in arms hastened to submit at discretion; a result previously concerted, as it was suspected, with the consul himself, who admitted them to favourable terms, while he had the satisfaction of handing over the province to his successor in a state of perfect tranquillity. (Appian, *Hisp.* 48—50; Polyb. xxxv. 2, 3; Liv. *Epit.* xlviii.; Eutrop. iv. 9.) The administration of Marcellus in Spain was farther distinguished by the foundation of the important colony of Corduba. (Strab. iii. p. 141.) In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished. (Liv. *Epit.* L.; Cic. *in Pison.* 19, *de Divin.* ii. 5.) It is recorded of this Marcellus that he commemorated, by an inscription in the temple of Honour and Virtue, consecrated by his father, the circumstance that his grandfather, his father, and himself, had enjoyed between them no less than nine consulships, an instance unparalleled in the history of Rome. (Ascon. *ad Cic. Pison.* p. 12, ed. Orell.)

9. M. Claudius Marcellus, son of the preceding, and father of the following, as well as of No. 12. He is not mentioned by any ancient author, but is supplied as a necessary link of the pedigree. (See Drumann, *Gesch. Roms*, vol. ii. p. 393, and below, No. 12.)

10. M. Claudius Marcellus, curule aedile in B. C. 91. (Cic. *de Or.* i. 13.) He is supposed by Drumann to be the father of the following, and brother of No. 12.

11. M. Claudius, M. f. M. n. Marcellus (probably a son of the preceding), the friend of Cicero, and subject of the oration *Pro M. Marcello*, ascribed, though erroneously, to the great orator. He is first mentioned as curule aedile with P. Clodius in B. C. 56. (Cic. *ad Att.* iv. 3.) In February of that year he defended Milo, at Cicero's request, against the charge of violence brought against him by Clodius. (Cic. *ad Q. Fr.* ii. 3.) In 54 he was one of the six advocates who defended the cause of M. Scaurus (Ascon. *ad Scaur.* p. 20, ed. Orell.); and after the death of Clodius (B. C. 52), took a prominent part in the defence of Milo. (Id. *ad Milon.* pp. 35, 40, 41.) In the same year he was elected consul, together with Ser. Sulpicius Rufus, for the ensuing year. For this distinction he was probably indebted to the support and favour of Pompey; and during the period of his magistracy (B. C. 51) he showed himself a zealous partisan of the latter, and sought to secure his favour by urging the senate to extreme measures against Caesar. Among other modes in which he displayed his zeal, was the very indiscreet one of causing a citizen of Comum to be scourged, in order to show his contempt for the privileges lately bestowed by Caesar upon that colony. (Cic. *ad Att.* v. 11; Appian, *B. C.* ii. 26; Suet. *Caes.* 28.) But his vehemence gradually abated, as he found himself opposed by his colleague Sulpicius and several of the tribunes, while Pompey himself lent him no active support, and even distinctly refused to second him in his proposition for the immediate abrogation of Caesar's authority. But the election of the new consuls terminated favourably to the party of Pompey; and at length, on the 30th of September, Marcellus procured a resolution of the senate, that the whole subject should be brought under discussion on the 1st of March in the following year. After this no further steps were taken before the expiration of his office. (Suet. *Caes.* 28, 29; Dion Cass. xl. 58, 59; Appian, *B. C.* ii. 26; Caes. *B. G.* viii. 53; Cic. *ad Att.* viii. 3; Caelius, *ad Fam.* viii. 1, 8, 10, 13.)

But all the party zeal and animosity of Marcellus did not blind him to the obvious imprudence of forcing on a war for which they were unprepared; and hence, as it became evident that an open rupture was inevitable, he endeavoured to moderate the vehemence of his own party. Thus, in B. C. 50, we find him urging the senate to interpose their authority with the tribunes to induce them to withdraw their opposition (Cic. *ad Fam.* viii. 13); and at the beginning of the year 49 he in vain suggested the necessity of making levies of troops before any open steps were taken against Caesar. (Caes. *B. C.* i. 2.) His advice was overruled, and he was among the first to fly from Rome and Italy. But though he joined Pompey and his partisans in Epeirus, it is clear that he did not engage with any heartiness in the cause of which, according to Cicero, he foresaw the failure from the beginning; and after the battle of Pharsalia he abandoned all thoughts of prolonging the contest, and withdrew to Mytilene, where he gave himself up to the pursuits of rhetoric and philosophy. Here Caesar was content to leave him unmolested in a kind of honourable exile; and Marcellus himself was unwilling to sue to the conqueror for forgiveness, though Cicero wrote to him repeatedly from Rome, urging him in the strongest manner to do so, and assuring him of the clemency of Caesar. But though Marcellus himself would take no steps to procure his recall, his friends at Rome were not backward in their exertions for that purpose; and at length, in a full assembly of the senate, C. Marcellus, the cousin of the exile, threw himself at

Caesar's feet to implore the pardon of his kinsman, and his example was followed by the whole body of the assembly. Caesar yielded to this demonstration of opinion, and Marcellus was declared to be forgiven, and restored to all his former honours. Cicero wrote to announce to him this favourable result, in a letter now lost; but the answer of Marcellus is preserved, and is marked by a singular coldness, which would lead us to the conclusion that his indifference in this matter was real, and not assumed. He, however, set out immediately on his return; but having touched at the Peiraeeus, where he had an interview with his former colleague, Sulpicius, then proconsul in Greece, he was assassinated immediately afterwards by one of his own attendants, P. Magius Chilo. There seems no doubt that the deed was prompted by private resentment, though suspected at the time to have been committed at the instigation of Caesar. Sulpicius paid him all due funeral honours, and caused him to be buried in the Academy, where a monument was erected to him by the Athenians, at the public expense. (Cic. *ad Fam.* iv. 4, 7—11, 12, vi. 6, *ad Att.* xiii. 10—22, *pro M. Marcello, passim*, *Brut.* 71.)

Marcellus had been, as already observed, a friend of Cicero's from his earliest youth; their views on political affairs had generally coincided, and they continued to act in concert until the breaking out of the civil war. Hence we cannot wonder at the very high praises bestowed by the latter upon the wisdom and prudence of Marcellus, of whom he speaks on several occasions in terms which would lead us to suppose him a perfect model of a philosophic statesman. Caelius, on the contrary, calls him slow and inefficient; but while his conduct in his consulship was certainly not such as to give us a high opinion of his political sagacity or prudence, it would rather seem to have deserved censure for defects the very opposite of these. Of his merits as an orator, we are wholly incompetent to judge, but they are said to have been of a high order, and inferior to few except Cicero himself. (Cic. *Brut.* 71. All the passages in Cicero relating to M. Marcellus will be found collected or referred to by Orelli, *Onomasticon Tullian.* pp. 157, 158. See also Drumann, *Gesch. Roms*, vol. ii. p. 393, &c., and Passow in Zimmermann's *Zeitschrift für Alterthumswissenschaft*, 1835.)

12. C. Claudius, M. f. M. n. Marcellus, a brother of the preceding, of whom very little is known previous to his election in B. C. 50, to be consul for the ensuing year (49), a distinction which he obtained, it is said, in consequence of his declared enmity to Caesar. (Caes. *B. G.* viii. 50.) He is constantly confounded with his cousin, C. Marcellus [No. 14] who was consul in the year 50 with L. Aemilius Paullus, a confusion little to be wondered at: indeed it is sometimes impossible to determine which of the two is meant. Matters were fast approaching to a crisis when he and his colleague, L. Cornelius Lentulus, entered upon their office. While yet only consuls elect, they had lent their countenance to the violent and illegal act of the consul C. Marcellus in investing Pompey with the command of the army without authority from the senate (Dion Cass. xl. 66); and on the very first day of their consulship (1 Jan. B. C. 49) they brought under the consideration of the senate the measures to be taken in regard to Caesar, who was then at Ravenna, and from whom letters had been presented by Curio. It does not appear that Marcellus took any prominent part in the debates that ensued, and the violent proceedings which led to the flight of the tribunes and the actual breaking out of the war; but neither do we learn that he attempted to check the intemperate zeal of his colleague, and the other leaders of the war party. He appears indeed, so far as we can judge, to have been a man of small abilities, who was put forward as a tool by the more violent partisans of Pompey. On the breaking out of the war he accompanied his colleague, Lentulus, in his hasty flight from Rome, took part in the subsequent proceedings at Capua, and eventually crossed over to Dyrrhachium with a part of the army of Pompey. In the following year (B. C. 48) we find him mentioned as commanding a part of Pompey's fleet (Caes. *B. C.* iii. 5); but this is the last we hear of him, and it therefore seems probable, as suggested by Drumann, that he perished in the civil war. (Dion Cass. xli. 1—3; Caes. *B. C.* i. 1—5, 14, 25; Appian, *B. C.* ii. 33, 37—39; Plut. *Caes.* 35, *Pomp.* 62; Cic. *ad Att.* vii. 18, 20, 21, ix. 1.) Cicero certainly alludes to him some years afterwards as then dead. (*Phil.* xiii. 14.)

13. C. Claudius, M. f. M. n. Marcellus, uncle of the two preceding, and father of the consul in B. C. 50. He is called by the Pseudo-Asconius (*ad Verr.* p. 206) great-grandson (*pronepos*) of the conqueror of Syracuse [No. 4]; but as has been pointed out by Wesseling and Drumann, this is impossible on chronological grounds, and he must have been a grandson of No. 8, and therefore *abnepos* of No. 4. He was praetor apparently in B. C. 80, and afterwards succeeded M. Aemilius Lepidus in the government of Sicily. He found that province in a state of great distress and confusion from the exactions and oppressions of his predecessor; but by the mildness and justice of his administration, he restored it to such a flourishing state, that Cicero tells us he was looked upon by the Sicilians as the second saviour of their country. Statues were erected to him in almost every city of the island; and the festival of the Marcellea already instituted in honour of his progenitor [see No. 4] was now renewed in his favour. Throughout the speeches against Verres, Cicero dwells frequently upon the administration of Marcellus, as affording the most striking contrast to that of the accused. By a singular accident, Marcellus himself was present on that occasion, as one of the judges of Verres. (Cic. *Verr.* ii. 3, 21, iii. 16, 91, iv. 40, 42, &c., *Div. in Caecil.* 4.) He held the office of augur, in which Cicero was one of his colleagues, and is cited by him as one of those who regarded the whole science of augury as a merely political institution. (Cic. *de Divin.* ii. 35, *de Leg.* ii. 13.) He lived to see his son elected consul for the year B. C. 50; and on that occasion Cicero wrote him a letter of congratulation (*ad Fam.* xv. 8), expressed in the most friendly terms. Elsewhere also the latter dwells in the strongest manner upon the respect and affection with which he had always regarded Marcellus (*pro Sull.* 6).

14. C. Claudius, C. f. M. n. Marcellus, son of the preceding, and first cousin of M. Marcellus [No. 11], whom he succeeded in the consulship, B. C. 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey in the state, notwithstanding his connection with Caesar by his marriage with

Octavia. It was evidently to the influence of Pompey, combined with that of his cousin M. Marcellus, that he was indebted for his elevation to the consulship at the comitia of the year 51; and during the year of his office he showed himself a zealous and uncompromising advocate of the party hostile to Caesar. His measures were, however, very much impeded by the opposition of his colleague, L. Aemilius Paullus, as well as of the tribune C. Curio, both of whom, though previously hostile, had been recently gained over by Caesar. The latter is said to have endeavoured to corrupt Marcellus also, but to have found him inaccessible to bribes. (Appian, *B. C.* ii. 26.) On the 1st of March, B. C. 50, Marcellus brought before the senate, as previously arranged, the question of superseding Caesar in his command; but the interposition of Curio prevented any conclusion being come to at that time; and afterwards the illness of Pompey and the elections for the ensuing year caused the question to be again postponed. The consul, however, succeeded in obtaining a decree of the senate for withdrawing from Caesar two of his legions, under pretence that they were wanted for the Parthian war; but as soon as the troops arrived in Italy they were detained at Capua, to wait for further orders. Meanwhile, repeated discussions took place in the senate in regard to Caesar, Curio still insisting that if he was compelled to resign his command, Pompey should do so too; while Marcellus in vain endeavoured to force on a decree in pursuance of the views of himself and the more violent party. At length, a rumour having arrived that Caesar was actually marching upon Rome with four legions, the consul once more took the opportunity to propose that Pompey should be immediately placed at the head of the forces then in Italy; but having again failed in obtaining the consent of the senate, he took the extraordinary step of investing Pompey with the command by his own personal authority, supported only by that of the two consuls elect, C. Marcellus and L. Lentulus. (Caes. *B. G.* viii. 54, 55; Dion Cass. xl. 59—64; Appian, *B. C.* ii. 27—31; Plut. *Pomp.* 58, 59.)

The violence with which Marcellus urged matters to a crisis at this time is strangely contrasted with his timidity and helplessness when the war had actually broken out, and which exceeded, according to Cicero, that of all others of his party. He used his utmost endeavours with Cicero to induce him not to quit Italy, in order that he might himself have an excuse for remaining: but even when the orator reluctantly followed Pompey and the senate to Epeirus, Marcellus could not make up his mind to do the same; he remained in Italy; and probably, from this circumstance, coupled with his relationship to Caesar, readily obtained the forgiveness of the conqueror. Thus, in B. C. 47, he was able to intercede with the dictator in favour of his cousin, M. Marcellus, who was then still in exile: and at a later period we find him enjoying, as the husband of Octavia, a place of high consideration. He is repeatedly mentioned by Cicero in the year 44, and must have lived till near the close of B. C. 41, as his widow, Octavia, was pregnant by him when betrothed to Antony in the following year. (Cic. *ad Fam.* iv. 4, 7, 11, *ad Att.* x. 15, xv. 12, *pro Marc.* 4, 11, *Phil.* iii. 6; Dion Cass. xlviii. 31.) Orelli has referred many of these passages to C. Marcellus, M. f., whom he considers as the husband of Octavia; but Drumann has satisfactorily shown that they relate to his cousin, the subject of the present article.

15. M. Claudius, C. f. C. n. Marcellus, son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus. He must have been born in the year B. C. 43, and was a youth of promising talents and engaging manners, having been brought up with great care by his mother, a woman of superior understanding, as well as of the highest virtue. As early as B. C. 39 he was betrothed in marriage to the daughter of Sex. Pompey, as one of the conditions of the peace concluded in that year between Pompey and Octavian (Dion Cass. xlviii. 38); but the marriage never took place, as Pompey's death, in B. C. 35, removed the occasion for it.

In B. C. 29 Augustus, on his return from Egypt, distributed a congiarium, in the name of young Marcellus, to the boys of the Roman populace (id. ii. 21); and in B. C. 25 we find him, together with Tiberius, presiding at the games and spectacles exhibited by Augustus at the foundation of his new colony of Emerita in Spain. (Id. liii. 26.) It was apparently in the same year that Augustus adopted him as his son, at the same time that he gave him his daughter Julia in marriage (Plut. *Ant.* 87; Dion Cass. liii. 27), and caused him to be admitted into the senate with praetorian rank, and with the privilege of suing for the consulship ten years before the legal period. Shortly afterwards (in B. C. 24), the young Marcellus was elected curule aedile for the ensuing year, and distinguished his magistracy by the magnificence of the games which he exhibited, on occasion of which the whole forum was covered over with an awning, as well as the theatres themselves, which were hung with splendid tapestries. Augustus himself did every thing in his power to contribute to the effect of this display, in which Octavia also bore an important part. (Dion Cass. liii. 28, 31; Propert. iii. 18. 13—20; Plin. *H. N.* xix. 1.) But Marcellus was not destined to survive the year of this his first office: in the autumn of B. C. 23, almost before the end of the games and shows, he was attacked by the disease, of which he died shortly after at Baiae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the 20th year of his age (Propert. *l. c.*), and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity; and the grief of Augustus, as well as that of his mother, Octavia, was for a time unbounded.

On the other hand, his untimely fate was so favourable to the views of Livia as to give rise to the suspicion, probably unfounded, that she had been the means of hastening it. (Dion Cass. liii. 33.) The rising favour of Marcellus with Augustus had led to the general expectation that he would name him his successor; and it is probable that he would have done so had the life of the young man been prolonged; but he evidently deemed him as yet unequal to the charge; and in a severe illness, which endangered his own life at the beginning of the year 23, Augustus had certainly destined Agrippa to succeed to the management of affairs in case of his death, a circumstance which gave rise to great jealousy between the two, and to the temporary removal of Agrippa from Rome. (Ibid. 31, 32.)

The obsequies of Marcellus were celebrated with the greatest magnificence by Augustus, who himself pronounced the funeral oration over his remains, after which they were deposited in the mausoleum lately erected for the Julian family. At a subsequent period (B. C. 14) Augustus dedicated in his name the magnificent theatre near the Forum Olitorium, of which the remains are still visible. But the most durable monument to the memory of Marcellus is to be found in the well-known passage of Virgil, which must have been composed and recited to Augustus and Octavia before the end of the year 22. (Dion Cass. liii. 30—32, liv. 26; Vell. Pat. ii. 93; Plut. *Marc.* 30; Suet. *Oct.* 63; Tac. *Ann.* i. 3, ii. 41, *Hist.* i. 15; Propert. iii. 18; Virg. *Aen.* vi. 860—886; Serv. *ad Virg. l. c.*; Donat. *Vit. Virg.*)

16. M. Claudius Marcellus, called by Cicero, for distinction's sake, the father of Aeserninus. (*Brut.* 36.) We have no account of his connection with the main branch of the Marcelli, the family of the conqueror of Syracuse: the pedigree, as made out by Drumann, though not in itself improbable, is wholly without authority. He is first mentioned as serving under Marius in Gaul in B. C. 102, when he bore an important part in the defeat of the Teutones near Aquae Sextiae. (Plut. *Marc.* 20, 21.) In B. C. 90 his name occurs as one of the lieutenants of L. Julius Caesar in the Marsic war: and it appears that after the defeat of the consul by Vettius Cato, Marcellus threw himself, with a body of troops, into the strong fortress of Aesernia in Samnium, where he held out for a considerable time, but was at length compelled to surrender for want of provisions. (Appian, *B. C.* i. 40, 41; Liv. *Epit.* lxxiii.) It is doubtless from some circumstance connected with this siege that his son derived the surname of Aeserninus. There is little doubt that it is this M. Marcellus who appears as one of the judges in the trial of P. Quintius, B. C. 81 (Cic. *pro Quint.* 17), and to whom Cicero also alludes as having a deadly feud with the orator L. Crassus (*pro Font.* 7). He was himself a speaker of no ordinary merit. (Cic. *Brut.* 36.)

17. M. Claudius, M. f. Marcellus Aeserninus, is mentioned by Cicero as a young man at the trial of Verres (B. C. 70), on which occasion he appeared as a witness. (Cic. *Verr.* iv. 42, where, however, several editions give his name as *C.* Marcellus.)

18. M. Claudius Marcellus Aeserninus, quaestor in Spain in B. C. 48, under Q. Cassius Longinus. Drumann supposes him to be a son of the preceding, with whom Orelli, on the contrary, regards him as identical. (*Onomast. Tullian.*) Cassius sent him with a body of troops to hold possession of Corduba, on occasion of the mutiny and revolt excited in Spain by his own exactions. But Marcellus quickly joined the mutineers, though, whether voluntarily or by compulsion, is not certain; and put himself at the head of all the troops assembled at Corduba, whom he retained in their fidelity to Caesar, at the same time that he prepared to resist Cassius by force of arms. But though the two leaders, with their armies, were for some time opposed to one another, Marcellus avoided coming to a general engagement; and on the arrival soon after of the proconsul, M. Lepidus, he hastened to submit to his authority, and place the legions under his command at his disposal. By the questionable part he had acted on this occasion Marcellus at first incurred the resentment of Caesar, but was afterwards restored to favour. (Hirt. *B. Alex.* 57—64; Dion Cass. xlii. 15, 16.)

19. M. Claudius, M. f. Marcellus Aeserninus, consul in B. C. 22. (Dion Cass. liv. 1, and *Arg.*) Perhaps the same with the preceding. He married Asinia, the daughter of C. Asinius Pollio, who was consul in B. C. 40.

20. M. Claudius, M. f. Marcellus Aeserninus, son of the preceding. When a boy he broke his leg while acting in the Trojan games before Augustus, a circumstance of which his grandfather, Asinius Pollio, complained so loudly that the custom was abolished. (Suet. *Oct.* 43.) He was trained with much care by his grandfather in all kinds of oratorical exercises, and gave much promise as an orator. (Senec. *Epit. Controv.* lib. iv. praef.) In A. D. 20 he was one of those whom Piso requested to undertake his defence on the charge of having poisoned Germanicus, but he declined the office. (Tac. *Ann.* iii. 11.) It is probable that Asinius Marcellus who is mentioned by Tacitus (*Ann.* xiv. 40) as a great-grandson of Pollio, was a son of this Aeserninus.

21. P. Cornelius Lentulus Marcellinus, was a son of No. 16, and brother of No. 17 (Cic. *Brut.* 36), who must have been adopted by some one of the Cornelii Lentuli, though we know not by whom. (See Orell. *Onom. Tull.* p. 177.) He is mentioned by Cicero (*l. c.*) as an orator of considerable merit, and figures as one of the lieutenants of Pompey in the war against the pirates, B. C. 67. (Appian, *Mithr.* 95.) It appears that he married a Cornelia, of the family of the Scipios. (Orell. *l. c.*)

22. Cn. Cornelius, P. f. Lentulus Marcellinus, son of the preceding. (Dion Cass. *Arg.* xxxix.) He is first mentioned as zealously supporting the cause of the Sicilians against Verres, while yet a young man, B. C. 70. (Cic. *Div. in Caecil.* 4, *in Verr.* ii. 42.) He next appears in B. C. 61, as supporting his kinsman, L. Lentulus Crus, in the accusation of Clodius, for violating the mysteries of the Bona Dea. (Schol. Bob. *ad Cic. in Clod.* p. 336, ed. Orell.) In B. C. 59 he held the office of praetor, and presided at the trial of C. Antonius, the colleague of Cicero. (Cic. *in Vatin.* 11; Orell. *Onom. Tull.* p. 177.) The following year he repaired to Syria, and administered that province for nearly two years, during which his time was principally taken up with repressing the predatory incursions of the neighbouring Arabs. (Appian, *Syr.* 51.) But he returned to Rome soon enough to sue for the consulship at the elections of the year 57, and was chosen for the ensuing year, together with L. Marcius Philippus. Before the close of the same year also he took a prominent part in favour of Cicero, after the return of the latter from exile, and exerted himself zealously and successfully to procure the restoration of his house and property. (Cic. *ad Att.* iv. 2, 3, *ad Q. Fr.* ii. 1, *de Har. resp.* i. 7.) During the year of his consulship (B. C. 56), Marcellinus opposed a vigorous resistance to the factious violence of Clodius and of the tribune C. Cato; and by his conduct in this respect earned from Cicero the praise of being one of the best consuls he had ever seen. (*Ad Q. Fr.* ii. 6.) At the same time he endeavoured to check the ambition and restrain the

power of Pompey, and at the very commencement of his magistracy succeeded in preventing his being sent to Egypt with an army to reinstate Ptolemy Auletes. But not content with this, he was constantly inveighing against him and his ambition in his speeches both to the senate and people: and though the former generally were disposed to concur with him in these sentiments, it is probable that these attacks of Marcellinus contributed to induce Pompey to draw closer the bonds which united him to his brother triumvirs, at the interview which took place this year at Lucca. (Cic. *ad Fam.* i. 1, 2, *ad Q. Fr.* ii. 6; Dion Cass. xxxix. 16, 18.) We hear very little of Marcellinus after the expiration of his consulship; and the period of his death is wholly unknown. Cicero praises his eloquence, which displayed itself especially during the time that he was consul. (*Brut.* 70.) He held the sacerdotal office of one of the Epulones. (Id. *de Har. resp.* 10.)

23. (P.) Cornelius Lentulus Marcellinus (probably a son of the preceding), was quaestor in the army of Caesar in B. C. 48, and commanded the part of his intrenchments near Dyrrhachium, which was attacked by Pompey. Marcellinus was defeated with heavy loss, and saved only by the timely arrival of M. Antony to his support. (Caes. *B. C.* iii. 62—65; Oros. vi. 15.) The praenomen of this Marcellinus is unknown: it has been supposed that he was the father of the following, who is called P. F., but of this there is no proof.

24. P. Cornelius, P. F. Lentulus Marcellinus, consul in B. C. 18. (Dion Cass. liv. 12, and *Arg.* liv.) Supposed to be a son of the preceding, but he may have been a grandson of No. 21. It is probable that the coin above described (p. 931, b.) was struck by him rather than by No. 21, to whom it has been generally ascribed. (Riccio, *Monete Consolari*, p. 52.)

The following Marcelli are also mentioned in history, of whose relation to either of the above families nothing is known.

25. M. Claudius Marcellus, plebeian aedile in B. C. 216. (Liv. xxiii. 30.)

26. M. Claudius Marcellus, tribune of the plebs in B. C. 171. (Liv. xlii. 32.)

27. M. Claudius Marcellus, praetor in B. C. 137, was killed by lightning during the year of his office. (Jul. Obseq. 83.)

28. M. Claudius Marcellus, an associate and friend of Catiline, and one of those who took part in his conspiracy, B. C. 63. On the discovery of their designs, he endeavoured to get up an insurrection among the Pelignians; but this was quickly suppressed by the praetor, L. Bibulus, and Marcellus himself put to death. (Cic. *in Catil.* i. 8; Oros. vi. 6.)

29. C. Claudius M. F. Marcellus, son of the preceding. He took part in all his father's plans, and appears to have thrown himself into Capua with a view of exciting the slaves and gladiators there to revolt; but being driven from thence by P. Sestius, took refuge in Bruttium, where he was put to death. (Cic. *pro Sest.* 4; Oros. vi. 6.) [E. H. B.]

MARCELLUS, CORNE'LIUS, a Roman senator in Nero's reign, was involved with others [Fabatus Calpurnius] in the charge of being privy to the crimes of Lepida, the wife of C. Cassius, A. D. 64. Marcellus eluded punishment on this occasion, but he was put to death by Galba's order in Spain, A. D. 68 (Tac. *Ann.* xvi 8, *Hist.* i. 37), probably as a partisan of Nero's. (Comp. Plut. *Galb.* 15.) [W. B. D.]

MARCELLUS, EMPI'RICUS, was born at Burdigala (*Bordeaux*) in the fourth century after Christ. He is said to have held the office of "magister officiorum" under Theodosius the Great, A. D. 379—395, and to have lost this post under his successor Arcadius. He was a Christian, but it seems doubtful whether he was really a physician, though he is sometimes called "Archiater." He is the author of a pharmaceutical work in Latin, "De Medicamentis Empiricis, Physicis ac Rationabilibus," which he says in the preface he compiled for the use of his sons. It is of little value, and contains many charms and superstitious absurdities, as might have been anticipated when he tells us, that he inserted in the work not only the medicines approved of by physicians, but also those recommended by the common people (*agrestes et plebeii*). It was first published in 1536, fol. Basil., and is inserted in the collection of medical writers published by Aldus, Venet. 1547, and H. Stephens, Paris, 1567. (Sprengel, *Hist. de la Méd.* vol. ii.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

MARCELLUS, E'PRIUS, born of an obscure family at Capua, rose by his oratorical talents to distinction at Rome in the reigns of Claudius, Nero, and Vespasian. (Dialog. *de Orator.* 8; Schol. Vet. *ad Juv. Sat.* iv. 81.) On the deposition of L. Silanus, A. D. 49, Marcellus was appointed to the vacant praetorship, which, however, was so nearly expired that he held it only a few days, or perhaps hours. (Tac. *Ann.* xii. 4; comp. Suet. *Claud.* 29.) At the beginning of Nero's reign Marcellus was proconsul of a portion of Asia Minor, probably of Pamphylia, for in A. D. 57, after his return to Rome, the Lycians, who since their annexation by Claudius, in A. D. 43, were attached to that province (Dion Cass. lx. 17), accused him of malversation. His eloquence, or rather his wealth, procured an acquittal, and some of his accusers were banished as the authors of an unfounded and frivolous charge. (Tac. *Ann.* xiii. 33.) Marcellus now became one of the principal delators under Nero. He was able, venal, and unscrupulous, and he accordingly acquired wealth, influence, and hatred. In A. D. 66, he seconded Cossutianus Capito [Capito Cossutianus] in the impeachment of Thrasea Paetus, and for his exertions received from Nero an extravagant fee (id. *Ann.* xvi. 23, 26, 28, 33). The fortunes of Marcellus were for a time shaken by Nero's death. He became in turn the object of attack — by Helvidius Priscus, Thrasea's son-in-law, as a delator, and by Licinius Caecina, a partisan of Otho's [Caecina, No. 10], as a favourer of Vitellius, A. D. 69. (Tac. *Hist.* ii. 53, iv. 6.) His contest with Helvidius Priscus in the senate, A. D. 70, when the mode of appointing the delegates to Vespasian in Egypt was debated, is sketched by Tacitus (*Hist.* iv. 6—8) with a brevity that leaves nothing obscure. From Helvidius and Caecina Marcellus escaped as much through the dislocation of the times, the feebleness of the emperor, and the fears of the senate, as by his own eloquence and address. But Helvidius assailed him a third time on the old charge of delation, and, on this occasion, his talents, backed indeed by his strong interest with Mucianus and Domitian, rescued him. (Dialog. *de Orat.* 8, comp. 5.) He ingra-

tiated himself with the elder Vespasian also, and was nearly as powerful for a while under the Flavian house as under Claudius and Nero. But towards the close of Vespasian's reign, A. D. 79, Marcellus, from what motives is unknown, engaged in Alienus Caecina's conspiracy against the emperor [CAECINA ALIENUS]. Caecina was assassinated, Marcellus was tried, convicted, and, unable to withstand the long-stored hatred of the senators, destroyed himself. (Dion Cass. lxvi. 16.) The character of Marcellus is drawn by the author of the Dialogue *de Oratoribus* (5, 8, 13); his eloquence was his only merit, and he abused it to the worst purposes.

A coin of the town of Cyme in Aeolia bears on its obverse, ΑΝΘΥ. ΕΠΡΙΩ. ΜΑΡΚΕΛΛΩ. Γ. ΚΥ., and refers, probably, to the period of his proconsulate of Pamphylia. (Eckhel, *Doct. Num. Vet.* vol. ii. p. 493.) [W. B. D.]

MARCELLUS, GRA'NIUS, praetor of Bithynia, in the reign of Tiberius, was accused, in A. D. 15, by his own quaestor, Caepio Crispinus, and by the notorious delator, Hispo Romanus, of treason and extortion in his provincial government. Marcellus was acquitted of treason, but convicted and fined for extortion. Tacitus marks this trial as one of the earliest of those frivolous yet fatal accusations which multiplied with the years and vices of Tiberius. (Tac. *Ann.* i. 74.) [W. B. D.]

MARCELLUS, MA'RCIUS, a rhetorician mentioned by Seneca. (*Contr.* 28, 29.) [W.B.D.]

MARCELLUS, MI'NDIUS, was an adherent of Augustus in the last war with Sext. Pompey, B. C. 36. Through Marcellus Menodorus negotiated his second desertion from Pompey to Augustus. (Appian, *B. C.* v. 102.) [W. B. D.]

MARCELLUS, P. NERA'TIUS, is mentioned by the younger Pliny (*Ep.* iii. 8) as a person of rank and interest at Trajan's court. He was consul in A. D. 104. (Fasti.) [W. B. D.]

MARCELLUS, NO'NIUS, a Latin grammarian, the author of an important treatise, which in MSS. is designated as *Nonii Marcelli Peripatetici Tuburticensis de Compendiosa Doctrina per litteras ad Filium*, for the latter portion of which the many printed copies substitute erroneously *de Proprietate Sermonis*. The most recent editor is obliged to confess, after a full investigation of every source from which information could be derived, that we are totally unacquainted with the personal history of this writer, that we cannot fix with certainty either the place or the time of his birth, that it is difficult to detect the plan pursued in the compilation of the work, that no satisfactory classification of the numerous codices has yet been accomplished, and that no sure estimate has been formed of their relative value. The epithet *Tuburticensis*, which appears also under the varying shapes, *Tuburcicensis*, *Tuburgicensis*, *Tiburticensis*, *Tiburticensis*, *Tiburiensis*, does not lead readily to any conclusion. We can scarcely agree with Vossius in considering it equivalent to *Tiburtinus*, a word which occurs so frequently elsewhere, that even the most ignorant transcribers would not have transformed it so rudely; nor can we persuade ourselves that Gerlach has succeeded in proving that it must be derived from *Tubursicum* or *Tubursica*, in Numidia, near the river Ampsaga, a town which became at an early period the seat of a Christian bishopric, and is to be distinguished from *Tuburnicum*, in the proconsular province of Africa, also a bishop's see, the inhabitants of which unquestionably termed themselves *Thibursicenses* (see Orelli, *Corp. Inscrip.* No. 3691), from the *Colonia Tuburnica*, the *Oppidum Tuburnicense* of Pliny (*H. N.* vii. 4), and from the *Oppidum Tuburbitanum Majus* and *Minus* of the ecclesiastical writers. It is equally difficult to determine within narrow limits the epoch when Nonius flourished: he must be later than the middle of the second century, since once at least (p. 49, ed. Gerl.) he refers to Appuleius, and frequently copies A. Gellius, although he nowhere refers to him by name. He must be earlier than the sixth century, since he is himself quoted repeatedly by Priscian (pp. 43, 278, 477, ed. Krehl.). Two points are thus fixed, but they are unfortunately far asunder, and we are left to wander over a space of three centuries, while the very nature of the piece almost entirely excludes the possibility of drawing any inference from style; all that can be said upon this head is, that the various words and expressions which have been adduced for the purpose of proving that he must belong to the fifth century, will, without exception, be found, upon examination, to fail in establishing this proposition; and on the other hand, the arguments employed to demonstrate that he ought to be placed at the commencement of the third are equally powerless. He may be the same person with the grammarian Marcellus addressed by Ausonius (*Carm.* xix.), but there is no evidence whatever in favour of the supposition except the identity of a very common name.

The work is divided into eighteen chapters, but of these the first twelve ought in reality to be viewed as separate treatises, composed at different periods, with different objects, and not linked together by any connecting bond. At the same time each chapter is far from presenting a compact, well-ordered, consistent whole, but generally exhibits a confused farrago, as if a compartment of an ill-kept commonplace book had been transcribed without adequate pains having been bestowed on the classification and distribution of the materials collected. Some idea of the contents may be obtained from the following outline: —

CAP. I. *De Proprietate Sermonum*, may be regarded as a glossary of obsolete words, which are thrown together without any arrangement. Many are, however, inserted which do not belong to this class, and which might, with perfect propriety, be transferred to c. iv.

CAP. II. *De Honestis et Nove Veterum Dictis.* A collection of words placed in alphabetical order, which were employed by the early Latin writers in a sense different from that which they bore in the age of Nonius. Many of these ought to have found a place in c. i.; and from the statements with regard to others, we might draw some curious inferences regarding the state of the language when this tract was drawn up.

CAP. III. *De Indiscretis Generibus*, a collection of words in alphabetical order, of which the gender is found to vary in the best authorities, such as *finis*, *calx*, *papaver*, and the like.

CAP. IV. *De vera Significatione Verborum*, a collection of words in alphabetical order, which occur in the same or in different writers with marked variations of meaning, such as *aequor*, *conducere*, *lustrare*. This is by far the longest section in the book.

CAP. V. *De Differentiis Verborum*, what we

should now term a dissertation on synonyms, being a collection of words not in alphabetical order, which, although allied in signification, express distinct modifications of thought, such as *auspicium* and *augurium*, *urbs* and *civitas*, *superstitio* and *religio*.

Cap. VI. *De Impropriis*, a collection of words, not in alphabetical order, which are frequently employed, not in their true and literal, but in a figurative sense, such as *liber*, *fucus*, *rostrum*; the greater number of the examples, however, ought to have been included in chapter iv.

Cap. VII. *De Contrariis Generibus Verborum*, a collection of verbs not in alphabetical order, which, although usually deponent, are occasionally found assuming the active form, and *vice versa*, such as *vagas* for *vagaris*, *contempla* for *contemplare*, *praesagitur* for *praesagit*. Intermingled are archaic forms, such as *esuribo* for *esuriam*, which belong to c. x., and some of which are actually repeated there, as *expedibo* for *expediam*; and some archaic constructions, such as *potior illam rem*, *libertatem uti*, *opus est illam rem*, which are altogether out of place, but might have been inserted in chapter ix.

Cap. VIII. *De Mutata Declinatione*, a collection of nouns, not in alphabetical order, which vary in form or in declension, or in both, as *itiner*, *iter*; *lacte*, *lac*; *poema*, *poematum*; *pervicus*, *pervicax*; *senati*, *senatuis*, *senatus*, for the genitive of *senatus*.

Cap. IX. *De Generibus et Casibus*, a collection of passages in which one case seems to be substituted for another, such as *fastidit mei*, *non ego sum dignus salutis*.

Cap. X. *De Mutatis Conjugationibus*, a collection of verbs, not in alphabetical order, which are conjugated sometimes according to one form, sometimes according to another, such as *fervit* and *fervet*, *cupiret* and *cuperet*, *lavit* and *lavat*. Some of the examples belong to c. vii., such as *possetur* for *posset*, *poteratur* for *poterat*; others, such as *expedibo*, *audibo*, ought to have constituted a separate section.

Cap. XI. *De Indiscretis Adverbiis*, a collection of adverbs, not in alphabetical order, which occasionally appear under forms at variance with ordinary usage or with analogy, such as *amiciter*, *ampliter*, *fidele*, *memore*, *pugnitus*, *largitus*.

Cap. XII. *De Doctorum Indagine*, is a complete medley, being a sort of supplement to the preceding books, and containing, in addition, some curious notices upon matters of antiquarian research.

Cap. XIII.—XVIII. are all in the style of the Onomasticon of Julius Pollux, each containing a series of technical terms in some one department. They are severally entitled *De Genere Navigiorum*, *De Genere Vestimentorum*, *De Genere Vasorum vel Poculorum*, *De Genere vel Colore Vestimentorum*, *De Genere Ciborum vel Pomorum*, *De Genere Armorum*, *De Propinquitate*, of which the last appears to be an unfinished sketch.

Although the attentive reader will soon discover that he can repose no confidence in the learning, critical sagacity, or logical precision of Nonius Marcellus, this compilation must ever be looked upon as one of value, since it is in a great measure made up of quotations from the early dramatists, annalists, satirists, and antiquaries, from Accius, Afranius, L. Andronicus, Caecilius, Ennius, Nonius, Pacuvius, Turpilius, Lucilius, Cato, and Varro, writers whose chief works have not descended to us, and most of whom exist in fragments only, as well as from Plautus, Terence, Lucretius, Cicero, Virgil, and a few others, of whom we have more copious remains, thus affording many curious specimens of what we can find nowhere else, and occasionally enabling us to correct and illustrate the text of those productions which have been preserved entire.

The Editio Princeps of Nonius Marcellus is, according to the best bibliographic authorities, a folio volume, in Roman characters, without date and without name of place or printer, but which is known to have been printed at Rome, by George Laver, about 1470. The first edition with a date was published in 1471, and is, like the former, without name of place or printer. The first critical edition was that of Junius, 8vo. Antv. 1565, which was followed by that of Gothofredus, 8vo. Paris, 1586. Considerable reputation was enjoyed by the editions of Mercier, 8vo. Paris, 1583 and 1614, especially the second, which gave a new recension of the text, and was reprinted at Leipzig, 8vo. 1826. This, however, as well as every other, is now superseded by the edition of Gerlach and Roth, 8vo. Basil, 1842, which is in every respect infinitely superior to any of its predecessors. It contains, as well as those of Junius, Gothofredus, and Mercier, the tract of Fulgentius Planciades, "De Prisco Sermone." [Fulgentius.] (Osann, *Beiträge zur Griech. und Röm. Litteraturgesch.* p. 381; Praef. ad ed. T. D. Gerlach, et C. L. Roth.) [W. R.]

MARCELLUS, ORO'NTIUS, was the person to whom Longinus addressed his treatise Περὶ Τέλους, or *De Finibus*. (Longin. *Fr.* 5. ed. Weiske.) He was a pupil of Plotinus. (Porphyr. *Vit. Plotin.* 7.) A daughter of Marcellus studied philosophy, and married Porphyry, the biographer of Plotinus. (Cyril. *contr. Julian.* p. 209; Eunap. *Vit. Sophist. Porphyr.*) [W. B. D.]

MARCELLUS, a physician who appears to have lived in the first century after Christ in the reign of Nero, a. d. 54—68. (Marcell. Empir. *de Medicam.* c. 20, p. 332, ed. H. Steph.) He is perhaps the same person who is quoted by Galen (*De Remed. Parab.* ii. 21, vol. xiv. p. 459), Aëtius (iii. 1, 49, p. 506), Paulus Aegineta (iii. 41, 79, iv. 11, vi. 48, pp. 460, 498, 507, 570), and Alexander Trallianus (viii. 8, p. 256, ed. H. Steph.) [W. A. G.]

MARCELLUS, M. POMPO'NIUS, a grammarian, who sometimes also pleaded causes, lived in the reign of Tiberius, and was celebrated as a rigid purist in language. There is an anecdote respecting this Marcellus and the emperor Tiberius related in Vol. I. p. 599, b. (Suet. *de Illus. Gramm.* 22; Dion Cass. lvii. 17.)

MARCELLUS SIDE'TES, a native of Side in Pamphylia, was born towards the end of the first century after Christ, and lived in the reigns of Hadrian and Antoninus Pius, a. d. 117—161. He wrote a long medical poem in Greek hexameter verse, consisting of forty-two books, which was held in such estimation, that it was ordered by the emperors to be placed in the public libraries at Rome. (Suid. s. v. Μάρκελλος, and Kuster's note; Eudoc. *Violar.* apud Villoison, *Anecd. Graeca*, vol. i. p. 299.) Of this work only two fragments remain, one Περὶ Λυκανθρώπου, *De Lycanthropia*, and the other Ἰατρικὰ περὶ Ἰχθύων, *De Remediis ex Piscibus*. Of these the former is preserved (but in *prose*) by Aëtius (ii. 2, 11, p. 254; compare Paul. Aegin.

iii. 16. and Mr. Adams's note, vol. i. p. 390), and is curious and interesting. The second fragment is less interesting, and consists of about 100 verses. It was first published in a separate form in Greek and Latin by Fred. Morell, Paris, 8vo. 1591, and is to be found in the first volume of Fabricius, *Bibl. Gr.* ed. vet., and elsewhere. (See Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

MARCELLUS, SEX. VA'RIUS, a native of Apameia, the husband of Julia Soemias, by whom he was the father of Elagabalus. [See genealogical table prefixed to CARACALLA.] He frequently discharged the duties of an imperial procurator, and was admitted into the senate. His various designations, titles, and distinctions, have been preserved in a bilinguar inscription discovered near Velitrae, which was published at Rome in 1765, accompanied by a dissertation, and which are given by Eckhel, vol. vii. p. 245. After him, Elagabalus was originally called *Varius* Avitus Bassianus, and he gave his name to the *Thermae Varianae*, placed by Victor in the xiiith Region. (Dion Cass. lxxviii. 30.) [W. R.]

MARCELLUS, VICTO'RIUS, was the person to whom Quintilian dedicated his work, *De Institutione Oratoria.* He was apparently a man of rank and learning. A son of Marcellus was educated by Quintilian. (Quint. *Ep. ad Tryph.*, *Inst.* i. *proem.* iii. *proem.* vi. *proem.* xii. *fine.*) See Dodwell, *Ann. Quintil.* § 27. Statius inscribed the third book of his *Silvae* to Marcellus. [W. B. D.]

MARCELLUS, U'LPIUS. The period of this jurist is determined by Capitolinus (*Antonin. Pius*, 12), who states that Marcellus was one of the legal advisers of the emperor Antoninus Pius, and enumerates with him, Salvius Valens, Javolenus, and others. It also appears from his own writings that Marcellus lived under Pius, for he mentions a decision of Aurelius Antoninus (Dig. 35. tit. 1. s. 18); if Aurelius Antoninus here means Pius, and not Marcus his successor. That he was living under the Divi Fratres, Marcus Antoninus and L. Verus, appears from a reference which he makes to an oration of the two emperors respecting tutors giving security (*satisdatio*). The passage is a citation by Ulpian from Marcellus, and the term Divi may be, and appears to be, the addition of Ulpian, and therefore does not prove that Marcellus survived Marcus Antoninus (Dig. 26. tit. 2. s. 19). Marcellus also quotes a judgment of Antoninus Augustus (Dig. 28. tit. 4. s. 3), by whom he means M. Antoninus, as appears from his naming the consuls Pudens and Pollio, who belong to A. D. 166. The question turned upon a will, in which the testator had cancelled the names of the heredes in his testament, and his property was claimed by the fiscus as bona caduca. The case was argued before the emperor by the advocati of the fiscus and the advocati of the claimants under the will. The emperor's judgment was in favour of the equitable interpretation, but against the strict law.

The conjecture that the Ulpius Marcellus, who commanded in Britain in the reign of Commodus, is the jurist, hardly needs refutation. The only ground for it is the sameness of name, to which it is objected that Dion Cassius, who speaks of the military talent of Ulpius Marcellus, says nothing of his legal reputation (Dion Cassius, lxxii. 8, and the note of Reimarus). Besides this, it is very unlikely that a man who had been a jurist during the reigns of Pius and Marcus, the latter of which lasted near twenty years, should turn soldier under Commodus, the successor of Marcus, in the year A. D. 182. The soldier Marcellus may have been the son of the jurist.

The works of Marcellus mentioned in the Florentine Index are, thirty-one books of Digesta, six books on the Leges Julia et Papia, and a book of Responsa. But there are excerpts from other works of his in the Digest, as a work entitled "Publica" (Dig. 3. tit. 2. s. 22), the object of which may be collected from its being referred to under the title "De iis qui infamia notantur;" on the office of a praesul (Dig. 4. tit. 4. s. 43); and on the office of a consul, the fifth book of which is quoted by Marcianus (Dig. 40. tit. 15. s. 1). Marcellus also commented on the writings of Salvius Julianus (Dig. 4. tit. 4. s. 11), and on Pomponius (Dig. 7. tit. 4. s. 29). Marcellus was commented on by Cervidius Scaevola (Dig. 24. tit. 1. s. 11) and Ulpian. He is often cited by subsequent jurists, especially Paulus and Ulpian, and by Modestinus, one of the latest of the jurists. There are 159 excerpts from Ulpius Marcellus in the Digest. This notice differs in some matters from that of Zimmern, *Geschichte des Röm. Privatrechts*, vol. ii. p. 358, whose authorities do not always agree with his text. [G. L.]

MARCIA'NA, the sister of Trajan, who, if we may believe the panegyric of Pliny (*Paneg.* 84), was a woman of extraordinary merits and virtue. She was the mother of Matidia, who was the mother of Sabina, the wife of the emperor Hadrian [MATIDIA], but we do not know the name of her husband. We learn from Pliny that she received from the senate the title of Augusta, which we also find upon coins and inscriptions; and after her death she was enrolled among the gods, and is therefore called *Diva* on coins and inscriptions. The year of her death is uncertain; but it appears from one inscription that she was alive in A. D. 106, and from another that she had ceased to live in A. D. 115. It was in honour of her that Trajan gave the name of Marcianopolis to a city in Lower Moesia, on the Euxine. (Eckhel, vol. vi. p. 467, &c.)



COIN OF MARCIANA.

MA'RCIA. 1. Wife of M. Atilius Regulus, who was consul a second time B. C. 256, in the first Punic war. (Sil. Ital. vi. 403, 576.)

2. The wife of C. Julius Caesar, the grandfather of the dictator, and the sister of Q. Marcius Rex, consul in B. C. 118. (Suet. *Caes.* 6.)

3. A vestal virgin, who was condemned along with Licinia in B. C. 113 by L. Cassius Longinus. For particulars and authorities see LICINIA, No. 2.

4. The second wife of M. Cato Uticensis, to whom she bore many children, was the daughter of L. Marcius Philippus, consul B. C. 56. It was about the year B. C. 56 that Cato is related to have ceded her to his friend Q. Hortensius, with the approbation of her father: some remarks upon this

curious tale are made elsewhere. [Vol. I. p. 648, b.] She continued to live with Hortensius till the death of the latter, in B. C. 50, after which she returned to Cato, who left her behind in Rome, placing his family and property under her care, when he fled from the city with the rest of the aristocratical party on Caesar's approach in B. C. 49. (Appian, *B. C.* ii. 99; Plut. *Cat. min.* 25, 39, 52; Lucan, ii. 329, &c.)

5. The wife of Fabius Maximus, the friend of Augustus, learnt from her husband the secret visit of the emperor to his grandson Agrippa, and informed Livia of it, in consequence of which she became the cause of her husband's death, A. D. 13 or 14. (Tac. *Ann.* i. 5.) We learn from Ovid (*Fast.* vi. 802) that she belonged to the family of the Philippi. Her name also occurs in the epistle which Ovid addressed to her husband (*Ex Pont.* i. 2).

6. The daughter of Cremutius Cordus, who was put to death in the reign of Tiberius, is spoken of under CORDUS. [Vol. I. p. 851, b.]

7. MARCIA FURNILLA, the second wife of the emperor Titus, was divorced by her husband after the death of their daughter Julia. (Suet. *Tit.* 4.) Some commentators propose changing the name of *Furnilla* into *Fulvia* or *Fulvilla*, on the authority of a coin which bears the legend Φουλβία Σεβαστή. But the coin is of rather doubtful authority; and even if it be genuine it may refer to Fulvia Plautilla, the wife of Caracalla. It is very improbable that a coin should be struck in honour of a woman that had been divorced, and that the title of Augusta should be given to her. (Eckhel, vol. vii. p. 364.)

MA'RCIA. 1. The mistress of Quadratus, who was slain by Commodus, became the favourite concubine of Commodus himself. From her he adopted the title of *Amazonius*. She was one of the most active among the conspirators, who compassed his destruction. She subsequently became the wife of Eclectus, his chamberlain, also a conspirator, and was eventually put to death by Julianus, along with Laetus, who also had been actively engaged in the plot. We are told apparently by Xiphilinus, that she was friendly to the Christians, for whom, through her influence with the emperor, she procured many advantages. (Dion Cass. lxxii. 4, lxxiii. 16.) [COMMODUS, ECLECTUS, LAETUS, QUADRATUS.]

2. The first wife of Septimius Severus. She died before her husband became emperor; and after his elevation he erected statues to her memory. (See authorities on SEVERUS.) [W. R.]

MA'RCIA GENS, originally patrician, afterwards plebeian likewise. We also, but not so frequently, find the name written Martius. This gens claimed to be descended from Ancus Marcius, the fourth king of Rome (Suet. *Caes.* 6; Val. Max. iv. 3. § 4; Ov. *Fast.* vi. 803); and hence one of its families subsequently assumed the name of Rex, and the heads of Numa Pompilius and Ancus Marcius were placed upon the coins of the gens. [See the coins under CENSORINUS and PHILIPPUS.] But notwithstanding the claims to such high antiquity made by the Marcii, no patricians of this name, with the exception of Coriolanus, are mentioned in the early history of the republic, and it was not till after the enactment of the Licinian laws that any member of the gens obtained the consulship. The first Marcius who reached this dignity was C. Marcius Rutilus Censorinus, in B. C. 310. The only patrician family in this gens, as is remarked above, was that of CORIOLANUS: the names of the plebeian families in the time of the republic are CENSORINUS, CRISPUS, FIGULUS, LIBO, PHILIPPUS, RALLA, REX, RUFUS, RUTILUS, SEPTIMUS, SERMO, TREMULUS. The only cognomens which occur on coins are *Censorinus*, *Libo*, *Philippus*. A few persons are mentioned without any surname: they are given under MARCIUS.

MARCIA'NUS, emperor of the East (A. D. 450—457), was the son of an obscure but respectable man, who had served in the imperial armies. He was born either in Thrace or in Illyricum, about A. D. 391; and at an early age he entered the imperial army. Of his earlier history we are acquainted with a few trifling stories and adventures. His way to fortune was slow, for in 421, at the age of thirty, he was still a common soldier, or, perhaps, a non-commissioned officer. Some years afterwards he attached himself to the famous general Aspar, and subsequently to his son Ardaburius, as private secretary, obtaining, at the same time, the office of captain of the guards. During fifteen, or perhaps nineteen years, he continued in the service of those eminent men, and found ample opportunities for developing his military talents. He accompanied Aspar in his unfortunate campaign against Genseric, king of the Vandals in Africa, in 431, when he was made a prisoner of war; but on account of his reputation, and perhaps for services which history does not record, obtained his release, and returned to Constantinople. His history during the following nineteen years is veiled in obscurity; and it is only from subsequent events that we are allowed to conclude that he distinguished himself in no ordinary degree; for the emperor, Theodosius the Younger, having died in 450, his widow, the celebrated Pulcheria, offered her hand and the imperial title to Marcian, on condition that he would not prevent her from continuing the state of virginity which she had hitherto enjoyed; and Marcian, who was then about sixty, consented to it gladly, and married the chaste empress, who was then above fifty. At that time Marcian held the rank of tribune and senator; and he was so favourably known among the people, that his elevation to supreme power was received by them with applause and demonstrations of joy. His coronation took place on the 24th of August, 450; and the whole transaction, as it seems, was so little premeditated, and was settled in so short a time, that Valentinian, the emperor of Rome, was not even asked to give his consent, which he did, however, at a later period, for he stood in great want of the assistance of a man like Marcian, who, to military renown, acquired in the war against the Vandals and Persians, joined a kind disposition and accomplished diplomatic skill.

Both the Eastern and the Western empire were then in great apprehension from the unbounded ambition and power of Attila, who had no sooner heard of the election of Marcian than he despatched ambassadors to him, demanding, in an imperative tone, the tribute which the younger Theodosius had engaged to pay annually to the king of the Huns. "I have iron for Attila," was the emperor's stern answer, "but no gold." Upon this Apollonius was sent into Attila's camp to negotiate the continuance of peace, and was charged with presents for the barbarian, which he was to deliver

on the express condition that they were presents, but no tribute. Attila having declined to admit the ambassador into his presence, though not to accept the presents, Apollonius firmly refused to give up the latter previous to having obtained an audience; and being at last admitted, behaved so nobly and fearlessly, that the king swore he would take bloody revenge. He thought it, however, more prudent to turn his wrath against Valentinian, who had likewise affronted him, by refusing to give up his sister Honoria, whom Attila claimed as his betrothed wife. Without disclosing his intention as to the countries he had chosen for an invasion, Attila sent messengers at once to Rome and Constantinople, who addressed each of the emperors with the haughty and insulting words: "Attila, my lord and thy lord, commands thee to provide a palace for his immediate reception." Upon this he set out for the invasion of Gaul, A.D. 451.

In the same year Marcian assembled the council of Chalcedon, where the doctrines of the Eutychians were condemned. In the following year, 452, the celebrated Ardabarius, then dux Orientis, defeated the Arabs near Damascus, and made them sue for peace; and Maximin met with similar success against the Blemmyes, who had invaded the Thebais in Upper Egypt. A strong army was also sent towards the frontiers of the Western empire to assist Valentinian against Attila, who was then invading Italy, and to secure the Eastern empire against any unexpected diversion of the barbarians. In short Marcian neglected nothing to prepare peace and happiness for his subjects, who had so cruelly suffered under his predecessors. The death of Attila, in 453, relieved him not only from great and just anxiety, but the subsequent, and almost immediate dissolution of the empire of the Huns, afforded him an opportunity of re-populating those provinces which had been laid waste by the Huns in their previous campaigns against Theodosius. Thus the Eastern Goths received extensive lands in Pannonia; Sarmatians (Slavonians) and Herules, in Illyricum; and Scyri, Alans and Huns, under Attila's youngest son Hernac, in Scythia and Lower Moesia. The death of the excellent empress Pulcheria, in 454, caused a general affliction; but the popularity of Marcian only gained by it. In the following year, 455, Valentinian was murdered; Maximin usurped the crown; Italy and Gaul were covered with ruins and blood; and the Vandal Genseric pillaged Rome. In the midst of these terrible commotions, Marcian secured the peace of his own dominions with his wonted wisdom and firmness; and some disturbances having broken out in Lazica, in 456, which were kindled by the Armenians and Persians, he sent able officers against the latter, who soon compelled the enemy to desist from farther hostilities. But in the beginning of 457 Marcian fell ill, and after five months' suffering, died on the 26th of June following. His death would have been the signal of great calamities but for the power of Aspar, who caused Leo the Great to be chosen emperor. Marcian had, of course, no issue from Pulcheria. He had, however, a daughter, the offspring of a former marriage, who was called Euphemia, and was married to Anthemius, who became afterwards emperor of the West. Marcian was decidedly an excellent man, who deserves our admiration for the manner in which he governed his wide dominions, and procured for them domestic and external peace during the terrible expeditions of the Huns and the Vandals. His laudable efforts to put down the venality and corruption of the public functionaries and advocates were crowned with success; and the Codex Theodosianus contains many of his constitutions, from which we may draw a favourable conclusion as to his honesty and wisdom. His orthodoxy caused him to be praised in an exaggerated degree by the orthodox writers. (Evagr. ii. 12; Theophan. p. 89, &c.; Theodor. Lect. i. 28; Nicephor. Call. xv. 1—4; Priscus, pp. 41, 43, 48, 72, &c.; Zonar. vol. i. p. 45, &c.; Cedren. p. 343, &c.; Procop. *Vand.* 1, 4; Malela, pp. 26, 27; Codin. pp. 35, 60, 61; Glycas, p. 262; Joel, p. 171.) [W. P.]



COIN OF THE EMPEROR MARCIANUS.

MARCIA'NUS, of Heracleia in Pontus, a Greek geographer, lived after Ptolemy, whom he frequently quotes, and before Stephanus of Byzantium, who refers to him, but his exact date is uncertain. If he is the same Marcianus as the one mentioned by Synesius (*Ep.* 103) and Socrates (*H. E.* iv. 9), he must have lived at the beginning of the fifth century of the Christian era. He wrote a work in prose, entitled, Περίπλους τῆς ἔξω θαλάσσης ἑῴου τε καὶ ἑσπερίου καὶ τῶν ἐν αὐτῇ μεγίστων νήσων, "A Periplus of the External Sea, both eastern and western, and of the largest islands in it." The External Sea he used in opposition to the Mediterranean, which he says had been sufficiently described by Artemiodorus. This work was in two books; of which the former, on the eastern and southern seas, has come down to us entire, but of the latter, which treated of the western and northern seas, we possess only the three last chapters on Africa, and a mutilated one on the distance from Rome to the principal cities in the world. In this work he chiefly follows Ptolemy, and in the calculation of the stadia he adopts the reckoning of Protagoras. He also made an epitome of the eleven books of the *Periplous* of Artemiodorus of Ephesus [ARTEMIODORUS, No. 6], but of this epitome we have only the introduction, and the periplus of Pontus, Bithynia, and Paphlagonia. It was not, however, simply an abridgment of Artemiodorus; for Marcianus tells us that he made use of the works of other distinguished geographers, who had written descriptions of coasts, among whom he mentions Timosthenes of Rhodes, Eratosthenes, Pytheas of Massilia, Isidorus of Charax, Sosander the pilot, Simmias, Apellas of Cyrene, Euthymenes of Massilia, Phileas of Athens, Androsthenes of Thasus, Cleon of Sicily, Eudoxus of Rhodes, Hanno of Carthage, Scylax of Caryanda and Botthaeus; but he says that he followed more particularly Artemiodorus, Strabo, and Menippus of Pergamus. Marcianus also published an edition of Menippus with additions and corrections. [MENIPPUS.]

The extant works of Marcianus were first published by D. Hoeschelius in his "Geographica,"

August. Vindel. 1600, 8vo., then by Morell, Paris, 1602, 8vo., and subsequently by Hudson, in the first volume of his "Geographi Graeci Minores," Oxon. 1698, and by Miller, Paris, 1839, 8vo. They have been also published separately by Hoffmann, "Marciani Periplus, Menippi Peripli Fragm. &c.," Lips. 1841, 8vo. (Fabric. *Bibl. Graec.* vol. iv. p. 613, &c.; Dodwell, *de Aetate et Scriptis Marciani*, in Hudson, *l. c.*; Ukert, *Geographie der Griechen und Römer*, vol. i. pars i. p. 235; Forbiger, *Handbuch der alten Geographie*, vol. i. p. 448.)

MARCIA'NUS (Μαρτιανός), a physician at Rome, who enjoyed a great reputation as an anatomist in the second century after Christ, and wrote some works on that subject, which are now lost. Galen became personally acquainted with him during his first visit to Rome, about A. D. 165, and tells an anecdote of him which shows him to have been an envious and malicious person (*De Praenot. ad Epig.* c. 3, vol. xiv. p. 614, &c.). He is probably the same person as the physician named *Martialis*, though it is uncertain *which* name is correct.

Some medical formulae by a physician of the same name are quoted by Aëtius (ii. 3. 110, ii. 4. 47, iii. 3. 11, pp. 358, 402, 554) and Scribonius Largus (c. 46. § 177. p. 223); but this cannot be the same person as the contemporary of Galen, as he lived about the beginning of the Christian era in the reign of Augustus. [W. A. G.]

MARCIA'NUS, AE'LIUS, a Roman jurist, who wrote after the death of Septimius Severus, whom he calls Divus (Dig. 50. tit. 4. s. 7). Another passage (48. tit. 17. s. 1) shows that he was then writing under Antoninus Caracalla, the son and successor of Severus. It also appears from his Institutions, that he survived Caracalla (Dig. 35. tit. 1. s. 33; Cod. 9. tit. 8. s. 8). It is therefore probable that he also wrote under Alexander Severus, whose reign commenced A. D. 222. Caracalla died A. D. 217. Another Aelius Marcianus is cited in the Digest, who was proconsul of Baetica in the time of Antoninus Pius (Dig. 1. tit. 6. s. 2, where Ulpian gives the rescript of Pius addressed to this Marcianus).

The works of Marcianus, from which there are excerpts in the Digest, are:—Sixteen books of Institutiones, from which there are excerpts in the Digest: this work was also used for the compilation of Justinian's Institutions (compare Inst. 4. tit. 3. s. 1, and Dig. 32. s. 65. § 4; Inst. 2. tit. 18, "hoc colore," &c., and Dig. 5. tit. 2. s. 2); two books on Publica Judicia; two books on Appellationes; five books entitled Regularia; a single book on Delatores; a single book on the Hypothecaria Formula; and a single book ad Sct. Turpillianum. He also wrote notes on Papinian. Marcianus is cited by Ulpianus and Paulus. There are 275 excerpts from Marcianus in the Digest. Zimmern (*Geschichte des Röm. Privatrechts*) cites a work by G. Oelrichs, *De Vita, Studiis, Honoribus et Scriptis Ael. Marciani ICti.* Traj. ad Rhen. 1754. 4to.

There are rescripts addressed by Alexander Severus to A. Marcianus (Cod. 2. tit. 13. s. 6) and to A. Martianus, which may be the same name (Cod. 7. tit. 21. s. 4), and one by Gordian to A. Martianus in the year 239 (Cod. 4. tit. 21. s. 4); but this may be a different person from the jurist whose writings are excerpted in the Digest. [G. L.]

MARCIA'NUS MINEUS FELIX CAPELLA. [CAPELLA.]

MARCIA'NUS, GE'SSIUS, a native of Syria, the husband of Julia Mamaea, by whom he was the reputed father of Alexander Severus. We know nothing of his history, except that he on several occasions discharged the duties of an imperial procurator. (Dion Cass. lxxviii. 30.) [W. R.]

MARCIA'NUS, GRA'NIUS, a Roman senator, was accused of majestas in A. D. 35, by C. Gracchus, and put an end to his own life. (Tac. *Ann.* vi. 38.)

MARCIA'NUS I'CELUS. [ICELUS.]

MARCI'LIUS, attended Cicero as interpreter during his journey in Asia Minor and his administration of Cilicia, from August, B. C. 51, to the following February. Cicero highly recommends Marcilius, his son, and his family interests to Q. Minucius Thermus, propraetor of Asia. (*Ad Fam.* xiii. 54.) [W. B. D.]

MA'RCION (Μαρκίων,) one of the most celebrated of the so-called heretics of the second century. He was a native of Pontus. The account, prevalent in the days of Epiphanius, of which there is no reason to doubt the correctness, made him a native of Sinope in Hellenopontus. Tertullian repeatedly calls him a ship-master, nauclerus (*Adv. Marc.* i. 18, iii. 6, iv. 9, &c.), and, according to one MS. and the version of Rufinus, Rhodon, a writer of the latter part of the second century (apud Euseb. *H. E.* v. 13), calls him the seaman Marcion. Some moderns have doubted whether so learned a man could have been in such an occupation, but we see no reason to question the statement, nor does his learning appear to have been great. His father was bishop of a Christian church (probably at Sinope), but there is reason to think that Marcion had grown up before his father's conversion, for Tertullian intimates (*De Praescrip. Hereticor.* c. 30) that he had been a stoic, and speaks of his "finding out God" (*Adv. Marcion.* i. 1), expressions which indicate that he had not been brought up as a Christian, but had become a convert in an adult age, after inquiry, and on his own conviction. Be this as it may, he appears to have been a sincere and earnest believer, characterised by the severity of his ascetic practices; nor does he at first seem to have entertained, at least he did not avow, any opinions at variance with the usual belief of the church with which he was in full communion.

The course of his life was, however, altogether altered by his excommunication. The occasion of this is, in the spurious addition to one of the works of Tertullian (*De Praescrip. Haeret.* c. 51), and by Epiphanius, stated to have been his seduction of a girl; but the silence of Tertullian in his genuine works, and of the other early opponents of Marcion, ready as they would have been to lay hold on anything unfavourable to him, throws, as Beausobre and Lardner have shown, considerable doubt on the accusation. Beausobre and Neander suppose that he was cut off from the church on account of his having already begun to propagate his obnoxious sentiments as to the Mosaic dispensation and the Old Testament generally. Even if the charge brought against him by Epiphanius be credited, there is no reason to regard his delinquency as an evidence of habitual licentiousness: it stands in marked contrast with the rigour of his system and with the ordinary tenor of his life, and at a later period he himself excommunicated Apelles, one of his disciples, for a similar, perhaps even a less heinous

offence. (Tertull. *ibid.* c. 30.) Epiphanius further adds, that his first desire after his fall was to be restored to the communion of the church, and that, in order to this, he professed penitence; but that his father, by whom he had been excommunicated, refused to restore him, being angry at the shame which had fallen upon himself by his son's fall; or possibly (if there be any truth in the story at all), from an apprehension that his near connection with the offender might incline him, or make him suspected of inclining, to undue lenity. Failing to obtain his readmission, and unable to bear the opprobrium which his conduct had incurred, Marcion went to Rome. Epiphanius says that he arrived there after the decease of Pope Hyginus, a statement which is subject to considerable doubt, and of which, in any case, the uncertainty of the early Papal chronology prevents our fixing the date. Tillemont places the pope's death and Marcion's arrival in A. D. 142; but if Justin Martyr wrote his First Apology in which Marcion's residence at Rome, and his teaching his heretical views are mentioned (Justin. *Apol. Prima*, c. 26), in A. D. 139 [JUSTINUS, ecclesiastical, No. 1], Marcion must have settled at Rome some years earlier.

According to Epiphanius, Marcion's first care, on his arrival at Rome, was to apply to be admitted into communion with the church, but he was refused. Epiphanius adds, that he had aspired to succeed to the vacant bishopric,—a statement too absurd to merit refutation, especially taken in connection with the story of his previous incontinence; and that disappointed ambition stimulated him to unite himself with the Syrian Gnostic Cerdon, then at Rome, to adopt and propagate his opinions, and to carry out the threat with which he parted from the elders of the Roman church on their refusal to receive him, that "he would cause a perpetual schism among them." Imputation of motives is so easy and so common, that it has little weight, especially when the writer is so credulous and uncharitable as Epiphanius; nor is his statement of facts in accordance with Tertullian, who tells us (*De Praescrip. Haeret.* c. 30) that Marcion was in communion with the Roman church, and professed to hold the general belief, under the episcopate of Eleutherius, but that on account of the ever-restless curiosity with which he pursued his inquiries, he was repeatedly (semel atque iterum) excommunicated, the last time finally (in perpetuum discidium relegatus). It is possible that he may, on his final ejection, have uttered some such threat as that attributed to him by Epiphanius, yet in that case Tertullian would have hardly forborne to mention it; and it may be observed that Marcion's repeated reconciliation with the church, and retractation or concealment of his opinions, indicate a greater pliancy of temper and a more anxious desire to avoid a schism than it has been usual to impute to him. Tertullian is, indeed, by some critics, yet we think on insufficient ground, supposed to have confounded Marcion with Cerdon, of whom Irenaeus (*Adv. Haeres.* iii. 4) gives a somewhat similar account.

We have seen that Marcion was at Rome, and engaged in the propagation of his views, which implies his separation from the church, in A. D. 139, when Justin wrote his First Apology. Whether he travelled into distant provinces to diffuse his opinions is very doubtful. Most modern critics, including Tillemont, Beausobre, and Lardner, think that he did; but the passages cited from the ancients in support of the supposition are quite insufficient. That views similar to his were widely diffused in various parts, especially of the East, is indisputable, but that the diffusion was owing to his personal exertions and influence is by no means clear; and we do not know of any distinct evidence that he ever left Rome after his first arrival there. The passages from Tertullian and Ephrem Syrus are mere declamatory expressions, and the passage usually cited from Jerome (Epist. cxxxiii. *ad Ctesiphont.* c. 4, *Opera*, vol. i. col. 1025, ed. Vallarsii), if it has any foundation in truth, is most naturally referred to Marcion's first journey from Sinope to Rome; and it was probably on that same journey that he became acquainted with the venerable Polycarp, whom he afterwards met, apparently at Rome, and who, when Marcion asked if he knew him, replied, "I know thee as the first-born of Satan." (Irenaeus, *Adv. Haeres.* iii. 3.) This anecdote of Marcion's anxiety to claim acquaintance with that venerable man is in accordance with his desire to be reconciled to the Catholic Church, a desire which continued to the close of his life, for after all his misbelief, the ministers, apparently of the Roman church, agreed to restore him on condition of his bringing back with him those whom he had led into error. This condition seems to show that his own immediate disciples were not numerous, and that the widely diffused body that held similar views, and was called by his name, had rather followed an independent course of thought than been influenced by him. His compliance with the condition of his restoration was prevented by his death, the time of which is quite unknown. (Tertullian, *de Praescript. Haeret.* c. 30.)

The doctrinal system of Marcion was of remarkable character. Its great feature was the irreconcileable opposition which it supposed to exist between the Creator and the Christian God, and between the religious systems, the Law and the Gospel, which it was believed they had respectively founded. Whether he held two or three original principles is not clear. Rhodon (apud Euseb. *H. E.* v. 13) and Augustin (*de Haeres.* c. 22) say he held two, Epiphanius charges him with holding three,—one, nameless and invisible, the Supreme, whom Marcion termed "the Good;" another "the visible God, the Creator;" the third, "the Devil," or perhaps matter, the source of evil. Theodoret says he held four "unbegotten existences,"—the good God, the Creator, matter, and the evil ruler of matter, meaning, apparently, the Devil. That he held matter to be eternal is admitted; the doubtful point is whether he really held the Creator to have been a principle, or to have been in some way derived from the good God. That he regarded them as independent first principles is the most natural inference from the strong opposition which he conceived to exist between them, and which formed the prominent feature in his doctrinal system. He was probably led to the belief of this opposition by the difficulty he found in reconciling the existence of evil, so prevalent in the world, with the attribute of goodness in the Deity, which was so distinctly manifested in the gospel. This is Tertullian's account of the origin of his heresy (*Adv. Marcion.* i. 2), and it is apparently the true one; nor will it materially differ from the account of Neander, that Marcion could not perceive in nature

or in the Old Testament the same love which was manifested in the Gospel of Christ. He accordingly made the Creator, the God of the Old Testament, the author of evils, "malorum factorem," according to the statement of Irenaeus (*Adv. Haeres.* i. 29), by which he meant that he was the author, not of moral evil, but of suffering. The old dispensation was, according to him, given by the Creator, who chose out the Jews as his own people, and promised to them a Messiah. Jesus was not this Messiah, but the son of the "unseen and unnamed" God, and had appeared on earth in the outward form of man, possibly a mere phantasm, to deliver souls, and to upset the dominion of the Creator; and Marcion further supposed that, when he descended into Hades, he had delivered, not those who in the Old Testament were regarded as saints, such as Abel, Enoch, Noah, Abraham, Moses, David, &c., who were apprehensive of some delusion and would not believe, but rather those who had rejected or disobeyed the Creator, such as Cain, Esau, Korah, Dathan, and Abiram.

The other doctrines of Marcion were such as naturally flowed from this prominent feature of his system. He condemned marriage, and admitted none who were living in the married state to baptism; for he did not think it right to enlarge, by propagation, a race born in subjection to the harsh rule of the Creator. (Clem. Alex. *Strom.* iii. 3.) His followers did not hesitate to brave martyrdom, and boasted of the number of their martyrs. He denied the resurrection of the body; and, according to the very questionable authority of Epiphanius, believed in transmigration. He admitted persons to baptism, Epiphanius says, three times, apparently requiring a repetition of it after any great sin; but as Tertullian does not notice this threefold baptism, it was probably introduced after Marcion's time. His followers permitted women to baptize probably those of their own sex, and allowed catechumens to be present at the celebration of the mysteries. According to Chrysostom, when a catechumen died they baptized another person for him; but even Tillemont supposes that this was not their original practice. They fasted on the Sabbath, out of opposition to the Creator, who had rested on that day.

It was a necessary consequence of these views that Marcion should reject a considerable part of the New Testament. The Old Testament he regarded as a communication from the Creator to his people the Jews, not only separate from Christianity, but opposed to it. He acknowledged but one Gospel, formed by the mutilation of the Gospel of St. Luke, which, it may be reasonably supposed, he believed he was restoring, by such mutilation, to its original purity. He rejected the greater part of the four first chapters, commencing his gospel with the words, "In the fifteenth year of the reign of Tiberius Caesar God came down to Capernaum, a city of Galilee, and he taught on the Sabbath," &c. (as in Luke, iv. 31, &c.). He omitted all those passages in our Lord's discourses in which he recognised the Creator as his father. He received the following Epistles of Paul:—to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and Philemon, and acknowledged certain portions of a supposed Epistle of Paul to the Laodiceans; but the Epistles which he received were, according to Epiphanius, whose testimony in this respect there is no reason to doubt, mutilated and corrupted. Marcion, besides his edition, if we may so term it, of the New Testament, compiled a work entitled *Antithesis*, consisting of passages from the Old and from the New Testament which he judged to be mutually contradictory. This work was examined and answered by Tertullian, in his fourth book against Marcion. Tertullian also cites (*De Carne Christi*, c. 2) an epistle of Marcion, but without further describing it. (Justin Martyr and Irenaeus, *ll. cc.*; Tertullian, *Adv. Marcion. Libri V. de Praescript. Haeret.* passim; Epiphan. *Panarium. Haeres.* xlii; the numerous other passages in ancient writers have been collected by Ittigius, *de Haeresiarchis*, sect. ii. c. 7; Tillemont, *Mémoires*, vol. ii. p. 266, &c.; Beausobre, *Hist. de Manichéisme*, liv. iv. ch. v.—viii.; and Lardner, *Hist. of Heretics*, b. ii. ch. x. See also Neander, *Church History* (by Rose), vol. ii. p. 119, &c.; Cave, *Hist. Litt.* ad ann. 128, vol. i. p. 54, ed. Oxford, 1740—42.) [J. C. M.]

MA'RCIUS, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M. Atilius, the praetor, in B. C. 213. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second, commanding the institution of the Ludi Apollinares. (Liv. xxv. 12; Macrob. *Sat.* i. 17.) The Marcian prophecies were subsequently preserved in the Capitol along with the Sibylline books, under the guard of the same officers as had charge of the latter. (Serv. *ad Virg. Aen.* vi. 72.) Livy (*l. c.*), Macrobius (*l. c.*), and Pliny (*H. N.* vii. 33), speak of only one person of this name; but Cicero (*de Div.* i. 40, ii. 55) and Servius (*l. c.*) make mention of two brothers, the Marcii. It may well admit of doubt whether this Marcius ever existed; and it is certainly quite useless to inquire into the time at which he lived. (Hartung, *Die Religion der Römer*, vol. i. p. 129; Göttling, *Geschichte der Römisch. Staatsverfassung*, p. 213; Niebuhr, *Hist. of Rome*, vol. i. n. 688.) Modern scholars have attempted to restore to a metrical form the prophecies of Marcius preserved by Livy. (Comp. Hermann, *Elem. Doctr. Metr.* iii. 9. § 7; Duntzer and Lersch, *De Vers. Sat.* p. 38.)

MA'RCIUS. 1. C. or Cn. MARCIUS, tribune of the plebs, B. C. 389, the year after Rome had been taken by the Gauls, brought Q. Fabius to trial, because, in opposition to the law of nations, he had fought against the Gauls, to whom he had been sent as an ambassador. (Liv. vi. 1.)

2. C. MARCIUS, tribune of the plebs B. C. 311, brought forward with his colleague, L. Atilius, the law which is detailed elsewhere. [ATILIUS, No. 2.] (Liv. ix. 30.) He is probably the same as the C. Marcius, who was chosen in B. C. 300 among the first plebeian augurs. (Liv. x. 9.)

3. M'. MARCIUS, aedile of the plebs, was the first person who gave corn to the people at one as for the modius. His date is quite uncertain. (Plin. *H. N.* viii. 3. s. 4.)

4. Q. and M. MARCII, tribunes of the soldiers of the second legion, fell in battle against the Boii in B. C. 193. (Liv. xxxv. 5.)

MA'RCIUS, ANCUS. [ANCUS MARCIUS.]

MARCIUS AGRIPPA. [AGRIPPA.]

MA'RCIUS LIVIANUS TURBO. [TURBO.]

MA'RCIUS MACER. [MACER.]

MA'RCIUS MARCELLUS. [MARCELLUS.]

MA'RCIUS VERUS. [VERUS.]

MARCOMANNUS, a Roman rhetorician of uncertain date, wrote a work on rhetoric, of which C. Julius Victor made use in compiling his "Ars Rhetorica." The latter work was first published by A. Mai, from a MS. in the Vatican, written in the 12th century (Rome, 1823), and has been reprinted, with the other scholiasts, in the 5th volume of Orelli's Cicero, p. 195, &c.

MARCUS (Μάρκος), a citizen of Ceryneia, in Achaia, had the chief hand in putting to death the tyrant of Bura, which thereupon immediately joined the Achaean League, then in process of formation. When the constitution of the league was altered, and a single general was appointed instead of two, Marcus was the first who was invested with that dignity, in B. C. 255. In B. C. 229 the Achaeans sent ten ships to aid the Corcyraeans against the Illyrian pirates, and, in the battle which ensued, the vessel in which Marcus sailed was boarded and sunk, and he perished with all the rest of the crew. Polybius highly commends his services to the Achaean confederacy. (Pol. ii. 10, 41, 43; Clint. *F. H.* vol. ii. pp. 240, 241, vol. iii. p. 14.) [E. E.]

MARCUS, the son of the emperor Basiliscus, was created Caesar, and soon afterwards Augustus and co-emperor, by his father, in A. D. 475, and was put to death by Zeno in 477, together with Basiliscus and the rest of his family. In consequence of being emperor along with his father, several of the coins struck by Basiliscus, represent the portraits of both father and son. [BASILISCUS.] (Eckhel, vol. viii. p. 204.) [W. P.]

MARCUS (Μάρκος), literary and ecclesiastical. 1. Of ALEXANDRIA, patriarch of Alexandria early in the thirteenth century, proposed certain questions for solution on various points of ecclesiastical law or practice. Sixty-four of these questions, with the answers of Theodorus Balsamon [BALSAMO], are given in the *Jus Orientale* of Bonefidius, p. 237, &c. 8vo., Paris, 1573, and in the *Jus Graeco-Romanum* of Leunclavius, vol. i. pp. 362—394, fol. Frankfort, 1596. Some MSS. contain two questions and solutions more than the printed copies. Fabricius suggests that Mark of Alexandria is the Marcus cited in a MS. *Catena in Matthaei Evangelium* of Macarius Chrysocephalus [CHRYSOCEPHALUS], extant in the Bodleian library at Oxford. (Cave, *Hist. Litt.* ad ann. 1203, vol. ii. p. 279, ed. Oxford, 1740—42.)

2. Of ARETHUSA, bishop of Arethusa, a city of Syria, on or near the Orontes, was one of three bishops sent to Rome A. D. 342 by the Eastern emperor Constantius II., to satisfy the Western emperor Constans of the justice and propriety of the deposition of Athanasius of Alexandria and Paulus of Constantinople. Marcus and his fellow-prelates are charged with having deceived Constans, by presenting to him as their confession of faith, not the Arian or Eusebian confession, lately agreed on at the synod of Antioch, but another confession, of orthodox complexion, yet not fully orthodox, which is given by Socrates. Mark appears to have acted with the Eusebian or Semi-Arian party, and took part on their side, probably in the council of Philippopolis, held by the prelates of the East, after their secession from Sardica (A. D. 347), and certainly in that of Sirmium (A. D. 351), where a heterodox confession of faith was drawn up by him. It is to be observed, that the confession which is given as Mark's by Socrates is believed by modern critics not to be his. These critics ascribe to him the confession agreed upon by the council of Ariminum, A. D. 359, and also given by Socrates. During the short reign of Julian Marcus, then an old man, was cruelly tortured in various ways by the heathen populace of Arethusa, who were irritated by the success of his efforts to convert their fellow-townsmen to Christianity. He appears to have survived their cruelty, at least not to have died under their hands; but we read no more of him. His sufferings for the Christian religion seem to have obliterated the discredit of his Arianism; for Gregory Nazianzen has eulogised him in the highest terms, and the Greek church honours him as a martyr. (Athanas. *de Synodis*, c. 24; Socrates, *H. E.* ii. 18, 30, 37, with the notes of Valesius; Sozomen, *H. E.* iii. 10, iv. 17, v. 10; Theodoret. *H. E.* iii. 7; Gregorius Naz. *Oratio IV.*; Bolland. *Acta Sanctor. Mart.* vol. iii. p. 774, &c.; Tillemont, *Mémoires*, vol. vi. and vii.)

3. ARGENTARIUS. [ARGENTARIUS.]

4. ASCETA. Mark the ascetic, or Mark of Athens, was a recluse, who had fixed his habitation in the Interior Aethiopia, in Mount Thrace, beyond the nation of the Chettaeans, apparently in the course of the fourth century. A life of him is given by the Bollandists in the *Acta Sanctorum Martii*, vol. iii. in a Latin version, at p. 778, &c., and in the original Greek at p. 40*, &c.

5. ASCETA. [No. 10.]

6. ATHENIENSIS. [No. 4.]

7. DIACONUS. [No. 12.]

8. DIADOCHUS. A short treatise, entitled τοῦ μακαρίου Μάρκου τοῦ Διαδόχου κατὰ Ἀρειανῶν λόγος, *Beati Marci Diadochi Sermo contra Arianos*, was published with a Latin version, by Jo. Rudolph. Wetstenius, subjoined to his edition of Origen, *De Oratione*, 4to. Basel, 1694, and was reprinted, with a new Latin version, in the *Bibliotheca Patrum* of Galland, vol. v. p. 242. There has been considerable doubt as to the time and place in which the author lived. Some have identified him, but without reason, with Diadochus, bishop of Photice, in Epeirus Vetus (Φωτικῆς τῆς ἐν τῇ παλαιᾷ Ἠπείρῳ ἐπίσκοπος), who wrote a work on the ascetic life which is briefly described by Photius (*Bibl.* cod. 201), and whom critics, on uncertain ground, assign to the middle of the fifth century. But there is no ground for this identification, as Diadochus of Photice does not appear to have been ever called Marcus. Others suppose Marcus Diadochus to have been one of the two Egyptian bishops of the name of Marcus, who were banished by the Arians during the patriarchate of George of Cappadocia [GEORGIUS, No. 7] at Alexandria, and who, having been restored in the reign of Julian, were present (A. D. 362) at a synod held at Alexandria, and are named in the heading of the letter of Athanasius, usually cited as *Tomus ad Antiochenos*. (Comp. Athanas. *Apolog. de Fuga sua*, c. 7.) Galland suggests that Marcus Diadochus may have been one of two bishops of the name of Marcus, ordained by Alexander, the predecessor of Athanasius, and who were banished by the Arians, one into the Oasis Magna in Upper Egypt, and the other to the Oasis of Ammon (Athanas. *Hist. Arianor. ad Monach.* c. 72); but we identify these with the two just mentioned. (Fabric. *Bibl. Graec.* vol. ix. p. 266, &c.; Cave, *Hist. Litt*, ad ann. 356, vol. i. p. 217;

Galland. *Biblioth. Patrum. Proleg. ad Vol. V.* c. 14.)

9. Of EPHESUS. [EUGENICUS, M.]

10. EREMITA or ANACHORETA (Ἀναχωρητής, or ASCETA (ὁ Ἀσκητής), or MONACHUS (Μοναχός), the MONK. Palladius in his *Historia Lausiaca*, c. 21, and, according to the Greek text, as printed in the *Biblioth. Patrum* (vol. xiii. fol. Paris, 1654) in several passages of c. 20, has recorded some anecdotes, of sufficiently marvellous character, of Marcus, an eminent Egyptian ascetic, who lived to a hundred years, and with whom Palladius had conversed. This Marcus is noticed also by Sozomen (*H. E.* vi. 29). Palladius, however, does not ascribe to this Marcus any writings; nor should he be confounded, as he is even by Cave and Fabricius, as well as by others, with Marcus, "the much renowned ascetic," (ὁ πολυθρύλλητος ἀσκητής, Niceph. Callist. *H. E.* xiv. 30, 54), the disciple of Chrysostom, and the contemporary of Nilus and Isidore of Pelusium: for this latter Marcus must have been many years younger than the ascetic of Palladius. It is to the disciple of Chrysostom that the works extant, under the name of "Marcus Eremita," are to be ascribed; as appears from the express testimony of Nicephorus Callisti, who had met with the following works:—eight treatises (λόγοι ὀκτὼ), "equal to the number of the universal passions;" and thirty-two others, describing the whole discipline of an ascetic life. Other works of Marcus must have been extant at that time, but Nicephorus does not mention them: the above were the only ones that had come into his hands.

The eight treatises appear to have been originally distinct, but had been collected into one volume (βιβλίον), and are so described by Photius (*Bibl.* cod. 200), to whose copy was subjoined a ninth treatise or book, written against the Melchizedekians (κατὰ Μελχιζεδεκιτῶν), which showed, says Photius (according to our rendering of a disputed passage), that the writer was no less obnoxious to the charge of heresy than the parties against whom it was written. Photius remarks that the arrangement of the works was different in different copies. A Latin version by Joannes Picus of the eight books was published 8vo. Paris, 1563, and has been repeatedly reprinted in the various editions of the *Bibliotheca Patrum*. It is in the fifth volume of the edition, Lyon. 1677. The Greek text was also published, 8vo. Paris, 1563, by Guillaume Morel, with the *Antirrhetica* of Hesychius of Jerusalem. [HESYCHIUS, No. 7.] To the Greek text and the Latin version were respectively prefixed, as if also written by Marcus, the text and version of a homily, Περὶ παραδείσου καὶ νόμου πνευματικοῦ, *De Paradiso et Lege Spirituali*, which is one of those extant under the name of Macarius the Egyptian [MACARIUS, No. 1], to whom it more probably belongs, and from whose works those of Marcus have been much interpolated. The last four works are arranged in a different order from that of Photius; and to the end of the fifth, which is addressed to one Nicolaus, a friend of the writer, is subjoined Nicolaus' reply. A tract, Περὶ νηστείας, *De Jejunio*, a Latin version of which was first published by Zinus, with some other ascetic tracts, 8vo. Venice, 1574, is probably a part of the sixth book of the printed editions, the seventh of Photius, as it corresponds with the title given by Photius to that book. The Greek text of Morel's edition was reprinted, with the version of Picus, in the 1st vol. of the *Auctarium* of Ducaeus, fol. Paris, 1624, in the 11th vol. of the *Bibl. Patrum*, fol. Paris, 1654, and in the 8th vol. of the *Bibl. Patrum* of Galland. Although the eight books as a whole, with the exception, as already noticed, of the Latin supplement of Zinus *De Jejunio*, first appeared in 1563, the first and second books, namely, Περὶ νόμου πνευματικοῦ, *De Lege Spirituali*, and Περὶ τῶν οἰομένων ἐξ ἔργων δικαιοῦσθαι, *De his qui putant se Operibus justificari*, had been published by Vincentius Opsopoeus, with a Latin version, 8vo. Haguenau. 1531; and the first book of the text and the version had been reprinted in the *Micropresbyticon*, Basel, 1550, and in the *Orthodoxographa*, Basel, 1555. The work Εἰς τὸν Μελχισεδέκ, *De Melchizedech*, which formed the ninth tract in the collection read by Photius, and the Greek text of the Περὶ νηστείας, *De Jejunio*, were first published by B. M. Remondinus, bishop of Zante and Cephalonia, with a Latin version, 4to. Rome, 1748, and are reprinted with the other works of Marcus, in the *Bibliotheca* of Galland. Some other works are extant in MS. (Palladius, *l. c.*; Sozomen, *l. c.*; Photius, *l. c.*; Niceph. Callist. *l. c.*; Fabric. *Bibl. Graec.* vol. ix. p. 267, &c.; Cave, *Hist. Litt.* ad ann. 401, vol. i. p. 372; Oudin, *De Scriptor. Eccles.* vol. i. col. 902, &c.; Tillemont, *Mémoires*, vol. x. p. 801; Galland, *Biblioth. Patrum, Proleg. ad Vol. VIII.* c. 1.)

11. EUGENICUS. [EUGENICUS.]

12. Of GAZA. Marcus, the biographer of St. Porphyry of Gaza, lived in the fourth and fifth centuries. He was probably a native of Proconsular Asia, from which country he travelled to visit the scenes of sacred history in the Holy Land, where he met and formed an acquaintance with Porphyry, then at Jerusalem, some time before A. D. 393. Porphyry sent him to Thessalonica to dispose of his property there; and after his return, Marcus appears to have been the almost inseparable companion of Porphyry, by whom he was ordained deacon, and was sent, A. D. 398, to Constantinople, to obtain of the emperor Arcadius an edict for destroying the heathen temples at Gaza. He obtained an edict to close, not destroy them. This, however, was not effectual for putting down heathenism, and Porphyry went in person to Constantinople, taking Marcus with him, and they were there at the time of the birth of the emperor Theodosius the Younger, A. D. 401. They obtained an imperial edict for the destruction both of the idols of the heathens and their temples; and Marcus returned with Porphyry to Gaza, where he probably remained till his death, of which we have no account. He wrote the life of Porphyry, the original Greek text of which is said to be extant in MS. at Vienna, but has never been published. A Latin version (*Vita S. Porphyrii, Episcopi Gazensis*), was published by Lipomanus, in his *Vitae Sanctorum*, by Surius, in his *De Probatis Sanctorum Vitis*, and by the Bollandists, in the *Acta Sanctorum, Februar.* vol. iii. p. 643, &c. with a *Commentarius Praevius* and notes by Henschenius. It is given also in the *Bibliotheca Patrum* of Galland, vol. ix. p. 259, &c. (Fabric. *Bibl. Graec.* vol. x. p. 316; Cave, *Hist. Litt.* ad ann. 421, vol. i. p. 403; Oudin, *De Scriptor. Eccles.* vol. i. col. 999; Galland, *Biblioth. Patrum, Proleg. ad Vol. IX.* c. 7.)

13. HAERESIARCHA, the HERESIARCH, a gnostic teacher who appeared in the second century, and probably towards or after the middle of it. The

anonymous writer usually cited as Praedestinatus, makes Marcus contemporary with Clement of Rome; but this is placing him too early, as, according to Irenaeus, he was a disciple of Valentinus, who probably lived in the first half of the century [VALENTINUS]; and there is reason to think, from the manner in which Irenaeus speaks of him, that he was still alive when that father wrote his treatise *Adversus Haereses* [IRENAEUS]. He must be placed considerably later than the time of Clement. We have no account in Irenaeus of the country of Marcus; Jerome (*Comment. in Isai.* lxiv. 4, 5) calls him an Egyptian, but modern critics do not adopt this statement; Lardner thinks, but on very precarious ground, that he was "an Asiatic" (i. e. a native of Proconsular Asia), and Neander is induced by some peculiarities of his system to think he was from Palestine. All this, however, is mere conjecture, and we are disposed to accept the statement of Jerome as to this point, especially as it accords with the statement of Irenaeus that he was a disciple of Valentinus. That Marcus was in Asia, appears from a scandalous anecdote, related by Irenaeus, of his seducing the wife of one Diaconus (or perhaps of a certain deacon), into whose house he had been received; but the circumstances show that he was travelling in that country rather than residing there. Jerome (*l. c.* and *Epist. ad Theodoram*, No. 29, ed. Vett., 53, ed. Benedict, 75, ed. Vallarsii) states that he travelled into the parts of Gaul about the Rhône and the Garonne, then crossed the Pyrenees into Spain; but Irenaeus, whom he cites, is speaking, not of Marcus himself, but of his followers; and Jerome was probably led into this misunderstanding of his authority by confounding this Marcus with another and later teacher of the gnostic school [No. 14], of the same name and country. Of the history of Marcus nothing more is known. His character is seriously impeached, as already noticed, by Irenaeus, who is followed by others of the fathers, and who charges him with habitual and systematic licentiousness.

The followers of Marcus were designated Marcosii (Μαρκώσιοι), Marcosians, and a long account of them is given by Irenaeus and by Epiphanius, who has transcribed very largely from Irenaeus; and a briefer notice is contained in the other ancient writers on the subject of heresies. The peculiar tenets of Marcus were founded on the gnostic doctrine of Aeons; and, according to Irenaeus, Marcus professed to derive his knowledge of these Aeons, and of the production of the universe, by a revelation from the primal four in the system of Aeons, who descended to him from the region of the invisible and ineffable, in the form of a female; but this representation has perhaps been owing to Irenaeus interpreting too literally the poetical form in which Marcus developed his views. Neander (*Church Hist.* by Rose, vol. ii. p. 95) thus characterizes the system of Marcus. "He brought forward his doctrines in a poem, in which he introduced the Aeons speaking in liturgical formulae, and in imposing symbols of worship. . . After the Jewish cabalistic method, he hunted after mysteries in the number and positions of the letters. The idea of a λόγος τοῦ ὄντος, of the word as the revelation of the hidden divine being in creation, was spun out by him with the greatest subtilty: he made the whole creation a progressive expression of the inexpressible." The Marcosians are said to have distinguished between the supreme God and the Creator, and to have denied the reality of Christ's incarnation, and the resurrection of the body.

Marcus was charged with using magic, and Irenaeus has given a sufficiently obscure description of the modes in which he imposed on the credulity of his votaries, who were commonly women possessed of wealth, and acquired riches at their expense. Irenaeus suspected that he was assisted in his delusions by some daemon, by whose aid he appeared both to deliver prophecies himself, and to impart the gift of prophecy to those women whom he deemed worthy to participate in the gift. He is charged also with employing philters and love potions, in order to effect his licentious purposes. Whether any, or what part of these charges is true, it is difficult to say: that of using magical practices, or practices reputed to be magical, is the most probable. It is difficult to judge what foundation there is for the charge of licentiousness. Lardner regards it as unfounded. The Marcosians appear to have acknowledged the canonical Scriptures, and to have received also many apocryphal books, from one of which Irenaeus cites a story which is found in the *Evangelium Infantiae*. (Iren. *Adv. Haeres.* i. 8—18; Epiphan. *Haeres.* xxxiv. s. ut alii, xiv.; Anon. in the spurious edition to Tertullian, *De Praescript. Haeret.* c. 50, &c.; Tertullian, *Adv. Valent.* c. 4, *De Resurrect. Carnis*, c. 5; Theodoret. *Haereticarum Fabularum Compend.* c. 9; Euseb. *H. E.* iv. 11; Philastrius, *De Haeresib. post Christum*, c. 14; Praedestinatus, *De Haeresib.* i. 14; Augustin. *De Haeres.* c. 15; Hieronym. *ll. cc.*; Ittigius, *De Haeresiarchis*, sect. ii. c. 6. § 4; Tillemont, *Mémoires*, vol. ii. p. 291, &c.; Lardner, *Hist. of Heretics*, book ii. ch. 7; Neander, *l. c.*)

14. HAERETICUS. Isidore of Seville, in speaking of Idacius Clarus, and Sulpicius Severus, in his *Historia Sacra* (ii. 61), mention Marcus, a native of Memphis, as being eminently skilled in magic, a Manichaean, or perhaps personally a disciple of Manes, and the teacher of the persecuted heresiarch Priscillian. He is noticed here as having been by Jerome and others confounded with the earlier heresiarch of the same name. [No. 13.] (Isidor. Hispal. *De Script. Eccles.* c. 2; Sulp. Sever. *l. c.*)

15. HAMARTOLUS. [No. 16.]

16. HIEROMONACHUS. In the *Typicum*, or ritual directory of the Greek church (Τυπικὸν σὺν Θεῷ ἁγίῳ παρεῖχον πᾶσαν τὴν διάταξιν τῆς ἐκκλησιαστικῆς ἀκολουθίας τοῦ χρόνου ὅλου, *Typicum, favente Deo, continens integrum Officii Ecclesiastici Ordinem per totum Annum.* See the description of the work in Cave, *Hist. Litt.* vol. ii. *Dissert. II.* p. 38) is contained a treatise, Σύνταγμα εἰς τὰ ἀπορούμενα τοῦ τυπικοῦ, *De Dubiis quae ex Typico oriuntur*, arranged in 100 chapters by Marcus Hieromonachus, who calls himself Ἁμαρτωλός, "a sinner." This commentary is adapted to the arrangement of the *Typicum*, ascribed to St. Saba, but which Oudin supposes to have been drawn up by Marcus himself, and produced by him as the work of St. Saba, in order to obtain for it an authority which, had it appeared in his own name, it would not have possessed. But though Oudin is successful in showing that parts of the *Typicum* are adapted to practices which did not come into use till several centuries after St. Saba's death, in the sixth century, and therefore that those parts were of much later date than that of Saint [SABA], he does not prove either that

the whole work was a forgery, or that, if it was, Marcus was the author of it. The very form of a commentary on doubtful parts implies the previous existence and the antiquity of the work itself. Oudin makes Marcus to have been a monk of the convent of St. Saba, near Jerusalem, in the beginning of the eleventh century. A life of Gregory of Agrigentum [GREGORIUS, No. 2] by Marcus, monk and hegumenus, or abbot of St Saba, is perhaps by the same author as the commentary on the *Typicum*. We are not aware that it has been published. Various works are extant in MS., by Marcus Monachus; but the name is too common, and the description too vague, to enable us to identify the writers. (Cave, *Hist. Litt.* vol. ii. *Dissert. I.* p. 13; Oudin. *De Scriptorib. Eccles.* vol. ii. col. 584, &c.; Fabric. *Bibl. Graec.* vol. x. p. 232, vol. xi. p. 678.)

17. HYDRUNTIS or IDRUNTIS EPISCOPUS, (ἐπίσκοπος Ἰδροῦντος), BISHOP of OTRANTO. Marcus of Otranto is supposed to have lived in the eighth century. Allatius says he was oeconomus or steward of the great church of Constantinople, before he became bishop, which seems to be all that is known of him. He wrote Τῷ μεγάλῳ σαββάτῳ ἡ ἀκροστιχίς, *Hymnus Acrostichus in Magnum Sabbatum*, s. *In Magno Sabbato Capita Versuum*, which was published by Aldus Manutius, with a Latin version, in his edition of Prudentius and other early Christian poets, 4to., without mark of date or place; but judged to be Venice, 1501. The hymn is not in metre; the initial letters of the successive paragraphs are intended to make up the words καὶ σήμερον δέ, which are the opening words of the hymn; but as divided by Aldus, the acrostic is spoiled by the introduction of one or two superfluous letters. A Latin version of the hymn is given in several editions of the *Bibliotheca Patrum*. (Fabric. *Bibl. Graec.* vol. xi. pp. 177, 677; Cave, *Hist. Litt.* ad ann. 750, vol. i. p. 630.)

18. JOANNES. [JOANNES, No. 84.]

19. MONACHUS. [No. 10.]

20. MONACHUS S. SABAE. [No. 16.]

21. Of ST. SABA. [No. 16.] [J. C. M.]

MARDO'NIUS (Μαρδόνιος), a Persian, son of Gobryas, who was one of the seven conspirators against Smerdis the Magian, in B. C. 521. (See Herod. iii. 70, &c.) In the spring of B. C. 492, the second year from the close of the Ionian war, Mardonius, who had recently married Artazostra, the daughter of Dareius Hystaspis, was sent by the king, with a large armament, as successor of Artaphernes, to complete the settlement of Ionia, and to punish Eretria and Athens for the aid they had given to the rebels. (Comp. Herod. v. 99, &c.) But while this was the nominal object of the expedition, it was intended also for the conquest of as many Grecian states as possible. Throughout the Ionian cities Mardonius deposed the tyrants whom Artaphernes had placed in power, and established democracy, — a step remarkably opposed to the ordinary rules of Persian policy. He then crossed the Hellespont, and, while his fleet sailed to Thasos and subdued it, he marched with his land forces through Thrace and Macedonia, reducing on his way the tribes which had not yet submitted to Persia. But the fleet was overtaken by a storm off Mount Athos, in which it was said that 300 ships and 20,000 men were lost; and Mardonius himself, on his passage through Macedonia, was attacked at night by the Brygians, a Thracian tribe, who slaughtered a great portion of his army. He remained in the country till he had reduced them to submission; but his force was so weakened by these successive disasters, that he was obliged to return to Asia. His failure was visited with the displeasure of the king, and he was superseded in the command by Datis and Artaphernes, B. C. 490. On the accession of Xerxes, in B. C. 485, Mardonius, who was high in his favour, and was connected with him by blood as well as by marriage, was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest; and he was appointed one of the generals of the whole land army, with the exception of the thousand Immortals, whom Hydarnes led. After the battle of Salamis (B. C. 480), he became alarmed for the consequences of the advice he had given, and persuaded Xerxes to return home with the rest of the army, leaving 300,000 men under his command for the subjugation of Greece. Having wintered in Thessaly, he resolved, before commencing operations, to consult the several Grecian oracles, for which purpose he employed a man of the name of Mys, a native of Europus in Caria. Herodotus professes his ignorance of the answers returned, but he connects with them the step which Mardonius immediately afterwards took, of sending Alexander I., king of Macedonia, to the Athenians, whose πρόξενος he was, with a proposal of very advantageous terms if they would withdraw themselves from the Greek confederacy. The proposal was rejected, and Mardonius poured his army into Attica and occupied Athens without resistance, the Athenians having fled for refuge to Salamis. Thither he sent Murychides, a Hellespontine Greek, with the same proposal he had already made through Alexander, but with no better success than before. From Attica (a country unfavourable for the operations of cavalry, and full of narrow defiles, through which retreat would be dangerous if he were defeated) he determined to fall back on Boeotia as soon as he heard that the Spartans under Pausanias were on their march against him. But before his departure he reduced Athens to ruins, having previously abstained from damaging the city or the country as long as there had been any hope of winning over the Athenians. On his retreat from Attica he received intelligence that a body of 1000 Lacedaemonians had advanced before the rest into Megara, and thither accordingly he directed his march with the view of surprising them, and overran the Megarian plain, — the furthest point towards the west, according to Herodotus, which the Persian army ever reached. Hearing, however, that the Greek force was collected at the Isthmus of Corinth, he passed eastward through Deceleia, crossed Mount Parnes, and, descending into Boeotia, encamped in a strong position on the southern bank of the Asopus. The Greeks arrived not long after at Erythrae and stationed themselves along the skirts of Mount Cithaeron. Mardonius waited with impatience, expecting that they would descend into the plain and give him battle, and at length sent his cavalry against them under MASISTIUS. After their success over the latter the Greeks removed further to the west near Plataea, where they would have a better supply of water, and hither Mardonius followed them. The two armies were now stationed on opposite banks

of a tributary of the Asopus, which Herodotus calls by the name of the main stream. After waiting ten days, during which the enemy's force was receiving continual additions, Mardonius determined on an engagement in spite of the warnings of the soothsayers and the advice of Artabazus, who recommended him to fall back on Thebes, where plenty of provisions had been collected, and to try the effect of Persian gold on the chief men in the several Grecian states; and his resolution of fighting was further confirmed when, the Persian cavalry having taken and choked up the spring on which the Greeks depended for water, Pausanias again decamped and moved with his forces still nearer to Plataea. Mardonius then crossed the river and pursued him. In the battle of Plataea which ensued (September, B. C. 479), he fought bravely in the front of danger with 1000 picked Persians about him, but was slain by Aeimnestus or Arimnestus, a Spartan, and his fall was the signal for a general rout of the barbarians. (Herod. vi. 43—45, 94, vii. 5, 9, 82, viii. 100, &c. 113, &c. 133—144, ix. 1—4, 12—15, 38—65; Plut. *Arist.* 10—19; Diod. xi. 1, 28—31; Just. ii. 13, 14; Strab. ix. p. 412; C. Nep. *Paus.* 1.) [E. E.]

MARDONTES (Μαρδόντης), a Persian nobleman, son of Bagaeus (see Herod. iii. 128), commanded, in the expedition of Xerxes against Greece, the forces from the islands in the Persian gulf. (Herod. iii. 93, vii. 80.) On the retreat of Xerxes, he was left behind as one of the admirals of the fleet, and he fell at the battle of Mycale, in B. C. 479. (Herod. viii. 130, ix. 102.) [E. E.]

MARGI'TES (Μαργίτης), the hero of a comic epic poem, which most of the ancients regarded as a work of Homer. The inhabitants of Colophon, where the Margites must have been written (see the first lines of the poem in Lindemann's *Lyra*, vol. i. p. 82; Schol. *ad Aristoph. Av.* 914) believed that Homer was a native of the place (Herod. *Vit. Hom.* 8), and showed the spot in which he had composed the Margites (*Hesiod. et Hom. Certam.* in Göttling's edit. of *Hes.* p. 241). The poem was considered to be a Homeric production by Plato and Aristotle (Plat. *Alcib.* ii. p. 147, c.; Aristot. *Ethic. Nicom.* vi. 7, *Magn. Moral. ad Eudem.* v. 7), and was highly esteemed by Callimachus, and its hero Margites as early as the time of Demosthenes had become proverbial for his extraordinary stupidity. (Harpocrat. *s. v.* Μαργίτης; Phot. *Lex.* p. 247, ed. Porson; Plut. *Demosth.* 23; Aeschin. *adv. Ctesiph.* p. 297.) Suidas does not mention the Margites among the works of Homer, but states that it was the production of the Carian Pigres, a brother of queen Artemisia, who was at the same time the author of the Batrachomyomachia. (Suid. *s. v.* Πίγρης; Plut. *de Malign. Herod.* 43.) The poem, which was composed in hexameters, mixed, though not in any regular succession, with Iambic trimeters (Hephaest. *Enchir.* p. 16; Mar. Victorin. p. 2524, ed. Putsch.), is lost, but it seems to have enjoyed great popularity, and to have been one of the most successful productions of the Homerids at Colophon. The time at which the Margites was written is uncertain, though it must undoubtedly have been at the time when epic poetry was most flourishing at Colophon, that is, about or before B. C. 700. It is, however, not impossible that afterwards Pigres may have remodelled the poem, and introduced the Iambic trimeters, in order to heighten the comic effect of the poem. The character of the hero, which was highly comic and ludicrous, was that of a conceited but ignorant person, who on all occasions exhibited his ignorance: the gods had not made him fit even for digging or ploughing, or any other ordinary craft. His parents were very wealthy; and the poet undoubtedly intended to represent some ludicrous personage of Colophon. The work seems to have been neither a parody nor a satire; but the author with the most naïve humour represented the follies and absurdities of Margites in the most ludicrous light, and with no other object than to excite laughter. (Falbe, *de Margite Homerico*, 1798; Lindemann, *Die Lyra*, vol. i. p. 79, &c.; Welcker, *der Ep. Cycl.* p. 184, &c.) [L. S.]

MARIA, the wife of the emperor Michael VII. Parapinales, some of whose coins have the head of both Michael and Maria. (MICHAEL VII.; Eckhel, vol. viii. p. 259.) [W. P.]

MA'RIA GENS, plebeian. The name of Marius was not of unfrequent occurrence in the towns of Italy: thus, we find as early as the second Punic war a Marius Blosius and a Marius Alfius at Capua (Liv. xxiii. 7, 35), and a Marius at Praeneste (Sil. Ital. ix. 401). But no Roman of this name is mentioned till the celebrated C. Marius, the conqueror of the Cimbri and Teutones, who may be regarded as the founder of the gens. It was never divided into any families, though in course of time, more especially under the emperors, several of the Marii assumed surnames, of which an alphabetical list is given below. [MARIUS.] On coins we find the cognomens *Capito* and *Trogus*, but who they were is quite uncertain. [CAPITO; TROGUS.]

MARIAMNE or MARIAMME (Μαριάμνη, Μαριάμμη), a Greek form of Mariam or Miriam.

1. Daughter of Alexander, the son of Aristobulus II., and Alexandra, the daughter of Hyrcanus II., was betrothed to Herod the Great, by her grandfather Hyrcanus, in B. C. 41. Their actual union, however, did not take place till B. C. 38. At this period Herod was besieging Antigonus, son of Aristobulus II., in Jerusalem, and, leaving the operations there to be conducted for a time by trust-worthy officers, he went to Samaria for the purpose of consummating his marriage,—a step to which he would be urged, not by passion only, but by policy and a sense of the importance to his cause of connecting his blood with that of the Asmonean princes. In B. C. 36, Herod, moved partly by the entreaties of Mariamne, deposed Ananel from the priesthood and conferred it on her brother, the young Aristobulus. The murder of the latter, however, in B. C. 35, would naturally alienate from Herod any affection which Mariamne may have felt for him; and this alienation was increased when she discovered that, on being summoned to meet Antony at Laodiceia (B. C. 34) to answer for his share in the fate of Aristobulus, he had left orders with his uncle Josephus, that, if he were condemned, his wife should not be permitted to survive him. The object of so atrocious a command was to prevent her falling into the hands of Antony, who had conceived a passion for her from the mere sight of her picture, which her mother Alexandra, by the advice of DELLIUS, had sent to him two years before, in the hope of gaining his favour. On Herod's return in safety, his mother Cypros and his sister Salome, whom Mariamne, proud of her descent from the Maccabees, had

taunted overbearingly with their inferiority of birth, excited his jealousy by accusing her of improper familiarity with Josephus; and his suspicions were further roused when he found that she was aware of the savage order he had given on his departure, for he thought that such a secret could never have been betrayed by Josephus had she not admitted him to too close an intimacy. He was on the point of killing her in his fury, but was withheld by his fierce and selfish passion for her, —love we cannot call it,—and vented his revenge on Josephus, whom he put to death, and on Alexandra, whom he imprisoned. In B. C. 30, the year after the battle of Actium, Herod, aware of the danger in which he stood in consequence of his attachment to the cause of Antony, took the bold step of going in person to Octavian at Rhodes, and proffering him the same friendship and fidelity which he had shown to his rival. But, before his departure, he resolved to secure the royal succession in his own family, and he therefore put to death the aged Hyrcanus, and, having shut up Alexandra and Mariamne in the fortress of Alexandreium, gave orders to Josephus and Soëmus, two of his dependants, to slay them if he did not come back in safety. During Herod's absence, this secret command was revealed by Soëmus to Mariamne, who accordingly exhibited towards him, on his return, the most marked aversion, and on one occasion went so far as to upbraid him with the murder of her brother and father, or (as perhaps we should rather read) her grandfather. So matters continued for a year, the anger which Herod felt at her conduct being further increased by the instigations of his mother and sister. At length Salome suborned the royal cup-bearer to state to his master that he had been requested by Mariamne to administer to him in his wine a certain drug, represented by her as a love-potion. The king, in anger and alarm, caused Mariamne's favourite chamberlain to be examined by torture, under which the man declared that the ground of her aversion to Herod was the information she had received from Soëmus of his order for her death. Herod thereupon had Soëmus immediately executed and brought Mariamne to trial, entertaining the same suspicion as in the former case of his uncle Josephus of an adulterous connection between them. He appeared in person as her accuser, and the judges, thinking from his vehemence that nothing short of her death would satisfy him, passed sentence of condemnation against her. Herod, however, was still disposed to spare her life, and to punish her by imprisonment; but his mother and sister, by urging the great probability of an insurrection of the people in favour of an Asmonean princess, if known to be living in confinement, prevailed on him to order her execution, B. C. 29. (Jos. *Ant.* xiv. 12. § 1, 15, § 14, xv. 2, 3, 6, § 5, 7, *Bell. Jud.* i. 12, § 3, 17, § 8, 22.) His grief and remorse for her death were excessive, and threw him into a violent and dangerous fever. [HERODES, p. 426.] According to the ordinary reading in *Bell. Jud.* i. 22, § 5, we should be led to suppose that Mariamne was put to death on the former suspicion of adultery with Josephus; but there can be no doubt as to the text in that place having been mutilated. For the tower which Herod built at Jerusalem and called by her name, see Jos. *Bell. Jud.* ii. 17, § 8, v. 4, § 3.

Mariamne's overbearing temper has been noticed above. That she should have deported herself, however, otherwise than she did towards such a monster as Herod, was not to be expected, and would have been inconsistent with the magnanimity for which Josephus commends her. She was distinguished by a peculiar grace and dignity of demeanour, and her beauty was of the most fascinating kind. The praise given her by Josephus for chastity was doubtless well merited in general, and entirely so as far as regards any overt act of sin. But some deduction, at least, must be made from it, if she countenanced her mother's conduct in sending her portrait to Antony.

2. Daughter of Simon, a priest at Jerusalem. Herod the Great was struck with her beauty and married her, B. C. 23, at the same time raising her father to the high-priesthood, whence he deposed Jesus, the son of Phabes, to make room for him. In B. C. 5, Mariamne being accused of being privy to the plot of ANTIPATER and Pheroras against Herod's life, he put her away, deprived Simon of the high-priesthood, and erased from his will the name of Herod Philip, whom she had borne him, and whom he had intended as the successor to his dominions after Antipater. (Jos. *Ant.* xv. 9. § 3, xvii. 1, § 2, 4, § 2, xviii. 5, § 1, xix. 6, § 2, *Bell. Jud.* i. 28, § 2, 30, § 7.)

3. Wife of Archelaus, who was ethnarch of Judaea and son of Herod the Great. Archelaus divorced her, and married Glaphyra, daughter of Archelaus, king of Cappadocia, and widow of his brother Alexander. (Jos. *Ant.* xvii. 13, § 4.) [ARCHELAUS, Vol. I. p. 261, b.]

4. Daughter of Josephus, the nephew of Herod the Great, and Olympias, Herod's daughter. She married Herod, king of Chalcis, by whom she became the mother of ARISTOBULUS [No. 6]. (Jos. *Ant.* xviii. 5. § 4.)

5. Daughter of Aristobulus [No. 4] by Berenice, and sister to the infamous Herodias. [See Vol. I. pp. 301, 483.] After the death of Aristobulus, Herod repented of his cruelty and strove to atone for it by kindness to the children of his victim. He betrothed Mariamne, so called after her grandmother [No. 1], to the son of Antipater, his eldest son by Doris; but Antipater prevailed on him to alter this arrangement, and obtained Mariamne in marriage for himself, while his son was united to the daughter of Pheroras, Herod's brother, who in the former arrangement had been assigned to the elder son of Alexander, brother of Aristobulus. It is mere conjecture which would identify this Mariamne with No. 3, supposing her to have married Archelaus after the death of his brother Antipater. (Jos. *Ant.* xvii. 1, § 2, xviii. 5, § 4, *Bell. Jud.* i. 28; Noldius, *de Vit. et Gest. Herod.* § 245.)

6. Second daughter of Herod Agrippa I., by his wife Cypros, was ten years old when her father died, in A. D. 44. She married Archelaus, son of Helcias or Chelcias, to whom she had been betrothed by Agrippa; but she afterwards divorced him, and married Demetrius, a Jew of high rank and great wealth, and alabarch at Alexandria. (*Ant.* xviii. 5, § 4, xix. 9, § 1, xx. 7, §§ 1, 3.) [E. E.]

MARIANDY'NUS (Μαριανδυνός), a son of Phineus, Titias, or Phrixus, was the ancestral hero of the Mariandynians in Bithynia. (Schol. ad *Apollon.* ii. 723, 748.) It also occurs as a surname of Bormus. (Aeschyl. *Pers.* 938; comp. BORMUS.) [L. S.]

MARIA'NUS (Μαριανός), a poet, was the son

of Marsus, a Roman advocate and procurator, who settled at Eleutheropolis in Palestine. He flourished in the reign of Anastasius, and wrote paraphrases (μεταφράσεις) in iambic verse of several Greek authors, namely, of Theocritus, of the Argonautica of Apollonius, of the Hecale, the Hymns, the Αἴτια, and the epigrams of Callimachus, of Aratus, of the Theriaca of Nicander, and many others. (Suidas, *s. v.*) Evagrius (*H. E.* iii. 42) calls him Μαρῖνος.

There are five epigrams in the Greek Anthology ascribed to Marianus Scholasticus, who may, perhaps, have been the same person. Four of these are descriptions of the groves and baths of Eros in the suburbs of Amaseia in Pontus. (Brunck, *Anal.* vol. ii. p. 511; Jacobs, *Anth. Graec.* vol. iii. p. 211, vol. xiii. p. 915.) [P. S.]

MARI'CA, a Latin nymph who was worshipped at Minturnae, and to whom a grove was sacred on the river Liris. She was said to be the mother of Latinus by Faunus. (Virg. *Aen.* vii. 47.) Servius (*ad Aen. l. c.* and xii. 164) remarks that some considered her to be identical with Aphrodite and others with Circe. [L. S.]

MARIDIANUS, C. COSSU'TIUS, a contemporary of Julius Caesar, whose name occurs only upon coins, a specimen of which is given below. He was one of the triumvirs of the mint, as we see from the letters A. A. A. F. F. (i. e. *auro argento aeri flando feriundo*) on the reverse of the coin. The head on the obverse is Julius Caesar's.



COIN OF C. COSSUTIUS MARIDIANUS.

MARINIA'NA. A considerable number of medals are extant in each of the three metals, all of which exhibit upon the obverse a veiled head, and the words DIVAE MARINIANAE, and generally upon the reverse CONSECRATIO. One, however, bears the date of the 15th year of the colony of Viminacium, which proves that it must have been struck A. D. 254. This princess therefore belongs to the reign of Valerian, but we cannot tell whether she was the wife, the sister, or the daughter of that emperor. We know that he was married at least twice, since Trebellius Pollio informs us that Gallienus and Valerianus, jun. were only half-brothers, and since it is probable that the mother of the former was named Galliena, the latter may have been the child of Mariana. This, however, is mere conjecture. Whoever she may have been, it is at all events certain that she was dead at least four years before the Persian expedition, a fact which at once destroys the story invented by Vaillant. (Trebell. Poll. *Valerian. jun., ad Salonic.* c. 1; Eckhel, vol. vii. p. 388.) [W. R.]



COIN OF MARINIANA.

MARI'NUS, a centurion, who, in the reign of Philippus (A. D. 249), was saluted emperor in Moesia, by the soldiers, who soon after put him to death. A brass medal is extant, struck at Philippopolis, in Thrace, bearing the legend ΘΕΩ. ΜΑΡΙΝΩ; but the Greek coin, quoted by Goltzius as exhibiting the names *P. Carvilius Marinus*, is regarded with suspicion. (Zonar. xii. 19; Zosim. i. 20; Eckhel, vol. vii. p. 373.) [W. R.]

MARI'NUS (Μαρῖνος), of Flavia Neapolis, in Palestine, a philosopher and rhetorician, was the pupil and successor of Proclus, respecting whose life he wrote a work, which is still extant; he also wrote some other philosophical works. (Suid. *s. v.*) An epigram of his, on his own life of Proclus, is preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 446; Jacobs, *Anth. Graec.* vol. iii. p. 153, vol. xiii. p. 915.) Proclus died A. D. 485; Marinus, therefore, lived under the emperors Zeno and Anastasius. The publication of his life of Proclus is fixed by internal evidence to the year of Proclus's death; for he mentions an eclipse which will happen when the first year after that event shall have been completed (p. 29; Clinton, *Fast. Rom. sub ann.*). Marinus's life of Proclus was first published with the works of Marcus Antoninus, Tigur. 1559, 8vo., reprinted Lugd. Bat. 1626, 12mo.; next with the work of Proclus on Plato's theology, Hamburg, 1618, fol.: the first separate edition was that of Fabricius, with valuable Prolegomena, Hamburg, 1700, 4to., reprinted Lond. 1703, 8vo. Boissonade has re-edited the work, with a much improved text, and valuable notes of his own, in addition to the Prolegomena and notes of Fabricius, Lips. 1814, 8vo. (Fabric. *Bibl. Graec.* vol. ix. p. 370; Vossius, *de Hist. Graec.* p. 319, ed. Westermann.) [P. S.]

MARI'NUS (Μαρῖνος), of Tyre, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of Ptolemy, who frequently refers to him. Marinus was undoubtedly the founder of mathematical geography in antiquity; and we learn from Ptolemy's own statement (i. 6) that he based his whole work upon that of Marinus. The chief merit of Marinus was, that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude. He also constructed maps for his works on much improved principles, which are spoken of under PTOLEMAEUS. In order to obtain as much accuracy as possible, Marinus was indefatigable in studying the works of his predecessors, the diaries kept by travellers, and every available source. He made many alterations in the second edition of his work, and would have still further improved it if he had not been carried off by an untimely death. (Ukert, *Geographie der Griechen und Römer*, vol. i. pars i. p. 227, &c., pars ii. pp. 194, &c., 278; Forbiger, *Handbuch der Alten Geographie*, vol. i. p. 365, &c.)

MARI'NUS (Μαρῖνος), a celebrated physician and anatomist, who must have lived in the first and second centuries after Christ, as Quintus, Galen's tutor, was one of his pupils (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136). He wrote numerous anatomical treatises (or else one long work in twenty books), which Galen

abridged, and of which he gives a short analysis (*De Libris Propriis*, c. 3, vol. xix. p. 25). Galen frequently mentions him in terms of commendation, and says he was one of the restorers of anatomical science (*De Hippocr. et Plat. Decr.* viii. 1, vol. v. p. 650). He appears also to have written a commentary on the aphorisms of Hippocrates, which is twice quoted by Galen (*Comment. in Hippocr. "Aphor."* vii. 13, 54, vol. xviii. pt. i. pp. 113, 163).

It is uncertain whether this anatomist is the same person as the Postumius Marinus, the physician to the younger Pliny (Plin. *Epist.* x. 6); and also whether he is the person whose medical formulae are quoted by Andromachus (Galen, *De Compos. Medicam. sec. Locos*, vii. 2, vol. xiii. p. 25) and Avicenna (*Canon*, v. 1, 8. p. 306, ed. 1595). [W. A. G.]

MARION (Μαρίων), tyrant of Tyre, which position he obtained through the favour of Cassius, when the latter was in Syria, B. C. 43. Having invaded Galilee, he made himself master of three forts in that country, but was again expelled from it by Herod. (Joseph. *Ant.* xiv. 12. § 1, *B. J.* i. 12. § 2.) [E. H. B.]

MA'RIUS. 1. C. MARIUS, was born in B. C. 157, at the village of Cereatae*, near Arpinum. His father's name was C. Marius, and his mother's Fulcinia; and the family, according to the almost concurrent voice of antiquity, was in very humble circumstances. His parents, as well as Marius himself, are said to have been the clients of the noble plebeian house of the Herennii. So indigent, indeed, is the family represented to have been from which the future saviour of Rome arose, that young Marius is stated to have worked as a common peasant for wages, before he entered the ranks of the Roman army (comp. Juv. viii. 246; Plin. *H. N.* xxxiii. 11; Aurel. Vict. *Caes.* 33). But although Marius undoubtedly sprang from an obscure family, yet it seems probable that his immediate ancestors could not have been in such mean circumstances as is usually represented. From his first entrance into public life, Marius never seems to have been in want of money, and it is difficult to imagine how he could have acquired it so early, except by inheritance from his family. In addition to which, his marriage with Julia, the aunt of the celebrated Julius Caesar, throws discredit upon the common stories about his origin; as it is unlikely that such an ancient patrician family should have given their daughter to one who had been a labourer in the fields. There is, on the contrary, no difficulty in understanding how these stories should have arisen. The Roman nobles would naturally upbraid the aspirant to the higher dignities of the state with his mean and lowly birth; and the latter, instead of betraying that weakness on this point which has often characterized men who have risen from humble life, never attempted to deny the fact, but rather made it a glory and a boast, that mean as was his origin he could excel his high-born adversaries in virtue, ability, and courage. At the same time we can hardly give credit to the statement of Velleius Paterculus (ii. 11) that Marius was of an equestrian family (*natus equestri loco*); and we ought probably to read *agresti* in this passage, instead of *equestri*.

Still, whatever may have been the exact condition of the Marian family, it was certainly one of no importance. Marius was born at a time when a large number of the Roman aristocracy, of whom the Scipios may be regarded as the type, were introducing into Rome a taste for Greek literature, refinement, and art. These innovations were strongly resisted by the elder Cato and the friends of the old Roman habits and mode of life, as having a tendency to corrupt and degrade the Roman character. If the father of Marius was not a poor man, he certainly belonged to the old-fashioned party, and accordingly brought up his son in his native village, in ignorance of the Greek language and literature, and with a perfect contempt for the new-fangled habits and opinions which characterised the politer society of Rome. Marius thus grew up with the distinguishing virtues and vices of the old Sabine character. He was characterised at first by great integrity and industry; he had a perfect command over his passions and desires, and was moderate in all his expenses; he possessed the stern and severe virtues of an ancient Roman, and if he had lived in earlier times, would have refused, like Fabricius, the gold of Pyrrhus, or have sacrificed his life, like Decius, to save his country. But, cast as he was in an age of growing licentiousness and corruption, the old Roman virtues degenerated into vices; love of country became love of self; patriotism, ambition; sternness of character produced cruelty, and personal integrity unmitigated contempt for the corruption of his contemporaries. The character of Marius needed, above that of most men, the humanizing influences of literature and art, and there is much truth in the remark of Plutarch (*Mar.* 2), "that if Marius could have been persuaded to sacrifice to the Grecian muses and graces, he would never have terminated a most illustrious career in an old age of cruelty and ferocity."

Marius first served in Spain, and was present at the siege of Numantia in B. C. 134. Here he distinguished himself so much by his courage and his readiness to submit to the severer discipline which Scipio Africanus introduced into the army, that he attracted the notice of this great general, and received from him many marks of honour. Scipio, indeed, even admitted him to his table; and on a certain occasion, when one of the guests asked Scipio where the Roman people would find such another general after his death, he is related to have laid his hand on the shoulder of Marius and said, "Perhaps here." The military genius of Marius must have been very conspicuous to have called forth such a remark from the conqueror of Carthage and Numantia, and his natural abilities for war were no doubt greatly improved by the experience he obtained under so great a master of the art. It happened strangely enough that Jugurtha, who was afterwards to measure his abilities against Marius, was serving at the same time with equal distinction in the Roman army.

The name of Marius does not occur again in history for the space of fifteen years, of the events of which period, however, we have very little information. He doubtless continued to serve in the army, was unanimously elected military tribune by all the tribes, and became so much distinguished that he was at length raised to the tribunate of the plebs, in B. C. 119, but not until he had attained the age of thirty-eight years. Plutarch tells us (*Mar.* 4)

* Plutarch (*Mar.* 3) calls the village Cirrhaeaton, but this is undoubtedly a corruption of Cereatae.

that Marius was assisted in gaining this office by Caecilius Metellus, of whose house the family of Marius had long been adherents, which would almost seem to imply that the relation of clientship to the Herennian family had for all practical purposes fallen into disuse, although Plutarch himself a little further on (c. 5) says that C. Herennius refused to give testimony against Marius, when the latter was accused of bribery, on the ground of his being his client. In his tribunate Marius proposed a law to give greater freedom to the people at the elections. Of the provisions of this law we know nothing, except that it contained a clause for making the *pontes* narrower which led into the septa or inclosures where the people voted (Cic. *De Leg.* iii. 17); but as its object seems to have been to prevent intimidation on the part of the nobles, it was strongly opposed by the senate. Only four years had elapsed since the death of C. Gracchus, and the aristocratical party at Rome, flushed with victory, and undisputed masters of the state, resolved to put down with a high hand the least invasion of their privileges and power. The senate, accordingly, on the proposition of the consul L. Cotta, summoned Marius before them to account for his conduct, probably thinking that any tribune, and especially one who had no experience in political life, with the fate of the Gracchi before his eyes, might be easily frightened into submission. They little knew, however, with what stern stuff they had to deal. When he appeared before the senate, far from being overawed, as they had anticipated, he threatened to send Cotta to prison, unless the decree was rescinded; and when the latter asked the opinion of his colleague Metellus, and the latter bade him adhere to the decree, Marius straightway sent for his officer, who was outside the senate-house, and ordered him to carry off Metellus himself to prison. The consul implored in vain the interposition of the other tribunes, and the senate, unprepared for such an act of vigorous determination, dropped their unconstitutional decree, and allowed the law to be carried. The favour, however, which Marius acquired with the people by his firmness in this matter, was somewhat damped a short time after in the same year, by his opposing a measure for the distribution of corn among the people, which, he rightly thought, would have only the tendency of fostering those habits of idleness and licentiousness which were spreading so rapidly among the population of the city.

Still the general conduct of Marius in his tribunate had earned for him the goodwill of the people and the hatred of the aristocracy. The latter resolved to oppose him with all their might; and accordingly, when he became a candidate for the curule aedileship, they used every effort to frustrate his election. Seeing on the day of election that he had no chance of obtaining the curule aedileship, he offered himself as a candidate for the plebeian aedileship, but likewise failed in obtaining the latter. The proud and haughty spirit of Marius was deeply galled by this repulse; and it must have tended to foster and augment those feelings of bitter personal hatred to the aristocracy which were constantly apparent in his subsequent life. It was with great difficulty that he gained his election to the praetorship; he had the smallest number of votes of those who were elected; and he was still further exasperated by being prosecuted for bribery. Here he had a very narrow escape; the nobles seem to have felt sure of his conviction, and, contrary to all expectation, he was acquitted, but simply through the votes of the judges being equal. It appears, from a passage of Cicero (*de Off.* iii. 20. § 79), that seven years elapsed between the praetorship and the first consulship of Marius; and he must, therefore, have filled the former office in B. C. 115, when he was now forty-two years of age. During his praetorship Marius either remained at Rome as the praetor urbanus or peregrinus, or had some province in Italy; and as his talents were not adapted for civil life, it is not surprising that he should have gained but little credit in this office, as Plutarch tells us was the case. In the following year he obtained a stage more suitable to his abilities; for he went as propraetor into the province of Further Spain, which he cleared of the robbers and marauders who swarmed in that country.

From the moment that Marius obtained the praetorship, he no doubt kept his eyes steadily fixed upon the consulship; but he felt that his time was not yet come. The nobles jealously guarded the highest dignity of the state against the intrusion of any new men; but their venality and corruption, which were shortly to be displayed with more than usual shamelessness in the war with Jugurtha, were gradually raising at Rome a storm of popular indignation, and preparing the way for Marius. Although he possessed neither wealth nor eloquence, by which the Roman people were chiefly influenced, yet he gained much popularity by his well-known energy of character, his patient endurance of toil and hardship, and his simple mode of life, which formed a striking contrast to the extravagant and voluptuous habits of his noble contemporaries. It was about this time too that he strengthened his connections, and gained additional consequence in the eyes of the people, by forming an alliance with the illustrious Julian house, by marrying Julia, the sister of C. Julius Caesar, who was the father of the subsequent ruler of Rome.

We have no information of the occupations of Marius for the next few years, and we do not read of him again till B. C. 109, in which year he went into Africa as the legate of the consul Q. Caecilius Metellus, who had previously assisted him in obtaining the tribunate of the plebs. Here, in the war against Jugurtha, the military genius of Marius had ample opportunity of displaying itself, and he was soon regarded as the most distinguished officer in the army. The readiness with which he shared the toils of the common soldiers, eating of the same food and working at the same trenches as they did, endeared him to their hearts, and through their letters to their friends at Rome, his praises were in every body's mouth. His increasing reputation fired him with a stronger desire, and presented him with better hopes than he had hitherto had, of obtaining the long-cherished object of his ambition. These desires and hopes were still further inflamed and increased by a circumstance which happened to him at Utica. Marius was not tainted by the fashionable infidelity which was gaining rapid ground among the higher circles at Rome; he was on the contrary very superstitious, and, in his wars with the Cimbri, always carried with him a Syrian or Jewish prophetess of the name of Martha; and while he was sacrificing on one occasion at Utica,

the officiating priest told him that the victims predicted some great and wonderful events, and therefore bade him, with full reliance upon the aid of the gods, to execute whatever purpose he had in his mind. Marius regarded this as a voice from heaven; he was then, as ever, thinking of the consulship, and he therefore resolved at once to apply to Metellus for leave of absence, that he might proceed to Rome and offer himself as a candidate. This, however, Metellus, who belonged to a family of the highest nobility, would not grant. He at first tried to dissuade him from his presumptuous attempt, by pointing out the certainty of failure; and when he could not prevail upon him to abandon his design, he civilly evaded his request by pleading the exigencies of the public service, which required the presence and assistance of his legate. But, as Marius still continued to press him for leave of absence, Metellus had the imprudence to say to him on one occasion, "You need not be in such a hurry to go to Rome; it will be quite time enough for you to apply for the consulship along with my son." The latter, who was then serving with the army, was only a youth of twenty years of age, and could not, therefore, become a candidate for the consulship for upwards of twenty years more. Such an insult was not likely to be forgotten by a man like Marius. He forthwith began to intrigue against his general, and to represent that the war was purposely prolonged by Metellus to gratify his own vanity and love of military power. He openly declared, that with one half of the army he would soon have Jugurtha in chains; and as all his remarks were carefully reported at Rome, the people began to regard him as the only person competent to finish the war. Metellus, wearied out with his importunity, and perceiving that he was exciting intrigues against him in the army, at last allowed him to go, but, according to Plutarch, only twelve days before the election. Meeting with a favourable wind, he arrived at Rome in time, and was elected consul with an enthusiasm which bore down all opposition before it.

Marius entered upon his first consulship in B.C. 107, at the age of fifty, and received from the people the province of Numidia, although the senate had previously decreed that Metellus should continue in his command. The exultation of Marius knew no bounds. Instead of deserting the popular party, as has been constantly done by popular leaders when they have once been enrolled in the ranks of the aristocracy, Marius gloried in his humble origin, and took every opportunity of insulting and trampling upon the party which had for so many years been trying to put him down. He told them that he regarded his election as a victory over their effeminacy and licentiousness, and that he looked upon the consulship as a trophy of his conquest; and he proudly compared his own wounds and military experience with their indolent habits and ignorance of war. It was a great triumph for the people, and a great humiliation for the aristocracy, and Marius made the latter drink to the dregs the bitter cup which they had to swallow. His was no forgiving temper, but a stern, a fierce, and almost savage one; and he well earned the reputation of being a "good hater." While engaged in these attacks upon the nobility, he at the same time carried on a levy of troops with great activity, and enrolled any persons who chose to offer for the service, however poor and mean, instead of taking them from the five classes according to ancient custom. Having thus collected a larger number of troops than had been decreed, he crossed over into Africa. Metellus, not bearing to see the man who had robbed him of the glory of bringing the war to a conclusion, privately sailed from Africa, and left P. Rutilius, one of his legates, to deliver up the army to Marius. As soon as he had received the army, Marius continued the war with great vigour; but the history of his operations are related elsewhere. [JUGURTHA.] It is sufficient to state here that he was unable to bring the war to a conclusion in the first campaign, and it was not till the beginning of the next year (B.C. 106) that Jugurtha was betrayed by Bocchus, king of Mauritania, into the hands of Marius, who sent his quaestor L. Sulla to receive him from the Mauritanian king. Thus it happened that Marius gave to his future enemy and the destroyer of his family and party, the first opportunity of distinguishing himself; and this very circumstance sowed the seeds of the personal hatred which afterwards existed between them, and which was still further increased by political causes. The enemies of Marius claimed for Sulla the glory of the betrayal of Jugurtha, and the young patrician nobleman appropriated the credit of it to himself, by always wearing a signet-ring on which he had had engraved the surrender of Jugurtha by Bocchus. "By constantly wearing this ring," says Plutarch, "Sulla irritated Marius, who was an ambitious and quarrelsome man, and could endure no partner in his glory."

Though the war against Jugurtha was thus brought to a close, Marius did not immediately return to Italy, but remained nearly two years longer in Numidia, during which time he was probably engaged in completely subjugating the country, and establishing the Roman power on a firmer basis. Meantime, a far greater danger than Rome had experienced since the time of Hannibal was now threatening the state. Vast numbers of barbarians, such as spread over the south of Europe in the later times of the Roman empire, had collected together on the northern side of the Alps, and were ready to pour down upon Italy. The two leading nations of which they consisted are called Cimbri and Teutones, the former of whom are supposed to have been Celts, of the same race as the Cymri (comp. Arnold, *Hist. of Rome*, vol. i. p. 519, &c.; Niebuhr, *Lectures on Roman History*, vol. i. p. 365), and the latter Gauls; but the exact parts of Europe from which they came is quite uncertain. To these two great races were added the Ambrones, who are conjectured, though on somewhat slight grounds, to have been Ligurians (comp. Plut. *Mar.* 19) and some of the Swiss tribes, such as the Tigurini. The whole host is said to have contained 300,000 fighting men, besides a much larger number of women and children; and though the exact calculations of the numbers of such barbarians is little worthy of credit, yet it is certain that there was an immense and almost incredible multitude hanging on the frontiers of Italy. The general alarm at Rome was still further increased by the ill success which had hitherto attended the arms of the republic against these barbarians. Army after army had fallen before them. They were first heard of in B.C. 113, in Noricum, whence they descended into Illyricum, but probably did not

penetrate into Italy, as is stated by some ancient writers. (Eutrop. iv. 25; Obsequ. 98.) The Romans sent an army to defend Illyricum, under the command of Cn. Papirius Carbo, but he was defeated by the barbarians [CARBO, No. 3], who did not, however, follow up their victory, but for some causes unknown to us, retired into Noricum, and marched westward into Switzerland. In the invasion of Illyricum, mention is made of the Cimbri alone; and when and where they were joined by the Teutones is uncertain. In Switzerland their forces were still further augmented by the Tigurini and the Ambrones; and the barbarians now poured over Gaul, and seem to have plundered and ravaged it in every direction. The Romans sent army after army to defend at least the south-western part of the country, which was now a province of the Roman state; but all in vain. In B. C. 109 the consul, M. Junius Silanus, was defeated by the Cimbri; in B. C. 107 the Tigurini cut in pieces, near the lake of Geneva, the army of Marius's colleague, the consul L. Cassius Longinus, who lost his life in the battle; and shortly afterwards M. Aurelius Scaurus was also defeated and taken prisoner. But the most dreadful loss was still to come. In B. C. 105 two consular armies, commanded by the consul Cn. Mallius Maximus and the proconsul Cn. Servilius Caepio, consisting of 80,000 men, were completely annihilated by the barbarians: only two men are said to have escaped the slaughter. [CAEPIO, No. 7.]

These repeated disasters hushed all party quarrels. Every one at Rome felt that Marius was the only man capable of saving the state, and he was accordingly elected consul by the unanimous votes of all parties, while he was still absent in Africa. He entered Rome in triumph on the 1st of January, B. C. 104, which was also the first day of his second consulship, leading Jugurtha in chains in the procession. On this day he gave a striking instance of his arrogance, by entering the senate-house in his triumphal robes. Meanwhile, the threatened danger was for a while averted. Instead of crossing the Alps, and pouring down upon Italy, as had been expected, the Cimbri marched into Spain, which they ravaged for the next two or three years. This interval was advantageously employed by Marius in training the new troops, and accustoming them to hardships and toil. It was probably during this time that he introduced the various changes into the organization of the Roman army, which are usually attributed to him. Notwithstanding the sternness and severity with which he punished the least breach of discipline, he gradually became a great favourite with his new troops, who learnt to place implicit confidence in their general, and were especially delighted with the strict impartiality with which he visited the offences of the officers as well as of the privates.

As the enemy still continued in Spain, Marius was elected consul a third time for the year B. C. 103; but since they did not make their appearance even during the latter year, the Romans began to recover a little from their panic, and several candidates of distinction offered themselves for the consulship. Under these circumstances Marius repaired to Rome, where he gained over L. Saturninus, the most popular of the tribunes, who persuaded the people to confer the consulship upon Marius again, who was accordingly elected for the fourth time (B. C. 102), although, to save appearances, he pretended to be anxious to be released from the honour. And fortunate was it for Rome that the supreme command was still entrusted to him; for in this very year the long-expected barbarians at length arrived. The Cimbri, who had returned from Spain, united their forces with the Teutones, though where the latter people had been meantime is quite uncertain. It is, moreover, exceedingly difficult to make out clearly the movements of the different armies, since the records of this period of history are very scanty and often contradictory. It appears, however, that Marius first took up his position in a fortified camp on the Rhone, probably in the vicinity of the modern Arles; and as the entrance of the river was nearly blocked up by mud and sand, he employed his soldiers in digging a canal from the Rhone to the Mediterranean, that he might the more easily obtain his supplies from the sea. From thence he marched northwards, and stationed himself at the junction of the Rhone and the Isara (Isère). (Oros. v. 16.) Meantime, the barbarians had divided their forces. The Cimbri quitted the Teutones and Ambrones, and marched round the northern foot of the Alps, in order to enter Italy by the north-east, crossing the Tyrolese Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones on the other hand marched against Marius, intending, as it seems, to penetrate into Italy by Nice and the Riviera of Genoa. Marius, anxious to accustom his soldiers to the savage and strange appearance of the barbarians, would not give them battle at first. The latter accordingly resolved to attack the Roman camp; but as they were repulsed in this attempt, they broke up their encampment, and pressed on at once for Italy. So great were their numbers, that they are said to have been six days in marching by the Roman camp. As soon as they had advanced a little way, Marius also quitted his station and followed them; and thus the armies continued to march for a few days, the barbarians in the front and Marius behind, till they came to the neighbourhood of Aquae Sextiae (Aix). Here the decisive battle was fought. Marius had pitched his camp in a spot which was badly supplied with water, and is said to have done so intentionally. The necessity which the Roman soldiers were under of obtaining their water in the neighbourhood of the barbarians' camp, led to a fierce skirmish between the two armies; and this was followed, after the lapse of two or three days, by a general engagement. The battle was fiercely contested; but an ambush of 3000 soldiers, which Marius had stationed under the command of Claudius Marcellus, in the rear of the barbarians, and which fell upon them when they were already retreating before Marius, decided the fortune of the day. Attacked both in front and rear, and also dreadfully exhausted by the excessive heat of the weather, they at length broke their ranks and fled. The carnage was dreadful; some writers speak of 200,000 slain, and 80,000 taken prisoners (Liv. *Epit.* 68; Oros. v. 16); others state the number of the slain at 150,000 (Vell. Pat. ii. 12); while another statement reduces the number to 100,000 (Plut. *Mar.* 21); but whatever may have been the number that fell, the whole nation was annihilated, for those who escaped put an end to their lives, and their wives followed their example. Immediately after the battle, as Marius was in the act of setting fire

to the vast heap of broken arms which had been collected together, and which was intended as an offering to the gods, horsemen rode up to him, and greeted him with the news of his being elected consul for the fifth time.

The Cimbri, in the mean time, had forced their way into Italy. The colleague of Marius, Q. Lutatius Catulus, despairing of defending the passes of the Tyrol, had taken up a strong position on the Athesis (Adige); but in consequence of the terror of his soldiers at the approach of the barbarians, he was obliged to retreat even beyond the Po, thus leaving the whole of the rich plain of Lombardy exposed to the ravages of the barbarians. Marius was thereupon recalled to Rome. The senate offered him a triumph for his victory over the Teutones, which he declined while the Cimbri were in Italy, and proceeded to join Catulus, who now commanded as proconsul, B. C. 101. The army of Marius had also marched into Italy, and with their united forces Marius and Catulus hastened in search of the enemy. They came up with them near Vercellae (Vercelli), westward of Milan, and the decisive battle was fought on the 30th of July, in a plain called the Raudii Campi, the exact position of which is uncertain, but which must have been in the neighbourhood of Vercellae. The Cimbri met with the same fate as the Teutones; the slain are again spoken of as between one and two hundred thousand; and the women, like those of the Teutones, put an end to their lives. The Tigurini, who had been stationed at the passes of the Tyrolese Alps, took to flight and dispersed, as soon as they heard of the destruction of their brethren in arms. The details of this battle are given elsewhere [CATULUS, No. 3], where it is shown that there are strong reasons for doubting the account of Plutarch, which assigns the glory of this victory to Catulus. At Rome, at all events, the whole credit was given to Marius; he was hailed as the saviour of the state; his name was coupled with the gods in the libations and at banquets, and he received the title of third founder of Rome. He celebrated his victories by the most brilliant triumph, in which Catulus, however, was allowed to share.

Hitherto the career of Marius had been a glorious one, and it would have been fortunate for him, as Niebuhr has remarked, if he had died on the day of his triumph. The remainder of his life is full of horrors, and brings out into prominent relief the worst features of his character. As the time for the consular elections approached, Marius was eager to obtain this dignity for the sixth time, and was therefore obliged, contrary to his inclination and character, to play the part of a popular man, and to court the favour of the electors. He wished to be first in peace as well as in war, and to rule the state as well as the army. But he did not possess the qualities requisite for a popular leader at Rome; he had no power of oratory, and lost his presence of mind in the noise and shouts of the popular assemblies. In order to secure his election, he entered into close connection with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia, the former of whom was a candidate for the tribunate, and the latter for the praetorship, and by their means, as well as by bribing the tribes, he secured his election to the consulship for the sixth time. Saturninus and Glaucia also carried their elections; and the former, in order to gain the tribunate, did not hesitate to assassinate A. Nonius, because he was a rival candidate.

Marius in his sixth consulship (B. C. 100) was guilty of an act of the deepest perfidy, in order to ruin his old enemy Metellus. Saturninus had proposed an agrarian law [SATURNINUS], and had added to it the clause, that if the people passed the law, the senate should swear obedience to it within five days, and whoever refused to do so should be expelled from the senate, and pay a fine of twenty talents. In order to entrap Metellus, Marius got up in his place in the senate, and declared that he would never take the oath, and Metellus made the same declaration; but when the tribune summoned the senators to the rostra to comply with the demand of the law, Marius, to the astonishment of all, immediately took the oath, and advised the senate to follow his example. Metellus alone refused compliance, and was in consequence banished from the city. The next act of Marius was one of equal treachery. He had availed himself of the services of Saturninus to gain the consulship and ruin Metellus, and had supported him in all his violent and unconstitutional proceedings; but when he found that Saturninus had gone too far, and had excited a storm of universal indignation and hatred, Marius deserted his companion in guilt; and being applied to by the senate to crush Saturninus and his crew, he complied with the request. Invested by the senate with absolute power, by the well-known decree, *Videret, ne quid res publica detrimenti caperet*, he collected an armed force, and laid siege to the capitol, where Saturninus, Glaucia, and their confederates, had taken refuge. Marius cut off the pipes which supplied the capitol with water, and obliged the conspirators to surrender at discretion; and though he made some efforts to save their lives, they were put to death immediately they had descended into the forum. By the share which he had taken in this transaction, Marius lost the favour of a great part of the people, without gaining that of the senate; and, accordingly, when the time for the election of the censors came, he did not venture to offer himself as a candidate, but allowed persons of far inferior pretensions to gain this dignity, to which his rank and position in the state would seem to have entitled him.

The sixth consulship of Marius ended in disgrace and shame. In the following year (B. C. 99) he left Rome, in order that he might not witness the return of Metellus from exile, a measure which he had been unable to prevent, and set sail for Cappadocia and Galatia, under the pretence of offering sacrifices which he had vowed to the Great Mother. He had however a deeper purpose in visiting these countries. Finding that he was losing his influence and popularity while the republic was in a state of peace, he was anxious to recover his lost ground by gaining fresh victories in war, and accordingly repaired to the court of Mithridates, in hopes of rousing him to make war upon the Romans. It was during his absence that he was elected augur.

Marius on his return to Rome built a house near the forum, that the people might not have to come so far to pay their respects to him; but all his efforts were vain to regain his lost popularity; and the hopes he had entertained of obtaining the command of the war in Asia were also frustrated by the ability with which Sulla repressed all disturbances in the East in B. C. 92. The disappointment

which Marius felt at losing his influence in the state was still further exasperated by the growing popularity and power of Sulla; and when Bocchus erected in the capitol gilded figures, representing the surrender of Jugurtha to Sulla, Marius was so inflamed with rage, that he resolved to pull them down by force. Sulla was making preparations to resist him; and both parties would probably have come to open violence, had not the Social War broken out just at that time (B. C. 90). This war required all the services of all the generals that Rome possessed, and, accordingly, both Marius and Sulla were actively employed in it. But although Marius showed great military abilities in the manner in which he conducted his share of the war, yet he was considered to be over cautious and too slow; and his achievements were thrown into the shade by the superior energy and activity of Sulla. Marius was now in his sixty-seventh year: his body had grown stout and unwieldy, and he was incapable of enduring the fatigue of very active service. He served as the legate of the consul P. Rutilius Lupus; and after the latter had fallen in battle [LUPUS, RUTILIUS], the chief command of the northern scene of the war devolved upon Marius. He defeated the Marsi in two successive battles, after which he gave up the command, and returned to Rome, on the ground that his weakness rendered him unable to endure the toils of the campaign. His services, however, had been most important, for he had defeated the most warlike and the most dangerous of all the allies. An anecdote preserved by Plutarch respecting the conduct of Marius in this campaign is characteristic of the veteran general. Marius had strongly intrenched himself in a fortified camp, and neither the stratagems nor the taunts of the enemy could entice him from his favourable position. At length Pompaedius Silo, the leader of the Marsi, endeavoured to draw him out by appealing to his military pride. "If you are a great general, Marius, come down and fight;" to which the veteran replied, "Nay, do you, if you are a great general, compel me to fight against my will."

In B. C. 88 the ambition of Marius at length involved Rome in a civil war, which was attended with the most frightful horrors. Insatiably fond of power and distinction, Marius was anxious to obtain the command of the war against Mithridates; and as he was supposed to be incapable of enduring the fatigues of a campaign, he actually went daily to the Campus Martius, to go through the usual exercises with the young men. It was a melancholy sight to see the old man so lost to all true dignity and greatness; and the wiser part, says Plutarch, "lamented to witness his greediness after gain and distinction; and they pitied a man, who, having risen from poverty to enormous wealth, and to the highest station from a low degree, knew not when to put bounds to his good fortune, and was not satisfied with being an object of admiration, and quietly enjoying what he had; but as if he was in want of every thing, after his triumphs and his honours was setting out to Cappadocia and the Euxine to oppose himself in his old age to Archelaus and Neoptolemus, the satraps of Mithridates." But all his efforts were in vain: his great enemy Sulla obtained the consulship (B. C. 88), and the senate gave him the command of the war against Mithridates. Thereupon Marius resolved to make a desperate attempt to deprive his rival of this opportunity for distinction, and obtain it for himself. He got the tribune, P. Sulpicius Rufus, to bring forward a law for distributing the Italian allies, who had just obtained the Roman franchise, among all the tribes; and as they greatly exceeded the old citizens in number, they would of course be able to carry whatever they pleased in the comitia. If this law were passed, they would of course, out of gratitude to Marius, annul the resolution of the senate, and give the command of the Mithridatic war to their benefactor. This law met with the most vehement opposition from the old citizens; and the consuls, to prevent it from being carried, declared a justitium, during which no business could be legally transacted. But Marius and Sulpicius were resolved to have recourse to the last extremities sooner than lose their point. They entered the forum with an armed force, and called upon the consuls to withdraw the justitium: in the tumult which followed the young son of Pompeius, the colleague of Sulla, was murdered, and Sulla himself only escaped by taking refuge in the house of Marius, which was close to the forum. To save their lives the consuls were obliged to withdraw the justitium: the law of Sulpicius was carried; and the tribes, in which the new citizens now had the majority, appointed Marius to the command of the war against Mithridates.

Marius had now gained the great object of his ambition; but it was hardly to be expected that a power which had been violently obtained should be peacefully surrendered. The army destined for the Mithridatic war was stationed at Nola, and thither Marius sent two military tribunes, to take the command of the troops and bring them to him. But Sulla, who had previously joined the army, encouraged the soldiers to disobey the orders: they murdered the tribunes whom Marius had sent; and when Sulla declared his intention of marching to the city, and of putting down force by force, they readily responded to his call. Marius had not expected this daring step, and was not prepared to meet it. Sulla was marching at the head of six legions; and in order to obtain troops to oppose the latter, Marius attempted to raise a force by the abominable expedient of offering freedom to all slaves who would join him. But it was all in vain. Sulla entered the city without much difficulty, and Marius, with his son and a few companions, were obliged to take to flight. Sulla used his victory with comparative moderation. Marius, Sulpicius, and a few others, were declared enemies of the state, and condemned to death; their property was confiscated, and a price set upon their heads; but no attempt was made against the lives of any others. Marius and his son left Rome together, but afterwards separated, and the latter escaped in safety to Africa. Marius with his stepson Granius embarked on board ship at Ostia, and thence sailed southward along the coast of Italy, exposed to the greatest dangers, and enduring the greatest hardships. At Circeii Marius and his companions were obliged to land, on account of the violence of the wind and the want of provisions; but they could obtain nothing to eat, and after wandering about for a long time, they learnt from some peasants that a number of horsemen had been in search of them, and they accordingly turned aside from the road, and passed the night in a deep wood in great suffering and want. But the indomitable spirit of the old man did not fail him; and he

consoled himself and encouraged his companions by the assurance that he should still live to see his seventh consulship, in accordance with a prediction that had been made to him in his youth: he told them that when a child an eagle's nest with seven young ones had fallen into his lap, and that the soothsayers had informed his parents that the prodigy intimated that he should obtain the supreme command and magistracy seven times. Marius and his friends wandered on to Minturnae, and when they were within two miles from the city, they saw a party of horsemen galloping towards them. In great haste they hurried down to the sea, and swam off to two merchant vessels, which received them on board. The horsemen bade the sailors bring the ship to land, or throw Marius overboard; but moved by the tears and entreaties of the old man, they refused to comply with the request. As soon, however, as the horsemen had ridden off, the sailors, fearing to keep Marius, and yet not choosing to betray him, landed him at the mouth of the river Liris, and immediately sailed away. Marius was now quite alone amid the swamps and marshes through which the Liris flows, and with difficulty waded through them to the hut of an old man, who concealed him in a hole near the river, and covered him with reeds. But hearing shortly afterwards the noise of his pursuers in the hut of the old man, he crept out of his hiding-place, stript off his clothes, and threw himself into the thick and muddy water of the marsh. Here he was discovered, dragged out of the water, and covered with mud, and with a rope round his neck was delivered up to the authorities of Minturnae. They placed him for security in the house of a woman named Fannia, who was supposed to be a personal enemy of his [FANNIA], and then deliberated whether they should comply with the instruction that had been sent from Rome to all the municipal towns, to put Marius to death as soon as they found him. After some consultation they resolved to obey it, but at first they could find no one to carry it into execution. At length a Gallic or Cimbrian horse-soldier undertook the horrible duty, and with a drawn sword in his hand entered the apartment where Marius was confined. The part of the room in which Marius lay was in the shade; and to the frightened barbarian the eyes of Marius seemed to dart out fire, and from the darkness a terrible voice shouted out, "Man, dost thou dare to murder C. Marius?" The barbarian immediately threw down his sword, and rushed out of the house, exclaiming, "I cannot kill C. Marius." Straightway there was a revulsion of feeling among the inhabitants of Minturnae. They repented of their ungrateful conduct towards a man who had saved Rome and Italy; they got ready a ship for his departure, provided him with every thing necessary for the voyage, and with prayers and wishes for his safety conducted him to the sea, and placed him on board. From Minturnae the wind carried him to the island of Aenaria (now Ischia), where he found Granius and the rest of his friends; and from thence he set sail for Africa, which he reached in safety, after narrowly escaping death at Eryx in Sicily, where he was obliged to land to take in water. At Carthage Marius landed; but he had scarcely put his foot on shore before the Roman governor Sextilius sent an officer to bid him leave the country, or else he would carry into execution the decree of the senate, and treat him as an enemy of the Roman people. This last blow almost unmanned Marius; grief and indignation for a time deprived him of utterance; and at last his only reply was, "Tell the praetor that you have C. Marius a fugitive sitting on the ruins of Carthage." Meanwhile, the younger Marius, who had been to Numidia to implore the assistance of Hiempsal, had been detained by the Numidian king, but had escaped by the assistance of one of the concubines of Hiempsal, who had fallen in love with him, and joined his father just at this time. They forthwith got on board a small fishing-boat, and crossed over to the island of Cercina, as some Numidian horsemen were riding up to apprehend them.

During this time a revolution had taken place at Rome, which prepared the way for the return of Marius to Italy. The consuls for the year B.C. 87 were Cn. Octavius and L. Cornelius Cinna, of whom the former belonged to the aristocratical and the latter to the Marian party. Sulla, however, had made Cinna swear that he would not attempt to make any alteration in the state; but as soon as the former had left Italy to prosecute the war against Mithridates, Cinna, paying no regard to the oaths he had taken, brought forward again the law of Sulpicius for incorporating the new Italian citizens among the thirty-five tribes. The two consuls had recourse to arms, Octavius to oppose and Cinna to carry the law. A dreadful conflict took place in the forum; the party of Octavius obtained the victory, and Cinna was driven out of the city with great slaughter. The senate forthwith passed a decree, declaring that Cinna had forfeited his citizenship and consulship, and appointing L. Cornelius Merula consul in his stead. But Cinna would not relinquish his power without another struggle; and by means of the new citizens, whose cause he espoused, he was soon at the head of a formidable army. As soon as Marius heard of these changes he set sail from Africa, landed at Telamo in Etruria, and proclaiming freedom to the slaves began to collect a large force. He sent to Cinna, offering to obey him as consul. Cinna accepted his proposal, and named Marius proconsul, but Marius would not accept the title nor the insignia of office, observing that such marks of honour were not suited to his condition and fortune. The sufferings and privations he had endured had exasperated his proud and haughty spirit almost to madness, and nothing but the blood of his enemies could appease his resentment. The old man proceeded slowly to join Sulla, inspiring mingled respect and horror, as he went along: he was clad in a mean and humble dress, and his hair and beard had not been cut from the day he had been driven out of Rome. After joining Cinna, Marius proceeded to prosecute the war with great vigour. He first captured the corn ships, and thus cut off Rome from its usual supply of food. He next took Ostia, and the other towns on the [illegible] coast, and moving down the Tiber, encamped [illegible] the Janiculus. Famine began to rage in the [illegible] and the senate was obliged to yield. They [illegible] a deputation to Cinna and Marius, inviting [illegible] into the city, but entreating them to spare [illegible] citizens. Cinna received the deputies sitting [illegible] his chair of office, and gave them a kind [illegible] Marius stood by the consul's chair without [illegible] ing, but his looks spoke louder than words. [illegible] the audience was over, they marched to the [illegible] Cinna entered it with his guards; but when Marius

came to the gates he affected to have scruples, and observed with contempt, that it was illegal for him as an exile to enter the city, and that if they wished for his presence, they must summon the comitia and repeal the law which banished him. The comitia were accordingly summoned; but before three or four tribes had voted, Marius became tired of the farce, threw off the mask, and entered the city, surrounded by his body-guard, which he had formed out of the slaves who had flocked to him. The most frightful scenes followed. His guards stabbed every one whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Every one whom Marius hated or feared was hunted out and put to death; and no consideration either of rank, talent, or former friendship induced him to spare the victims of his vengeance. The great orator M. Antonius fell by the hands of his assassins; and his former colleague Q. Catulus, who had triumphed with him over the Cimbri, was obliged to put an end to his own life. Cinna was soon tired of the butchery; but the appetite of Marius seemed only whetted by the slaughter, and daily required fresh victims for its gratification. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (B.C. 86), and thus was fulfilled the prediction that Marius should be seven times consul. But he did not long enjoy the honour: he was now in his seventy-first year; his body was quite worn out by the fatigues and sufferings he had recently undergone; and on the eighteenth day of his consulship he died of an attack of pleurisy, after seven days' illness. According to Plutarch, his last illness was brought on by dread of Sulla's return, and he is said to have been troubled with terrific dreams; but these statements are probably derived from the Memoirs of Sulla, and should be received with great caution. The ashes of Marius were subsequently thrown into the Anio by command of Sulla. (Plut. *Life of Marius;* the passages of Cicero in Orelli's *Onomasticon Tullian.* vol. ii. pp. 384—386; Sall. *Jug.* 46, 63—65, 73—114; Appian, *B. C.* i. 29—31, 40—46, 55—74; Liv. *Epit.* 66—80; Vell. Pat. ii. 9, 12—23; Flor. iii. 1, 3, 16, 21; Oros. v. 19.) All the ancient authorities are collected by . Weiland, *C. Marii VII. Cos. Vit.*, in the Programme of the *Collége Royal Français*, Berlin, 1845; and much useful information is given by . Long in the notes to his translation of Plutarch's life of Marius, London, 1844.

2. C. MARIUS, the son of the great Marius, was only an adopted son. (Liv. *Epit.* 86; Vell. Pat. ii. 26.) Appian in one passage (*B. C.* i. 87) calls him a nephew of the preceding, though he had previously spoken of him as his son (*B. C.* i. 62). He was born in B.C. 109; and the particulars of his life down to the time of his father's death are related in the preceding article. During the three years after the death of the elder Marius Sulla was engaged in the prosecution of the war against Mithridates, and Italy was entirely in the hands of the Marian party. The young Marius followed the footsteps of his father, and was equally distinguished by merciless severity against his enemies. He was elected consul for the year B.C. 82, when he was twenty-seven years of age, and his colleague was Cn. Papirius Carbo. Sulla had landed at Brundisium at the beginning of the preceding year, and after conquering the southern part of the peninsula, appears to have passed the winter in Campania. Marius was stationed on the frontiers of Latium to oppose him; and the decisive battle was fought near Sacriportus (the position of which is quite uncertain). Marius was entirely defeated, and threw himself into the strongly-fortified town of Praeneste, where he had deposited the treasures of the Capitoline temple (Plin. *H. N.* xxxiii. 1. s. 5): Sulla left Lucretius Opella to prosecute the siege while he hastened on to Rome. But Marius, resolving that his enemies should not escape, sent orders to L. Junius Brutus Damasippus, who was then praetor at Rome, to summon the senate under some pretext, and put to death Mucius Scaevola, the pontifex maximus, and many others. [BRUTUS, No. 19.] Various efforts were made to relieve Praeneste, but they all failed; and after Sulla's great victory at the Colline gate of Rome, in which Pontius Telesinus was defeated and slain, Marius despaired of holding out any longer, and, in company with the brother of Telesinus, attempted to escape by a subterraneous passage, which led from the town into the open country; but finding that their flight was discovered, they put an end to one another's lives. According to other accounts, Marius killed himself, or was killed by his slave at his own request. Marius perished in the year of his consulship. His head was cut off and carried to Sulla, who contemptuously remarked, in allusion to his youth, that he ought to have worked at the oar before steering the vessel. It was after the death of the younger Marius that Sulla first assumed the surname of Felix. (Plut. *Sull.* 28—32, *Mar.* 46; Appian, *B. C.* i. 87—94; Liv. *Epit.* 86—88; Vell. Pat. ii. 26, 27; Flor. iii. 21; Oros. v. 20; Val. Max. vi. 8. § 2.)

3. C. or M. MARIUS, whom Appian calls the other (ἕτερος) C. Marius, was a relation of the great Marius, and fled to Cinna, when the latter was driven out of Rome by his colleague Octavius, B.C. 87. (Appian, *B. C.* i. 65.) As Appian calls this C. Marius a senator, he is probably the same as the M. Marius who settled some of the Celtiberi in a town not far from Colenda, because they had assisted him in a war against the Lusitanians. This happened about the year B.C. 99, when Marius was probably quaestor. (Appian, *Hisp.* 100.)

4. The False Marius, whose real name was Amatius, pretended to be a son or grandson of the great Marius. [AMATIUS.]

5. M. MARIUS, of Sidicinum, of whom A. Gellius (x. 3) relates a striking tale, which shows the gross indignity with which the Roman magistrates sometimes treated the most distinguished men among the allies. This Marius, who is called by Gellius *suae civitatis nobilissimus homo*, was a contemporary of C. Gracchus. It has been conjectured that he may have been the father or a near connection of Marius Egnatius, one of the principal leaders of the allies in the Social war. [EGNATIUS, No. 2.]

6. M. MARIUS, a friend of Cicero, whose estate was in the neighbourhood of one of Cicero's, and with whom he was closely united by similarity of political opinions and intellectual tastes and habits. Although Marius constantly suffered from ill health, he was of a lively and cheerful disposition, full of wit and merriment; and accordingly, Cicero's four letters to him, which have come down to us (*ad Fam.* vii. 1—4), are written in a

sportive tone. The estate of Marius was in the neighbourhood of Pompeii, not far from the Pompeianum of Cicero. Almost all that we know about this Marius is contained in the four letters of Cicero already referred to. He is also mentioned by him in a letter to his brother Quintus. (*Ad Q. Fr.* ii. 10.)

7. L. MARIUS, L. F., was one of those who subscribed the accusation of Triarius against Scaurus, in B. C. 54 (Ascon. *in Cic. Scaur.* p. 19, ed. Orelli). He is probably the same as the Marius who was quaestor in B. C. 50, and succeeded C. Sallustius in the government of the province of Syria. (Cic. *ad Fam.* ii. 17.)

8. L. MARIUS, was tribune of the plebs with Cato Uticensis, B. C. 62, and in conjunction with him, brought forward a law De Triumphis (Val. Max. ii. 8. § 1).

9. M. MARIUS, whom Cicero calls *homo disertus et nobilis*, pleaded the cause of the Valentini before C. Verres. (Cic. *Verr.* v. 16.)

10. SEX. MARIUS, a legate of Dolabella in Syria, in B. C. 43. (Cic. *ad Fam.* xii. 15.)

11. T. MARIUS, of Urbinum, had risen from the rank of a common soldier to honours and riches, by the favour of the emperor Augustus. A tale is told of him by Valerius Maximus (vii. 8. § 6).

12. SEX. MARIUS, a man of immense wealth, who possessed gold mines in Spain, and lived in the reign of Tiberius. He is called by Tacitus *Hispaniarum ditissimus*. After escaping an accusation in A. D. 25, which Calpurnius Salvianus wished to bring against him, he was condemned to death in A. D. 33, and thrown down the Tarpeian rock, on the pretext of his having committed incest with his daughter, but in reality because the emperor coveted his riches (Tac. *Ann.* iv. 36, vi. 19). Dion Cassius, who says that Marius was a friend of Tiberius, and that he was indebted to the emperor for his wealth, gives a different reason for the condemnation of Marius; he relates that the charge of incest was brought against Marius, because he wished to conceal his daughter from the lust of his imperial master. (Dion Cass. lviii. 22.)

MA'RIUS A'LFIUS, the medix tuticus, or supreme magistrate of the Campanians, was defeated and slain in battle by the Roman consul, Tib. Sempronius Gracchus, B. C. 215. (Liv. xxiii. 35.)

MA'RIUS, M. AURE'LIUS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was the fourth of the usurpers who in succession ruled Gaul, in defiance of Gallienus. According to the statements of the Augustan historians and Victor, he was a blacksmith, remarkable only for his extraordinary muscular strength, and deserving to be remembered in history merely on account of the unparalleled shortness of his reign, which lasted for two, or at the most, three days. Although the authorities cited above, together with Eutropius, agree in limiting the duration of his power to this space, it is a singular fact that a considerable number of coins, in each of the three metals, are to be found in various collections, which we can scarcely suppose to have been engraved, struck, and issued within such a period, and Eckhel has acutely pointed out an inconsistency in Victor, who, in the life of Diocletian, speaks of Marius as having been one of those who, when suddenly elevated, became "superbia atque ambitione immodicos," feelings and passions which could scarcely be developed within the space of forty-eight hours. (Trebell. Poll. *Trig. Tyrann.* vii.; Victor, *de Caes.* xxxiii. 39; Eutrop. ix. 7.)

It appears from coins that the full name of this usurper was *C. M. Aurelius Marius*; but on some coins, as on the one annexed, he is called simply C. Marius. (Eckhel, vol. vii. p. 454.) [W. R.]



COIN OF AURELIUS MARIUS.

MA'RIUS BLO'SIUS. [BLOSIUS, No. 1.]

MA'RIUS CALVE'NTIUS. [CALVENTIUS.]

MA'RIUS CELSUS. [CELSUS.]

MA'RIUS EGNA'TIUS. [EGNATIUS, No. 2.]

MA'RIUS MATU'RUS. [MATURUS.]

MA'RIUS MA'XIMUS. [MAXIMUS.]

MA'RIUS MERCA'TOR. [MERCATOR.]

MA'RIUS PLO'TIUS. [PLOTIUS.]

MA'RIUS PRISCUS. [PRISCUS.]

MA'RIUS SECUNDUS. [SECUNDUS.]

MA'RIUS SE'RGIUS. [SERGIUS.]

MA'RIUS STATI'LIUS. [STATILIUS.]

MA'RIUS VICTORI'NUS. [VICTORINUS.]

MARMARINUS (Μαρμάρινος), i. e. the god of marble, a surname of Apollo, who had a sanctuary in the marble quarries at Carystus. (Strab. x. p. 446; Eustath. *ad Hom.* p. 281.) [L. S.]

MARMAX (Μάρμαξ), one of the suitors of Hippodameia, who was slain by Oenomaus, and was buried with his two horses, Parthenia and Eripha. (*Paus.* vi. 21 § 6.) [L. S.]

MARO, JOANNES. [JOANNES, No. 85.]

MARO, VIRGI'LIUS. [VIRGILIUS.]

MAROBO'DUUS, Marbod, afterwards king of the Marcomanni, or men of the Mark (maerc) or border, or, according to another etymology, the Marsh land, was by birth a Suevian. He was born about B. C. 18, of a noble family in his tribe, and was sent in his boyhood with other hostages to Rome, where he attracted the notice of Augustus, and received a liberal education. Maroboduus seems early to have discerned the relative position of his countrymen and the Romans. The Germans were brave, numerous and enterprising, but weakened by internal feuds, and impatient of government and discipline. Before they could effectually resist or assail the Roman empire they needed the restraints of laws and of fixed property in land. At what time Maroboduus returned to his own country is uncertain, but probably soon after he attained manhood, since he died at the age of 53, the last eighteen years of his life were spent in exile, and his kingdom, when it awakened the jealousy of Rome, was the work of long and systematic preparation. Crossing the Erzgebirge at the head of at least one branch of the Suevians, Maroboduus expelled, or more probably subdued, the Boians, a Celtic race, who inhabited Bohemia and part of Bavaria. The kingdom which Maroboduus established amid the woods and morasses of central Germany extended, through immediate invasion or gradual encroachments, along the north bank of the Danube, from Regensberg nearly to the borders of Hungary, and stretched far into the

nterior. Its southern frontier was not more than 200 miles from Italy itself, and the half-subdued provinces of Pannonia and Noricum might either become useful allies, or at least divert the attention of the Caesars from the peaceful growth or the hostile preparations of the Marcomannic state. Its capital was Boviasmum, and Maroboduus maintained his regal dignity by a regular force of 70,000 foot and 4000 horse, armed and disciplined after the Roman manner, and while he provided for independence or aggression he carefully cultivated the arts of peace. The Romans believed, or affected to believe, that Maroboduus chose this remote seat of empire from dread of their arms. But policy rather than fear probably directed his choice, for if Rome was to be assailed, leisure and security for many years were needful to prepare the Germans for the assault. In A. D. 7, however, his designs, or the strength of the Marcomannic kingdom aroused the jealousy of Augustus. The existence of a free and powerful state was a dangerous spectacle for the subjects of Rome; the disunion of the Teutonic tribes was the security of the empire; and even if Maroboduus was not personally hostile, he was forming a centre of union and a model of polity for the Germanic race. Maroboduus had also touched the pride as well as the fears of Rome. He gave refuge to its discontented subjects; his ambassadors did not always address Augustus as a superior, and if their language was respectful, their demands were frequently arrogant. The operations against Maroboduus were on a wider scale than had hitherto been adopted against the German tribes. Tiberius was directed to cross the Danube at Carnuntum, near the modern Presburg, the eastern extremity of the Marcomannic kingdom; Sentius Saturninus was to lead his forces across the country of the Chatti, and, cutting his way through the Hercynian forest, to join Tiberius on the north bank of the Danube, and both were to make a combined attack within a few leagues from the Marcomannic capital Boviasmum. A general revolt of the Cis-Danubian provinces rescued Maroboduus, and Tiberius had the address or the good fortune to persuade him to remain neutral during the Pannonian and Dalmatic war. Maroboduus did not avail himself of the distress of Rome after the disaster of Quintilius Varus, A. D. 9, and marked his friendship for Augustus on that occasion by redeeming from his murderers the head of the unfortunate general and sending it for sepulture to Rome. Eight years later (A. D. 17) the disunion which so long paralysed the Teutonic races in their struggle with Rome effected the ruin of the Marcomannic kingdom. The policy of Maroboduus, ill-understood by his countrymen, appeared to them, or may have really degenerated into despotism. The Cheruscans under Arminius [ARMINIUS] prepared to attack; the Semnones and Longobards, Suevian clans, revolted from him. The jealousy between Arminius and his uncle Inguiomerus [INGUIOMERUS], who embraced the Marcomannic alliance, delayed but could not avert the storm, and Maroboduus, defeated in action, sought the aid of Rome. In A. D. 19 he had again become formidable, and Drusus prepared to invade him, when Catualda [CATUALDA], a chief of the Gothones, whom Maroboduus had driven into exile, led a detachment through the Bohemian passes into the heart of Maroboduus's kingdom. As his last resource the Marcomannic king became a suppliant, although a lofty and royal one in his tone, to Tiberius. The emperor assured him of shelter, so long as he needed it, in Italy, and of a free return beyond the Alps when refuge was no longer needful. Maroboduus passed the remainder of his life, eighteen years, at Ravenna. His name was sometimes employed to keep the Suevians in awe, but Tiberius warily guarded a captive whom, before the senate, he compared to Pyrrhus and Antiochus. By his inactivity during the Pannonian war, A. D. 7—9, Maroboduus let slip the opportunity of raising Germany against Rome, and his resignation to an obscure and protracted life in exile lost him the esteem of his own countrymen. He died at the age of 53 years, A. D. 35. (Strab. vii. p. 290; Tac. *Ann.* ii. 44, 45, 46, 62, 63; Vell. Pat. ii. 108; Suet. *Tib.* 37.) [W. B. D.]

MARON (Μάρων). 1. A son of Evanthes (some also call him a son of Oenopion, Seilenus, or of Bacchus, and a pupil of Seilenus, Nonn. *Dionys.* xiv. 99; Eurip. *Cyclop.* 141, &c.), and grandson of Dionysus and Ariadne, was a priest of Apollo at Maroneia in Thrace, where he himself had a sanctuary. He was the hero of sweet wine, and is mentioned among the companions of Dionysus. (Hom. *Od.* ix. 197, &c.; Eustath. *ad Hom.* pp. 1615, 1623; Philostr. *Her.* ii. 8; Athen. i. p. 33; Diod. i. 18.)

2. A son of Orsiphantus, and brother of Alpheius, a Spartan hero, who had fallen at Thermopylae, and was afterwards honoured with a heroum at Sparta. (Herod. vii. 227; Paus. iii. 12. § 7.) [L. S.]

MARPESSA (Μάρπησσα), a daughter of Evenus and Alcippe. (Hom. *Il.* ix. 557; Plut. *Parall. min.* 40; Apollod. i. 7. § 8; comp. IDAS and EVENUS.) [L. S.]

MARS, an ancient Roman god, who was at an early period identified by the Romans with the Greek Ares, or the god delighting in bloody war, although there are a variety of indications that the Italian Mars was originally a divinity of a very different nature. In the first place Mars bore the surname of Silvanus, and sacrifices were offered to him for the prosperity of the fields and flocks; and in the second a lance was honoured at Rome as well as at Praeneste as the symbol of Mars (Liv. xxiv. 10), so that Mars resembles more the Greek Pallas Athene than Ares. The transition from the idea of Mars as an agricultural god to that of a warlike being, was not difficult with the early Latins, as the two occupations were intimately connected. The name of the god in the Sabine and Oscan was Mamers [MAMERS]; and Mars itself is a contraction of Mavers or Mavors.

Next to Jupiter, Mars enjoyed the highest honours at Rome: he frequently is designated as *father Mars*, whence the forms *Marspiter* and *Maspiter*, analogous to Jupiter (Gellius, iv. 12; Macrob. *Sat.* i. 12, 19; Varro, *De Ling. Lat.* viii. 33); and Jupiter, Mars, and Quirinus, were the three tutelary divinities of Rome, to each of whom king Numa appointed a flamen, whose rank was sometimes thought higher even than that of the great pontiff. (Liv. viii. 9; Festus, p. 188, ed. Müller.) Hence a very ancient sanctuary was dedicated to Mars on the Quirinal hill, near the temple of Dius Fidius, from which he derived his surname of Quirinus (Varro, *De Ling. Lat.* v. 52; Serv. *ad Aen.* i. 296), and hence he was regarded

as the father of the Roman people, having begotten the founders of Rome by Rhea Silvia, a priestess of Vesta. The rites of the worship of Mars all point to victory, in proof of which we need only direct attention to the dances in armour of the Salii, the dedication of the place of warlike exercises and games to Mars (campus Martius), and that war itself is frequently designated by the name of Mars. But being the father of the Romans, Mars was also the protector of the most honourable pursuit, i.e. agriculture, and hence he was invoked to be propitious to the household of the rustic Roman (Cato, *De Re Rust.* 141); and under the name of Silvanus, he was worshipped to take care of the cattle (ibid. 83). The warlike Mars was called Gradivus, as the rustic god was called Silvanus; while, in his relation to the state, he bore the name of Quirinus. These are the three principal aspects under which the god appears; and in reference to the second, it may be remarked that females were excluded from his worship, and that accordingly he presided more particularly over those occupations of country life which belonged to the male sex. (Cato, *De Re Rust.* 83; Schol. *ad Juvenal.* vi. 446.) But notwithstanding this, Mars was conceived not only accompanied by female divinities, but one of them, Nerio, or Neriene, is even described as his wife. (Gellius, xiii. 22; Plaut. *Truc.* ii. 6. 34; L. Lydus, *De Mens.* iv. 42.)

Mars was further looked upon as a god with prophetic powers; and in the neighbourhood of Reate there had been a very ancient oracle of the god (Dionys. i. 41), in which the future was revealed through a woodpecker (picus), which was sacred to him, and was for this reason surnamed Martius. The wolf also was sacred to Mars, and these animals, together with the horse, were his favourite sacrifices. Numerous temples were dedicated to him at Rome, the most important of which was that outside the Porta Capena, on the Appian road (Liv. x. 23, vi. 5, xli. 13; Serv. *ad Aen.* i. 296), and that of Mars Ultor, which was built by Augustus, in the forum. (Dion Cass. xlvi. 24; Sueton. *Aug.* 29; Vitruv. i. 7; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 155, &c.) [L. S.]

MARSUS, DOMI'TIUS, a Roman poet of the Augustan age, of whose life no particulars have come down to us. We may, however, conclude from his surname, Marsus, that he or his ancestors belonged to the Marsian nation, and were adopted by the noble house of the Domitii. He survived Tibullus, who died B. C. 18, and on whom he wrote a beautiful epitaph, which is still extant: his works were therefore probably written about the same time that Horace was in his greatest glory, although he is not mentioned by the latter poet. The year in which Marsus died is uncertain: whether he was alive at the time of Ovid's banishment (A. D. 9) we do not know, but he appears to have been dead when Ovid wrote his elegies in exile. (*Ex Pont.* iv. 16.)

Marsus wrote poems of various kinds, but his epigrams were the most celebrated of his productions. Hence he is frequently mentioned by Martial, who speaks of him in terms of the highest admiration, and from whose incidental notices we learn that the epigrams of Marsus were distinguished for their licentiousness and wit, and also for the severity of their satire. (Mart. ii. 71, 77, v. 5, vii. 99.) It was in consequence of their last characteristic that one of the books was entitled *Cicuta*, a few lines of which have been preserved by the scholiast Philargyrius (*ad Virg. Ecl.* iii. 90). Besides these epigrams and the epitaph on Tibullus, which has been already mentioned, and which will be found in most of the editions of Tibullus, Marsus also wrote epic poetry, as appears from the fact that Ovid (*Ex Pont.* iv. 16. 5) classes him with the epic poet Rabirius, and that Martial (iv. 28) mentions a poem of Marsus called *Amazonis*. Marsus likewise wrote some erotic elegies, which probably bore the title of *Melaenis* (comp. Mart. vii. 29), and a collection of fables, the ninth book of which is cited by the grammarian Charisius.

All that is known of Domitius Marsus is collected and elucidated at great length by Weichert in his treatise *De Domitio Marso Poeta*, Grimmae, 1828, republished in his *Poetarum Latin. Reliquiae*, pp. 241—269, Lips. 1830.

MARSUS, OCTA'VIUS, whom Cicero calls "sceleratus homo atque egens," was legate of Dolabella in B. C. 43, by whom he was sent into Syria with one legion. He was soon after followed by Dolabella, and was present with the latter at Laodiceia, when the town was betrayed into the hands of C. Cassius Longinus. He followed the example of his general and put an end to his own life. Appian calls him simply Marsus, but Dion Cassius *Marcus* Octavius, for which, however, we ought undoubtedly to read *Marsus* Octavius. (Cic. *Phil.* xi. 2, with the note of Garatoni; Appian, *B. C.* iv. 62; Dion Cass. xlvii. 30.)

MARSUS, VI'BIUS, whom Tacitus calls (*Ann.* vi. 47) "vetustis honoribus studiisque illustris," is first mentioned in A. D. 19 as one of the most likely persons to obtain the government of Syria, but he gave way to Cn. Sentius. In the same year he was sent to summon Piso to Rome to stand his trial. His name occurs again in A. D. 26, in the debates of the senate; and just before the death of Tiberius (A. D. 37) he narrowly escaped death, being accused as one of the accomplices of Albucilla. In A. D. 47 we find him governor of Syria. (Tac. *Ann.* ii. 74, 79, iv. 56, vi. 47, 48, xi. 10.) The name of C. Vibius Marsus, proconsul, appears on several coins of Utica in Africa, struck in the reign of Tiberius: they probably relate to the same person as the one mentioned above; and as he was disappointed in obtaining the province of Syria in the reign of Tiberius, he may have been appointed to that of Africa. (Eckhel, vol. iv. pp. 147, 148.)

MA'RSYAS (Μαρσύας), a mythological personage, connected with the earliest period of Greek music. He is variously called the son of Hyagnis, or of Oeagrus, or of Olympus. Some make him a satyr, others a peasant. All agree in placing him in Phrygia. The following is the outline of his story, according to the mythographers. Athena having, while playing the flute, seen the reflection of herself in water, and observed the distortion of her features, threw away the instrument in disgust. It was picked up by Marsyas, who no sooner began to blow through it than the flute, having once been inspired by the breath of a goddess, emitted of its own accord the most beautiful strains. Elated by his success, Marsyas was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. The Muses, or, according to others, the Nysaeans, were the umpires. Apollo played upon the cithara, and

Marsyas upon the flute; and it was not till the former added his voice to the music of his lyre that the contest was decided in his favour. As a just punishment for the presumption of Marsyas, Apollo bound him to a tree, and flayed him alive. His blood was the source of the river Marsyas, and Apollo hung up his skin in the cave out of which that river flows. His flutes (for, according to some, the instrument on which he played was the double flute) were carried by the river Marsyas into the Maeander, and again emerging in the Asopus, were thrown on land by it in the Sicyonian territory, and were dedicated to Apollo in his temple at Sicyon. (Apollod. *Bibl.* i. 4. § 2; Palaeph. *de Incredib.* 48; Liban. *Narrat.* 14, p. 1104; Nonn. *Narrat. ad Greg. Invect.* ii. 10, p. 164; Diod. iii. 58, 59; Paus. ii. 7. § 9; Herod. vii. 26; Xen. *Anab.* i. 2. § 8; Plut. *de Fluv.* 10; Hygin. *Fab.* 165; Ovid, *Metam.* vi. 382, 400.) The fable evidently refers to the struggle between the citharoedic and auloedic styles of music, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the orgiastic rites of Cybele in Phrygia. It is easy to apply this explanation to the different parts of the legend; and it may be further illustrated by other traditions respecting Marsyas. He is made by some the inventor of the flute, by others of the double flute. (Plut. *de Mus.* p. 1132, a.; Suid. *s. v.*; Athen. iv. p. 184, a., xiv. p. 616, 617; Plin. *H. N.* vii. 56.) By a confusion between the mythical and the historical, the flute-player Olympus is made his son, or by some his father. He is spoken of as a follower of Cybele (Diod. *l. c.*), and he occupies, in fact, the same place in the orgiastic worship of Cybele that Seilenus does in the worship of Dionysus: Pausanias (*l. c.*) actually calls him Seilenus, and other writers connect him with Dionysus.

The story of Marsyas was often referred to by the lyric and epigrammatic poets (Bode, *Gesch. d. Lyr. Dichtk.* vol. ii. pp. 296, 297; Brunck, *Anal.* vol. i. p. 488, vol. ii. p. 97), and formed a favourite subject for works of art. (Müller, *Archäol. d. Kunst*, § 362, n. 4.) In the fora of ancient cities there was frequently placed a statue of Marsyas, with one hand erect, in token, according to Servius, of the freedom of the state, since Marsyas was a minister of Bacchus, the god of liberty. (Serv. *in Aen.* iv. 528.) It seems more likely that the statue, standing in the place where justice was administered, was intended to hold forth an example of the severe punishment of arrogant presumption. (Böttiger, *Kleine Schriften*, vol. i. p. 28.) The statue of Marsyas in the forum of Rome is well known by the allusions of Horace (*Sat.* i. 6. 120), Juvenal (*Sat.* ix. 1, 2), and Martial (ii. 64. 7). This statue was the place of assembly for the courtezans of Rome, who used to crown it with chaplets of flowers. (Plin. *H. N.* xxi. 3; Senec. *de Benef.* vi. 32; Lipsius, *Antiq. Lect.* 3.) [P. S.]

MA'RSYAS (Μαρσύας), general of the Alexandrians in their revolt against Ptolemy Physcon. He was taken prisoner by Hegelochus, the commander of the king's forces, and carried before Ptolemy, who, however, spared his life. (Diod. *Exc. Vales.* p. 603.) [E. H. B.]

MA'RSYAS (Μαρσύας), literary. Three historical writers of this name are mentioned by Suidas (*s. v.* Μαρσύας), but there seems no doubt that this arises either from an error of Suidas himself or a corruption of his text, and that there were in fact only two. (See Bernhardy, *ad Suid. l. c.*; Droysen, *Hellenism.* vol. i. p. 679.)

1. Son of Periander, a native of Pella, in Macedonia, was a contemporary of Alexander, with whom, according to Suidas, he was educated. The same author calls him a brother of Antigonus, who was afterwards king of Asia, by which an uterine brother alone can be meant, as the father of Antigonus was named Philip. Both these statements point to his being of noble birth, and appear strangely at variance with the assertion that he was a mere professional grammarian (γραμματοδιδάσκαλος), a statement which Geier conjectures plausibly enough to refer in fact to the younger Marsyas [No. 2]. Suidas, indeed, seems in many points to have confounded the two. The only other fact transmitted to us concerning the life of Marsyas, is that he was appointed by Demetrius to command one division of his fleet in the great sea-fight of Salamis, B. C. 306. (Diod. xx. 50.) But this circumstance is alone sufficient to show that he was a person who himself took an active part in public affairs, not a mere man of letters. It is probable that he followed the fortunes of his step-brother Antigonus.

His principal work was a history of Macedonia, in ten books, commencing from the earliest times, and coming down to the wars of Alexander in Asia, when it terminated abruptly with the return of that monarch into Syria, after the conquest of Egypt and the foundation of Alexandria. (Suid. *l. c.*) It is repeatedly cited by Athenaeus, Plutarch, Harpocration, and other writers. Whether the τὰ περὶ Ἀλέξανδρον which are twice quoted by Harpocration (*s. v.* Ἀριστίων, Μαργίτης) formed merely a part of the same work, or were altogether distinct, is uncertain, but the former hypothesis seems the more probable. Some authors, however, assign these fragments to the younger Marsyas.

Suidas also speaks of a history of the education of Alexander (αὐτοῦ τοῦ Ἀλεξάνδρου ἀγωγήν) as a separate work, and ascribes, moreover, to the elder Marsyas a treatise on the history or antiquities of Athens (Ἀττικά), in twelve books, which Bernhardy and Geier consider as being the same with the ἀρχαιολογία, the work of the younger historian of this name.

2. Of Philippi, commonly called the Younger (ὁ νεώτερος), to distinguish him from the preceding, with whom he has frequently been confounded. The period at which he flourished is uncertain: the earliest writers by whom he is cited are Pliny and Athenaeus. The latter tells us that he was priest of Heracles. (Athen. xi. p. 467, c.) The works of his which we find cited, are, 1. Μακεδονικά, whether a geographical or strictly historical treatise is uncertain; it contained at least six books. (Harpocr. *s. v.* Λητή.) 2. Ἀρχαιολογία, in twelve books, mentioned by Suidas; probably, as suggested by Geier, the same with the Ἀττικά attributed by the lexicographer to the elder Marsyas. 3. Μυθικά, in seven books.

The two last works are erroneously attributed by Suidas, according to our existing text, to a third Marsyas, a native of Taba, but it has been satisfactorily shown that this supposed historian is no other than the mythical founder of the city of Taba (Steph. Byz. *s. v.* Τάβαι), and that the works ascribed to him belong in fact to Marsyas of Philippi.

All the questions concerning both the elder and

the younger Marsyas are fully discussed, and the extant fragments of their works collected, by Geier, *Alexandri M. Historiar. Scriptores aetate suppares*, Lips. 1844, pp. 318—340. (See also Droysen, *Hellenism.* vol. i. pp. 679—682; Bernhardy, *ad Suid. s. v.* Μαρσύας.) [E. H. B.]

MARTHA. [MARIUS, p. 953, b.]

MA'RTIA and MA'RTIUS. [MARCIA; MARCIUS.]

MARTIA'LIS (Μαρτίαλιος), a physician and anatomist at Rome, who was born about the year 95 after Christ. Galen became personally acquainted with him during his first visit to Rome, about A. D. 165, and speaks of him as an envious and quarrelsome person. He was a follower or admirer of Erasistratus, and wrote some anatomical works, which were in great repute for some years after his death (Galen, *De Libris Propriis*, c. 1, vol. xix. p. 13). He is probably the same person as the physician named *Marcianus*, though it is not quite certain *which* name is correct. [W. A. G.]

MARTIA'LIS, CORNE'LIUS, was deprived of his rank as tribune, apparently in the praetorian guards, on the detection of Piso's conspiracy against Nero, in A. D. 66. He afterwards served in the army of Flavius Sabinus against the troops of Vitellius, and perished in the burning of the Capitol, A. D. 69. (Tac. *Ann.* xv. 71, *Hist.* iii. 70, 73.)

MARTIA'LIS, GARGI'LIUS, is quoted as an authority for the private life and habits of Alexander Severus (Lamprid. *Alex. Sev.* 37), with whom he seems to have been contemporary, and is classed by Vopiscus (*Prob.* 2) along with Marius Maximus, Suetonius Tranquillus, Julius Capitolinus and Aelius Lampridius, historians of the second class, who recorded the truth, but without eloquence or philosophy.

A short corrupt fragment on veterinary surgery, entitled "Curae Boum ex Corpore Gargilii Martialis," was transcribed under the inspection of Perizonius, at the request of Schoetgen, from a Leyden MS., and published by Gesner in his "Scriptores Rei Rusticae Veteres Latini" (2 vols. 4to. Lips. 1735), vol. ii. p. 1170, but it is impossible to determine whether the compiler of this tract, the antiquity of which has been doubted by critics, is the same person with the historian. The MS. from which it was printed was comparatively recent, but had been copied from one of more ancient date, which once belonged to the monastery of Corvey on the Weser. (See Gesner, *Praef.* p. xvii. and the dissertation of Schoetgen, p. xlii.)

In the Divine Lections of Cassiodorus (c. 28) we read "De hortis scripsit pulcherrime Gargilius Martialis, qui et nutrimenta olerum et virtutes eorum diligenter exposuit." This work is frequently quoted by Palladius (e. g. iv. tit. 9. § 9), but not by any older writer, although Servius (*ad Virg. Georg.* iv. 147), speaks as if Virgil had discerned him from afar with prophetic eye. No portion of it was known to exist until Angelo Mai in 1826 discovered that a palimpsest in the royal library at Naples, which had originally belonged to the celebrated monastery of St. Columbanus at Bobbio, and which was known to contain the grammarian Charisius, fragments of Lucan, and some other pieces, all of which had been examined, contained also some chapters by a writer on rural affairs, treating of quinces (*De Cydoneis*), peaches (*De Persicis*), almonds (*De Amygdalis*), and chestnuts (*De Castaneis*). Upon closer investigation it was found by comparing these with the references in Palladius to Martialis, that they must actually be regarded as a portion of his essay *De Hortis*. The remains themselves, together with a full account of the Codex Rescriptus to which they belong, are included in the first volume of the *Classici Auctores e Vaticanis Codicibus editi*, 8vo. Rom. 1828. Nor was this all. Not long afterwards, the same scholar detected among the treasures of the Vatican, two MSS., one of the tenth, the other of the twelfth century, containing tracts upon medical subjects, in both of which was a section headed INCIPIT LIBER TERTIUS. DE POMIS MARTIALIS, on the sanatory properties of various fruits, and in this the details with regard to the virtues of quinces were found to correspond almost verbatim with the remarks in the Neapolitan MS., thus removing the last shade of doubt with regard to the author. Whether, however, Gargilius Martialis the historian, Gargilius Martialis the horticulturist, and Gargilius Martialis the veterinarian, are all, or any two of them, the same, or all different personages, must in the absence of satisfactory evidence be considered as still an open question. (Mai published the Vatican fragment in the third volume of the collection named above (Rom. 1831), and the whole three pieces were printed together in Germany, under the title "Gargilii Martialis Gargilii quae supersunt. Editio in Germania prima. Lunaeburgi, 1832.") [W. R.]

MARTIA'LIS, JU'LIUS, an evocatus, who, from private pique, joined the conspiracy against Caracalla. Having seized a convenient opportunity, he stabbed the emperor while on a journey from Edessa to Carrhae, and was himself slain upon the spot by one of the Scythian guards. The senate testified warm gratitude to their deliverer, and proposed to honour his memory by panegyrical orations and by statues. (Dion Cass. lxxviii. 5, 18, comp. 8.) [W. R.]

MARTIA'LIS, M. VALE'RIUS, the epigrammatist. Whatever information we possess regarding the personal history of this writer is derived almost exclusively from his works; for although he often boasts of his own far-spread popularity, and although Aelius Verus was wont to term him "his Virgil," he is not spoken of by any contemporary author except the younger Pliny, nor by any of those who followed after him, except Spartianus, Lampridius, and perhaps Sidonius Apollinaris, until we reach the period of the grammarians, by whom he is frequently quoted. By collecting and comparing the incidental notices scattered through his pages, we are enabled to determine that he was a native of Bilbilis in Spain, that he was born upon the first of March, in the third year of Claudius, A. D. 43, that he came to Rome in the thirteenth year of Nero, A. D. 66, that after residing in the metropolis for a space of thirty-five years, he again repaired to the place of his birth, in the third year of Trajan, A. D. 100, and lived there for upwards of three years at least, on the property of his wife, a lady named Marcella, whom he seems to have married after his return to the banks of the Salo, and to whose graces and mental charms he pays a warm tribute. His death, which cannot have taken place before A. D. 104, is mentioned by the younger Pliny, but we are unable to fix the date of the epistle (iii. 20, al. 21) in which the event is recorded. His fame was extended and his books were eagerly sought for, not

only in the city, but also in Gaul, Germany, Britain, Getica, and the wild region of the north; he secured the special patronage of the emperors Titus and Domitian, obtained by his influence the freedom of the state for several of his friends, and received for himself, although apparently without family if not unmarried, the highly-valued privileges accorded to those who were the fathers of three children (*jus trium liberorum*), together with the rank of tribunus and the rights of the equestrian order, distinctions which in his case were probably merely honorary, not implying the discharge of any particular duties, nor the possession of any considerable fortune. His circumstances, however, must have been at one time easy; for he had a mansion in the city whose situation he describes, and a suburban villa near Nomentum, to which he frequently alludes with pride. It is true that Pliny, in the letter to which we have referred above, states that he made Martial a pecuniary present to assist in defraying the expenses of his journey (*prosecutus eram viatico secedentem*), but when he adds that the gift was presented as an acknowledgment for a complimentary address, he gives no hint that the poverty of the bard was such as to render this aid an act of charity. The assertion that the father of Martial was named *Fronto* and his mother *Flaccilla*, rests upon a mistaken interpretation of the epigram v. 34; and another curious delusion at one time prevailed with regard to the name of Martial himself. In the biography of Alexander Severus (c. 38) we find the twenty-ninth epigram of the fifth book quoted as "Martialis Coci Epigramma," and hence Joannes of Salisbury (*Curial. Nugar.* vii. 12, viii. 6, 13), Jacobus Magnus of Toledo (*Sopholog.* passim), and Vincentius of Beauvais (*Specul. Doctr.* iii. 37), suppose *Coquus* to have been a cognomen of the poet, and designate him by that appellation. The numerous corruptions which everywhere abound in the text of the Augustan historians, and the fact that the word in question is altogether omitted in several MSS. and early editions, while we find *etiam* substituted for it in two of the Palatine codices, justify us in concluding either that *coci* was foisted in by the carelessness of a transcriber, or that the true reading is *coce*, i. e. *quoque*, which will remove every difficulty.

The extant works of Martial consist of an assemblage of short poems, all included under the general appellation *Epigrammata*, upwards of 1500 in number, divided into fourteen books. Those which form the two last books, usually distinguished respectively as *Xenia* and *Apophoreta*, amounting to 350, consist, with the exception of the introductions, entirely of distichs, descriptive of a vast variety of small objects, chiefly articles of food or clothing, such as were usually sent as presents among friends during the Saturnalia, and on other festive occasions. In addition to the above, nearly all the printed copies include 33 epigrams, forming a book apart from the rest, which, ever since the time of Gruter, has been commonly known as *Liber de Spectaculis*, because the contents relate entirely to the shows exhibited by Titus and Domitian, but there is no ancient authority for the title, and hence the most recent editor restores the proper and simple form *Liber Epigrammaton*. The "De Spectaculis" is altogether wanting in most of the best MSS., and of those which embrace it two only, both derived from the same archetype, are older than the fifteenth century; but the most judicious critics are of opinion that the greater number of the pieces are genuine, although it is not unlikely that spurious matter may have found its way both into this and the other books, for we find a remonstrance (x. 100) addressed to an unscrupulous pretender, who was attempting to palm his own progeny on the public under the cover of Martial's reputation.

Considerable praise is due to the industry displayed by Loyd and Dodwell in adjusting the chronology of Martial, but the recent labours of Clinton are much more satisfactory. It is clear from the introductory dedication and notices in prose and verse, that the different books were collected and published by the author, sometimes singly and sometimes several at one time. The "Liber de Spectaculis" and the first nine books of the regular series involve a great number of historical allusions, extending from the games of Titus (A. D. 80) down to the return of Domitian from the Sarmatian expedition, in January, A. D. 94. The second book could not have been written until after the commencement of the Dacian war (ii. 2), that is, not before A. D. 86, nor the sixth until after the triumph over the Dacians and Germans (A. D. 91); the seventh was written while the Sarmatian war, which began in A. D. 93, was still in progress, and reaches to the end of that year. The eighth book opens in January, A. D. 94, the ninth also refers to the same epoch, but may, as Clinton supposes, have been written in A. D. 95. The whole of these were composed at Rome, except the third, which was written during a tour in Gallia Togata. The tenth book was published twice: the first edition was given hastily to the world; the second, that which we now read (x. 2), celebrates the arrival of Trajan at Rome, after his accession to the throne (x. 6, 7, 34, 72). Now, since this event took place A. D. 99, and since the twenty-fourth epigram of this book was written in honour of the author's fifty-seventh birthday, we are thus supplied with the data requisite for fixing the epoch of his birth; and since at the close of the book (x. 104) he had been thirty-four years at Rome, we can thence calculate the time when he left Spain. The eleventh book seems to have been published at Rome, early in A. D. 100, and at the close of the year he returned to Bilbilis. After keeping silence for three years (xii. prooem.), the twelfth book was despatched from Bilbilis to Rome (xii. 3, 18), and in this he refers (xii. 5) to the two preceding books, published, as we have seen, in A. D. 99 and 100. Allowing, therefore, for the interval of repose, the twelfth book must be assigned to A. D. 104. It must be observed, however, that if the Parthenius, to whom book xi. is dedicated, and who is again addressed in book xii. (ep. 11), be the "Palatinus Parthenius," the chamberlain of Domitian (iv. 45, v. 6, viii. 28; comp. Sueton. *Domit.* 16), and if the statement of Victor (*Epit.* 12), that this Parthenius was cruelly murdered by the soldiery (A. D. 97) soon after the elevation of Nerva, can be depended upon, it is evident that some pieces belonging to earlier years were included in the later books. It is not necessary, however, to hold with Clinton, that *Ep.* xi. 4 is in honour of the third consulship of Nerva (A. D. 97), since the words and the name *Nerva* are equally applicable to the third consulship of Trajan (A. D. 100). Books xiii. and xiv., the *Xenia* and *Apopho-*

reta, were written chiefly under Domitian (xiii. 4. 14, xiv. 1. 179, 213), although the composition may have been spread over the holidays of many years.

It is well known that the word *Epigram*, which originally denoted simply *an inscription*, was, in process of time, applied to any brief metrical effusion, whatever the subject might be, or whatever the form under which it was presented, and in this sense the heterogeneous mass which constitutes the Greek anthology, and all the lighter effusions of Catullus, are called epigrams. In many of these, it is true, the sentiments are pithily worded, and a certain degree of emphasis is reserved for the conclusion; but Martial first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. It is impossible not to be amazed by the singular fertility of imagination, the prodigious flow of wit, and the delicate felicity of language everywhere developed in this extraordinary collection, and from no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the empire. But however much we may admire the genius of the author, we feel no respect for the character of the man. The inconceivable servility of adulation (e. g. ix. 4, v. 8) with which he loads Domitian, proves that he was a courtier of the lowest class, and his name is crushed by a load of cold-blooded filth spread ostentatiously over the whole surface of his writings, too clearly denoting habitual impurity of thought, combined with habitual impurity of expression.

Three very early impressions of Martial have been described by bibliographers, all of them in 4to., all in Roman characters, and all without date and without name of place or of printer. One of these, by many considered as the Editio Princeps, is supposed by Dibdin (*Bibl. Spencer.* vol. iv. p. 532) to have been the work of Ulric Han. The first edition which bears a date, and which contests the honour of being the Princeps, is that which appeared at Ferrara, 4to. 1471 (Dibdin, *Bibl. Spencer.* vol. ii. p. 169), and which does not contain the "Liber de Spectaculis." It was followed by the edition of Vindelin de Spira, 4to. Venet., without date, but probably executed about 1472; by that of Sweynheym and Pannartz, fol. Rom. 1473; that of Joannes de Colonia, fol. Venet. 1475; and that of Philippus de Lavania, fol. Mediol. 1478, the two last being merely reprints from Spira. The text, which was gradually improved by the diligence of Calderinus, fol. Venet. 1474, 1475, 1480, &c., of Aldus, 8vo. Venet. 1501, and Junius, 8vo. Basil. 1559, first assumed a satisfactory form in the hands of Gruterus, 16mo. Francf. 1602, who boasted, not without reason, that he had introduced more than a thousand corrections, and was still further purified by Scriverius, Lug. Bat. 12mo. 1619, Amst. 12mo. 1621, 16mo. 1629, and by Raderus, fol. Mogunt. 1627, Colon. 1628. Schrevelius, in the 8vo Variorum of 1670, exhibited very judiciously the results of the toils of his predecessors, and no important improvements were made from that time until 1842, when Schneidewinn published a new recension (8vo. 2 vols. Grem. 1842 founded upon a most careful examination of a very large number of MSS. His prolegomena contain a full and highly valuable account of these and other codices, of the places where they are at present deposited, and of their relative value. No ancient author stands more in need of an ample and learned commentary, but none has yet appeared which will satisfy all the wants of the student. The most useful, upon the whole, is that which is attached to the edition of Lemaire, 3 vols. 8vo. Paris, 1825, but Schneidewinn has promised to publish the notes of Fr. Schmieder, the preceptor of C. O. Müller, of which he speaks in high praise, and expresses a hope that he may be able to add the remarks compiled by Böttiger, which passed after his death into the hands of Weichert.

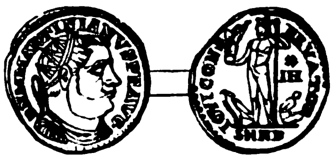
A great number of translations from Martial will be found dispersed in the works of the English poets, and numerous selections have been given to the world from time to time, such as those by Thomas May, 8vo. Lond. 1629; by Fletcher, 8vo. Lond. 1656; by J. Hughes, in his Miscellanies, 8vo. Lond. 1737; by W. Hay, 12mo. Lond. 1754; by Wright, along with the distichs of Cato, 12mo. Lond. 1763; by Rogers, in his poems, 12mo. Lond. 1782; and finally a complete version of the whole by Elphinstone, 4to. Lond. 1782, a singular monument of dulness and folly. In French we have complete translations into verse, by Marolles, 4to. Paris, 1675, a translation into prose having been published previously (1655) by the same author; by Volland, 3 vols. 8vo. Paris, 1807; and by E. T. Simon, 3 vols. 8vo. Paris, 1819. Julius Scaliger rendered a considerable number of the epigrams into Greek, and these translations will be found placed under the original text in the edition of Lemaire. (Plin. *Ep.* iii. 20. al. 21; Spartian. *Ael. Ver.* 2; Lamprid. *Alex. Sever.* 38; Sidon. Apoll. *Carm.* ix. 33; Martial, i. 1, 2, 3, 62, 101, 117, ii. 92, iii. 95, iv. 10, 72, v. 13, 16, 23, vi. 43, 61, 64, 82, vii. 11, 17, 51, 88, 93, viii. 3, 61, ix. 84, 98, x. 24, 92, 94, 100, 103, 104, xi. 3, 24, xii. 21, 31, xiii. 3, 119. An account of the celebrated MS. of Martial preserved in the Advocates' Library, Edinburgh, will be found in Dalyell, "Some account of an ancient MS. of Martial," &c., 8vo. Edin. 1812.) [W. R.]

MARTIA'NUS. [MARCIANUS.]

MARTI'NA, a woman in Syria, celebrated for her skill in poisoning, and a favourite of Plancina, the wife of Cn. Piso, was sent to Italy by Cn. Sentius, the governor of Syria, that she might be brought to trial, but she died suddenly upon her arrival at Brundisium, A. D. 20. (Tac. *Ann.* ii. 74, iii. 7.)

MARTI'NA. [HERACLIUS, p. 405, b.]

MARTINIA'NUS, magister officiorum to the emperor Licinius, by whom he was elevated to the dignity of Caesar, when active preparations were in progress for the last great struggle against Constantine. Martinianus was compelled to surrender



COIN OF MARTINIANUS.

himself to the conqueror, along with his patron, whose fate he shared towards the end of A. D. 323. A rare coin in third brass is found in some collections bearing the legend D. N. MARTINIANUS P. F. AUG., which would indicate that he was created *Augustus*; and this conclusion might be drawn from the words of Victor. (*De Caes.* 41.) [Compare VALENS, AURELIUS VALERIUS.] (*Excerpta Vales.* 25, 28, 29; Victor, *de Caes.* 41, *Epit.* 41; Zosim. ii. 25, 26, 28.) [W. R.]

MARTI'NUS, bishop of Tours, hence designated *Turonensis*, was born in Pannonia, about the year 316, was educated at Pavia, and in the early part of his life served as a soldier, first under Constantine, afterwards under Julian. While yet in the army he embraced the true faith; and after he had obtained his discharge, attached himself closely to Hilarius of Poitiers, by whose advice he returned to his native country, for the purpose of converting his kindred. During the sway of Constantine he was exposed to bitter persecution from the Arians, whose doctrines he steadfastly assailed; but after this storm had in some measure passed away from the church, he returned to Gaul; and about 360 again sought the society of Hilarius, and founded a monastery. From thence he was reluctantly dragged in 371, to occupy the see of Tours, and speedily attained such celebrity on account of his sanctity and power of working miracles, that, to avoid the multitudes attracted by his fame, he sought refuge in a neighbouring monastery; and over this he presided until his death, which took place in his eightieth year, towards the very close of the fourth century. We possess a life of the saint written by Sulpicius Severus, filled with the most puerile fables, from which we gather that he was a man totally devoid of mental culture, whose wild fanaticism and austerities seriously affected his reason; and that, although an object of awe and reverence to the crowd, sober-minded persons considered his sordid apparel, dishevelled hair, and beggarly aspect, as unbecoming in a Christian dignitary. Under the name of Martinus we possess a very short *Confessio Fidei de Sancta Trinitate* the authenticity of which is doubtful. It will be found in almost all the large collections of fathers and councils, and under its best form in Galland, vol. vii. p. 599; *Proleg.* c. xviii. p. xxvi. (Schönemann, *Biblioth. Patr. Lat.* vol. i. § 19.) [W. R.]

MARULLUS, C. EPI'DIUS, tribune of the plebs, B. C. 44, removed, in conjunction with his colleague L. Caesetius Flavus, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, by help of the tribune Helvius Cinna, and expelled him from the senate. (Dion Cass. xliv. 9, 10; Appian, *B. C.* ii. 108, 122; Plut. *Caes.* 61; Vell. Pat. ii. 68; Suet. *Caes.* 79, 80; Cic. *Philipp.* xiii. 15.)

MARULLUS, JU'NIUS, mentioned by Tacitus (*Ann.* xiv. 48), as consul designatus in A. D. 62, must have been one of the consules suffecti in that year, though his name does not occur in the Fasti. (Pighius, *Annal.* vol. iii. p. 595.)

MASCAMES (Μασκάμης), a Persian, son of Megadostes or Megalostes, was made by Xerxes governor of Doriscus in Thrace, which he kept with great vigour and fidelity, defying all the efforts of the Greeks, after the failure of the Persian expedition, to expel him. Xerxes honoured him with annual presents, as a reward for his faithful service, — a mark of approbation which Artaxerxes continued to his descendants. (Herod. vii. 105, 106.) [E. E.]

MASCEZEL. [GILDO.]

MA'SGABA, a Numidian, son of Masinissa, was sent to Rome by his father as ambassador in B. C. 168. He was received with the utmost distinction, one of the quaestors being sent to meet him at Puteoli, and attend him from thence to Rome. (Liv. xlv. 13, 14.) [E. H. B.]

MASINISSA (Μασσανάσσης), king of the Numidians, celebrated for the conspicuous part he bore in the wars between the Romans and Carthaginians. He was the son of Gala, king of the Massylians, the easternmost of the two great tribes into which the Numidians were at that time divided, but was brought up at Carthage, where he appears to have received an education superior to that usual among his countrymen. (Liv. xxiv. 49; Appian, *Pun.* 10, 37.) He was still quite a young man*, but had already given proofs of great ability and energy of character, when in B. C. 213 the Carthaginians persuaded Gala to declare war against Syphax, king of the neighbouring tribe of the Massaesylians, who had lately entered into an alliance with Rome. Masinissa was appointed by his father to command the invading force, with which he attacked and totally defeated Syphax, whom he drove to take refuge in Mauritania, and following him thither carried on the war with unabated vigour, so as effectually to prevent him from crossing into Spain to the assistance of the Romans in that country. (Liv. xxiv. 49.) Of the farther progress of this war in Africa we hear nothing; but the next year (B. C. 212) we find Masinissa in Spain, supporting the Carthaginian generals there with a large body of Numidian horse; and it appears probable that, though only occasionally mentioned, he continued to hold the same post during the subsequent years of the war in that country. In 210, indeed, he is mentioned as being at Carthage, but apparently only for the purpose of obtaining reinforcements for the army in Spain, in which country we again find him in the following year (209), at the time that Hasdrubal set out on his march into Italy. In 206 he is mentioned as present at Silpia, where he shared with Hasdrubal, Gisco, and Mago in their total defeat by Scipio. (Liv. xxv. 34, xxvii. 5, 20, xxviii. 13; Polyb. xi. 21; Appian, *Hisp.* 25, 27.) But the reverse then sustained by the Carthaginian arms proved too much for the fidelity of Masinissa: shortly after the battle he made secret overtures to Silanus, the lieutenant of Scipio, which, however, led to no immediate result, the Numidian chief being desirous to treat with Scipio in person, an opportunity for which did not for some time present itself. At length, however, the desired interview took place, and Masinissa pledged himself to support the Romans with all the forces at his command as soon as they should carry an army into Africa. (Liv. xxviii. 16, 35.) In ad-

* Livy indeed states (xxiv. 49) that he was at this time only seventeen years old; but this is inconsistent with the statement of Polybius (xxxvii. 3), which is followed by Livy himself in another passage (*Epit.* L.), that Masinissa was ninety years old at the time of his death, B. C. 148. According to this account, he would be at this time about twenty-five years of age.

dition to the effect produced by the success of the Roman arms, and the great personal influence of Scipio — an influence increased in this case by his generous conduct towards Massiva, a nephew of Masinissa [MASSIVA] — the Numidian prince is said to have been actuated by resentment against Hasdrubal, who had previously betrothed to him his beautiful daughter Sophonisba, but violated his engagement, in order to bestow her hand upon Syphax. (Appian, *Pun.* 10; Zonar. ix. 11, p. 436.) The chronology of these events is, however, very uncertain: according to Livy, it was not till some time after this that the betrothal of Sophonisba took place. (Liv. xxix. 23.) But the defection of Masinissa still remained a secret; meanwhile, he rejoined Mago at Gades for a time, and then crossed over into Africa, where events had taken place which drew all his attention to his paternal dominions.

On the death of his father Gala, which had occurred during the time that he was in Spain, the crown had devolved, according, it is said, to the Numidian custom, on Oesalces, brother of the late king, and from him descended shortly after to his son Capusa. But the latter being a man of a feeble character, had been overthrown by Mezetulus, who assumed the virtual sovereignty in the name of Lacumaces, the younger brother of Capusa. Against this usurper Masinissa determined to direct his arms, and after having in vain endeavoured to obtain the support of Bocchar, king of Mauritania, he entered the confines of Numidia with a body of only 500 horsemen. But, trifling as this force might appear, he was able to strike a blow in the first instance which had nearly proved decisive — the young king Lacumaces having narrowly escaped falling into his hands while travelling with a small escort to the court of Syphax. The old soldiers and adherents of his father now flocked to the standard of Masinissa, who soon found himself at the head of a respectable army, with which he was able to meet Mezetulus in the field, and having defeated him in a pitched battle, compelled both him and the young king to take refuge in the territories of Syphax. From thence they were induced by the friendly promises of Masinissa to return and take up their abode at his court, in an honourable though private station. (Liv. xxix. 29, 30.) Masinissa now found himself established on his father's throne; but he was aware that a more formidable danger threatened him on the side of Syphax, who, besides the enmity he naturally entertained against his former foe, was urged on by Hasdrubal, who appears to have been conscious that he had offended Masinissa beyond the possibility of forgiveness, and was anxious to crush him before he could receive assistance from Rome. The first attacks of Syphax were completely successful: Masinissa, totally defeated in the first action, fled with a few horsemen to a mountain fastness, from whence he made predatory inroads into the territories both of Syphax and the Carthaginians. Here his followers soon increased both in numbers and boldness, until Syphax, who had at first despised them, found it necessary to send against him one of his generals named Bocchar, whose measures were so efficiently taken that he succeeded in cutting off the whole of Masinissa's force, the king himself escaping from the field with only two followers, and badly wounded. He lay concealed in a cave for some time, but as soon as his wound was partially healed he once more re-appeared among the Massylians, and quickly gathered around his standard an army of 10,000 men. Syphax now took the field against him in person, and again obtained a decisive victory, Masinissa, with a small body of horsemen, with difficulty cutting his way through the enemy's forces. He, however, effected his escape to the sea-coast, and there hovered about, at the head of a mere predatory band, until the landing of Scipio in Africa B. C. 204, when he instantly joined him with such a force as he had been able to collect. (Liv. xxix. 31—33; Appian, *Pun.* 10—13.)

The services he was now able to render his Roman allies were neither few nor trifling. Almost immediately after he had joined them he defeated the Carthaginian cavalry under Hanno, the son of Hamilcar [HANNO, No. 23], and bore an important part in the night attack which ended in the conflagration of the two camps of Hasdrubal and Syphax. On this occasion, indeed, his intimate acquaintance with the habits of the enemy, and his intelligence of their plans, appear to have been of the most essential service to Scipio. The confidence reposed in the Numidian chief both by that general and Laelius is the strongest testimony to his character as a warrior, as well as to their opinion of his fidelity, a much rarer quality among his countrymen. After the second defeat of the combined forces of Syphax and Hasdrubal, an event in which Masinissa had again taken a prominent part, he was despatched, together with Laelius, to pursue the fugitives: they recovered without opposition the whole country of the Massylians, and though Syphax with indefatigable energy opposed to them a third army, he was not only again defeated, but himself made prisoner. Following up their advantage, they quickly reduced Cirta, the capital of Syphax, and the stronghold where he had deposited all his treasures. Among the captives that fell into their hands on this occasion was Sophonisba, the wife of the Numidian king, and the same who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is too well known to require to be here repeated. [SOPHONISBA.] To console him for his loss, as well as to reward him for his obedience, Scipio now bestowed on Masinissa the title and insignia of royalty, and the possession of his hereditary dominions, holding out to him the prospect of eventually obtaining those of his rival also; and these honours were immediately ratified by the senate at Rome. (Liv. xxix. 34, xxx. 3—9, 11—17; Polyb. xiv. 3, 4, 8, 9; Appian, *Pun.* 14—22, 26—28; Zonar. ix. 12, 13.)

On the commencement of the negotiations for peace between Scipio and the Carthaginians (B. C. 203), Masinissa quitted the Roman camp to establish himself in the possession of his newly-acquired dominions. But the rupture of the treaty, and the landing of Hannibal in Africa, caused Scipio again to summon him in all haste to his assistance. Hannibal it is said made an attempt to detach him from the alliance of the Romans, but without effect, and he joined Scipio, with a force of 6000 foot and 4000 horse, just before the battle of Zama (B. C. 202). In that decisive action he commanded the cavalry of the right wing, and contributed in no small degree to the successful result of the day. After routing the Numidian

horse which Hannibal had opposed to him, and pursuing them for a considerable distance, he returned to the field in time to co-operate with Laelius in the decisive charge that finally broke the main body of the Carthaginian infantry. He was now foremost in the pursuit, and pressed so closely with his Numidian horsemen upon the fugitives, that it is said Hannibal himself with difficulty escaped falling into his hands. (Polyb. xv. 4, 5, 9, 12—15; Liv. xxx. 29, 33—35; Appian, *Pun.* 37, 41, 44—47.) His zealous co-operation on this occasion was rewarded the following year (B. C. 201), on the conclusion of the final peace between Rome and Carthage, when he was not only included in the protection of the treaty as an ally of the former, but obtained from Scipio the possession of Cirta and the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions. (Polyb. xv. 18; Liv. xxx. 44.)

From this time till the commencement of the third Punic war there elapsed an interval of more than fifty years, during the whole of which period Masinissa continued to reign with undisputed authority over the countries thus subjected to his rule. Ample as those dominions were, he appears to have already cast a longing eye upon the fertile provinces still retained by his neighbours the Carthaginians: the certainty of support from the Romans encouraged his covetousness, and the history of this whole period presents nothing but a continued series of aggressions on the part of Masinissa, ineffectual remonstrances on that of the Carthaginians, and embassies repeatedly sent from Rome to adjust their disputes, and nominally to enforce the observance of the treaty and regulations imposed by Scipio; but these deputies had always secret instructions to favour the cause of the Numidian king, and where the injustice of his pretensions were too flagrant, they in several instances quitted Africa without coming to any decision at all. The great object of dispute was the fertile district called Emporia, which Masinissa at length proceeded to occupy with an armed force, but this exceeded the limits of even the Roman indulgence, and he was this time compelled to withdraw his troops. (Liv. xxxiv. 62, xl. 17, 34, xlii. 23, 24; Appian, *Pun.* 67—69; Polyb. xxxii. 2.) But while thus presuming on the favour of his powerful allies, he was careful to secure a continuance of their support by renewed services; and we find him assisting them with an auxiliary force of Numidian horse and elephants, as well as with large supplies of corn in their wars with Philip, Antiochus, and Perseus. In the last of these, especially the Numidian auxiliaries, which were commanded by Misagenes, a son of Masinissa, rendered the most important services. (Liv. xxxi. , 19, xxxii. 27, xxxvi. 4, xlii. 29, 35, xlv. 13, ; Eutrop. iv. 6; Appian, *Mac.* 9. § 2.)

Meanwhile, Masinissa did not neglect to maintain a party favourable to his views in Carthage itself. But the reviving prosperity and power of that republic appears to have given increased influence to the party opposed to the Romans and their ally, and at length, in B. C. 150, the principal partisans of Masinissa were driven into exile by the democratic faction. Hereupon the Numidian king at once prepared for war; but before taking open steps he sent an embassy to Carthage, at the head of which were his two sons, Gulussa and Micipsa, to demand the restoration of the exiles. But the adverse party at Carthage, at the head of which was Hasdrubal, the general (boëtharch) of the republic, refused to admit the ambassadors within the gates of the city, and even attacked them on their return, and slew some of their followers. Hereupon Masinissa invaded the Carthaginian territory, and laid siege to the city of Oroscapa. Hasdrubal immediately took the field against him with a considerable army, which was soon swelled by the desertion of some of the Numidian chiefs, and by other reinforcements, to the amount of 58,000 men. The first general engagement, though favourable to the Numidians, led to no decisive result; and Scipio Aemilianus, who had accidentally arrived at the camp of Masinissa, interposed his good offices to bring about a reconciliation between the two parties. These, however, proved of no effect, Masinissa insisting on the surrender of the Numidian deserters, to which the Carthaginians peremptorily refused to accede. Hostilities were consequently renewed, and Masinissa so effectually surrounded the army of Hasdrubal, in a position where he was cut off from all supplies, that after the greater part of his troops had perished by famine and pestilence, he was compelled to save the rest by an ignominious capitulation. Even this was shamefully violated, and many of the Carthaginians were put to the sword while retreating unarmed and defenceless, so that a very small part of their army returned in safety to Carthage. (Appian, *Pun.* 70—73.)

This blow had effectually humbled the reviving power of Carthage, and the Romans now determined to seize the opportunity of crushing for ever their once formidable rival. The negotiations which ensued, and which ultimately led to the commencement of the third Punic war (B. C. 149), cannot be here related. The part which Masinissa took in them is not distinctly mentioned, but it is clear that he was by no means satisfied that the Romans should take the matter into their own hands; and however much he might wish to see his old enemies the Carthaginians humbled, was far from desiring to see the Romans established in Africa in their stead. Hence when hostilities had actually commenced, and the Romans called on him for assistance, he hesitated, and delayed to send the required auxiliaries. The following year (B. C. 148) the reverses sustained by the Roman armies compelled the senate to send a fresh embassy to Masinissa, with a more urgent demand for reinforcements, but before the ambassadors arrived at Cirta the aged monarch was no more. (Appian, *Pun.* 94, 105.) On his deathbed he had sent for Scipio, at that time serving in Africa as a military tribune, but expired before his arrival, leaving it to the young officer to settle the affairs of his kingdom. He died at the advanced age of ninety, having retained in an extraordinary degree his bodily strength and activity to the last, so that in the war against Hasdrubal, only two years before, he not only commanded his army in person, but was able to go through all his military exercises with the agility and vigour of a young man. (Polyb. xxxvii. 3; Appian, *Pun.* 71, 106; Liv. *Epit.* l.; Eutrop. iv. 11; Val. Max. viii. 13, ext. § 1; Cic. *de Sen.* 10; Frontin. *Strat.* iv. 3. § 11; Lucian. *Macrob.* 17; Diod. *Exc. Phot.* p. 523; Plut. *Moral.* p. 791, f.) His character in other respects has been extolled by the Roman writers

far beyond his true merits. He possessed indeed unconquerable energy and fortitude, with the promptness of decision and fertility of resource exhibited by so many semi-barbarian chiefs; but though his Carthaginian education seems to have given him a degree of polish beyond that of his countrymen in general, his character was still that of a true barbarian. He was faithless to the Carthaginians as soon as fortune began to turn against them; and though he afterwards continued steady to the cause of the Romans, it was because he found it uniformly his interest to do so. His attachment to them was never tried, like that of Hieron, by adversity; and the moment he began to think their farther progress inconsistent with his own schemes his fidelity began to waver. A very just view of his character will be found in Niebuhr (*Lect. on Rom. Hist.* vol. i. pp. 216, 217, 291—292.)

Masinissa was the father of a very numerous family; some authors even state that he had as many as fifty-four sons, the youngest of whom was born only four years before his death. Many of these, however, were the offspring of concubines, and not considered legitimate according to the Numidian laws. It appears that three only of his legitimate sons survived him, Micipsa, Mastanabal, and Gulussa. Between these three the kingdom, or rather the royal authority, was portioned out by Scipio, according to the dying directions of the old king. (Appian, *Pun.* 105; Zonar. ix. 27; Liv. *Epit.* l.; Oros. iv. 22; Sall. *Jug.* 5; Val. Max. v. 2, *ext.* 4.) Besides these the names of MASGABA and MISAGENES are mentioned in history, and are given under their respective names. [E. H. B.]

MASI'STIUS or MACI'STIUS (Μασίστιος, Μακίστιος), a Persian, of fine and commanding presence, was leader of the cavalry in the army which Xerxes left behind in Greece under MARDONIUS. When the Persian force, having entered Boeotia, was drawn up on the right bank of the Asopus, with the Greeks opposite them along the skirts of Cithaeron, Mardonius, having waited impatiently and to no purpose for the enemy to descend and fight him in the plain, sent Masistius and the cavalry against them. In the combat which ensued, the horse of Masistius, being wounded in the side with an arrow, reared and threw him. The Athenians rushed upon him immediately, but he was cased in complete armour, which for a time protected him, till at last he was slain by the thrust of a spear in his eye through the visor of his helmet. The Persians tried desperately, but in vain, to rescue his body, which was afterwards placed in a cart and led along the Grecian lines, while the men gazed on it with admiration. His countrymen mourned for him as the most illustrious man in the army next to Mardonius. They shaved their own heads, as well as their horses and their beasts of burden, and they raised a wailing, which, according to Herodotus, was heard over the whole of Boeotia. (Herod. ix. 20—25; Plut. *Arist.* 14.) This Masistius seems to have been a different person from the son of Siromitres, who commanded the Alarodians and Saspeirians in the army of Xerxes. (Herod. vii. 79.) The breastplate of Masistius was dedicated, as a trophy, in the temple of Athena Polias at Athens. (Paus. i. 27.) [E. E.]

MASO, sometimes written MASSO, the name of a patrician family of the Papiria gens.

1. L. PAPIRIUS MASO, apparently the first person of this name who obtained any of the offices of the state, was aedile about B. C. 312. From Cicero calling him *aedilicius*, we learn that he did not obtain any higher dignity. (Cic. *ad Fam.* ix. 21; comp. Pighius, *Ann.* vol. i p. 363.)

2. C. PAPIRIUS, C. F. L. N. MASO, consul with M. Pomponius Matho in B. C. 231, carried on war against the Corsicans, whom he subdued, though not without considerable loss. The senate refused him a triumph, and he accordingly celebrated one on the Alban mount. It was the first time that this was ever done, and the example thus set was frequently followed by subsequent generals, when they considered themselves entitled to a triumph, but were refused the honour by the senate. It is related of Maso, that he always wore a myrtle crown instead of a laurel one, when he was present at the games of the Circus; and Paulus Diaconus gives as the reason for his doing so, that he conquered the Corsicans in the "Myrtle Plains," *Myrtei Campi.* (Zonar. viii. 18. p. 401; Fasti Capitol.; Plin. *H. N.* xv. 29. s. 38; Val. Max. iii. 6. § 5; Paul. Diac. p. 144, ed. Müller.) From the booty obtained in Corsica, Maso dedicated a temple of Fons. (Cic. *de Nat. Deor.* iii. 20.) He was one of the pontifices, and died in B. C. 213. (Liv. xxv. 2.) Maso was the maternal grandfather of Scipio Africanus the younger, his daughter Papiria marrying Aemilius Paullus, the conqueror of Macedonia. (Plut. *Aemil. Paull.* 5; Plin. *l. c.*)

3. C. PAPIRIUS MASO, was, according to some annals, one of the triumviri for founding the colonies of Placentia and Cremona, in Cisalpine Gaul, in B. C. 218. (Liv. xxi. 25.) Asconius (*in Cic. Pis.* p. 3, ed. Orell.) calls him *P.* Papirius Maso. He may be the same as the consul [No. 2] or the decemvir sacrorum mentioned below. [No. 4.]

4. C. PAPIRIUS, L. F. MASO, one of the decemviri sacrorum, died in B. C. 213. (Liv. xxv. 2.)

5. L. PAPIRIUS MASO, praetor urbanus B. C. 176. (Liv. xli. 14, 15.) He may have been the L. Papirius, praetor, who is said to have decided, in consequence of the uncertainty of the time of a woman's gestation, that a child born within thirteen months after copulation could be the heres. (Plin. *H. N.* vii. 5. s. 4.)

6. M. PAPIRIUS MASO, disinherited his brother (*frater*), Aelius Ligur, tribune of the plebs B. C. 57. (Cic. *pro Dom.* 19, *ad Att.* v. 4.) This M. Papirius Maso may be the same as the M. Papirius, a Roman knight and a friend of Pompey, who was slain by P. Clodius on the Appian Way. (Cic. *pro Mil.* 7; Ascon. *in Cic. Mil.* p. 48; *Schol. Bob. pro Mil.* p. 284, ed. Orelli.)

7. C. (PAPIRIUS) MASO, was accused of *repetundae* by T. Coponius, of Tibur, and condemned. [COPONIUS, No. 1.] (Cic. *pro Balb.* 21.)

MASSA, BAE'BIUS, or BE'BIUS, one of the most infamous informers of the latter end of the reign of Domitian, is first mentioned in A. D. 70, as one of the procurators in Africa, when he betrayed Piso, and is described by the great historian as "jam tunc optimo cuique exitiosus." (Tac. *Hist.* iv. 50.) He was afterwards governor of the province of Baetica, which he oppressed so unmercifully, that he was accused by the inhabitants on his return to Rome. The cause of the provincials was pleaded by Pliny the younger and Herennius Senecio, and Massa was condemned in the same year that Agricola died, A. D. 93; but he

seems to have escaped punishment by the favour of Domitian; and from this time became one of the informers and great favourites of the tyrant. (Tac. *Agric.* 45; Plin. *Ep.* vii. 33, comp. iii. 4, vi. 29; Juv. i. 34.)

MASSATHES, a Numidian chief in alliance with the Carthaginians, killed by Masinissa at the battle of Zama. (Appian, *Pun.* 44.) [E. H. B.]

MASSI'VA. 1. A Numidian, grandson of Gala, king of the Massylians, and nephew of Masinissa, whom he accompanied while yet a mere boy into Spain. At the battle of Baecula (B. C. 209), on which occasion he had for the first time been allowed to bear arms, he was taken prisoner; but Scipio, on learning who he was, treated him with the utmost distinction, and sent him back without ransom to his uncle. This generous conduct of the Roman general is said to have had a great share in gaining over Masinissa to the Roman alliance. (Liv. xxvii. 19, xxviii. 35; Val. Max. v. 1. § 7.)

2. Son of Gulussa, and grandson of Masinissa. Having taken part with Adherbal in his disputes with Jugurtha, he fled to Rome after the capture of Cirta and death of Adherbal (B. C. 112). When Jugurtha himself came to Rome in B. C. 108, Massiva was induced by the unfavourable disposition of the senate towards that monarch, and by the instigations of the consul Sp. Albinus, to put in his own claim to the kingdom of Numidia. Jugurtha, alarmed at his pretensions, determined to rid himself of his rival, and, through the agency of his minister Bomilcar, succeeded in effecting the assassination of Massiva. (Sall. *Jug.* 35; Liv. *Epit.* lxiv.; Florus, iii. 2.) [E. H. B.]

MASSU'RIUS SABI'NUS. [SABINUS.]

MASTA'NABAL or MANA'STABAL (the former appears to be the more correct form of the name, see Gesenius, *Ling. Phoen. Monum.* p. 409), the youngest of the three legitimate sons of Masinissa, between whom the kingdom of Numidia was divided by Scipio after the death of the aged king (B. C. 148). Mastanabal was distinguished for his fondness for literature and his love of justice, on which account Scipio assigned him the administration of the judicial affairs of the kingdom. (Appian, *Pun.* 106; Zonar. ix. 27; Liv. *Epit.* l.) We know nothing more of him, except that he died before his brother Micipsa, and that he left two sons, JUGURTHA and GAUDA. (Sall. *Jug.* 5, 65.) [E. H. B.]

MASTOR (Μάστωρ), two mythical personages, one the father of Lycophron in Cythera (Hom. *Il.* xv. 430), and the other the father of Hilitherses in Ithaca. (*Od.* ii. 158, 253, xxiv. 451.) [L. S.]

MATER DEUM. [RHEA.]

MATERNIA'NUS, FLA'VIUS, commander of the city guards in the reign of Caracalla, was either put to death or treated with great indignity by Macrinus, A. D. 217. (Dion Cass. lxxviii. 4, 7, 15; Herodian. iv. 12.)

MATER'NUS, CURIA'TIUS, one of the speakers in the "Dialogus de Causis Corruptae Eloquentiae." From that piece we learn (cc. 2, 3, 11, 13) that, abandoning rhetorical studies, he had devoted himself with success to the composition of tragedies, that four of these were entitled *Medea*, *Thyestes*, *Domitius*, *Cato*, and that he had given offence to the ruling powers by the sentiments which he had expressed in the last named. From this circumstance we are led to conclude that he must be the same person with the Μάτερνος σοφιστής, who, we are informed by Dion Cassius (lxvii. 12), was put to death by Domitian on account of his too great freedom of speech (παῤῥησιάν). A German scholar has recently endeavoured to prove that the *Octavia* found among the tragedies of Seneca, but generally considered as spurious, belongs to Maternus. (See "Octavia Praetextata Curiatio Materno Vindicata," ed. Fr. Ritter. 8vo. Bonn, 1843.) [W. R.]

MATERNUS FIRMICUS. [FIRMICUS.]

MATHO (Μάθως), an African who served as a mercenary soldier in the army of the Carthaginians in Sicily during the first Punic war. In the mutiny which broke out among the mercenaries after their return to Africa, B. C. 241, he took so prominent a part, that he became apprehensive of being singled out for punishment, in case the mutineers should be induced to disband themselves. Hence when Gisco was at length sent to the camp at Tunis, with full powers to satisfy their demands, Matho united with Spendius, a Campanian deserter, who was influenced by similar motives, in persuading the soldiers to reject the proffered terms. These two leaders quickly obtained so much influence with the mixed multitude of which the army consisted, that the troops would listen to no one else, and Matho and Spendius were soon after formally appointed generals. Their first object was now to render the breach with Carthage irreparable, for which purpose they induced the soldiery to seize on Gisco and the other Carthaginian deputies, and throw them into prison; after which they proceeded to declare open war against Carthage, and Matho sent messengers to the African subjects of that state, calling upon them to assert their independence. The latter were easily induced to avail themselves of an opportunity of throwing off a yoke which they had long felt to be galling and oppressive, and almost universally took up arms, thus at once imparting a national character to the rebellion. The two cities of Utica and Hippo alone refused to join in the revolt, and these were in consequence immediately besieged by the insurgents. Matho and Spendius now found themselves at the head of an army of 70,000 Africans, in addition to the mercenary troops originally assembled; and having the command of the open country, they were abundantly supplied with provisions, while they held Carthage itself effectually blockaded on the land side. Hanno, who was at first appointed to take the command against them, proved no match for troops which had been trained up in Sicily under Hamilcar Barca: the rebels even surprised his camp, and obtained possession of all his baggage. The great Barca himself now took the field, forced the passage of the Bagrada, and restored the communications of the city with the open country. Hereupon the two leaders separated, and while Spendius undertook to oppose Hamilcar in the field Matho continued to press the siege of Hippo. But the successes of Hamilcar, and still more the favourable impression produced by the clemency with which he treated those prisoners who had fallen into his hands, began once more to alarm the chiefs of the insurgents, lest the fidelity of their adherents should be shaken. They in consequence determined to render pardon impossible, by involving them all in still deeper guilt; and Spendius and Matho united with a Gaul named Autaritus in urging the

soldiers to the execution of Gisco and all the other Carthaginian captives. Not only was this sanguinary resolution carried out, with circumstances of the utmost barbarity, but the rebels refused to give up the dead bodies, and even threatened to treat in like manner any Carthaginian heralds who should for the future be sent to them. These atrocities quickly led to sanguinary measures of retaliation on the part of the Carthaginian generals, and the war was henceforth marked by a character of ferocity unparalleled in the whole course of ancient history.

Meanwhile, the dissensions between the Carthaginian generals Hamilcar and Hanno prevented their carrying on any effectual operations against the insurgents, and the latter soon after obtained an important accession to their cause in the two powerful cities of Utica and Hippo, which at length abandoned the alliance of the Carthaginians, murdered the garrisons that occupied them, and opened their gates to the rebels. Thus strengthened, Matho and Spendius now ventured to lay siege to Carthage itself; but while they cut off the city from all communications on the land side, they were themselves threatened from without by the army of Hamilcar, who by means of his Numidian horse was now completely master of the open country, and so effectually intercepted their supplies, that they were finally compelled to raise the siege. Not long afterwards Spendius, who had again attempted to oppose Hamilcar in the field, with an army of 50,000 men, was compelled by the superior skill and generalship of his opponent to surrender, and was himself made prisoner, while almost the whole of his army was put to the sword. This catastrophe was followed by the submission of most of the revolted cities, and Matho, with the remainder of his forces, took refuge in Tunis, where he was closely besieged by Hamilcar on the one side and his new colleague Hannibal on the other. But the negligence of the latter soon afforded Matho an opportunity of surprising his camp, which he took, with great slaughter, carrying off an immense booty, and Hannibal himself as a prisoner, whom he immediately caused to be crucified, in revenge for the like cruelty inflicted upon Spendius. This blow compelled Hamilcar to raise the siege of Tunis, but it was the last success obtained by the rebels: a reconciliation being brought about between the two Carthaginian generals, they again took the field in concert, and Matho, after several partial actions, in which he was for the most part worsted, was at length driven to risk a general battle, and was totally defeated. The greater part of his troops fell on the field, and he himself was made prisoner, and carried in triumph to Carthage, where he was shortly after put to death with every species of indignity. (Polyb i. 69—88; Diod. xxv. *Exc. Hoesch.* pp. 509, 510, *Exc. Vales.* pp. 566, 567, *Exc. Vat.* pp. 55, 56; Appian, *Pun.* 5.) [E. H. B.]

MATHO, a family name of the Naevian and Pomponian gentes, was always pronounced without the aspirate, *Mato*, as we learn from the authority of Cicero. (*Orat.* 48.) Sometimes indeed the name was written in that way.

MATHO, a pompous, blustering advocate, ridiculed by Juvenal and Martial. To see such a man stretched out at full length in a new lectica for which he had probably not paid, excited the indignation of the satirist:—

"Nam quis iniquae
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis,
Plena ipso?"

(Juv. i. 30, &c., comp. vii. 129, *Matho deficit*, which refers to his refusing to pay his debts, not to his being poor, as Ruperti interprets it; xi. 34, where he is called *bucca*; Martial, iv. 80, vii. 10. 3, 4, viii. 42, x. 46, xi. 68.)

MATHO, Q. NAE'VIUS, praetor B. C. 184, received the province of Sardinia, and also the commission to inquire into all cases of poisoning. He was engaged in this investigation for four months before he set out for his province, prosecuting his inquiries in the various municipia and conciliabula in Italy; and if we may believe Valerius Antias, he condemned two thousand persons in this time. (Liv. xxxix. 32, 38, 41.)

MATHO, POMPO'NIUS. 1. M'. POMPONIUS, M'. F. M'. N. MATHO, consul B. C. 233, with Q. Fabius Maximus Verrucossus, carried on war against the Sardinians, and obtained a triumph in consequence of his victory over them. (Zonar. viii. 18, p. 401.) The reduction of the Sardinians, however, must have been incomplete, as we find Matho's brother engaged against them two years afterwards, with a consular army. [See below, No. 2.] In B. C. 217 he was magister equitum to the dictator, L. Veturius Philo, and was elected praetor for the following year, B. C. 216. There seems no reason for believing that the M'. Pomponius Matho, praetor of this year, was a different person from the consul of B. C. 233, as the Romans were now at war with Hannibal, and were therefore anxious to appoint to the great offices of the state generals who had had experience in war. The lot, however, did not give to Matho any military command, but the *jurisdictio inter cives Romanos et peregrinos*. After news had been received of the fatal battle of Cannae, Matho and his colleague, the praetor urbanus, summoned the senate to the curia Hostilia to deliberate on what steps were to be taken. (Liv. xxii. 33, 35, 55, xxiii. 20, 24.) At the expiration of his office, Matho received as propraetor the province of Cisalpine Gaul, B. C. 215; for Livy says (xxiv. 10), in the next year, B. C. 214, that the province of Gaul was continued to him. Livy, however, not only makes no mention of Matho's appointment in B. C. 215, but expressly states (xxiii. 25) that in that year no army was sent into Gaul on account of the want of soldiers. We can only reconcile these statements by supposing that Matho was appointed to the province but did not obtain any troops that year. He died in B. C. 211, at which time he was one of the pontifices. (Liv. xxvi. 23.)

2. M. POMPONIUS M'. F. M'. N. MATHO, brother of the preceding, consul B. C. 231 with C. Papirius Maso, was also engaged in war against the Sardinians, and employed dogs which he procured from Italy to hunt out the inhabitants, who had taken refuge in woods and caves. (Zonar. viii. 18, p. 401.) For the same reasons which have been mentioned above, in the case of his brother, we believe that he is the same as the M. Pomponius, who, Livy tells us (xxii. 7), was praetor in B. C. 217, the second year of the war with Hannibal. Maso died in B. C. 204, at which time he was both augur and decemvir sacrorum. (Liv. xxix. 38.)

3. MATHO, M. POMPONIUS, probably son of No. 2, plebeian aedile B. C. 206, gave, with his colleague

in the aedileship, a second celebration of the plebeian games. Next year, B. C. 205, he was one of the ambassadors sent to Delphi to make an offering to the god from the booty obtained by the victory over Hannibal; the following year, B. C. 204, he was elected praetor. He obtained Sicily as his province, and was ordered by the senate to inquire into the complaints made by the inhabitants of Locri against P. Scipio. The province was continued to Matho for another year (B. C. 203), and he was appointed to the command of the fleet, which was to protect Sicily, while P. Scipio was prosecuting the war in Africa. (Liv. xxviii. 10, 45, xxix. 11, 13, 20—22, xxx. 2, xxxi. 12.)

MATI'DIA, the daughter of Marciana, who was the sister of Trajan, was the mother of Sabina, who was married to Hadrian in the lifetime of Trajan. We do not know the name of her husband, and we have no particulars of her life. She survived Trajan, whose ashes she brought to the city, along with Plotina, the wife of Trajan (Spart. *Hadr.* 5). We learn from coins and inscriptions that Matidia received the title of Augusta in her lifetime, and was enrolled among the gods after her decease. (Eckhel, vol. vi. p. 469, &c.)



COIN OF MATIDIA.

MATIE'NUS. 1. P. MATIENUS, a tribune of the soldiers in the army of P. Scipio in Sicily, was sent by Scipio with M. Sergius, another tribune, to Q. Pleminius, who commanded as propraetor in Rhegium, to co-operate with him in taking the town of Locri. After the town had been taken a quarrel arose between the soldiers of the tribunes and those of Pleminius, and in the fight which ensued the latter were defeated. Pleminius enraged commanded the tribunes to be scourged; but they were rescued, after receiving a few blows, by their own soldiers, who, in retaliation, fell upon the propraetor and handled him most unmercifully. Scipio arrived a few days after at Locri, and having investigated the case, he acquitted Pleminius of blame, but ordered the tribunes to be put into chains and sent to Rome to the senate. This, however, did not satisfy Pleminius, who burned for revenge; and, accordingly, no sooner had Scipio returned to Sicily, than he commanded the tribunes to be put to death with the most excruciating tortures, and then would not allow their corpses to be buried. (Liv. xxix. 6, 9.)

2. C. MATIENUS, was appointed duumvir navalis with C. Lucretius in B. C. 181, in which year he took thirty-two of the Ligurian ships. (Liv. xl. 26, 28.)

3. M. MATIENUS, praetor B. C. 173, obtained the province of Further Spain, which he plundered and oppressed. On his return to Rome he was accused by the provincials and went into exile at Tibur. (Liv. xli. 28, xlii. 1, xliii. 2.)

P. MATI'NIUS, was a Roman money-broker who was strongly recommended by M. Brutus to Cicero, when proconsul of Cilicia, in B. C. 51. The citizens of Salamis in Cyprus, were debtors for a large loan to Matinius, who had advanced it in partnership with one M. Scaptius, also a client of Brutus and a money-lender. As Scaptius was principal in this transaction, it is more fully related under SCAPTIUS. (Cic. *ad Att.* v. 21, vi. 1, 3.) [W. B. D.]

C. MA'TIUS CALVE'NA. [CALVENA.]

MATO. [MATHO.]

MA'TREAS (Ματρέας), called ὁ πλάνος or λαοπλάνος, the Deceiver or Imposter, appears to have been the author of various enigmas or riddles, one of which is mentioned by Athenaeus and Suidas. He also wrote a parody of the Problems of Aristotle; for such seems to have been the nature of the work mentioned by Athenaeus. (Athen. i. p. 19, d, with Schweighäuser's note; Suidas, *s. v.*) He must have been a different person from Matreas or Matron of Pitana. [MATRON.]

MATRI'NIUS. 1. T. MATRINIUS, one of those whom C. Marius presented with the Roman citizenship, was afterwards accused by L. Antistius. (Cic. *pro Balb.* 21.)

2. C. MATRINIUS, a Roman eques, who had estates in Sicily, was robbed by Verres during his absence in Rome. (Cic. *Verr.* v. 7, comp. iii. 24.)

3. D. MATRINIUS, a writer of the aediles (*scriba aedilicus*) was defended by Cicero, about B. C. 69. (Cic. *pro Cluent.* 45.)

MATRIS (Μᾶτρις), of Thebes, is called ὑμνογράφος by Ptolemy Hephaestion (*ap.* Phot. *Bibl.* p. 148, b. 1, ed. Bekker), and may therefore be identified with the Matris mentioned by Athenaeus (x. p. 412, b.) as the author of an encomium upon Heracles. In another passage (ii. p. 44, d.) Athenaeus copies from Hephaestion the story of his great abstemiousness, but calls him an Athenian. Diodorus Siculus (i. 24) refers to his etymology of the name Ἡρακλῆς, as if from the hero's gaining his fame (κλέος) on account of Hera. Longinus (§ 3) criticises his inflated style. [P. S.]

MATRON (Μάτρων), of Pitana, a celebrated writer of parodies upon Homer, often quoted by Eustathius and Athenaeus. (Eustath. *ad Hom.* pp. 1067, 1571, &c.; Ath. i. p. 5, a., p. 31, b., xv. p. 699, e., &c.) Athenaeus (iv. pp. 134—137) quotes a long fragment from a poem of his, in which an Athenian feast was described, beginning

> Δεῖπνά μοι ἔννεπε, Μοῦσα, πολύτροφα καὶ μάλα πολλά.

He was probably a contemporary of Hegemon of Thasos, about the end of the fifth and the beginning of the fourth centuries B. C., but at all events he cannot be placed later than the time of Philip of Macedon. Athenaeus calls him Ματρέας in some places, but this is clearly an error of the transcriber. The fragments of his parodies were printed by H. Stephens, in the Dissertation on Parodies, appended to the Contest of Homer and Hesiod, 1573, 8vo., and in Brunck's *Analecta*, vol. ii. p. 245. (Fabric. *Bibl. Graec.* vol. i. p. 550; G. H. Moser, *Ueber Matron den Parodiker*, in Daub and Creuzer's *Studien*, vol. vi. p. 293; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 324.) [P. S.]

MATTHAEUS, CANTACUZE'NUS (Ματθαῖος ὁ Καντακουζηνός), co-emperor of Constantinople, was the eldest son of John VI., who associated him in the supreme government in 1359, with a view of thwarting the schemes of John Palaeologus, who, although then an exile in Tenedos, enjoyed great popularity, and had a fair pro-

spect of seizing the throne. Both John and Matthaeus, however, were unable to prevent John Palaeologus from taking Constantinople in the month of January, 1355, an event which put an end at once to the reign of the father and the son, who both abdicated and retired into a convent. [JOANNES VI.] Matthaeus, who died before his father, or towards the end of the 14th century, was married to Irene Palaeologina, by whom he had six children. [See CANTACUZENUS, genealogical table.] Matthaeus Cantacuzenus was a learned man, and during his protracted residence in one of the convents of Mount Athos wrote different works, mostly commentaries on the Holy Scriptures, of which several are extant in MS., and one of which has been published, viz.—"Commentarii in Cantica Canticorum," ed. Vincentius Richardus, 1624, fol.; he was perhaps also the author of "Commentarius in Sapientiam Salomonis," extant in MS. (Cave *Hist. Lit.*, Append. p. 37. [W. P.]

MATTHAEUS (Ματτθαῖος), literary and ecclesiastical. 1. ANGELUS, surnamed PANARETUS (Ἄγγελος ὁ Παναρέτος), was a Byzantine monk, who held the office of ecclesiastical quaestor, but whose time is very uncertain. Cave, however, thinks him to be identical with the monk Panaretus Protovestiarius, mentioned by Pachymeres (v. 17, 21), and who was one of the ecclesiastical ambassadors, whom the emperor Michael VIII. Palaeologus sent in 1273 (74) to pope Gregory X. and the Council of Lyon, for the purpose of effecting a re-union of the Latin and Greek churches. Matthaeus wrote: 1. "Antithesis contra Thomam Aquinatem de Processione Spiritus Sancti." 2. Against the same a treatise on the purgatory, entitled Πῶς ἐστὶν ὁ ἐνδικὸν τόπος ἔνθα αἱ ψυχαὶ καθαίρονται πρὶν, &c. 3. "Dissertatio contra Latinos de Primatu Papae." 4. "Refutatio Sex Capitum a Latinis editorum in Defensionem Processionis Spiritus Sancti ex Patre et Filio." 5. "Demonstratio in quot Absurditates Latini incident dum Spiritum Sanctum etiam a Filio procedere asserunt." 6. "Dissert. de aliis XXII. Latinorum Erroribus." 7. "Dissert. contra Latinos de Azymis." These works are extant in MSS. (Fabric. *Bibl. Graec.* vol. xi. p. 76; Cave, *Hist. Liter.* Append. p. 174, ed. Geneva.)

2. BLASTARES. [BLASTARES.]

3. CAMARIOTA (ὁ Καμαριώτα), a native of either Constantinople or Thessalonica, was the son of a Greek priest who perished during the capture of Constantinople by the Turks in 1453. Matthaeus, the son, was also present at the capture, but survived the event. He is praised for his knowledge of philosophy and rhetorical talents. He wrote: 1. "Epistola de capta Constantinopoli," a very prolix production, the greater extant portion of which was translated into Latin by Theodore Zygomala, and published with the Greek text by M. Crusius in his "Turco-Graecia." 2. "Epitome in Hermogenem et Rhetoricae Liber." 3. "Synopsis Rhetorica." [See the following, No. 4.] 4. "Commentarii in Synesii Epistolas." 5. "Encomium in tres Hierarchas, Basilium, Gregorium et Chrysostomum." 6. (perhaps) "Matthaei Monachi et Presbyteri Thessalonicensis de Divina Gratia et Lumine, &c." 7. "Tractatus de iis qui Spuria et Aliena docent." Matthaeus was the tutor of Georgius Scholarius. It would seem that in 1438 he accompanied John VII. Palaeologus to Italy, and was present at the councils of Ferrara and Florence; and if we can trust Phranza (iii. 19), he became, after the fall of the Greek capital, patriarch of Constantinople, under the name of Gennadius, but finally abdicated and retired into a convent. (Fabr. *Bibl. Graec.* vol. vi. p. 118, vol. xii. p. 107; Cave, *Hist. Liter.* Append. p. 110, ed. Geneva.)

4. CAMARIOTA, a contemporary of the former, wrote: 1. "Synopsis Rhetorica," ed. Gr. et Lat. D. Hoeschelius, Augsburg, 1595, 4to.: this work seems rather to be the production of the foregoing Camariota. 2. "Orationes de Sacro Officio Pastorali." 3. "Tres Canones Iambici s. Hymni." 4. "Canon Iambicus de Christo atque ejus Cruce;" and others extant in MS. (Cave, *Hist. Lit.* Append. p. 110.)

5. EPISCOPUS (Ioniae et Asiatidis Terrae Episcopus), a Byzantine bishop of uncertain age, wrote: "Epistola ad Magnum Magnae Ecclesiae Constantinop. Chartophylacem," which begins φθίνοντος τῆς πόλεως ἐξιόντος, and is extant in MS. (Cave, *Hist. Lit.* Append. p. 175.)

6. HIEROMONACHUS, seems to be the same person as Matthaeus Blastares. [BLASTARES.]

7. PANARETUS. [See No. 1.]

8. PATRIARCHA, was removed from the episcopal see of Cyzicus to the patriarchate of Constantinople; abdicated in 1395, and died in 1408. He wrote several treatises on religious subjects, of which are extant in MS.: "Testamentum, sive Ultima Voluntas;" "Hypotyposis sive Informatio ad seipsum et ad Episcopos sibi subjectos." If he wrote this in 1398, as is presumed, he seems to have abdicated after that year, and not as early as 1395. (Cave, *Hist. Liter.* Append. p. 54. ed. Geneva; Oudin, *Comment. de SS. Eccles.* vol. iii. p. 2209, &c., ad an. 1400.) [W. P.]

MATU'RUS, MA'RIUS, was procurator of the maritime Alps in the war between Otho and Vitellius, A. D. 69, and enlisted on the side of the latter the mountaineers of his district. After Otho's death Maturus retained his post and was for some time faithful to Vitellius. But as he was nearly surrounded by the enemy in Narbonne and Cisalpine Gaul, and could not rely on the valour or fidelity of his Alpine levies, he reluctantly transferred his allegiance to Vespasian. (Tac. *Hist.* ii. 12, 13, iii. 42, 43.) [W. B. D.]

MATU'TA, commonly called Mater Matuta, is usually considered as the goddess of the dawn of morning, and her name is considered to be connected with maturus or matutinus (Lucret. v. 655; August. *De Civ. Dei.* iv. 8); but it seems to be well attested that Matuta was only a surname of Juno (Liv. xxxiv. 53; P. Victor, *Reg. Urb.* xi.), and it is probable that the name is connected with mater, so that Mater Matuta is an analogous expression with Hostus Hostilius, Faunus Fatuus, Ajus Locutius, and others. If we look to the ceremonies observed at her festival, the Matralia, which took place on the 11th of June, we must infer that they were intended to enjoin that people should take care of the children of deceased brothers and sisters, as if they were their own, and that they should not be left to the mercy of slaves or hirelings, who were in fact so odious to the goddess, that she delighted in their chastisement. (Tertull. *De Monogam.* 17; Plut. *Quaest. Rom.* 16, 17.) A certain resemblance between these ceremonies and those of the Greek Leucothea led the Romans to identify Matuta and Leucothea, and thus to re-

gard her as a marine divinity. (Plut. *Camill.* 5; Ov. *Fast.* vi. 551, &c.; Cic. *De Nat. Deor.* iii. 19, *Tuscul.* i. 12.) A temple had been dedicated to Matuta at Rome by king Servius, and was restored by the dictator, Camillus, after the taking of Veii. (Liv. v. 19, 23, xxv. 7, xli. 33.) Frequent mention of a temple of Matuta at Satricum is made by Livy (vi. 33, vii. 27, xxviii. 11). [L. S.]

MAVORS. [MARS.]

MAVO'RTIUS, the name prefixed to a poem in the Latin Anthology on the judgment of Paris. It is a cento from the writings of Virgil, and breaks off abruptly at the end of 42 lines. The author is believed to be the *Vettius Agorius Basilius Mavortius*, who was consul A. D. 527, the same who, according to Bentley, arranged the works of Horace in their present form, and who is supposed by a recent critic, whose reasonings will not bear close investigation, to have interpolated a number of spurious pieces, and introduced other organic changes. (Burmann, *Antholog. Lat.* i. 147, or No. 282, ed. Meyer; Bentley, *Praef. in Horat.*; Peerlkamp, *Praef. ad Horat.*) [W. R.]

MAURICIA'NUS, JU'NIUS, a Roman jurist, who wrote, according to the Florentine Index, six books, *Ad Leges*, by which is meant *Ad Leg. Juliam et Papiam* (Dig. 33. tit. 2. s. 23). The passage just cited shows that he was writing this work in the time of Antoninus Pius (A. D. 138—161). There is one passage in the Digest from the second book of Mauricianus *De Poenis* (2. tit. 13. s. 3), which work is not mentioned in the Florentine Index. He also wrote notes on Julianus (2. tit. 14. s. 7. § 2; 7. tit. 1. s. 25. § 1), but in place of Mauricianus some manuscripts have Martianus or Marcianus in the two passages just cited. Mauricianus is sometimes cited by other jurists. There are four excerpts from his writings in the Digest. [G. L.]

MAURI'CIUS, according to Capitolinus (*Gordian. tres*, c. 7), was the name of the youth who headed the conspiracy in Africa against Maximinus I. [MAXIMINUS], and proposed the elevation of the proconsul, Gordian, and his son. [W. R.]

MAURI'CIUS (Μαυρίκιος), FLA'VIUS TIBE'RIUS, one of the greatest emperors of Constantinople (A. D. 582—620), was descended from an ancient Roman family which settled in Asia Minor, perhaps some centuries previous to his birth, which took place about A. D. 539, in the town of Arabissus, in Cappadocia. We give the genealogy of his family so far as it is known:—

Paulus, a native of Arabissus; a man of talent and rank, raised still higher by his son the emperor Maurice; m. Joanna; died 593.

1. Mauricius, emperor; b. 539; succeeded Tiberius 582; murdered by Phocas 602; m. Constantina, eldest daughter of Tiberius, murdered by Phocas 605 or 607.	2. Petrus, dux Thraciae, and Curopalata; murdered by Phocas 602.	3. Gordiana, m. Philippus, or Philippicus, dux Orientis.	4. Theoctista.	5. Damiana.

Children of 1. Mauricius:

1. Theodosius Augustus, b. 585; m. daughter of Germanus Patricius; murdered by Phocas 602.	2. Tiberius. 3. Petrus. 4. Paulus. 5. Justinus. 6. Justinianus? All five murdered by Phocas.	7. Anastasia. 8. Theoctista. 9. Cleopatra. All three murdered by Phocas.	10. Sopatra.	11. Maria, said to have married Hormisdas, king of Persia, which is more than doubtful.

Maurice spent his youth at the court of the emperor Justin II.; and although he undoubtedly served also in the army, his name does not become conspicuous in history previous to 578. At that period he was comes cubiculorum; and Tiberius had no sooner succeeded Justin (578) than he appointed Maurice magister militum, and gave him the command in Mesopotamia against the Persians, in place of the general Justinian, with whose military conduct the emperor was not satisfied. As Tiberius was considered to be the greatest captain of his time, he would not have entrusted so important a command to an inexperienced courtier, and consequently one cannot but infer that he was perfectly acquainted with the great capabilities of Maurice. The event fully justified the emperor's choice. A truce of three years had been made between Persia and the empire, extending to the whole of the frontier except Armenia, where war was carried on as before. But Chosroes violated the truce, and invaded Mesopotamia before the Romans were at all aware of his hostile intentions. At this critical moment Maurice arrived in Mesopotamia, and forthwith began by restoring the relaxed discipline of the troops: one of his first measures was the re-establishment of the ancient custom of the legions never going to rest at night before fortifying their camp. This custom had long since been neglected; and the favourite manoeuvre of the Persians of surprising the Romans in the night was thus rendered abortive. At the opening of the campaign, however, the Persian general, Tamchosroes, made himself master of the important fortress of Thomane, and pushed as far as Amida. Maurice soon drove him back, and in his turn invaded the province of Arzanene, sending some detachments beyond the Tigris. The first campaign ended without any decisive battle. In the second campaign, 579, Maurice and his excellent lieutenant Narses—who must not be confounded with Narses, the general of Justinian—made a successful invasion of Media, and took up their winter-quarters in Mesopotamia. In 580 he crossed the Euphrates at Circesium (Circessus or Cercusium), a town situated in the angle made by the Chaboras joining the Euphrates, with a view of marching across the desert upon Ctesiphon. His plan was frustrated through the treachery of some Arab allies, and he found himself unexpectedly compelled to make head against the main army of the Persians. The contest was sharp, and ended with a total overthrow of the Persians, who evacuated whatever places they held in Mesopotamia, and fled in confusion beyond the Euphrates. Now Chosroes offered peace, but Maurice peremptorily demanded the restoration of the great fortress of Dara, the bulwark of the empire, declining to accept any indemnity in money, and the war was renewed with more fury than before (581). A pitched battle, in which the Persian army was almost annihilated, and their commander, Tamchosroes, died the death of a hero, concluded the war, to the advantage of the Romans, and Maurice hastened to Constantinople to surprise the emperor and the nation with the welcome news that the most dangerous enemy of Greece was humbled, and peace restored to the East. This was more than what even Tiberius expected; and Maurice having gained universal popularity by his brilliant victories, the emperor invited him to enter Constantinople in triumph (582).

Soon afterwards the brave Tiberius fell dangerously ill; and feeling his end approach, assembled the senate, and proposed Maurice as his successor. His touching speech met with no opposition; Constantinople was in rapture; and the dying emperor increased the joy of his subjects by giving his eldest daughter Constantina in marriage to Maurice. A few days afterwards Tiberius died (13th of August, 582); and the fortunate Maurice now ascended the throne.

His mature age (43) was a guarantee to the nation that the rapid fortune of their new master was not likely to turn his head; and indeed he did not deceive their expectation, although his reign was an uninterrupted series of wars. We shall first speak of the Persian war.

Maurice had scarcely ascended the throne, and given proof of his forbearance, by pardoning instead of punishing various persons who had been guilty of treason, when news came from the Persian frontier that Hormisdas, the son of Chosroes, had broken the peace, and attacked the empire. Before the end of the year (582) John Mystacon, the commander-in-chief in those quarters, engaged in a pitched battle with the Persians near the junction of the Nymphius and the Tigris; but although the Romans fought with great valour, the day was lost, through the jealousy of one of their generals, Curs, and their army was dispersed. They suffered another defeat at Acbas, and Mystacon was compelled, through misfortune and illness, to spend the whole season of 583 on the defensive. Maurice, dissatisfied with his conduct, recalled him, and sent Philippus or Philippicus in his stead, having previously given him his sister Gordia in marriage. This general would have ventured some decisive blow in 584, but his army was decimated by famine, diseases, and fatigues; he took the offensive in 585, but performed nothing particular. In 586 Philippicus at last brought the enemy to a stand at Solacon, not far from Dara, and obtained a decisive victory, which he owed especially to his infantry, which, until the time of Maurice, was made little use of in the later wars in the East. The Persian army was nearly destroyed. A strong body of their veterans, however, reached safely a hill at some distance from the field of battle, where they entrenched themselves, but were routed, with great slaughter, by the Roman, Stephanus. Now Philippicus invaded Arzanene. He was in sight of another Persian army, and ready to fight them, when some trifling circumstance caused such a panic among his troops, that they gave way to the impulse, and fled in the utmost confusion. The Persians followed them without loss of time, took and plundered the baggage, and pursued them as far as Amida. Philippicus fell ill through grief, for the fruit of his great victory at Solacon seemed to be entirely lost; and being unable to appear in the field, he gave the command to Heraclius, Andreas, and Theodore of Addea. Heraclius, who afterwards became emperor, retrieved the fortune of the Romans, and gave such splendid proofs of his military skill, that, Philippicus having been recalled in 588, he was entrusted with the temporary command-in-chief till the arrival of Priscus, whom the emperor had despatched to supersede Philippicus. The latter was so extremely jealous of his successor, that he employed treason in order to avenge himself for the insult, and kindled a rebellion among the troops which threatened to ruin the emperor's affairs in the East. They refused to acknowledge Priscus, forced Germanus to take the supreme command, and deposed all officers with whom they were displeased, choosing others in their stead. In this emergency Aristobulus arrived, whom Maurice had sent into Mesopotamia, immediately upon being informed of the mutiny; and this able man having gained some ascendancy over the rioters, availed himself of his advantage, and together with Heraclius led the army, who were then encamped under the walls of Martyropolis (on the Nymphius, in Sophene) against the main body of the Persians, who approached to besiege that great fortress. The Romans carried the day; but in the pride of victory the soldiers once more raised the standard of rebellion. At this critical time, Gregory, bishop of Antioch, arrived, as the emperor's plenipotentiary, and he at last succeeded in soothing the turbulent spirit of the legions, and prevailed upon them to obey Philippicus as their commander-in-chief. This was exactly what this ambitious man wished for; but as he was unable to do honour to his important function, when he had obtained it in a fair way, he was found to be still less competent now his mind was inflated by unfair success (589). His first act of incompetency was the loss of Martyropolis, of which the Persians made themselves master by a stratagem; and the recapture of the fortress became next to impossible, when, through his carelessness, a strong body of Persians was allowed to relieve the garrison. Maurice was extremely vexed at these proceedings, and full of rancour against all those who had promoted the mutiny; he showed no further indulgence to his brother-in-law, but deprived him of his post, and appointed Comentiolus in his place. This was the very man who commanded those legions which first mutinied in 588. This faithless and incompetent general would have made a sorry figure but for the aid of the gallant Heraclius: at the battle of Sisarbene he was among the first who took to flight; and the Romans seemed to be lost when Heraclius restored order, and gained one of the most glorious victories ever obtained over the Persians: the camp of the enemy was taken, and an immense booty sent to Constantinople, creating the most unlimited satisfaction and joy in the court as well as in the town. Soon afterwards Acbas was re-taken by Heraclius; and affairs speedily took a turn in favour of the Romans, by a commotion in Persia, which, on account of its important consequences for the empire, deserves a short explanation. While the Roman arms became more and more dangerous, Hormisdas concluded an alliance with the Turks in Bactriana (Turkistan), whose khan consequently came to his apparent relief with a host of some hundred thousand marauders on horseback. They behaved like allies till they had quartered themselves on the frontier of Media, when they altered their conduct, and it became manifest that they had made a secret alliance with Maurice; and being now in the heart of Persia, were ready to fall upon the rear of the royal armies engaged in Mesopotamia. In this extremity Persia was saved by Baram, a general highly distinguished for his former campaigns against the Romans, who attacked the Turks in the passes of the Hyrcanian mountain, and gave them such a bloody lesson, that they desisted from further hostile attempts. Baram was rewarded with ingratitude, for he was deprived of his command, and

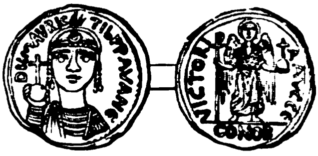
insulted in a most poignant manner. Compelled to rebel or to lose his head, he took up arms against the king, and a general defection ensued, during which Hormisdas was seized and blinded by Bindoes, a prince of royal blood, who had been ill-treated by his master. Chosroes, the son of Hormisdas, now ascended the throne, with the consent of Bindoes, and prepared for marching against Baram. The royal troops were defeated, Chosroes fled into the Roman territory, and during the ensuing troubles in Persia the blinded king, Hormisdas, was murdered by Bindoes, or, as Theophylact states, beaten to death by order of his own son, Chosroes. Gibbon rejects the latter account. When Chosroes, with a few attendants, suddenly arrived at the gates of Circesium, the Roman commander would scarcely trust his own eyes, and immediately requested him to remove to the more stately city of Hierapolis, whence the king sent a touching letter to Maurice, imploring his generous aid for the recovery of his throne. When our pride is flattered, our honour satisfied, and our heart moved at one and the same time, human nature seldom withstands the dictates of its better feelings; Maurice shed tears when he read the letter, and granted his protection to the royal fugitive. A powerful army, under the command of Narses, was assembled on the frontier; loyal Persians flocked to the Roman camp to serve their legitimate sovereign; Narses and Chosroes entered Persia; and in a decisive battle at Balarath they routed the rebel Baram, whose troops were dispersed, while he himself fled into Turkistan, where he met with an untimely death, either by poison or grief. Chosroes now re-ascended the throne of his ancestors (591), and peace and friendship reigned henceforth between Persia and the empire as long as Maurice sat on the throne. Dara and Martyropolis, the bulwarks of Mesopotamia, and the objects of so many a bloody contest, were given to Maurice as a reward or on condition of his assistance.

We now turn to the war with the Avars, of which our account must be brief. The first war against the chagan or khan of these barbarians, who ruled over an extent of country nearly equal to that which once obeyed Attila, broke out in 587. Comentiolus, who commanded against them, being unfortunate, Mystacon was sent to supersede him, although he could not boast of much success in Persia. But his lieutenant Droctulf, a German, who had long served in the imperial armies, watched over the blunders of his chief, and in a pitched battle so utterly discomfited the Avars, that the khan refrained from any incursion during the following five years. The next war broke out some time after the peace with Persia, and Maurice had leisure to withdraw a great portion of his forces from Asia, and employ them against the Avars. He intended to put himself at their head, but it was already customary at the court of Constantinople that the emperor should not command in the field, and he consequently gave way to the remonstrances of the senate, and sent Priscus in his stead, who, however, was soon superseded by the emperor's brother Peter. The choice was a bad one, and as early as 598 Priscus resumed the supreme command. He was less successful than was expected, though he was an excellent general, and in 600 the army received a new commander in the person of Comentiolus, that faithless and cowardly intriguer, whose conduct had been so very suspicious in Asia. In appointing him, Maurice committed either a great blunder or secretly wished to ruin him. Comentiolus had no sooner taken the field, when he suffered a severe defeat from the chagan: 12,000 Romans remained prisoners of war with the Avars. We shall speak hereafter of their fate, an event intimately connected with that of the emperor. The honour of the Roman arms was restored in five successful battles by the gallant Priscus, but Comentiolus thwarted his plans by intrigues and treacherous manoeuvres, and at last Priscus was again put at the head of the army. In the autumn of 602 he intended to winter along the southern bank of the Danube, when Maurice ordered him to take up his quarters on the northern side, where they would have been exposed to the attacks of the Avars. Some pretend that Maurice gave this order for the purpose of sparing the magazines within the empire; but it would seem as if he rather intended to punish those troops for previous acts of disobedience and mutiny, by assigning them winter-quarters in an inhospitable country. However this may be, the measure was imprudent, and proved the ruin of the emperor.

Gibbon observes with great justness, that, while in the camp alone the emperors ought to have exercised a despotic command, it was only in the camps that his authority was disobeyed and insulted. The spirit of mutiny and arrogance in the army, that hereditary cancer of Roman administration, reigned unabated when Maurice took the reins of government, and he who met with blind obedience when a mere magister militum, had to encounter that dangerous mutiny of his Persian army immediately upon exchanging the baton for the sceptre. Nor was this the only outbreak, though the others were of less magnitude. It has been told above that 12,000 Romans were made prisoners of war by the Avars. The trifling sum of 6000 pieces of gold was demanded for their ransom. Maurice, moved by avarice, as some say, refused to pay it, and now 12,000 veterans were put to death by their captors. The army and the nation were deeply indignant at this atrocious deed, and cursed Maurice for his abominable conduct. However, in acting as he did, the emperor had a powerful though secret motive: those 12,000 were the soldiers of Comentiolus, it was they who had chiefly caused the great mutiny during the Persian war; and in abandoning them to the fury of barbarians, he at once assuaged his resentment and got rid of a band of dangerous mercenaries. But his conscience continually reproached him with this barbarous act. He wrote to the most eminent divines of his realm, to receive consolation from their censure or their indulgence; he tried to forget his pangs by redoubled activity in the cabinet. It was all in vain: he neither recovered the peace of his soul nor the love of his subjects; and the army bore such hatred against him, that they only seemed to wait for a suitable pretext to break out in open rebellion. His own imprudence furnished them with an opportunity, by ordering them, in the autumn of 602, to take up their winter-quarters on the Avarian side of the Danube. They complained that the emperor desired to sacrifice them, like their 12,000 brethren. They held tumultuous meetings, which the emperor's brother Peter tried in vain to counteract; and Phocas having been chosen by them for the command-in-chief, Peter had no alternative left but escaping secretly, and

carrying the news of the revolt to the emperor in Constantinople. There the green faction assumed a threatening attitude, and information having reached them that Phocas was marching upon Constantinople, such a commotion arose in the capital, that Maurice thought it best to fly into the provinces, and there to prepare for resistance. He effected his escape by sea, together with his wife and children. A storm compelled him to land near the church of St. Autonomus, not far from Chalcedon. Thence he despatched his eldest son Theodosius to the court of Chosroes, to implore him to confer the same favour upon the emperor which the emperor had once conferred upon the king. Maurice with his family took sanctuary in the church of St. Autonomus: he was tortured by sufferings of body and despair of mind. During this time Phocas arrived in Constantinople, and was proclaimed emperor on the 23d of November, 602. He immediately sent executioners in search of Maurice, who was dragged with his family from the sanctuary to the scaffold. Five of his sons, Tiberius, Petrus, Paulus, Justin, and Justinian, had their heads cut off while their father stood by praying, but not trembling, awaiting the fatal stroke in his turn. He was murdered on the 27th of November, 602; his eldest son Theodosius, who had not proceeded far on his way to Persia, was arrested, and shared his fate soon afterwards. The empress and three of her daughters were thrown into prison, but in 605, or perhaps 607, they were likewise put to death, and their bodies thrown into the sea. The heads of Maurice and his sons were carried on pikes to Phocas, who, after having enjoyed the sight for some time, gave orders for the execution of Petrus, the brother of Maurice, Comentiolus, Constantine Lardys, and a great number of other persons of distinction. [PHOCAS.]

Among the papers of the murdered emperor was found his will, which he had made in the fifteenth year of his reign (597), and by which he left Constantinople and the East to Theodosius; Rome, Italy and the Islands, to his second son Tiberius. Maurice was indeed preparing for wresting Italy from the Lombards, and might have carried his plan into execution, but for the great wars against the Persians and the Avars. Although greater as a general than as a king, Maurice was yet one of the best emperors of the East. Constantly active, he knew no other pleasure than that which arises from doing one's duty; he was firm without being obstinate, bold yet prudent, and both severe or forbearing according to circumstances. He was completely master of his passions and appetites, sober to the extreme, a loving and virtuous husband and father, and full of filial piety. No sooner was he informed of the intentions of the emperor Tiberius towards him, than he entreated his father Paulus and his mother Joanna to come to Constantinople, and they were both present at his marriage with the princess Constantina. They continued to live at his court, and his father became one of his most influential ministers: the fame of Paulus as a wise and well-disposed man spread abroad, and the views of Maurice upon Italy being likely to lead to either an alliance or a war with the Franks in Gaul, their king Childebert wrote a letter to Paulus on that subject, which is given in *Hist. Francor.* vol. i. p. 869. A natural and timely death in 593 saved Paulus from being involved in the wholesale murder of the imperial family. Maurice is said to have loved money too much; but he was so far from oppressing his subjects from taxes, that, on the contrary, he lowered them considerably; on one occasion he took off one-third of the land-tax. Arts and sciences were protected by this great emperor, who possessed considerable learning. Maurice wrote twelve books on the military art, which have fortunately come down to posterity. They are entitled Στρατηγικά, and were published with a Latin version, together with Arrian's "Tactica," by John Scheffer, Upsala, 1664, 8vo. The text contains 382 half pages, and the version as much; the editor added 157 pages of notes, and a few pages with very curious representations of the different battle arrays spoken of in the work. (Theophylact. Simocatta, *Vita Mauricii;* Evagr. lib. v. vi.; Theoph. p. 213, &c.; Cedren. p. 394, &c.; Zonar. vol. ii. p. 70, &c.; Menander, p. 124, &c.; Niceph. Call. xviii. 5, &c.) [W. P.]



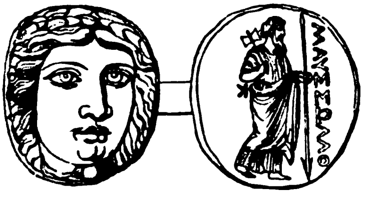
COIN OF MAURICIUS.

MAU'RICUS, JU'NIUS, called in some manuscripts both of Tacitus and Pliny *Maricus*, was an intimate friend of Pliny, who says (*Ep.* iv. 22) of him, "quo viro nihil firmius, nihil verius." Mauricus showed his independence by the question which he dared to ask Domitian in the senate, at the accession of Vespasian, A. D. 70 (Tac. *Hist.* iv. 40), which is the first time that his name is mentioned; and it is therefore not surprising that he was banished during the reign of Domitian. He was recalled from exile by Nerva, and an anecdote related by Pliny (*Ep. l. c.*) and Aurelius Victor (*Epit.* 12) shows with what freedom he spoke to the latter emperor. (Tac. *Agric.* 45; Plin. *Ep.* i. 5, § 10, iii. 11, § 3.) Mauricus was the brother of Arulenus Rusticus (Plin. *Ep.* i. 14). [RUSTICUS.] Three of Pliny's epistles are addressed to Mauricus (i. 14, ii. 18, vi. 14).

MAU'ROPUS, JOANNES. [JOANNES, No. 58.]

MAUSO'LUS (Μαύσωλλος or Μαύσσωλλος, the latter form is that found on his coins), king or dynast of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty. If the chronology of Diodorus be correct, his accession may be placed in B. C. 377. But the first occasion on which he appears in history is not till long afterwards, in B. C. 362, when he took part in the general revolt of the satraps against Artaxerxes Mnemon. (Diod. xv. 90.) He is said to have at that time already possessed several strong fortresses and flourishing cities, of which his capital, Halicarnassus, was the most conspicuous; but he appears to have availed himself of the opportunity of that war to extend his dominions by conquest, having overrun great part of Lydia and Ionia as far as Miletus, and made himself master of several of the neighbouring islands. (Lucian. *Dial. Mort.* xxiv.; and comp. Polyaen. vii. 23. § 2.) His

ambition was next turned towards the more important acquisitions of Rhodes and Cos; and it was apparently as a preliminary step to that object that he overthrew the democracy in the former island, and established there an oligarchical government in the hands of his own friends. (Dem. *de Rhod. Lib.* pp. 191, 198.) Shortly after (B. C. 358) he joined with the Rhodians, Byzantians, and Chians in the war waged by them against the Athenians, known by the name of the Social War, of which indeed he was, according to Demosthenes, the prime mover and instigator, though we do not hear of his taking any farther part in it than sending a body of troops to assist in the defence of Chios. (Dem. *l. c.*; Diod. xvi. 7.) He died, according to Diodorus (xvi. 36) in B. C. 353, after a reign of twenty-four years,* leaving no children, and was succeeded by his wife and sister Artemisia. The extravagant grief of the latter for his death, and the honours she paid to his memory—especially by the erection of the costly monument, which was called from him the Mausoleum, and was accounted one of the seven wonders of the world—are well known. [ARTEMISIA.] On occasion of the consecration of that monument, a prize was proposed by Artemisia for the best panegyric of her husband, and the praises of Mausōlus were celebrated by rival orators, among whom Theopompus was the successful candidate. (Gell. x. 18.) Nevertheless, the character transmitted to us of the Carian prince is by no means one of unmixed praise. He is said to have been very greedy of money, which he sought to accumulate by every means in his power, and thus amassed vast treasures at the expense of his subjects. The sums thus accumulated were in great part expended upon the decoration of his new capital, Halicarnassus, to which he had transferred the seat of government from Mylasa, the residence of the former princes of Caria, and where he not only constructed a splendid palace for himself, but adorned the city with a new agora, temples, and many other public works. So much taste and judgment, as well as magnificence, were displayed by him in these improvements, that they are cited by Vitruvius as a model in their kind. (Vitruv. ii. 8. §§ 11, 13.) The reception afforded by him to the astronomer Eudoxus (Diog. Laërt. viii. 87) is also a sign that he was not without tastes of an elevated character. (Strab. xiv. p. 656; Lucian. *l. c.*; Theopomp. *ap. Harpocrat. et Suid. s. vv.* Μαύσωλος, Ἀρτεμισία; Polyaen. vii. 23. § 1; Plin. *H. N.* xxxvi. 6.) Concerning the chronology of his reign see Clinton, *F. H.* vol. ii. p. 286. [E. H. B.]



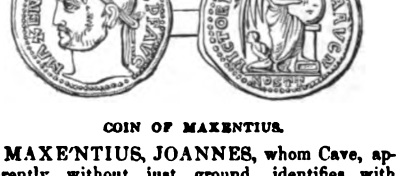
COIN OF MAUSOLUS.

MAXE'NTIUS, Roman emperor A. D. 306—312. M. AURELIUS VALERIUS MAXENTIUS, the son of Maximianus Herculius and Eutropia, received in marriage the daughter of Galerius; but in consequence, it would seem, of his indolent and dissolute habits, was altogether passed over in the division of the empire which followed the abdication of his father and Diocletian in A. D. 305. A strong feeling of disaffection towards the existing government prevailed at this time in Rome, arising from the pressure of increased taxation upon the nobles and wealthier classes, from the discontent of the praetorians who had been recently deprived of all their exclusive privileges, and from the indignation which pervaded the whole community, in consequence of the degradation of the ancient metropolis by the selection of Nicomedeia and Milan as the residences of the Augusti. It proved no difficult task for the neglected prince to turn this angry spirit to his own advantage, and to place himself at the head of the party who styled themselves patriots. A regular conspiracy was soon organised and eagerly supported by men of all ranks, the standard of open revolt was raised, the feeble resistance of the few magistrates who remained true to their allegiance was easily overcome, Maxentius was proclaimed emperor on the 28th of October, A. D. 306, amidst the most enthusiastic demonstrations of zeal by the senate, the populace, and the soldiery; all Italy followed the example of the capital; and Africa, acquiescing in the choice, struck medals in honour of the new ruler. Severus [SEVERUS FLAVIUS VALERIUS], to whom the guardianship of these provinces had been committed, straightway marched upon Rome to suppress what he vainly deemed a trifling insurrection; but a large body of his troops having deserted to their old commander, Maximianus, who, upon the invitation of his son, had quitted his retreat in Lucania, and had again assumed the purple, the Caesar was compelled to retreat in all haste to Ravenna, hotly pursued by the veteran. In an evil hour he was persuaded by treacherous representations to quit this almost impregnable stronghold, and to trust to the clemency of his foe, who, having once obtained possession of his person, granted him nothing save the liberty of choosing the manner of his death (A. D. 307). Galerius, enraged by these disasters, hastened, at the head of a numerous host, drawn from Illyria and the East, to chastise the usurper; but the military talents of Maximianus devised a system of defence which paralysed the energies of his opponent. The invader found himself in a desert, the whole population had quitted the open country, every town capable of resistance shut its gates, and thus, although he penetrated almost unmolested to within less than a hundred miles of the city, the embarrassments by which he was surrounded, from want of supplies, from enemies in his rear, and from the doubtful fidelity of his soldiers, proved so numerous, that he considered it prudent to make overtures of peace; and when they were contemptuously rejected, commenced a hasty retreat. Maxentius, relieved from these imminent dangers, proceeded to disentangle himself from the control which his father sought to exercise; and having succeeded in driving him from the court [MAXIMIANUS], turned his arms against Africa, where a certain Alexander had established an independent sway. The contest was quickly terminated by the destruction of the pretender, and the victory was savagely abused. The whole country was ravaged with fire and sword; Carthage, at that epoch one of the most splendid cities in the world, was made the scene of a general conflagration and massacre, after which the conqueror

returned to Rome, there to celebrate a flagitious triumph, and to indulge the worst passions of a depraved nature, at the expense of the citizens.

Elated by these successes, Maxentius now openly aspired to dominion over all the Western provinces; and having first insulted and then declared open war against Constantine, assuming, as a pretext, the conduct of the latter towards Maximianus, he prepared to pass into Gaul with an army numbering not less than two hundred thousand men. But his schemes were frustrated by the prudent boldness of his adversary, who, encouraged by an embassy despatched from Rome imploring relief from the oppression of the despot, determined at once to cross the Alps. The events of this campaign are detailed elsewhere [CONSTANTINUS, p. 834]. The forces of the tyrant, shattered by the defeats of Turin and Verona, retired upon Rome; the decisive battle was fought at Saxa Rubra, not far from the storied stream of the Cremera; the imperial army, cut off from retreat, were driven by thousands into the Tiber; the Milvian bridge broke beneath the fugitives at the very moment when Maxentius was forcing his way through the throng which choked up the passage, and borne down by the weight of his armour, he perished miserably in the stream on the 28th of October, 312, exactly six years from the day on which he was saluted emperor.

All historians agree in representing this prince as a monster of rapacity, cruelty, and lust. The only favoured class was the military, upon whom he depended for safety; and in order to secure their devotion and to gratify his own evil passions, every other portion of his subjects were made the victims of the most revolting licentiousness, and ruined by the most grinding exactions. Various statements have been put forth with regard to his conduct towards the Christians, since by some he is commended for the solitary virtue of tolerance, while by others he is numbered among the most cruel persecutors. The truth seems to be, that neither of these representations is accurate. The Christians suffered in common with all who had the misfortune to own his sway; but while there is no reason to believe that they received any encouragement or patronage, so, on the other hand, there is no evidence to prove that they were at any time the objects of special hostility. (Zosim. ii. 9—18; Zonar. xii. 33, xiii. 1; Panegyr. Vet. ix. 2, 3, 11—25, x. 6, 7, &c., 27, &c., xi. 16; Auctor. *de Mort. Persecut.* cc. 26, 28, 44; Euseb. *H. E.* viii. 14, *Vit. Const.* i. 26, 33, &c.; Fragments published by Valesius at the end of his edition of Ammianus Marcellinus; Victor, *de Caes.* 40, *Epit.* 40; Eutrop. x. 2.) [W. R.]



COIN OF MAXENTIUS.

MAXE'NTIUS, JOANNES, whom Cave, apparently without just ground, identifies with JOANNES SCYTHOPOLITANUS (Ἰωάννης ὁ Σκυθοπολίτης) [JOANNES, No. 111.], lived in the early part of the sixth century. In the beginning of the reign of the Byzantine emperor, Justin I., who succeeded Anastasius A. D. 518, certain "Scythian monks," as their contemporaries term them, who appear to have come from the bishopric of Tomi and the adjacent bishoprics near the south bank of the Danube, made a great stir at Constantinople, by contending for the propriety of the expression "Unus e Trinitate in carne crucifixus est." This mode of expression was suspected of covering the Monophysite or Eutychian heresy [EUTYCHES]; and the formula "Una Persona e Trinitate" was regarded as more orthodox. Here was sufficient cause in that age of logomachy for bitter controversy. Maxentius appeared in Constantinople on the side of the "Scythians;" but whether he was one of them is questionable: he was, or claimed to be, of the monastic profession, and styled himself abbot; but from what place he came is very doubtful. The Magdeburgh Centuriators and Possevino absurdly identify him with Maxentius, an abbot of Poitou, in France; and Usher, followed by Cave, misunderstanding an expression in one of Maxentius' works, makes him a monk and presbyter of Antioch. Some have confounded him with the Joannes of Antioch mentioned by Gennadius (*de Viris Illustr.* c. 93). From whatever quarter he came, he entered warmly into the contest, which was further inflamed by the addition of the controversy about divine grace, revived in the East by the diffusion of the Semi-Pelagian writings of Faustus of Riez [FAUSTUS REIENSIS]. Maxentius became the leader of the Scythians, and presented on their part and his own a confession of faith to the legates of pope Hormisdas, who were at Constantinople on other matters. This confession was designed to vindicate them from the suspicion or charge of Eutychianism, and to obtain the sanction of the legates to the favourite expression "Unus e Trinitate," &c. Failing in this, four of the monks, of whom it is questioned whether Maxentius was one, were despatched to Rome, to try what could be done with the pope himself. But though they strained every nerve, they could effect nothing; and after a stay of a year or more they returned to Constantinople; shortly after which Hormisdas, in a letter to Possessor, an African bishop then in exile at Constantinople, branded them as deceivers and men of the worst character. To this letter Maxentius published a reply; and in order to have more liberty to assail it, chose to regard it as not genuine. Nothing further of Maxentius's history is known.

His works are extant only in a Latin version, and have been published in various collections of the fathers. They first appeared in the *Orthodoxographa*, fol. Basel, 1555. In the *Maxima Biblioth. Patrum*, fol. Lyon, 1677, vol. ix. p. 533, &c., they appear in the following order:—1. *Joannis Maxentii Confessio suae Fidei, s. de Christo Professio*, with a prefatory letter to the legates of the Holy See. This appears to be the confession already noticed. 2. *Ejusdem contra Nestorianos Capitula*: these appear to have been published by the delegates of the Scythian monks at Rome, and consist of twelve brief anathemas against various dogmas. 3. *Ejusdem alia Fidei Professio*: shorter than No. 1. It is not known on what occasion it was composed. 4. *Ejusdem Adunationis Verbi Dei ad propriam Carnem Ratio.* This is followed by the letter of Hormisdas to Possessor, already noticed; and then 5. Maxentius' reply, *Joannis Maxentii*

ad Epistolam Hormisdae Responsio. The remaining works are: 6. *Ejusdem contra Acephalos Libellus.* 7. *Ejusdem Diologorum contra Nestorianos, Libri II.* To these several pieces are prefixed, by the editor of the *Bibliotheca*, short introductions, pointing out their supposed heretical tendency. Baronius also bitterly inveighs against the heresies of Maxentius, who is, however, ably vindicated by Cardinal Noris and by John Forbes of Aberdeen. (Baron. *Annales* ad ann. 519, 520; Norisius, *Histor. Pelagian.* ii. 18—20; Forbesius, *Instruction. Historico-Theologic.* iii. 21; Cave, *Hist. Litt.* ad ann. 520, vol. i. p. 505, ed. Oxf. 1740—1742; Fabric. *Bibl. Graec.* vol. x. p. 540.) [J. C. M.]

MAXIMIA'NUS I., Roman emperor, A. D. 286—305—310. M. AURELIUS VALERIUS MAXIMIANUS, born of humble parents in Pannonia, had acquired such high fame by his services in the army, that when Diocletian carried into effect (A. D. 285) his celebrated scheme for dividing without dismembering the empire [DIOCLETIANUS, p. 1012], he was induced to select this rough soldier for his colleague, as one whose habits and abilities were likely to prove particularly valuable in the actual disturbed state of public affairs, and accordingly created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of *Herculius*, while he himself assumed that of *Jovius*, epithets which afforded a copious theme to the panegyrists of that epoch for broad adulation and far-fetched conceits. The subsequent history of Maximian is so intimately blended with that of his patron and of Constantine, that almost every particular has been fully detailed in former articles. [DIOCLETIANUS; CONSTANTINUS I.; MAXENTIUS.] It will be sufficient, therefore, to direct attention to the leading facts, that after having been most reluctantly persuaded, if not compelled to abdicate, at Milan, on the first of May, A. D. 305, he eagerly obeyed the invitation of his son Maxentius the following year (306), and quitting his retirement in Lucania, was again invested with all the insignia of the imperial station; that having by his bravery and skill, averted the dangers which threatened Italy, having compassed the death of Severus (307), and having repulsed Galerius, he formed a close union with Constantine, on whom he bestowed the title of Augustus and the hand of his daughter Fausta; that on his return to Rome he was expelled by Maxentius, who, having become impatient of his control and dictation, pretended or believed that he had formed a plot for his dethronement; that having taken himself to the court of Galerius, and having been there detected in the prosecution of treasonable intrigues, he sought refuge with his son-in-law, and, to disarm all suspicion, once more formally threw off the purple; that having taken advantage of the temporary absence of his protector and treacherously gained possession of the treasures deposited at Arles, by profuse bribery he persuaded a body of soldiers to proclaim him Augustus for the third time; that having been shut up in Marseilles and compelled to surrender, he was stripped of all his dignities, but permitted to retain his life and liberty (308); but that, finally, two years afterwards, having vainly endeavoured to induce his daughter Fausta to destroy her husband, he was suffered to choose the manner of his death, and strangled himself in the month of February, A. D.

The whole history of this stormy period bears testimony to the military talents of Maximianus, and proves with equal certainty that he was totally destitute of all dignity of mind, thoroughly unprincipled, not merely rough and stern, but base and cruel. All authorities agree that he was altogether devoid of cultivation or refinement, and it is said that his features and general aspect were an index of the coarseness and harshness of the mind within. So long as he was guided by the superior genius and commanding intellect of Diocletian, he performed well the work for which he was chosen, but the latter years of his life, when left to the direction of his own judgment, exhibit a melancholy spectacle of weak ambition, turbulence, perfidy, and crime.

Maximianus married Eutropia, a widow of Syrian extraction, by whom he had two children, the emperor Maxentius, and Fausta, wife of Constantine the Great. Eutropia, by her former husband, who is unknown, had a daughter, Flavia Maximiana Theodora, who was united to Constantius Chlorus when he was elevated to the rank of Caesar. [EUTROPIA; FAUSTA; THEODORA.] (Zosim. ii. 7, 8, 10, 11; Zonar. xii. 31, 32, 33; Auctor. *de Mort. Persec.* 8, 29, 30; Panegyr. Vet. ii. passim, iii. 3, 10, 14, vi. 9, vii. 14, &c.; Victor, *de Caes. Epit.* 39, 40; Eutrop. ix. 14, 16, x. 1. 2; Oros. vii. 25, 28; Gruter. *Corp. Inscrip.* cclxxxi. 4; Tillemont, *Hist. des Emp.* not. v. xix. in Dioclet.; Eckhel, vol. viii. p. 15.) [W. R.]



COIN OF MAXIMIANUS I.

MAXIMIA'NUS II., Roman emperor, A. D. 305—311. GALERIUS VALERIUS MAXIMIANUS, born near Sardica in Dacia, was the son of a shepherd, and in early life followed the humble calling of his parent. Hence he is frequently designated in history by the epithet *Armentarius*, although this must be regarded rather as a familiar than as a formal appellation, since it nowhere appears upon any public monument. Having served in the wars of Aurelian and Probus, he passed through all the inferior grades of military rank in succession, with such distinguished reputation, that when Diocletian remodelled the constitution of the empire [DIOCLETIANUS, p. 1012], he was chosen along with Constantius Chlorus, in A. D. 292, to discharge the dignified but arduous duties of a Caesar, was adopted by the elder emperor, whose daughter Valeria he received in marriage, was permitted to participate in the title of *Jovius*, and was entrusted with the command of Illyria and Thrace. In A. D. 297 he undertook an expedition against the Persian monarch Narses, and after his failure was treated with the most insulting harshness by his father-in-law. But having fully redeemed his credit by the glorious issue of the second campaign [DIOCLETIANUS, p. 1012], he from this time forward assumed a more haughty bearing, which gradually took the form of arrogant dictation, as the bodily health and mental energies of his superior

gradually sunk under the pressure of complicated anxieties. Upon the abdication of Diocletian and Maximian (A. D. 305), an event which is said to have been hastened, if not caused, by his intrigues and threats, Galerius having succeeded in nominating two creatures of his own, Daza and Severus [MAXIMINUS II.; SEVERUS], to the posts of Caesars, now vacant in consequence of the elevation of himself and Constantius to the higher rank of Augusti, began to look forward with confidence to the period when the death of his colleague should leave him sole master of the world. But these hopes were destined to be signally frustrated. The news of the decease of Chlorus was accompanied by the intelligence that the troops had enthusiastically proffered their allegiance to his son. Galerius, filled with disappointment and rage, found himself in no condition to resist, and although he refused to concede a higher title than that of *Caesar* to Constantine, was obliged virtually to resign all claim to the sovereignty of Gaul and Britain. This mortification was followed by the more formidable series of disasters occasioned by the usurpation of Maxentius which led to the destruction of Severus, to the disgrace of Galerius himself, after a most calamitous campaign, and thus to the loss of Italy and Africa [MAXENTIUS], A. D. 307. From this time forward, however, his life passed more tranquilly, for having supplied the place of Severus by his old friend and comrade Licinius [LICINIUS], he seems to have abandoned those schemes of extravagant ambition once so eagerly cherished, and to have devoted his attention to great works of public utility, the draining of lakes and the clearing of forests, until cut off in A. D. 311, by the same terrible disease which is said to have terminated the existence of Sulla and of Herod Agrippa.

Of a haughty and ungovernable temper, cruel to his enemies, ungrateful to his benefactors, a stranger to all the arts which soften the heart or refine the intellect, the character of this prince presents nothing to admire, except the valour of a fearless soldier and the skill of an accomplished general. The blackest shade upon his memory is thrown by his pitiless persecution of the Christians, whom he ever regarded with rancorous hostility, instigated, we are told, by the furious bigotry of his mother, an ardent cultivator of some of the darker rites of the ancient faith. The fatal ordinance of Diocletian, which for so many years deluged the world with innocent blood, is said to have been extorted by the pertinacious violence of Galerius, whose tardy repentance expressed in the famous edict of toleration published immediately before his death, made but poor amends for the amount of misery which he had deliberately caused.

Galerius, by his first wife, whose name is unknown, and whom he was required to repudiate when created Caesar, had one daughter, who was married to Maxentius; by his second, Galeria Valeria, the daughter of Diocletian, he had no children. [VALERIA.] (Zosim. ii. 8, 10, 11; Zonar. xii. 32, 33, 34; Euseb. *H. E.* viii. 5, 17, *Vit. Constant.* 18; Auctor. *de Mort. Persec.* 18, &c., 33, &c.; Amm. Marc. xiv. 11. § 10; Victor, *de Caes.* 39, 40, *Epit.* 39, 40; Eutrop. ix. 15, x. 1—3; Oros. vii. 26, 28; Jornandes, *de Rebus Get.* 21; Fragments published by Valesius at the end of his ed. of Amm. Marc. § 3.) [W. R.]



COIN OF MAXIMIANUS II.

MAXIMIA'NUS, the poet, whose full name was CORNELIUS MAXIMIANUS GALLUS ETRUSCUS. In the year 1501, Pomponius Gauricus, a Neapolitan youth of nineteen, published at Venice six amatory elegies, little remarkable for purity of thought or of expression, under the title "Cornelii Galli Fragmenta," with a preface, in which he endeavoured to prove from internal evidence that they must be regarded as belonging to the ill-fated Cornelius Gallus, the friend of Virgil and Ovid. [GALLUS, CORNELIUS.] They profess to be written by an old man, and the leading theme is the infirmities and miseries of age. These, as contrasted with the vigour and joys of youth, form the exclusive subject of the first piece; the second, third, and fourth contain an account of three mistresses who had in succession ruled his heart, Aquilina, Candida, and Lycoris; the two former had been the objects of a transient flame; the last, long his faithful companion, had at length forsaken him in declining years; in the fifth he gives the history of a senile passion for a Grecian damsel; and the sixth, which extends to a dozen lines only, is filled with complaints and lamentations called forth by the near approach of death. The points upon which Gauricus chiefly insisted for the proof of his proposition were:—1. That we know from Virgil and other sources that Lycoris was the name under which Gallus celebrated the charms and the cruelty of his loved Cytheris. 2. That the author of these poems describes himself as an Etruscan. 3. That the expressions at the beginning of the fifth elegy evidently allude to his office as prefect of Egypt.

These reasonings were at first freely admitted; the elegies were frequently reprinted with the name of Gallus, and subjoined without suspicion to many of the earlier editions of Catullus, Tibullus, and Propertius, as the works of their contemporary. Upon a more critical examination, however, it was soon perceived that the impure Latinity and faulty versification accorded ill with the Augustan era; that a fictitious name, such as Lycoris, might be regarded as common property; that the fact, which is unquestionable, of the author declaring himself an Etruscan, in itself proves that he could not be Cornelius Gallus who was a native of Forum Julii (*Frejus*) in Southern Gaul; that the repinings at old age were altogether out of place in one who perished while yet in the strength of manhood; and finally, that the terms in which an allusion is made to his political appointment—

> Missus ad Eoas legati munere partes
> Tranquillum cunctis nectere pacis opus,
> Dum studeo gemini componere foedera regni,
> Inveni cordis bella nefanda mei,

are such as could never have been employed to designate the duties of the imperial prefect in the most important and jealously guarded of all the Roman provinces. But when, in addition to these considerations, it was discovered that the MSS.

which are very numerous, and the early printed impressions, of which two at least, if not three, had appeared in the fifteenth century, exhibited a couplet which was altogether omitted by Gauricus, and that this couplet (iv. 25),

> Atque aliquis, cui caeca foret bene nota voluptas,
> Cantat, cantantem Maximianus amat,

actually furnished the name of the real author, a name, be it remarked, prefixed to many MSS., and to these very early editions, it became evident that fraud had been at work, and that Gauricus had been guilty of deliberate imposture. Some time, however, elapsed before the most acute scholars could divest themselves of the impression that Gallus was in some way concerned with these productions. Gyraldus contended that one or two out of the six might be genuine; Julius Caesar Scaliger went farther, and believed that only one was spurious, that on Aquilina; while Barthius imagined that all anomalies might be explained by supposing that the sketches of Gallus had been overlaid and interpolated by a later and unskilful hand. By degrees these and similar positions were found untenable, and the whole fabric was acknowledged to be the workmanship of a semi-barbarous epoch. This being granted, the next task was to discover who Maximianus was, and when he flourished. This investigation cannot be pushed far. From his own words we conclude, as noticed above, that he was by birth an Etruscan: it would appear that he spent his youth at Rome, devoting himself to poetry and rhetoric, that he acquired wide-spread reputation as a speaker—

> Orator toto clarus in orbe fui,

and that, when far advanced in life, he was despatched to the East on an important mission, involving the peaceful relations of two kingdoms. Beyond this we can scarcely advance. Goldastus, Fontanini, and Wernsdorf have, indeed, proved to their own satisfaction that he is the very Maximianus to whom king Theodoric addressed a letter preserved by Cassiodorus (*Variar.* i. 21), and they have undertaken to determine the period and the object of the embassy. Their reasoning, however, is so shadowy that it completely eludes the grasp, and is in fact an elaborate attempt to create a substantial reality out of nothing. The most stringent argument, which they can find is based upon the couplet (iii. 47),

> Hic mihi, magnarum scrutator maxime rerum,
> Solus, Boëti, fers miseratus opem,

where it is assumed that the person addressed must be Boëthius the philosopher.

Three out of the four names placed at the head of this article are probably fictitious. The MSS., we are assured, exhibit simply *Maximianus*, or *L. Maximianus.* The Editio Princeps, in fol., which, although without date, and without name of place or printer, is known by bibliographers to have been printed at Utrecht about 1473, bears for its title *Maximiani Philosophi atque Oratoris clarissimi Ethica suavis et perjoconda*, and a second edition, also very old, but without date, printed at Paris in 4to. by S. Jehannot and Petrus le Drou, commences *Perjucundus, juvenum quoque mirum in modum demulcens animos, Libellus, quem nugarum Maximiani inmitis Alexander intitulat*, &c. The verses having for a long time after the publication of Gauricus been extensively circulated as the remains of *Cornelius Gallus*, were eventually allowed to retain his designation along with that of the lawful owner, and *Etruscus* is merely an epithet attached by some editor.

The present division into six pieces is purely arbitrary, and originated, it would appear, with Gauricus. In many codices the whole are written as one continuous poem, with the following or some similar inscription, *Facetum et perjucundum Poema de Amoribus Maximiani, Poetae doctissimi, Oratoris suavissimi.*

Labbe in his *Bibliotheca nova Manuscriptorum* mentions other poems of Maximianus, which he distinguishes, *Super Senectute; Regulam Metricam; Carmen de Virtute et Invidia, de Ira, Patientia, et Avaritia*; but of these nothing is known, unless the first be another name for what we now possess. There is no reason to believe that the epigrams in the anthology found among the exercises of the twelve scholastic poets, one of whom is called Maximianus, have any connection with the individual whom we are now discussing. The elegies will be found under their best form in the *Poëtae Latini Minores* of Wernsdorf, vol. vi. pars i. p. 269, who gives a detailed catalogue of the different editions. For further information consult Goldastus, *Epist. dedic. ad Ovidii Opuscula Erotica*, Francf. 1610; Bernardus Moneta, *in Menagianis, ed. tert.*, Paris, 1715, vol. i. p. 336; Souchaye, *Mémoires de l'Académie des Inscriptions*, vol. xvi.; Fontanini, *Historia Litter. Aquileiae*, 4to. Rom. 1742, lib. i. c. 3; Withofius, *Maximianus primaevae integr. restit.*, 8vo. 1741. [W. R.]

MAXIMILLA, EGNA'TIA. [EGNATIA.]

MAXIMI'NUS I., Roman emperor, A. D. 235—238. C. JULIUS VERUS MAXIMINUS was born in a village on the confines of Thrace, of barbarian parentage, his father Micca being a Goth, his mother Ababa a German, from a tribe of the Alani. Brought up as a shepherd, he attracted the attention of Septimius Severus, by his gigantic stature and marvellous feats of strength, was permitted to enlist in the cavalry, was appointed one of the guards in immediate attendance on the person of the emperor, and soon gained the good-will of his officers and the respect of his fellow-soldiers. Under Caracalla he attained to the rank of centurion, and was familiarly designated, from his prowess, *Milo, Antaeus*, or *Hercules*. Being regarded with suspicious hatred by Macrinus, the assassin of his patron, he retired for a while to his native province, where he acquired some property, and maintained a cordial intercourse with his barbarian countrymen, to whom he was an object of no small pride and admiration. Returning to Rome upon the accession of Elagabalus, although disgusted by his profligate folly, he accepted the appointment of tribune, studiously absenting himself, however, from court during the whole reign. By Alexander he was received with great distinction, was entrusted with the important task of organising the great host, collected chiefly from the East, for the invasion of Germany, was eventually, if we can trust the desultory and indistinct narrative of the Augustan historian, nominated general-in-chief of all the armies, and hopes were held out that his son would receive in marriage the sister of the emperor. But even these honours did not satisfy his ambition. Taking advantage of the bad feeling which existed among the troops, he artfully contrived to stimulate

their discontent, until a regular conspiracy was matured, which ended in the assassination of Severus in Gaul [SEVERUS], and in his own investiture (A. D. 235) with the purple by the mutinous soldiers, whose choice was not resisted by an intimidated senate.

Maximinus immediately bestowed the title of Caesar on his son Maximus, and without seeking to display his new dignity in the metropolis, determined to prosecute with all vigour the war against the Germans, and accordingly crossed the Rhine towards the end of the year A. D. 235. The campaign, which lasted for upwards of eighteen months, was triumphantly successful. The enemy, after having in vain attempted to withstand the progress of the invaders, were compelled to take refuge in their woods and marshes, many thousand villages were destroyed, the flocks and herds were slaughtered or driven off, a vast amount of plunder, including multitudes of prisoners, was secured, and the emperor retired to Pannonia in the autumn of 237, with the resolution of re-crossing the Danube in the following spring, in order that he might subjugate the Sarmatians and carry his arms even to the shores of the ocean. Meanwhile, his administration had been characterised by a degree of oppression and sanguinary excess hitherto unexampled. His maxim, we are assured, was "*nisi crudelitate imperium non teneri*," and unquestionably his practice seems to have been guided by some such brutal principle. This violence was first called forth by the discovery of an extensive plot, contrived originally, we are told, by a certain Magnus, a consular, in which many officers and men of rank were involved. The vengeance of the tyrant was not glutted until four thousand victims had been sacrificed, the greater number of whom were destroyed upon the most vague suspicion. From this time forward informers were encouraged to ply their trade. An accusation was instantly followed by a sentence of death or confiscation; the most opulent were persecuted with untiring rancour, and numbers of illustrious families reduced to indigence. When the sums lavished on the troops could no longer be supplied by the plunder of private individuals, the next step was to lay violent hands on public property of every description. The sums reserved in the treasury for the purchase of corn, the fund set apart for theatrical exhibitions, the wealth accumulated in the temples, and the very statues of the gods, were all ruthlessly seized,—proceedings which called forth expressions of such deep indignation, that the soldiers were ashamed to enrich themselves from these sources. Against no class did the jealous rage of Maximinus burn so fiercely as against the senate. Remembering with bitterness the insults he had endured in former days from the very slaves of the haughty nobles, he eagerly seized every pretext for pillaging, exiling, and murdering the members of a body so detested. The same ferocity broke forth even against the soldiers, who were subjected for trivial offences to the most horrid tortures, so that history and mythology were ransacked to discover some monstrous prototype for the man whom they had once loved to term Hercules, or Ajax, or Achilles, but who was now more frequently designated as Cyclops, or Busiris, or Sciron, or Phalaris, or Typhon, or Gyges. But this fury was kindled into absolute madness, when, in the beginning of A. D. 238, Maximinus received intelligence of the insurrection in Africa headed by the Gordians, of the favour displayed by the provinces and the senate towards their cause, of the resolutions by which he himself had been declared a public enemy, of the subsequent elevation of Maximus with Balbinus, and of their recognition in Italy by all orders of the state. He is said upon this occasion to have rent his garments, to have thrown himself upon the ground and dashed his head against the wall in impotent fury, to have howled like a wild beast, to have struck all whom he encountered, and to have attempted to tear out the eyes of his own son. Abandoning at once his projected expedition, orders were instantly given to march against Rome. Passing over the Julian Alp, the army descended upon Aquileia. That important city, the chief bulwark of the peninsula on the north-eastern frontier, stimulated by the patriotic zeal of Crispinus and Menophilus, the two consulars entrusted with the defence of the district, shut its gates against the tyrant, who was forced to form a regular siege. The walls were bravely defended, and the assailants suffered severely, not only from the valour of the townsmen, but likewise from the want of supplies, the whole of the surrounding district having been laid waste in anticipation of their approach. The bad passions and ungovernable temper of Maximinus were lashed into frenzy by these delays, the chief officers were put to death, and the most intemperate harshness employed towards the men. At length a body of praetorians, dreading some new outbreak of cruelty, repaired to the tent of the emperor and his son, who were reposing during the mid-day heat, and having forced an entrance, cut off their heads, which were first displayed on poles to the gaze of the citizens on the battlements of Aquileia, and then despatched to Rome. The grisly trophies were exposed for a time to public view, that all might revel in the spectacle, and then burned in the Campus Martius, amidst the insulting shouts of the crowd. These feelings were shared by all the civilised provinces in the empire, although the rude dwellers on the northern frontiers lamented the loss of a sovereign chosen from among themselves.

We have already seen that Maximinus owed his first advancement to his physical powers, which seem to have been almost incredible. His height exceeded eight feet, but his person was not ungraceful, for the size and muscular development of his limbs were in proportion to his stature, the circumference of his thumb being equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. His fair skin gave token of his Scandinavian extraction, while the remarkable magnitude of his eyes communicated a bold and imposing expression to his features. In addition to his unequalled prowess as a wrestler, he was able single-handed to drag a loaded waggon, could with his fist knock out the grinders, and with a kick break the leg of a horse; while his appetite was such, that in a day he could eat forty pounds of meat, and drink an amphora of wine. At least such are the statements of ancient writers, though they should doubtless be received with some deductions.

The chronology of this reign, which is extremely obscure, in consequence of the ignorance and carelessness of our ancient authorities, has been elucidated with great skill by Eckhel, whose arguments, founded chiefly upon the evidence afforded by

medals, appear quite irresistible. From these it appears certain that the death of Alexander Severus happened not later than the beginning of July, A. D. 235; that Maximinus betook himself to Sirmium, after his successful campaign against the Germans, towards the close of A. D. 237; that the elevation of the Gordians in Africa took place about the commencement of March, A. D. 238, and their death about six weeks afterwards; that Maximinus set out upon his march for Rome early in April, sat down before Aquileia towards the end of the month, and was slain, in all probability about the middle of May.

The names *C. Julius Verus*, together with the titles *Dacicus Maximus* and *Sarmaticus Maximus*, appear in inscriptions only; medals at first exhibit the simple *Maximinus*, to which *Germanicus* is added in those struck during A. D. 236, and the following years. (Capitolin. *Maximin. duo*; Herodian. lib. vii. viii.; Zonar. xii. 16.) [ALEXANDER SEVERUS; GORDIANUS; BALBINUS; QUARTINUS; CRISPINUS; MENOPHILUS.] [W. R.]



COIN OF MAXIMINUS I.

MAXIMI'NUS II., Roman emperor 305—314. GALERIUS VALERIUS MAXIMINUS, who originally bore the name of DAZA, was the nephew of Galerius by a sister, and in early life followed the occupation of a shepherd in his native Illyria. Having forsaken this humble calling for the life of a soldier, by force of interest rather than of any conspicuous merit, he rose to the highest rank in the service, and upon the abdication of Diocletian at Nicomedeia in A. D. 305 [DIOCLETIANUS, p. 1013], although altogether undistinguished, and indeed unknown, was adopted by the new emperor of the East, received the title of *Jovius*, was elevated to the rank of Caesar, and was nominated to the government of Syria and Egypt. Little grateful for these extraordinary and most undeserved marks of favour, he displayed violent indignation upon being passed over in the arrangements which followed the death of Constantius Chlorus in A. D. 307, when Licinius was created Augustus. [LICINIUS; GALERIUS MAXIMIANUS.] Far from being satisfied by the concession of Galerius, who invented the new title of *Filii Augustorum* to supersede the appellation of *Caesars*, he assumed without permission the highest imperial designation, and with much difficulty succeeded in wringing a reluctant acquiescence from his uncle. Upon the death of the latter, in 311, he entered into a convention with Licinius, in terms of which he received the provinces of Asia Minor in addition to his former dominion, the Hellespont and the Bosporus forming the common boundary of the two sovereignties; but having treacherously taken advantage of the absence of his neighbour, who had repaired to Milan in 313 for the purpose of receiving in marriage the sister of Constantine, he suddenly invaded Thrace, and surprised Byzantium. Having, however, been signally defeated in a great battle fought near Heracleia, he fled first to Nicomedeia and thence to Tarsus, where he soon after died according to some accounts of despair, according to others by poison. His wife and children were murdered, and every imaginable insult heaped upon his memory by the conqueror.

The great military talents of Herculius, Galerius, and Licinius, served in some degree, if not to palliate, at least to divert attention from, their vices and their crimes. But not one quality, either noble or dazzling, relieves the coarse brutality of Maximin, who surpassed all his contemporaries in the profligacy of his private life, in the general cruelty of his administration, and in the furious hatred with which he persecuted the Christians. His elevation, which was the result of family influence alone, must have been as unexpected by himself as by others; but he did not prove by any means such a passive and subservient tool as was anticipated. His extravagant vanity, for we can scarcely dignify the feeling by the name of ambition, was for a while gratified, because Galerius felt unwilling to engage in a civil war with the creature of his own hands; but the arrogance engendered by this success in all probability prompted him to the unprovoked aggression which proved his ruin. (Zosim. ii. 8; Victor, *Epit.* 40; Oros. vii. 25; Auctor. *de Mort. Persec.* 5, 32, 36, 38, 45, &c.; Euseb. *H. E.* viii. 14, ix. 2, &c.; Eckhel, vol. viii. p. 51.) [W. R.]



COIN OF MAXIMINUS II.

MAXIMI'NUS, the excellent ambassador of Theodosius the Younger to Attila in A. D. 448. He was already conspicuous in the Persian war in 422, when he was lieutenant of Ardaburius. Theodosius sent him in 448 to Attila; Orestes and Edicon, the Hunnic ambassadors at Constantinople, returned with him to Pannonia. This Edicon had been bribed by the minister, Chrysaphius, to murder Attila, but on his arrival in Pannonia informed his master of the plot, of which Maximin was totally ignorant. Attila was well aware of this, and consequently turned his resentment only against the emperor and the minister at Constantinople, disdaining even to punish Vigilius, who was the entire promoter of the scheme, and who was entrapped in his turn by Attila. This embassy of Maximin is described by his secretary, Priscus, to whom we refer for the interesting details of an event to which we are indebted for nearly all our knowledge of Attila's person and private life. Maximin became afterwards one of the four principal ministers of the emperor Marcian; and in later years held the supreme command in Egypt, whence he made a successful campaign against the Aethiopians. He is invariably represented as a virtuous, firm, and highly talented man. (Priscus, p. 39, 40, 48—70; Socrat. *Hist. Eccles.*, vii. 20; PRISCUS.) [W. P.]

MA'XIMUS AEGIENSIS (ὁ Αἰγιεύς), of Aegne in Cilicia, a writer contemporary with Apollonius of Tyana [APOLLONIUS TYANAEUS], of some of whose transactions he wrote an account, which was part of the materials employed by Philostratus [PHILOSTRATUS] in his biography of that philosopher. (Philostr. *Apollon. Vit.* i. 3; Euseb. *In Hieroclem*, c. 2, 3; Tzetzes, *Chilias. II. Hist.* 60, vs. 974, *Chilias. IX. Hist.* 291, vs. 865; Voss. *De Hist. Graec.* ii. 10.) [J. C. M.]

MA'XIMUS ALEXANDRI'NUS, known also as the cynic philosopher (Κυνικὸς φιλόσοφος), was a native of Alexandria, the son of Christian parents of rank, who had suffered on account of their religion; but whether from Pagan or Arian violence is not clear. Maximus united the faith of an orthodox believer with the garb and deportment of a cynic philosopher, and was held in great respect by the leading theologians of the orthodox party. Athanasius, in a letter written about A. D. 371 (*Epist. ad Maxim. Philosoph.* Opp. vol. i. p. 917, &c. ed. Benedict.), pays him several compliments on a work written in defence of the orthodox faith. Tillemont and the Benedictine editor of the works of Gregory Nazianzen (*Monitum ad Orat.* xxv.), misled by the virulent invectives of that father, attempt to distinguish between our Maximus and the one to whom Athanasius wrote, on the ground that Athanasius could never have spoken so well of so worthless a character. They also distinguish him from the Maximus to whom Basil the Great addressed a letter (*Ep.* 41, editt. vett. 9, ed. Benedict. vol. iii. p. 90, ejusd. edit. p. 127, ed. Benedict. alterae, Paris, 1839) in terms of the highest respect, discussing some doctrinal questions, and soliciting a visit from him; but they are not successful in either case. However, the Maximus Scholasticus, to whom Basil also wrote (*Ep.* 42, editt. vett. 277, ed. Benedict.), was a different person. In A. D. 374, during the reign of the emperor Valens, in the persecution carried on by Lucius, Arian patriarch of Alexandria [LUCIUS, No. 2], Maximus was cruelly scourged, and banished to the Oasis, on account of his zeal for orthodoxy and the promptitude with which he succoured those who suffered in the same cause (Gregor. Nazianz. *Orat.* xxv. c. 13, 14). He obtained his release in about four years (*Ib.*), probably on the death of Valens; and it was perhaps soon after his release that he presented to the emperor Gratian at Mediolanum (Milan), his work Περὶ τῆς πίστεως, *De Fide*, written against the Arians (comp. Hieron. *De Viris Illustr.* c. 127). Tillemont, however, thinks that the work was presented to the emperor when Maximus was in Italy, A. D. 382, after the council of Constantinople. He wrote also against other heretics, but whether in the same work or in another is not clear (Greg. Naz. *ib.*); and disputed ably against the heathens (*Ib.*). Apparently on his return from Milan he visited Constantinople, where Gregory Nazianzen had just been appointed to the patriarchate (A. D. 379). Gregory received him with the highest honour; and pronounced an oration in his praise (*Orat.* xxv.), compared with which the sober commendations of Athanasius and Basil are cold and tame. He received him at his table, and treated him with the greatest confidence and regard. He was, however, grievously disappointed in him. Whether the events which followed were the results solely of the ambition of Maximus, or whether Maximus was himself the tool of others, is not clear. Taking advantage of the sickness of Gregory, and supported by some Egyptian ecclesiastics, sent by Peter, patriarch of Alexandria, under whose directions they professed to act, Maximus was ordained, during the night, patriarch of Constantinople, in the place of Gregory, whose election had not been perfectly canonical. This audacious proceeding excited the greatest indignation among the people, with whom Gregory was popular. Nor did the emperor Theodosius, then at Thessalonica, to whom the usurper applied, show them any favour. Maximus therefore withdrew to Alexandria, from which he was in a short time expelled by his patron, Peter. (Gregor. Nazian. *Carmen de Vita sua*, vss. 750—1029.)

The resignation of Gregory, who was succeeded in the patriarchate of Constantinople by Nectarius, did not benefit Maximus. His election was declared null by the second general (first Constantinopolitan) council, and the presbyters whom he had ordained were declared not to be presbyters. (*Concil. CPolit.* can. 3. sec. Dionys. Exiguum; Capital. 6. sec. Isidor. Mercat.; apud *Concil.* vol. i. col. 809, 810, ed. Hardouin.) He attempted even after this to assert his claims to the patriarchate; but though the Italian bishops for a while seemed disposed to support him, he met with no success. The invectives of Gregory Nazianzen against Maximus (*Carmina*, sc. *De Vita sua*, l. c.; *In Invidos*, vs. 16, &c.; *In Maximum*) were written after their struggle for the patriarchate, and contrast singularly with the praises of his twenty-fifth Oration, to which some of Gregory's admirers, to conceal the inconsistency, prefixed the name of Heron or Hero, Εἰς Ἥρωνα, *In Laudem Heronis* (Hieron. *De Viris Illustr.* l. c.), which it still bears. The work of Maximus, *De Fide*, which is well spoken of by Jerome, is lost. (Athanas., Basil., Gregor. Nazianz., Hieronym. *ll. cc.*; Sozomen, *H. E.* vii. 9. cum not. Vales.; Tillemont, *Mémoires*, vol. ix. p. 443, &c.; Cave, *Hist. Litt.* ad ann. 380, vol. i. p. 276, ed. Oxford, 1740—42; Fabric. *Bibl. Graec.* vol. iii. p. 520.) [J. C. M.]

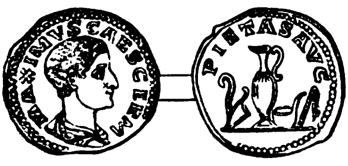
MA'XIMUS, L. A'PPIUS, a distinguished Roman general in the reigns of Domitian and Trajan. In A. D. 91 Maximus quelled the revolt of Antonius in Germany, and at the same time had the magnanimity to burn all the letters of the latter, that they might not expose others to the vengeance of Domitian. In A. D. 101 he fought with success under Trajan in the Dacian war against Decebalus. In A. D. 115 he was one of Trajan's generals in the Parthian war; but here his good fortune failed him, for he was defeated and perished in this year. We learn from the Fasti that he was consul in A. D. 103. (Dion Cass. lxvii. 11, lxviii. 9, 30.) There is some doubt about the exact form of his name. Dion Cassius names him simply L. Maximus; but Domitian, in a letter contained among those of Pliny (x. 66), and the Fasti call him L. Appius Maximus, which is the form we have adopted. But Martial (ix. 85), and Aurelius Victor (*Epit.* 11. § 10), give to the conqueror of Antonius the name of Appius Norbanus. These statements can only be reconciled by supposing that his full name was L. Appius Maximus Norbanus.

MA'XIMUS BYZA'NTIUS. [MAXIMUS EPIROTA.]

MA'XIMUS CAESAR, whose full name was C. JULIUS VERUS MAXIMUS, was the son of Max-

iminus I., upon whose accession he became *Caesar* and *Princeps Juventutis*; and having accompanied the emperor in the campaigns against the barbarians, he was subsequently styled *Germanicus*, *Sarmaticus*, and *Dacicus*. It does not appear probable, however, that he was invested with the tribunician power or with the consulship, or that he was ever formally associated in the imperial dignity with the title of *Augustus*, although such legends as VICTORIA AUGUSTORUM and MAXIMINUS ET MAXIMUS. AUGUSTI. GERMANICI, are found upon medals. He was murdered, along with his father, by the troops while besieging Aquileia, A. D. 238, at the age of eighteen, or, according to other authorities, twenty-one. From coins and inscriptions we are enabled to pronounce with certainty that his name was *Maximus*, and not *Maximinus*, as Capitolinus would lead us to suppose.

This youth was equally celebrated for the surpassing beauty of his person, the elaborate finish of his dress, and the excessive haughtiness of his demeanour. He was, however, educated with much care, was well acquainted with Greek and Latin literature, and seems in many respects to have had a good disposition. It is said that Alexander had at one time some thoughts of bestowing his sister, Theoclia, upon Maximus in marriage; and at a later period he was betrothed to Junia Fadilla, a great-grand-daughter of Antoninus. (Capitolinus, *Maximin. jun.*; Eckhel, vol. vii. p. 291, 297; MAXIMINUS I.) [W. R.]



COIN OF MAXIMUS CAESAR.

MA'XIMUS, CAESO'NIUS, was banished from Italy by Nero on the detection of Piso's conspiracy in A. D. 66. (Tac. *Ann.* xv. 72.) From an epigram of Martial (vii. 44), addressed to one Q. Ovidius, a friend of Caesonius Maximus, we learn that Maximus had been consul, and also that he was one of the friends of Seneca, which was no doubt the cause of his punishment.

MA'XIMUS, CARVI'LIUS. 1. SP. CARVILIUS C. F. C. N. MAXIMUS, was curule aedile B. C. 299, and consul B. C. 293, with L. Papirius Cursor. Their consulship was distinguished by brilliant victories over the Samnites, who had made immense exertions to ensure success, and had penetrated into Campania. Carvilius first took Amiternum, and then proceeded to assault Cominium, while his colleague engaged with the great Samnite army, the soldiers of which had devoted themselves to conquest or death by the most solemn vows. After Papirius had gained a brilliant victory over this army, Carvilius took Cominium, and then proceeded to attack Palumbinum and Herculaneum, both of which fell into his hands, although he had previously suffered a defeat from the Samnites near the latter town. After this Carvilius was called away into Etruria, where the Faliscans had broken the peace. Here, too, he was successful; he took the town of Troilium and five other fortified places, defeated the enemy and granted peace to the Faliscans on the payment of a large sum of money. On his return to Rome he celebrated a splendid triumph—according to Livy, over the Samnites and Etruscans, and after the triumph of Papirius; according to the Triumphal Fasti, over the Samnites alone, and a month before the triumph of his colleague. Carvilius acquired great popularity by distributing a large part of the booty among the soldiers, which his colleague had not done; but even after this distribution he paid into the treasury 380,000 pounds of bronze, and applied the remainder to the erection of a temple of Fors Fortuna. With the bronze armour taken from the Samnites he made a colossal statue of Jupiter upon the Capitol, which was of such a height that it could be seen from the temple on the Alban Mount; and with the bronze which fell off in polishing this work he had his own statue cast, which was placed at the feet of the colossus. (Liv. x. 9, 39, 43—45, 46; Zonar. viii. 1; Plin *H. N.* xxxiv. 7, s. 18; Niebuhr, *Hist. of Rome*, vol. iii. p. 392, &c.) In the year after his consulship Carvilius was appointed legate to the consul D. Junius Brutus, as the consuls of that year did not possess military experience, and had been elected in expectation of a state of peace. (Zonar. *l. c.*)

In B. C. 272, Carvilius was elected consul a second time with his former colleague L. Papirius Cursor, as the people, recollecting their former victories, fully hoped that they would put an end to the Samnite war before Pyrrhus could return again to Italy. They did not disappoint the expectations of the people, though of the details of the war we have no information. They conquered the Samnites, Lucanians, Bruttians, and Tarentines, and celebrated a triumph on account of their victories. (Fasti Capit.; Zonar. viii. 6; Liv. *Epit.* 14; Niebuhr, *Hist. of Rome* vol. iii. p. 524.) It must be of this Sp. Carvilius that Velleius Paterculus (ii. 128) relates, that, though born of equestrian rank, he arrived at the highest honours of the state, and not of the consul of B. C. 234 [No. 2], as Orelli supposes (*Onom. Tull.* vol. ii. p. 133).

2. SP. CARVILIUS, SP. F. C. N. MAXIMUS RUGA, son of No. 1, was consul, B. C. 234, with L. Postumius Albinus, and carried on war first against the Corsicans and then against the Sardinians: according to the Fasti Capitolini he obtained a triumph over the latter people. (Zonar. viii. 18.) He was consul a second time in B. C. 228 with Q. Fabius Maximus Verrucossus, in which year, according to Cicero (*Cato*, 4), he did not resist, like his colleague, the agrarian law of the tribune C. Flaminius for the division of the lands in Cisalpine Gaul. Polybius (ii. 21), however, places the agrarian law of C. Flaminius four years earlier, in the consulship of M. Aemilius Lepidus, B. C. 232.

Carvilius is not mentioned again till the year of the fatal battle of Cannae, B. C. 216, when he proposed, in order to fill up the numbers of the senate and to unite the Latin allies more closely to the Romans in this their season of adversity, that the vacancies in the senate should be supplied by electing two senators from each one of the Latin tribes, but his proposition was rejected with the utmost indignation and contempt. He died in B. C. 212, at which time he was augur. (Liv. xxiii. 22, xxvi. 23.)

Carvilius is related to have been the first person who divorced his wife, which he is said to have done on the ground of barrenness, but his conduct

was generally disapproved. Whether, however, this was really the first instance of divorce at Rome may be questioned. (Gell. iv. 3; Val. Max. ii. 1. § 4; Dionys. ii. 25; Niebuhr, *Hist. of Rome*, vol. iii. p. 355.)

MA'XIMUS CHRYSOBERGES. An account of the only published work of this writer is given elsewhere. [CHRYSOBERGES LUCAS.] He flourished about A. D. 1400, and was, though a Greek, a strenuous defender of the opinions of the Latin church, sending letters to various persons on this subject, especially to the people of Constantinople. Whether the Περὶ διαφόρων κεφαλαίων, *Quaestiones Sacrae Miscellaneae*, by "Maximus the Monk," contained in a MS. of the Imperial Library at Vienna, are by Chrysoberges, is not clear. Maximus Chrysoberges had for his antagonist Nilus Damyla. [NILUS.] (Comp. Fabric. *Bibl. Graec.* vol. ix. p. 679, vol. xi. p. 397; Cave, *Hist. Litt.* vol. ii. *Appendix*, p. 87; and *Dissert. Prima*, p. 14.) [J. C. M.]

MA'XIMUS, CLAU'DIUS, a stoic philosopher of the age of the Antonines. He is mentioned by Julius Capitolinus (*M. Anton. Philosoph. Vita*, c. 3) among the preceptors of the emperor Marcus Aurelius, who has himself made honourable mention of Maximus in his *De Rebus suis*, lib. i. c. 15 (seu ut alii, c. 12), in the reading of which passage Casaubon conjecturally substitutes Παρὰ Κλ. Μαξίμου for the received lection, Παράκλησις Μαξίμου. He speaks shortly after (c. 16, seu 13, ad fin.) of a sickness of Maximus in the lifetime of Antoninus Pius; and in another place (viii. 25, seu ut alii, 22, sub init.) he speaks of the death of Maximus and of his widow Secunda. If the sickness mentioned in the first of these quotations was the mortal sickness, we must place the death of Maximus before that of Antoninus Pius, A. D. 161; at any rate it occurred before that of the emperor Aurelius (A. D. 180). Some have identified Claudius Maximus with the Maximus who was consul, A. D. 144; and Fabricius (*Bibl. Graec.* vol. iii. p. 550) identifies him with the Claudius Maximus, "proconsul of Bithynia" (more correctly of Africa), before whom Appuleius defended himself against the charge of magic, brought against him by Pontianus. [APPULEIUS.] Whether the consul of A. D. 144 and the proconsul of Africa are the same person (as Tillemont believes), and whether the stoic philosopher is correctly identified with either, is quite uncertain.

Several learned men, including Jos. Scaliger, Jac. Cappellus, Dan. Heinsius, and Tillemont (*Hist. des Empereurs*, vol. ii. p. 550, note 11, *sur l'Emp. Tite Antonin*) identify Claudius Maximus with Maximus of Tyre [MAXIMUS TYRIUS], but Gatacker and Meric Casaubon (*Not. ad Antonin. lib. de Rebus suis*, i. 15, s. 12), and Davis (*Praef. ad Ed. Maximi Tyrii, secund. fragmentum*), have shown that this is not correct. Claudius Maximus was a stoic, the Tyrian was a Platonist: Claudius died, at any rate, before the emperor Marcus Aurelius, while the Tyrian lived under the reign of Commodus. (Fabric. *Bibl. Graec.* vol. v. p. 515.) [J. C. M.]

MA'XIMUS, M. CLO'DIUS PUPIE'NUS, was elected emperor with Balbinus, in A. D. 238, when the senate received intelligence of the death of the two Gordians in Africa. For particulars, see BALBINUS.

MA'XIMUS CONFESSOR (ὁ ὁμολογητής), known also as the MONK (ὁ μοναχός), an eminent Greek ecclesiastic of the sixth and seventh centuries. He was born at Constantinople about A. D. 580. His parents were eminent for their lineage and station, and still more for their piety. Maximus was educated with great strictness; and his careful education, diligence, and natural abilities, enabled him to attain the highest excellence in grammar, rhetoric, and philosophy. He gave his especial attention to the last, cherishing the love of truth and seeking its attainment, and rejecting all sophistical reasonings.

His own inclination would have led him to a life of privacy and study, but his merit had attracted regard; and Heraclius, who had obtained the Byzantine sceptre in A. D. 610, made him his chief secretary, and treated him with the greatest regard and confidence. How long Maximus held his important office is not clear; but long before the death of Heraclius (who died A. D. 641), probably about the middle of that emperor's reign, he resigned his post; and leaving the palace, embraced a monastic life at Chrysopolis, on the Asiatic side of the Bosporus, opposite Constantinople. Here he was distinguished by the severity of his ascetic practices, and was soon appointed hegumenus or abbot of his monastery.

Maximus did not spend his life at Chrysopolis: he withdrew into Africa (i. e. the Roman province so called, of which Carthage was the capital); but at what time and on what account is not clear. Whether Maximus returned to Chrysopolis is not known: he was still in Africa in A. D. 645, when he had his disputation with Pyrrhus, the deposed patriarch of Constantinople, in the presence of the patrician, Gregorius [GREGORIUS, historical, No. 4] and the bishops of the province. He had already distinguished himself by his zealous exertions to impede the spread of the Monothelite heresy, which he had induced the African bishops to anathematise in a provincial council. In this disputation, so cogent were the arguments of Maximus, that Pyrrhus owned himself vanquished, and recanted his heresy, to which, however, he subsequently returned, and ultimately (A. D. 654 or 655) recovered his see. Maximus, apparently on the accession of Martin I. to the papal throne (A. D. 649), went to Rome, and so successfully stimulated the zeal of the new pope against the Monothelites, that he convoked the council of Lateran, in which the heresy and all its abettors were anathematised. This step so irritated the emperor, Constans II., who had endeavoured to extinguish the controversy by a "Typus" (Τύπος) or edict, forbidding all discussion of the subject [CONSTANS II.], that on various pretexts he ordered (A. D. 653) the pope and Maximus, with two disciples of the latter, Anastasius Apocrisiarius and another Anastasius, and several of the Western (probably Italian) bishops to be sent as prisoners to Constantinople. The pope arrived at Constantinople A. D. 654, and was treated with great severity; and after some time was exiled to Chersonae, in the Chersonesus Taurica or Crimea, where he died A. D. 655. Maximus, the time of whose arrival is not stated, was repeatedly examined, and afterwards sentenced to banishment at Bizya, in Thrace. The two Anastasii were also banished, but to different places; Maximus was not suffered to remain at peace in his place of exile. Theodosius, bishop of the Bithynian Caesareia, and two nobles, Paulus and another Theodosius, and

some others, were sent to him apparently to get him to renounce his opposition to the Monothelites. Blows, kicks, and spitting, were resorted to by the messengers and their servants, but in vain; nothing could shake his firmness. He was brought back after some time to Constantinople, and subjected to still greater severities. He was severely scourged; and the two Anastasii, who had been also brought back to the city, were similarly treated, apparently in his presence. They were then all remanded to prison, but were brought out again in a few days, when their tongues were cut out, their right hands cut off, and they were again sent into exile. Maximus, from age and the effects of his tortures, was scarcely able to bear the journey. They were confined in separate places in the Caucasus, where Maximus and one of the Anastasii soon died from the effects of their sufferings, A. D. 662. Anastasius Apocrisiarius survived, and his recital of their sufferings is one of the authorities employed for this article. Various miraculous circumstances were reported to have attended the sufferings of these unhappy men. (Εἰς τὸν βίον, κ. τ. λ., *In Vitam ac Certamen S. Patris nostri ac Confessoris Maximi*, published by Combéfis in his edition of the works of Maximus. This biography is not by Anastasius Apocrisiarius, as Fabricius has erroneously stated (*Bibl. Graec.* vol. ix. p. 635, and vol. x. p. 291); but Combéfis has subjoined some other ancient documents, including the narrative of Anastasius Apocrisiarius, already noticed, and has added some valuable notes. Theophan. *Chronog.* pp. 275, 276, 288, ed. Paris, pp. 219, 229, ed. Venice, vol. i. p. 509, 510, 530, 531, ed. Bonn; Cave, *Hist. Litt.* ad ann. 645, vol. i. p. 585; Fabric. *Bibl. Graec.* vol. ix. p. 635; Bolland. *Acta Sanctor. August.* vol. iii. p. 97, &c.)

Maximus is reverenced as a saint both by the Greek and Latin churches; by the former his memory is celebrated on the 21st of January, and the 12th and 13th August; by the latter on the 13th August.

The writings of this father were in the middle ages held in the highest esteem, and possessed considerable authority. The more discriminating judgment of Photius has severely criticised the style of his Ἀπορήματα γραφικά, *Dubia S. Scripturae*, or rather Γραφικῶν ἀπορημάτων λύσεις, *Dubiorum S. Scripturae Solutiones*. He notices his long, spun-out sentences, his frequent transpositions and circumlocutions, and his metaphors, so carelessly and awkwardly employed as to render his meaning often very obscure, and making his works very wearisome to read. He charges him with wandering from his subject, and indulging in irrelevant and abstract speculations. Photius, however, is less severe in criticising his other works, and observes that all his writings in every part manifest the purity and earnestness of his piety. (Phot. *Bibl.* Cod. 192—195.) His orthodoxy on some points is questionable.

Various of his pieces were published in the course of the sixteenth and seventeenth centuries, either separately or in the different collections of the writings of the fathers, sometimes in the original, sometimes in a Latin version. The only considerable collection of his works is that of Combéfis, *S. Maximi Confessoris, Graecorum Theologi, eximiique Philosophi Opera*, 2 vols. fol. Paris, 1675. An introduction contains the ancient biography of Maximus, and some other ancient pieces relating to his history; and the works are in some cases accompanied by ancient anonymous Greek scholia, as well as by the notes of the learned editor. This edition is not complete: a third volume was in preparation by Combéfis at the time of his death, A. D. 1679; but no successor undertook to complete the unfinished labour.

The works are too numerous, and many of them too unimportant for distinct notice. The following are the most important:—1. Πρὸς Θαλάσσιον τὸν ὁσιώτατον πρεσβύτερον καὶ ἡγούμενον περὶ διαφόρων ἀπόρων τῆς θείας γραφῆς, *Ad Sanctissimum Presbyterum ac Praepositum Thalassium, de variis Scripturae Sacrae Quaestionibus ac Dubiis.* This is the work already noticed as severely criticised in respect of style by Photius: it contains the solution of sixty-five scriptural difficulties, and is accompanied by the *Scholia* of an anonymous commentator, apparently of the close of the eleventh or beginning of the twelfth century. 2. Εἰς τὴν προσευχὴν τοῦ Πάτερ ἡμῶν πρός τινα φιλόχριστον ἑρμηνεία σύντομος, *Orationis Dominicae brevis Expositio, ad quendam Christo devotum.* 3. Λόγος ἀσκητικὸς κατὰ πεῦσιν καὶ ἀπόκρισιν, *Liber ad Pietatem exercens per Interrogationem et Responsionem.* This piece had been published by Fl. Nobilius, with some small pieces of Chrysostom and Basil, Rome, 1578. 4. Κεφάλαια περὶ ἀγάπης, *Capita de Charitate.* This work, to which an ancient Greek writer has added *Scholia*, was published by Vicentius Opsopoeus (who ascribed the work to Maximus of Turin), with a Latin version, 8vo. Haguenau, 1531, and was repeatedly reprinted in the course of the same century; and a Latin version was given in most of the editions of the *Bibliotheca Patrum.* 5. Περὶ Θεολογίας καὶ τῆς ἐνσάρκου οἰκονομίας τοῦ υἱοῦ Θεοῦ σ', *Ad Theologiam Deique Filii in Carne Dispensationem spectantia Capita Ducenta.* 6. Κεφάλαια διάφορα θεολογικά τε καὶ οἰκονομικά, καὶ περὶ ἀρετῆς καὶ κακίας, *Diversa Capita ad Theologiam et Oeconomiam spectantia, deque Virtute ac Vitio*, first published by Joannes Picus. 8vo. Paris, 1560. 7. Περὶ τῆς ἁγίας Τριάδος διάλογοι ε', *Dialogi quinque de Sancta Trinitate.* These are ascribed to Maximus in several MSS., and by various ancient Greek writers who have cited them. Other writers have, however, ascribed them to Athanasius, in some editions of whose works they consequently appear. The opinion of Garnier, that they are the production of Theodoret, has been generally rejected; and the preponderance of evidence seems to be decidedly in favour of the authorship of Maximus. 8. Μυσταγωγία περὶ τοῦ τίνων σύμβολα τὰ κατὰ τὴν ἁγίαν ἐκκλησίαν ἐπὶ τῆς συνάξεως τελούμενα καθέστηκε, *Mystagogia qua explicantur quorum Signa sint quae in Sacra Ecclesia peraguntur in Divina Synaxi s. Collecta.* This was published by David Hoeschelius, Augsburg, 1599; and afterwards in the *Auctarium* of Ducaeus, vol. ii. fol. Paris, 1624. 9. Κεφάλαια θεολογικά, ἤτοι ἐκλογαὶ ἐκ διαφόρων βιβλίων τῶν τε καθ' ἡμᾶς καὶ τῶν θύραθεν, *Capita Theologica, id est scite dicta atque electa ex Diversis tum Christianorum tum Gentilium ac Profanorum Libris;* or more briefly, *Sermones per Excerpta*, or *Loci Communes.* This selection of sentences is arranged in seventy-one λόγοι, *Sermones*, and has been repeatedly published. It first appeared, with the similar compilation of Antonius Melissa [ANTONIUS No. 2], under the care of

Conrad Gesner, fol. Zurich, 1546; and a Latin version was given in the first edition of De la Bigne's *Bibliotheca Patrum*, fol. Paris, 1579. 10. Παρασημείωσις τῆς γενομένης ζητήσεως, κ. τ. λ., *Acta Disputationis*, &c.; a record of the discussion between Pyrrhus and Maximus in the presence of the patrician Gregory in Africa, already referred to. It was published by Baronius, with a Latin version by Turrianus, as an appendix to the 8th vol. of his *Annales Ecclesiastici*; and reprinted from thence in the *Concilia*. 11. *Epistolae, partim communes, partim dogmaticae et polemicae.* The other works given in the edition of Combéfis are shorter and of little value, except as materials for a history of the Monothelite controversy, to which several of them refer.

The following works of Maximus, not included in the collection of Combéfis, have been published elsewhere:—12. *Fragments*, incorporated in the *Catenae* of the Fathers on the Sacred Books, and especially on the expository paraphrase of Solomon's Song (*Expositio Cantici Canticorum per Paraphrasin collecta ex Gregorii Nysseni, Nili, et Maximi Commentariis*), contained in the *Auctarium* of Ducaeus, vol. ii. fol. Paris, 1624. 13. *Scholia* on the works of the pseudo-Dionysius Areopagita, first published with the works of Dionysius, 8vo. Paris, 1562, and repeatedly reprinted. Maximus earnestly contends that these are the genuine works of the Areopagite converted by St. Paul. 14. Ἐξήγησις κεφαλαιώδης περὶ τοῦ κατὰ Χριστὸν τὸν Θεὸν ἡμῶν σωτηρίου πάσχα, τὸ διαγραφὲν κανόνιον ἑρμηνεύουσα, *Brevis Enarratio Christiani Paschalis, qua descripti Laterculi ratio declaratur*, or *Computus Ecclesiasticus*. This calculation of Easter was drawn up by Maximus, according to his own declaration (pars iii. cap. 9), in the fourteenth indiction, in the thirty-first year of Heraclius (i. e. A. D. 640). Scaliger, in his *Emendatio Temporum*, lib. vii. p. 736, gave considerable extracts from the work, and it was first published entire in the *Uranologion* of Petavius, p. 313, fol. Paris, 1630. 15. Ἄπορα, *Ambigua sive Difficilia Loca in Orationibus quibusdam Gregorii Nazianzeni explanata, ad Joannem Cyzici Episcopum.* These Ἄπορα were translated into Latin by Joannes Scotus Erigena about the middle of the ninth century; and the work itself, with the version, or perhaps only a part of them, was edited by Thomas Gale, with some of the works of Erigena, folio, Oxford, 1681. It is preceded by a letter of Maximus to Joannes of Cyzicus. Gale also added the following work of Maximus, 16. Περὶ διαφόρων ἀπόρων τῶν ἁγίων Διονυσίου καὶ Γρηγορίου, *De variis Difficilibus Locis Dionysii Areopagitae et Gregorii Nazianzeni*, with a Latin version by the editor himself. 16. A *Fragment*, thought to be from the Ἄπορα just mentioned (No. 15), is given in the *Appendix* to the fourteenth volume of Galland's *Bibliotheca Patrum*, fol. Venice, 1781. The fragment is entitled Θεωρία σύντομος πρὸς τοὺς λέγοντας προϋπάρχειν καὶ μεθυπάρχειν τῶν σωμάτων τὰς ψυχάς, *Animadversio brevis ad eos qui dicunt Animas ante vel post Corpora existere.* There are some other works of Maximus either lost, or at least unpublished, which are enumerated by Fabricius. (Combéfis, *S. Maximi Opera*; Phot. *l. c.*; Cave, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 430, vol. ix. pp. 599, &c., 635, &c., vol. x. pp. 238, 736, vol. xii. p. 707; *Concilia*, vol. v. ed. Labbe, vol. iii. ed. Hardouin, vol. x. ed. Mansi; Oudin, *De Scriptor. et Script. Eccles.* vol. i. col. 1635, &c.; Ceillier, *Auteurs Sacrés*, vol. xvii. p. 689, &c.; Galland, *Biblioth. Patrum. Proleg. ad Append. Vol. XIV.* c. 10.) [J. C. M.]

MA'XIMUS, Q. CORNE'LIUS, a Roman jurist, a contemporary of Servius Sulpicius, and the teacher of C. Trebatius Testa, who was the friend of Cicero. (Dig. 1. tit. 2. s. 2. § 45; Cic. *ad Fam.* vii. 8 and 17.) He is once quoted in the Digest and by Alfenus (33. tit. 7. s. 16), as having given an opinion on the meaning of the word "instrumentum," in a legacy of "a vineyard and the instrumentum thereof." Servius considered that the word instrumentum had here no meaning. Maximus said that the term included the stakes, poles, rakes, and spades; which Alfenus considers to be the better opinion, and so in fact it seems to be. [G. L.]

MA'XIMUS, CORNE'LIUS DOLABELLA. [DOLABELLA, No. 1.]

MA'XIMUS, DOMI'TIUS CALVI'NUS. [CALVINUS, No. 2.]

MA'XIMUS, EGNA'TIUS, is mentioned by Cicero in B. C. 45 (*ad Att.* xiii. 34), and the same person is probably intended in one or two other passages of Cicero, where the name of Egnatius occurs without any surname (*ad Att.* xiii. 45, &c.). The acquaintance of Cicero may perhaps be the same as the C. EGNATIUS CN. F. CN. N. MAXIMUS, whose name occurs on several interesting coins which seem to have been struck in the time of Julius Caesar, and of which three specimens are given below. The head of Venus which appears on the obverse of the first, and that of Cupid on the obverse of the second, probably have reference to the descent of Julius Caesar from Venus.

An Egnatia Maximilla belonging to the family of the Egnatii Maximi is mentioned in the time of Nero. [EGNATIA.]



COINS OF EGNATIUS MAXIMUS.

MA'XIMUS EPHE'SIUS, one of the teachers of the emperor Julian, who is not to be confounded with Maximus Epirota, whose name is likewise conspicuous among the learned friends of that emperor. Maximus, the subject of this notice, was a native of either Ephesus or Smyrna, and belonged to a rich and distinguished family. He early embraced the doctrine of the Pythagorean

Platonists, and obtained great reputation by his lectures on philosophy and Pagan divinity. Ammianus Marcellinus, quoted below, calls him "Maximus ille philosophus, vir ingenti nomine doctrinarum." The philosopher Aedesius, whose disciple he was, recommended him to prince Julian, afterwards emperor, who came to Ephesus for the sole purpose of hearing Maximus. Julian held him in high esteem, and it is said as well as believed that chiefly through him he was induced to abjure Christianity. Besides philosophy, Maximus excelled in magic, and there is a story that he foretold Julian his subsequent elevation to the throne, which, after all, did not require a very considerable degree of supernatural knowledge. In 361, Maximus and the philosopher Chrysanthus were invited by Julian to repair to his court at Constantinople. They consulted the stars before they set out, and the signs having been found unfavourable, Chrysanthus refused to go, but Maximus thought, probably, that the favour of an emperor was a better augury than the constellation of the stars, and hastened to make his court to Julian. This time the philosophy of Maximus proved sound, for he rose to great eminence at court; but he nevertheless injured his reputation, among the heathens no less than among the Christians, by listening too much to flattery. It was this, perhaps, which Chrysanthus had read in the stars. When Julian set out on his campaign against the Persians, Maximus prophesied a fortunate issue, and accompanied him on the expedition, from which we might infer that Maximus believed in the truth of his prophecies. As it happened, however, that the issue was most lamentable, he, on his safe return, was sadly ridiculed by the inhabitants of Antioch, who were by no means a dull people, as Julian found to his cost. For some time Maximus was honoured by the emperors Valens and Valentinian, till the public voice accused him and Priscus of having caused by their sorceries the illness which befell the two emperors in the month of April, 364. They were consequently summoned to Constantinople, where Priscus cleared himself, but Maximus less fortunate was condemned to pay a heavy fine, and, being unable to raise the money, was sent to Ephesus, where he was kept in prison till the end of 365. During all the time he was exposed to such cruel tortures that he requested his wife to bring him poison, which she did; but instead of giving it to her husband she swallowed it and died instantly. He owed his delivery to the philosopher Themistius, who spoke on his behalf in Constantinople, and to Clearchus, who held the supreme command in Asia, and he even recovered a portion of his property which had been confiscated. In 371 Maximus was accused of being an accomplice in a conspiracy against the life of Valens, and it seems that he was guilty, inasmuch as he knew of the plot but did not reveal it. He was also accused of sorcery and sentenced to death, and his head was accordingly struck off, philosophy dying with him, as Libanius says. Julian wrote different letters to Maximus which are extant (15, 38, 39). Maximus had two brothers,—Claudianus, who taught philosophy at Alexandria, and Nymphidianus, who lectured at Smyrna; both of them gained fame. Maximus of Ephesus is believed by some to be the author of Περὶ καταρχῶν or ἀπαρχῶν, *De Electionum Auspiciis*, an astrological poem in hexameter verse which was first published by Fabricius, quoted below, with a Latin version by Joh. Rentdorf. The beginning of it is lost; 610 verses are extant. This poem, however, is ascribed with more justice, as it seems, to Maximus Epirota; but Ruhnken thinks that it was composed by Callimachus, a contemporary of Apollonius Rhodius. Maximus of Ephesus is frequently mentioned by the historians of the time. (*Maximus*, in Eunapius, Βίοι φιλοσόφων καὶ σοφιστῶν; Liban. *Orat.* v. xii; Amm. Marc. xxix. 1; Fabric. *Bibl. Graec.* vol. iii. pp. 499, 527, vol. iv. p. 158, vol. ix. p. 322, &c.; Tillemont, *Hist. des Emp.* vol. vi. pp. 490, &c., 512, 560, 568, gives a critical review of the life of Maximus.) [W. P.]

MA'XIMUS EPIRO'TA (Μάξιμος Ἠπειρώτης), a native of Epeirus, or perhaps Byzantium, whence he is also called Byzantius, was one of the instructors of the emperor Julian in philosophy and heathen theology. He must not be confounded with Maximus of Ephesus, who was likewise one of the teachers of Julian. Maximus, of whose life we know very little, wrote, 1. Περὶ ἀλύτων ἀντιθέσεων, *De insolubilibus Oppositionibus*, published Graec. et Lat. by H. Stephanus, Paris, 1554, 8vo. ad calcem Operum Minor. Critic. Dionysii Halicarn.; 2. Ὑπομνήματα πρὸς Ἀριστοτέλην, *Commentarii in Aristotelem*; 3. Περὶ ἀριθμῶν, *De Numeris*; 4. Some epistles and essays addressed to the emperor Julian; 5. Περὶ καταρχῶν vel ἀπαρχῶν, which is also ascribed to Maximus Ephesius, in whose life the reader will find a further account of this work. (Suidas, *s. v.* Μάξιμος; Fabric. *Bibl. Graec.* vol. iii. p. 499.) [W. P.]

MA'XIMUS, FA'BIUS. In the Fabia gens the surname of Maximus was first borne by Q. Fabius Rullianus, consul in B. C. 322, and supplanted the previous cognomen Ambustus. [FABIA GENS.]

1. Q. FABIUS, M. F. N. N. MAXIMUS, with the agnomen RULLIANUS or RULLUS, was the son of M. Fabius Ambustus, consul B. C. 360. (Liv. viii. 33.) He was curule aedile in B. C. 331, when, through the information of a female slave, he discovered that the mortality prevailing at Rome arose from poison administered by women to their husbands. (Liv. viii. 18; Val. Max. ii. 5. § 3; Oros. iii. 10.) Fabius was master of the equites to L. Papirius Cursor in B. C. 325, whose anger he incurred by giving battle to the Samnites near the Imbrivian or Simbrivian hills during the dictator's absence, and contrary to his orders. Victory availed Fabius nothing in exculpation. The rods and axes were ready for his execution, and a hasty flight to Rome, where the senate, the people, and his aged father interceded for him with Papirius, barely rescued his life, but could not avert his degradation from office. (Liv. viii. 29—35; Dion Cass. *Fr.* Mai; Val. Max. ii. 7. § 8; Front. *Strat.* iv. 1. § 39; Aurel. Vict. *Vir. Ill.* 31, 32; Eutrop. ii. 8.) In B. C. 322 Fabius obtained his first consulate, probably at an early age. (Cic. *Phil.* v. 17; comp. Val. Max. viii. 15. § 5.) It was the second year of the second Samnite war, and Fabius was the most eminent of the Roman generals in that long and arduous struggle for the empire of Italy. He was, as Dr. Arnold remarks, "the Talbot of the fifth century of Rome, and his personal prowess, even in age, was no less celebrated than his skill as a general." Yet nearly all authentic traces are lost of the seat and circumstances of his numerous campaigns. His defeats have been suppressed or extenuated; the achievements of

others ascribed to him alone; and a moderation in seeking and refusing honours imputed to him equally foreign to his age, his nation, and character. Where so much has been studiously falsified (Liv. viii. 40), probably in the first instance by chroniclers of the Fabian house—a house unusually rich in annalists—and where our only guides, the Fasti, Livy, and Diodorus, are not only irreconcileable with one another, but often inconsistent with themselves, a bare outline of his military and political life is alone desirable. In his first consulate, B. C. 322, Fabius was stationed in Apulia, where he defeated the Samnites, and triumphed "*de Samnitibus et Apuleis.* (Liv. viii. 38, 40; comp. Zonar. vii. 26; Aurel. Vict. *Vir. Ill.* 32; Appian, *Samn. Fr.* 4.) In the following year, after the disaster at the Caudine Forks, he was interrex (Liv. ix. 17), and in 315 dictator, and was completely defeated by the Samnites at Lautulae, a narrow pass between the sea and the mountains east of Terracina. (Diod. xix. 72; Liv. ix. 22, 23.) To this or the next year belongs probably an anecdote preserved by Valerius Maximus (viii. 1. § 9). A. Atilius Calatinus [ATILIUS CALATINUS, No. 3], son-in-law of Fabius, was accused of betraying Sora to the enemy. His condemnation was arrested by Fabius declaring that had he believed Calatinus guilty, he would have exercised his paternal power, and taken his daughter from him. In B. C. 310 Fabius was consul for the second time. (Liv. ix. 33; Diod. xx. 27; Fasti.) Of this, as of his former consulate, the accounts are conflicting. Unable to relieve Sutrium, which the Etruscans were besieging, Fabius struck through the Ciminian wood till he reached the western frontier of Umbria. He there formed an alliance with the people of Camerinum or Camerta, and by his ravages in northern Etruria effected a diversion favourable to Rome, and compelled Arretium, Cortona, and Perusia, to conclude a truce for thirty years with the republic. His victories at Perusia, the Lake Vadimon, and Sutrium, may be placed in the same catalogue with the apocryphal perils of the Ciminian forest. The senate meanwhile, alarmed at the withdrawal of the army from Sutrium, sent to prohibit Fabius marching into Etruria. He met the deputation on his return when his success had justified his disobedience. The war south of the Tiber, however, required a dictator, and Fabius was directed to appoint his old enemy, Papirius Cursor. He heard the mandate of the senate in moody silence, obeyed it in the solitude of midnight, and when, next morning, the envoys thanked him for preferring the public good to his private enmity, he dismissed them without reply. A triumph *de Etruscis* recompensed this campaign. (Liv. ix. 33, 35, 36. 37, 38, 40; Dion Cass. *Fr.* 35; Fasti.) According to the Fasti a year intervened between the second and third consulates of Fabius; but Livy (ix. 41) and Diodorus (xx. 37) make them immediately succeed one another. Fabius, as consul in B. C. 308, had Samnium for his province. He quelled a revolt of the Marsians, the Pelignians, and Hernicans; recovered Nuceria Alfaterna in Campania, which seven years before had joined the Samnite league; and was able, before the expiration of his office, to leave his province and hasten into Umbria. He is said to have defeated the Umbrians at Mevania, but no triumph followed either this Samnite or Umbrian campaign. His command in Samnium, with the title of proconsul, was continued during B. C. 307, and he defeated the Samnites near Allifae. This campaign also is liable to suspicion, since Fabius obtained no triumph. (Liv. ix. 42; Diod. xx. 44.) In B. C. 304 Fabius was censor. Upon Livy's brief and uninstructive words (ix. 46) a pile of hypothesis has been raised by modern and recent scholars. We can only refer to Niebuhr (*Hist. of Rome*, vol. iii. pp. 320—350), Zumpt (*Die Centurien*, Berlin, 1836), Huschke (*Staatsverfass. Serv. Tull.* Breslau, 1838), and Walther (*Geschicht. Röm. Recht*, vol. i. p. 136). Fabius seems to have cancelled the changes introduced by Appius the Blind in his censorship, B. C. 312 [APP. CLAUDIUS, No. 10], by confining the libertini to the four city tribes: he also probably increased the political importance of the equites. (Liv. ix. 46; Val. Max. ii. 2. § 9; Aurel. Vict. *Vir. Ill.* 32; Plin. *H. N.* xv. 4; comp. Dionys. vi. 13, 15.) Fabius does not appear again till B. C. 297, when he was consul for the fifth time, according to Livy (x. 13), against his own wishes; but the annalist of the Fabian house whom Livy copied probably veiled or suppressed in this year a strong opposition to his re-election by the Appian party. (Liv. x. 15.) Samnium was again his province, but the result of his campaign is doubtful. In the following year Fabius was consul for the sixth time, and commanded at the great battle of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians, attacked the Romans and their allies. At the beginning of the year a dispute with P. Decius Mus, who had been thrice before Fabius' colleague in the consulship, and once in the censorship, and the withdrawal of Appius Claudius from the seat of war, and his appointment to the city praetorship, are probably tokens of strong party-struggles at Rome. (Liv. x. 21, 22, 24.) For his victory at Sentinum Fabius triumphed on the 4th of September in the same year. (Fast.; Liv. ib. 25, 26, 27, 28, 29, 30.) For the remainder of the year he was employed in Etruria. In 292 he acted as legatus to his son [MAXIMUS FABIUS, No. 2], and rode beside his triumphal chariot, delighting in the honours of his son, whom he had rescued from disgrace and degradation and crowned with victory. (Liv. *Epit.* xi.; Dion Cass. *Fr. Peiresc.* xxxvi.; Oros. iii. 22; Plut. *Fab. Max.* 24; Val. Max. ii. 2. § 4, v. 7. § 1; Zonar. viii. 1.) Fabius succeeded his father, Ambustus, in the honourable post of Princeps Senatûs. (Plin. *H. N.* vii. 41.) On his death, which happened soon after, the people subscribed largely for the expences of his funeral; but as the Fabian house was wealthy, his son Fabius Gurges employed the money in giving a public entertainment (*epulum*), and in a distribution of provisions (*visceratio*) to the citizens of Rome. (Aurel. Vict. *Vir. Ill.* 32.) The cause of his obtaining the cognomen Maximus is uncertain. Livy (ix. 46) says that his political services in the censorship of B. C. 304 were the cause. But he makes a doubt (xxx. 26) whether the cognomen were not originally conferred on his great grandson, Q. Fabius, the dictator in the second Punic war [No. 4]; and Polybius (iii. 87) says that the latter Fabius was the first of the Fabian house who was denominated Maximus.

2. Q. FABIUS, Q. F. M. N. MAXIMUS, son of the preceding, acquired the agnomen of GURGES, or the Glutton, from the dissoluteness of his youth. His mature manhood atoned for his early irregu-

laritiea. (Macrob. *Sat.* ii. 9; comp. Juv. *Sat.* vi. 267, xi. 40.) In B. C. 295 Fabius was curule aedile, and fined certain matrons of noble birth for their disorderly life; and with the produce of the fines built a temple to Venus near the Circus Maximus. (Liv. x. 31; Victor. *Region.* xi.) He was consul in B. C. 292, and was completely defeated by the Pentrian Samnites. The adversaries of the Fabian house, the Papirian and Appian parties, took advantage of this defeat to exasperate the people against Fabius, and he escaped degradation from the consulate only through his father's offer to serve as his lieutenant for the remainder of the war. Victory returned with the elder Fabius to the Roman arms. In a second battle the consul retrieved his reputation, stormed several Samnite towns, and was rewarded with a triumph of which the most remarkable feature was old Fabius riding beside his son's chariot. (Plut. *Fab.* 24; Dionys. xvi. 15; Oros. iii. 22; Eutrop. ii. 9.) For his success in this campaign Fabius dedicated a shrine to *Venus obsequens*, because the goddess had been obsequious to his prayers. (Serv. *ad Aen.* i. 720.) In B. C. 291 Fabius remained as proconsul in Samnium. He was besieging Cominium when the consul, L. Postumius Megellus, arbitrarily and violently drove him from the army and the province. (Dionys. xvi. 16.) The Fasti ascribe a triumph to Fabius for his proconsulate. He was consul for the second time in B. C. 276, when he obtained a triumph *de Samnitibus Lucaneis et Bruttiis* (Fasti). Shortly afterwards he went as legatus from the senate to Ptolemy Philadelphus, king of Egypt. The presents which Fabius and his colleagues received from the Egyptian monarch they deposited in the public treasury on their return to Rome. But a decree of the senate directed that the ambassadors should retain them. (Val. Max. iv. 3. § 10; comp. Dion Cass. *Fr.* 147; Liv. *Epit.* xiv.; Zonar. viii. 6.) Fabius was slain in his third consulship, while engaged in quelling some disturbances at Vulsinii in Etruria. (Zonar. viii. 7; Flor. i. 21; Obseq. 27; comp. Vict. *Vir. Ill.* 36.) Like his father and grandfather, Fabius Gurges was princeps senatus. (Plin. *H. N.* vii. 41.)

3. Q. FABIUS (Q. F. Q. N. MAXIMUS?). From the date alone of the only recorded fact of his life (Val. Max. vi. 6. § 5), it is probable that he was a son of the preceding, and father of Fabius the Great Dictator in the second Punic war. Fabius was aedile in B. C. 265, and, for an assault on its ambassadors, was sent in custody of a quaestor to Apollonia in Epeirus to be dealt with at pleasure. The Apolloniates, however, dismissed him unpunished. (Liv. *Epit.* xv.; Dion Cass. *Fr.* 43; Zonar. viii. 8.)

4. Q. FABIUS Q. F. Q. N. MAXIMUS, with the agnomens VERRUCOSUS, from a wart on his upper lip, OVICULA, or the Lamb, from the mildness or apathy of his temper (Plut. *Fab.* 1; comp. Varr. *R. R.* ii. 1), and CUNCTATOR, from his caution in war, grandson of Fabius Gurges, and, perhaps, son of the preceding, was consul for the first time in B. C. 233. Liguria was his province, and it afforded him a triumph (Fasti) and a pretext for dedicating a temple to Honour. (Cic. *de Nat. Deor.* ii. 23.) He was censor in B. C. 230; consul a second time in 228; opposed the agrarian law of C. Flaminius in 227 [FLAMINIUS, No. 1]; was dictator for holding the comitia in 221, and in 218 legatus from the senate to Carthage, to demand reparation for the attack on Saguntum. In B. C. 217, immediately after the defeat at Thrasymenus, Fabius was appointed dictator, or rather, since no consul was at hand to nominate him, pro-dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. His military talents were not perhaps of the highest order, but he understood beyond all his contemporaries the nature of the struggle, the genius of Hannibal, and the disposition of his own countrymen. Cicero says truly of Fabius (*Rep.* i. 1), *bellum Punicum secundum enervavit*, a more appropriate eulogy than that of Ennius, *qui cunctando restituit rem*, since Marcellus and Scipio restored the republic to its military eminence, whereas Fabius made it capable of restoration. His first act as dictator was to calm and corroborate the minds of the Romans by solemn sacrifice and supplication to the gods; his next to render Latium and the neighbouring districts untenable by the enemy. On taking the field he laid down a simple and immutable plan of action. He avoided all direct encounter with the enemy; moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements with unrelaxing vigilance, cut off his stragglers and foragers, and compelled him to weary his allies by necessary exactions, and to dishearten his soldiers by fruitless manoeuvres. His enclosure of Hannibal in one of the upland valleys between Cales and the Vulturnus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns up the hill-sides, are well-known facts. But at Rome and in his own camp the caution of Fabius was misinterpreted. He was even suspected of wishing to prolong the war that he might retain the command; of cowardice, of incapability, and even of treachery, although he gave up the produce of his estates to ransom Roman prisoners. Hannibal alone appreciated the conduct of Fabius. But his own master of the horse, M. Minucius Rufus, headed the clamour against him, and the senate, incensed by the ravage of their Campanian estates, joined with the impatient commonalty in condemning his dilatory policy. Minucius, during a brief absence of Fabius from the camp, obtained some slight advantage over Hannibal. A tribune of the plebs, M. Metilius, brought forward a bill for dividing the command equally between the dictator and the master of the horse, and the senate and the tribes passed it. Minucius was speedily entrapped, and would have been destroyed by Hannibal, had not Fabius generously hastened to his rescue. Hannibal, on his retreat from Fabius, is reported to have said, "I thought yon cloud would one day break from the hills in a pelting storm." Minucius, who though rash was magnanimous, resigned his command, but Fabius scrupulously laid down his office at its legal expiration in six months, bequeathing his example to the consuls who succeeded him. Aemilius copied, Varro disregarded his injunctions, and the rout at Cannae illustrated the wisdom of Fabius' warning to Aemilius,— "Remember, you have to dread not only Hannibal but Varro." Fabius was, however, among the first on Varro's return from Cannae to thank him for not having despaired of his country; and the defensive measures which the senate adopted in that season of dismay were dictated by him. After the winter of B.C. 216—215, the war gradually assumed

a new character, and, though still eminent, Fabius was no longer its presiding spirit. He was elected pontifex in 216, was already a member of the augural college, which office he held sixty-two years (Liv. xxx. 26); dedicated by public commission the temple of Venus Erycina, and opposed filling up with Latins the vacancies which the war had made in the senate. In B. C. 215 he was consul for the third time, when he ravaged Campania and began the siege of Capua. On laying down the fasces he admonished the people and the senate to drop all party feelings, and to choose such men only for consuls as were competent to the times. His advice led to his own re-election, B. C. 214. In this year he made an inroad into Samnium and took Casilinum. In 213 Fabius served as legatus to his own son, Q. Fabius [No. 5], consul in that year, and an anecdote is preserved (Liv. xxiv. 44; Plut. *Fab.* 24) which exemplifies the strictness of the Roman discipline. On entering the camp at Suessula Fabius advanced on horseback to greet his son. He was passing the lictors when the consul sternly bade him dismount. "My son," exclaimed the elder Fabius alighting, "I wished to see whether you would remember that you were consul." On Hannibal's march upon Rome, in B. C. 211, Fabius was again the principal stay of the senate, and earnestly dissuaded abandoning the siege of Capua, which would have been yielding to the Carthaginian's feint on the capital. Fabius was consul for the fifth time in B. C. 209, was invested with the almost hereditary title of the Fabii Maximi — Princeps senatus, — and inflicted a deadly wound on Hannibal's tenure of Southern Italy by the recapture of Tarentum. The citadel of Tarentum had never fallen into the hands of the Carthaginians, and M. Livius Macatus, its governor, some years afterwards, claimed the merit of recovering the town. "Certainly," rejoined Fabius, "had you not lost, I had never retaken it." (Plut. *Fab.* 23; Cic. *de Orat.* ii. 67.) The plunder of the town was given up to the soldiers, but, a question arising whether certain colossal statues and pictures of the tutelary deities of Tarentum should be sent to Rome, "Nay," said Fabius, "let us leave to the Tarentines their angry gods." (Liv. xxvii. 16; Plut. *Fab.* 22.) He removed thither, however, a statue of Hercules, the mythic ancestor of the Fabii, and placed it in the Capitol. M. Livius Salinator and C. Claudius Nero, consuls elect for B. C. 208, were at open enmity (Liv. xxvii. 35, xxix. 37; Val. Max. iv. 2); and their reconciliation, of the highest moment to the commonwealth, was principally the work of Fabius. In the closing years of the second Punic war Fabius appears to less advantage. The war had become aggressive under a new race of generals. Fabius, already in mature manhood at the close of the first, was advanced in years in the later period of the second Punic war. He disapproved the new tactics; he dreaded, perhaps he envied, the political supremacy of Scipio, and was his uncompromising opponent in his scheme of invading Africa. Fabius did not live to witness the issue of the war and the triumph of his rival. He died in B. C. 203, about the time of Hannibal's departure from Italy. His wealth was great; yet the people defrayed by contribution the funeral charges of their "father," the "great dictator," "who singly, by his caution, saved the state."

Fabius had two sons; the younger survived him (Liv. xxxiii. 42); he pronounced the funeral oration of the elder (Laudatio) (Cic. *de Sen.* 4), and though, strictly speaking, not eloquent, he was neither an unready nor an illiterate speaker. (Cic. *Brut.* 14, 18.) He adopted, probably on account of the tender age of his younger, and after the decease of his elder son, a son of L. Paullus Aemilius, the conqueror of Perseus. (Plut. *Paull. Aem.* 5.)

Besides the life, by Plutarch, which is probably a compilation from the archives of the Fabian family, the history of Fabius occupies a large space in all narratives of the second Punic war. (Polyb. iii. 87, 88, 89, 90, 92, 93, 94, 101, 103, 105, 106, x. 1. § 10, xviii. *Fr. Hist.* 18; Liv. xx. xxi. xxii. xxiii. xxiv. xxvi. xxvii. xxviii. xxix. xxx.; Florus, Eutropius, and the epitomists generally; Cic. *Brut.* 18, *Leg. Agrar.* ii. 22, *Tuscul.* iii. 28, *Nat. Deor.* iii. 32, *In Verr. Acc.* v. 10, *De Sen.* 4, 17, *De Off.* i. 30; Sall. *Jug.* 4; Varr. *Fr.* p. 241, ed. Bipont.; Dion Cass. *Fr.* 48, 55; Appian, *Annib.* 11—16, 31; Quint. *Inst.* vi. 3. §§ 52, 61, viii. 2. § 11; Plin. *H. N.* xxii. 5; Sen. *de Ben.* ii. 7; Sil. Ital. *Punic.* vii.)

5. Q. FABIUS Q. F. Q. N. MAXIMUS, elder son of the preceding, was curule aedile in B. C. 215, and praetor in 214. He was stationed in Apulia (Liv. xxiv. 9, 11, 12), in the neighbourhood of Luceria (*ib.* 12, 20), and co-operated ably with the other commanders in the second Punic war. (Cic. *pro Rab. Post.* 1.) He was consul in B. C. 213, when Apulia was again his province (Liv. xxiv. 45, 46). His father in this year served under him as legatus at Suessula. (Liv. xxiv. 43, 44; Plut. *Fab.* 24.) The younger Fabius was legatus to the consul M. Livius Salinator B. C. 207. (Liv. xxviii. 9.) He died soon after this period, and his funeral oration was pronounced by his father. (Cic. *de Nat. Deor.* iii. 32, *Tuscul.* iii. 28, *De Sen.* 4, *ad Fam.* iv. 6.)

6. Q. FABIUS Q. F. Q. N. MAXIMUS, second son of No. 5, was elected augur in the room of his father, B. C. 203 (Liv. xxx. 26), although he was then very young, and had borne no office previously. He died in B. C. 196. (Liv. xxxiii. 42.)

7. Q. FABIUS MAXIMUS, praetor peregrinus in B. C. 181 (Liv. xl. 18), was probably the same person with Q. Fabius, quaestor of the proconsul L. Manlius in Spain, B. C. 185. (Liv. xxxix. 29.) His relation to the preceding Maximi is uncertain.

8. Q. FABIUS Q. F. Q. N. MAXIMUS AEMILIANUS, was by adoption only a Fabius Maximus, being by birth the eldest son of L. Paullus Aemilius, the conqueror of Perseus, consul in B. C. 182. Fabius served under his father (Aemilius) in the last Macedonian war, B. C. 168, and was despatched by him to Rome with the news of his victory at Pydna. (Polyb. xxix. 6.) Fabius was praetor in Sicily B. C. 149—148, and consul in 145. Spain was his province, where he encountered, and at length defeated Viriarathus. (Liv. xliv. 35; Appian, *Hispan.* 65, 67, 90, *Maced.* 17; Plut. *Paull. Aem.* 5; Cic. *de Amic.* 25.) Fabius was the pupil and patron of the historian Polybius, who has recorded some interesting and honourable traits of his filial and fraternal conduct, and of the affection entertained for him by his younger brother, Scipio Aemilianus. (Polyb. xviii. 18. § 6, xxxii. 8. § 4, 9. § 9, 10. § 3, 14, xxxiii. 6. § 3, 9. § 5, xxxviii. 3. § 8; Cic. *De Amic.* 19, *Paradox.* 6. § 2.)

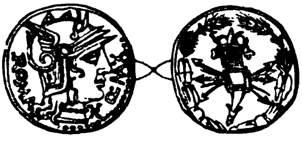
9. Q. FABIUS Q. AEMILIANI F. Q. N. MAXIMUS, surnamed ALLOBROGICUS, from his victory

over the Allobroges and their ally, Bituitus, king of the Arverni (Auvergne), in Gaul, son of the preceding, was consul in B. C. 121. His campaign was brilliant, and his triumph, *De Allobrogibus et Rege Arvernorum Betulto* (Fasti), was rendered famous by the spectacle of the Arvernian king riding in the chariot, and wearing the silver armour he had borne in battle. [BITUITUS.] From the plunder of Auvergne Fabius erected the Fornix Fabianus crossing the Via Sacra, and near the temple of Vesta at Rome, and placed over the arch a statue of himself. (Pseud-Ascon. *ad Cic. Verr.* i. 7, p. 133, Orelli; Schol. Gron. pp. 393, 399; comp. Cic. *de Orat.* ii. 66; Plin. *H. N.* vii. 50.) Fabius was censor in B.C. 108. He was an orator and a man of letters. (Cic. *Brut.* 28, *pro Font.* 12.) On the death of Scipio Aemilianus, in B. C. 129, Fabius gave a banquet to the citizens of Rome, and pronounced the funeral oration of the deceased, a fragment of which is still extant. (Cic. *pro Muraen.* 36; Schol. Bob. *in Milonian.* p. 283, Orelli; Appian, *Gall.* 2; Vell. Pat. ii. 10.) Plin. (*H. N.* xxxiii. 11) confounds this Fabius with the preceding.

10. Q. FABIUS Q. F. Q. AEMILIANI N. MAXIMUS ALLOBROGICUS, son of the preceding, was remarkable only for his vices. The city praetor interdicted him from administering to his father's estate; and the scandalous life of Fabius made the prohibition to be universally approved. (Cic. *Tuscul.* i. 33; Val. Max. iii. 5. § 2.)

11. Q. FABIUS Q. F. Q. N. MAXIMUS, with the agnomen SERVILIANUS, was adopted from the gens Servilia, by Fabius Aemilianus (No. 8). He was uterine brother of Cn. Servilius Caepio, consul in B. C. 141. (Appian, *Hispan.* 70.) He was consul in B. C. 142. His province was Lusitania, and the war with Viriarathus. (Appian, *Iber.* 67; Oros. v. 4; Cic. *ad Att.* xii. 5; comp. *de Orat.* i. 26.) Valerius Maximus (vi. 1. § 5, viii. 5. § 1) ascribes to Fabius a censorship which the Fasti do not confirm.

12. Q. FABIUS MAXIMUS EBURNUS, was city praetor in B. C. 118, when he presided at the impeachment of C. Papirius Carbo, accused of majestas by L. Crassus. (CARBO, PAPIRIUS, No. 2.; Cic. *de Orat.* i. 26.) Fabius was consul in B. C. 116. He condemned one of his sons to death for immorality; but being subsequently accused by Cn. Pompeius Strabo of exceeding the limits of the "patria potestas," he went into exile, and probably to Nuceria. (Cic. *pro Balb.* 11; Val. Max. vi. 1. § 5; Oros. v. 16.)



COIN OF FABIUS MAXIMUS.

13. Q. FABIUS Q. F. Q. N. MAXIMUS, was joined with Q. Caelius Rufus in B. C. 59, in the prosecution of C. Antonius Hybrida [ANTONIUS, No. 10] for extortion in his province of Macedonia. (Cic. *in Vatin.* 11; Schol. Bob. *in Vatinian.* p. 321, Orelli.) For his services as legatus to Caesar in Spain, B. C. 45 (Caes. *B. H.* 2, 41), he obtained a triumph and the consulship of that year on Caesar's deposition of it in September. Fabius died on the last day (December 31) of his official year. (Dion Cass. xliii. 42, 46; Plin. *H. N.* vii. 53; Cic. *ad Fam.* vii. 30; Liv. *Epit.* 116; comp. Macrob. *Sat.* ii. 3.)

To which of the Fabii Maximi the preceding coin belongs is quite uncertain. [W. B. D.]

MA'XIMUS, FU'LVIUS CENTUMALUS. [CENTUMALUS, No 1.]

MA'XIMUS HIEROSOLYMITA'NUS, or of JERUSALEM, of which city he was bishop, a Greek ecclesiastical writer of the latter part of the second century. Jerome (*De Viris Illust.* c. 47) mentions Maximus, an ecclesiastical writer who wrote on the questions of the origin of evil and the creation of matter, as having lived under the emperors Commodus (A. D. 180—193) and Severus (A. D. 193—211), but he does not say what office he held in the church, or whether he held any; nor does he connect him with any locality. Honorius of Autun (*De Scriptor. Eccles.* i. 47), extracting from Jerome, reads the name Maximinus; and Rufinus, translating from Eusebius, who has a short passage relating to the same writer (*H. E.* v. 27), gives the name in the same form; but it is probably incorrect. There was a Maximus bishop of Jerusalem in the reign of Antoninus Pius or Marcus Aurelius, or the earlier part of that of Commodus, i.e. somewhere between A. D. 156 and A. D. 185, and probably in the early part of that interval: another Maximus occupied the same see from A. D. 185; and the successive episcopates of himself and seven successors occupy about eighty years, the length of each separate episcopate not being known. The date therefore of this latter Maximus of Jerusalem accords sufficiently with the notice in Jerome respecting the writer; but it is remarkable that though both Eusebius and Jerome mention the bishop (Eusebius, *Chronic.* and Hieron. *Euseb. Chron. Interpretatio*), they do not either of them identify the writer with him; and it is remarkable that in the list given by Eusebius of the bishops of Jerusalem in his *Histor. Eccles.* (v. 27), the names of the second Maximus and his successor, Antoninus, do not appear. It must be considered therefore uncertain whether the writer and the bishop are the same person, though it is most likely they were. The title of the work of Maximus noticed by Jerome and Eusebius (for the two questions of the origin of evil and the creation of matter appear to have been comprehended in one treatise) was Περὶ τῆς ὕλης, *De Materia.* Eusebius has given a long extract from it. (*Praep. Evang.* vii. 21, 22.) The same extract, or a portion of it, is incorporated, without acknowledgment, in the *Dialogus Adamantii de recta in Deum Fide*, or *Contra Marcionitas*, sect. iv. commonly ascribed to Origen, but in reality written or compiled long after his time. It is also quoted in the *Philocalia*, c. 24, compiled by Gregory Nazianzen and Basil the Great, almost entirely from the works of Origen. In the short inscription to the chapter they are said to be from the *Praeparatio Evangelica* of Eusebius; and their being contained also in the supposed work of Origen, *De Recta Fide*, is affirmed in a probably interpolated sentence of the concluding paragraph of the chapter. (Delarue, *Opera Origenis*, vol. i. p. 800, seq.) This passage, apparently the only part of Maximus' work which has come down to us, is given in the *Bibliotheca Patrum* of Galland (vol. ii. p. 146), who identifies the author

with the bishop, and gives his reasons for so doing in the *Prolegomena* to the volume, c. 6; see also Cave, *Hist. Litt.* ad ann. 196, vol. i. p. 95; Tillemont, *Mémoires*, vol. ii. p. 760, &c., *note xiii. sur Origène*.

Beside the two bishops of Jerusalem of this name already noticed, there was a third in the reign of Constantine the Great and his sons. He suffered in one of the later persecutions of the heathen emperors, apparently under Maximian Galerius. (Philostorg. *H. E.* iii. 12.) He suffered the loss of his right eye, and some infliction, possibly ham-stringing, in his right leg. (Theodoret. *H. E.* ii. 26.) His sufferings in the cause of Christianity and the general excellence of his character so endeared him to the people of Jerusalem, among whom he officiated as priest, that when he was appointed by Macarius, bishop of that city, to the vacant bishopric of Diospolis, the multitude would not allow him to depart; and Macarius was obliged to forego the appointment, and nominate another in his place. According to some accounts, Macarius repented almost immediately of the nomination of Maximus to Diospolis, and readily consented to his remaining at Jerusalem, taking him for his assistant in the duties of the episcopal office, and his intended successor, fearing lest Eusebius of Caesarea and Patrophilus of Scythopolis should procure the election of a favourer of Arianism. (Sozomen, *H. E.* ii. 20.) On the decease of Macarius some time between A. D. 331 and 335, Maximus succeeded him, and was present at the council of Tyre, A. D. 335, when Athanasius was condemned. Sozomen records (*H. E.* ii. 25) that at this council Paphnutius, a bishop of the Thebais or Upper Egypt, and himself a confessor, took Maximus by the hand, and told him to leave the place: "For," said he, "it does not become us, who have lost our eyes and been hamstrung for the sake of religion, to join the council of the wicked." This appeal was in vain, and Maximus was induced by some unfairness to subscribe the decree condemning Athanasius. However, he soon repented of this step, and at a synod of sixteen bishops of Palestine joyfully admitted Athanasius to communion when returning from the council of Sardica, through Asia, to Alexandria. Sozomen relates (*H. E.* iv. 20) that Maximus was deposed by the influence of Acacius of Caesarea and Patrophilus, A. D. 349 or 350, and Cyril [CYRILLUS, ST., of Jerusalem] appointed in his place; but if there is any truth in this statement, of which Jerome, in his Chronicle, does not speak, the death of Maximus must have very shortly succeeded his deposition. (Socrat. *H. E.* ii. 8; Sozom. *ll. cc.*, and iii. 6; Theodoret, *l. c.*; Philostorg. *l. c.*; Le Quien, *Oriens Christianus*, vol. iii. col. 156, &c.) [J. C. M.]

MA'XIMUS, JU'LIUS, one of the generals sent by Civilis against Vocula. (Tac. *Hist.* iv. 33.) [CIVILIS; VOCULA.]

MAXIMUS, JU'LIUS VERUS. [MAXIMUS CAESAR.]

MA'XIMUS, JU'NIUS, a contemporary of Statius, from whom we learn that he made an epitome of the histories of Sallust and Livy. (Stat. *Silv.* iv. 7, ult.)

MA'XIMUS, LABE'RIUS. [LABERIUS.]

MA'XIMUS, MAGNUS CLEMENS, Roman emperor, A. D. 383—388, in Gaul, Britain, and Spain, was a native of Spain (Zosim. iv. p. 247), but not of England, as modern authors assert. He boasted of being a relation of his contemporary, the emperor Theodosius the Great, though the fact is that he had merely lived some years in the household of that emperor in a subordinate capacity. He was of obscure parentage; an uncle of his, however, is mentioned in history, and also a brother, Marcellinus, whose name will appear again in the course of this sketch. Maximus accompanied Theodosius on several of his expeditions, was promoted, and, perhaps as early as A. D. 368, proceeded with his master to Britain, where he remained many years in the quality of a general, as it seems, but decidedly not as governor of that province, as some modern writers of eminence pretend. It is said that he married Helena, the daughter of Eudda, a rich noble of Caersegont (Caernarvon in Wales), but the authority is more than doubtful. (Comp. Gibbon, c. xxvii. p. 7, note k. ed. 1815, 8vo.) The predilection of the emperor Gratian for foreign barbarians excited discontent among the legions in Britain, which were the most turbulent in the whole Roman army. Maximus is said to have secretly fomented their disaffection, and thus a terrible revolt broke out which led to the accession of Maximus and the ruin of Gratian. Zosimus, though by no means a detractor of Maximus, charges him with having acted thus; but Orosius and Sulpicius Severus both state that the troops had forced Maximus, who was known as a man of principle and merit, to accept the imperial dignity, which was offered him by the rebels; and Orosius says that he solemnly protested his innocence. However this may be, Maximus was proclaimed emperor in A. D. 383 (not in 381 as Prosper states in his *Chronicon*). A short time before his accession he had adopted the Christian religion.

Maximus immediately gave orders to all the troops stationed in Britain to assemble as soon as possible, and he lost no time in attacking Gratian in Gaul. It is related in the life of Gratian that he was defeated by the usurper near Paris, deserted by his general Merobaudes, a Frankish chief, and finally slain near Lyon, on his flight to Italy, by Andragathius, who pursued him by order of Maximus. The sudden overthrow of the power of Gratian was followed by the as sudden and complete establishment of the power of Maximus: Gaul, Spain, and Britain did homage to the fortunate usurper, who associated his son Victor with him, proclaiming him Caesar, and perhaps Augustus; and the new emperor took up his residence at Trèves, where there are still some monuments extant of his reign. No persecutions were instituted against the adherents of Gratian, except Merobaudes and Balio or Vallio, who lost their heads on account of their ambiguous conduct, and it seems that, with these exceptions, Maximus was not wrong when, in later times, he boasted that his elevation had caused no loss of Roman life except on the field of battle. Yet even Merobaudes and Vallio were not Romans but barbarians. When the news of the downfall of Gratian and the success of Maximus reached Theodosius, he resolved to wrest the crown from the usurper, but ambassadors arrived from Maximus with peaceful offers, backed by stern declarations of sacrificing every thing for the maintenance of his power; and as Theodosius was then unable to wage war with a rebel who was popular among the experienced and bold veterans of the West, he accepted the propositions made to him. Maximus was, in consequence, re

cognised by Theodosius and Valentinian as Augustus and sole emperor in Gaul, Spain, and Britain, while the new emperor in his turn promised not to molest Valentinian in the possession of Italy and Illyricum, which he had held already in the time of his brother Gratian.

Nothing now prevented Maximus from enjoying his power, and promoting the happiness of his subjects, but two circumstances, each of which was sufficient to foretell a future commotion. The professed friendship of Theodosius was not real, and the unparalleled success of Maximus swelled his ambition so much that he stepped beyond those limits of wisdom within which he ought to have kept his future plans. Italy was governed by a feeble youth, but who might become dangerous when a man, unless he forgot that he was the brother of a murdered emperor. The possession of Italy was therefore the great object at which Maximus aimed; and the revenues of his vast dominions were exhausted to form an army, the contingents of which were raised among the most warlike barbarians of the time. Yet less confident in arms than in intrigues, Maximus prevailed upon the ministers of young Valentinian to accept from him auxiliaries for an intended war in Pannonia; and, although his motives were seen through by St. Ambrose and the other councillors of Valentinian, the forces of Maximus were allowed to cross the passes of the Alps (387). In their rear followed Maximus with his main army, and while the inhabitants of Milan, where the imperial court of Italy then resided, expected to welcome allies, they and their master were terrified by the sudden and unaccountable appearance of a hostile army under their walls. Flight was the only means of safety for Valentinian. Without loss of time he escaped with his mother Justina to Aquileia, and thence by sea to Thessalonica, whence he despatched messengers to Constantinople to apprise Theodosius of his fate. Maximus entered Milan in triumph, and Rome and the rest of Italy soon submitted to him almost without a struggle.

The alarm of Theodosius at hearing at once of the loss of Italy, the disgrace of a weak yet beloved colleague, and the triumph of a hated rival, may be easily imagined. Instead of inviting Valentinian to proceed to Constantinople, he hastened, without losing any time, to Salonica, accompanied by his principal ministers, and then, with the fugitive emperor and his mother Justina, concerted measures to check the threatening course of the British conqueror. His love for Valentinian's sister Galla added wings to his resolution: in the midst of his preparations for bloodshed and war he married that beautiful princess, and then set out to encounter the legions of Gaul. Maximus, meanwhile, prepared for resistance by sea and land. Andragathus covered the coast of Italy with a powerful fleet, and the emperor concentrated his troops near Aquileia, despatching his van into Noricum and Pannonia, in order to receive Theodosius in that quarter if he should choose to come by land. Theodosius did come by land, and in the first engagement at Siscia, on the Save, the Western troops were completely defeated: they suffered a second defeat, being then commanded by Marcellinus, the brother of Maximus; and now Theodosius broke through the Noric Alps into Italy. Maximus, flying before him, took refuge within the walls of Aquileia, arriving there nearly at the same time as his pursuers. The troops of Theodosius immediately stormed the city, and with such energy that they took it at once, and seized Maximus, it is said, while seated on his throne. Theodosius was waiting the issue at his head-quarters, three miles from Aquileia. Thither Maximus was carried, loaded with chains. With a stern yet calm voice Theodosius reproached him for his rebellion against Gratian and unbounded ambition, and then gave orders for his decapitation, which took place on the same day (27th or 28th of August, 388). Victor, the son of Maximus, being then engaged in Gaul against the Franks, Arbogastes marched against him with a strong force. Victor was defeated and taken prisoner, and shared the fate of his father. Andragathus, the commander of the fleet of Maximus, upon hearing of the death of his master, threw himself in a fit of despair into the sea and was drowned. Theodosius was merciful and generous towards the mother and sisters of his fallen rival; but he nullified all the laws issued by Maximus. Valentinian nominally succeeded Maximus in the possession of Italy and the country beyond the Alps, but the real emperor was Theodosius. (Zosim. iv. p. 247, &c. ed. Oxon. 1679, 8vo.; Sozomen. vii. 12, &c.; Oros. vii. 34, &c.; Socrates, *H. E.* v. 11, &c.; Rufin. ii. 14—17; Greg. Turon. *Hist. Franc.* i. 43; Ambros. *Enarratio in Psalm. LXI.* (in the first vol. of his works, p. 961), *Epistol. XXIV.* in vol. ii. p. 888, ep. 40, p. 952, &c., *De Obitu Valentin.* ibid. p. 1182, in the Benedictine ed.; Sulpic. Sever. *Vita B. Martini*, c. 23, *Dialog.* ii. 7, iii. 15; Pacatus, *Panegyric. Theodosii*, in "Panegyr. Vet." xii.; Prosper, *Chron.*; Marcellin. *Chron.*; Theoph. p. 57, &c. ed. Paris.) [W. P.]



COIN OF MAXIMUS MAGNUS.

MA'XIMUS, CN. MA'LLIUS, was consul in B.C. 105, when he carried his election against Q. Catulus [CATULUS, No. 5]. Cicero represents Mallius as an utterly worthless man. (*Pro Planc.* 5, *pro Muraen.* 36.) Mallius obtained Transalpine Gaul for his province, and, principally through dissensions with his colleague, the proconsul Q. Servilius Caepio [CAEPIO, SERVILIUS, No. 7], he was utterly defeated by the Boian Gauls. His two sons perished in the action, and on his return to Rome he was impeached, and defended by M. Antonius, the orator. (Sall. *B. J.* 114; Liv. *Epit.* 67; Cic. *de Orat.* 28.) [W. B. D.]

MA'XIMUS, MA'RIUS, is repeatedly cited as a weighty authority by the Augustan historians. He appears to have written at great length the biographies of the Roman emperors, beginning with Trajan and ending with Elagabalus, and very probably, as Casaubon conjectures, flourished under Alexander Severus. He is named with great respect by Ammianus Marcellinus, but is termed by Vopiscus (*Firm.* c. 1) "homo omnium verbosissimus qui et mythistoricis se voluminibus implicavit." (See Spartian. *Hadrian.* 2, Casaubon's

note; Lamprid. *Alex. Sev.* 30; Vulcat. Gallic. *Avid. Cass.* 6, 9; Lamprid. *Commod.* 13, 15; Spartian. *S. Sever.* 15; Capitolin. *Albin.* 3, 9, 12; Spartian. *Get.* 2; Lamprid. *Alex. Sev.* 5, 65, *Elagab.* 11.)

No distinct idea can be formed of the arrangement of the work from the manner in which it is quoted by Spartianus (*Get.* 2), "de cujus vita et moribus in vita Severi Marius Maximus *primo septenario* satis copiose retulit." [W. R.]

MA'XIMUS, ME'SSIUS, one of the most intimate friends of the younger Pliny, seems to have been a native of Verona, and certainly possessed considerable influence in the neighbourhood of that town, to which his wife belonged. (Plin. *Ep.* ii. 14.) Hence Pliny recommends to him Arrianus, of Altinum, a town near Venice (iii. 2). Maximus was subsequently sent into Achaia to arrange the affairs of the free towns in the province, on which occasion Pliny addressed him a letter, in imitation of Cicero's celebrated epistle to his brother Quintus, to teach him how he ought to discharge the duties of his new appointment (viii. 24). Maximus was an author, and one of his works is praised by Pliny in the most extravagant terms (iv. 20). Pliny appears to have frequently consulted him respecting his own literary compositions. The following letters of Pliny are addressed to Maximus: ii. 14, iii. 2, 20, iv. 20, 25, v. 5, vi. 11, 34, vii. 26, viii. 19, 24, ix. 1, 23.

MA'XIMUS, PETRO'NIUS (ANI'CIUS?), Roman emperor, A. D. 455. His long and meritorious life as an officer of state forms a striking contrast with his short and unfortunate reign. He belonged to the high nobility of Rome, and was a descendant, or at any rate a kinsman, of Petronius Probus, who gained so much power in Rome towards the end of the fourth century of our era; it is doubtful whether he was the son of a daughter of the emperor Maximus Magnus; nor is his title to the Anician name sufficiently established, although Tillemont says that there are two inscriptions on which he is called Anicius. Maximus Petronius was born about A. D. 388, or perhaps as late as 395. At the youthful age of 19 he was admitted to the council of the emperor Honorius in his double quality of tribune and notary (407 or 414). In 415 he was comes largitionum, and in 420 he filled the important office of praefectus Romae, discharging his duty with such general satisfaction that, in 421, on the solicitation of the senate and people of Rome, the emperors Honorius and Arcadius caused a statue to be erected to him on the Campus Trajani. In 433 he was second consul, the emperor Theodosius II. being the first. During the years 439 till 441, and afterwards in 445, he was praefectus Italiae. In 443 he was again chosen consul, being the first: his colleague was Paterius. Valentinian III. held him in such esteem that he ordered a medal to be struck in honour of him, which represented on the obverse the head and name of the emperor, and on the reverse the name and image of Maximus dressed in the consular garb. Maximus was in every respect what we now understand under the French term, a "grand seigneur:" he was of noble birth, rich, generous, well educated, with a strong turn for literature, fine arts, and science, full of dignity yet affable and condescending, a professed lover and practiser of virtue, yet with a sufficient smack of fashionable follies and amiable vices to secure him an honourable rank among the gay companions of the corrupt Valentinian. Maximus found no scruple in secretly helping the emperor in his intrigues against Aëtius, which ended in the murder of that great man in 454; but he was now to experience that while it is only dangerous to be disliked by men like Valentinian, it is at once dangerous and disgraceful to be liked by them, because their attachment is neither guided by principles nor ennobled by esteem. Maximus had a beautiful and virtuous wife of whom Valentinian was enamoured. One day, having lost a great deal of money to the emperor, while playing with him, he gave him his seal ring as a pledge for the debt. Valentinian sent this ring to the wife of Maximus in the name of the empress Eudoxia, with a request to join her and her husband at the palace. The unsuspicious lady proceeded thither forthwith, and was ushered into a solitary room where, instead of her husband and the empress, she found the emperor, who began by a declaration of love. Meeting with an indignant repulse he forced her person. The disgraced woman returned to her mansion, almost dying with shame, and accused Maximus of having had a hand in this infamous transaction. The feelings of her husband need no description. His wife died soon afterwards. He brooded revenge, and the numerous friends of the murdered Aëtius being animated by the same feelings, he joined them joyfully. On the 16th of March 455, Valentinian was amusing himself in the Campus Martius; suddenly a band of armed men rushed upon him, and the emperor was murdered.

Maximus was now proclaimed emperor, and he accepted the crown, but never enjoyed it. On the very day of his accession he was a prey to grief and remorse, and, fully aware of the danger that surrounded the master of Rome, he compared his fate with that of Damocles. Anxious to secure himself on his bloody throne he appointed his friend Avitus commander-in-chief, and he contrived a marriage between his son Palladius and Eudoxia, the daughter of the late Valentinian. He then forced Eudoxia, the widow of Valentinian, to marry him. This proved his ruin. Eudoxia, twice empress, yet disdained her condition, and full of hatred against Maximus, entered into intrigues with Genseric, the king of the Vandals, at Carthage, the result of which was that the barbarian equipped a fleet for the conquest of Rome. Maximus was apprised of the fact, but did nothing to prevent the approaching storm: he was incompetent as an emperor. Suddenly news came that the Vandals were disembarking at the mouth of the Tiber. Rome was in commotion and fear, and the trembling people looked up to Maximus for relief. He advised flight to those who could fly, resignation to those who could not, and then set out to abandon his capital and his people. But he had not yet left Rome when he was overtaken by a band of Burgundian mercenaries, commanded by some old officers of Valentinian; they fell upon him, and he expired under their daggers. His body was dragged through the streets of Rome, mutilated, and then thrown into the Tiber. Three days afterwards Genseric made his entry into Rome and sacked the city. The reign of Maximus lasted between two and three months, but there are great discrepancies regarding the exact number of days. The reader will receive ample information on this point from not. xii. to page 628 of the 6th

vol. of Tillemont, *Hist. des Empereurs.* (Procop. *Bell. Vand.* i. 4, 5; Sidon. Apollin. *Ep.* i. 9, ii. 13; *Panegyr. Aviti*, v. 359, &c., 442, &c.; Prosper, Victor, Idatius, Marcellinus, *Chronica;* Evagr. ii. 7; Jornand. *De Reb. Goth.* p. 127, ed. Lindenbrog.) [W. P.]

MA'XIMUS PLANU'DES. [PLANUDES.]

MA'XIMUS, QUINTI'LIUS, the brother of Quintilius Condianus, of whom an account is given under CONDIANUS.

MA'XIMUS, RUTI'LIUS, a Roman jurist of uncertain age. He is only known from the Florentine Index and a single excerpt in the Digest (30. s. 125), as the author of a treatise in a single book, *Ad Legem Falcidiam*, which was enacted B. C. 40. [G. L.]

MA'XIMUS, SANQUI'NIUS, is first mentioned towards the latter end of the reign of Tiberius, A. D. 32, when he is spoken of as a person of consular rank. (Tac. *Ann.* vi. 4.) We learn from Dion Cassius (lix. 13) and the Fasti that he was consul A. D. 39, in the reign of Caligula, but from the passage of Tacitus quoted above, he must have been consul previously, though his first consulship does not occur in the Fasti. He also held the office of praefectus urbi in the reign of Caligula. (Dion Cass. *l. c.*) In the reign of Claudius he had the command in Lower Germany, and died in the province, A. D. 47. (Tac. *Ann.* xi. 18.) He seems to have been a different person from Sanquinius, the accuser of Arruntius. (Tac. *Ann.* vi. 7.)

MA'XIMUS SCAURUS. [SCAURUS.]

MA'XIMUS, SULPI'CIUS GALBA. [GALBA, No. 1.]

MA'XIMUS TAURINENSIS, so called because he was bishop of Turin, flourished about the middle of the fifth century. He subscribed in A. D. 451 the synodic epistle of Eusebius, bishop of Milan, to Leo the Great; and from the circumstance that in the acts of the council of Rome, held in A. D. 465, by Hilarius, the successor of Leo, the signature of Maximus immediately follows that of the chief pontiff, taking precedence of the metropolitans of Milan and Embrun, we may conclude that he was the oldest prelate present. It has been inferred from different passages in his works that he was born about the close of the fourth century, at Vercelli, that he was educated in that city, that he there discharged the first duties of the sacred office, and that he lived to a great age; but it is impossible to speak with certainty upon these points.

Gennadius, who is followed by Trithemius, states that Maximus composed a great number of tracts and homilies upon various subjects, several of which he specifies. Many of these have been preserved in independent MSS., while the Lectionaria of the principal monasteries and cathedrals in Europe, investigated with assiduity from the days of Charlemagne down to our own times, have yielded so many more which may with confidence be ascribed to this bishop of Turin, that he must be regarded as the most voluminous compiler of discourses in the Latin church. Little can be said in praise of the quality of these productions, most of which were probably delivered extemporaneously. They are so weak and so destitute of grace, eloquence, and learning, that we wonder that they should ever have been thought worthy of preservation at all. The only merit they possess is purely antiquarian, affording as they do incidentally considerable insight into the ecclesiastical ceremonies and usages of the period to which they belong, and containing many curious indications of the state of manners.

In the complete and sumptuous edition superintended by Bruno Brunus, published by the Propaganda at Rome (fol. 1784), under the especial patronage of Pope Pius the Sixth, and enriched with annotations by Victor Amadeus, king of Sardinia, the various pieces are ranked under three heads.

I. *Homiliae.* II *Sermones.* III. *Tractatus.*

The *Homiliae* and the *Sermones*, the distinction between which is in the present case by no means obvious or even intelligible, amounting in all to 233, are divided each into three classes, *De Tempore, De Sanctis, De Diversis;* the discourses *De Tempore* relating to the moveable feasts, those *De Sanctis* to the lives, works, and miracles of saints, confessors, and martyrs; those *De Diversis* to miscellaneous topics.

The *Tractatus*, in No. 6, are I. II. III. *De Baptismo.* IV. *Contra Paganos.* V. *Contra Judaeos.* VI. *Expositiones de Capitulis Evangeliorum.*

Besides the above, we find in an appendix thirty-one *Sermones*, three *Homiliae*, and two *Epistolae*, all of doubtful authenticity; and it is, moreover, proved that a vast number of sermons and homilies have been lost.

Sermons by Maximus were first printed at Spires, by Peter Drach, fol. 1482, in the *Homiliarium Doctorum*, originally compiled, it is said, by Paulus Diaconus, at the command of Charlemagne. Seventy-four of his homilies were published in a separate form by Joannes Gymnicus at Cologne, 8vo. 1535. The number was gradually increased by the Benedictines in their editions of Augustin and Ambrose, by Mabillon (*Musèum Italicum*, 1687), by Muratori (*Anecdot.* vol. iv. 1713), by Martene and Durand (*Collectio amplissima*, &c., 1733—1741), and by Galland (*Biblioth. Patrum*, vol. ix. &c.), who, however, merely collected and arranged the contributions of preceding scholars; but all editions must give way to that of Brunus mentioned above. (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 25; Galland, *Bibl. Patr.* Proleg. ad vol. ix. c. ix.; and Brunus, in the life of Maximus, prefixed to his edition) [W. R.]

MA'XIMUS TYRANNUS, Roman emperor, was raised to the supreme power, in A. D. 408, by Gerontius when this general rebelled in Spain against Constantine. Olympiodorus says that Maximus was the son of Gerontius, but it seems more probable that he was only an officer in the army and his tool, and in the latter quality he behaved during the short time he bore the imperial title. When immediately after his revolt Gerontius marched into Gaul, Maximus remained at Tarragona, but could not prevent the Alans, Suevians, Vandals, and other barbarians from invading Spain in 409. After the defeat of Gerontius at Arles, and his death, in 411, Maximus was compelled to yield to the victorious Constantine, who forced him to renounce the imperial title, but granted him life and liberty on account of his incapacity for important affairs. Maximus retired among the barbarians and lived an obscure life in a corner of Spain. As Orosius speaks of him as a living person, he was consequently alive in 417, the year in which that writer composed his work. Prosper states that in 419 (418?) he rebelled and

made himself master of the Roman portion of Spain; but this rebellion was a trifling affair, and he perhaps only got possession of some small district. Failing in his enterprise he was seized, carried to Italy, and, in 422, put to death at Ravenna together with Jovinus. [GERONTIUS.] (Sozom. ix. 12—15; Orosius, vii. 42, 43; Olympiodorus apud Phot. *Biblioth.* cod. 80; Greg. Turon. l. ii. c. 9; Prosper, Marcellinus, Idatius, *Chronica.*) [W. P.]

MA'XIMUS TY'RIUS, a native of Tyre, a Greek writer of the age of the Antonines, was rather later, therefore, than Maximus the Rhetorician, mentioned by Plutarch (*Symp.* ix. probl. 4), and rather earlier than the Maximus mentioned by Porphyry (apud Euseb. *Evang. Praep.* x. 3) as having been present at the supper given by Longinus at Athens in honour of Plato. It is disputed whether Maximus of Tyre was one of the tutors of the emperor Aurelius. The text of the *Chronicon* of Eusebius, in which he is mentioned, being lost, we have to choose between the interpretation of his translator Jerome, according to whom Maximus is not mentioned as tutor to the emperor, and the reading of Georgius Syncellus [GEORGIUS, No. 46], who appears to have transcribed Eusebius, and according to whom Maximus held that office in conjunction with Apollonius of Chalcedon [APOLLONIUS, No. 11], and Basilcides of Scythopolis [BASILEIDES, No. 2]. Even if we accept the reading of Syncellus, as representing the genuine text of Eusebius, it is not improbable that the statement may have arisen from the latter confounding Claudius Maximus, the Stoic, with Maximus of Tyre. Tillemont contends earnestly (*Hist. des Empereurs*, vol. ii. p. 550, *note* 11, *sur l'Emp. Tite Antonin.*) for the identity of the two persons, following in this the judgment of Jos. Scaliger, Jac. Cappellus, Dan. Heinsius, and Barthius. According to Suidas (*s. v.* Μάξιμος Τύριος) Maximus resided at Rome in the time of the emperor Commodus, and the title of the MS. of the *Dissertationes Maximi*, in the King's Library at Paris, used by Heinsius, Μαξίμου Τυρίου Πλατωνικοῦ φιλοσόφου τῶν ἐν Ῥώμῃ διαλέξεων τῆς πρώτης ἐπιδημίας λόγοι μα', *Maximi Tyrii Platonici Philosophi Dissertationum Romae, quum ibi primo versaretur, compositarum*, &c., gives reason to believe that he resided there at least twice. Davis, indeed, disputes this, and conjectures from intimations contained in the work itself that only a few of the dissertations (five or perhaps seven) were written at Rome, that others were written in Greece, in which country he thinks Maximus passed a longer period of his life than at Rome. Certainly, while his works contain abundant allusions to Grecian history, there is scarcely a single reference to that of Rome. In one passage (*Dissert.* viii. 8), Maximus states that he had seen the sacred rivers Marsyas and Maeander at Celaenae in Phrygia. He probably also had visited Paphos, in the isle of Cyprus, Mount Olympus, in Asia Minor, and perhaps Aetna, in Sicily, with which he contrasts Olympus; and as he had seen also the quadrangular stone which the Arabs worshipped as an image or emblem of their deity, it is most likely that he had been in Arabia. (Maxim. *Dissert.* ibid.) But he does not appear to have resided in these places, but only to have visited them in the course of his travels, which must have been extensive. The time of his death is not known.

The title of his only extant work is variously given as Διαλέξεις, *Dissertationes*, or Λόγοι, *Sermones*. It consists of forty-one dissertations on theological, ethical, and other philosophical subjects. Heinsius thinks that the author arranged them in ten *Tetralogia*, or sets of four each, according to the subjects; and in one of his notes he conjecturally gives what he regards as their correct order. The *Dissertatio* Ὅτι πρὸς πᾶσαν ὑπόθεσιν ἁρμόσεται ὁ τοῦ φιλοσόφου λόγος, *Omni subjecto philosophiam convenire*, he considers to have been the pröem or introduction to the whole work. The work was first printed in the Latin version of Cosmus Paccius, archbishop of Florence, made from a MS. of the original which Janus Lascaris had brought from Greece into Italy to Lorenzo de' Medici. This version was published fol. Rome, 1517, by Petrus Paccius, the translator's brother: again, fol. Basil. 1519, and in a smaller form at Paris, 1554. The Greek text was first printed by Hen. Stephanus, 8vo. Paris, 1557, accompanied, but in a separate volume, by the version of Paccius. The edition of Heinsius, from a MS. in the King's Library at Paris (with the title quoted above), with a new Latin version and notes by the editor, was printed 8vo. Leyden, 1607 and again 1614, and without the notes, A. D. 1630. It has been reprinted once or twice since then. In the first edition the Latin version and the notes formed separate volumes. Heinsius did not follow either the arrangement of his MS. or his own suggested arrangement in *Tetralogia*. The first edition of Davis, fellow of Queen's College, Cambridge, with the version of Heinsius, whose arrangement he adopted, and short notes, was published, 8vo. Cambridge, 1703; the second and more important edition, in which the text was carefully revised and a different arrangement of the *Dissertationes* was adopted, was published after the editor's death by Dr. John Ward, the Gresham professor, with valuable notes, by Jeremiah Markland, 4to. London, 1740. This second edition of Davis was reprinted with some corrections and additional notes by Jo. Jac. Reiske, 2 vols. 8vo. Lips. 1774—5. The works Περὶ Ὁμήρου καὶ τίς ἡ παρ' αὐτῷ ἀρχαία φιλοσοφία, *De Homero et quae sit apud eum antiqua Philosophia*, and Εἰ καλῶς Σωκράτης οὐκ ἀπελογήσατο, *Rectene Socrates fecerit, quod accusatus non responderit*, mentioned by Suidas (*l. c.*), appear to be two of the *Dissertationes*, Nos. 16 and 39, in the editions of Heinsius and first of Davis, and Nos. 32 and 9 in Davis's second and Reiske's editions. Some *Scholia in Cratylum Platonis*, by Maximus of Tyre, were formerly extant in the Palatine Library. Fed. Morellus conjectured, but on insufficient grounds, that Maximus was the Tyrian sophist mentioned by Libanius (*Orat.* xix. *pro Saltatoribus*) as having written an Ἐντάφιος λόγος, *Oratio Funebris*, for the Trojan Paris.

The merits of Maximus of Tyre have been variously estimated. Reiske, who undertook the charge of the Leipzig edition, at the request of the bookseller, when worn down by increasing years and long literary labours, especially in editing Plutarch, speaks of Maximus as a tedious, affected writer, who degraded the most elevated and important subjects by his trivial and puerile mode of treating them. But Markland, while admitting and blaming the haste and inaccuracy of Maximus, praises his acuteness, ability, and learning. He thinks that Maximus published two editions of his

Dissertationes; in the second of which (represented by the version of Paccius, the Parisian MS. followed by Heinsius, and the Harleian MS., one of those employed by Davis for his second edition) he corrected the errors in argument of the first edition, but left uncorrected the numerous errors as to historical facts. (Fabric. *Biblioth. Graec.* vol. i. p. 516, vol. iii. p. 77, vol. v. p. 515, &c.; Heinsius, Davis, Markland, alii, *Praefat. Notae &c. ad Opera Maximi Tyrii.*) [J. C. M.]

MA'XIMUS, VALE'RIUS. 1. M'. VALERIUS (VOLUSI F.) VOLUSUS MAXIMUS, was the first of the Valerian house who bore the surname of Maximus. He was a brother of P. Valerius Poplicola, and was dictator in B. C. 494, when the dissensions between the burghers and commonalty of Rome *de Nexis* were at the highest. Valerius was popular with the plebs, and induced them to enlist for the Sabine and Aequian wars, by promising that when the enemy was repulsed, the condition of the debtors (*nexi*) should be alleviated. He defeated and triumphed over the Sabines; but unable to fulfil his promise to the commons, resigned his dictatorship. The plebs, seeing that Valerius at least had kept faith with them, escorted him honourably home. As he was advanced in life at the time of his dictatorship, he probably died soon after. (Dionys. vi. 39—45; Liv. ii. 30, 31; Cic. *Brut.* 14.)

2. M. VALERIUS M'. F. VOLUSI N. LACTUCA MAXIMUS, son of the preceding, was consul in B. C. 456. He opposed Icilius, tribune of the plebs, in his efforts to assign the Aventine hill to the commons. (Dionys. x. 31—33; Liv. iii. 31.) The cognomen Lactuca, lettuce, a favourite esculent of the early Romans (Mart. *Ep.* x. 14) belongs to the same class of surnames as Cicer (Cicero) (Plin. *H. N.* xviii. 3; Plut. *Cic.* 1) and Stolo in the Licinian family. (Varr. *R. R.* i. 2.)

3. M. VALERIUS M. F. M. N. LACTUCINUS MAXIMUS, was one of the military tribunes, with consular power, in B. C. 398 and 395. (Liv. v. 14, 24.)

4. M. VALERIUS M. F. M. N. MAXIMUS, was four times praetor and consul in B. C. 312. His province was Samnium, and it afforded him a triumph, *De Samnitibus Soranisque* (Fasti). He was legatus to the dictator, Papirius Cursor, in B. C. 308, and censor in B. C. 307, when he extended or improved the roads through the demesne lands. (Liv. ix. 29, 40, 41, 43.)

5. M. VALERIUS M. F. M. N. MAXIMUS, with the agnomen CORVINUS, derived from his father, M. Valerius Corvus, who was five times consul in the Samnite wars. He was consul in B. C. 289 (Fasti). From the loss of Livy's second decade, the history of his consulship is lost.

6. M. VALERIUS MAXIMUS, with the agnomen POTITUS, was consul in B. C. 286. The agitation attending the Hortensian laws occupied the consuls of this year. (Fast.; Plin. *H. N.* xvi. 10.)

7. M. VALERIUS MAXIMUS, was consul in A. D. 253, 256. (Fasti.) [W. B. D.]

MA'XIMUS, VALE'RIUS, to whom the praenomen *Marcus* is assigned in one of the best MSS., and that of *Publius* in another, is known to us as the compiler of a large collection of historical anecdotes, entitled *De Factis Dictisque Memorabilibus Libri IX.*, arranged under different heads, the sayings and doings of Roman worthies being, moreover, kept distinct in each division from those of foreigners. No reasonable doubt can be entertained with regard to the period when he flourished. The dedication is indeed couched in such general terms, that the adulation might apply to almost any Caesar; but when we find the writer speaking of himself as removed by two generations only from M. Antonius the orator (vi. 8. § 1), when we remark the studied abhorrence everywhere expressed towards Brutus and Cassius (vi. 4. § 5, i. 8. § 8), and the eager flattery so lavishly heaped upon the Julian line, we at once conclude that he lived under the first emperors. The description of the reigning prince as one descended from both of the two illustrious censors, Claudius Nero and Livius Salinator (ix. 2. § 6), distinctly marks out Tiberius; and, this point being fixed, we can determine that the parricide, whose treason and destruction form the theme of a glowing invective (ix. 11. § 4), must be the notorious Sejanus. The opinion hazarded by some of the earlier scholars, that we ought to regard this Valerius Maximus as the same person with the consul of that name who held office for the first time under Volusianus in A. D. 253, and for a second time under Gallienus in A. D. 256, seems to be totally devoid of any foundation, and is directly contradicted not only by the evidence recited above, but also by the fact that the Valerius Maximus whom we are now considering is referred to by the elder Pliny (*H. N.* i. ind. lib. vii.), by Plutarch (*Marcell.* sub fin.), and by Aulus Gellius (xii. 7), the testimony of the last especially being quite impregnable. Of his personal history we know nothing, except the solitary circumstance, recorded by himself, that he accompanied, but in what capacity we are not told, Sex. Pompeius into Asia (ii. 6. § 8), the Sextus Pompeius apparently who was consul A. D. 14, at the time when Augustus died, and who was the first to render homage to his successor.

The subjects treated of are of a character so miscellaneous, that it would be impossible, without transcribing the short notices placed at the head of each chapter, to convey a clear idea of the contents. In some books the topics selected for illustration are closely allied to each other, in others no bond of union can be traced. Thus the first book is entirely devoted to matters connected with sacred rites, and we have a succession of narratives: *De Religione Observata, De Religione Neglecta, De Religione Simulata, De Religione Peregrina Rejecta, De Auspiciis, De Ominibus, De Prodigiis, De Somniis, De Miraculis*; the second book relates chiefly to certain remarkable civil institutions; the third, fourth, fifth and sixth, to the more prominent social virtues; but in the seventh the chapters *De Strategematis, De Repulsis*, are abruptly followed by those *De Necessitate, De Testamentis Rescissis, De Ratis Testamentis et Insperatis*. Upon observing the symmetry which prevails in some places with the disorder so perceptible in others, we feel strongly disposed to conjecture that particular sections may have been at one time circulated separately, and afterwards collected without due attention being paid to their proper collocation; while at the same time we are impressed with the conviction that a much more suitable and natural disposition of the different parts might be introduced. In this way something like a general plan would become visible; for without going so far as to assert that the whole ought to be regarded in the light of a formal treatise on morality, taught by examples, it

is even now very evident that the greater number of the stories are designed to illustrate some great moral principle. In an historical point of view the work is by no means without value, since it preserves a record of many curious events not to be found elsewhere; but from the errors actually detected upon points where we possess more precise information, it is manifest that we must not repose implicit confidence in the statements unless where they are corroborated by collateral testimony. The writer is much too eager to make a strong impression, and is willing to sacrifice both simplicity and probability for the sake of astonishing and confounding his readers. The style, in like manner, although not destitute of force and point, is throughout constrained and ambitious, full of violent antitheses and harsh metaphors, cumbrous and obscure. The Latinity which was pronounced by Erasmus to bear no more resemblance to that of Cicero than a mule does to a man, is of such an inferior stamp that many critics have been unable to persuade themselves that it could have proceeded from one who bordered closely upon the Augustan age, and hence have been driven to adopt the hypothesis that what we now possess is not really the production of Valerius Maximus, but a series of extracts from him, collected and compressed by a later hand, according to the plan pursued by Justin towards Trogus Pompeius [JUSTINUS]; and Vossius supposes that this task was performed by a certain Julius Paris. Without dwelling upon the *à priori* argument, which is, however, very convincing, that the pages now before us contain many ornaments, many diffuse descriptions, and many grandiloquent periods, which would have been omitted, curtailed, and tamed down by an epitomator, we must make some inquiries into the extent of the original work, and these will be found to bear directly upon the origin and plausibility of the theory which we have just stated.

All the most important MSS. and the earliest printed editions present us with nine books and no more. But to a few codices a short tract is found appended on the history and import of the *praenomen* among the Romans. To this are usually prefixed two brief introductions, first published from MSS. by Pighius. One professes to be *C. Titi Probi in Epitomen suam Praefatio*, the other is anonymous; but both regard this fragment as belonging to an abridgment of a *tenth* book of Valerius Maximus, which is supposed to have discussed all the different names in use; and the second preface ascribes the abridgement expressly to "Julius Paris, the abbreviator of Valerius," who, it is added, entitled it *Liber Decimus de Praenominibus et similibus*. Now, although the "Epitome de Nominum Ratione," as it is sometimes called, does not, as it stands, bear the slightest resemblance in form or in substance to the Memorabilia, and although it is hard to understand how it could, from whatever source derived, have been in any way connected with it, we are fully entitled to infer from these little prefaces that Valerius Maximus had been abridged by a *Titus Probus*, and by a *Julius Paris*; and, in addition to these two, a letter published by Labbe (*Biblioth. MSS.* vol. i. p. 669) furnishes us with the name of a third epitomator, *Januarius Nepotianus*. The belief, however, that what now passes as the work of Valerius Maximus was, in truth, one of these abridgments, has been completely overthrown, in so far as Paris and Nepotianus are concerned, by the researches of Angelo Mai, who detected in the library of the Vatican MSS. of these very abridgements, and printed them in his "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," 4to. Rom. 1828, vol. iii. pt. iii. p. 1—116. The abridgement of Julius Paris includes the whole of the nine books, and also the *Liber Decimus de Praenominibus*, which terminates, it would seem, abruptly, for the index at the beginning of the MS. promises six chapters, *De Praenominibus*, *De Nominibus*, *De Cognominibus*, *De Agnominibus*, *De Appellationibus*, *De Verbis*, of which the first only is extant. There is a dedication likewise to a Licinius Cyriacus, in which Paris declares "*decem* Valerii Maximi libros dictorum et factorum memorabilium ad unum volumen epitomae coegi." This piece was unquestionably executed at a very early period, for the phraseology is very pure, and is by no means a close transcript of the original, from which the epitomator departs not only in words, but occasionally in facts also, as may be seen from the examples quoted in Mai (praef. xxii.). The abridgement of Nepotianus again is very imperfect, breaking off in the second chapter of the third book: it belongs to a later epoch than the former, but is quite independent of it, it is more brief, passes over several of the examples given by Valerius, and substitutes others in their room. We are led to surmise that the same MS. may at one time have embraced the abridgement of Probus also, for subjoined to the conclusion of Julius Paris we read the title C. TITI PROBI FINIT EPITOMA HISTORIARUM DIVERSORUM EXEMPLORUMQUE ROMANORUM. FELICITER EMENDAVI DESCRIPTUM RABENNAE RUSTICIUS HELPIDIUS DOMNULUS, V. C. If these words stand upon a separate leaf, which is not quite certain from the description of Mai, we should be induced to conclude that a large number of sheets had been left out in binding up the MS., and that these had comprehended the five missing sections, "De Nominum Ratione," together with the whole abridgement of Probus. Although the question with respect to the tenth book of Valerius is involved in greater obscurity than ever by the result of the above investigations, we may now feel certain that the second and third of the three propositions by which Vossius endeavoured to get rid of the difficulties by which the subject is embarrassed, cannot be maintained. These were: 1. That Julius Paris was the epitomator of the nine books of Valerius Maximus; 2. That he was the author of the essay "De Nominum Ratione;" 3. That Probus merely drew up an epitome of the essay by Julius Paris.

Finally, we must not omit to point out that even before the discovery of Mai the abridgment by Paris was not altogether unknown. There is a blank in the MSS. of Valerius Maximus extending from i. 1. § 5, of the "externa exempla," down to the end of chapter IV. This hiatus Aldus filled up by an extract supplied to him by Cuspinianus, from the epitome of Paris then existing at Vienna; and this has been retained in all subsequent editions, so that what we now read within the above limits are not the words of Maximus, but of Paris.

Besides the abridgements already specified, Mai found no less than three more among the MSS. of the Vatican, two of them anonymous; the third by "John the son of Andrew;" and so late as the end of the fifteenth century Robert de Valle and

J. Honorius arranged similar excerpta, which were published, the former in 4to., without date and without name of place or printer, but about 1500, the latter at Leipzig, 4to. 1503. These facts prove how highly the Memorabilia was valued as a storehouse where rhetoricians could at all times find a large and varied stock of striking illustrations ready for use; and Paris informs us that his epitome was intended to render these treasures more available to debaters and declaimers.

The Editio Princeps of Valerius Maximus, according to the best bibliographers, is a folio in Gothic characters, without date and without any name of place or printer, but which is known to have been the work of J. Mentelin of Strasburg, and to have appeared about 1470: this and two other very old impressions, one by Peter Schoyfer, fol. Mogunt. 1471, the other by Vindelin de Spira, fol. Venet. 1471, contest the honour of being the first, and in addition, upwards of fourteen distinct editions, were published before 1490, a sure indication of the high estimation in which the book was held.

The first critical edition was that of Aldus, 8vo. Venet. 1502; and the text was gradually improved by the labours of Paulus Manutius, 8vo. Venet. 1534; of Steph. Pighius, who filled up many blanks from MSS., but did not bestow sufficient time upon his task, 8vo. Antv. Plantin. 1657; of Vorstius, 8vo. Berol. 1672; and especially of Torrenius, 4to. Leid. 1726, whose text is still the standard, although some improvements were introduced by Kappius, 8vo. Lips. 1782; and much still remains in a most unsatisfactory condition.

We have an English translation, "The History of the Acts and Sayings of the Ancient Romans, written by Valerius Maximus, translated into English by W. Speed, 8vo. Lond. 1678;" another by Charles Lloyd was advertised in 1814; but it seems doubtful whether it was ever published. There is a very old half translation, half commentary, in French, by Simon de Hesdin and Nicolas de Gonesse, commenced by the former as early as 1364, finished by the latter about 1405, and printed without date or name of place about 1476. See *Mémoires de l'Académie de Belles Lettres*, vol. xxxvi. p. 165. There are also several translations into French, Italian, and German, the most recent in the three languages respectively being those by Fremion, 3 vols. 8vo. Paris, 1827; by Michaele Battagia, 2 vols. 8vo. Treviro, 1821; and by Hoffmann, 5 vols. 16mo. Stuttgard, 1828. [W. R.]

MAZA'CES (Μαζάκης), a Persian, satrap of Egypt. He appears to have succeeded Sabaces, after the latter fell at the battle of Issus. When Amyntas with his Greek troops and some Egyptians who had joined him, appeared before Memphis, Mazaces was at first defeated; but afterwards sallied forth at the head of his forces, while they were scattered about in search of plunder, and slew Amyntas with most of his men. [AMYNTAS.] On the approach of Alexander, Mazaces, who had no Persian troops at his command, and finding resistance hopeless, voluntarily submitted, and gave up to Alexander 800 talents, and all the royal stores, B. C. 332. (Arrian, iii. 1; Curt. iv. 1. § 30, &c., 7. § 4.) [C. P. M.]

MAZAEUS (Μαζαῖος). 1. Satrap of Cilicia, who, with Belesys, satrap of Syria, made head against the revolted Phoenicians, in the reign of Ochus, while the latter was preparing to march against them in person, B. C. 351 (Diod. xvi. 42).

2. A Persian officer who was sent by Dareius, at the head of a small force, to guard the passage of the Euphrates, at Thapsacus, and ravage the district through which Alexander was likely to pass. He prevented the troops sent forwards by Alexander from completing the bridges which they had begun to throw across the river, but retired on the approach of Alexander himself, and rejoined Dareius. His name occurs several times in the account of the manoeuvres which preceded the battle of Gaugamela, and in the battle itself he headed the Persian cavalry, with which he sorely pressed Parmenio, while a detachment by his orders assaulted the Macedonian camp. After the flight of Dareius he retreated with the remnants of the army to Babylon, but made a voluntary surrender on the approach of Alexander, who appointed him satrap of Babylon, B. C. 331. (Arrian, iii. 7. § 2, iv. 18. § 4, vii. 18. § 1; Curt. iv. 9. §§ 7, 12, 14, iv. 12. §§ 1, 15, iv. 15. § 5, iv. 16. §§ 1, 7, v. 1. §§ 17, 43, v. 8. § 12.) [C. P. M.]

MAZARES (Μαζάρης), a Mede, was sent by Cyrus into Lydia, about B. C. 545, to carry into effect there the suggestion of Croesus, that the Lydians should be prevented from bearing arms and be rendered as effeminate as possible. Mazares was also commissioned to bring PACTYAS, the rebel, back to Cyrus, as a prisoner. He compelled the Lydians to submit to the new regulations of the conqueror, and he succeeded in getting Pactyas into his power. He then went against the rebels, who had besieged Tabalus, the Persian governor, in the citadel of Sardis; and, having enslaved the Prienians, he overran the region about the Maeander and the Magnesian plain. Soon after he was attacked by a disease which proved fatal. (Herod. i. 156—161.) [E. E.]

MEBARSAPES (Μηβαρσάπης), king of Adiabene, a province of Assyria, was attacked by Trajan in his expedition against the Parthians. (Dion Cass. lxviii. 22, with the note of Reimarus.)

MECHANEUS (Μηχανεύς), skilled in inventing, was a surname of Zeus at Argos (Paus. ii. 22, § 3). The feminine form, Mechanitis (Μηχανῖτις), occurs as a surname of Aphrodite, at Megalopolis, and of Athena, in the same neighbourhood. (Paus. viii. 31, § 3, 36, § 3.) [L. S.]

MECHO'PHANES, a disciple of Pausias, and apparently a distinguished painter of the Sicyonian school, is thus described by Pliny:—"Sunt quibus et Mechophanes, ejusdem Pausiae discipulus, placeat diligentia, alias durus in coloribus, et sile multus." (Plin. *H. N.* xxxv. 11. s. 40. § 31.) [P. S.]

MECISTEUS (Μηκιστεύς). 1. A son of Talaus and Lysimache, brother of Adrastus, and father of Euryalus of Thebes. (Hom. *Il.* ii. 566; Apollod. iii. 6. § 3; comp. EURYALUS.)

2. A son of Echius, and one of the companions of Teucer at Troy. (Hom. *Il.* viii. 333; comp. Herod. v. 67.) Mecisteus also occurs as a surname of Heracles. (Lycoph. 651.) [L. S.]

MECON (Μήκων), i. e. a poppy, is said to have been the name of an Athenian whom Demeter loved, and who was metamorphosed into a poppy plant. (Serv. *ad Virg. Georg.* i. 212; Callim. *Hymn. in Cer.* 45; Theocrit. vii. in fin.) [L. S.]

MEDEIA (Μήδεια), a daughter of Aeëtes by the Oceanid Idyia, or, according to others, by Hecate, the daughter of Perses (Apollod. i. 9

§ 23; Hes. *Theog.* 961; Diod. iv. 45). She was the wife of Jason, and the most famous among the mythical sorcerers. The principal parts of her story have already been given under ABSYRTUS, ARGONAUTAE, and JASON. After her flight from Corinth to Athens, she is said to have married king Aegeus (Plut. *Thes.* 12), or to have been beloved by Sisyphus. (Schol. *ad Pind. Ol.* xiii. 74.) Zeus himself is said to have sued for her, but in vain, because Medeia dreaded the anger of Hera; and the latter rewarded her by promising immortality to her children. Her children are, according to some accounts, Mermerus, Pheres, or Thessalus, Alcimenes and Tisander, and, according to others, she had seven sons and seven daughters, while others mention only two children, Medus (some call him Polyxemus) and Eriopis, or one son Argus. (Apollod. i. 9. § 28; Diod. iv. 54; Ptolem. Heph. 2; Schol. *ad Eurip. Med.* 276.) Respecting her flight from Corinth, there are different traditions. Some say, as we remarked above, that she fled to Athens and married Aegeus, but when it was discovered that she had laid snares for Theseus, she escaped and went to Asia, the inhabitants of which were called after her Medes. (*Medi*, Paus. ii. 3. § 7; Ov. *Met.* vii. 391, &c.) Others relate that first she fled from Corinth to Heracles at Thebes, who had promised her his assistance while yet in Colchis, in case of Jason being unfaithful to her. She cured Heracles, who was seized with madness, and as he could not afford her the assistance he had promised, she went to Athens. (Diod. iv. 54.) She is said to have given birth to her son Medus after her arrival in Asia, where, after her flight from Athens, she had married a king; whereas others state that her son Medus accompanied her from Athens to Colchis, where her son slew Perses, and restored her father Aeëtes to his kingdom. The restoration of Aeëtes, however, is attributed by some to Jason, who accompanied Medeia to Colchis. (Diod. iv. 54—56; Hygin. *Fab.* 26; Justin, xlii. 2; Tac. *Ann.* vi. 34.) There is also a tradition that in Thessaly Medeia entered into a contest with Thetis about her beauty, which was decided by Idomeneus in favour of Thetis (Ptolem. Heph. 5), and another that Medeia went to Italy, and there taught the Marrubians the art of fascinating and subduing serpents, whence she is said to have been called Anguitia or Angitia. (Serv. *ad Aen.* vii. 750; comp. ANGITIA.) At length Medeia is said to have become immortal, to have been honoured with divine worship, and to have married Achilles in Elysium. (Schol. *ad Eurip. Med.* 10, *ad Apollon. Rhod.* iv. 814; comp. Müller, *Orchom.* p. 264, 2d edit.) [L. S.]

MEDEIUS (Μήδειος), another form for Medus, the son of Medeia, from whom the Medes in Asia were believed to have derived their name. (Hes. *Theog.* 1001; Cic. *De Off.* i. 31.) [L. S.]

ME'DEON (Μηδεών), a son of Pylades and Electra, from whom the town of Medeon in Phocis was believed to have received its name. (Steph. Byz. *s. v.*) [L. S.]

MEDESICASTE (Μηδεσικάστη), a daughter of Priam, and the wife of Imbrus, at Pedaeus. (Hom. *Il.* xiii. 173; Paus. x. 25, in fin.) [L. S.]

MEDITRI'NA, a Roman divinity of the art of healing, in whose honour the festival of the Meditrinalia was celebrated in the month of October. (Varro, *De L. L.* vi. 21; Paul Diac. p. 123, ed. Müller.) Varro connects the name with the verb *mederi*, to heal, and this seems to accord well with the rites observed at the festival of the goddess. (*Dict. of Ant. s. v. Meditrinalia.*) [L. S.]

ME'DIUS FI'DIUS. [FIDIUS.]

ME'DIUS (Μήδιος). 1. Dynast of Larissa in Thessaly, who was engaged in a war with Lycophron, tyrant of Pherae, in the year B. C. 395. In this he was assisted by the Boeotians, who had just concluded an alliance with the Argives, Corinthians, and Athenians, against the power of Sparta, and with their assistance he took the city of Pharsalus (Diod. xiv. 82). These events are omitted by Xenophon.

2. Son of Oxythemis, a native of Larissa in Thessaly, and a friend of Alexander the Great. He is mentioned as commanding a trireme during the descent of the Indus (Arrian, *Ind.* 18), but with this exception his name does not occur in the military operations of the king. He appears, however, to have enjoyed a high place in the personal favour of the monarch, and it was at his house that Alexander supped just before his last illness. Hence, according to those writers who represented the king to have been poisoned, it was at this banquet that the fatal draught was administered, and not without the cognizance, as it was said, of Medius himself. Others more plausibly ascribed the illness of Alexander to his intemperance upon the same occasion (Arrian, *Anab.* vii. 24, 25; Plut. *Alex.* 75; Diod. xvii. 117; Athen. x. p. 434. c.). Plutarch speaks in very unfavourable terms of Medius, whom he represents as one of the flatterers to whose evil counsels the most reprehensible of the actions of Alexander were to be ascribed (*De Adul. et Amic.* 24). But no trace of this is to be found in the better authorities.

After the death of Alexander, Medius followed the fortunes of Antigonus, whose fleet we find him commanding in B. C. 314, when he defeated and took thirty-six ships of the Pydnaeans, who had espoused the party of Cassander (Diod. xix. 69). The following year (313) he took Miletus, and afterwards relieved the city of Oreus in Euboea, which was besieged by Cassander himself (Ib. 75). Again, in 312, he was despatched by Antigonus with a fleet of 150 ships, to make a descent in Greece, and landed a large army in Boeotia under Ptolemy; after which he returned to Asia to co-operate with Antigonus himself, at the Hellespont (Ib. 77). In 306 we find him present in the great sea-fight off Salamis in Cyprus, on which occasion he commanded the left wing of the fleet of Demetrius (Id. xx. 50). It appears also that he accompanied Antigonus on his unsuccessful expedition against Egypt in the same year (Plut. *Demetr.* 19), but after this we hear no more of him. His authority is cited by Strabo (xi. p. 530) in a manner that would lead us to conclude he had left some historical work, but we find no further mention of him as a writer. The Medius who is quoted by Lucian (*Macrob.* 11) concerning the age of Antigonus Gonatas, must evidently have been a different person, and one otherwise unknown. (See Geier, *Alexandri M. Histor. Scriptores*, p. 314, &c.) [E. H. B.]

ME'DIUS (Μήδιος), a Greek physician who was a pupil of Chrysippus of Cnidos (Galen. *De Ven. Sect. adv. Erasistr. Rom. Deg.* c. 2, *De Cur. Rat. per Ven. Sect.* c. 2, vol. xi. pp. 197, 252), and who lived therefore probably in the fourth and third

centuries B.C. Galen says he was held in good repute among the Greeks (*l. c.* p. 252), and quotes him apparently as a respectable authority on an anatomical question (*Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136). Like the other pupils of Chrysippus, he entirely abstained from blood-letting (Galen, *l. c.*). He was, perhaps, the brother of Cretoxena, the mother of Erasistratus (Suid. in Ἐρασίστρ.), but could not have been much his senior. [W. A. G.]

ME'DOCUS. [AMADOCUS.]

MEDON (Μέδων). 1. A herald in the house of Odysseus. (Hom. *Od.* iv. 677, xxii. 357.)

2. A son of Oileus and Rhene, and a brother of the lesser Ajax. Having slain Eriopis, one of his mother's kinsmen, he left his father's house, and fled to Phylace. He commanded the Pythians in the war against Troy, and when Philoctetes was wounded, Medon commanded the Methonians in his place. He was slain by Aeneas. (Hom. *Il.* ii. 727, &c., xiii. 693, &c., xv. 332.)

Two other mythical personages of this name occur in Ovid (*Met.* xii. 303), and Hyginus (*Fab.* 134). [L. S.]

MEDON (Μήδων). 1. King of Argos, was son of Ceisus, and grandson of Temenus the Heracleid. (Paus. ii. 19; Clint. *F. H.* vol. i. p. 249, note v.)

2. A citizen of Beroea, was one of the ambassadors whom Perseus, king of Macedonia, sent with a proposal of peace to the Romans after he had defeated them, under P. Licinius Crassus, on the banks of the Peneus, in B. C. 171. Licinius, however, adhered to the regular Roman policy, of never granting peace but after a victory. (Polyb. xxvii. 8; Liv. xlii. 62.) [E. E.]

MEDON (Μέδων), a Lacedaemonian statuary, the brother of Dorycleidas, and the disciple of Dipoenus and Scyllis, made the gold and ivory statue of Athena in the Heraeum at Olympia (Paus. v. 17. § 1). He flourished about B. C. 550. [P. S.]

MEDO'SADES (Μηδοσάδης), a man employed by Seuthes, king of Thrace, to conduct his negotiations with Xenophon and the troops under his command, after their return from their Asiatic expedition. (Xen. *Anab.* vii. 1 § 5, vii. 2. § 10, 24, vii. 7. § 1, &c.) [C. P. M.]

MEDULLI'NUS, a family-name of the gens Furia, a very ancient patrician house at Rome. [FURIA GENS.] Medullia, from which the surname comes, was a Latin town very early incorporated with Rome (Dionys. iii. 1; Liv. i. 33, 38), and, since Medullinus appears on the Fasti in B. C. 488, only five years after the Cassian treaty of isopolity with the Latin league, this branch of the Furii was doubtless Latin. The Tullii Hostilii also were originally from Medullia. (Dionys. *l. c.*; Macrob. *Sat.* i. 6.)

1. SEXT. FURIUS MEDULLINUS FUSUS, was consul in B. C. 488, the year in which, according to the common story, Coriolanus led the Volscians against Rome. (Dionys. viii. 16, 63; Liv. ii. 39.)

2. SP. FURIUS MEDULLINUS FUSUS, was consul in B. C. 481. Livy says that his consulate was occupied by tribunitian dissensions, and an inroad into the territory of Veii (ii. 43). Dionysius represents him as a popular consul (δημοτικός), and assigns him a successful campaign against the Aequians (ix. 1, 2).

3. L. FURIUS MEDULLINUS FUSUS, was consul in B. C. 474. He opposed a revival of the agrarian law of Sp. Cassius, and, on laying down his office, was therefore impeached by Cn. Genucius, one of the tribunes of the plebs. (Liv. ii. 54; Dionys. ix. 36, 37.)

4. P. FURIUS MEDULLINUS FUSUS, was consul in B. C. 472, and opposed the rogation of Publilius Volero, tribune of the plebs, that the tribunes should be chosen by the comitia of the tribes, instead of the comitia of centuries. (Liv. ii. 56; Dionys. ix. 40, 41.)

5. SP. FURIUS MEDULLINUS FUSUS, was consul in B. C. 464. He was defeated, wounded, and besieged in his camp by the Aequians. (Dionys. ix. 62—67; Liv. iii. 4, 5.)

6. P. FURIUS MEDULLINUS, brother and legatus of the preceding, was slain in the Aequian war. (Dionys. ix. 63; Liv. iii. 5.)

7. AGRIPPA FURIUS MEDULLINUS, was consul in B. C. 446. He was engaged in the Volscian and Aequian wars, and protested against the unjust decision of the curies at Rome respecting a tract of land claimed by Ardea on the one side and by Aricia on the other. (Dionys. xi. 51; Liv. iii. 66, 70, 71.) The praenomen Agrippa was probably derived from some accident at the birth of Medullinus (Plin. *H. N.* vii. 6), as it was not a family name in the Furia gens.

8. L. FURIUS SP. F. MEDULLINUS FUSUS, was thrice military tribune, with consular authority: I. B. C. 432 (Liv. iv. 25). II. B. C. 425 (*id. ib.* 35). III. B. C 420 (*id. ib.* 45).

9. L. FURIUS MEDULLINUS, was twice consul, B. C. 413, 409. In his first consulate he conducted the Volscian war and took Ferentinum (Liv. iv. 51); in his second both the Aequian and Volscian, when he captured Carventum (*id. ib.* 54, 55).

10. L. FURIUS L. F. SP. N. MEDULLINUS, was seven times military tribune with consular authority: I. B. C. 407 (Liv. iv. 57); II. 405, in the year the siege of Veii began (*id. ib.* 61); III. B. C. 398 (Liv. v. 12); IV. 397 (Liv. v. 14); V. 395 (*id. ib.* 24); VI. 394 (*id. ib.* 26); VII. B. C. 391 (*id. ib.* 32; Fasti).

11. SP. FURIUS L. F. SP. N. MEDULLINUS, tribune of the soldiers with consular authority, B. C. 400. (Fasti.)

12. L. FURIUS SP. F. L. N. MEDULLINUS (son of the preceding), was twice military tribune with consular authority, B. C. 381, 370. In his first consular tribunate he was joined in the command of the Volscian war with M. Furius Camillus. [CAMILLUS, No. 1.] Medullinus was through his own rashness defeated by the enemy. Camillus, however, rescued him, and afterwards named him his colleague in a second campaign. Medullinus was censor in B. C. 363. (Liv. vi. 22—25, 36; Fast.)

13. SP. FURIUS SP. F. L. N. MEDULLINUS, brother of the preceding, was military tribune B. C. 378. He commanded in the war with the Volscians of Antium. (Liv. vi. 31.) [W. B. D.]

MEDULLI'NUS, MAENIUS. [MAENIUS, No. 8.]

MEDUS (Μῆδος), a son of Medeia and Jason. [See MEDEIA and MEDEIUS.] A second personage of the same name is mentioned by Plutarch. (*De Fluv.* 24.) [L. S.]

MEDU'SA (Μέδουσα). 1. A daughter of Phor-

cys and Ceto, and one of the Gorgons. [GORGONES, PERSEUS.]

2. A daughter of Sthenelus and Nicippe, and a sister of Eurystheus. (Apollod. ii. 4. § 5.)

3. A daughter of Priam. (Apollod. iii. 12. § 5; Paus. x. 26. § 1.) [L. S.]

MEGABA'TES (Μεγαβάτης.) 1. A Persian of the royal family of the Achaemenidae, cousin of Dareius and of Artaphernes, was appointed by the latter to the command of the expedition sent to assist Aristagoras in the reduction of Naxos; but, in consequence of a quarrel with Aristagoras, Megabates betrayed the object of the expedition to the Naxians, who, thus forewarned, defended themselves successfully. (Herod. v. 32—34.) According to Herodotus, Pausanias designed to marry the daughter of Megabates; but the letter of Pausanias to Xerxes, as given by Thucydides (i. 128), contains an offer to marry the daughter of the king himself.

2. In the narrative just quoted Thucydides mentions Megabates, governor of Dascylitis, who is perhaps the same person (c. 129).

3. See MEGABAZUS, No. 5. [P. S.]

MEGABA'ZUS (Μεγάβαζος), and MEGABY'ZUS (Μεγάβυζος), are Persian names, which are so intermixed by Herodotus, Ctesias, and other writers, as to make it nearly certain that they are only different forms of the same name. Thucydides, however, applies the names respectively to two different persons (i. 109); but this is not a certain proof that the names were really different. For a further discussion of the two forms, see Duker and Poppo, *ad Thucyd.* l. c.; Hemsterh. *ad Lucian. Tim.* 22; Perizon. *ad Aelian. V. H.* ii. 2; Dorvill. *ad Charit.* p. 472 (pp. 446, 447, orig. ed.) Aeschylus (*Pers.* 22) gives the form Μεγαβάζης, and Xenophon confounds Μεγάβαζος and Μεγαβάτης. [See below, No. 5.]

1. One of the seven Persian nobles who formed the conspiracy against the Magian Smerdis, B. C. 521. In the discussion put into the mouths of the conspirators by Herodotus, after the death of the Magian, Megabazus recommends an oligarchical form of government. (Herod. iii. 70, 81.) Dareius, who held him in the highest esteem, left him behind with an army in Europe, when he himself recrossed the Hellespont, on his return from Scythia, B. C. 506. (Id. iv. 143, 144.) Megabazus subdued Perinthus and the other cities on the Hellespont and along the coast of Thrace, which had not yet submitted to the Persian rule, and removed the Paeonians, who dwelt about the Strymon, into Phrygia. (Id. v. 1—16, comp. 98.) He also sent to Amyntas, the king of Macedonia, and demanded earth and water, in token of his submission to Dareius. [For what followed see ALEXANDER I. Vol. I. p. 118.] On his return to Sardis he advised Dareius to recall Histiaeus from Myrcinus. [HISTIAEUS.] Herodotus mentions a celebrated saying of his in praise of the situation of Byzantium (iv. 144). He was the father of Zopyrus. (Id. iii. 153.) Xenophon (*Cyrop.* viii. 6. § 7) mentions a Megabyzus who was appointed by Cyrus as satrap of Arabia.

2. Megabyzus, the son of Zopyrus, and grandson of the above, was one of the commanders of the land forces in the expedition of Xerxes against Greece, B. C. 480. (Herod. vii. 82.) Megabyzus was the commander of the army which Cimon defeated on the Eurymedon, in B. C. 466. (Diod. xii. 3.) [CIMON.] When the Athenians made their expedition against Egypt, Megabyzus was sent against them with a large army; and having driven them out of Memphis, he shut them up in the island of Prosopitis, which he at last took, after a siege of eighteen months, B. C. 457. (Herod. iii. 160; Thuc. i. 109; Diod. xi. 74. § 6.) Ctesias informs us that he was the son-in-law of Xerxes, having married his daughter Amytis; and he ascribes to Megabyzus the service which Herodotus attributes to Zopyrus, namely, the taking of Babylon, after its revolt from Xerxes. (*Pers.* 22; Diod. x. 17. § 2; comp. Herod. iii. 153.) Several other incidents of his life are related by Ctesias. (*Pers.* 27, 30, 33—40.) Two sons of his are mentioned, Zopyrus and Artyphius. (Ctes. 37; Herod. iii. 160.) He is always called Μεγάβυζος, except in a quotation from Ctesias by Stephanus (*s. v.* Κυρταία), who gives the name in the form Μεγάβαζος: but even in this passage Westermann has printed it Μεγάβυζος.

3. Megabazus, the son of Megabates, one of the commanders of the fleet of Xerxes. (Herod. vii. 97.) Diodorus calls him Megabates (xi. 12, 13). Perhaps he was the same person as

4. Megabazus, a Persian, who, at the time of the revolt of Inarus and the Athenian expedition to Egypt, was sent by Artaxerxes to Lacedaemon, to bribe the Peloponnesians to invade Attica; but his mission altogether failed. (Thuc. i. 109.)

5. The son of Spithridates, was beloved by Agesilaus. (Xen. *Hell.* i. 4. § 28, *Ages.* 5; Plut. *Ages.* 11, *Apopth. Lacon.* p. 787; in which passages the name varies between Μεγάβαζος, Μεγάβυζος, Μεγαβάτης, and Μεγαβήτης.)

6. The priest or keeper (νεώκορος) of the temple of Artemis at Ephesus. (Xen. *Anab.* v. 3. §§ 6, 7.) It appears from Strabo (xiv. p. 641) that the Megabyzi, or, as he calls them, the Megalobyzi, were eunuch priests in the temple of Artemis. Another of these priests is mentioned by Appian (*B. C.* v. 9) as having incurred the anger of Cleopatra. [P. S.]

MEGABERNES (Μεγαβέρνης), a grandson of Astyages, according to the account of Ctesias (*Pers.* 2, 8.) [P. S.]

MEGABOCCHUS, C. is mentioned by Cicero in his oration for Scaurus (c. 2. § 40) as condemned along with T. Albucius on account of his crimes in the government of Sardinia. He is, perhaps, the same as the Megabacchus who perished along with Crassus in the expedition against the Parthians (Plut. *Crass.* 25). The Magabocchus spoken of by Cicero, in one of his letters (*ad Att.* ii. 7. § 3), is supposed by Manutius and others to be a nick-name given to Pompey on account of his victories in the war between Sulla and the Marian party, and this supposition is also maintained by Drumann (*Gesch. Roms*, vol. vi. p. 44). But as there was evidently a Roman at that time of the name of Megabocchus, and Cicero in the letter referred to speaks of "Megabocchus et haec sanguinaria juventus," the opinion of Gronovius appears the more probable, that this Megabocchus was one of the reputed conspirators of Catiline; and he may, therefore, have been the same as the one mentioned in the oration for Scaurus, and by Plutarch.

MEGABY'ZUS. [MEGABAZUS.]

MEGACLEIDES (Μεγακλείδης). 1. A Greek writer, from whom Athenaeus has quoted some

important remarks respecting the mythology of Heracles. (Athen. xii. p. 512, 513.)

2. A native of Eleusis, brought forward by Demosthenes as a witness in his speech against Callippus. He had had a dispute about some money transactions with Lycon. (Dem. *in Callipp.* p. 1241, ed. Reiske.) [C. P. M.]

ME'GACLES (Μεγακλῆς). 1. A Syracusan, brother of Dion the son of Hipparinus, and brother-in-law of the elder Dionysius, to whose government he lent his support, and on one occasion when the tyrant was inclined to despair, urged him not to abandon the sovereignty until absolutely compelled to do so (Diod. xx. 78; but see Wesseling's note). He, however, in common with his brother, became discontented at the government of the younger Dionysius, and accompanied Dion in his flight from Syracuse, B. C. 358 (Diod. xvi. 6). He afterwards also took part with him in his expedition to Sicily, and when Dion made himself master of Syracuse, Megacles accompanied him on his triumphal entry into the city, and was associated with him in the chief command (Plut. *Dion*, 28, 29). But from this period his name is not again mentioned.

2. An officer in the service of Pyrrhus, who accompanied that monarch on his expedition to Italy, B. C. 280. He is mentioned as accompanying Pyrrhus when he reconnoitered the Roman camp previous to the battle of Heracleia; and in that action was the means of saving the king's life, by exchanging armour with him, and thus directing the efforts of the assailants upon himself, instead of Pyrrhus. He fell a victim to his devotion, being slain by a Roman named Decius. (Plut. *Pyrrh.* 16, 17; Zonar. viii. 3.) [E. H. B.]

ME'GACLES (Μεγακλῆς). 1. A name borne by several of the Athenian family of the Alcmaeonidae. They are enumerated in the genealogical table of that family in Vol. I. p. 105; and what is known respecting those of any historical importance will be found in the articles CYLON, PEISISTRATUS, ALCIBIADES, &c., which are referred to in the article ALCMAEONIDAE.

2. A native of Mytilene, who, with the assistance of his friends, overthrew the Penthalidae, a ruling family in Mytilene. (Arist. *Pol.* v. 10. p. 1311, ed. Bekker.)

3. A Greek writer, the author of a treatise on illustrious men, quoted by Athenaeus (x. p. 419, a). [C. P. M.]

ME'GACLES (Μεγακλῆς), an architect of unknown country and date, who, together with Antiphilus and Pothaeus, built the treasury of the Carthaginians at Olympia. (Paus. vi. 19. § 4.) [P. S.]

MEGAERA. [ERINNYES.]

MEGA'LEAS (Μεγαλέας), was chief secretary to Antigonus Doson, king of Macedonia, who appointed him, by his will, to the same office under Philip V., his ward and successor (B. C. 220). Megaleas was entirely under the influence of Apelles, and readily entered into his treasonable designs (B. C. 218), to baffle the operations of Philip in his war against the Aetolians. Their treachery, however, was counteracted by Aratus, and the latter accordingly was assailed with personal violence by Megaleas, Leontius, and Crinon, at Limnaea, in Acarnania, when Philip had returned thither from his successful campaign in Aetolia. For this offence Megaleas and Crinon were thrown into prison till they should find security for a fine of twenty talents, but Megaleas was released on the bail of Leontius, who had contrived to escape in the tumult for which his accomplices were punished. In the same year (218) Megaleas and Leontius excited a mutiny at Corinth among the troops of Philip. It was soon quelled; and, though the king knew who had been the authors of it, he dissembled his knowledge, and Megaleas and his chief accomplices were still holding high military rank when Apelles returned to court from Chalcis. The reception, however, of the latter proved that he had quite lost his master's confidence, and Megaleas fled in alarm to Athens; and being refused refuge there, betook himself to Thebes. Here he continued his impotent and rancorous course of treason by writing letters to the Aetolians, filled with abuse of Philip, and with strong exhortations to them to persevere in the war against him, as his finances were exhausted. The letters were intercepted and brought to the king, who thereupon despatched ALEXANDER [Vol. I. p. 112] to Thebes, to sue Megaleas for the amount of his fine; and the traitor, not venturing to abide the issue of the trial, put an end to his own life. (Pol. iv. 87, v. 2, 14—16, 25—28.) [E. E.]

MEGALO'STRATA (Μεγαλοστράτα), a Lacedaemonian poetess, beloved by Alcman, the following fragment from whom contains all that is known of her:

Τοῦθ' ἀδεᾶν Μωσᾶν ἔδειξε
δῶρον μάκαιρα παρθένων
ἁ ξανθὰ Μεγαλοστράτα.

(Alcman, *Fr. ap. Ath.* xiii. p. 600. f., No. 27 in Welcker, 18 in Schneidewin's *Delect. Poes. Graec.*, 21 in Bergk's *Poet. Lyr. Graec.*) [P. S.]

MEGAME'DE (Μεγαμήδη), a daughter of Arnaeus, and the wife of Thestius, by whom she became the mother of fifty daughters. (Apollod. ii. 4. § 10.) [L. S.]

MEGANEIRA (Μεγάνειρα). 1. A daughter of Crocon, and the wife of Arcas. (Apollod. iii. 9. § 1; comp. ARCAS.)

2. The wife of Celeus. (Paus. i. 39. § 1; comp. METANEIRA.) [L. S.]

MEGAPENTHES (Μεγαπένθης). 1. A son of Proetus, was king of Argos, and father of Anaxagoras and Iphianeira. (Paus. ii. 18. § 4; Diod. iv. 68.) He exchanged his dominion for that of Perseus, so that the latter received Tiryns instead of Argos. (Apollod. ii. 4. § 4; Paus. ii. 16. § 3.) He is said to have afterwards slain Perseus. (Hygin. *Fab.* 244.)

2. A son of Menelaus by an Aetolian slave, Pieris or Teridae. Menelaus brought about a marriage between Megapenthes and a daughter of Alector. (Hom. *Od.* iii. 188, iv. 11, xv. 100; Apollod. iii. 11. § 1.) According to a tradition current in Rhodes, Megapenthes, after the death of his father, expelled Helen from Argos, and she fled to Polyxo at Rhodes. (Paus. iii. 19. § 2; comp. ii. 18. § 5, iii. 18. § 7.)

A third personage of this name occurs in Eustathius (*ad Hom.* p. 1480). [L. S.]

ME'GARA (Μεγάρα), a daughter of king Creon of Thebes, and wife of Heracles. (Hom. *Od.* xi. 269; Eurip. *Herc. Fur.* 9; Apollod. ii. 4. § 11; Paus. i. 41; Pind *Isthm.* i. 82.) Respecting her history see HERACLES. [L. S.]

MEGAREUS (Μεγαρεύς), a son of Onchestus, is also called a son of Poseidon by Oenope, of Hip-

pomenes, Apollo, or Aegeus. (Apollod. iii. 15. § 8; Paus. i. 39. § 5; Ov. *Met.* x. 605; Hygin. *Fab.* 157; Steph. Byz. *s. v.* Μέγαρα.) He was a brother of Abrote, the wife of Nisus, and the father of Euippus, Timalcus, and Euaechme, to whom Ovid adds a fourth, Hippomenes. (Paus. i. 41. § 4; Plut. *Quaest. Graec.* 16.) According to a Boeotian tradition, Megareus with his army went to the assistance of Nisus, king of Megara, against Minos; but he fell in battle, and was buried at Megara, which was called after him, for its previous name had been Nisa. (Apollod. *l. c.*; Paus. i. 39. § 5, 42. § 1.) According to a Megarian tradition, which discarded the account of an expedition of Minos against Megara, Megareus was the husband of Iphinoë, the daughter of Nisus, and succeeded his father-in-law in the government of Megara, which he left to Alcathous, because his own two sons had died before him. (Paus. i. 39. § 5; comp. ALCATHOUS.) [L. S.]

MEGARUS (Μέγαρος), a son of Zeus, by a Sithnian or Megarian nymph. In the Deucalionian flood he is said to have escaped to the summit of Mount Gerania, by following the cries of cranes. (Paus. i. 40. § 1.) [L. S.]

MEGA'STHENES (Μεγασθένης). 1. A Greek writer, to whom the subsequent Greek writers were chiefly indebted for their accounts of India. Megasthenes was a friend and companion of Seleucus Nicator (Clem. Alex. *Strom.* i. p. 305, d), and was sent by that monarch as ambassador to Sandracottus, king of the Prasii, whose capital was Palibothra, a town, probably, near the confluence of the Ganges and Sone in the neighbourhood of the modern Patna.* (Strab. ii. p. 70, xv. p. 702; Arrian, *Anab.* v. 6, *Ind.* 5; Plin. *H. N.* vi. 17. s. 21.) We know nothing more respecting the personal history of Megasthenes, except the statement of Arrian (*Anab. l. c.*), that he lived with Sibyrtius, the satrap of Arachosia, who obtained the satrapies of Arachosia and Gedrosia, in B. C. 323. (Diod. xviii. 3.) Whether Megasthenes accompanied Alexander or not in his invasion of India, is quite uncertain. The time at which he was sent to Sandracottus, and the reason for which he was sent, are also equally uncertain. Clinton (*Fasti Hell.* vol. iii. p. 482, note z) places the embassy a little before B. C. 302, since it was about this time that Seleucus concluded an alliance with Sandracottus; but it is no where stated that it was through the means of Megasthenes that the alliance was concluded; and as the latter resided some time at the court of Sandracottus, he may have been sent into India at a subsequent period. Since, however, Sandracottus died in B. C. 288, the mission of Megasthenes must be placed previous to that year. We have more certain information respecting the parts of India which Megasthenes visited. He entered the country through the district of the Pentapotamia, of the rivers of which he gave a full account (Arrian, *Ind.* cc. 4, 8, &c.), and proceeded thence by the royal road to Palibothra, but appears not to have visited any other parts of India. (Comp. Strab. xv. p. 689.) Most modern writers, from the time of Robertson, have supposed, from a passage of Arrian (πολλάκις δὲ λέγει (Μεγασθένης) ἀφικέσθαι παρὰ Σανδράκοττον τὸν Ἰνδῶν βασιλέα, *Anab.* v. 6), that Megasthenes paid several visits to India, but since neither Megasthenes himself, nor any other writer, alludes to more than one visit, these words may simply mean that he had several interviews with Sandracottus during his residence in the country.

The work of Megasthenes was entitled τὰ Ἰνδικά, and was probably divided into four books (Athen. iv. p. 153, e.; Clem. Alex. *Strom.* i. p. 305; Strab. xv. p. 687; Joseph. *c. Apion.* i. 20, *Ant.* x. 11. § 1). It appears to have been written in the Attic dialect, and not in the Ionic, as some modern writers have asserted; for in the passage of Eusebius (*Praep. Ev.* ix. 41), which has been quoted to prove that Megasthenes employed the Ionic dialect, the quotation from Megasthenes concludes with the word κατοικίσαι, and the remaining words are an extract from Abydenus (comp. Clinton, *Fast. Hell.* vol. iii. p. 483, note b). Megasthenes is repeatedly referred to by Arrian, Strabo, Diodorus, and Pliny. Of these writers Arrian, on whose judgment most reliance is to be placed, speaks most highly of Megasthenes (Arrian, *Anab.* v. 5, *Ind.* 7), but Strabo (ii. p. 70) and Pliny (*l. c.*) treat him with less respect. Although his work contained many fabulous stories, similar to those which we find in the Indica of Ctesias, yet these tales appear not to have been fabrications of Megasthenes, but accounts which he received from the natives, frequently containing, as modern writers have shown, real truth, though disguised by popular legends and fancy. There is every reason for believing that Megasthenes gave a faithful account of every thing that fell under his own observation; and the picture which he presents of Indian manners and institutions is upon the whole more correct than might have been expected. Every thing that is known respecting Megasthenes and his work, is collected with great diligence by Schwanbeck, in a treatise entitled "Megasthenis Indica. Fragmenta collegit, commentationem et indices addidit E. A. Schwanbeck, Bonnae, 1846."

2. Of Chalcis in Euboea, was, along with Hippocles, the founder of Cumae in Italy. (Strab. v. p. 243; Vell. Pat. i. 4.)

MEGELLUS, a family-name of the Postumia Gens at Rome.

1. L. POSTUMIUS L. F. SP. N. MEGELLUS, who as curule aedile built, and in his second consulship dedicated, a temple to Victory with the produce of the fines levied by him for encroachments on the demesne-land. The year of his aedileship is unknown. Megellus was consul for the first time in B. C. 305, according to the Fasti, although some of the annalists placed this consulate two years earlier. It was towards the close of the second Samnite war, and Megellus, after defeating the Samnites in the field, took Bovianum, one of their principal fortresses on the north side of the Matese. On their march homeward Megellus and his colleague Minucius recovered Sora and Arpinum in the valley of the Liris, and Cerennia or Censennia (Liv. ix. 44; Diod. xx. 90), whose site is unknown. For this campaign Livy ascribes a triumph to Megellus, which the Fasti do not confirm. Megellus was propraetor in B. C. 295, when Rome was awaiting a combined invasion of the Gauls and Samnites, the Etruscans and Umbrians. Megellus was stationed in the Vatican district, on the right bank of the Tiber, to cover the approaches to the city. He probably remained there till after the great battle at Sentinum, when he was recalled

* Sandracottus is called Chandragupta in the Sanscrit writers and his capital Pâtaliputra.

the senate and his legions disbanded. In B. C. 294, Megellus was consul for the second time. Ill health detained him awhile at Rome, but a victory of the Samnites obliged him to take the field, and he signalised himself by taking in Samnium Milionia and Ferentinum, and Rusellae in Etruria, and by ravaging both territories. The accounts of both these consulates of Megellus are very obscure and contradictory—some assign to him different fields of action, and defeats instead of victories. It is, however, probable that some illegal or contemptuous conduct in his second consulship—for the temper of Megellus was obstinate and arbitrary in the extreme, and the Postumian gens notorious for its patrician pride—brought upon Megellus, at the expiration of his office, an impeachment by M. Scantius, tribune of the plebs, from which his services as the lieutenant of Sp. Carvilius in the campaign with Samnium, in B. C. 293, and the popularity of his general, rescued him. The third consulship of Megellus (B. C. 291) is better known: his imperious, perhaps his insane, extravagances made it remarkable. At the close of B. C. 292, Megellus was appointed interrex to hold the consular comitia. He followed the example of Appius Claudius Caecus in B. C. 297 (Liv. xxvii. 6), and nominated himself. His administration was answerable to his assumption of office. He refused to wait for the usual allotment of the consular provinces, and took Samnium for himself. He employed his legionaries, not in quenching the embers of an expiring war, but in levelling the woods on his own demesne. He violently, and in defiance of a deputation from the senate, expelled the proconsul Q. Fabius Gurges from his command at Cominium, and undertook the siege. There his military talents once more displayed themselves; he took Cominium and several other places, and acquired the important post of Venusia, where he recommended the senate to establish a numerous colony. His counsel was followed (Vell. i. 14), but the name of Megellus was carefully excluded from the list of commissioners for establishing it. In revenge he divided among his soldiers the whole of the booty he had taken without making any reserve for the treasury, and he disbanded his soldiers without awaiting the arrival of his successor. The senate refused him a triumph. Megellus appealed to the people who faintly supported him, and, although only three tribunes favoured while seven opposed his claim, he triumphed in despite of the senate. For his many delinquencies Megellus, as soon as he went out of office, was prosecuted by two of the tribunes and condemned by all the three-and-thirty tribes. He was fined the sum of 500,000 asses, the heaviest mulct to which any Roman had been hitherto sentenced. (Comp. Plut. *Camill.* 39.) According to the Fasti, indeed, Megellus triumphed in his second consulship—March 24th, B. C. 294, "De Samnitibus et Etrusceis" and Livy refers his dispute with the senate, to this period. (Liv. ix. 44, x. 26, 27, 32, 33, 34, 36, 37, 47, id. *Epit.* xi; Dionys. xvi. 15—18; Frontin. *Strat.* i. 8, § 3.)

2. L. POSTUMIUS L. F. L. N. MEGELLUS, son of the preceding, was praetor, according to the Fasti, but in what year is unknown. His father's unpopularity and disgrace had no effect on the fortunes of the younger Megellus. He was consul in B. C. 262, the third year of the second Punic war. Sicily was assigned to both Megellus and his colleague, and the siege of Agrigentum, which they took after six arduous months of blockade, employed them during their whole period of office. Megellus was censor in B. C. 253, the year of his death. (Fasti; Polyb. i. 17—20; Zonar. viii. 10; Diod. *Fr. Hoeschel.* xxiii. 5; Oros. iv. 7; Liv. *Epit.* xvi.) [W. B. D.]

MEGES (Μέγης), a son of Phyleus by Eustyoche, Ctimene, or Timandra, and a grandson of Augeas. He is mentioned among the suitors of Helen, and in forty ships he led his bands from Dulichium and the Echinades against Troy. (Hom. *Il.* ii. 625, &c., v. 69, xiii. 692, xv. 520, &c., xix. 269; Eustath. *ad Hom.* p. 303; Paus. x. 25. § 2; Strab. x. pp. 456, 459.) Polygnotus had painted him in the Lesche at Delphi as a wounded man. According to Dictys Cretensis (iii. 10) he was killed in the Trojan war. [L. S.]

MEGES (Μέγης), an eminent surgeon, born at Sidon in Phoenicia (Galen, *De Meth. Med.* vi. 6, vol. x. p. 454), who practised at Rome with great reputation and success, shortly before the time of Celsus, and therefore probably in the first century B. C. (Cels. *De Medic.* vii. praef.) He wrote some works which are highly praised and several times quoted by Celsus, but of which nothing remains. He is, perhaps, the same person who is quoted by Pliny (*H. N.* xxxii. 24), Galen (*De Compos. Medicam. sec. Locos*, iii. 3, v. 3, vol. xii. pp. 684, 845), and Scribonius Largus (*De Compos. Medicam.* c. 70. § 203, p. 227). A Greek fragment by Meges is preserved by Oribasius (*Coll. Medic.* xliv. 14), and was first published by Cardinal Mai in his collection entitled "Classici Auctores e Codicibus Vaticanis editi," vol. iv. p. 27, Rome, 8vo. 1831, and is also to be found in Dr. Bussemaker's edition of the forty-fourth book of Oribasius, p. 72, Groning. 1835, 8vo. [W. A. G.]

MEGILLUS or MEGELLUS (Μέγιλλος, Μέγελλος), a man of Eleia, in Lucania, was one of those who, under the auspices of Timoleon, recolonised Agrigentum, and gathered together the remnant of its citizens, about B. C. 338. (Plut. *Timol.* 35; Diod. xvi. 82, 83.) This was the first attempt to restore the city after its desolation by the Carthaginians in B. C. 406. (Diod. xiii. 81, &c.) [E. E.]

MEGILLUS (Μέγιλλος), a Lacedaemonian, was one of the three commissioners for ratifying the short and hollow truce with Tissaphernes on behalf of Agesilaus, who had just crossed over to Asia, B. C. 396. (Xen. *Hell.* iii. 4. § 6.) The more common readings in Xenophon are Megialius and Megialus. One of the interlocutors in the "Laws" of Plato is Megillus, a Lacedaemonian. [E. E.]

MEGILLUS (Μέγιλλος), a writer on arithmetic, mentioned in the Θεολογούμενα Ἀριθμητικῆς, p. 28. (Fabric. *Bibl. Graec.* vol. i. p. 852, vol. v. p. 649.) [C. P. M.]

MEGI'STIAS (Μεγιστίας), a celebrated soothsayer, a native of Acarnania, who traced his descent up to Melampus. He was present at the battle of Thermopylae; and though he foresaw by his art the fatal issue of the conflict, refused to quit his post, though requested to withdraw by Leonidas. He sent away his only son, but himself remained and was killed. A separate monument was erected to his memory with an inscription by his friend Simonides, which is quoted by Herodotus. (Herod. vii. 219, 221, 228.) Plutarch (*Apophth. Lacon.* vol. ii. p. 221, c.) gives the name Themisteas to the soothsayer whom Leonidas wished to send away. [C. P. M.]

MEGISTO (Μεγιστώ), is in some writers another form for Callisto, the mother of Arcas, who is also called Themisto. (Steph. Byz. *s. v.* Ἀρκάς; Eustath. *ad Hom.* p. 300; Hygin. *Poet. Astr.* ii. 1.) [L. S.]

MEGI'STONUS or MEGISTO'NOUS (Μεγιστόνους), a Spartan of rank and influence, whom Cratesicleia, the mother of Cleomenes III., took for her second husband, with the view, as it would seem, of securing him to her son's party; and we find him accordingly entering readily into the plans of Cleomenes for the reformation of the state. In B. C. 226 he was taken prisoner by Aratus in a battle near Orchomenus in Arcadia; but he must have been soon released, for he appears again not long after at Sparta, co-operating with Cleomenes in the measures which he proposed after the murder of the Ephori, and setting an example to his countrymen by the voluntary surrender of his property. In B. C. 223, when Cleomenes took Argos, Megistonous induced him to adopt no steps against those citizens who were suspected of an attachment to the Achaean party, beyond the requisition of twenty hostages. In the same year Cleomenes, having taken possession of Corinth, and besieged the citadel, sent Megistonous and Tripylus, or Tritymallus, to Aratus, then at Sicyon, with an offer of terms, which, however, were rejected. Not long after this, the Achaean party in Argos excited an insurrection against the Spartan garrison; and Megistonous, being sent by Cleomenes with 2000 men to quell the revolt, was slain in battle soon after he had thrown himself into the city. (Plut. *Cleom.* 6, 7, 11, 19, 21, *Arat.* 38, 41, 44; comp. Polyb. ii. 47, 52, 53; Droysen, *Hellenismus*, vol. ii. b. ii. ch. 4.) [E. E.]

MEHERDA'TES, the grandson of Phraates IV., king of Parthia, lived at Rome as a hostage, but was sent by the emperor Claudius, about A. D. 50, into Parthia at the request of the inhabitants, who were disgusted at the cruelty of their reigning sovereign Gotarzes. Cassius Longinus, the governor of Syria, received orders to support Meherdates in his attempt to gain the crown; but Meherdates was defeated in battle, and taken prisoner by Gotarzes, who spared his life but cut off his ears. (Tac. *Ann.* xi. 10, xii. 10—14.) The name Meherdates is merely another form of Mithridates.

MEIDIAS (Μειδίας), a native of Scepsis, and son-in-law of Mania, satrapess of the Midland Aeolis, whom he strangled, and added to the crime the murder of her son, a boy about sixteen years old. He then seized the towns of Scepsis and Gergis, where the greater part of Mania's treasures was deposited. The other cities, however, of the satrapy refused to acknowledge him as their ruler, and, when he sent presents to Pharnabazus with a request to be invested with the government which his mother-in-law had held, he received a threatening answer and an assurance that the satrap would rather die than leave Mania unrevenged. At this crisis Dercyllidas, the Spartan general, arrived in Asia (B. C. 399), and, having proclaimed freedom to all the Aeolian towns and received several of them into alliance, advanced against Scepsis, where Meidias was. The latter, equally afraid of Pharnabazus and of the Scepsians, sent to Dercyllidas to propose a conference on receiving hostages for his safety. These he obtained; but, when he asked on what terms he might hope for alliance, the Spartan answered, "on condition of giving freedom and independence to the citizens." He then entered Scepsis and proclaimed liberty amidst the joy of the inhabitants. Meidias, accompanying him thence on his march to Gergis, begged leave to retain the town, and received for answer, *that he should have his due.* Having taken possession of the place, Dercyllidas deprived Meidias of his guards, and seized the treasures of Mania as his by right of conquest over Pharnabazus, leaving to Meidias nothing beyond his private property. The murderer, alarmed with good reason for his safety, asked where he was to live? "Even where it is most just you should,"— was the answer, — "in Scepsis, your native city, and in your father's house," — words which could have conveyed to him no other meaning than, "Even where you will be exposed unprotected to the indignation and vengeance of your countrymen." (Xen. *Hell.* iii. 1. §§ 14—28; Polyaen. ii. 6.) [MIDIAS.] [E. E.]

MEILA'NION (Μειλανίων), a son of Amphidamas, and husband of Atalante, by whom he became the father of Parthenopaeus. (Apollod. iii. 9. § 2; comp. ATALANTE.) [L. S.]

MEILI'CHIUS (Μειλίχιος), i. e. the god that can be propitiated, or the gracious, is used as a surname of several divinities. 1. Of Zeus, as the protector of those who honoured him with propitiatory sacrifices. At Athens cakes were offered to him every year at the festival of the Diasia. (Thucyd. i. 126; Xenoph. *Anab.* vii. 7. § 4.) Altars were erected to Zeus Meilichius on the Cephissus (Paus. i. 37. § 3), at Sicyon (ii. 9. § 6), and at Argos (ii. 20. § 1; Plut. *De cohib. Ir.* 9). 2. Of Dionysus in the island of Naxos. (Athen. iii. p. 78.) 3. Of Tyche or Fortune. (Orph. *Hymn.* 71. 2.) The plural θεοὶ *μειλίχιοι* is also applied to certain divinities whom mortals used to propitiate with sacrifices at night, that they might avert all evil, as e. g. at Myonia in the country of the Ozolian Locrians. (Paus. x. 38. § 4; comp. Orph. *E.* 30.) [L. S.]

MELA, or MELLA, M. ANNAEUS, was the youngest son of M. Annaeus Seneca, the rhetorician, and Helvia [HELVIA], and brother of L. Seneca and Gallio [GALLIO] (et docti Senecae *ter* numeranda domus. Mart. *Ep.* iv. 40). He was born at Corduba, and, although raised to senatorian rank, he always preferred the name and station of an eques. (Sen. *Consol. ad Helv.* xvi., *Controv.* ii. *Prooem.*; comp. Tac. *Ann.* xvi. 17.) Mela studied rhetoric with success; but, leaving to his brothers the dangerous honours in Nero's reign of the state and the forum, he adhered to a life of privacy. His first occupation was that of steward to his father's estates in Spain; and through his brother L. Seneca's influence with Nero, he afterwards held the office of procurator or agent to the imperial demesnes. Mela married Acilia, daughter of Acilius Lucanus of Corduba, a provincial lawyer of some note. By Acilia he had at least one son, the celebrated Lucan, A. D. 40. [LUCANUS.] After Lucan's death, A. D. 65, Mela laid claim to his property; and the suit arising from this claim proved ultimately his own destruction. Fabius Romanus, who opposed him, had been his son's intimate friend, and was thought to have inserted among the papers of the deceased forged letters involving Mela in at least a knowledge of Piso's conspiracy, A. D. 65. (Tac. *Ann.* xv. 48, &c.) Mela was rich, Nero was needy and rapacious, and the former anticipated a certain sentence by suicide.

A. D. 66. To save a part for his family, Mela bequeathed to Tigellinus and his son-in-law, Cossutianus Capito [CAPITO], a large portion of his wealth. Codicils, believed however to be spurious, were annexed to Mela's will, accusing Anicius Cerialis [CERIALIS] and Rufius Crispinus [CRISPINUS] of participation in Piso's plot. The character and studies of Mela are agreeably sketched by the elder Seneca in the prooemium to his 2d book of *Controversiae*, which book is also especially addressed to Mela. (Tac. *Ann.* xvi. 17; Dion Cass. xii. 25; Sen. *Controv.* ii. v. *prooem.*, *Cons. ad Helv.* xvi.) [W. B. D.]

MELA, FA'BIUS, a Roman jurist, who is often cited in the Digest; but there is no excerpt from his writings there. The fact that he is cited by Africanus (Dig. 46. tit. 3. s. 39, and 50. tit. 16. s. 207) shows that he was at least his contemporary. But it may be collected from another passage (Dig. 1. tit. 2. s. 11) that he was prior to Proculus, or at least his contemporary; for in that passage Ulpian cites Mela before Proculus. In another passage Ulpian (Dig. 19. tit. 1. s. 17) cites Mela as the authority for an opinion of Gallus Aquilius who was a friend of Cicero, and praetor B. C. 66; and again (Dig. 19. tit. 9. s. 3) as authority for an opinion of Servius Sulpicius. He is often cited in connection with Labeo and Trebatius. As Africanus wrote under Hadrian, who died A. D. 138, and in the reign of Pius, the successor of Hadrian, we cannot with certainty fix the period of Mela as earlier than that of Antoninus Pius; but from the other citations here mentioned it has been inferred that he was a contemporary of Labeo and Trebatius. We are not acquainted with the title of any of Mela's writings, though he wrote at least ten books about something. (Dig. 46. tit. 3. s. 39.) [G. L.]

MELA, POMPO'NIUS, the first Roman author who composed a formal treatise upon Geography. From one passage in his work (ii. 6. § 74) we learn that he was born at a town situated on the bay of Algesiras, and the name of the place seems to have been *Tingentera* or *Cingentera*; but the text is here so corrupt, that it is impossible to speak with certainty. From a second passage (iii. 6. § 25, comp. Sueton. *Claud.* 17) it is highly probable that he flourished under the emperor Claudius; but at all events it is certain that he must have written after the campaigns of Augustus in Spain, for he speaks of the ancient Jol as having been ennobled by the appellation of Caesareia (i. 6. 5), and mentions two towns in the country of the Cantabri which had been named after their conqueror. Beyond these particulars our knowledge does not extend. Funccius indeed conjectures that the designation *Pomponius* was acquired by adoption, and that he is in reality the L. Annaeus Mela of Corduba, who was the son of Seneca the rhetorician—the brother of Seneca the philosopher, and of Junius Gallio—and the father of the poet Lucan; but there appears to be no evidence in favour of this hypothesis beyond the bare facts that both of these personages were Spaniards, and that both bore the surname of Mela. (Senec. *Controv.* lib. ii. praef.; Tac. *Ann.* xvi. 17; Hieron. in *Chron. Euseb. Olymp.* ccxi.; comp. Plin. *H. N.* ix. 33, who, probably by mistake, wrote *Tiberio* for *Nerone.*)

The title prefixed to the Compendium of Mela in the best MSS. is *De Situ Orbis Libri III.* After a short prooemium, in which he dwells upon the importance and the difficulties of the undertaking, and states the manner in which he proposes to execute his task, he proceeds to define the cardinal points, and to explain the division of the world into two hemispheres and five zones. The northern hemisphere is that portion of the earth which is known, and is separated by the impassable torrid zone from the southern hemisphere, which is altogether unknown, and is the abode of the Anticthones. The northern or known hemisphere is completely surrounded by the ocean, which communicates with the four great seas: one on the north, the Caspian; two on the south, the Persian and the Arabian; one on the west, the Mediterranean, with its subdivisions of the Hellespont, the Propontis, the Thracian Bosporus, the Euxine, the Cimmerian Bosporus, and the Palus Maeotis. By this sea and the two great rivers, the Tanais and Nile, the whole of the northern hemisphere is portioned out into three great divisions. All to the north of the Mediterranean and the west of the Tanais constitute Europe; all to the south of the Mediterranean and the west of the Nile constitute Africa; what remains is Asia. Next follows a brief general description of the three continents, and an enumeration of the chief tribes by which they are inhabited. These preliminaries being discussed, the author enters upon more minute details, and makes a complete circuit of the known world, tracing first the coast of the Mediterranean and the shores of the ocean. Thus commencing at the straits of Hercules with Mauritania, he passes on in regular order to Numidia, Africa Proper, the Cyrenaica, Egypt, Arabia, Syria, Phoenicia, Cilicia, Pamphylia, Lycia, Caria, Ionia, Aeolis, Bithynia, Paphlagonia, the Asiatic nations on the Euxine and the Palus Maeotis, European Scythia, Thrace, Macedonia, Greece, the Peloponnesus, Epirus, Illyricum, Italy from the head of the Adriatic round by Magna Graecia to the Ligurian Gulf, Gallia Narbonnensis, and the eastern coast of Spain. (*Hispaniae ora citerior.*) The tour of the Mediterranean being now completed, a chapter is devoted to its islands. Passing beyond the Straits, we stretch along the western coast of Spain (*Hispaniae ora exterior*), the western coast of Gaul (*Galliae ora exterior*), the islands of the Northern Ocean, Germany, Sarmatia, the shores of the Caspian, the Eastern Ocean and India, the Mare Rubrum and its two gulfs, the Persian and Arabian, Aethiopia, and those portions of Aethiopia and Mauritania bordering upon the Atlantic, which brings him round to the point from which he started. It will be seen from the above sketch that the existence of the northern countries of Europe and of the northern and eastern countries of Asia were unknown, it being supposed that these regions formed part of the ocean, which, in like manner, was supposed to occupy the whole of Central and Southern Africa.

As might be expected in a tract which consists chiefly of proper names, the text is often excessively and hopelessly currupt, but the style is simple, unaffected, and perspicuous; the Latinity is pure; all the best authorities accessible at that period, especially Eratosthenes, appear to have been carefully consulted; and although everything is compressed within the narrowest limits, we find the monotony of the catalogue occasionally diversified by animated and pleasing pictures.

The Editio Princeps of Pomponius Mela appeared at Milan, in 4to. 1471, without any printer's name. Numerous editions were published before the end of the fifteenth century, but the text first began to assume an improved appearance in those superintended by Vadianus, fol. Vienn. 1518, and fol. Basil. 1522, especially in the second. Further emendations were introduced by Vinetus, 4to. Paris, 1572; by Schottus, 4to. Antv. 1582; but the great restorers of this author were Vossius, 4to. Hag. Com. 1658; Jac. Gronovius, 8vo. Lug. Bat. 1685, 1696; and Abr. Gronovius, Lug. Bat. 8vo. 1722, and especially 1728. This last edition gives a completely new recension, and remained the standard until superseded by that of Tzschuckius, 7 parts, 8vo. Lips. 1807, which is executed with the greatest care, presents us with the labours of former critics in their best form, is enriched by the collation of several new MSS., contains an ample collection of the most valuable commentaries, and supplies everything which either the scholar or the student can require. We have an old translation into English: "The rare and singular Work of Pomponius Mela, that excellent and worthy Cosmographer, of the Situation of the World, most orderly prepared, and divided every parte by its selfe: with the Longitude and Latitude of everie Kingdome, Regent, Province, Rivers, &cc. Whereunto is added, that learned Worke of *Julius Solinus Polyhistor*, with a necessarie Table for this Booke; right pleasant and profitable for Gentlemen, Merchaunts, Mariners, and Travellers. Translated into Englyshe by *Arthur Golding*, Gent." 4to. Lond. The Mela was first published in 1585, the Solinus in 1587, and then both were bound up in one volume, and reissued with the above title in 1590. There is a translation into French by C. P. Fradin, 3 vols. 8vo. Paris, 1804, and with a new title-page 1827; into Italian by Porcacchi, 8vo. Venet. 1547; and into German by J. C. Dietz, 8vo. Giessen, 1774, which is said to be very bad. (Bähr, *Gesch. der Röm. Litterat.* § 362, 3d ed.) [W. R.]

MELAENEUS (Μελαινεύς), a son of Lycaon, who is said to have built the Arcadian town of Melaeneae. (Paus. viii. 26. § 5; Steph. Byz. *s. v.* Μελαιναί.) [L. S.]

MELAENIS (Μελαινίς), i.e. the dark, a surname of Aphrodite, under which she was worshipped at Corinth. (Paus. ii. 2. § 4; comp. viii. 6. § 2, ix. 17. § 4; Athen. xiii. p. 588.) [L. S.]

MELA'MPODES (Μελαμπόδης). 1. A Greek grammarian, the author of a treatise which is still extant, though unpublished, addressed to Dionysius the Thracian. (Fabric. *Bibl. Graec.* vol. vi. p. 345.)

2. A writer on astrology, the author of an extant, though unpublished treatise, entitled *Methodus Praedictionum Lunarium.* (Fabric. *Bibl. Graec.* vol. iv. p. 160.) [C. P. M.]

MELAMPUS (Μελάμπους), a son of Amythaon by Eidomene, or according to others, by Aglaia or Rhodope (Apollod. i. 9. § 1; Diod. iv. 68; Schol. *ad Theocrit.* iii. 43), and a brother of Bias. He was looked upon by the ancients as the first mortal that had been endowed with prophetic powers, as the person that first practised the medical art, and established the worship of Dionysus in Greece (Apollod. ii. 2. § 2). He is said to have been married to Iphianassa (others call her Iphianeira or Cyrianassa,—Diod. iv. 68; Serv. *ad Virg. Eclog.* vi. 48), by whom he became the father of Mantius and Antiphates (Hom. *Od.* xv. 225, &c.). Apollodorus (i. 9. § 13) adds a son, Abas; and Diodorus calls his children Bias, Antiphates, Manto, and Pronoe (comp. Paus. vi. 17. § 4). Melampus at first dwelt with Neleus at Pylus, afterwards he resided for a time at Phylace, near Mount Othrys, with Phylacus and Iphiclus, and at last ruled over a third of the territory of Argos (Hom. *l. c.*). At Aegosthena, in the north-western part of Megaris, he had a sanctuary and a statue, and an annual festival was there celebrated in his honour. (Paus. i. 44. § 8.)

With regard to his having introduced the worship of Dionysus into Greece, Herodotus (ii. 49) thinks that Melampus became acquainted with the worship of the Egyptian Dionysus, through Cadmus and the Phoenicians, and his connection with the Dionysiac religion is often alluded to in the ancient writers. Thus, we are told, for example, that he taught the Greeks how to mix wine with water (Athen. ii. p. 45; Eustath. *ad Hom.* p. 1816). Diodorus (i. 97) further adds that Melampus brought with him from Egypt the myths about Cronos and the fight of the Titans. As regards his prophetic power, his residence at Phylace, and his ultimate rule over a portion of Argos, the following traditions were current in antiquity. When Melampus lived with Neleus, he dwelt outside the town of Pylos, and before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, and burnt by Melampus himself, who reared the young ones. One day, when they had grown up, and Melampus was asleep, they approached from both sides and cleaned his ears with their tongues. Being thus roused from his sleep, he started up, and to his surprise perceived that he now understood the language of birds, and that with their assistance he could foretell the future. In addition to this he acquired the power of prophesying, from the victims that were offered to the gods, and, after having had an interview with Apollo on the banks of the Alpheius, he became a most renowned soothsayer (Apollod. i. 9. § 11; Eustath. *ad Hom.* p. 1685). During his stay with Neleus it happened that his brother Bias was one of the suitors for the hand of Pero, the daughter of Neleus, and Neleus promised his daughter to the man who should bring to him as a gift for the maiden, the oxen of Iphiclus, which were guarded by a dog whom neither man nor animal could approach. Melampus undertook the task of procuring the oxen for his brother, although he knew that the thief would be caught and kept in imprisonment for one whole year, after which he was to come into possession of the oxen. Things turned out as he had said; Melampus was thrown into prison, and in his captivity he learned from the wood-worms that the building in which he was would soon break down. He accordingly demanded to be let out, and as Phylacus and Iphiclus became thus acquainted with his prophetic powers, they asked him in what manner Iphiclus, who had no children, was to become father. Melampus, on the suggestion of a vulture, advised Iphiclus to take the rust from the knife with which Phylacus had once cut his son, and drink it in water during ten days. This was done, and Iphiclus became the father of Podarces. Melampus now received the oxen as a reward for his good services, and drove them to Pylos; he thus gained Pero for his brother,

and henceforth remained in Messenia (Apollod. i. 9. § 12; Paus. iv. 36. § 2; Schol. *ad Theocrit.* iii. 43). His dominion over Argos is said to have been acquired in the following manner. In the reign of Anaxagoras, king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of it, on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos (Paus. ii. 18. § 4; Diod. iv. 68). Others, however, give the following account. The daughters of Proetus, Iphinoe, Lysippe and Iphianassa, were seized with madness, either because they opposed the worship of Dionysus (Diod. *l. c.*; Apollod. i. 9. § 12), or because they boasted of equalling Hera in beauty, or because they had stolen the gold from the statue of the goddess (Serv. *ad Virg. Ecl.* vi. 48). Melampus promised to cure the women, if the king would give him one-third of his territory and one of his daughters in marriage. Proetus refused the proposal: but when the madness continued, and also seized the other Argive women, messengers came to Melampus to request his aid; but he now demanded two-thirds of the kingdom, one for himself, and the other for his brother. The demand was complied with, and with a band of youths, he pursued the women as far as Sicyon, with Bacchic shouts. Iphinoe died during the pursuit, but the surviving women were cured by purifications in a well, Anigrus, or in a temple of Artemis near Lusi, or in the town of Sicyon itself; and Melampus and Bias married the two daughters of Proetus. (Apollod. ii. 2. § 2; Strab. viii. p. 346; Ov. *Met.* xv. 322; Paus. ii. 7. § 8, viii. 18, in fin.; Herod. ix. 34; Schol. *ad Pind. Nem.* ix. 30.)

Another mythical personage of the same name occurs in Virgil (*Aen.* x. 320). [L. S.]

MELAMPUS (Μελάμπους), the author of two little Greek works still extant, one entitled Περὶ Παλμῶν Μαντική, *Divinatio ex Palpitatione*, the other Περὶ Ἐλαιῶν τοῦ Σώματος, *De Naevis Oleaceis in Corpore.* He lived probably in the third century B. C., as the former of these works is addressed to "king Ptolemy," who is supposed by Fabricius (*Biblioth. Gr.* vol. i. p. 99, ed. vet.) to have been Ptolemy Philadelphus. Both the works (as might be anticipated from the titles) are full of superstitions and absurdities. They were first published in Greek by Camillus Peruscus, in his edition of Aelian's *Varia Historia*, &c., Rom. 1545, 4to. They were translated into Latin by Nicolaus Petreius, and published together with Meletius, *De Natura Hominis*, Venet. 1552, 4to. They have also been translated into French and German. The last and best edition is that by J. G. F. Franz, in his "Scriptores Physiognomiae Veteres," Altenburg, 1780, 8vo. (Fabric. *Bibl. Gr.* vol. i. p. 99, ed. vet.; Choulant, *Handb. d. Bücherkunde für die Aeltere Medicin*, p. 415.) [W. A. G.]

MELAMPUS, an architect, of little note, who wrote *Praecepta Symmetriarum.* (Vitruv. vii Praef. § 14.) [P. S.]

MELANAEGIS (Μελαναιγίς), i. e. armed or clad with a black aegis, occurred as a surname of Dionysus at Eleutherae (Suid. *s. v.* Ἐλευθέρος; Paus. i. 38. § 8), and at Athens (Suid. *s. v.* Ἀπατούρια; Conon, *Narrat.* 39; Paus. ii. 35. § 1; comp. MELANTHUS), and of the Erinnys. (Aeschyl. *Sept.* 700.) [L. S.]

MELA'NCOMAS (Μελαγκόμας), an Ephesian, and NICO'MACHUS (Νικόμαχος), a Rhodian, were the two men whom ACHAEUS, the rebellious general of Antiochus the Great, employed to carry on his negotiations with Ptolemy IV. (Philopator), as well as all his other transactions with foreign powers. It was chiefly through recommendatory letters from Melancomas and Nicomachus that Bolis, of whose treachery they had no suspicion, was enabled to gain, to a great extent, the confidence of Achaeus, and so to betray him to Antiochus, in B. C. 214. (Polyb. viii. 17, 18, 20, 21.) [E. E.]

ME'LANEUS (Μελανεύς), a son of Apollo, and king of the Dryopes. He was the father of Eurytus and a famous archer. According to a Messenian legend Melaneus came to Perieres who assigned to him a town as his habitation which he called Oechalia, after his wife's name. (Paus. iv. 2. § 2; Anton. Lib. 4.)

Two other mythical personages of this name occur in Ovid (*Met.* xii. 306) and in the Odyssey (xxiv. 103). [L. S.]

MELANIPPE (Μελανίππη). 1. A daughter of Cheiron, is also called Euippe. Being with child by Aeolus, she fled to mount Pelion; but Cheiron made search after her; and in order that her condition might not become known, she prayed to be metamorphosed into a mare. Artemis granted the prayer, and in the form of a horse she was placed among the stars. (Eratosth. *Catast.* 18; Aristoph. *Thesm.* 512; Hygin. *Fab.* 86.) Another account describes her metamorphosis as a punishment for having despised Artemis or divulged the counsels of the gods. (Hygin. *Poet. Astr.* ii. 18.)

2. The wife of Hippotes and the mother of Aeolus. (Diod. iv. 67.)

3. A daughter of Aeolus, or, according to others, of Hippotes or Desmontes. (Schol. *ad Hom. Od.* x. 2; Hygin. *Fab.* 186.)

4. A queen of the Amazons, whom Heracles, in his fight with the Amazons, restored to freedom in consequence of a present she gave him. (Diod. iv. 16; Schol. *ad Pind. Nem.* iii. 64; Apollon. Rhod. ii. 966.) For two other mythical personages of this name, see BOEOTUS and MELEAGER. [L. S.]

MELANI'PPIDES (Μελανιππίδης), of Melos, one of the most celebrated lyric poets in the department of the dithyramb. Suidas (*s. v.*) distinguishes two poets of this name, of whom the elder was the son of Criton, and flourished about Ol. 65 (B. C. 520), and wrote numerous books of dithyrambs, and epic poems, and epigrams, and elegies, and very many other things; he was the grandfather, on the mother's side, of the younger Melanippides, whose father's name was also Criton. No other ancient writer recognises this distinction, which, therefore, probably arises out of some confusion in the memory of Suidas. At all events, it is better to place under one head all that we know of Melanippides.

The date of Melanippides can only be fixed within rather uncertain limits. He may be said, somewhat indefinitely, to have flourished about the middle of the 5th century B. C. He was younger than Lasus of Hermione (Plut. *Mus.* p. 1141, c.), and than Diagoras of Melos (Suid. *s. v.* Διαγόρας). He was contemporary with the comic poet Pherecrates (Plut. *l. c.*). He lived for some time at the court of Perdiccas, of Macedonia, and there died (Suid. *s. v.*). He must therefore have died before B. C. 412.

His high reputation as a poet is intimated by

Xenophon, who makes Aristodemus give him the first place among dithyrambic poets, by the side of Homer, Sophocles, Polycleitus, and Zeuxis, as the chief masters in their respective arts (Xenoph. *Mem.* i. 4. §. 3), and by Plutarch, who mentions him, with Simonides and Euripides, as among the most distinguished masters of music (*Non poss. suav. viv. sec. Epic.* p. 1095, d.). He did not, however, escape the censures which the old comic poets so often heap upon their lyric contemporaries, for their corruption of the severe beauties of the ancient music. Pherecrates places him at the head of such offenders, and charges him with relaxing and softening the ancient music by increasing the chords of the lyre to twelve (or, as we ought perhaps to read, ten: see Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. p. 605, n. 104), and thus paving the way for the further licences introduced by Cinesias, Phrynis, and Timotheus (Plut. *de Mus.* p. 1141; comp. Meineke, *Frag. Com. Graec.* pp. 326—335). According to Aristotle, he altogether abandoned the antistrophic arrangement, and introduced long preludes (ἀναβολαί), in which the union, which was anciently considered essential, between music and the words of poetry, seems to have been severed (Aristot. *Rhet.* iii. 9). Plutarch (or the author of the essay on music which bears his name) tells us that in his flute-music he subverted the old arrangement, by which the flute-player was hired and trained by the poet, and was entirely subordinate to him (*De Mus. l. c.*); but there is probably some mistake in this, as the fragment of Pherecrates, which the author quotes in confirmation of his statement, contains not a word about flute-music, but attacks only the alterations in the lyre; while, on the other hand, Athenaeus cites a passage from the *Marsyas* of Melanippides, which seems to show that he rejected and despised flute-music altogether (Athen. xiv. p. 616, e.).

According to Suidas, Melanippides wrote lyric songs and dithyrambs. Several verses of his poems are still preserved, and the following titles, *Marsyas*, *Persephone*, *The Danaids*, which have misled Fabricius and others into the supposition that Melanippides was a tragic poet, a mistake which has been made with respect to the titles of the dithyrambs of other poets. The fragments are collected by Bergk (*Poët. Lyr. Graec.* pp. 847—850). We learn from Meleager (v. 7) that some of the hymns of Melanippides had a place in his *Garland*:—

νάρκισσόν τε τορῶν Μεναλιππίδου ἔγκυον ὕμνων.

(Fabric. *Bibl. Graec.* vol. ii. pp. 129, 130; Ulrici, *Hellen. Dichtk.* vol. ii. pp. 26, 141, 590—593; Schmidt, *Diatribe in Dithyramb.* pp. 77—85, who maintains the distinction of Suidas, and attempts to distinguish between the extant fragments of the two poets.) [P. S.]

MELANIPPUS (Μελάνιππος). 1. A son of Agrius, was slain by Diomedes. (Apollod. i. 8. § 6; comp. OENEUS.)

2. A son of Astacus of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Mecisteus. His tomb was shown in the neighbourhood of Thebes on the road to Chalcis. (Aeschyl. *Sept.* 409; Apollod. iii. 6. § 8; Herod. v. 67; Paus. ix. 18. § 1.)

3. A son of Theseus and Perigune, and father of Ioxus. (Paus. x. 25. § 2; Plut. *Thes.* 8.)

4. A son of Ares and Tritaea, the daughter of Triton. (Paus. vii. 22. § 5.)

5. One of the sons of Priam. (Apollod. iii. 12. § 5.)

6. A youth of Patrae, in Achaia, who was in love with Comaetho, a priestess of Artemis Triclaria. As the parents on both sides would not consent to their marriage, Melanippus profaned the temple of the goddess by his intercourse with Comaetho. The goddess punished the two offenders with instantaneous death, and visited the whole country with plague and famine. The oracle of Delphi revealed the cause of these calamities, and ordered the inhabitants to sacrifice to Artemis every year the handsomest youth and the handsomest maiden. (Paus. vii. 19. § 2.) A seventh mythical personage of this name is mentioned by Homer. (*Il.* xv. 547, 576.) [L. S.]

MELANIPPUS (Μελάνιππος), a youth of Agrigentum, who, having been treated with injustice by Phalaris, proposed to his friend Chariton to form a conspiracy against the tyrant. Chariton, alarmed for the safety of Melanippus, urged him to say nothing to any one of his intention, and promised to devise a fitting opportunity for the enterprise. Having then resolved to take the whole risk upon himself, he attempted the life of Phalaris, and, being apprehended, was put to the torture, which he bore resolutely, refusing to confess that he had any accomplices. Melanippus hereupon came to Phalaris and avowed himself the instigator of the design, and the tyrant, struck with their mutual friendship, spared the lives of both on condition of their leaving Sicily. (Ael. *V. H.* ii. 4.) [E. E.]

MELANO'PUS (Μελάνωπος), a son of Laches, the Athenian general, was one of three ambassadors (the other two being Glaucias and ANDROTION) who were sent to remonstrate with Mausolus, king of Caria, on his attempt to subject to himself the islands on the eastern coast of the Aegean. On their way they fell in with and captured a merchant ship of Naucratis, which was brought into the Peiraeeus, and condemned by the Athenians as an enemy's vessel. The prize-money, however, was retained by Melanopus and his colleagues; and, when the time drew near at which they would have to surrender it on pain of imprisonment, Timocrates proposed a law exempting public debtors from that penalty on their giving security for payment. A prosecution was hereupon instituted against Timocrates by Diodorus and Euctemon (private enemies of Androtion); and for them Demosthenes wrote the speech, still extant, which was delivered by Diodorus in B. C. 353. Before the trial came on, Melanopus and his colleagues paid the money. In the speech against Timocrates Melanopus is mentioned as having been guilty of treason, of embezzlement, of misconduct in an embassy to Egypt, and of injustice towards his own brothers. (Dem. *c. Tim.* p. 740.) [E. E.]

MELANO'PUS (Μελάνωπος), of Cyme, a poet of the mythical period, whom Pausanias places between Olen and Aristaeus, is said by that author to have composed a hymn to Opis and Hecaerge, in which he stated that those goddesses came from the Hyperboreans to Delos before Achaeia. (Paus. v. 7. §. 4. s. 8.) In some of the old genealogies Melanopus was made the grandfather of Homer (Procl. and Pseudo-Herod. *Vit. Hom.*) [P. S.]

MELA'NTHIUS (Μελάνθιος), also called Melantheus, a son of Dolius, was a goat-herd of Odysseus, sided with the suitors of Penelope, and was

cruelly killed by Odysseus. (Hom. *Od.* xvii. 212, &c., xxi. 176, xxii. 474, &c.) [L. S.]

MELA'NTHIUS (Μελάνθιος), an Athenian tragic poet, who seems to have been of some distinction in his day, but of whom little is now known beyond the attacks made on him by the comic poets. Eupolis, Aristophanes, Pherecrates, Leucon, and Plato, satirized him unmercifully; and it is remarkable that he was attacked in all the three comedies which gained the first three places in the dramatic contest of B. C. 419, namely, the Κόλακες of Eupolis, the Εἰρήνη of Aristophanes, and the Φράτορες of Leucon (Athen. viii. p. 343; Schol. *ad Aristoph. Pac.* 804). He is again attacked by Aristophanes in the Ὄρνιθες, B. C. 414. In addition to these indications of his date, we are informed of a remark made by him upon the tragedies of Diogenes Oenomaus, who flourished about B. C. 400 (Plut. *de Aud.* p. 41, c.). The story of his living at the court of Alexander of Pherae, who began to reign B. C. 369, is not very probable, considering the notoriety which he had acquired fifty years earlier, and yet the allusion made to his position and conduct there is quite in keeping with all that we know of his character (Plut. *de Adul. et Amic.* p. 50, e.).

The most important passage respecting Melanthius is that in the *Peace* of Aristophanes (796, &c.), which we subjoin in the form in which Welcker gives it:

> Τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων τὸν σοφὸν ποιητὴν
> ὑμνεῖν, οταν ἠρινὰ μὲν φωνῇ χελιδὼν
> ἑζομένη κελαδῇ, χορὸν δὲ μὴ ᾽χῃ Μόρσιμος,
> μηδὲ Μελάνθιος, οὗ δὴ πικροτάτην ὄπα γηρύσαντος ἤκουσ᾽,
> ἡνίκα τῶν τραγῳδῶν τὸν χόρον εἶχον ἀδελφός τε καὶ αὐτὸς ἀμφω
> Γόργονες ὀψοφάγοι, βατιδοσκόποι, ἅρπυιαι,
> γραοσόβαι, μιαροί, τραγομάσχαλοι, ἰχθυολῦμαι.

t has been much doubted whether the fifth line neans that Melanthius and Morsimus were brothers, r whether we should understand the word ἀδελφός to refer to some brother of Melanthius, whose ame is not mentioned. The two ancient scholiasts eld opposite opinions on the point (comp. Suid. v.); while among modern scholars, the former iew is held by Ulrici, Meineke, Welcker, and ayser, and the latter by Elmsley, Böckh, Müller d Clinton (comp. Elms. *ad Eurip. Med.* 96, with Velcker, *die Griech. Tragöd.* p. 1029). The aracter given of Melanthius in the above extract, is worthlessness as a poet, his voracious gluttony, is profligacy, and his personal offensiveness, is conrmed by several other passages of the comic poets d other writers (Aristoph. *Pax*, 999, *Av.* 152, and *chol.*; Archippus, *ap. Athen.* viii. p. 343; Athen. p. 6, c.). He was celebrated for his wit, of hich several specimens are preserved (Plut. *de ud. Poët.* p. 20, c., *de Aud.* p. 41, c., *de Adul. et mic.* p. 50, d., *Conjug. Praec.* p. 144, b., *Sympos.* 631, d., p. 633, d.). Aristophanes has preserved e title and two lines, somewhat parodied, of one his dramas, the *Medea*, for it is absurd to suppose the *Medea* of Euripides is meant (*Pax*, 999); d Plutarch has more than once (*De cohib. Ira*, 453, f., *de sera Num. Vindict.* p. 551, a.) quoted line, in which Melanthius says that ὁ θυμὸς

> Τὰ δεινα πράττει τὰς φρένας μετοικίσας

Athenaeus informs us that Melanthius also wrote elegies (viii. p. 343, d.), and Plutarch (*Cim.* 4) refers to the epigrammatic elegies of Melanthius on Cimon and Polygnotus, of which he quotes one distich. But if the Melanthius quoted by Plutarch lived and wrote in the time of Cimon, as he seems clearly to mean, he could not have been, as Athenaeus supposed, the same person as the tragic poet. (Fabric. *Bibl. Graec.* vol. ii. p. 310; Ulrici, *Hellen. Dichtkunst*, vol. ii. p. 572; Welcker, *Die Griech. Trag.* pp. 1030—1032; Kayser, *Hist. Crit. Trag. Graec.* pp. 59—65.) [P. S.]

MELA'NTHIUS or MELANTHUS (Μελάνθιος, Μέλανθος), an eminent Greek painter of the Sicyonian school, was contemporary with Apelles (B. C. 332), with whom he studied under Pamphilus, and whom he was considered even to excel in one respect, namely, in composition or grouping (*dispositio*). Quinctilian praises his *ratio*, by which perhaps he means the same thing. (Plin. xxxv. 10. s. 36. §§ 8, 10, adopting in the latter passage the reading of the Bamberg MS., which Brotier had previously suggested, *Melanthio* for *Amphioni*; Quinctil. xii. 10.)

He was one of the best colourists of all the Greek painters: Pliny mentions him as one of the four great painters who made "immortal works" with only four colours. (*H. N.* xxxv. 7. s. 32; comp. *Dict. of Ant. s. v. Colores.*) The only one of his pictures mentioned is the portrait of Aristratus, tyrant of Sicyon, riding in a triumphal chariot, which was painted by Melanthius and his pupils, and some parts of which were said to have been touched by the hand of Apelles; and respecting the fate of which a curious story is quoted from Polemon by Plutarch (*Arat.* 13); from whom also we learn the high esteem in which the pictures of Melanthius were held. (*Ibid.* 12; comp. Plin. *H. N.* xxxv. 7. s. 32.) Melanthius wrote a work upon his art (περὶ ζωγραφικῆς), from which a passage is quoted by Diogenes (iv. 18), and which Pliny cites among the authorities for the 35th book of his *Natural History*. [P. S.]

MELANTHO (Μελανθώ). 1. A daughter of Dolius, and sister of Melanthius; she was a slave in the house of Odysseus; and having sided, like her brother, with the suitors, she was hanged by Odysseus. (Hom. *Od.* xviii. 321; Paus. x. 25. § 1.)

2. A daughter of Deucalion, became the mother of Delphus, by Poseidon, who deceived her in the form of a dolphin. (Tzetz. *ad Lyc.* 208; Ov. *Met.* vi. 120.) [L. S.]

MELANTHUS (Μέλανθος). 1. One of the Tyrrhenian pirates, who wanted to carry off young Bacchus, but were metamorphosed into dolphins. (Ov. *Met.* iii. 671, &c.)

2. One of the sons of Laocoon. (Serv. *ad Aen.* ii. 211.) In Lycophron (767) the name occurs as a surname of Poseidon. [L. S.]

MELANTHUS or MELA'NTHIUS (Μέλανθος, Μελάνθιος), one of the Neleidae, and king of Messenia, whence he was driven out by the Heracleidae on their conquest of the Peloponnesus, and, following the instructions of the Delphic oracle, took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens and the last of the Theseidae, to single combat. Thymoetes declined the challenge on the ground of age and infirmity. So ran the story, which strove

afterwards to disguise the violent change of dynasty; and Melanthus undertook it on condition of being rewarded with the throne in the event of success. He slew Xanthus, and became king, to the exclusion of the line of Theseus. According to Pausanias, the conqueror of Xanthus was Andropompus, the father of Melanthus; according to Aristotle, it was Codrus, his son. To the period of the reign of Melanthus Pausanias refers the expulsion of the Ionians from Aegialus by the Achaeans, and their settlement at Athens as a place of refuge. (Her. i. 147, v. 65; Paus. ii. 18, iv. 5, vii. 1, 2; Strab. viii. p. 359, ix. p. 393, xiv. p. 633; Con. *Narr.* 39; Aristot. *Pol.* v. 10, ed. Bekk.; Schol. *ad Aristoph. Ach.* 146, *Pac.* 855; Suid. *s. v.* Ἀπατούρια; *Dict. of Ant. s. v.* Ἀπατούρια.) [E. E.]

MELAS (Μέλας.) 1. A son of Poseidon by a nymph of Chios, and brother of Angelus. (Paus. vii. 4. § 6.)

2. One of the Tyrrhenian pirates mentioned under MELANTHUS No. 1.

3. A son of Phrixus and Chalciope, was married to Eurycleia, by whom he became the father of Hyperes. (Apollod. i. 9. § 1; Apollon. Rhod. ii. 1158; Schol. *ad Pind. Pyth.* iv. 221.)

4. A son of Porthaon and Euryte, and brother of Oeneus. (Hom. *Il.* xiv. 117; Apollod. i. 7. § 10; comp. OENEUS and TYDEUS.)

5. A son of Antassus, at Gonusa, near Sicyon. He joined the Dorians on their march against Corinth. His services were at first declined, but he was afterwards allowed to fight in the ranks of the Dorians. He was the ancestor of the family of Cypselus. (Paus. ii. 4. § 4, v. 18. § 7, 20, in fin.)

There are three other mythical personages of this name. (Paus. vii. 4. § 6, viii. 28. § 3; Apollod. ii. 7. § 7.) [L. S.]

MELEA'GER (Μελέαγρος), a son of Oeneus (whence he is called Οἰνεΐδης), and Althaea, the daughter of Thestius, and was married to Cleopatra, by whom he became the father of Polydora. (Apollod. i. 8. § 2; Paus. iv. 2 in fin.; Orph. *Argon.* 157.) Other accounts call Meleager a son of Ares, by Althaea (Plut. *Parall. Min.* 26; Ov. *Met.* viii. 437; Hygin. *Fab.* 171); and Hyginus calls Parthenopaeus a son of Meleager. (*Fab.* 99, 270.) His brothers and sisters were Phereus or Thyreus, Agelaus, Toxeus, Periphas, Gorge, Eurymede, Deianeira, Melanippe. Meleager is one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in throwing the javelin, as one of the Argonauts, and in the Calydonian hunt. Thus he gained the victory at the funeral games of Acastus (Hygin. *Fab.* 273; Athen. iv. p. 172); and the spear with which he had slain the Calydonian boar he dedicated in the temple of Apollo at Sicyon. (Paus. ii. 7. § 8.) In the expedition of the Argonauts he was said in some legends to have slain Aeetes in the contest for the golden fleece. (Diod. iv. 48.) While Meleager was at Calydon, Oeneus, the king of the place, once neglected to offer up a sacrifice to Artemis, whereupon the angry goddess sent a monstrous boar into the fields of Calydon, which were ravaged by the beast, while no one had the courage to hunt it. At length Meleager, with a band of other heroes, whose number and names are different in the different accounts (Apollod. i. 8. § 2; Ov. *Met.* viii. 300, &c.; Hygin. *Fab.* 174; Paus. viii. 45. § 4), went out to hunt the boar, which was killed by Meleager. Artemis, however, created a dispute about the animal's head and skin among the Calydonians and Curetes. Late writers represent Atalante as taking part in this famous hunt; but the huntsmen refused to go out with her, until Meleager, who loved her, prevailed upon them. According to Ovid (*Met.* viii. 380), Atalante inflicted the first wound upon the animal; while, according to others, Meleager first struck and killed it. He gave his prize, the boar's skin, to Atalante, who was deprived of it by the sons of Thestius; but Meleager slew them. (Apollod. Ov. *ll. cc.*; Diod. iv. 34.) During the war between the Calydonians and Curetes, the former were always victorious, so long as Meleager went out with them. But on one occasion he killed his mother's brothers; and his mother pronounced a curse upon him, in consequence of which he became indignant, and stayed at home, so that the victorious Curetes began to press Calydon very hard. It was in vain that the old men of the town made him the most brilliant promises if he would again join in the fight, and also the entreaties of his own friends remained without effect. At length, however, he yielded to the prayers of his wife, Cleopatra: he put the Curetes to flight, but never returned home, for the Erinnys, who had heard the curse of his mother, overtook him. (Hom. *Il.* ix. 527—600; comp. ii. 641.) The post-Homeric account gives a different cause of his death. When Meleager was seven days old, it is said, the Moerae appeared, declaring that the boy would die as soon as the piece of wood that was burning on the hearth should be consumed. When Althaea heard this, she extinguished the firebrand, and concealed it in a chest. Meleager himself became invulnerable; but after he had killed the brothers of his mother, she lighted the piece of wood, and Meleager died, whereupon Althaea and Cleopatra hung themselves. (Apollod. i. 8. § 2, &c.; Hygin. *Fab.* 171; Diod. iv. 34; Ov. *Met.* viii. 450, &c., 531.) The sisters of Meleager wept unceasingly after his death, until Artemis changed them into guinea-hens (μελεαγρίδες), who were transferred to the island of Leros. Even in this condition they mourned during a certain part of the year for their brother. Two of them, Gorge and Deianeira, through the mediation of Dionysus, were not metamorphosed. (Anton. Lib. 2; Ov. *Met.* viii. 532, &c.; Apollod. i. 8. § 3.) The story of Meleager, his hunt of the Calydonian boar, his contest with the sons of Thestius, and other scenes of his life, were frequently represented by ancient artists. (Paus. iii. 18. § 9, viii. 45. § 4.) He usually appears as a robust hunter, with curly hair, the Aetolian chlamys, and a boar's head. (Philostr. *Icon.* 15; comp. Welcker, *Zeitschrift für die alte Kunst*, p. 123, &c.) [L. S.]

MELEA'GER (Μελέαγρος). 1. Son of Neoptolemus, a Macedonian officer of distinction in the service of Alexander the Great. He is first mentioned in the war against the Getae (B. C. 335); and at the passage of the Granicus in the following year, we find him commanding one of the divisions (τάξεις) of the phalanx, a post which he afterwards held apparently throughout the campaigns in Asia. He was appointed, together with Coenus and Ptolemy the son of Seleucus, to command the newly-married troops which were sent home from Caria to spend the winter in Macedonia, and rejoined Alexander at

Gordium in the following summer (B. C. 333). We afterwards find him present at the battles of Issus and Arbela; associated with Craterus in the important task of dislodging the enemy who guarded the passes into Persia; and again bearing a part in the passage of the Hydaspes, and in various other operations in India (Arrian, *Anab.* i. 4, 14, 20, 24, ii. 8, iii. 11, 18, v. 12; Curt. iii. 24, v. 14, vii. 27; Diod. xvii. 57). But notwithstanding this long series of services we do not learn that Alexander promoted him to any higher or more confidential situation, nor do we find him employed in any separate command of importance. Already, before the king's death, Meleager had given evidence of an insolent and factious disposition, and these qualities broke out in their full force during the discussions which ensued after the death of Alexander. His conduct on that occasion is differently related. According to Justin, he was the first to propose in the council of officers, that either Arrhidaeus or Heracles the son of Barsine should at once be chosen king, instead of waiting for the chance of Roxana bearing a son. Curtius, on the contrary, represents him as breaking out into violent invectives against the ambition of Perdiccas, and abruptly quitting the assembly, in order to excite the soldiery to a tumult. Diodorus, again, states that he was sent by the assembled generals to appease the clamours and discontent of the troops, but instead of doing so he himself joined the mutineers. In any case it is certain that Meleager early assumed the lead of the opposition to Perdiccas and his party; and placed himself at the head of the infantry, who had declared themselves (probably at his instigation) in favour of the claims of Arrhidaeus to the vacant throne. Meleager even went so far as to order the execution of Perdiccas, without any express authority from his puppet of a king; but this project was disconcerted by the boldness of the regent: and the greater part of the cavalry, together with almost all the generals, sided with Perdiccas, and, quitting Babylon, established themselves in a separate camp without the walls of the city. Matters thus seemed tending to an open rupture, but a reconciliation was effected, principally by the intervention of Eumenes, and it was agreed that the royal authority should be divided between Arrhidaeus and the expected son of Roxana, and that in the mean time Meleager should be associated with Perdiccas in the regency. It was, however, evidently impossible that these two should long continue on really friendly terms, and Meleager proved no match for his wily and designing antagonist. Perdiccas contrived by his profound dissimulation, to lull his rival into fancied security, while he made himself master both of the person and the disposition of the imbecile Arrhidaeus, of which he immediately took advantage, and hastened to strike the first blow. The whole army was assembled under pretence of a general review and lustration, when the king, at the instigation of Perdiccas, suddenly demanded the surrender and punishment of all the leaders in the late disorders. The infantry were taken by surprise, and unable to offer any resistance; 300 of the alleged mutineers were singled out, and instantly executed; and though Meleager himself was not personally attacked, he deemed it necessary to provide for his safety by flight, and took refuge in a temple, where he was quickly pursued and put to death by order of Perdiccas. (Curt. x. 21—29; Justin. xiii. 2—4; Arrian, *ap. Phot.* p. 69, a.; Diod. xviii. 2.)

2. An ilarch or commander of a squadron of cavalry in the army of Alexander at the battle of Arbela. (Arrian, *Anab.* iii. 11; Curt. iv. 50.) He is certainly distinct from the preceding, and is probably the same person whom we afterwards find mentioned among the friends and adherents of Pithon, who participated in his projects of revolt against Antigonus, B. C. 316. [PITHON.] After the death of their leader, Meleager and Menoetas broke out into open insurrection, but were speedily defeated by Orontobates and Hippostratus, who had been left by Antigonus in the government of Media, and Meleager was slain in the battle. (Diod. xix. 47.)

3. A son of Ptolemy Soter and Eurydice, daughter of Antipater, succeeded his brother Ptolemy Ceraunus on the throne of Macedonia, after the latter had fallen in battle against the Gauls (B. C. 280); but was compelled by the Macedonian troops to resign the crown, after a reign of only two months. (Euseb. *Arm.* pp. 156, 157; Dexippus, *ap. Syncell.* pp. 267, 270.) His reign is omitted by Justin. [E. H. B.]

MELEA'GER (Μελέαγρος), son of Eucrates, the celebrated writer and collector of epigrams, was a native of Gadara in Palestine, and lived about B. C. 60. There are 131 of his epigrams in the Greek Anthology, written in a good Greek style, though somewhat affected, and distinguished by sophistic acumen and amatory fancy. (Brunck, *Anal.* vol. i. pp. 1—38; Jacobs, *Anth. Graec.* vol. i. pp. 1—40, vol. xiii. pp. 639, 698, 915, 916; Fabric. *Bibl. Graec.* vol. iv. pp. 416—420.) Besides the various editions of the Greek Anthology, there are separate editions of the epigrams of Meleager, for which see Fabricius. An account of his Στέφανος, or collection of epigrams, is given under PLANUDES. [P. S.]

MELES (Μέλης), an Athenian, who was beloved by Timagoras, but refused to listen to him, and ordered him to leap from the rock of the acropolis. Timagoras, who was only a metoikos at Athens, did as he was bid; but Meles, repenting of his cruel command, likewise threw himself from the rock; and the Athenians from that time are said to have worshipped Anteros, as the avenger of Timagoras. (Paus. i. 30. § 1.)

Meles is also the god of the river Meles, near Smyrna; and this river-god was believed by some to have been the father of Homer. (*Vit. Script. Graec.* p. 27, ed. Westermann.) [L. S.]

MELES (Μέλης). 1. Of Colophon, the father of the poet Polymnestus (Plut. *de Mus.* p. 1133, a.).

2. Of Athens, the father of the dithyrambic poet Cinesias, was himself also a dithyrambic poet, and is ranked by Pherecrates as the worst of all the citharoedic poets of his day (Schol. *ad Aristoph. Av.* 858). Plato also tells us that his performances annoyed the audience (*Gorg.* p. 502). [P. S.]

MELESA'GORAS. [AMELESAGORAS.]

MELESIPPUS (Μελήσιππος), a Lacedaemonian, son of Diacritus, was one of the three ambassadors sent to Athens in B. C. 432, just before the commencement of the Peloponnesian war, with the final demand of Lacedaemon for the restoration of the independence of all the Greek states. By the advice of Pericles, the Athenians refused compliance. In the following year, when Archidamus was on his march to invade Attica, he again sent

Melesippus to Athens, in the hope of effecting a negotiation; but the Athenians would not even admit him to a hearing. (Thuc. i. 139—145, ii. 12.) [E. E.]

ME'LETE (Μελέτη), the name of one of the Muses. (Pausanias, ix. 29. § 2; compare MUSAE.) [L. S.]

MELE'TIUS (Μελέτιος), literary and ecclesiastical.

1. Of ANTIOCH, an eminent Greek ecclesiastic of the fourth century. He was born at Melitene, near the right bank of the Euphrates, in the district of Melitene, in Armenia Minor. His parents were persons of rank, at least of respectable condition (Gregor. Nyssen. *Oratio habit. in funere Meletii*), and he probably inherited from them an estate which he possessed in Armenia. (Basil. *Epist.* 187, editt. vett., 99, ed. Benedict.) His gentleness of disposition, general excellence of character, and persuasive eloquence, acquired for him a high reputation: but his first bishopric, that of Sebaste, in Armenia, in which he succeeded Eustathius [EUSTATHIUS, No. 7], apparently after the latter had been deposed in the council of Melitene (A. D. 357), proved so troublesome, through the contumacy of his people, that he withdrew from his charge and retired to Beroea, now Aleppo in Syria, of which city, according to one rendering of a doubtful expression in Socrates, he became bishop. The East was at this time torn with the Arian controversy; but the character of Meletius won the respect of both parties, and each appears to have regarded him as belonging to them, a result promoted by his dwelling, in his discourses, on practical rather than polemical subjects. According to Philostorgius he feigned himself an Arian, and subscribed the Confession of the Western bishops, probably that of Ariminum; and, according to Socrates, he subscribed the creed of the Acacians, at Seleuceia in A. D. 359. These concurrent testimonies fix on him the charge either of instability or dissimulation. Still his real tendency to the Homoousian doctrine was known to or suspected by many; and, therefore, when, by the influence of Acacius and the Arians, he was appointed to the see of Antioch (A. D. 360 or 361), all the bishops, clergy, and people of the city and neighbourhood, Arians and Orthodox, went out to meet him. Even the Jews and Heathens flocked to see a person who had already attained so great celebrity. For a time, but apparently a very short time, he confined himself to practical subjects, avoiding or speaking ambiguously on the doctrines in dispute between the contending parties, but presently gave more open indications of his adherence to the orthodox party. It was probably to draw out his sentiments more distinctly that he was desired by the emperor Constantius to give an exposition of the passage, Prov. viii. 22. [GEORGIUS, No. 29.] He was preceded in the pulpit by George of Laodiceia and by Acacius of Caesareia, who gave explanations more or less heterodox; and when Meletius in his turn came to speak, and avowed his adherence to the orthodox doctrine, a scene of great excitement ensued, the people applauding, and the Arians among the clergy, especially the archdeacon, attempting to stop his mouth. Determined now to get rid of him, the Arians charged him with Sabellianism, and persuaded the emperor to depose him and banish him, apparently on a charge either of perjury or of having violated the discipline of the church, to his native country, Melitene, while Euzoius was appointed bishop of Antioch in his room (A. D. 361). This step led to an immediate and extensive schism: the orthodox party broke off from the communion of the Arians, and met in the church of the Apostles, in what was called the old town of Antioch. There had been a previous secession of the more zealous part of the orthodox on occasion of the deposition of Eustathius (A. D. 331), but the two seceding bodies remained separate, the Eustathians objecting that Meletius had been ordained by Arians. On the accession of the emperor Julian Meletius returned to Antioch (A. D. 362), and the most earnest endeavours were made to reconcile the two sections of the orthodox party: but though the death of Eustathius seemed to present a fair opportunity for such reconciliation, all the efforts made were frustrated by the intemperate zeal of Lucifer of Cagliari [LUCIFER], who ordained Paulinus bishop of the Eustathians. Meanwhile, the Arians appear to have retained possession of most of the churches, the orthodox having one or two assigned for their use, of which, however, on the accession of the emperor Valens, they were deprived, and Meletius was again (A. D. 365?) banished from the city. According to Tillemont, who grounds his assertion on two passages of Gregory Nyssen (ibid.), Meletius was twice banished under Valens, or three times in all, which supposes a return from his first banishment under that prince. Gregory's assertion, however, is not corroborated by any of the ecclesiastical historians; and we have no means of determining the dates of Meletius's return and subsequent exile, if they really took place. Tillemont thinks he was recalled in A. D. 367 at latest, and places his last banishment in A. D. 371. During his exile his party were directed by Flavian and Diodorus. [FLAVIANUS, No. 1; DIODORUS, No. 3.] He was recalled on the death of Valens A. D. 378, but the edict of Gratian, which recalled all those who were in exile, allowed the Arians (who had chosen Dorotheus their bishop in the room of Euzoius, now deceased) to retain the churches which they occupied; however they were after a time delivered up to Meletius, who again manifested his anxiety to heal the schism between his own party and the Eustathians; but his equitable offers were rejected by his more tenacious rival Paulinus. In A. D. 381 Meletius was at Constantinople at the second general council, and died in that city during its session. His body was conveyed with great honour to Antioch, and deposited close to the tomb of the martyr Babylas. His funeral oration, pronounced by Gregory Nyssen, is extant. There is no reason to doubt the truth of the encomiums bestowed on the gentleness of his temper and general kindness of his disposition: that these very qualities, combined perhaps with indifference to the points in dispute, rendered him more pliant in the earlier part of his life than was consistent with strict integrity, at least with consistency. But from the time of his elevation to the see of Antioch, there is no need to doubt his consistent adherence to what he judged to be the truth. In the Western church, indeed, which fraternized with the ultra party of the Eustathians, his reputation was lower: he was regarded as an Arian, and it was long before the imputation was removed. A short piece, ascribed to Athanasius, and published with his works (vol. ii. p. 30, ed. Benedict.), but the genuineness of

which is very doubtful, charges him with hypocrisy. He enjoyed the friendship of Basil and other leading men of the orthodox party. Epiphanius has spoken favourably of him, but Jerome is less favourable, owing, probably, to his connection with Paulinus. A part of the first sermon preached by Meletius at Antioch has been preserved by Epiphanius, and is given in the *Bibliotheca Patrum* of Galland, vol. v. A synodical epistle to the emperor Jovian, given by Socrates (*H. E.* iii. 25), and Sozomen (*H. E.* vi. 4), and reprinted in the *Concilia*, vol. i. col. 741, ed. Hardouin, and in the *Bibliotheca* of Galland, vol. v., may perhaps be ascribed to him. The Greek Church honours his memory on February the 12th, and the Latin Church at last received him into the calendar on the same day.

Meletius was succeeded in the see of Antioch by Flavian [FLAVIANUS, No. 1], under whom the Eustathian schism was at length healed, and the suppression of the Arians under Theodosius the Great restored for a while the unity of the see. (Socrates, *H. E.* ii. 43, 44, iii. 6, 9, iv. 2, v. 3, 5, 9; Sozomen, *H. E.* iv. 25, 28, v. 12, 13, vi. 7, vii. 3, 7. 8, 10; Theodoret. *H. E.* ii. 31, iii. 3, 4, iv. 13 25, v. 3, 8; Philostorg. *H. E.* v. 1, 5; Greg. Nyssen. *Orat. in Fun. Meletii habita;* Basil. *Epistolae*, l. lvi. lvii. lviii. lix. lxiv. cclxxiii. ccccxxi. ccccxxv. ccccxlix. editt. vett., or lvii. lxvii. lxviii. lxxxix. cxx. cxxix. ccx. ccxiv. cclviii. cclxvi. edit. Benedict.; Epiph. *Haeres.* lxxiii. 28—35; Hieron. *in Chronico; Concilia*, vol. i. p. 731, 741, ed. Hardouin; Tillemont, *Mémoires*, vol. viii. p. 341, &c.; Cave, *Hist. Litt.* ad ann. 360, vol. i. p. 223, ed. Oxford, 1740—43; Fabric. *Bibl. Graec.* vol. ix. p. 304; Galland. *Biblioth. Patrum. Proleg. ad Vol. V.* c. 11; Le Quien, *Oriens Christian.* vol. i. col. 423, vol. ii. col. 713, &c., 781.)

2. IATROSOPHISTA. [No. 6.]

3. Of LYCOPOLIS, a schismatical bishop of the third and fourth centuries. There is a remarkable discrepancy in the accounts given of this person. According to Athanasius, whose contests with the Meletians render his testimony less trustworthy, Meletius, who was bishop of Lycopolis in Upper Egypt at the time of the persecution under Diocletian and his successors, yielded to fear and sacrificed to idols; and being subsequently deposed, on this and other charges, in a synod, over which Petrus or Peter, bishop of Alexandria, presided, determined to separate from the church, and to constitute with his followers a separate community. Epiphanius, on the other hand, relates that both Peter and Meletius being in confinement for the faith, differed concerning the treatment to be used toward those who, after renouncing their Christian profession, became penitent and wished to be restored to the communion of the Church. He states that Peter, who was willing to receive them, was opposed by Meletius, who was next to Peter in influence, and had, in fact, the larger number of followers on this question: and the schism which arose on this account he represents as owing rather to the former than to the latter. Although the ecclesiastical historians Socrates and Theodoret have adopted, wholly or partially, the account of Athanasius, the statement of Epiphanius is the more probable. Had Meletius been convicted, as Athanasius states, it is hardly probable that either he would have been able to raise and keep up so formidable a schism, or that the Council of Nice (which left him the title of bishop, though it deprived him of the power to ordain) would have dealt so leniently with him. The Council allowed those whom he had ordained to retain the priestly office, on condition of re-ordination, and of their yielding precedence to those whose first ordination had been regular. The schism begun in prison was continued in the mines of Phaenon, in Arabia Petraea, to which Meletius and others were banished, and after their release. Meletius ordained bishops, presbyters, and deacons, and kept his followers a distinct body, under the title of "the Church of the Martyrs." He even extended his sect into Palestine, where he visited Jerusalem, Eleutheropolis, and Gaza, and ordained many in those towns to the priesthood. In this state matters remained till the Nicene Council (A. D. 325), the sentence of which has been already mentioned. The synodical letter to the Egyptian clergy, which notifies the sentence, gives no information as to the origin of the schism: it describes, indeed, Meletius as disorderly, hasty, and headstrong; characteristics more in harmony with the conduct ascribed to him by Epiphanius, than with the charges of Athanasius.

There is no dispute that the theological sentiments of the Meletians were at first what is deemed orthodox; and, according to Epiphanius, Meletius was the first to detect the heretical teachings of Arius, and to report them to Alexander, bishop of Alexandria. Meletius died very shortly after the Council of Nice, for Alexander, who himself only survived the council about five months, lived long enough to persecute the followers of Meletius after their leader's death, because, deeming Meletius ill-treated, they would not accept the terms of reconciliation offered by the Council. The schism continued under the leadership of John Arcaph, whom Meletius had appointed to succeed him [JOANNES, No. 16]; and the Meletians co-operated with the Arians in their hostility to Athanasius [ATHANASIUS]; an alliance more conducive to the gratification of their revenge than to the maintenance of their orthodoxy. (Athanas. *Apol. contra Arian.* c. 59; Epiphan. *Haeres.* lxviii. 1—5; Socrat. *H. E.* i. 6, 9; Sozomen, *H. E.* i. 24, ii. 21; Theodoret. *H. E.* i. 9; Tillemont, *Mémoires*, vol. v. p 453, &c.; Le Quien, *Oriens Christian.* vol. ii. col. 598.)

4. Of MELITENE. [No. 1.]

5. MEDICUS. [See below.]

6. MONACHUS, the MONK. [See below.]

7. Of MOPSUESTIA, an ardent supporter of the unfortunate Nestorius [NESTORIUS], of Constantinople. He succeeded the celebrated Theodore as bishop of Mopsuestia, in Cilicia [THEODORUS MOPSUESTENUS], probably in or about A. D. 427. He supported John, patriarch of Antioch [JOANNES, No. 9], in his opposition to the hasty and unjust deposition of Nestorius by Cyril of Alexandria and his party [CYRILLUS, ST. of ALEXANDRIA], in the third general (Ephesian) council, A. D. 431: and when John was induced to come to terms with Cyril and to join in condemning Nestorius, Meletius persisted in supporting the cause of the deposed patriarch, and refused to hold communion with either Cyril or John, denouncing such communion as diabolical; and when the latter sent a conciliatory letter to him, he threw it in the messenger's face. Being forcibly expelled from his see by the emperor Theodosius II., at the desire of

John, on account of his pertinacious support of Nestorius, he induced many persons to secede from the church, and, forming them into separate communities, continued to exercise the priestly office among them. This being regarded as an aggravation of his offence, he was banished by the emperor's order, issued at John's instigation, to Melitene in Armenia Minor, and placed in the charge of Acacius, bishop of that city, from whom he endured much hard usage. In this exile Meletius died, retaining his zeal for the cause of Nestorius till the last. Various epistles of Meletius were published in a Latin version, in the *Ad Ephesinum Concilium Variorum Patrum Epistolae* of Christianus Lupus of Ypres, 4to. Louvain, 1682; and were re-published by Baluzius, in his *Nova Concilior. Collectio*, by Garnier, in his *Auctarium Theodoreti*, fol. Paris, 1684, and by Schulze, in his edition of Theodoret, 5 vols. 8vo., Halae, 1769—1774. From these letters of Meletius, and from other letters in the same collection, the foregoing facts of his history are derived. The letters of Meletius are contained in Cap. seu Epist. 92 (not 82, as Cave has it), 119, 124, 141, 145, 155, 158, 163, 171, 174, and 177, in the work of Lupus. The memorandum of his death is in Cap. 190. In the editions of Garnier and Schulze they are Epist. 76, 101, 105, 121, 125, 133, 136, 141, 149, 152, 155. The memorandum of Meletius' death is inserted after Epist. 164. (Cave, *Hist. Litt.* ad ann. 428, vol. i. p. 414; Le Quien, *Oriens Christianus*, vol. ii. col. 891; Fabric. *Biblioth. Graec.* vol. ix. p. 305, vol. x. p. 348; Tillemont, *Mémoires*, vol. xiv.)

8. Philosophus. [See below.]

9. Scriptor de Azymis. There are extant two short treatises, Περὶ τῶν ἀζύμων, *De Azymis*, one of them being a compendium or abridgment of the other, which in the MSS. are ascribed to Joannes Damascenus [Damascenus], and are consequently inserted by Le Quien in his edition of the works of that father (*Opera Damasceni*, fol. Paris, 1712, vol. i. p. 647.) But Le Quien has observed that they are not his: they distinctly deny the general tradition of the fathers, that our Lord celebrated the passover with his disciples the day before the regular time, which tradition Damascenus certainly held. But this is not the only evidence; an anonymous preface to the larger tract states, that it was written by "one Meletius, a pious man (θεοφόρος), and a diligent student of the Scriptures," and was addressed to one Syncellus, who had asked his opinion on the subject. Of the time or place where this Meletius lived nothing is known. (Fabric. *Biblioth. Graec.* vol. ix. p. 307.)

10. Of Tiberiopolis. [See below.] [J. C. M.]

MELETIUS (Μελέτιος), the author of a short Greek work, entitled Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Natura* (or *Fabrica*) *Hominis*. He appears from the inscription at the beginning of the work to have been a Christian and a monk, and to have belonged to the city of Tiberiopolis in Phrygia Magna. The time at which he lived is unknown, but he probably cannot be placed earlier than the sixth or seventh century after Christ. His work (the subject-matter of which is sufficiently indicated by the title) is interesting, and evidently written by a religious man, but is of no particular value in a physiological point of view. It was first published in a Latin translation by Nicolaus Petreius, Venet. 1552, 4to. The Greek text, though existing in MS. in several European libraries, remained unpublished till 1836, when Dr. Cramer inserted it in the third volume of his "Anecdota Graeca," 8vo. Oxon. It is badly edited, and the text contains numerous errors, some arising from the editor's evident ignorance of the subject-matter of the treatise, and others apparently from haste and carelessness. The beginning of the work was published by Fred. Ritschel, Vratislav. 4to. 1837; and there is an essay by L. E. Bachmann, entitled "Quaestio de Meletio Graece inedito, ejusque Latino Interprete Nic. Petreio," Rostoch. 4to. 1833.

It is uncertain whether this is the same person who wrote a commentary on the Aphorisms of Hippocrates, some extracts from which are inserted by Dietz in the second volume of his "Scholia in Hippocratem et Galenum," Regim. Pruss. 8vo. 1834. It is indeed doubtful whether the commentary is the work of Meletius or Stephanus Atheniensis.

One of the letters of St. Basil, dated A. D. 375 (*Epist.* 193, vol. iii. p. 285, ed. Bened.) is addressed to a physician named Meletius, who is called by the title *Archiater*, but of whom no particulars are known. [W. A. G.]

MELETUS (Μέλητος), an obscure tragic poet, but notorious as one of the accusers of Socrates, was an Athenian, of the Pitthean demus (Plat. *Euthyph.* p. 2, b.). At the time of the accusation of Socrates, he is spoken of by Plato (*l. c.*) as young and obscure (comp. *Apol.* p. 25, d., 26, e.). But the fact that he was mentioned by Aristophanes in the Γεωργοί, gives rise to a difficulty (Schol. in *Plat. Apol.* p. 330, Bekker). For the Γεωργοί was evidently acted during the life of Nicias (Plut. *Nic.* 8); and not only so, but the passage cited by Plutarch seems to have been rightly understood by him, as referring to the affair of Sphacteria, and on this and other grounds Meineke assigns the play to the year B. C. 425 (*Frag. Com. Graec.* vol. ii. pp. 983—985). Supposing Meletus to have been only twenty at this time, he must have been upwards of forty-five when he accused Socrates. Meineke attempts to get rid of the difficulty, by a slight change in the text of the scholiast, which would then imply that Meletus was still a boy when alluded to in the Γεωργοί (*Frag. Com. Graec.* vol. ii. p. 993). At all events, if the Meletus thus referred to was really the same person as the accuser of Socrates, he must at the latter period have been between thirty and forty; and in that case he might still have been called νέος by Socrates. In fact, though the attack upon Socrates was his first essay as a public politician, and was indeed made, as Plato insinuates, in order to bring himself into some notoriety (*Euthyph.* pp. 2, 3, *Apol.* p. 23, d.), yet it is clear from Plato himself that Meletus was already known as a poet; for he imputes to Meletus, as another motive for the accusation, the resentment felt by him and the other poets for the strictures made upon them by Socrates (*Apol.* p. 23, e.; Diog. Laërt. ii. 39). Besides, when Plato calls him ἀγνώς, he perhaps refers rather to his being a man of no merit than to his being altogether unknown in the city. With respect to his tragedies, we are informed by the scholiast on Plato (*l. c.*), on the authority of Aristotle in the *Didascaliae*, that Meletus brought out his Οἰδιπόδεια in the same year in which Aristophanes brought out his Πελαργοί, but we know nothing of the date of that play. His *Scolia* are referred to in the *Frogs* (1302), B. C. 405; and in the Γηροτιάδης, which was probably acted a few years after the *Frogs*, as

which it was similar in its argument, Aristophanes makes him one of the ambassadors sent by the poets on earth to the poets in Hades (Athen. xii. p. 551). He was also ridiculed by Sannyrion in his Γέλως (Athen. *l. c.*); and his erotic poetry was referred to by Epicrates in his Ἀντιλαΐς (Athen. xiii. p. 605, e.). Suidas (*s. v.*) calls him an orator as well as a poet, no doubt on account of his accusation of Socrates, and perhaps of Andocides. (See below.)

The character of Meletus, as drawn by Plato and Aristophanes and their scholiasts, is that of a bad, frigid, and licentious poet, and a worthless and profligate man,—vain, silly, effeminate, and grossly sensual. Plato makes Socrates call him τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ. Aristophanes, in the Γηρυτάδης, ridiculed him for his excessive thinness, and light weight, and his natural tendency to the infernal regions, where, as Thirlwall remarks, "to understand the point of the sarcasm, we must compare the balancing scene in the *Frogs*, and the remarks of Aeschylus, 867, ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι, τούτῳ δὲ συντέθνηκεν" (*Hist. of Greece*, vol. iv. p. 275, note). Aristophanes again, in the Πελαργοί, calls him the son of Laïus, a designation which not only contains an allusion to his *Oedipodeia*, but is also meant to insinuate a charge of the grossest vice (see Meineke, *ad loc.*, *Frag. Com. Graec.* vol. ii. pp. 1126, 1127). Misled by this passage, Suidas (*s. v.* Μέλιτος) makes him a son of Laïus (as Clinton has corrected the word from Λάρου); the real name of his father was Meletus, as we learn from Diogenes Laërtius, on the authority of Phavorinus, in whose time the deed of accusation against Socrates was still preserved in the Metroum at Athens (Diog. Laërt. ii. 40). The epithet Θρᾷξ, applied to him by Aristophanes, in the fragment just referred to, probably alludes to the foreign origin of his family.

In the accusation of Socrates it was Meletus who laid the indictment before the Archon Basileus; but in reality he was the most insignificant of the accusers; and according to one account he was bribed by Anytus and Lycon to take part in the affair. (Liban. *Apol.* pp. 11, 51, ed. Reiske.) Soon after the death of Socrates, the Athenians repented of their injustice, and Meletus was stoned to death as one of the authors of their folly. (Diog. Laërt. ii. 43; Diod. xiv. 37; Suid. *s. v.* Μέλιτος: it may here be observed that the article in Suidas is a mass of confusion; there is evidently in it a mixing up of the lives of two different persons, Melissus of Samos and Meletus.)

There is room for some doubt whether the accuser of Socrates was the same person as the Meletus who was charged with participation in the profanation of the mysteries, and in the mutilation of the Hermae, B. C. 415, and who was an active partizan of the Thirty Tyrants, both as the executioner of their sentence of death upon Leon of Salamis, and as an emissary to Lacedaemon on their behalf, and who was afterwards one of the accusers of Andocides in the case respecting the mysteries, B. C. 400 (Andoc. *de Myst.* pp. 7, 18, 46, Reiske; Xen. *Hell.* ii. 4. § 36): but as all this is perfectly consistent with the indications we have noticed above respecting the age of Meletus, there seems no good ground for distinguishing the two persons, though they cannot be identified with absolute certainty. (Droysen, *Rhein. Mus.* vol. iii. p. 190.)

Respecting the form of the name, Μέλητος is almost universally adopted by modern scholars, though Welcker defends Μέλιτος. For the arguments on both sides, and respecting Meletus in general, see Clinton, *F. H.* vol. ii. p. xxxvi.; Welcker, *die Griech. Trag.* pp. 872—874; Kayser, *Hist. Crit. Trag. Graec.* pp. 284, 285. Plato makes Socrates pun upon the name several times in the *Apology* (p. 24, c. d., 25, c., 26, d.). [P. S.]

MELIA (Μελία), a nymph, a daughter of Oceanus, became by Inachus the mother of Phoroneus and Aegialeus or Pegeus. (Apollod. ii. 1. § 1; Schol. *ad Eurip. Orest.* 920.) By Seilenus she became the mother of the centaur, Pholus (Apollod. ii. 5. § 4), and by Poseidon of Amycus. (Apollon. Rhod. ii. 4; Serv. *ad Aen.* v. 373.) She was carried off by Apollo, and became by him the mother of Ismenius (some call her own brother Ismenus, Schol. *ad Pind. Pyth.* xi. 5; Tzetz. *ad Lyc.* 1211), and of the seer Tenerus. She was worshipped in the Apollinian sanctuary, the Ismenium, near Thebes. (Paus. ix. 10. § 5, 26, § 1; Strab. p. 413.)

In the plural form Μελίαι or Μελιάδες is the name of the nymphs, who, along with the Gigantes and Erinnyes, sprang from the drops of blood that fell from Uranus, and which were received by Gaea. (Hes. *Theog.* 187.) The nymphs that nursed Zeus are likewise called Meliae. (Callim. *Hymn. in Jov.* 47; Eustath. *ad Hom.* p. 1963.) [L. S.]

MELIADES (Μελιάδες), the same as the Maliades, or nymphs of the district of Melis, near Trachis. (Soph. *Philoct.* 715.) [L. S.]

MELIBOEA (Μελίβοια.) 1. A daughter of Oceanus, and, by Pelasgus, the mother of Lycaon. (Apollod. iii. 8. § 1.)

2. A daughter of Magnes, who called the town of Meliboea, in Magnesia, after her. (Eustath. *ad Hom.* p. 338.)

3. One of the daughters of Niobe. (Apollod. iii. 5. § 6; Paus. ii. 21, § 10.)

4. An Ephesian maiden who was in love with a youth of the name of Alexis. As, however, her parents had destined her for another man, Alexis quitted his native place; and on the day of her marriage Meliboea threw herself from the roof of her house. But she was not injured, and escaped to a boat which was lying near, and the ropes of which became untied of their own accord. The boat then carried her to her beloved Alexis. The united happy lovers now dedicated a sanctuary to Aphrodite, surnamed Automate and Epidaetia (Serv. *ad Aen.* i. 724.)

5. The mother of Ajax, and wife of Theseus. (Athen. xiii. p. 557.)

Meliboea occurs also as a surname of Persephone. (Lasus, *ap. Athen.* xiv. p. 624.) [L. S.]

MELICERTES (Μελικέρτης), a son of Athamas and Ino, was metamorphosed into a marine divinity, under the name of Palaemon. (Apollod. i. 9. § 5; comp. ATHAMAS, PALAEMON, and LEUCOTHEA.) [L. S.]

MELINAEA (Μελιναία), a surname of Aphrodite, which she derived from the Argive town Meline. (Steph. Byz. *s. v.*; Lycoph. 403.) [L. S.]

MELINE (Μελίνη), a daughter of Thespius, became by Heracles the mother of Laomedon. (Apollod. ii. 7. § 8.) [L. S.]

MELINNO (Μελιννώ), a lyric poetess, the author of an ode on Rome in five Sapphic stanzas, which is commonly ascribed to Erinna of Lesbos. Nothing is known of her with certainty, except what the ode itself shows, namely, that she lived in

the flourishing period of the Roman empire. The ode is printed, with an admirable essay upon it, by Welcker, in Creuzer's *Meletemata*, 1817, p. 1, and in Welcker's *Kleine Schriften*, vol. ii. p. 160. [P. S.]

MELISANDER (Μελίσανδρος), of Miletus, is said to have written an account of the battles of the Lapithae and Centaurs, and is classed by Aelian with the poets Oroebantius and Dares, who are stated to have been the predecessors of Homer. (Aelian, *V. H.* xi. 2.)

MELISSA (Μέλισσα), that is, the soother or propitiator (from μελίσσω or μειλίσσω), occurs, 1. As the name of a nymph who discovered and taught the use of honey, and from whom bees were believed to have received their name, μέλισσαι. (Schol. *ad Pind. Pyth.* iv. 104.) Bees seem to have been the symbol of nymphs, whence they themselves are sometimes called Melissae, and are sometimes said to have been metamorphosed into bees. (Schol. *ad Pind. l. c.*; Hesych. *s. v.* Ὀροδεμνίαδες; Columell. ix. 2; Schol. *ad Theocrit.* iii. 13.) Hence also nymphs in the form of bees are said to have guided the colonists that went to Ephesus (Philostr. *Icon.* ii. 8); and the nymphs who nursed the infant Zeus are called Melissae, or Meliae. (Anton. Lib. 19; Callim. *Hymn. in Jov.* 47; Apollod. i. 1. § 3.)

2. From the nymphs the name Melissae was transferred to priestesses in general, but more especially to those of Demeter (Schol. *ad Pind. l. c.*; Callim. *Hymn. in Apoll.* 110; Hesych. *s. v.* Μέλισσαι), Persephone (Schol. *ad Theocrit.* xv. 94), and to the priestess of the Delphian Apollo. (Pind. *Pyth.* iv. 106; Schol. *ad Eurip. Hippol.* 72.) According to the scholiasts of Pindar and Euripides, priestesses received the name Melissae from the purity of the bee. Comp. a story about the origin of bees in Serv. *ad Aen.* i. 434.

3. Melissa is also a surname of Artemis as the goddess of the moon, in which capacity she alleviates the suffering of women in childbed. (Porphyr. *De Antr. Nymph.* p. 261.)

4. A daughter of Epidamnus, became by Poseidon the mother of Dyrrhachius, from whom the town of Dyrrhachium derived its name. (Steph. Byz. *s. v.* Δυῤῥάχιον.) [L. S.]

MELISSA (Μέλισσα), the wife of Periander, tyrant of Corinth. She was the daughter of Procles, tyrant of Epidaurus, and Eristheneia; and, according to Diogenes Laërtius (i. 94), was called Lysis before her marriage, and received the name Melissa from Periander. She bore two sons, Cypselus and Lycophron, and her husband was passionately attached to her; but in a fit of jealousy, produced by the slanderous tales of some courtesans, he killed her in a barbarous manner. [PERIANDER.] From the story of the appearance of the shade of Melissa to the ambassadors sent by Periander to consult the oracle of the dead among the Thesprotians, and the mode in which Periander sought to appease her, we may gather that he sought to still his remorse by the rites of a dark and barbarous superstition: he took a horrible revenge on those who had instigated him to the murder of his wife. (Herod. iii. 50, v. 92; Athen. xiii. p. 589, f.; Diog. Laërt. i. 94; Plut. *Sept. Sap. Conv.* p. 146.) Pausanias (ii. 28. § 8) mentions a monument in memory of Melissa, near Epidaurus. [C. P. M.]

MELISSE'NUS GREGO'RIUS. [MAMMAS.]

MELISSEUS (Μελισσεύς or Μέλισσος), an ancient king of Crete, who, by Amalthea, became the father of the nymphs Adrastea and Ida, to whom Rhea entrusted the infant Zeus to be brought up. (Apollod. i. 1. § 6; Hygin. *Poet. Astr.* ii. 13.) Other accounts call the daughters of this king Melissa and Amalthea. (Lactant. i. 22.) [L. S.]

MELISSEUS (Μελισσεύς), a Greek writer of uncertain date, wrote a work entitled Δελφικά. (Tzetz. *Chil.* vi. 90; Schol. *in Hesiod.* p. 29, ed. Oxon.)

MELISSUS (Μέλισσος), of Samos, a Greek philosopher, the son of Ithagenes, is said to have been likewise distinguished as a statesman, and to have commanded the fleet which first conquered a part of the Athenian armament which blockaded the island under the command of Pericles; but it is stated afterwards that he was conquered by Pericles, in Ol. 85. Thucydides does not mention Melissus. (Plut. *Pericl.* 26, 27; comp. *Themist.* 2, *adv. Colot.* 32.) This account is supported by the statement of Apollodorus, that Melissus flourished in Ol. 84; but it is irreconcilable with the account which represents him as personally connected with Heracleitus, who lived at a much earlier period. (Diog. Laërt. ix. 24.) There seems to be less reason for doubting that he was a disciple of Parmenides, and it is quite certain that he was acquainted with the doctrines of the Eleatics, which in fact he completely adopted, though he took up the letter rather than the spirit of their system, as is proved by the fragments of his work, which was written in prose, and in the Ionic dialect. They have been preserved by Simplicius, and their genuineness is attested by the work of Aristotle or Theophrastus. He proves that the coming into existence and the annihilation of any thing that exists are both inconceivable, whether it be supposed that it arises from a non-existence or from some existence. But even here Melissus is unable to maintain the pure idea of existence, which we find in Parmenides, for he denies that existence, and still more absolute existence (τὸ ἁπλῶς ἐόν) can arise from non-existence. Parmenides could not have admitted the difference of degrees of existence, which is here assumed, any more than the parts of existence which Melissus assumes as possible, or at least as not absolutely opposed to the idea, since he thinks it necessary to prove that no part of existence could have come into existence any more than existence itself. (Simplic. *in Aristot. Phys.* f. 22, b; Aristot. *De Xenoph. Gorg. et Meliss.* 1.) The inference of Melissus which now follows, that things which have neither beginning nor end must be infinite and unlimited in magnitude, and accordingly one (ibid. and Simplic. f. 23, b. *fragm.* 2 and 7—10; in Brandis, *Commentat. Eleatic.*), is manifestly erroneous, since, without even attempting a mediation, he assumes infinitude of space in things which have no beginning or end in time. The simplicity of existence he infers from its unity, and he appears to have endeavoured very minutely to show that no change could take place either in quantity or quality, and neither internal nor external motion. (Fr. 4. 11, &c.; Aristot. *l. c.*) From this he then argued backwards, and assumed the impossibility of finding existence in the actual world. (Simplic. *De Coelo*, f. 138, and the corrected text of the *Schol. in Aristot.* ed. Brandis, p. 509, b.) He thus

made the first, though weak attempt, which was afterwards carried out by Zeno with far more acuteness and sagacity, to prove that the foundations of all knowledge derived from experience are in themselves contradictory, and that the reality of the actual world is inconceivable. The fragments of Melissus are collected by Ch. A. Brandis, *Commentationum Eleaticarum*, pars prima, p. 185, &c., and by Mullach, *Aristotelis de Melisso, Xenophane, et Gorgia Disputationes, cum Eleaticorum philosophorum fragmentis, &c.*, Berol. 1846. [L. S.]

MELISSUS (Μέλισσος). 1. A Theban, the son of Telesiades, of the family of the Cleonymidae, who conquered in the chariot race at the Nemean games, and in the pancratium at the Isthmian games. The dates of his victories are uncertain. Pindar's third Isthmian ode is written to celebrate the latter of his victories.

2. A Greek writer, a native of Euboea, who wrote a work explaining various mythological stories by the facts of natural history. (Fulgent. ii. 16.) He is probably the same as the Melissus referred to by Palaephates (*Proëm.*) and by Servius (*ad Virg. Aen.* iv. 146).

3. A Roman writer mentioned by Pliny among those from whom he drew materials for his 7th, 9th, 10th, 11th, and 35th books. [C. P. M.]

MELISSUS, AE'LIUS, a distinguished Roman grammarian mentioned by Aulus Gellius (xviii. 6). He was the author of a work, *De loquendi Proprietate.* [C. P. M.]

MELISSUS, C., MAECE'NAS, a native of Spoletium. He was of free birth, but was exposed in his infancy, and presented by the person who found and reared him to Maecenas. Though his mother declared his real origin, he refused to leave Maecenas. He was, however, speedily manumitted, and obtained the favour of Augustus, who commissioned him to arrange the library in the portico of Octavia. At an advanced period of life he commenced the composition of a collection of jokes and witticisms. He also wrote plays of a novel sort, which he called *Trabeatae.* (Suet. *de Illustr. Gramm.* 21; Ov. *ex Pont.* iv. 16. 30.) Suetonius, in the passage already referred to, calls him C. Melissus, but in another place (*de Illustr. Gramm.* 3), he terms him Lenaeus Melissus, for which it has been conjectured we ought to read Cilnius Melissus. By Pliny (*H. N.* xxviii. 6. s. 17) he is called Maecenas Melissus. [C. P. M.]

ME'LITE (Μελίτη). 1. A nymph, one of the Nereides, a daughter of Nereus and Doris. (Hom. *Il.* xviii. 42; Hes. *Theog.* 246; Apollod. i. 2. § 7; Virg. *Aen.* v. 825.)

2. A Naias, a daughter of the river-god Aegaeus, who became, by Heracles, the mother of Hyllus, in the country of the Phaeacians. (Apollon. Rhod. iv. 538.)

3. A daughter of Erasinus of Argos, was visited by Britomartis. [BRITOMARTIS.] [L. S.]

MELITEUS (Μελιτεύς), a son of Zeus by an Othreïan nymph. He was exposed by his mother in a wood, lest Hera should discover the affair. But Zeus took care that he was reared by bees, and the boy grew up. At length he was found by his step-brother Phagous, who took him with him, and gave him the name of Meliteus, from his having been reared by bees. The town of Melite in Phthia was said to have been built by him. (Anton. Lib. 13.) [L. S.]

ME'LITO (Μελίτων), a Christian writer of considerable eminence, who lived in the second century. He was contemporary with Hegesippus, Dionysius of Corinth, Apollinaris of Hierapolis, and others (Euseb. *H. E.* iv. 21). Of his personal history very little is known. The epithets Asianus and Sardensis, given to him by Jerome (*De Vir. Illustr.* c. 24), indicate the place of his episcopal charge, not, so far as appears, of his birth. Polycrates of Ephesus, a writer of somewhat later date, in his letter to Victor, bishop of Rome (apud Euseb. *H. E.* v. 24), calls him "Eunuchus," but it is not clear whether this term is to be understood literally, or is simply expressive of his inviolate chastity. At what time he became bishop of Sardes is not known: he probably was bishop when the controversy arose at Laodiceia respecting the observance of Easter, which occasioned him to write his book on the subject (Clem. Alexandr. apud Euseb. *H. E.* iv. 26). This controversy arose when Servilius Paulus was proconsul of Asia, and at the time of the martyrdom of Sagaris, who is thought to have suffered in the persecution under M. Aurelius. During the same persecution, Melito composed his *Apologia*, which, as it was addressed to Aurelius alone, appears to have been written after the death of Lucius Verus, in A. D. 169. The *Chronicon* of Eusebius places its presentation in A. D. 169—170: it must have been written then or between those years and A. D. 180, in which Aurelius himself died [AURELIUS MARCUS]. The *Chronicon Paschale* seems to ascribe to Melito two apologies, one presented to Aurelius and Verus, A. D. 165, the other to Aurelius alone, A. D. 169. Tillemont is disposed to place the Apology as late as the year 175; Pearson and Dodwell between 170 and 175; and Basnage (*Annales Politic. Eccles.*) and Lardner as late as A. D. 177. The time, place, and manner of Melito's death are not accurately and certainly known: from the silence of Polycrates (apud Euseb. *l. c.*) it may be inferred that he was not a Martyr; the place of his death may be conjectured from that of his interment, which Polycrates states to have been Sardes; and as for the date of it, Polycrates, whose letter to Victor was apparently written about 196, speaks of it in a way which indicates that it was not then recent.

The works of Melito are enumerated by Eusebius (*H. E.* iv. 26) as follows:—1. Περὶ τοῦ πάσχα δύο, *De Pascha Libri duo.* 2. Περὶ πολιτείας καὶ προφητῶν, *De Recta Vivendi Ratione* (s. *de Recta Conversatione*) *et de Prophetis.* Some interpreters, including Rufinus, have inaccurately rendered this passage, as if it spoke of two distinct works. Jerome (*De Viris Illustr.* c. 24) gives the title of this work in Latin, *De Vita Prophetarum*, which his translator, the so-called Sophronius, re-translates into Greek, Περὶ βίου προφητικοῦ, giving reason to think that the original text of Eusebius was Περὶ τῆς πολιτείας τῶν προφητῶν; but all the MSS. and the text of Nicephorus Callisti support the common reading. 3. Περὶ ἐκκλησίας, *De Ecclesia.* 4. Περὶ κυριακῆς, *De Die Dominica.* 5. Περὶ φύσεως ἀνθρώπου, *De Natura Hominis.* Rufinus appears to have read Περὶ πίστεως ἀνθρώπου, for he renders it *De Fide Hominis.* 6. Περὶ πλάσεως, *De Creatione*, or according to Jerome, *De Plasmate* and according to Rufinus, *De Figmento.* Nicephorus Callisti, who, like Rufinus, read πίστεως in the title of No. 5, speaks of Nos. 5 and 6 as one work, Περὶ πίστεως ἀνθρώπου καὶ πλάσεως, *De Fide Hominis et Creatione.* 7. Περὶ ὑπακοῆς πίστεως αἰσ-

θητηρίων, *De Obedientia Sensuum Fidei praestanda* s. *De Obedientia Sensuum Fidei.* Nicephorus Callisti speaks of two works, Περὶ ὑπακοῆς πίστεως, and Περὶ αἰσθητηρίων; and Jerome, in his catalogue of the works of Melito, enumerates consecutively *De Sensibus* and *De Fide*, which Sophronius renders Περὶ διανοίας and Περὶ τῶν πιστῶν. Rufinus also gives two titles as of separate books, *De Obedientia Fidei* and *De Sensibus*, which two titles represent the one title given in the present text of Eusebius. 8. Περὶ ψυχῆς καὶ σώματος ἢ νοός, *De Anima et Corpore seu de Mente:* or, as Rufinus renders it, *De Anima et Corpore et Mente.* Jerome has only *De Anima et Corpore.* 9. Περὶ λουτροῦ, *De Baptismate* s. *De Lavacro.* One MS. of Eusebius, supported by Nicephorus Callisti, speaks of this work as a portion of No. 8. 10. Περὶ ἀληθείας, *De Veritate.* 11. Περὶ κτίσεως καὶ γενέσεως Χριστοῦ, *De Creatione et Generatione Christi.* Some MSS. read πίστεως instead of κτίσεως; but this reading was probably introduced after the rise of the Arian controversy caused the word κτίσεως to be regarded as heterodox. Rufinus has *De Fide* (as if he had read Περὶ πίστεως instead of Περὶ κτίσεως) and *De Generatione Christi* as the titles of two separate books. Jerome has only *De Generatione Christi*, omitting to render the obnoxious word κτίσεως. 12. Περὶ προφητείας, *De Prophetia.* Jerome renders the title *De Prophetia sua.* Rufinus, who has *De Prophetia ejus*, connects this title by the conjunction *et* with the title of the latter work mentioned under No. 11, *De Generatione Christi et de Prophetia ejus.* It may be mentioned, in vindication of Jerome's version, that according to the testimony of Tertullian (in a work now lost, but which Jerome (*l. c.*) cites, and which was written after he became a Montanist), Melito was regarded by many persons (whether among the Montanists or the Catholics, is not clear) as a prophet. 13. Περὶ φιλοξενίας, *De Philoxenia* s. *De Hospitalitate.* 14. Ἡ κλεὶς, *Clavis;* of which we shall speak presently. 15. Περὶ τοῦ διαβόλου καὶ τῆς ἀποκαλύψεως Ἰωάννου, *De Diabolo et de Apocalypsi Joannis.* Both Rufinus and Jerome speak of two books, one *De Diabolo*, the other *De Apocalypsi;* they are perhaps right. 16. Περὶ ἐνσωμάτου Θεοῦ, *De Deo Corpore induto.* From a passage in Origen, quoted by Theodoret (*Quaest. in Genesim*, c. 20), Melito appears to have believed that God possessed a bodily form, and to have written in support of that doctrine. This work was probably the one referred to by Origen; and it is in vain that some modern critics have argued that it was written on the incarnation of Christ. Anastasius Sinaita, in his Ὁδηγὸς, *Dux Viae adversus Acephalos*, c. 13, has, indeed, quoted a passage from Melito's book, Περὶ σαρκώσεως Χριστοῦ, *De Incarnatione Christi*, but this appears to be a different work from the present, and is not mentioned by Eusebius. 17. Πρὸς Ἀντωνῖνον Βιβλίδιον, *Libellus* (sc. *supplex*) *ad Antoninum.* This was the *Apologia* or defence of Christianity already mentioned. 18. Ἐκλογαί, *Eclogae*, sc. *ex Libris Vet. Testamenti*, comprised, according to Jerome, in six books. This last work is not mentioned by Eusebius when enumerating the works of Melito, but he afterwards gives a quotation from it. (Euseb. *H. E.* iv. 26.) To this catalogue, furnished by Eusebius, we may add the following works on the authority of Anastasius Sinaita, who lived in the middle of the sixth century. 19. Περὶ σαρκώσεως Χριστοῦ, *De Incarnatione Christi*, consisting of at least three books, and directed, partly or wholly, against Marcion. (See above, No. 16.) 20. Λόγος εἰς τὸ πάθος, *Oratio in Passionem.* Besides these genuine writings of Melito, another has been ascribed to him, *De Transitu Beatae Virginis*, which is extant in Latin, and appears in most editions of the *Bibliotheca Patrum*, but it is generally allowed to be spurious. It is mentioned, but without the author's name, in the *Decretum* of Pope Gelasius I., in which it is placed among the spurious books; and is mentioned as extant, under the name of Melito, by the venerable Beda (*Retractat. in Acta*, cap. 8, *Opera*, vol. vi. col. 15, ed. Col. 1612), who describes it as a forgery, and points out its inconsistencies with the Scripture narratives.

The number of his genuine works sufficiently shows the industry of Melito, and their subjects indicate the variety of his attainments; and the eulogies of the most learned fathers, and their testimony of the high reputation which Melito enjoyed, make us regret that of all these writings only a few fragments have descended to our times. It is, however, to be observed that these eulogies are qualified by intimations of his gross error as to the Deity. The express declaration of Origen as to his belief that God had a bodily form is supported by the testimony of Gennadius of Massilia (*Lib. Dogm. Eccles.* c. 4). Modern writers seek in vain to exculpate him; and Tillemont, though unwilling to conclude positively that a writer so eminent could have held so gross an error, admits that, possibly, this imputation, or the ascription to him of the book *De Transitu B. Virginis*, may have prevented the church from honouring his memory by an appointed office. Modern Roman Catholics, as Bellarmin, Baronius, Halloix, Tillemont, Ceillier, &c., do not hesitate to give him the title of "Saint," and Tillemont pleads that they are in this only following the tradition of the Asiatic church.

The book published in French (12mo. 1662), under the title of *Apocalypse de Meliton*, was a satire against the monks.

The fragments of Melito's writings are as follows. We prefix to the notice of each the number of the work, from which it is taken, in the catalogue of the works of this father already given. 1. A fragment of the work *De Pascha*, preserved by Eusebius (*H. E.* iv. 26), showing when Melito wrote it. 17. Several fragments of the *Apologia*, all but one, preserved by Eusebius (*l. c.*), and the remaining one in the *Chronicon Paschale* (p. 259, ed. Paris, 207, ed. Venice, and vol. i. p. 483, ed. Bonn). 18. A very valuable passage preserved by Eusebius (*l. c.*) from the *Eclogae*, or rather from the introductory letter to the Eclogae addressed to "Onesimus, my brother" (whether his natural brother, or simply a fellow-Christian, is not clear), containing the earliest catalogue of "the books of the Old Covenant (or Testament)," given by a Christian writer. His catalogue agrees with the received canon of the Old Testament, except that it omits the books of Nehemiah and Esther; but Nehemiah is perhaps included under the title Esra or Esdras. None of the books of the Apocrypha are mentioned: the book of Wisdom has been thought to be included, but, according to the testimony of several ancient MSS. of Eusebius, supported by Rufinus and Nicephorus Callisti, the

name is mentioned as a second title of the Book of Proverbs. From Melito's use of the term τὰ τῆς παλαιᾶς διαθήκης βιβλία, "Veteris Testamenti (s. Foederis) Libri," Lardner infers that the Christian Scriptures had been already collected into a volume under the title of *The New Testament*. 19. An extract from the work *De Incarnatione Christi*, preserved by Anastasius Sinaita (*Hodeg. s. Dux Viae*, c. 13), and exultingly appealed to by Cave (*Hist. Litt.*) as showing Melito's orthodoxy as to the two natures of Christ. The quotation, however, appears to be a summary of Melito's statements rather than an exact citation of his words. That Melito wrote in support of the two natures of Christ is affirmed by an anonymous writer cited by Eusebius (*H. E.* v. 28). It is further observable that Melito extends our Lord's ministry to three years, contrary to the more general opinion of his day. 20. A very brief extract from the *Oratio in Passionem*, "God suffered by the right hand of Israel," is also preserved by Anastasius (ibid. c. 12). Four extracts, perhaps from the Eclogae, in an ancient MS. *Catena in Genesin*.

These fragments have been collected by the diligence of successive writers. Those preserved by Eusebius, and the *Chronicon Paschale*, are given by Halloix, in his *Illustr. Eccles. Orient. Script. Saec. II.* together with three of the fragments from the *Catena in Genesin*. These fragments from the *Catena* were enlarged by the diligence of Woog (*Dissert. II. de Melitone*) and Nicephorus (*Catena in Octateuch.* 2 vols. fol. Lips. 1772—3). The passages from Anastasius Sinaita are added in the *Biblioth. Patrum* of Galland, but he omits those from the *Catena*. The whole of the fragments of Melito are given in the *Reliquiae Sacrae* of Routh (vol. i. p. 109, &c. 8vo. Oxon. 1814, &c.), in which the extracts from the *Catena* are fuller than in any previous edition. The notes to this edition are very valuable.

Labbe, in his book *De Scriptorib. Ecclesiast.* (vol. ii. p. 87), mentions a Latin version of the *Clavis* of Melito, as being in his time extant in MS. in the College of Clermont, at Paris. From a transcript of this MS. (collated with another), which is among the papers of Grabe, in the Bodleian Library at Oxford, it appears to be much interpolated, if indeed any part of it is genuine. It is a sort of vocabulary of the figurative terms of Scripture, somewhat similar to the *De Formulis Spiritualis Intelligentiae* of Eucherius of Lyon. Crusius, and after his death Woog, had intended to publish it; but it remains still in MS. Woog, in his *Dissert. Secunda de Melitone*, has given a syllabus of the *Capita*, and printed the first Caput as a specimen. In the MS. in the Clermont College the author is termed Melitus or Miletus. It is possible that the fourth extract, given by Routh from the *Catena*, is from the original Clavis of Melito. (Euseb. Hieronym. *Chron. Paschale*, *ll. cc.*; Halloix, *l. c.*; Cave, *Hist. Litt.* ad ann. 170, vol. i. p. 71, ed. Oxford, 1740—43; Tillemont, *Mémoires*, vol. ii. p. 407, &c., p. 663, &c.; Ceillier, *Auteurs Sacrés*, vol. ii. p. 75, &c.; Lardner, *Credibility*, pt. ii. ch. 15; Clericus (Le Clerc), *Hist. Eccles. duor. primor. Saeculor.* ad ann. 169, c. 8—10; Ittigius, *de Haeresiarch.* sect. ii. c. xi.; Woog, *Dissert. I. de Melitone*; Fabric. *Bibl. Graec.* vol. vii. p. 149, &c.; Semler, *Hist. Eccles. Selecta Capita Saec. II.* c. 5; Dupin, *Nouvelle Biblioth. des Aut. Eccles.* vol. i. pt. i. and ii. 8vo. Paris, 1698; Galland, *Biblioth. Patrum*, *Proleg. in Vol. II.* c. 24; Routh, *Reliquiae Sacrae*, *l. c.*, *Annot. in Meliton. Fragmenta.*) [J. C. M.]

MELITO'DES (Μελιτώδης), i. e. sweet as honey, occurs as a Euphemistic surname of Persephone. (Theocrit. xv. 94; Porphyr. *Antr. Nymph.* p. 261.) [L. S.]

ME'LIUS (Μήλιος), the name of two mythical personages, the one a son of Priam (Apollod. iii. 12. § 5), and the other is commonly called Melus. [MELUS.] [L. S.]

MELLA, ANNAEUS. [MELA.]

MELLOBAUDES or MALLOBAUDES, one of the Frankish kings of the time of the emperor Gratian. He becomes known to us first as an officer under the emperor Constantius in Gaul. (Amm. Marc. xiv. 11, xv. 5.) He was afterwards distinguished by his victory over Macrianus, king of the Alemanni, the date of which is unknown. (Amm. Marc. xxx. 3.) In the campaign of Gratian against the Alemanni, A. D. 377, he was Comes domesticorum, and shared with Nannienus the chief military command, and had a principal part in the victory of Argentaria. [GRATIANUS, No. 2.] Mellobaudes is sometimes identified, it is difficult to say whether correctly or not, with Merobaudes, an active officer of the emperors Valentinian I. and Gratian. It was by his advice that on the death of Valentinian I. his son of the same name, a child of four years old, was made colleague in the empire with his brother Gratian [GRATIANUS, No. 2], much to the dissatisfaction of the latter. (Amm. Marc. xxx. 10.) Merobaudes was twice consul, A. D. 377 and 383. In the latter year he commanded the army of Gratian against the usurper Maximus, and is commonly charged with betraying his master [GRATIANUS, No. 2], from which charge Tillemont (*Hist. des Emp.* vol. v. p. 723) defends him. At any rate he gained little by his treason, being soon put to death by Maximus. (Pacatus, *Panegyric. ad Theodos.*) [J. C. M.]

MELLO'NA or MELLO'NIA, a Roman divinity, who was believed to protect the honey, but is otherwise unknown. (Aug. *De Civ. Dei*, iv. 34; Arnob. *adv. Gent.* iv. 7, 8, 11.) [L. S.]

MELO'BIUS (Μηλόβιος), was one of the thirty tyrants established at Athens in B. C. 404, and was among those who were sent to the house of Lysias and Polemarchus to apprehend them and seize their property. (Xen. *Hell.* ii. 3. § 2; Lys. *c. Erat.* p. 121.) [E. E.]

MELO'BOSIS or MELO'BOTE (Μηλόβοσις or Μηλοβότη), a nymph, said to have been a daughter of Oceanus. (Hom. *Hymn. in Cer.* 420; Hes. *Theog.* 354; Paus. iv. 30. § 3; comp. DEMETER.) [L. S.]

MELPO'MENE (Μελπομένη), i. e. the singing (goddess), one of the nine Muses, became afterwards the Muse of Tragedy. (Hes. *Theog.* 77; comp. MUSAE.) [L. S.]

MELPO'MENUS (Μελπόμενος), or the singer, was a surname of Dionysus at Athens, and in the Attic demos of Acharne. (Paus. i. 2. § 4, 31. § 3.) [L. S.]

MELUS (Μῆλος). 1. A son of Manto, from whom the sanctuary of Apollo Malloeis in Lesbos was believed to have derived its name. (Steph. Byz. *s. v.* Μαλλόεις.)

2. A Delian who fled to Cinyras in Cyprus. Cinyras gave him his son Adonis as a companion,

and his relative Peleia in marriage. The fruit of this marriage was a son, who was likewise called Melus, and whom he caused to be brought up in the sanctuary of Venus. On the death of Adonis, the elder Melus hung himself from grief, and his wife followed his example. Aphrodite then metamorphosed Melus into an apple (μῆλον), and his wife into a dove (πέλεια). The younger Melus was ordered by the goddess to return with a colony to Delos, where he founded the town of Delos. There the sheep were called from him μῆλα, because he first taught the inhabitants to shear them, and make cloth out of their wool. (Serv. *ad Virg. Eclog.* viii. 37.)

3. A son of the river-god Scamander. (Ptolem. Heph. *ap. Phot. Bibl.* 152.) [L. S.]

MEMBLIARUS (Μεμβλίαρος), a son of Poecilus, a Phoenician, and a relation of Cadmus. Cadmus left him at the head of a colony in the island of Thera or Calliste. (Herod. iv. 147; Paus. iii. 1. § 7.) [L. S.]

ME'MMIA, SULPI'CIA, one of the three wives of Alexander Severus. Her father was a man of consular rank; her grandfather's name was Catulus. (Lamprid. *Alex. Sev.* c. 20.) [W. R.]

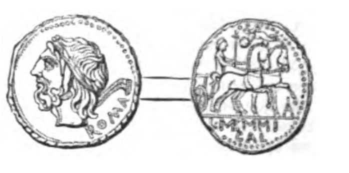
ME'MMIA GENS, a plebeian house at Rome, whose members do not occur in history before B. C. 173. But from the epoch of the Jugurthine war, B. C. 111, they held frequent tribunates of the plebs; and in the age of Augustus they must have been a conspicuous branch of the later Roman nobility, since Virgil derives the Memmii from the Trojan Mnestheus (*Aen.* v. 117; comp. Tac. *Ann.* xiv. 47). The Memmia Gens bore the cognomens Gallus, Gemellus, Pollio, Quirinus, Regulus: all the members of the gens are given under MEMMIUS. [W. B. D.]

ME'MMIUS. 1. C. MEMMIUS C. F. QUIRINUS, was the aedile who first exhibited the Cerealia at Rome, as we learn from the annexed coin; but the name does not occur in any ancient writer. The obverse has C. MEMMI. C. F. QVIRINVS, with a head which may be that of Quirinus: the reverse has MEMMIVS. AED. CEREALIA. PREIMVS. FECIT, and represents Ceres sitting; a serpent at her feet; in her right hand, three ears of corn; in her left, a distaff. The date of the introduction of the Cerealia at Rome (Dionys. vii. 72; Liv. xxii. 56; Ovid. *Fast.* iv. 397), and consequently of the aedileship of Memmius Quirinus, is unknown, though it must have been previous to B. C. 216. (Liv. *l. c.*)



COIN OF C. MEMMIUS QUIRINUS.

2. C. MEMMIUS GALLUS, was praetor for the second time in B. C. 173. Sicily was his province, and he remained in it as propraetor during the next year. (Liv. xlii. 9, 10, 27.) The annexed coin of the Memmia gens, which bears on the reverse L. MEMMI. GAL., may have been struck by some relation of C. Memmius Gallus.



COIN OF L. MEMMIUS GALLUS.

3. T. MEMMIUS, was sent by the senate in B. C. 170 as its commissioner to hear the complaints of the provincials in Achaia and Macedonia against the Roman magistrates in those districts. (Liv. xliii. 5.)

4. Q. MEMMIUS, was legatus from the senate to the Jewish nation about B. C. 163—2. (Maccab. ii. 11.)

5. C. MEMMIUS, tribune of the plebs in B. C. 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthine war. His exposure of its venality, incompetence, and traffic with Jugurtha first opened the command of the legions to the incorruptible Metellus Numidicus, and finally to the low-born but able C. Marius, and thus laid the foundation of ultimate victory and triumph. (Sall. *Jug.* 27, 30—34.) Among the nobles impeached by Memmius were L. Calpurnius Bestia [BESTIA, No. 1], and M. Aemilius Scaurus. (Cic. *de Orat.* ii. 70, *pro Font.* 7.) Memmius was slain with bludgeons by the mob of Saturninus and Glaucia, while a candidate for the consulship in B. C. 100. (Cic. *in Cat.* iv. 2; Appian, *B. C.* i. 32; Liv. *Epit.* 69; Flor. iii. 16.) Sallust (*Jug.* 31) gives a speech of Memmius which, however, is rather a dramatic than an authentic version of the original, and he had a higher opinion of the tribune's eloquence than Cicero (*Brut.* 36) altogether sanctions. In the "Life of Terence" (3), ascribed to Suetonius, is preserved a fragment of Memmius's speech "*de Se*,"—the defence, probably, at which the judices rejected the evidence of Memmius's enemy M. Aemilius Scaurus (Cic. *pro Font.* 7), and there is another doubtful fragment in Priscian (viii. 4). (Compare Ellendt, *Proleg. in Cic. Brut.* lxi.; Meyer, *Fragm. Rom. Orat.* p. 138.) From some forensic witticisms of L. Licinius Crassus [CRASSUS, No. 23], it would appear that Memmius had the by-name of "Mordax." (Cic. *de Orat.* ii. 59. § 240, 66. § 267; Quint. *Inst.* vi. 3. § 67.)

6. L. MEMMIUS, was an orator of some eminence during the war of Sulla with the Marian party, B. C. 87—81. (Cic. *Brut.* 36, 70, 89.) From Cicero (*pro Sext. Rosc.* 32) it would appear that Memmius was a supporter of C. Marius.

7. C. MEMMIUS, brother, probably, of the preceding (Cic. *Brut.* 36), married a sister of Cn. Pompey. He was Pompey's propraetor in Sicily, and his quaestor in Spain, during the Sertorian war, B. C. 76, and was slain in battle with Sertorius near Saguntum. (Cic. *pro Balb.* 2; Plut. *Pomp.* 11, *Sert.* 21; Oros. v. 23.)

8. C. MEMMIUS L. F. GEMELLUS, son of No. 6, was tribune of the plebs in B. C. 66, when he opposed the demand of L. Lucullus for a triumph, on his return from the Mithridatic war. (Plut. *Lucull.* 37.) Memmius was a man of profligate character. He wrote indecent poems (Plin. *Ep.* v. 3; Ovid. *Trist.* ii. 433; Gell. xix. 9), made overtures to Cn. Pompey's wife (Suet. *Ill. Gr.* 14).

and, when curule aedile, in B. C. 60, seduced the wife of M. Lucullus, whence Cicero, combining this intrigue with Memmius's previous hostility to L. Lucullus, calls him a Paris, who insulted not only Menelaus (M. Lucullus), but Agamemnon also (L. Lucullus). (Cic. *ad Att.* i. 18. § 3; comp. Val. Max. vi. 1. § 13.) Memmius was praetor in B. C. 58. (Cic. *ad Quint. Fr.* i. 2, 5, 15.) He belonged at that time to the Senatorian party, since he impeached P. Vatinius, consul in B. C. 47 (Cic. *in Vatin.* 14); opposed P. Clodius (id. *ad Att.* ii. 12); and was vehement in his invectives against Julius Caesar (Suet. *Caes.* 23, 49, 73; Schol. Bob. *in Cic. pro Sest.* p. 297, *in Cic. Vatinian.* p. 317, 323, Orelli); and attempted to bring in a bill to rescind the acts of his consulate. Before, however, Memmius himself competed for the consulship, B. C. 54, he had been reconciled to Caesar, who supported him with all his interest. (Cic. *ad Att.* iv. 15, 17; Suet. *Caes.* 73.) But Memmius soon again offended Caesar by revealing a certain coalition with his opponents at the comitia. (Cic. *ad Quint. Fr.* ii. 15, *ad Att.* iv. 16, 18.) Memmius was impeached for ambitus, and, receiving no aid from Caesar, withdrew from Rome to Mytilene, where he was living in the year of Cicero's proconsulate. (Cic. *ad Quint. Fr.* iii. 2, 8, *ad Fam.* xiii. 19, *ad Att.* v. 11, vi. 1.) Memmius married Fausta, a daughter of the dictator Sulla, whom he divorced after having by her at least one son C. Memmius [No. 9]. (Ascon. *in Cic. pro M. Aemil. Scaur.* p. 29, Orelli; Cic. *pro Sull.* 19.) He was eminent both in literature and in eloquence, although in the latter his indolence, his fastidious taste, and exclusive preference of Greek to Roman models rendered him less effective in the forum. (Cic. *Brut.* 70.) Lucretius dedicated his poem, *De Rerum Natura*, to this Memmius, and Cicero addressed three letters to him (*ad Fam.* xiii. 1—3).

9. C. MEMMIUS, son of the preceding by Fausta, daughter of Sulla the dictator, was tribune of the plebs in B. C. 54. He prosecuted A. Gabinius, consul in B. C. 58, for malversation in his province of Syria (Cic. *ad Quint. Fr.* iii. 1. 5, 15, 2. 1, 3. 2, *pro Rabir. Post.* 3; Val. Max. viii. 1. § 3), and Domitius Calvinus for ambitus at his consular comitia in B. C. 54 (Cic. *ad Quint. Fr.* iii. 2. § 3, 3. 2). Memmius addressed the judices in behalf of the defendant at the trial of M. Aemilius Scaurus in the same year (Ascon. *in Cic. Scaurian.* p. 29, Orelli). Memmius was step-son of T. Annius Milo who married his mother after her divorce by C. Memmius (No. 7). (Ascon. *l. c.*; Cic. *pro Sull.* 19.) Memmius was consul suffectus in B. C. 34, when he exhibited games in honour of one of the mythic ancestors of the Julian house, Venus Genetrix. (Dion Cass. xlix. 42.)

10. P. MEMMIUS, was cited a witness for the defendant at the trial of A. Caecina, B. C. 69. (Cic. *pro Caec.* 10) [CAECINA, No. 1.]

11. P. MEMMIUS REGULUS, was supplementary consul in A. D. 31 (Fasti; Dion Cass. lviii. 9), and afterwards praefect of Macedonia and Achaia, in which office he received orders from Caligula to remove to Rome the statue of the Pheidian Jupiter from Olympia. (Joseph. *Antiq.* xix. 1; Pausan. ix. 27; comp. Dion Cass. l. 6.) Memmius was the husband of Lollia Paulina, and was compelled by Caligula to divorce her. (Tac. *Ann.* xii. 23; Suet. *Cal.* 25; Dion Cass. lix. 12; Euseb. *in Chron.*; comp. Tac. *Ann.* xii. 1.) Memmius died in A. D. 63. (Tac. *Ann.* xiv. 47.)

12. C. MEMMIUS REGULUS, son, probably, of the preceding, was consul in A. D. 63. (Fasti; Tac. *Ann.* xv. 23; Gruter, *Inscr.* p. 8.)

13. L. MEMMIUS POLLIO, was supplementary consul in B. C. 49. Memmius was a creature of Agrippina's, the wife of Claudius, and was employed by her to promote the marriage of her son Nero with the emperor's daughter Octavia. (Tac. *Ann.* xii. 9.)

14. C. MEMMIUS, C. F., is only known from coins of the republican period, a specimen of which is annexed. The obverse bears the head of Ceres, with C. MEMMI, C. F.: the reverse a trophy supported by a captive, with C. MEMMIVS IMPERATOR. This coin is of beautiful workmanship. [W. B. D.]



COIN OF C. MEMMIUS.

MEMNON (Μέμνων), a son of Tithonus and Eos, and brother of Emathion. In the Odyssey and Hesiod he is described as the handsome son of Eos, who assisted Priam with his Ethiopians against the Greeks. He slew Antilochus, the son of Nestor, at Troy. (Hes. *Theog.* 984, &c.; Hom. *Od.* iv. 188, xi. 522; Apollod. iii. 12. § 4.) Some writers called his mother a Cissian woman (Κισσία), from the Persian province of Cissia. (Strab. p. 728; Herod. v. 49, 52.) As Eos is sometimes identical with Hemera, Memnon's mother is also called Hemera. [EOS.] Homer makes only passing allusions to Memnon, and he is essentially a post-Homeric hero. According to these later traditions, he was a prince of the Ethiopians, and accordingly black (Ov. *Amor.* i. 8. 4, *Epist. ex Pont.* iii. 3. 96; Paus. x. 31. § 2); he came to the assistance of his uncle Priam, for Tithonus and Priam were step-brothers, being both sons of Laomedon by different mothers. (Tzetz. *ad Lyc.* 18.) Respecting his expedition to Troy there are different legends. According to some Memnon the Ethiopian first went to Egypt, thence to Susa, and thence to Troy. (Paus. i. 42. § 2.) At Susa, which had been founded by Tithonus, Memnon built the acropolis which was called after him the Memnonium. (Herod. v. 53, vii. 151; Strab. p. 728; Paus. iv. 31. § 5.) According to some Tithonus was the governor of a Persian province, and the favourite of Teutamus; and Memnon obtained the command of a large host of Ethiopians and Susans to succour Priam. (Diod. ii. 22, iv. 75; Paus. x. 31. § 2.) A third tradition states that Tithonus sent his son to Priam, because Priam had made him a present of a golden vine. (Serv. *ad Aen.* i. 493.) Dictys Cretensis (iv. 4) makes Memnon lead an army of Ethiopians and Indians from the heights of Mount Caucasus to Troy. In the fight against the Greeks he was slain by Achilles. The principal points connected with his exploits at Troy are, his victory over Antilochus, his contest with Achilles, and lastly, his death and the removal of his body by his mother. With regard to the first, we are told that Antilochus, the

dearest friend of Achilles after the fall of Patroclus, hastened to the assistance of his father, Nestor, who was hard pressed by Paris. Memnon attacked Antilochus, and slew him. (Pind. *Pyth.* vi. 30, &c.) According to others, Memnon was fighting with Ajax; and before his Ethiopians could come to his assistance, Achilles came up, and killed Memnon (Dict. Cret. iv. 6); the same accounts represent Antilochus as having been conquered by Hector. (Ov. *Heroid.* i. 15; Hygin. *Fab.* 113.) According to the common account, however, Achilles avenged the death of Antilochus upon Memnon, of whose fate Achilles had been informed by his mother, Thetis. While both were fighting Zeus weighed the fate of the two heroes, and the scale containing that of Memnon sank. (Pind. *Ol.* ii. 148, *Nem.* iii. 110, vi. 83; Quint. Smyrn. ii. 224, &c.; Philostr. *Icon.* ii. 7; Plut. *De Aud. Poët.* 2.) According to Diodorus (ii. 22) Memnon was not killed in an open contest, but fell into an ambush in which the Thessalians lay in wait for him. Eos prayed to Zeus to grant her son immortality, and removed his body from the field of battle. She wept for him every morning; and the dew-drops which appear in the morning are the tears of Eos. (Serv. *ad Aen.* i. 493; Ov. *Met.* xiii. 622.)

Philostratus (*Her.* iii. 4) distinguishes between a Trojan and an Ethiopian Memnon, and believes that the former, who was very young and did not distinguish himself till after the death of Hector, slew Antilochus; and he adds, that Achilles, after having avenged his friend, burnt the armour and head of Memnon on the funeral pile of Antilochus. Some say that the Ethiopian warriors burned the body of Memnon, and carried the ashes to Tithonus (Diod. *l. c.*); or that those who had gone to Troy under his general, Phallas, received his ashes near Paphos, in Cyprus, and gave them to Memnon's sister, Himera, who was searching after his body, and buried them in Palliochis (an unknown place), whereupon she disappeared. (Dict. Cret. vi. 10.) Tombs of Memnon were shown in several places, as at Ptolemais in Syria, on the Hellespont, on a hill near the mouth of the river Aesepus, near Palton in Syria, in Ethiopia and other places. (Strab. pp. 587, 728.) His armour was said to have been made for him by Hephaestus, at the request of his mother; and his sword was shown in the temple of Asclepius, at Nicomedeia. (Paus. iii. 3. § 6.) His companions, who indulged in excessive wailings at his death, were changed by the gods into birds, called Memnonides, and some of them died of grief. (Serv. *ad Aen.* i. 755.) According to Ovid (*Met.* xiii. 576, &c.), Eos implored Zeus to confer an honour on her son, to console her for his loss. He accordingly caused a number of birds, divided into two swarms, to fight in the air over the funeral sacrifice until a portion of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. According to a story current on the Hellespont, the Memnonides every year visited the tomb of Memnon, cleared the ground round about, and moistened it with their wings, which they wetted in the waters of the river Aesepus. (Paus. x. 31. § 2; comp. Plin. *H. N.* xxxvi. 7.)

At a comparatively late period, when the Greeks became acquainted with Egypt, and the colossal statue in the neighbourhood of Thebes, the stone of which, when reached by the rays of the rising sun, gave forth a sound resembling that of a breaking chord, they looked upon that statue as representing the son of Eos, or confounded it with their own Helios, although they well knew that the Egyptians did not call the statue Memnon, but Amenophis. (Paus. i. 42. § 2; comp. Callistrat. *Stat.* i. 9.) This colossal figure, made of black stone, in a sitting posture, with its feet close together, and the hands leaning on its seat, was broken in the middle, so that the upper part had fallen down; but it was afterwards restored. (Paus. *l. c.*; Strab. p. 816; Philostr. *Her.* iii. 4, *Icon.* i. 7, *Vit. Apollon.* vi. 4; Lucian, *Tox.* 27; Tacit. *Ann.* ii. 61; Juven. xv. 5.) Several very ingenious conjectures have been propounded respecting the alleged meaning of the so-called statue of Memnon; and some have asserted that it served for astronomical purposes, and others that it had reference to the mystic worship of the sun and light, though there can be little doubt that the statue represented nothing else than the Egyptian king Amenophis. (Creuzer, *Symbolik*, p. 149, &c.; Jablonski, *De Memnone*; and the various works on Egyptian antiquities.)

The fight of Memnon with Achilles was often represented by Greek artists, as for example, on the chest of Cypselus (Paus. v. 19. § 1), on the throne of Apollo, at Amyclae (iii. 18. § 7), in a large group at Olympia, the work of Lycius, which had been dedicated there by the inhabitants of Apollonia (v. 22. § 2), in the Lesche at Delphi, by Polygnotus (x. 31. § 2; comp. Millingen, *Mon. Inedit.* 1, 4, 5, 40). [L. S.]

MEMNON (Μέμνων), historical. 1. A distinguished Greek, a native of Rhodes. The date of his birth is not accurately known, but Demosthenes (*c. Aristocr.* p. 672) speaks of him as a young man in B. C. 352. His sister was the wife of Artabazus, satrap of Lower Phrygia, and he joined the latter in his revolt against Dareius Ochus. When fortune deserted the insurgents they fled to the court of Philip. Mentor, the brother of Memnon [MENTOR], being high in favour with Dareius on account of his services in Egypt, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the western coast of Asia Minor (about B. C. 336). When Alexander invaded Asia, Memnon, with the satraps Spithridates and Arsites, collected an army, with which they encamped on the banks of the Granicus. Memnon, thinking their forces insufficient to oppose Alexander, recommended that they should retire and lay waste the country behind them; but his advice was overruled. After the defeat of the Persian troops, Memnon sent his wife and children to Dareius as tokens and pledges of his fidelity. As he had hoped, he was invested by the king with the supreme command in the west of Asia. He defended Halicarnassus against Alexander with great skill and bravery, until it was no longer possible to hold out. Having set fire to the place, he and Orontobates made their escape, and crossed over to Cos. Memnon now formed the design of carrying the war into Greece, and attacking Macedonia. Dareius had furnished him with large supplies of money. He collected a large force of mercenaries, and a fleet of 300 ships. At the head of this force he attacked and took Chios, and thence proceeded to Lesbos. Here he captured several

towns without difficulty, but was delayed for a considerable time in the reduction of Mytilene. At this place he was taken ill and died, B. C. 333. His death was an irreparable loss to the Persian cause; for several Greek states, and in particular the Spartans, hearing of his success and intentions, were prepared to join him, had he carried the war into Greece. According to Polyaenus (v. 44. § 1) he was some time or other engaged in hostilities with Leucon, king of Bosporus, who died B. C. 353. (Arrian, i. 12, 20—23, ii. 1; Diod. xvi. 34, 52, xvii. 7, 18, 23, 24, 29, 31; Clinton, *F. H.* vol. ii. p. 284.)

2. Governor of Thrace, who, while Alexander was absent in the East, seized the opportunity afforded by the disaster of Zopyrion, and revolted. The outbreak, however, was speedily suppressed by Antipater, B. C. 330. (Diod. xvii. 62.)

3. One of the demiurgi of the Achaeans, at the time of the Roman embassy to the League. (Liv. xxxii. 22.) [C. P. M.]

MEMNON (Μέμνων), a Greek historical writer, a native probably of Heracleia Pontica. He wrote a large work on the history of that city, especially of the tyrants under whose power Heracleia had at various times fallen. Our knowledge of this work is derived from Photius. Of how many books it consisted we do not know. Photius had read from the ninth to the sixteenth inclusive, of which portion he has made a tolerably copious abstract. The first eight books he had not read, and he speaks of other books after the sixteenth. The ninth book begins with an account of the tyrant Clearchus, the disciple of Plato and Isocrates. The last event mentioned in the sixteenth book was the death of Brithagoras, who was sent by the Heracleians as ambassador to J. Caesar, after the latter had obtained the supreme power. From this Vossius supposes that the work was written about the time of Augustus; in the judgment of Orelli, not later than the time of Hadrian or the Antonines. It is, of course, impossible to fix the date with any precision, as we do not know at all down to what time the entire work was carried. The style of Memnon, according to Photius, was clear and simple, and the words well chosen. The Excerpta of Photius, however, contain numerous examples of rare and poetical expressions, as well as a few which indicate the decline of the Greek language. These Excerpta of Photius were first published separately, together with the remains of Ctesias and Agatharchides by H. Stephanus, Paris, 1557. The best edition is that by J. Conr. Orelli, Leipzig. 1816, containing, together with the remains of Memnon, a few fragments of other writers on Heracleia. There is a French translation of Photius's Excerpta in the *Mémoires de l'Academie des Inscriptions*, vol. xiv. (Phot. Cod. ccxxiv.; Voss. *De Hist. Graecis*, ed. Westermann, p. 226; Fabric. *Bibl. Graec.* vol. vii. p. 748; Groddeck, *Initia Historiae Graecorum Literariae*, ii. p. 74.) [C. P. M.]

MEMPHIS (Μέμφις). 1. A daughter of Neilus and wife of Epaphus, by whom she became the mother of Libya. The town of Memphis in Egypt was said to have derived its name from her. (Apollod. ii. 1. § 4.) Others call her a daughter of the river-god Uchoreus, and add that by Neilus she became the mother of Aegyptus. (Diod. i. 51.)

2. One of the daughters of Danaus (Apollod. ii. 1. § 5.) [L. S.]

MEN (Μήν), or translated into Latin, Lunus, the god presiding over the months, was a Phrygian divinity. (Strab. xii. pp. 557, 577; Procl. *in Plat. Tim.* iv. 251; Spartian. *Carac.* 7.) [L. S.]

MENAECHMUS and SOIDAS (Μέναιχμος καὶ Σοΐδας), were the makers of the gold and ivory statue of the Laphrian Artemis, which Pausanias saw in the temple of that goddess in the citadel of Patrae in Achaia, whither it had been removed from Calydon by Augustus. The goddess was represented in the attitude of the chase. The artists were natives of Naupactus, and were supposed to have lived not much later than Canachus of Sicyon and Callon of Aegina. (Paus. vii. 18. § 6. s. 10, 11.) If so, they must have flourished about B. C. 500. [CALLON, CANACHUS.] Pliny quotes among the authorities for his 33d and 34th books, Menaechmus, a writer on the toreutic art, under which designation the chryselephantine statues were included. (Plin. *H. N.* Elench. xxxiii. xxxiv.) He also mentions (xxxiv. 8. s. 19. § 18) a group by Menaechmus, of a calf pressed down by the knee, and with the neck doubled back (no doubt by some one about to sacrifice it, but this Pliny omits); and he adds that Menaechmus wrote upon his art. He does not expressly say what this art was, but of course we must consider this Menaechmus as the same person whom Pliny quotes as one of the authorities for this book of his work; and then again, since the subject on which he wrote was *toreutice*, it would follow, in the absence of evidence to the contrary, that he was the same person as the artist mentioned by Pausanias.

Harduin (*Index Auct.*) and Thiersch (*Epochen*, p. 202) are therefore almost certainly wrong in identifying Pliny's Menaechmus with the Menaechmus or Manaechmus of Sicyon, who wrote a work περὶ τεχνιτῶν (which means here *actors*, not *artists*, as Harduin and the rest evidently thought: see Meineke, *Hist. Crit. Com. Graec.* p. 17), and also a history of Alexander the Great, and a book on Sicyon, and whom Suidas states to have flourished in the time of the successors of Alexander. (Suid. *s. v.*; Athen. ii. p. 65, a, vi. p. 271 d, xiv. p. 635 b, p. 637 f.; Schol. *ad Pind. Nem* ii. 1, ix. 30; Vossius, *de Hist. Graec.* p. 102, ed. Westermann.) [P. S.]

MENA'LCIDAS (Μεναλκίδας), a Lacedaemonian adventurer, who, in some way not further specified by Polybius, took advantage of the circumstances of Egypt, in its war with Antiochus Epiphanes (B. C. 171—168), to advance his own interests at the Ptolemies' expence. He was thrown into prison by Philometor and Physcon, but was released by them in B. C. 168, at the request of C. Popillius Laenas, the Roman ambassador, who was sent to command Antiochus to withdraw from the country. (Polyb. xxx. 11; comp. Liv. xlv. 12, 13; Just. xxxiv. 2, 3; Val. Max. vi. 4. § 3.) In B. C. 150 we find Menalcidas, as general of the Achaean league, engaging for a bribe of ten talents to induce the Achaeans to aid Oropus against Athens. By the promise of half the sum, he won Callicrates to the same cause, and they succeeded in carrying a decree for the succour required. No effectual service, however, was rendered to the Oropians, but Menalcidas still exacted the money he had agreed for, and then evaded the payment of his portion to Callicrates. The latter accordingly retaliated on him with a

capital charge of having attempted to prevail on the Romans to sever Sparta from the league; and Menalcidas only escaped the danger through the protection of Diaeus, which he purchased with a bribe of three talents. [CALLICRATES, No. 4.] In B. C. 149 he supported at Rome, against Diaeus, the cause of the Lacedaemonian exiles. [DIAEUS.] In B. C. 147, when the war between the Achaeans and Lacedaemonians had been suspended at the command of Caecilius Metellus, he persuaded his countrymen to break the truce, and seized and plundered Iasus, a subject town of the Achaeans on the borders of Laconia. The Lacedaemonians, soon repenting of their rashness, were loud in their outcry against their adviser; and he, driven to despair, put an end to his own life by poison, "having shown himself," says Pausanias, "as leader of the Lacedaemonians at that time, the most unskilful general; as leader of the Achaeans formerly, the most unjust of men." (Polyb. xl. 5; Paus. vii. 11, 12, 13, 16.) [E. E.]

MENALIPPUS (Μενάλιππος, an equivalent form to Μελάνιππος), an architect, probably of Athens, who, in conjunction with the Roman architects, C. and M. Stallius, was employed by Ariobarzanes II. (Philopator), king of Cappadocia, to restore the Odeum of Pericles, which had been burnt in the Mithridatic war, in Ol. 173, 3, B. C. 86-5. The exact date of the restoration is unknown; but Ariobarzanes reigned from B. C. 63 to about B. C. 51. (Böckh, *Corp. Insc.* vol. i. No. 357; Vitruv. v. 9. 1.) [P. S.]

MENALIPPUS. [MELANIPPUS.]

MENANDER (Μένανδρος), an Athenian officer in the Syracusan expedition, was, together with Euthydemus, associated in the supreme command with Nicias, towards the end of the year B. C. 414. The operations of Menander and his colleague Euthydemus are narrated in the life of the latter. [Vol. II. p. 123, b.] (Thuc. vii. 16, 43, 69; Diod. xiii. 13; Plut. *Nicias*, c. 20.) It appears to have been this same Menander whom we find serving under Alcibiades in the campaign against Pharnabazus, in the winter of B. C. 409—408 (Xen. *Hell.* i. 2. § 16), and probably the same who was appointed, with Tydeus and Cephisodotus in B. C. 405, to share the command of the Athenian fleet with the generals who had been previously appointed—Conon, Philocles, and Adeimantus. He was therefore one of the commanders at the disastrous battle of Aegos-potami; and he and Tydeus are especially mentioned as rejecting with contempt the advice of Alcibiades before the battle. (Id. ii. 1. §§ 16, 26.)

MENANDER (Μένανδρος). 1. An officer in the service of Alexander, one of those called ἑταῖροι, but who held the command of a body of mercenaries. He was appointed by Alexander, during the settlement of the affairs of Asia made by that monarch when at Tyre (B. C. 331), to the government of Lydia, and appears to have remained at that post till the year 323, when he was commissioned to conduct a reinforcement of troops to Alexander at Babylon, where he arrived just before the king's last illness. (Arrian, *Anab.* iii. 6. § 12, vii. 23. § 2.) In the division of the provinces, after the death of Alexander, he received his former government of Lydia, of which he hastened to take possession. (Arrian, *ap. Phot.* p. 69, b.; Dexippus, *ibid.* p. 64, a.; Justin. xiii. 4; Curt. x. 30. § 2; Diod. xviii. 3, erroneously has *Meleager* instead.) He appears to have early attached himself to the party of Antigonus, to whom he was the first to give information of the ambitious schemes of Perdiccas for marrying Cleopatra. (Arrian, *ap. Phot.* p. 70, b.) In the new distribution of the provinces at Triparadeisus he lost his government of Lydia, which was given to Cleitus (Id. p. 72, a.); but this was probably only in order that he might cooperate the more freely with Antigonus, as we find him commanding a part of the army of the latter in the first campaign against Eumenes (B. C. 320). The following year, on learning the escape of Eumenes from Nora, he advanced with an army into Cappadocia to attack him, and compelled him to take refuge in Cilicia. (Plut. *Eum.* 9; Diod. xviii. 59.) From this time no farther mention of Menander is found in history.

2. An officer appointed by Alexander to command a fortress in Bactria, whom he afterwards put to death for abandoning his post. (Plut. *Alex.* 57.)

3. A native of Laodiceia, who was a general of cavalry in the service of Mithridates, and figures on several occasions in the wars of that monarch. He was one of those selected to command the army under the king's son, Mithridates, which was opposed to Fimbria, B. C. 85 (Memnon, c. 34); and again in the operations against Lucullus, near Cabeira, he commanded a detachment of the army of Mithridates, which was destined to cut off a convoy of provisions guarded by Sornatius, but was defeated by that general with heavy loss. (Plut. *Lucull.* 17.) He afterwards fell a prisoner into the hands of Pompey, and was one of the captives who served to adorn his triumph. (App. *Mithr.* 117.) [E. H. B.]

MENANDER (Μένανδρος), king of BACTRIA, was, according to Strabo (xi. 11), one of the most powerful of all the Greek rulers of that country, and one of those who made the most extensive conquests in India. Plutarch tells us that his rule was mild and equitable, and that he was so popular with his subjects, that the different cities under his authority, after vying with each other in paying him funeral honours, insisted upon dividing his remains among them. (*De Rep. Ger.* p. 821.) Both these authors term him king of Bactria; but recent inquirers are of opinion that he did not reign in Bactria Proper, but only in the provinces south of the Paropamisus, or Indian Caucasus. (Lassen, *Gesch. d. Bactr. Kön.* p. 225, &c.; Wilson's *Ariana*, p. 282.) According to Strabo (*l. c.*), he extended his conquests beyond the Hypanis or Sutlej, and made himself master of the district of Pattalene at the mouths of the Indus. These conquests appear to have been related by Trogus Pompeius in his forty-first book (see Prol. Lib. xli.), but they are omitted by Justin. The author of the Periplus of the Erythraean sea, commonly ascribed to Arrian, tells us (p. 27, ed. Huds.) that silver coins of Menander and Apollodotus were still in circulation in his day among the merchants of Barygaza (Baroach); and they have been discovered in modern times in considerable numbers in the countries south of the Hindoo Koosh, and even as far east as the Jumna. (Wilson, p. 281.) The period of his reign is wholly uncertain. [E. H. B.]

MENANDER, A'RRIUS, a Roman jurist, who lived under Septimius Severus and Antoninus Caracalla, the son of Severus. Caracalla succeeded his

father A. D. 211. Menander was a Consiliarius, or a member of the Consilium of Caracalla, as appears from a passage of Ulpian (Dig. 4. tit. 4. s. 11. § 2), coupled with the fact that Ulpian wrote his *Libri ad Edictum*, which contain the passage just cited, under the reign of Caracalla. Aemilius Macer, who wrote in the time of Alexander Severus, cites Menander. There are six excerpts in the Digest from a work of Menander, entitled "Militaria, or De Re Militari;" and Macer, who wrote on the same subject, also cites Menander as an authority. [G. L.]

MENANDER (Μένανδρος), of ATHENS, the most distinguished poet of the New Comedy, was the son of Diopeithes and Hegesistrate, and flourished in the time of the successors of Alexander. He was born in Ol. 109. 3, or B. C. 342-1, which was also the birth-year of Epicurus; only the birth of Menander was probably in the former half of the year, and therefore in B. C. 342, while that of Epicurus was in the latter half, B. C. 341. (Suid. *s. v.*; Clinton, *F. H. sub ann.*) Strabo also (xiv. p. 526) speaks of Menander and Epicurus as συνεφήβους. His father, Diopeithes, commanded the Athenian forces on the Hellespont in B. C. 342—341, the year of Menander's birth, and was defended by Demosthenes in his oration περὶ τῶν ἐν Χερσονήσῳ. (Anon. *de Com.* p. xii.) On this fact the grammarians blunder with their usual felicity, not only making Menander a friend of Demosthenes, which as a boy he may have been, but representing him as inducing Demosthenes to defend his father, in B. C. 341, when he himself was just born, and again placing him among the dicasts on the trial of Ctesiphon, in B. C. 330, when he was in his twelfth year. (Meineke, *Menand. Reliq.* p. xxiv.) Alexis, the comic poet, was the uncle of Menander, on the father's side (Suid. *s. v.* Ἄλεξις); and we may naturally suppose, with one of the ancient grammarians (Anon. *de Com.* p. xii.), that the young Menander derived from his uncle his taste for the comic drama, and was instructed by him in its rules of composition. His character must have been greatly influenced and formed by his intimacy with Theophrastus and Epicurus (Alciph. *Epist.* ii. 4), of whom the former was his teacher (Diog. Laërt. v. 36), and the latter his intimate friend. That his tastes and sympathies were altogether with the philosophy of Epicurus is proved, among numerous other indications, by his epigram on "Epicurus and Themistocles." (Brunck, *Anal.* vol. i. p. 203, *Anth. Pal.* vii. 72, vol. i. p. 327, Jacobs.)

Χαῖρε, Νεοκλείδα δίδυμον γένος, ὧν ὁ μὲν ὑμῶν
Πατρίδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας.

From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire in the Χαρακτῆρες of the philosopher, and which formed the great charm of the comedies of Menander. His master's attention to external elegance and comfort he not only imitated, but, as was natural in a man of an elegant person, a joyous spirit, and a serene and easy temper, he carried it to the extreme of luxury and effeminacy. Phaedrus (v. 1. 11, 12) describes him, when paying his court to Demetrius Phalereus, thus:

"Unguento delibutus, vestitu adfluens,
Veniebat gressu delicato et languido."

His personal beauty is mentioned by the anonymous writer on comedy (*l. c.*), though, according to Suidas, his vision was somewhat disturbed, στραβὸς τὰς ὄψεις, ὀξὺς δὲ τὸν νοῦν. He is represented in works of sculpture which still exist, and of one of which Schlegel gives the following description: "In the excellent portrait-statues of two of the most famous comedians, Menander and Posidippus (to be found in the Vatican), the physiognomy of the Greek New Comedy seems to me to be almost visibly and personally expressed. They are seated in arm-chairs, clad with extreme simplicity, and with a roll in the hand, with that ease and careless self-possession which always marks the conscious superiority of the master in that maturity of years which befits the calm and impartial observation which comedy requires, but sound and active, and free from all symptoms of decay; we may discern in them that hale and pithy vigour of body which bears witness to an equally vigorous constitution of mind and temper; no lofty enthusiasm, but no folly or extravagance; on the contrary, the earnestness of wisdom dwells in those brows, wrinkled not with care, but with the exercise of thought, while, in the searching eye, and in the mouth, ready for a smile, there is a light irony which cannot be mistaken." (*Dramatic Lectures*, vii.) The moral character of Menander is defended by Meineke, with tolerable success, against the aspersions of Suidas, Alciphron, and others. (*Menand. Reliq.* pp. xxviii. xxix.) Thus much is certain, that his comedies contain nothing offensive, at least to the taste of his own and the following ages, none of the purest, it must be admitted, as they were frequently acted at private banquets. (Plut. *de Fals. Pud.* p. 531, b., *Sympos.* viii. p. 712, b.; *Comp. Arist. et Men.* p. 853, b.) Whether their being eagerly read by the youth of both sexes, on account of the love scenes in them, is any confirmation of their innocence, may at least be doubted. (Ovid. *Trist.* ii. 370.)

Of the actual events of Menander's life we know but little. He enjoyed the friendship of Demetrius Phalereus, whose attention was first drawn to him by admiration of his works. (Phaedrus, *l. c.*) This intimacy was attended, however, with danger as well as honour, for when Demetrius Phalereus was expelled from Athens by Demetrius Poliorcetes (B. C. 307), Menander became a mark for the sycophants, and would have been put to death but for the intercession of Telesphorus, the son-in-law of Demetrius. (Diog. Laërt. v. 80.) The first Greek king of Egypt, Ptolemy, the son of Lagus, was also one of his admirers; and he invited the poet to his court at Alexandria; but Menander seems to have declined the proffered honour. (Plin. *H. N.* vii. 29. s. 31; Alciphr. *Epist.* ii. 3, 4.) Suidas mentions some letters to Ptolemy as among the works of Menander.

The time of his death is differently stated. The same inscription, which gives the date of his birth, adds that he died at the age of fifty-two years, in the archonship of Philippus, in the 32nd year of Ptolemy Soter. Clinton shows that these statements refer to the year B. C. 292-1 (*F. H.* vol. ii. p. xv. and *sub ann.* 342, 291); but, to make up the fifty-two years, we must reckon in both extremes, 342 and 291. The date is confirmed by Eusebius (*Chron.*); by the anonymous writer on comedy (p. xii.), who adds that Menander died at Athens; by Apollodorus (*ap.* Aul. Gell. xvii. 4); and by Aulus

Gellius (xvii. 21). Respecting the manner of his death, all that we know is that an old commentator on Ovid applies the line (*Ibis*, 593)

"Comicus ut medius periit dum nabat in undis"

to Menander, and tells us that he was drowned while swimming in the harbour of Peiraeeus; and we learn from Alciphron (*Epist.* ii. 4) that Menander had an estate at Peiraeeus. He was buried by the road leading out of Peiraeeus towards Athens. (Paus. i. 2. § 2). There are two epigrams upon him in the Greek Anthology: the one an epitaph by Diodorus (Brunck, *Anal.* vol. ii. p. 188, *Anth. Pal.* vii. 370, vol. i. p. 413, Jacobs), the other anonymous. (Brunck, *Anal.* vol. iii. p. 268, *Anth. Pal.* ix. 187, vol. ii. p. 63, Jacobs.)

Notwithstanding Menander's fame as a poet, his public dramatic career, during his lifetime, was not eminently successful; for, though he composed upwards of a hundred comedies, he only gained the prize eight times. (Aul. Gell. xvii. 4; comp. Martial. v. 10.) His preference for elegant exhibitions of character above coarse jesting may have been the reason why he was not so great a favourite with the common people as his principal rival, Philemon, who is said, moreover, to have used unfair means of gaining popularity. (Gell *l. c.*)

Menander appears to have borne the popular neglect very lightly, in the consciousness of his superiority; and once, when he happened to meet Philemon, he is said to have asked him, "Pray, Philemon, do not you blush when you gain a victory over me?" (Gell. *l. c.;* comp. Athen. xiii. p. 594, d.; Alciphr. *Epist.* ii. 3). The Athenians erected his statue in the theatre, but this was an honour too often conferred upon very indifferent poets to be of much value: indeed, according to Pausanias, he was the only distinguished comic poet of all whose statues had a place there. (Paus. i. 21. § 1; Dion Chrysost. *Or.* xxxi. p. 628, 13.)

The neglect of Menander's contemporaries has been amply compensated by his posthumous fame. His comedies retained their place on the stage down to the time of Plutarch (*Comp. Men. et Arist.* p. 854, b.), and the unanimous consent of antiquity placed him at the head of the New Comedy, and on an equality with the great masters of the various kinds of poetry. The grammarian Aristophanes assigned him the second place among all writers, after Homer alone (Brunck, *Anal.* vol. iii. p. 269). To the same grammarian is ascribed the happy saying, *Ὦ Μένανδρε, καὶ βίε, πότερος ἄρ' ὑμῶν πρότερον ἐμιμήσατο* (or, according to Scaliger's correction, *πότερον ἀπεμιμήσατο*). Among the Romans, besides the fact that their comedy was founded chiefly on the plays of Menander, we have the celebrated phrase of Julius Caesar, who addresses Terence as *dimidiate Menander.* (Donat. *Vit. Terent.* p. 754.) Quintilian's high eulogy of him is well known (x. 1).

The imitations of Menander are at once a proof of his reputation and an aid in appreciating his poetic character. Among the Greeks, Alciphron and Lucian were, in various degrees, indebted to his comedies. (Meineke, p. xxxv.) Among the Romans, his chief imitators were Caecilius, Afranius, and Terentius. How much Caecilius was indebted to him may be conjectured from the titles of his plays, of which there are very few that are not taken from Menander. Respecting Afranius we have the well-known line of Horace (*Epist.* ii. 1. 57):—

"Dicitur Afrani toga convenisse Menandro."

Plautus was an exception, as we learn from the next line of Horace:—

"Plautus ad exemplar Siculi properare Epicharmi
Dicitur;"

and his extant plays sufficiently show that the ruder energy of the old Doric comedy was far more congenial to him than the polished sententiousness of Menander, whom, therefore, he only followed in a few instances, one of the most striking of which is in the *Cistellaria* (i. 1. 91; comp. Meineke, *Menand. Reliq.* p. 208, *Frag. Com. Graec.* vol. iv. p. 243). With respect to Terence, the oft-repeated statement, that he was simply a translator of Menander, is an injustice to the latter. That Terence was indebted to him for all his ideas and very many of his lines, is true enough; but that from any one play of Terence we can form a fair notion of the corresponding play of Menander, is disproved by the confession of Terence himself (*Prolog. in Andr.*) that he compressed two of Menander's plays into one; while the coolness with which he defends and even boasts of the exploit, shows how little we can trust him as our guide to the poetical genius of Menander. The one merit of Terence was felicity of expression; he had not the power of invention to fill up the gaps left by the omissions necessary in adapting a Greek play for a Roman audience, and therefore he drew again upon the rich resources of his original. It was this mixing up of different plays that his contemporaries condemned when they said, "Contaminari non decere fabulas," and that Caesar pointed to by the phrase *O dimidiate Menander.* In the epigram in which that phrase occurs, Caesar expressly intimates that the spirit of the Greek original had greatly evaporated in Terence:—

"Tu quoque, tu in summis, o dimidiate Menander,
Poneris, et merito, puri sermonis amator.
Lenibus atque utinam scriptis adjuncta foret vis;
Comica ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror et doleo tibi deesse, Terenti."

The following epigram is worth quoting by the side of Caesar's (Burmann, *Anth. Lat.* vol. i. p. 140):—

"Tu quoque, qui solus tecto sermone, Terenti,
Conversum expressumque Latina voce Menandrum
In medio populi sedatis vocibus effers."

Still, the comedies of Terence are a valuable contribution to our knowledge of Menander, especially considering the scantiness of the extant fragments.

Meineke well remarks that the quality which Caesar missed in Terence was what the Greeks call *τὸ παθητικόν*, which Menander had with admirable art united with *τῷ ἠθικῷ*. And thus the poetry of Menander is described as *διὰ πολλῶν ἀγομένη παθῶν καὶ ἠθῶν* by Plutarch, in his *Comparison of Menander and Aristophanes* (p 853, d.), which is the most valuable of the ancient testimonies concerning our poet. The style of his language is described by an old grammarian as *λέξις λελυμένη καὶ ὑποκοπτική*, which may be com-

trasted with another writer's description of the diction of Philemon, as *συνηρτημένην καὶ οἷον ἠσφαλισμένην τοῖς συνδέσμοις*. (Meineke, pp. xxxvi, xxxvii.)

To criticise the poetry of Menander is to describe the whole spirit and genius of the New Comedy, of which his plays may be safely taken as the normal representatives. This has been done with a most masterly hand by Schlegel, in his seventh lecture, from which the following passage is quoted:—"The New Comedy, in a certain point of view, may indeed be described as the Old Comedy tamed down: but, in speaking of works of genius, tameness does not usually pass for praise. The loss incurred in the interdict laid upon the old, unrestricted freedom of mirth, the newer comedians sought to compensate by throwing in a touch of earnestness borrowed from tragedy, as well in the form of representation, and the connection of the whole, as in the impressions, which they aimed at producing. We have seen how tragic poetry, in its last epoch, lowered its tone from its ideal elevation, and came nearer to common reality, both in the characters and in the tone of the dialogue, but especially as it aimed at conveying useful instruction on the proper conduct of civil and domestic life, in all their several emergencies. This turn towards utility Aristophanes has ironically commended in Euripides. (*Ran.* 971—991.) Euripides was the forerunner of the New Comedy; the poets of this species admired him especially, and acknowledged him for their master. Nay, so great is this affinity of tone and spirit, between Euripides and the poets of the New Comedy, that apophthegms of Euripides have been ascribed to Menander, and vice versâ. On the contrary, we find among the fragments of Menander maxims of consolation, which rise in a striking manner even into the tragic tone." (It may be added, that we have abundant testimony to prove that Menander was a great admirer and imitator of Euripides. An elaborate comparison of the parallel passages is instituted by Meineke in an *Epimetrum* to his *Trag. Com. Graec.* vol. iv. p. 705.)

"The New Comedy, therefore, is a mixture of sport and earnest. The poet no longer makes a sport of poetry and the world, he does not resign himself to a mirthful enthusiasm, but he seeks the sportive character in his subject, he depicts in human characters and situations that which gives occasion to mirth; in a word, whatever is pleasant and ridiculous."

Menander is remarkable for the elegance with which he threw into the form of single verses, or short sentences, the maxims of that practical wisdom in the affairs of common life which forms so important a feature of the New Comedy. Various "Anthologies" of such sentences were compiled by the ancient grammarians from Menander's works, of which there is still extant a very interesting specimen, in the collection of several hundred lines (778 in Meineke's edition), under the title of *Γνῶμαι μονόστιχοι*. Respecting the collection entitled *Μένανδροι καὶ Φιλιστίωνος σύγκρισις*, see PHILISTION.

The number of Menander's comedies is stated at a few more than a hundred; 105, 108, and 109, according to different authorities. (Suid. *s. v.*; Anon. *de Com.* p. xii.; Donat. *Vit. Ter.* p. 753; Aul. Gell. xvii. 4.) We only know with certainty the date of one of the plays, namely, the Ὀργή, which was brought out in B. C. 321, when Menander was only in his twenty-first year. (Clinton, *F. H. sub ann.*; Meineke, p. xxx.) We have fragments of, or references to, the following plays, amounting in all to nearly ninety titles:—Ἀδελφοί (imitated by Terence, who, however, has mixed up with it the *Συναποθνήσκοντες* of Diphilus), Ἁλαεῖς not Ἀλαί Ἀραφηνίδες, Ἁλιεῖς, Ἀνατιθεμένη ἢ Μεσσηνία, Ἀνδρία (mixed up with the Περινθία in the *Andria* of Terence), Ἀνδρόγυνος ἢ Κρής, Ἀνεψιοί, Ἄπιστος, Ἀῤῥηφόρος ἢ Αὐλητρίς, Ἀσπίς, Αὑτὸν πενθῶν, Ἀφροδίσια, Βοιωτία, Γεωργός, Δακτύλιος, Δάρδανος, Δεισιδαίμων, Δημιουργός, Δίδυμαι, Δὶς ἐξαπατῶν, Δύσκολος, Ἑαυτὸν τιμωρούμενος (copied by Terence), Ἐγχειρίδιον, Ἐμπιπραμένη, Ἐπαγγελλόμενος, Ἐπίκληρος, Ἐπιτρέποντες (the plot of which was similar to that of the *Hecyra* of Terence), Εὐνοῦχος (imitated by Terence, but with a change in the *dramatis personae*), Ἐφέσιος, Ἡνίοχος, Ἥρως, Θαΐς, Θετταλή, Θεοφορουμένη, Θησαυρός (translated into Latin by Lucius Lavinius), Θρασυλέων, Ἱέρεια, Ἴμβριοι, Ἱπποκόμος, Κανηφόρος, Καρίνη, Καρχηδόνιος (from which Plautus probably took his *Poenulus*), Καταψευδόμενος, Κεκρύφαλος, Κιθαριστής, Κνιδία, Κόλαξ (partly followed in the *Eunuchus* of Terence), Κονειαζόμεναι (perhaps better Κωνειαζόμεναι), Κυβερνῆται Λευκαδία, Λοκροί, Μέθη, Μηναγύρτης, Μισογύνης (reckoned by Phrynichus the best of all Menander's comedies, *Epit.* p. 417), Μισούμενος (another of his best plays, Liban. *Orat.* xxxi. p. 701), Ναύκληρος, Νομοθέτης, Ξενολόγος, Ὀλυνθία, Ὁμοπάτριοι, Ὀργή, Παιδίον, Παλλακή, Παρακαταθήκη, Περικειρομένη, Περινθία, Πλόκιον, Πρόγαμοι, Προεγκαλῶν, Πωλούμενοι, Ῥαπιζομένη, Σαμία, Σικυώνιος, Στρατιῶται, Συναριστῶσαι, Συνερῶσα, Συνέφηβοι, Τίτθη, Τροφώνιος, Ὑδρία, Ὑμνίς, Ὑποβολιμαῖος ἢ Ἄγροικος, Φάνιον, Φάσμα, Φιλάδελφοι, Χαλκεῖα, Χαλκίς, Χήρα, Ψευδηρακλῆς, Ψοφοδεής. There are also about 500 fragments which cannot be assigned to their proper places. To these must be added the Γνῶμαι *μονόστιχοι*, some passages of the Γνῶμαι (or Σύγκρισις) Μενάνδρου καὶ Φιλιστίωνος, and two epigrams, one in the Greek Anthology (quoted above), and one in the Latin version of Ausonius (*Epig.* 139). Of the letters to Ptolemy, which Suidas mentions, nothing survives, and it may fairly be doubted whether they were not, like the so-called letters of other great men of antiquity, the productions of the later rhetoricians. Suidas ascribes to him some orations, *λόγους πλείστους καταλογάδην*, a statement of which there is no confirmation; but Quintilian (x. 1. § 70) tells us that some ascribed the orations of Charisius to Menander.

Of the ancient commentators on Menander, the earliest was Lynceus of Samos, his contemporary and rival [LYNCEUS]. The next was the grammarian Aristophanes, whose admiration of Menander we have spoken of above, and whose work, entitled *παράλληλοι Μενάνδρου τε καὶ ἀφ' ὧν ἔκλεψεν ἐκλογαί*, is mentioned by Eusebius (*Praep. Evan.* x. 3), who also mentions a work by a certain Latinus or Cratinus, *περὶ τῶν οὐκ ἰδίων Μενάνδρου*. Next comes Plutarch's *Comparison of Menander and Aristophanes*: next Soterides of Epidaurus, who wrote a *ὑπόμνημα εἰς Μένανδρον* (Eudoc. p. 387; Suid. vol. iii. p. 356); and lastly Homer, surnamed Sellius, the author of a work entitled *περιοχαὶ τῶν Μενάνδρου δραμάτων*. (Suid.

vol. ii. p. 690.) The Menandrean letters of Alciphron also contain some valuable information [ALCIPHRON]. They are printed by Meineke in his edition of Menander.

The fragments of Menander were first printed in the collection of Sententiae, chiefly from the New Comedy, by Morellius, Greek and Latin, Paris, 1553, 8vo. (see Hoffmann, *Lexicon Bibliograph.*); next in the similar collection of Hertelius, Greek and Latin, Basel, 1560, 8vo.; next in that of H. Stephanus, Greek and Latin, with the Tractatus of Stephanus, *De habendo Delectu Sententiarum quae γνῶμαι a Graecis dicuntur*, and the *Dissertatio de Menandro* of Greg. Gyraldus, 1569 (this curiously shaped little volume, which is 4½ inches long, by scarcely 2 wide, contains extracts from several poets of the Middle and New Comedy); next, *Menandri et Philistionis Sententiae Comparatae*, Graece, cur. Nic. Rigaltii, excud. R. Stephanus, 1613, 8vo.; Menandri et Philistionis CΥΓΚΡΙCΙC, c. vers. Lat. et not. Rutgersii et D. Heinsii, 1618. 8vo. (in the *Var. Lect.* of Rutgers); *Menandri Fragmenta*, Graec. et Lat. in H. Grotii *Excerpt. ex Trag. et Com. Graec.* Paris, 1626, 4to.; *Menandri Sententiae*, in Winterton's *Poet. Min. Graec.*, Cantab. et Lond. 1653. The first attempt at a complete critical edition was the following:— *Menandri et Philemonis Reliquiae, quotquot reperire potuerunt*, Graece et Latine, cum notis Hug. Grotii et Joh. Clerici, &c., Amst. 1709, 8vo.: this edition was reprinted in 1732, 1752, 1771, and 1777, but has been very generally condemned. Since the publication of that work there has been no edition of Menander worthy of notice, except that his Γνῶμαι have had a place in the various collections of the gnomic poets, until the appearance of Meineke's *Menandri et Philemonis Reliquiae*, Berol. 1823, 8vo.: this admirable edition contains, besides the fragments, dissertations on the lives and writings of the two poets, and Bentley's emendations on the fragments. The fragments are reprinted by Meineke (with the annotations somewhat condensed) in the fourth volume of his *Fragmenta Comicorum Graecorum*, Berol. 1841, 8vo.; but in the first volume of that work, which contains the *Historia Critica Comicorum Graecorum*, he passes over the lives of Menander and Philemon, referring the reader to his former work. Meineke's collection has been also reprinted (carefully revised, and with the addition of a Latin version), by Dübner, as an appendix to the *Aristophanes* of Didot's *Bibliotheca Scriptorum Graecorum*, Paris, 1840, roy. 8vo. (For the works on Menander, see Hoffman, *Lexicon Bibliograph.*: the chief authorities, besides Meineke, are Fabric. *Bibl. Graec.* vol. ii. pp. 454—469; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. p. 1014; Müller, *Grk. Lit.*) [P. S.]

MENANDER, minor literary persons.

1. A rhetorician of Laodiceia, on the river Lycus, wrote a commentary on the τέχνη of Hermogenes, and on the προγυμνάσματα of Minucianus, and other works. (Suid. *s. v.*)

2. Of Ephesus, an historian, wrote the acts of kings among the Greeks and the barbarians (τὰς ἐφ' ἑκάστου τῶν βασιλέων πράξεις παρὰ τοῖς Ἕλλησι καὶ βαρβάροις γενομένας), founded on the native chronicles of the respective countries, as we learn from Josephus, who preserves a considerable fragment of the work respecting Hiram, king of Tyre. (Joseph. *c. Apion.* i. 18.) He is also quoted by other authors. (Vossius, *de Hist. Graec.* p. 467, ed. Westermann.)

Menander of Pergamus, who wrote on Phoenician history, appears to have been the same person, on account of the resemblance of the fragment quoted from him by Clement of Alexandria (*Strom.* i. p. 140) to that quoted by Josephus. (Comp. Tatian, *adv. Graec.* 58.) An historian of the same name, who wrote a work on Cyprus, is quoted in the *Etymologicum Magnum*, *s. v.* Σφηκεία. (Vossius, *l. c.*)

3. Protector (Προτίκτωρ, i. e. *body-guard*), the son of Euphratas of Byzantium, was a rhetorician and historical writer under the emperor Mauricius, whose reign began in A. D. 581. He has left us an account of his own literary pursuits, in a fragment preserved by Suidas (*s. v.*). He continued the history of the Eastern Empire from the point where Agathias broke off, namely, the twenty-third year of Justinian, A. D. 558, down nearly to the death of Tiberius II. in A. D. 583. A considerable fragment of this history is preserved in the *Eclogae* of embassies, published by Hoeschel, Aug. Vindel. 1603. Menander is often quoted by Suidas, and is mentioned by Theophylact of Simocatta (*Hist. Mauric.* i. 3), who continued his history, and by Constantinus Porphyrogenitus (*Them.* i. 2). According to Niebuhr (*Dexipp.* p. 281), he may be trusted as an historian, but his style is a close imitation of Agathias, varied by occasional ridiculous attempts at fine writing. (Fabric. *Bibl. Graec.* vol. vii. pp. 540, 541; Vossius, *de Hist. Graec.* p. 329, ed. Westermann.) There is one epigram by him in the Greek Anthology. (Jacobs, vol. xiii. p. 916.)

A few insignificant writers of the same name are mentioned by Fabricius (*Bibl. Graec.* vol. ii. p. 454) and Meineke (*Menand. et Philem. Reliq.* pp. xxxvii.—xxxix.) [P. S.]

MENAS (Μηνᾶς). 1. A Lacedaemonian, was one of the commissioners for ratifying the fifty years' truce between Athens and Sparta in B. C. 421, and also the separate treaty of alliance between these states in the same year. (Thuc. v. 19, 24.)

2. A Bithynian, whom Prusias II. (κυνηγός), sent to Rome in B. C. 149, to join with Nicomedes (son of Prusias) in an application to the senate to remit the remainder of the sum which they had compelled him to engage to pay to Attalus II. of Pergamus in B. C. 154. The counter-representations, however, of Andronicus, the envoy of Attalus, prevailed, and the senate decided against Prusias. In the event of failure, Menas had received a command from Prusias to put Nicomedes to death, in order to make way for his sons by a second wife; but he shrank from doing so, and entered into a conspiracy with Nicomedes and Andronicus against his master, inducing the 2000 soldiers whom Prusias had sent with him, to transfer their allegiance to Nicomedes. (App. *Mithr.* 4, 5; comp. Just. xxxiv. 4; Liv. *Epit.* 50; Polyb. xxxiii. 11, xxxvii. 2; Diod. xxxii. *Eclog.* iv. p. 523.) [E. E.]

MENAS (Μηνᾶς), a freedman of Pompey the Great and of Sextus Pompeius. Appian calls him MENODORUS (Μηνόδωρος), a name which he may not improbably have taken on his manumission. (See Dyer in the *Classical Museum*, vol. ii. p. 218.) In B. C. 40, Sextus Pompeius, being then in alliance with Antony against Octavian, sent out Menas with a large squadron of ships and four

legions, with which he took Sardinia, and gained over two legions that were stationed there. Sardinia was soon after recaptured by Helenus, a favourite freedman of Octavian's; but Menas, in the same year (B. C. 40), was again entrusted by Sextus with a fleet to carry on operations against Octavian and Antony, who had just been reconciled to one another; and in this expedition he ravaged the Etrurian coast, and once more gained possession of Sardinia; but, wishing to secure a refuge in the protection of Octavian should circumstances make it desirable, he sent back to him Helenus and several other prisoners without ransom. In B. C. 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony; and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompeius. (Dion Cass. xlviii. 30. 36—38; Appian, *B. C.* v. 56, 66, 70—73; Plut. *Ant.* 32; Vell. Paterc. ii. 73, 77.) Meanwhile Pompey's suspicions of the fidelity of Menas had been excited by his dismissal of Helenus and his communication with Octavian, and had been further fomented by the representations of certain persons who were envious of his power in Sardinia. He therefore sent for him early in B. C. 38, on pretence of requiring an account of the provisions and money which he had had to administer. But Menas put all the messengers to death, and covenanted with Octavian to surrender to him the island, together with the whole force, military and naval, under his command. Octavian gladly embraced his offer, and not only refused to give him up, according to Dion, on the application of Sextus, but treated him with great distinction, advanced him to the equestrian order, and, investing him with the authority of legate under Calvisius Sabinus, placed him in command of the ships which he had himself brought over. In this capacity he was engaged in the naval campaign towards the end of B. C. 38, which was on the whole disastrous to Octavian, but in which Menas did good service, and, through his skilful seamanship, saved the ships entrusted to him from destruction by a storm which shattered a great portion of the fleet. (Dion Cass. xlviii. 45—48; Appian, *B. C.* v. 77—90.) Just before the re-commencement of hostilities between Sextus and Octavian, in B. C. 36, Menas again played the deserter, and returned to his old master's service, not only because the last campaign may have given him reason to think that the stronger side, but also because he was indignant at having merely a subordinate command assigned to him. In the operations which ensued, he gained some advantages over the enemies' ships; and having raised an impression that, formidable as an opponent, he might be equally useful as an ally, he again revolted to Octavian, being especially offended at not having been reinstated in his former command by Pompeius, under whose suspicion he felt uneasy. Octavian received him gladly, but continued to regard him with distrust. In B. C. 35 he accompanied his patron on his expedition to the north-eastern coast of the Adriatic, and was slain in the Pannonian campaign at the siege of Siscia. (Dion Cass. xlviii. 54, xlix. 1, 37; Appian, *B. C.* v. 96, 100, 101.)

According to the old scholiasts, the person so vehemently attacked by Horace in his fourth epode was no other than the subject of the present article. This statement has been called in question by many modern commentators; but their arguments, drawn exclusively from internal evidence, are far from satisfactory. The discussion of the point is, in this place, impossible, connected as it is with the vexata quaestio of the chronology of the poems of Horace. For the literature of the subject, see above, Vol. II. p. 522, and comp. *Classical Museum*, vol. ii. pp. 207—209, 217—221. [E. E.]

MENDEIS. [SITHON.]

MENDES (Μένδης), an Egyptian divinity, worshipped in the town of Mendes. He is said to have resembled the Arcadian Pan. (Herod. ii. 46; Strab. xvii. pp. 802, 812.) [L. S.]

MENE (Μήνη), a female divinity presiding over the months. (Hom. *Hymn.* xii. 1; Apollon. Rhod. iii. 533, iv. 55; August. *De Civ. Dei*, vii. 2.) [L. S.]

MENECLEIDAS (Μενεκλείδας), a Theban orator, was one of those who joined Pelopidas in delivering Thebes from Sparta and the oligarchical government in B. C. 379. After this, however, finding himself eclipsed by Pelopidas and Epaminondas, he strove in every way to bring them into discredit with their countrymen, and, in particular, he took part in the prosecution against them for having retained their command beyond the legal time in the campaign of B. C. 369. Being further exasperated by their acquittal, he continued his rancorous attacks on them; and, as he was a powerful speaker, he so far succeeded against Epaminondas as to exclude him from the office of Boeotarch. Against Pelopidas his efforts were of no avail, and he therefore endeavoured, in the true spirit of envy, to throw his merits into the shade, by advancing and exaggerating those of Charon. The latter had been successful in a slight skirmish of cavalry just before the great battle of Leuctra (B. C. 371), and Menecleidas brought forward a decree for commemorating the exploit by a picture, to be dedicated in one of the temples, and inscribed with Charon's name. For this he was impeached by Pelopidas, on the ground that the honour of all victories belonged, not to any individual, but to the state. He was found guilty and fined; and his inability to pay the penalty led him afterwards to enter into revolutionary designs against his country. (Plut. *Pelop.* 25. See Vol. II. p. 23, a.) [E. E.]

MENECLES (Μενεκλῆς). 1. Of Barce in Cyrene, is mentioned by Athenaeus (iv. p. 184) simply as an historian, and is perhaps the same as the one whose work in another passage (ix. p. 390) he mentions under the title of συναγωγή. There also existed an historical work on Athens (περὶ Ἀθηνῶν), the authorship of which was doubtful, even in antiquity, some attributing it to Menecles, and others to Callistratus (Harpocrat. *s. vv.* Κεραμεικός, ἑκατόμπεδον; Etym. Magn. *s. v.* Αἰολεῖς; Harpocrat., Phot., Suid. *s. v.* Ἑρμαῖ). But it is scarcely probable that this historian of Athens should be the same as Menecles of Barce. It is more likely that the Barcaean is identical with the author of a work on the history of Libya, who is mentioned in an anonymous treatise, *De Mulieribus Bello claris*, § 10, which is printed in the *Bibliothek der Alt. Lit. und Kunst*, vi. p. 21. It is highly probable that the Menecles of Barce was also the author of a work from which a fragment concerning Battus of Cyrene, is still extant. (Schol. *ad Pind.*

Pyth. iv. 10; Tzetz. *ad Lyc.* 886; Schol. *Hom. Il.* v. 640.)

2. Of Alabanda, a celebrated rhetorician, who lived shortly before the time of Cicero. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about B.C. 94. They both belonged to the Asiatic or florid school of eloquence, which was distinguished more for pomp and elegance of diction, than for precision of thought. But the two brothers enjoyed extraordinary reputation, for Cicero says that they were imitated by all Asia. (Cic. *Brut.* 95, *Orat.* 69, *de Orat.* ii. 23; Strab. xiv. p. 661.) [L. S.]

MENE'CRATES (Μενεκράτης), a freedman of Sextus Pompeius, was sent out by him as commander of a large squadron of ships, in B.C. 38, to act against Calvisius Sabinus (Octavian's admiral) and MENAS, the renegade. The fleets came to an engagement off Cumae, and Menecrates had the advantage over the enemy in manoeuvring; but burning with hatred against Menas, he attacked and grappled with the ship in which he sailed, and though disabled by a severe wound, continued to encourage his men until he saw that the enemy was on the point of capturing his vessel. He then threw himself overboard and perished. (Dion Cass. xlviii. 46; Appian, *B. C.* v. 81, 82.) [E. E.]

MENE'CRATES (Μενεκράτης). 1. A comic poet, mentioned only by Suidas, who says δράματα αὐτοῦ Μανέκτωρ ἢ Ἑρμιονεύς, where the plural δράματα suggests the alteration of ἢ to καί. Μανέκτωρ is obviously an abbreviation of Μάνης Ἕκτωρ, a title which seems to belong to the Middle Comedy. (Fabric. *Bibl. Graec.* vol. ii. p. 469; Meineke, *Hist. Crit. Com. Graec.* p. 493.)

2. Of Smyrna, the author of two epigrams in the Greek Anthology (Brunck, *Anal.* vol. i. p. 476; Jacobs, *Anth. Graec.* vol. i. p. 227), is not improbably the same as Menecrates of Ephesus, a poet mentioned by Varro, *de Re Rustica*, i. 1. (See Jacobs, *Anth. Graec.* vol. xiii. pp. 916, 917.) [P. S.]

MENE'CRATES, a sculptor, of whom we only know, what shows him, however, to have been a very eminent artist, that he was the teacher of Apollonius and Tauriscus, the sculptors of the celebrated group of the Farnese Bull. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) [P. S.]

MENE'CRATES (Μενεκράτης), a Syracusan physician at the court of Philip, king of Macedon, B.C. 359—336. He seems to have been a successful practitioner, but to have made himself ridiculous by calling himself "Jupiter," and assuming divine honours. (Suid. *s. v.* Μενεκράτης.) He once wrote a letter to Philip, beginning Μενεκράτης Ζεὺς Φιλίππῳ χαίρειν, to which the king wrote back an answer in these words, Φίλιππος Μενεκράτει ὑγιαίνειν.* (Athen. vii. p. 289; Aelian. *Var. Hist.* xii. 51.) He was invited one day by Philip to a magnificent entertainment, where the other guests were sumptuously fed, while he himself had nothing but incense and libations, as not being subject to the human infirmity of hunger. He was at first pleased with his reception, but afterwards, perceiving the joke, and finding that no more substantial food was offered him, he left the party in disgust. (Athen., Aelian, *l. c.*)

2. TIBERIUS CLAUDIUS QUIRINA (Κουίρειναˆ†) MENECRATES, a physician mentioned in a Greek inscription (Gruter, *Inscript.* p. 581. § 9), is no doubt the same person who is frequently quoted by Galen. He lived in the former part of the first century after Christ, and was physician to some of the emperors, probably to Tiberius and Claudius. He enjoyed a great reputation, and composed more than 150 medical works, of which only a few fragments remain. He was the inventor of the well-known plaister called *diachylon* (*i. e.* διὰ χυλῶν), and his directions for preparing it were put into verse by Damocrates. (Galen, *de Compos. Medicam. sec. Gen.* vii. 9, 10, vol. xiii. pp. 995, &c.) In consequence of his having observed how easily the signs and contractions used in medical formulae were mistaken by careless transcribers, he wrote the quantities, &c. in his prescriptions at full length; but Galen tells us (*l. c.*) that his carefulness did not much benefit posterity, as his works were afterwards written with the usual contractions. The Menecrates Zeophletensis (or native of Zeophleta?) quoted by Caelius Aurelianus (*De Morb. Chron.* i. 4, p. 323) may be the same person as the preceding. [W. A. G.]

MENEDAEUS or MENE'DATUS (Μενεδαῖος, Μενέδατος), a Spartan, was one of the three leaders of the Peloponnesian force which was sent to aid the Aetolians in the reduction of Naupactus, in B.C. 426. The place, however, was saved by Demosthenes, with the help of the Acarnanians. In the same year Menedaeus was engaged in the expedition against Amphilochian Argos; and after the death of his two colleagues, Eurylochus and Macarius, at the battle of Olpae, he concluded with Demosthenes and the Acarnanian generals a secret agreement, by which the Peloponnesians were permitted to withdraw in safety, leaving their allies, the Ambraciots, to their fate. (Thuc. iii. 100—102, 105—111.) [E. E.]

MENEDE'MUS, historical. 1. One of the generals of Alexander the Great, who was sent against Spitamenes, but was surprised and slain, together with 2000 foot-soldiers and 300 horse. (Arrian, iv. 3. § 15; Curt. vii. 7, 9.)

2. A native of Alabanda, the leader of part of the forces of Antiochus in Coelesyria. (Polyb. v. 69, 79, 82.)

3. Chief of that part of Macedonia which bore the name of Libera. He took part with Caesar in the civil war B.C. 48. (Caes. *B. C.* iii. 34.) He is probably the same with the Menedemus mentioned by Cicero with considerable aversion as a friend of Caesar (*Philipp.* xiii. 16, *ad Att.* xv. 2, 4.) [C. P. M.]

MENEDE'MUS (Μενέδημος), historical. 1. A citizen of high rank at Crotona, who was appointed one of the generals to carry on the war against the exiles that had been driven from the city on occasion of the war with Syracuse in B.C. 317. Together with Paron, his colleague in the command, he totally defeated the exiles and their auxiliaries, and put them all to the sword. (Diod. xix. 10.) It appears that he subsequently raised himself to the supreme power in his native city; and in that

* According to Plutarch, it was Agesilaus from whom he got this answer to his letter. (*Vita Ages.* c. 21, vol. vi. p. 29, ed. Tauchn.; *Apophthegm. Reg. et Imper.* vol. ii. p. 52, *Apophthegm. Lacon.* vol. ii. p. 109.)

† That is, belonging to the *Tribus Quirina*.

position entered into friendly relations with Agathocles; notwithstanding which the latter took an opportunity to make himself master of Crotona, by a sudden and treacherous attack. (Id. xxi. *Exc. Hoesch.* p. 490.) This must have been about 295 B. C.

2. A general of the Rhodians, who, during the siege of Rhodes by Demetrius Poliorcetes (B. C. 305—304), intercepted and took many ships that were bringing provisions and supplies to Demetrius, including one containing presents for the king himself from Phila, which were immediately sent to Ptolemy in Egypt. (Diod. xx. 93; Plut. *Demetr.* 22.)

3. A friend and attendant of Lucullus, who was thought to have saved the life of that general during the war against Mithridates, by refusing to admit a Scythian chief named Olthacus into the tent where Lucullus was sleeping. (Plut. *Lucull.* 16; Appian. *Mithr.* 79.) [E. H. B.]

MENEDE'MUS (Μενέδημος), literary. 1. A Greek philosopher, a native of Eretria, the son of a man named Cleisthenes, who, though of noble birth, belonging to the family of the Theopropidae, was poor, and worked for a livelihood either as a builder or as a tent-maker, both which trades were learnt and practised by Menedemus. According to Diogenes Laërtius, he seized the opportunity afforded by his being sent on some military service to Megara to hear Plato, and abandoned the army to addict himself to philosophy. But it may be questioned whether he was old enough to have heard Plato before the death of the latter; if the duration of his life as given by Diogenes is accurate, it would have been impossible, for at the time of Plato's death he would have been only about four years old. Ritter considers the account to have arisen from a confusion of names. According to the story in Athenaeus (iv. p. 168), he and his friend Asclepiades got their livelihood as millers, working during the night, that they might have leisure for philosophy in the day. Menedemus and his friend Asclepiades afterwards became disciples of Stilpo at Megara. From Megara they went to Elis, and placed themselves under the instruction of some disciples of Phaedo. On his return to Eretria Menedemus established a school of philosophy, which was called the Eretriac. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and came to be the leading man in the state, though at first he had been regarded with contempt and dislike. He went on various embassies to Ptolemaeus (probably Ptolemaeus Ceraunus), to Lysimachus, and to Demetrius, and seems to have done his native city good service by procuring for it a remission of part of the tribute paid to Demetrius, and opposing the machinations of his emissaries. At some period of his life he visited Cyprus, and greatly incensed the tyrant Nicocreon by the freedom of his remarks. The story of his having been in Egypt and having something to do with the making of the Septuagint version, which is found in Aristeas, is no doubt erroneous. He was in high favour with Antigonus Gonatas, and induced the Eretrians to address to him a public congratulation after his victory over the Gauls. This led to his being suspected of the treacherous intention of betraying Eretria into the power of Antigonus. According to one account, these suspicions induced him to quit Eretria secretly and take refuge in the sanctuary of Amphiaraus, at Oropus. But some golden vessels belonging to the temple having been lost while he was there, the Boeotians compelled him to leave it. He then betook himself to the court of Antigonus, where he shortly after died of grief. According to another account, he went from Eretria to Antigonus for the purpose of inducing him to interfere to establish the freedom of his native city; but not succeeding, starved himself to death in the 74th year of his age, probably about the year B. C. 277.

As a teacher, his intercourse with his disciples was marked by the entire absence of all formality and restraint, though he seems to have been noted for the sternness with which he rebuked all kinds or dissoluteness and intemperance; insomuch, that the fear of incurring his censure seems occasionally to have acted as a salutary check. He lived with his friend Asclepiades, between whom and himself there existed an intimacy which resembled that of Pylades and Orestes. For the latter part of his life, at any rate, he seems to have lived in considerable affluence. Athenaeus (x. p. 419) and Diogenes Laërtius give a somewhat curious account of the convivial usages established at his entertainments. Menedemus was twice married. He and Asclepiades married daughter and mother. His first wife he divorced when he rose to distinction in the government of Eretria, that he might marry one of rank and wealth, though the management of the household was still left to the former wife, whom Asclepiades married, his first wife being dead. By his wife Oropia, Menedemus had three daughters. He was remarkable in his old age for his bodily strength and vigour. He is reported to have been of a somewhat superstitious turn of mind.

Epicrates, in a passage quoted by Athenaeus (ii. p. 59), classes Menedemus with Plato and Speusippus; but it appears, from Diogenes Laërtius, that his opinion of Plato and Xenocrates was not very high. Of Stilpo he had a great admiration.

Of the philosophy of Menedemus little is known, except that it closely resembled that of the Megarian school. [EUCLEIDES.] Its leading feature was the dogma of the oneness of the Good, which he carefully distinguished from the Useful.

All distinctions between virtues he regarded as merely nominal. The Good and the True he looked upon as identical. In dialectics he rejected all merely negative propositions, maintaining that truth could be predicated only of those which were affirmative, and of these he admitted only such as were identical propositions. He was a keen and vehement disputant, frequently arguing, if we may believe Antigonus Carystius, as quoted by Diogenes, till he was black in the face. In his elocution he was not easy to be understood. He never committed any of his philosophical doctrines to writing. (Diog. Laërt. ii. 125—144; Athen. *l. c.*; Cic. *Academ.* ii. 42; Plut. *De Adul. et Amici Disc.* p. 55, c.; Strab. ix. p. 393, c.; Ritter, *Geschichte der Philosophie*, book vii. c. 5.)

2. A Cynic philosopher, or rather fanatic, a disciple of Colotes of Lampsacus. He used to go about garbed as an Erinnys, proclaiming himself a sort of spy from the infernal regions. (Diog. Laërt. vi. 102.) Suidas (*s. v.* φαιός) relates the same of Menippus, probably by mistake.

3. If the text of Aulus Gellius be correct (xiii.

5), a distinguished disciple of Aristotle, a native of Rhodes, bore the name Menedemus.

4. An Athenian rhetorician, who came to Rome and taught there in the time of L. Crassus the orator. (Cic. *de Orat.* i. 19.) [C. P. M.]

MENELA'US (Μενέλαος, Μενέλεως, or Μενέλας), a son of Atreus, and younger brother of Agamemnon and Anaxibia. He was king of Lacedaemon, and married to the beautiful Helen, by whom he was the father of Hermione and Megapenthes (Hom. *Il.* vii. 470, x. 37, *Od.* iv. 11, &c. xi. 469; comp. AGAMEMNON). When his wife Helen had been carried off by Paris, Menelaus and Odysseus set out to Troy to claim her back. Menelaus was hospitably treated by Antenor (Hom. *Il.* iii. 206), but the journey was of no avail, and the Trojan Antimachus even advised his fellow-citizens to kill Menelaus and Odysseus (xi. 139, &c.). In order, therefore, to avenge the rape of Helen, and to punish the offender, Menelaus and his brother resolved to march against Troy with all the forces that Greece could muster (i. 159, ii. 589, iii. 351, &c.). The two brothers, in their travels through Greece to rouse the chiefs to avenge the insult offered to a Greek prince, also visited Odysseus in Ithaca (Hom. *Od.* xxiv. 115), along with whom Menelaus is said to have consulted the Delphic oracle about the expedition against Troy; and at Delphi he dedicated the necklace of Helen to Athena Pronoea (Eustath. *ad Hom.* p. 1466). Hereupon Menelaus in sixty ships led the inhabitants of Lacedaemon, Pharis, Sparta, Messe, Bryseiae, Amyclae, Helos, Laas, and Oetylus, against Troy (*Il.* ii. 581, &c.). In Troas he was under the special protection of Hera and Athena, and one of the most gallant heroes (iv. 8, 129, v. 715), who slew many Trojans, such as Scamandrius (v. 50), Pylaemenus (v. 576), Peisander (xiii. 614, &c.), Dolops (xv. 541), Thoas (xvi. 311), Euphorbus (xvii. 45), and Podes (xvii. 575).

We shall pass over his minor exploits, and mention only his engagement with Paris. When Menelaus saw his chief enemy stepping forth from the Trojan ranks, he rejoiced like a lion at the sight of a stag, and leaped from his chariot to attack him (*Il.* iii. 27, &c.); but Paris took to flight, until, encouraged by Hector, he challenged Menelaus to decide the contest for the possession of Helen and the treasures by single combat (iii. 97, &c.). Menelaus accepted the challenge, and his spear penetrated the shield of Paris, but did not wound him. Menelaus thereupon drew his sword, which, however, broke on the shield of his opponent. He then seized him by the helmet, and dragged him to the camp of the Achaeans. But Aphrodite loosened the helmet and wrapped her favourite in a cloud, in which he escaped from his enemy (iii. 325, &c., iv. 12, &c.). At the funeral games of Patroclus, Menelaus fought with Antilochus in the chariot race, but voluntarily gave up the second prize, and was satisfied with the third (xxiii. 293, 401, 516—609). Menelaus also was one of the heroes concealed in the wooden horse (*Od.* iv. 280; comp. Virg. *Aen.* ii. 264); and, along with Odysseus, he hastened to the house of Deiphobus, as soon as the town was taken (*Od.* viii. 518; Virg. *Aen.* vi. 523). After the destruction of Troy, he advised the assembled Achaeans to return home, which involved him in a dispute with his brother (*Od.* iii. 141, &c.). He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor (*Od.* iii. 276). When near the coast of Attica, his steersman Phrontis died, and Menelaus was detained some time by his burial. When he reached Maleia, Zeus sent a storm, in which part of his ships were thrown on the coast of Crete, and five others and Menelaus himself landed in Egypt (iii. 278; comp. Paus. x. 25. § 2). After this he wandered about for eight years in the eastern parts of the Mediterranean, where he visited Cyprus, Phoenicia, the Ethiopians, the Erembians, and Libya. These Eastern people were not so inhospitable as those in the West who were visited by Odysseus, and on his return home Menelaus brought with him a large number of presents which he had received (*Od.* iii. 301, 312, iv. 90, 128, 131, 228, 617; comp. Herod. ii. 113, 116). His last stay on his wanderings was in the island of Pharos, near the coast of Egypt, where he remained twenty days (*Od.* iv. 355), being kept back by the gods. Hunger already began to affect his companions, and his steersman Canobus died (Strab. p. 801). Eidothea, the daughter of Proteus, advised him to seize her father, who would reveal to him the means of returning home. Proteus, when caught, told him that he must first return to Egypt and propitiate the gods with hecatombs. This Menelaus did, and having there erected a monument to his brother, whose death he learned from Proteus, he, next to Odysseus, the last of the heroes, returned home, and arrived at Sparta on the very day on which Orestes was engaged in burying Clytaemnestra and Aegisthus (*Od.* iv. 365; comp. i. 286, iii. 257, 311). Henceforward he lived with Helen at Sparta in peace, comfort, and wealth, and his palace shone in its splendour like the sun or the moon (iv. 45, 72, 80; comp. Paus. iii. 14. § 6). At the time when Telemachus came to him to inquire after his father, Menelaus was just solemnising the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alector (iv. 1, &c.). According to the Homeric poems Menelaus was a man of an athletic figure; he spoke little, but what he said was always impressive; he was brave and courageous, but milder than Agamemnon, intelligent and hospitable. According to the prophecy of Proteus, Menelaus and Helen were not to die, but the gods were to conduct them to Elysium (iv. 561); but according to a later tradition, he and Helen went to the Taurians, where they were sacrificed by Iphigeneia to Artemis (Ptolem. Heph. 4). Menelaus was worshipped as a hero at Therapne, where also his tomb and that of Helen were shown (Paus. iii. 19. § 9). On the chest of Cypselus he was represented at the moment when, after the taking of Troy, he was on the point of killing Helen. (Paus. v. 18. § 1; comp. Millingen, *Inedit. Monum.* i. 32). [HELENA.] [L. S.]

MENELA'US (Μενέλαος), historical. 1. Father of Amyntas II., king of Macedonia, and grandfather of Philip of Macedon, according to Justin (vii. 4) and Aelian (*V. H.* xii. 43).* But there is much discrepancy on this point: Dexippus (*ap.* Syncell. p. 263, a.) calls the father of Amyntas Arrhidaeus; and Diodorus (xv. 60), Tharraleos. Justin represents him as brother of Alexander the First, king of Macedonia, which is a gross error. (See Clinton, *F. H.* vol. ii. p. 225.)

* The latter author states that he was of illegitimate birth.

2. A son of Amyntas II., king of Macedonia, by his wife Gygaea. (Justin. vii. 4.) According to Justin, he was put to death by his step-brother Philip, after the capture of Olynthus, B.C. 347. (Id. viii. 3.)

3. Son of Lagus, and brother of Ptolemy Soter. His name does not occur among the officers or generals of Alexander during the lifetime of that monarch, though it is incidentally mentioned by Phylarchus (*ap. Athen.* xii. p. 539, d.) in terms that would seem to imply that he then already occupied a distinguished position. (See also Aelian, *V. H.* ix. 3.) The first occasion on which he appears in history is in B.C. 315, when he was appointed by his brother to the chief command of the forces despatched to Cyprus, where they were destined to co-operate with the fleet of Seleucus, and with Nicocreon, king of Salamis. (Diod. xix. 62.) By their combined efforts, they soon reduced all the cities of Cyprus to subjection, with the exception of Cittium; and that also, it would appear, must have ultimately submitted. Menelaus now remained in the island, which he governed with almost absolute authority, the petty princes of the several cities being deposed, imprisoned, or assassinated on the slightest symptom of disaffection. He still held the chief command in 306, when Demetrius Poliorcetes arrived in Cyprus with a powerful fleet and army. Unable to contend with this formidable antagonist in the open field, Menelaus drew together all his forces, and shut himself up within the walls of Salamis, which he prepared to defend to the utmost. But having risked an action under the walls of the town, he was defeated with much loss; and Demetrius pressed the siege with his wonted vigour. Menelaus, however, succeeded in burning his battering engines; and by the most strenuous exertions, made good his defence until the arrival of Ptolemy himself, with a powerful fleet, to the relief of the island. In the great sea-fight that ensued, Menelaus sent a squadron of sixty ships to assist Ptolemy; but though these succeeded in forcing their way out of the harbour of Salamis, they came too late to retrieve the fortune of the day; and the total defeat of the Egyptian fleet having extinguished all his hopes of succour, he immediately afterwards surrendered the city of Salamis, with all his forces, both military and naval, into the hands of Demetrius. The conqueror, with characteristic magnanimity, sent him back to Egypt, accompanied by his friends, and carrying with him all his private property. (Diod. xix. 62, 79, xx. 21, 47—53; Plut. *Demetr.* 15—17; Justin. xv. 2; Paus. i. 6, § 6.) From this time we hear no more of Menelaus. There is a coin, attributed to him, which must have been struck during the period of his occupation of Cyprus. (Borrell, *Notice de Quelques Médailles des Rois de Chypre*, p. 64.)

4. Onias, son of Simon, who was made high-priest of the Jews by Antiochus Epiphanes, assumed the name of Menelaus. (Joseph. *Ant.* xii. 5. § 1.) [E. H. B.]

MENELA'US (Μενέλαος), literary. 1. Of Anaea in Caria, is called by Stephanus Byzantinus (*s. v.* Ἀναία) a peripatetic philosopher, and a great historian, but is otherwise unknown.

2. Of Maratho in Phoenicia, a Greek rhetorician, whose assistance C. Sempronius Gracchus was said to have used in composing his speeches. (Cic. *Brut.* 26.)

3. Of Aegae, an epic poet, who among other works which are not specified, wrote an epic poem, Thebais (Θηβαΐς), consisting, according to Suidas, of twelve, and according to Eudocia, of thirteen books. As Longinus mentioned Menelaus with praise, he must have lived before A. D. 273, for in that year Longinus died (Waltz, *Rhet. Graec.* vi. p. 93; Ruhnken, *Dissert. de Vit. et Script. Longini*, 30, &c. ed. Toupius). The first five books of this epic are referred to by Stephanus Byzantinus (*s. vv.* Τέμμιξ, Ὑρμίνη, Ἀμφιγένεια, Λύκαια, Εὔτρησις), but no fragments of any importance have come down to us. [L. S.]

MENELA'US (Μενέλαος), a Greek mathematician, a native of Alexandria, the author of a treatise in three books, on the Sphere, which is comprised in the mathematical collection called *μικρὸς ἀστρονόμος*, or *μικρὸς ἀστρονομούμενος*. Menelaus is mentioned by Pappus, Proclus, and Ptolemaeus, who, in his *Magna Syntaxis* (p. 170), says that he made some astronomical observations at Rome in the first year of the emperor Trajan (A. D. 98). He is probably the same with the Menelaus introduced by Plutarch in his dialogue *De Facie in Orbe Lunae*, p. 930. Besides his work on the Sphere, Menelaus wrote a treatise "On the Quantity and Distinction of Mixed Bodies." Both works were translated into Syriac and Arabic. A Latin translation of the treatise on the Sphere was published at Paris in 1644; and it was also published by Marinus Mersennus in his *Synopsis Mathematica*, Paris, 1644. This edition contained many additions and interpolations. A more correct edition was published at Oxford by Halley, a reprint of which, with a preface by G. Costard, appeared in 1758. (Fabric. *Bibl. Graec.* vol. iv. pp. 16, 23.) [C. P. M.]

MENELA'US, a pupil of Stephanus, was the sculptor of a marble group in the villa Ludovisi at Rome, which bears the inscription ΜΕΝΕΛΑΟΣ ΣΤΕΦΑΝΟΥ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ. The group, which consists of a male and female figure, the size of life, has been differently explained. It used to be taken to refer to the story of Papirius and his mother. (Aul. Gell. i. 23.) Thiersch maintains that it is impossible not to recognise the Roman matron in the female figure, and in both the expression of maternal and filial love; and he supposes that it represents some scene from the family life of the Caesars, probably Octavia and Marcellus, "Tu Marcellus eris, manibus date lilia plenis," &c. (*Epochen*, pp. 295, 296.) Winckelmann at first took it for Phaedra and Hippolytus (*Geschichte d. Kunst*, Vorrede, § 5); but he afterwards explained it as representing the recognition of Orestes by Electra (bk. xi. c. 2. § 29), and this supposition has been generally adopted. Thiersch (*l. c.*) refers the work to the Augustan age. [Compare STEPHANUS.] [P. S.]

MENE'MACHUS (Μενέμαχος), a physician born at one of the cities named Aphrodisias, who belonged to the medical sect of the Methodici, and lived in the second century after Christ. (Galen, *Introd.* c. 4, vol. xiv. p. 684, *De Meth. Med.* i. 7, vol. x. p. 53, 54.) He wrote some works which are not now extant, and is probably the physician quoted by Caelius Aurelianus (*De Morb. Acut.* ii. 1. p. 75), Galen (*De Compos. Medicam. sec. Locos.* iii. 1, vol. xii. p. 625), and Oribasius (*Coll. Medic.* vii. 21, p. 318, and in Matthaei's collection, Mosq. 1808). The Menemachus, however, who is quoted

by Celsus (*De Medic.* vi. 9, p. 129), is not the same person, and must have lived at least a century earlier. [W. A. G.]

MENE'NIA GENS, was a very ancient and illustrious patrician house at Rome from B. C. 503 to B. C. 376. Its only cognomen is Lanatus. [LANATUS.] Cicero (*ad Fam.* xiii. 9) mentions a Menenian tribe, and Appian a Menenius who was proscribed by the triumvirs in B. C. 43, and rescued from death by the self-devotion of one of his slaves. (*B. C.* iv. 44.) [W. B. D.]

MENEPHRON, an Arcadian, who is said to have lived in incestuous intercourse with his mother Blias and his daughter Cyllene. (Ov. *Met.* vii. 386; Hygin. *Fab.* 253, who calls him Menophrus.) [L. S.]

MENES (Μένης), a Thracian, from whom the town of Menebria or Mesembria was said to have received its name. (Strab. vii. p. 319.) [L. S.]

MENES (Μήνης). This is the most usual form of the name, which, however, we also find written as Menas, Menis, Meinis, Men, Min, and Mein (Μηνᾶς, Μῆνις, Μεῖνις, Μῆν, Μῖν, Μεῖν). Menes was the first king of Egypt, according to the traditions of the Egyptians themselves. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephaestus (Pthah). (Comp. Diod. i. 50; Wess. *ad loc.*) Diodorus tells us that he introduced into Egypt the worship of the gods and the practice of sacrifices, as well as a more elegant and luxurious style of living. As the author of this latter innovation, his memory was dishonoured many generations afterwards by king Tnephachthus, the father of Bocchoris; and Plutarch mentions a pillar at Thebes in Egypt, on which was inscribed an imprecation against Menes, as the introducer of luxury. There is a legend also, preserved by Diodorus, which relates (in defiance of chronology, unless Mendes is to be substituted for Menas), that he was saved from drowning in the lake of Moeris by a crocodile, in gratitude for which he established the worship of the animal, and built a city near the lake called the City of Crocodiles, erecting there a pyramid to serve as his own tomb. That he was a conqueror, like other founders of kingdoms, we learn from an extract from Manetho preserved by Eusebius. By Marsham and others he has been identified with the Mizraim of Scripture. According to some accounts he was killed by a hippopotamus. (Herod. ii. 4, 99; Diod. i. 43, 45, 89; Wess. *ad loc.*; Plut. *De Is. et Osir.* 8; Perizon. *Orig. Aegypt.* c. 5; Shuckford's *Connection*, bk. iv.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. pp. 38—45.) [E. E.]

MENES (Μένης), a citizen of Pella, son of Dionysius, was one of the officers of Alexander the Great; and after the battle of Issus (B. C. 333) was admitted by the king into the number of his body-guards, in the room of Balacrus, who was promoted to the satrapy of Cilicia. In B. C. 331, after Alexander had occupied Susa, he sent Menes down to the Mediterranean to take the government of Syria, Phoenicia, and Cilicia, entrusting him at the same time with 3000 talents, a portion of which he was to transmit to Antipater for his war with the Lacedaemonians and the other confederate states of Greece. Apollodorus of Amphipolis was joined with him in this command. (Arr. *Anab.* ii. 12, iii. 16; Diod. xvii. 64; Curt. v. 1; Freinsh. *ad loc.*) [E. E.]

MENESAECHMUS (Μενέσαιχμος), an Athenian, an inveterate enemy of the orator Lycurgus, by whom he was impeached on a charge of impiety and convicted. When Lycurgus felt his end drawing near, he had himself brought into the council to give an account of his public conduct, and Menesaechmus was the only man who ventured to find fault with it. He continued his hostility to the sons of Lycurgus after their father's death, and so far succeeded in a prosecution against them, that they were delivered into the custody of the Eleven. They were released, however, on the remonstrance of Demosthenes. (Pseudo-Plut. *Vit. X. Orat. Lycurg.*; Phot. *Bibl.* Cod. 268; Suid. *s. vv.* Λυκοῦργος, προηροσίαι; Harpocr. *s. vv.* Ἀρκύωρος, Δηλιασταί.) [E. E.]

MENESAECHMUS. [MNESAECHMUS.]

MENESTHES, an architect, whose pseudodipteral temple of Apollo is mentioned by Vitruvius (iii. 2. § 6. ed. Schneid.). [P. S.]

MENESTHEUS (Μενεσθεύς), a son of Peteus, an Athenian king, who led the Athenians against Troy, and surpassed all other mortals in arranging the war-steeds and men for battle (Hom. *Il.* ii. 552, &c., iv. 327; Philostr. *Her.* ii. 16; Paus. ii. 25. § 6). With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, and to have died at Troy (Plut. *Thes.* 32, 35; Paus. i. 17. § 6). A second personage of this name occurs in Virgil. (*Aen.* x. 129.) [L. S.]

MENESTHEUS (Μενεσθεύς), son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. Hence he said that he owed more to his mother than to his father; for that the latter, as far as in him lay, had made him a Thracian; the former had made him an Athenian. (Nep. *Iph.* 3; comp. Vol. II. p. 617, a.) He was born probably about B. C. 377 (see Rehdantz, *Vit. Iphic. Chabr. Timoth.* ii. § 4); and, as he grew up, his great height and size caused him to be thought older than he really was, so that he was called on, while yet a boy, to undertake λειτουργίαι, a demand which Iphicrates resisted. (Arist. *Rhet.* ii. 23. § 17.) He married the daughter of Timotheus; and in B. C. 356 was chosen commander in the Social war, his father and his father-in-law, according to C. Nepos, being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, CHARES, for alleged misconduct and treachery in the campaign; but Iphicrates and Menestheus were acquitted in B. C. 355. (Nep. *Tim.* 3; Dion. Hal. *Dem.* p. 667; Rehdantz, *Vit. Iphic.* &c. vi. § 7, vii. §§ 5, 7; comp. Diod. xvi. 21; Wess. *ad loc.*; Isocr. περὶ ἀντιδ. § 137.) Menestheus was distinguished for his military skill; and we find him again appointed commander of a squadron of 100 galleys, sent out, in B. C. 335, to check the Macedonians, who had intercepted some Athenian ships on their voyage down from the Euxine. We do not know the exact period of his death, but it took place before B. C. 325. (Plut. *Phoc.* 7; Pseudo-Dem., περὶ τῶν πρὸς Ἀλεξ. συνθ. p. 217. *Epist.* iii. p. 1482; Rehdantz, *Vit. Iphic.* &c. vii. § 8.) [IPHICRATES.] [E. E.]

MENESTHEUS, a sculptor whose name has been preserved by a fragment of a statue, bearing ΜΕΝΕϹΘΕΥϹ ΜΕΝΕϹΘΕΩϹ ΑΦΡΟΔΙϹΙΕΥϹ ΕΠΟΙΕΙ. (Gruter, p. 1021, 2.) [P. S.]

MENE'STHIUS (Μενέσθιος). 1. A son of Areithous and Philomedusa, of Arne in Boeotia, was slain at Troy by Paris. (Hom. *Il.* vii. 9, &c., 136, &c.)

2. A son of the river-god Spercheius or of Borus and Polydora, was one of the commanders of the hosts of Achilles. (Hom. *Il.* xvi. 173, &c.) [L. S.]

MENE'STRATUS (Μενέστρατος), an Athenian, of the demus of Amphitrope, in the tribe Antiochis, who, being in danger from an accusation brought against him by the informer Agoratus, under the tyranny of the Thirty, saved his own life by giving false information against a number of his fellow-citizens. After the restoration of the democracy he was brought to trial for this, and condemned to be beaten to death,—ἀπετυμπανίσθη. (Lys. *c. Agor.* pp. 134, 135.) [E. E.]

MENE'STRATUS or MENESTAS (Μενέστρατος, Μενέστας), of Epeirus, was one of the chief instigators of the Aetolians to their war, in conjunction with Antiochus, against Rome, which commenced in B. C. 192. In the following year, when the Aetolians sued for peace, M'. Acilius Glabrio, the consul, demanded that Menestratus should be delivered up, but the demand was not complied with. (Polyb. xx. 10, xxii. 14; Liv. xxxvi. 28, xxxviii. 10.) [E. E.]

MENE'STRATUS (Μενέστρατος), artists. 1. A worthless painter, ridiculed in an epigram by Lucillius, who says that his *Phaëthon* was only fit for the fire, and his Deucalion for the water. (Brunck, *Anal.* vol. ii. p. 337. No. 93; *Anth. Pal.* xi. 213; comp. Martial, v. 53.) Nothing more is known of him, except what the epigram itself shows; namely, that he was a contemporary of Lucillius, and lived, therefore, in the time of Nero.

2. A sculptor, of uncertain time and country, whose Hercules and Hecate were greatly admired. The latter statue stood in the Opisthodomus (*post aedem*) of the temple of Artemis at Ephesus, and was made, says Pliny, of marble of such brilliancy that it was necessary to warn the beholders to shade their eyes. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) From this passage of Pliny, Sillig conjectures that the artist lived about the time of Alexander the Great. Tatian mentions him as the maker of a statue of a poetess named Learchis. (*Adv. Graec.* 52. p. 113, Worth.) [P. S.]

MENE'XENUS (Μενέξενος), an Athenian, son of Demophon, was a disciple of Socrates, and is introduced by Plato as one of the interlocutors in the dialogues *Lysis* and *Menexenus*. [C. P. M.]

ME'NIDAS (Μενίδας), one of the generals of Alexander the Great, whose name occurs on several occasions. (Arrian, iii. 13. § 4, 26. § 5; Curt. iv. 12, 15, 16, vii. 6, 10.) [C. P. M.]

MENIPPE (Μενίππη). 1. A daughter of Orion and sister of Metioche. After Orion was killed by Artemis, Menippe and Metioche were brought up by their mother, and Athena taught them the art of weaving, and Aphrodite gave them beauty. Once the whole of Aonia was visited by a plague, and the oracle of Apollo Gortynius, when consulted, ordered the inhabitants to propitiate the two Erinnyes by the sacrifice of two maidens, who were to offer themselves to death of their own accord. Menippe and Metioche offered themselves; they thrice invoked the infernal gods, and killed themselves with their shuttles. Persephone and Hades metamorphosed them into comets. The Aonians erected to them a sanctuary near Orchomenos, where a propitiatory sacrifice was offered to them every year by youths and maidens. The Aeolians called these maidens Coronides. (Ov. *Met.* xiii. 685; Anton. Lib. 25; Schol. *ad Hom. Il.* xviii. 486.)

2. A daughter of Peneius, and wife of Pelasgus, by whom she became the mother of Phrastor (Dionys. i. 28).

3. A daughter of Thamyris, and according to some the mother of Orpheus (Tzetz. *Chil.* i. 12).

4. A daughter of Nereus and Doris. (Hes. *Theog.* 260.) [L. S.]

MENIPPUS (Μένιππος), a son of Megareus, who was believed to be buried in the prytaneum at Megara. (Paus. i. 43. § 2.) [L. S.]

MENIPPUS (Μένιππος), historical. 1. One of those who, with Philistides, succeeded, against the opposition of Euphraeus, and by the aid of Philip of Macedon, in making themselves tyrants of Oreus in Euboea. They were driven out by the Athenians under Phocion, in B. C. 341. (Dem. *Phil.* iii. p. 126, *De Cor.* pp. 248, 252, &c.; comp. Aesch. *c. Ctes.* p. 68; Plut. *Demosth.* 17; Diod. xvi. 74.) [CALLIAS, Vol. I. p. 568, a; CLEITARCHUS.]

2. An officer of Philip V. of Macedon. In B. C. 208, when Philip was recalled from the war in the South against the Romans and Aetolians by tidings of disturbance and revolt in Macedonia, he left Menippus and Polyphantas in command of 2500 men for the protection of the Achaeans. In the following year Menippus was sent by Philip to aid in the defence of Chalcis in Euboea against Attalus I. of Pergamus and the Romans, by whom an unsuccessful attempt was made upon the town. (Liv. xxvii. 32, xxviii. 5, 6; Polyb. x. 42.)

3. One of the envoys of Antiochus the Great to Rome in B. C. 193, on which occasion, however, the negotiation failed in consequence of the demands of the Romans. (Liv. xxxiv. 57—59; App. *Syr.* 6.) [HEGESIANAX.] In B. C. 192, Menippus was sent by Antiochus as ambassador to the Aetolians, whom he stimulated to war with Rome by magnifying the power and resources of his master. In the same year Antiochus placed him in command of 3000 men to aid in intercepting all succours sent to Chalcis in Euboea by Eumenes II. of Pergamus and the Achaeans, who contrived, however, to throw aid into the town before the passage thither by sea and land had been barred by the Syrian forces. But, after Menippus had occupied the road to Antis, 500 Roman soldiers, also destined for the relief of Chalcis, arrived, and found themselves obliged to turn aside to Delium. Here, in spite of the sanctity of the place, they were suddenly attacked by Menippus, and were all slain except about fifty, whom he captured. (Liv. xxxv. 32, 33, 50, 51; comp. Diod. *Exc. de Virt. et Vit.* p. 574; App. *Syr.* 15.) [E. E.]

MENIPPUS (Μένιππος), literary. 1. A comic poet, according to Suidas; but Meineke suspects, on very good grounds, that the name is only a corruption of Hermippus. (*Hist. Crit. Com. Graec.* p. 494.)

2. A cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria (Steph. Byz. *s. v.* Γάδαρα; Strab. xvi. p. 759). Diogenes calls him a Phoenician: Coele-Syria was some-

times reckoned as a part of Phoenicia, sometimes not. He seems to have been a hearer of Diogenes. He amassed great wealth as a usurer (ἡμεροδανειστής), but was cheated out of it all, and committed suicide. Diogenes, who has given us a short life of him, with an epigram of his own upon him (ii. 99—100), informs us that he wrote nothing serious, but that his books were full of jests, like those of his contemporary Meleager; and Strabo and Stephanus call him σπουδόγελοιος; that is, he was one of those cynic philosophers who threw all their teaching into a satirical form. In this character he is several times introduced by Lucian, who in one place speaks of him as τῶν παλαιῶν κυνῶν μάλα ὑλακτικὸν καὶ κάρχαρον (*Bis Accus.* 33).

Even in the time of Diogenes, his works were somewhat uncertain; and they are now entirely lost: but we have considerable fragments of Varro's *Saturae Menippeae*, which were written in imitation of Menippus. (Cic. *Acad.* i. 2, 8; Gell. ii. 18; Macrob. *Sat.* i. 11.) The recent edition of the fragments of Varro by Oehler contains a short but excellent dissertation on the date of Menippus, whom he places at B. C. 60.

The works of Menippus were, according to Diogenes (vi. 101), thirteen in number, namely, Νεκυία, Διαθῆκαι, Ἐπιστολαὶ κεκομψευμέναι ἀπὸ τοῦ τῶν θεῶν προσώπου, πρὸς τοὺς φυσικοὺς καὶ μαθηματικοὺς καὶ γραμματικούς. καὶ γονὰς Ἐπικούρου καὶ τὰς θρησκευομένας ὑπ' αὐτῶν εἰκάδας, and others. (Comp. Menag. *Observ. in loc.*)

3. Of Stratonice, a Carian by birth, was the most accomplished orator of his time in all Asia. (About B. C. 79.) Cicero, who heard him, puts him almost on a level with the Attic orators (*Brut.* 91; Plut. *Cic.* 4; Diog. Laërt. vi. 101; Strab. xiv. p. 660).

4. Of Pergamus, a geographer, lived in the time of Augustus, and wrote a Περίπλους τῆς ἐντὸς θαλάττης, of which an abridgement was made by Marcianus, and of which some fragments are preserved. He is also quoted several times by Stephanus Byzantinus. (See Hoffmann, *Menippos der Geograph.* Leipz. 1841.) [P. S.]

MENIPPUS, artists. Diogenes Laërtius (vi. 101) mentions a statuary and two painters of this name. [P. S.]

MENO'CHARES (Μηνοχάρης), an officer of Demetrius Soter, king of Syria. In B. C. 161, when Demetrius had escaped from Rome and established himself on the Syrian throne, he sent Menochares to plead his cause with Tiberius Gracchus [No. 6.] and his fellow-commissioners, then in Cappadocia. In the following year, Menochares was sent by Demetrius to Rome, to conciliate the senate by the present of a golden crown and the surrender of Leptines, the assassin of Cn. Octavius, the Roman envoy. (Polyb. xxxi. 4, 6; Diod. xxxi. *Exc. Leg.* xxv. p. 626.) [LEPTINES, No. 6.] [E. E.]

MENODO'RUS, freedman of Pompey. [MENAS.]

MENODO'RUS (Μηνόδωρος), a writer on botany and materia medica, quoted by Athenaeus (*Deipnos.* ii. p. 59), who says he was a follower of Erasistratus, and a friend of the physician Hicesius. He lived, therefore, probably at the end of the first century B. C., and is perhaps the person who is quoted by Andromachus (*ap.* Gal. *de Compos. Medicam. sec. Locos*, vii. 3, vol. xiii. p. 64). [W. A. G.]

MENODO'RUS (Μενόδωρος), of Athens, a sculptor, who made for the Thespians a copy of the celebrated statue of Eros by Praxiteles, which originally stood at Thespiae, but was removed to Rome by the emperor Caligula. (Paus. ix. 27 §§ 3, 4, Bekker.) The date of this artist can only be conjectured by supposing that his copy was made about the same time that the original was removed, in order to supply its loss. There is nothing to determine whether or no he was the same person as the statuary mentioned by Pliny, who made *athletas et armatos et venatores, sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

MENO'DOTUS (Μενόδοτος). 1. Of Samos, was the author of at least two works connected with the history of his native island. One bore the title Τῶν κατὰ Σάμον ἐνδόξων ἀναγραφή, and the other Περὶ τῶν κατὰ τὸ ἱερὸν τῆς Σαμίας Ἥρας. (Athen. xiv. p. 655, xv. pp. 672, 673.)

2. Of Perinthus, is referred to by Diodorus Siculus (*Fragm.* lib. xxvi. 3, p. 513) as the author of a work entitled Ἑλληνικαὶ πραγματεῖαι, in fifteen books, but is otherwise unknown.

3. The author of a work on the Athenian painter Theodorus. (Diog. Laërt. ii. 104.) [L. S.]

MENO'DOTUS (Μηνόδοτος), a physician of Nicomedeia in Bithynia, who was a pupil of Antiochus of Laodiceia, and tutor to Herodotus of Tarsus; he belonged to the medical sect of the Empirici, and lived probably about the beginning of the second century after Christ. (Diog. Laërt. ix. § 116; Galen, *De Meth. Med.* ii. 7, vol. x. p. 142, *Introd.* c. 4. vol. xiv. p. 683; Sext. Empir. *Pyrrhon. Hypotyp.* i. § 222, p. 57, ed. Fabric.) He refuted some of the opinions of Asclepiades of Bithynia (Gal. *De Nat. Facult.* i. 14, vol. ii. p. 52), and was exceedingly severe against the Dogmatici (id. *De Subfig. Empir.* c. 9. 13, vol. ii. pp. 343, 346, ed. Chart.). He enjoyed a considerable reputation in his day, and is several times quoted and mentioned by Galen. (*De Cur. Rat. per Ven. Sect.* c. 9, vol. xi. p. 277; *Comment. in Hippocr.* "*De Artic.*" iii. 62, vol. xviii pt. i. p. 575; *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" iv. 17, vol. xv. p. 766; *De Libr. Propr.* c. 9, vol. xix. p. 38; *De Compos. Medicam. sec. Locos*, vi. i. vol. xii. p. 904.) He appears to have written some works which are quoted by Diogenes Laërtius, but are not now extant. There is, however, among Galen's writings a short treatise entitled, Γαληνοῦ Παραφράστου τοῦ Μηνοδότου Προτρεπτικὸς Λόγος ἐπὶ τὰς Τέχνας, *Galeni Paraphrastae Menodoti Suasoria ad Artes Oratio*. This is supposed to have been written originally by Menodotus, and afterwards revised and polished by Galen; but its history is not quite satisfactorily made out, and its genuineness (as far as Galen is concerned) has been doubted. Its object is sufficiently expressed by the title, and it is composed in a somewhat declamatory style, which has perhaps caused it to be both unduly admired, and unjustly depreciated. On the one hand, Erasmus translated it himself into Latin, and it has been several times published apart from Galen's other works; and on the other, a writer in the Cambridge *Museum Criticum* (vol. ii. p. 318) calls it "a very inferior composition, incorrect in language, inelegant in arrangement, and weak in argument." Perhaps the latest edition is that by Abr. Willet, Greek and Latin, 8vo. Lugd. Bat. 1812. [W. A. G.]

MENO'DOTUS, sculptor. [DIODOTUS, No. 2.]

MENOECEUS (Μενοικεύς). 1. A Theban.

grandson of Pentheus, and father of Hipponome, Jocaste or Epicaste, and Creon. (Apollod. ii. 4. § 5, iii. 5. § 7; Eurip. *Phoen.* 10, and the schol. on 942.)

2. A grandson of the former, and a son of Creon. (Eurip. *Phoen.* 768.) In the war of the Seven Argives against Thebes, Teiresias declared that the Thebans should conquer, if Menoeceus would sacrifice himself for his country. Menoeceus accordingly killed himself outside the gates of Thebes (Eurip. *Phoen.* 913, 930; Apollod. iii. 6. § 7). Pausanias (ix. 25. § 1) relates that Menoeceus killed himself in consequence of an oracle of the Delphian god. His tomb was shown at Thebes near the Neitian gate. (Paus. *l. c.*; comp. Stat. *Theb.* x. 755, &c., 790.) [L. S.]

MENOETAS. [MELEAGER, No. 2.]

MENOETES. The name of two mythical personages. (Virg. *Aen.* v. 161, &c.; Ov. *Met.* xii. 116.) [L. S.]

MENOE'TIUS (Μενοίτιος). 1. A son of Iapetus and Clymene or Asia, and a brother of Atlas, Prometheus and Epimetheus, was killed by Zeus with a flash of lightning, in the fight of the Titans, and thrown into Tartarus. (Hes. *Theog.* 507, &c., 514; Apollod. i. 2. § 3; Schol. *ad Aeschyl. Prom.* 347.)

2. A son of Ceuthonymus, a guard of the oxen of Pluto. (Apollod. ii. 5. § 10; comp. HERACLES.)

3. A son of Actor and Aegina, a step-brother of Aeacus, and husband of Polymele, by whom he became the father of Patroclus. He resided at Opus, and took part in the expedition of the Argonauts (Hom. *Il.* xi. 785, xvi. 14, xviii. 326). Some accounts call his mother Damocrateia, and a daughter of Aegina; and instead of Polymele they call his wife Sthenele or Periapis (Apollod. iii. 13. § 8; Schol. *ad Pind. Ol.* ix. 107; Strab. p. 425; comp. Val. Flacc. i. 407; Eustath. *ad Hom.* p. 112). When Patroclus, during a game, had slain the son of Amphidamas, Menoetius fled with him to Peleus in Phthia, and had him educated there (Hom. *Il.* xi. 770, xxiii. 85, &c.; Schol. *ad Pind. Ol.* ix. 104). Menoetius was a friend of Heracles. (Diod. iv. 39.) [L. S.]

MENO'GENES (Μηνογένης), one of the numerous commentators on Homer, who wrote a work in 23 books on the catalogue of ships in the second book of the Iliad. (Eustath. *ad Hom.* p. 199, ed. Basil.) [L. S.]

MENO'GENES, a statuary, who was admired for his *quadrigae.* (Plin. *H. N.* xxxiv. 8. s. 19. § 30.) [P. S.]

MENON (Μένων). 1. A citizen of Pharsalus in Thessaly, who aided the Athenians at Eion with 12 talents and 200 horsemen, raised by himself from his own penestae, and was rewarded by them for these services with the freedom of the city. (Dem. *c. Arist.* pp. 686, 687; Pseudo-Dem. περὶ συντάξεως, p. 173; Wolf, *Proleg. ad Dem. c. Lept.* p. 74.) By some this Menon has been identified with the Pharsalian who commanded the troops sent from his native city to the aid of the Athenians in the first year of the Peloponnesian war, B. C. 431; while the above mentioned assistance at Eion is referred by them to the eighth year of the same war, B. C. 424. (Thuc. ii. 22, iv. 102, &c.; Gedik. *ad Plat. Men.* p. 70.) Perhaps, however, the service may have been rendered at the siege of Eion by Cimon in B. C. 476; and in that case the Menon alluded to by Demosthenes may have been the father of the leader of Thessalian cavalry mentioned by Thucydides in B. C. 431 (Herod. vii. 107; Plut. *Cim.* 7; Paus. viii. 8; Thirlwall's *Greece*, vol. iii. p. 3.) [BOGES.]

2. An Athenian, a fellow-workman of PHEIDIAS, was suborned to bring against him the accusation by which he was ruined. For this service the faction which had employed Menon obtained for him from the people the privilege of ἀτέλεια. (Plut. *Per.* 31.)

3. A Thessalian adventurer, was a favourite of Aristippus of Larissa, who placed him in command of the forces, which he had obtained by the help of Cyrus the Younger in order to make head against a party opposed to him. When Cyrus began his expedition, in B. C. 401, Menon was sent by Aristippus to his aid with 1500 men, and joined the prince's army at Colossae. Cyrus having reached the borders of Cappadocia, employed Menon to escort back into her own country Epyaxa, the wife of Syennesis, the Cilician king. In passing through the defiles on the frontiers Menon lost a number of his men, who, according to one account, were cut off by the Cilicians; and in revenge for this, his troops plundered the city of Tarsus and the royal palace. When the Cyrean army reached the Euphrates, Menon persuaded the soldiers under his command to be the first to cross the river, and thus to ingratiate themselves with the prince. At the battle of Cunaxa he commanded the left wing of the Greeks, and, after the battle, when Clearchus sent to Ariaeus to make an offer of placing him on the Persian throne, he formed one of the mission at his own request, as being connected with Ariaeus by ties of friendship and hospitality. He was again one of the four generals who accompanied Clearchus to his fatal interview with Tissaphernes, and was detained, together with his colleagues. Clearchus, in seeking the interview for the purpose of delivering up on both sides those who had striven to excite their mutual suspicions, had been instigated in a great measure by resentment against Menon, whom he suspected of having calumniated him to Ariaeus and Tissaphernes, with the view of obtaining the entire command of the army for himself. According to the statement which Ariaeus made to the Greeks immediately after the apprehension of the generals, Menon and Proxenus were honourably treated by the Persians, as having revealed the treachery of which he said Clearchus had been guilty; and Ctesias relates, in ignorance certainly of the details and in direct opposition to Xenophon, that Clearchus himself distrusted Tissaphernes, and that the army was induced by the arts of Menon to compel him to agree to the interview. That Menon did really act a treacherous part towards his countrymen is by no means improbable, as well from the circumstances of the case as from his character, even if we make all allowance for some colouring which Xenophon's personal hostility to the man may have thrown into his invective against him. As to his fate, Ctesias merely says that he was not executed with the other generals; but Xenophon tells us that he was put to death by lingering tortures, which lasted for a whole year. If this latter account is the true one, Bishop Thirlwall's hypothesis seems not improbable, viz., that he was given up to the vengeance of Parysatis as a compensation for the rejection of her entreaties on behalf of Clearchus and his colleagues. There can be no doubt of the identity of the subject of the

present article with the Menon introduced in the dialogue of Plato, which bears his name. (Xen. *Anab.* i. 1. § 10, 2. §§ 6, 20—25, 4. §§ 13—17, 5. §§ 11—17, 7. § 1, 8. § 4, ii. 1. § 5, 2. § 1, 5. §§ 28, 31, 38, 6. §§ 21—29; Diod. xiv. 19, 27; Ctes. *Pers. ap. Phot. Bibl.* p. 132; Plut. *Artax.* 18; Diog. Laërt. ii. 50; Suid. *s. v.* Μένων; Athen. xi. pp. 505, a, b, 506, b; Thirlwall's *Greece*, vol. iv. pp. 324, 325; Gedik. *ad Plat. Men.* p. 70.)

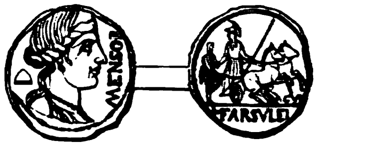
4. A citizen of Pharsalus in Thessaly, and a man of great influence and reputation, took a prominent part in the Lamian war, and commanded the Thessalian cavalry in the battle with the Macedonians, in which LEONNATUS was slain. Plutarch tells us that his services were highly valued by the confederates, and that he held a place in their estimation second only to Leosthenes. At the battle of Cranon (B. C. 322), he and Antiphilus, the Athenian, were defeated by Antipater and Craterus, though the Thessalian horse under his command maintained in the action its superiority over that of the enemy; and they felt themselves compelled to open a negotiation with the conquerors, which led to the dissolution of the Greek confederacy. But when Antipater was obliged to cross over to Asia against Perdiccas, the Aetolians renewed the war, and were zealously seconded in Thessaly by Menon, through whose influence it probably was that most of the Thessalian towns were induced to take part in the insurrection. Soon after, however, he was defeated by Polysperchon in a pitched battle, in which he himself was slain, B. C. 321. His daughter Phthia he gave in marriage to Aeacides, king of Epeirus, by whom she became the mother of Pyrrhus. (Diod. xviii. 15, 17, 38; Plut. *Pyrrh.* 1, *Phoc.* 24, 25; Droysen, *Gesch. der Nachf. Alex.* pp. 71, 87, 127, 155.) [E. E.]

MENON, artist. [See above, No. 2.]

MENOPHANTUS (Μηνόφαντος), the sculptor of a beautiful statue of Aphrodite, which was found on the Caelian mount at Rome, and afterwards came into the possession of prince Chigi. It was first described by Winckelmann (*Gesch. d. Kunst*, b. v. c. 2. § 3, note), and it is figured in the *Museo Capitolino* (vol. iv. p. 392), and in Müller's *Denkmäler d. alten Kunst* (vol. ii. pl. xxv. No. 275). The attitude is nearly the same as that of the Venus de Medici, but the left-hand holds a fold of a piece of drapery, which falls down upon what is apparently a box, on the end of which is the inscription ΑΠΟ ΤΗϹ ΕΝ ΤΡΩΑΔΙ ΑΦΡΟΔΙΤΗϹ ΜΗΝΟΦΑΝΤΟϹ ΕΠΟΙΕΙ. The execution is extremely good, and the eyes, forehead, and hair are particularly admired. We know nothing further of the original statue, from which the copy of Menophantus was made, nor of Menophantus himself. [P. S.]

MENS, i. e. mind, a personification of mind, worshipped by the Romans. She had a sanctuary on the Capitol, which had been built, according to some, about the time of the battle of lake Trasimenus, B. C. 217, and according to others a century later. The object of her worship was, that the citizens might always be guided by a right and just spirit (Ov. *Fast.* vi. 241; Liv. xxii. 9, 10, xxiii. 31; Cic. *De Nat. Deor.* ii. 22, *De Leg.* ii. 11; Plut. *De Fort. Rom.* 5; August. *De Civ. Dei*, iv. 21; Lactant. i. 20). A festival in honour of Mens was celebrated on the 8th of June. [L. S.]

MENSOR, L. FARSULEIUS, a name known only from coins and some inscriptions quoted by Ursinus. The interpretation of the figures on the reverse of these coins, of which a specimen is given below, is very uncertain. It has been conjectured that they have reference to the lex Julia, by which the civitas was given to the allies, and that the latter are symbolically represented stepping into the chariot of the Roman people. This hypothesis is supposed to be favoured by the head on the obverse, which is believed to be that of Libertas, as the pileus is behind it. (Eckhel, vol. v. p. 212.)



COIN OF L. FARSULEIUS MENSOR.

MENTES (Μέντης). 1. The leader of the Cicones in the Trojan war, whose appearance Apollo assumed when he went to encourage Hector. (Hom. *Il.* xvii. 73.)

2. A son of Anchialus, king of the Taphians north of Ithaca. He was connected by ties of hospitality with the house of Odysseus. When Athena visited Telemachus, she assumed the personal appearance of Mentes. (Hom. *Od.* i. 105, 181, &c.; Strab. x. p. 456.) [L. S.]

MENTO, C. JU'LIUS. 1. Was consul in B. C. 431. He was superseded in the command of the Volscian war, which, from dissension with his colleague, he conducted unsuccessfully, by the dictator A. Postumius Tubertus. Mento was left in charge of the city, where he dedicated a temple to Apollo. (Liv. iv. 26, 27, 29.)

2. A rhetorician, cited by Seneca. (*Contr.* 2, 5, 7, 8, 14, 20, 24, 25, 26, 27, 28, 29, 32.) [W. B. D.]

MENTOR (Μέντωρ). 1. A son of Eurystheus, fell, like his father and brothers, in a battle against the Heracleids and Athenians. (Diod. iv. 57; Apollod. ii. 8. § 1.)

2. A son of Heracles by Asopis. (Apollod. ii. 7. § 8.)

3. A son of Alcimus and a friend of Odysseus, who, on quitting Ithaca, entrusted to him the care of his house. (Hom. *Od.* ii. 226, &c., xxii. 235.) Athena assumed his appearance when she conducted Telemachus to Pylos. (*Od.* ii. 269, 402, iii. 13, &c., iv. 654.) On Odysseus' return, Mentor assisted him in the contest with the suitors, and brought about a reconciliation between him and the people (xxii. 206, xxiv. 445, &c.).

4. The father of Imbrius, and son of Imbrus, at Pedaeus, was an ally of the Trojans. (Hom. *Il.* xiii. 171.) [L. S.]

MENTOR (Μέντωρ), a Greek of Rhodes, the brother of Memnon [MEMNON]. With his brother Memnon he rendered active assistance to Artabazus. When the latter found himself compelled to take refuge at the court of Philip, Mentor entered the service of Nectanabis, king of Egypt. He was appointed to the command of his Greek forces, and afterwards led a force of 4000 Greeks to the assistance of Tennes, king of Sidon, in his revolt against Dareius Ochus. Tennes treacherously betrayed the Sidonians [TENNES], and at his command Mentor, who had been left in charge of the city, directed his troops to open the gates to

Dareius. Mentor with his troops was taken into the Persian service. When Dareius Ochus marched upon Egypt, one division of his Greek forces was placed under the command of Mentor and the eunuch Bagoas. When this division came before Bubastus, Mentor contrived that a report should reach the garrison, which consisted partly of Greeks, that all who surrendered would be pardoned. The Greek commanders on both sides were eager to be the first to make and to receive the submission; and Mentor contrived that Bagoas in entering the city should be taken prisoner by the Greeks. Having then himself received the surrender of the city, and procured the release of Bagoas, he secured the favour of Dareius and the gratitude of Bagoas, and was rewarded with a satrapy including all the western coast of Asia Minor. His influence with Dareius also enabled him to procure the pardon of his brother Memnon and of Artabazus. While engaged in the government of his satrapy he treacherously secured the person of Hermeias, tyrant of Atarneus, the friend of Aristotle [HERMEIAS; ARISTOTELES], and having forged letters in his name, obtained possession of his fortresses. He sent Hermeias to Dareius, who put him to death. He died in possession of his satrapy, and was succeeded by his brother Memnon. His wife's name was Barsine. His three daughters fell into the hands of Parmenion at Damascus. One of them was subsequently married to Nearchus. (Diod. xvi. 42, &c. 49—52; Arrian, vii. 4. § 9; Curt. iii. 13. § 14.) [C. P. M.]

MENTOR, the most celebrated silver-chaser among the Greeks, must have flourished before B. C. 356, for Pliny states that his choicest works perished in the conflagration of the temple of Artemis at Ephesus (*H. N.* xxxv. 12. s. 55). Others of them were burnt in the Capitol, and none were extant in Pliny's time (*l. c.*; comp. vii. 38. s. 39). His works were vases and cups, the latter chiefly of the kind called *Thericlea* (see Ernesti, *Clav. Cic.*, and Orelli, *Onom. Tullian. s. v.*). The statement of Pliny respecting the utter loss of his works must be understood of the large vases, and not of the smaller cups, many of which existed, and were most highly prized (Cic. *Verr.* iv. 18; Martial, iii. 41, iv. 39, viii. 50, ix. 59, xiv. 91; Propert. i. 14. 2; Juv. viii. 104). Some of them were, however, certainly spurious. (Plin. *H. N.* xxxiii. 11. s. 53.) Lucian (*Lexiph.* p. 332, ed. Wetstein) uses the phrase μεντορουργῆ ποτήρια to describe elaborately-wrought silver cups. [P. S.]

MENYLLUS (Μένυλλος). 1. A Macedonian, who was appointed by Antipater to command the garrison which he established at Munychia after the Lamian war, B. C. 322. He is said by Plutarch to have been a just and good man, and to have sought as far as possible to prevent the garrison from molesting the Athenians. He was on friendly terms with Phocion, upon whom he in vain sought to force valuable presents. On the death of Antipater, B. C. 319, he was replaced by Nicanor. (Diod. xviii. 18; Plut. *Phoc.* 28—31.)

2. Of Alabanda, was sent ambassador to Rome, in B. C. 162, by Ptolemy VI. Philometor, to plead his cause against his younger brother Physcon. The senate, however, espoused the cause of the latter, and the next year Menyllus was sent again to endeavour to excuse Ptolemy for his non-compliance with the orders of the senate. But they refused to listen to him, and ordered the embassy to quit Rome within five days. (Polyb. xxxi. 18, xxxii. 1.) During his stay at Rome on the former occasion, Menyllus took an active part, in conjunction with the historian Polybius, in effecting the escape of Demetrius, the young king of Syria, who was detained at Rome as a hostage. (Id. xxxi. 20—22.) [DEMETRIUS.] [E. H. B.]

MENYTES or INDEX. [HERACLES.]

MEPHITIS, a Roman divinity who had a grove and temple in the Esquiliae, on a spot which it was thought fatal to enter. (Plin. *H. N.* ii. 93. s. 95; Varro, *De L. L.* v. 49.) Who this Mephitis was is very obscure, though it is probable that she was invoked against the influence of the mephitic exhalations of the earth in the grove of Albunea. She was perhaps one of the Italian sibyls. Servius (*ad Aen.* vii. 84) mentions that Mephitis as a male divinity was connected with Leucothea in the same manner as Adonis with Aphrodite, and that others identified her with Juno. (Comp. Tac. *Ann.* iii. 33.) [L. S.]

MERCA'TOR, ISIODO'RUS, also called Isidorus Peccator, a Spanish bishop, about A. D. 830, respecting whom see Fabric. *Bibl. Graec.* vol. x. p. 497, vol. xii. p. 159.

MERCA'TOR, MA'RIUS, distinguished among ecclesiastical writers as a most zealous antagonist of the Pelagians and the Nestorians, appears to have commenced his literary career during the pontificate of Zosimus, A. D. 218, at Rome, where he drew up a discourse against the opinions of Coelestius, which he transmitted to Africa and received in reply an epistle from St. Augustin, still extant (*Ep.* cxciii. ed. Bened.). Having repaired to Constantinople about ten years afterwards, for the purpose of counteracting the designs of the banished Julianus [JULIANUS ECLANENSIS], he presented his *Commonitorium* to Theodosius. He then became deeply involved in the controversy regarding the Incarnation, and in this found active occupation for the remainder of his life, which must have extended beyond the middle of the fifth century, since we find mention made in his writings of the Eutychians, whose name does not appear among the catalogue of heretics, until after the council of Chalcedon, held in 451. Mercator seems undoubtedly to have been a layman, but we are absolutely ignorant of every circumstance connected with his origin and personal history. Hence, in the absence of all ascertained facts, an ample field is thrown open for that unprofitable species of labour which seeks to create substance out of shadow; and here the exertions of Garnier and Gabriel Gerberon are especially conspicuous, but it would be a mere waste of time and space to recount their visions.

The works of Mercator refer exclusively to the Pelagian and Nestorian heresies, and consist for the most part, in so far as the latter is concerned, of passages extracted and translated from the chief Greek authorities upon both sides, and arranged in such a manner as to enable the orthodox to comprehend the doctrines advanced by their opponents, and the arguments by which they were confuted.

1. *Commonitorium super nomine Coelestii*, composed originally in Greek, presented in 429 to the emperor Theodosius, and translated into Latin some years afterwards. The object of this piece was to procure the expulsion of Julianus and Coelestius from Constantinople, by giving a history of the rise and progress of their errors, and by exposing the fatal tendency of their doctrines. We

learn from the full title that this end was accomplished, and that the two hierarchs, with their followers, were banished by an imperial edict, and subsequently condemned in the Council of Ephesus (231) by the judgment of 275 bishops.

2. *Commonitorium adversus Haeresin Pelagii et Coelestii vel etiam Scripta Juliani*, made up of excerpts from the writings of Julianus, with answers (*subnotationes*) annexed by Mercator. Garnier gives to this production the title *Liber Subnotationum ad Pieritium Presbyterum*, and considers it as consisting of two parts, the first, or *Commonitorium*, being a preface or introduction; the second, or *Subnotationes ad Verba Juliani*, forming the main body of the work.

3. *Refutatio Symboli Theodori Mopsuestani*, an examination of the false doctrine with regard to the Nature of Christ, contained in a creed attributed to Theodorus of Mopsuestia, the friend and supporter of Julianus. Of the following it will be enough to give the names:—4. *Comparatio Dogmatum Pauli Samosateni et Nestorii.* 5. *Sermones V. Nestorii adversus Dei Genitricem Mariam.* 6. *Nestorii Epistola ad Cyrillum Alexandrinum.* 7. *Cyrilli Alexandrini Epistola ad Nestorium.* 8. *Cyrilli Alexandrini Epistola secunda ad Nestorium.* 9. *Cyrilli Alexandrini Epistola ad Clericos suos.* 10. *Excerpta ex Codicibus Nestorii.* 11. *Nestorii Sermones IV. adversus Haeresim Pelagianam.* 12. *Nestorii Epistola ad Coelestium.* 13. *Nestorii Blasphemiarum Capitula*, containing the replies of Nestorius to the letters of Pope Coelestinus and Cyril of Alexandria. 14. *Synodus Ephesiana adversus Nestorium*, extracts from those proceedings of this council which were most hostile to the views of Nestorius. 15. *Cyrilli Alexandrini Apologeticus adversus Orientales.* 16. *Cyrilli Alexandrini Apologeticus adversus Theodoretum.* 17. *Fragmenta Theodoreti, Diodori et Ibae.* 18. *Eutherii Tyanensis Fragmentum.* 19. *Nestorii Epistola ad Papam Coelestinum.* 20. *Epistola Synodica Cyrilli ad Nestorium.* 21. *Cyrilli Scholia de Incarnatione Unigeniti.*

Among the lost works of this author we may reckon the *Libri contra Pelagianos*, of which we hear in the epistle of St. Augustin (cxciii.). Dupin hazards a conjecture that the *Hypognosticon*, commonly attributed to the bishop of Hippo, may be in reality the treatise in question.

It is remarkable that no ancient writer, if we except St. Augustine in the letter named above, takes any notice of Mercator, who remained altogether unknown until the seventeenth century, when Holstein discovered a MS. of his works in the Vatican, and soon after a second was found by Labbe, in the library of the Chapter of Beauvais. Labbe printed the *Commonitorium super Nomine Coelestii*, in his collection of councils, fol. Paris, 1671, vol. ii. pp. 1512—1517; a selection from the Vatican MS. was published by Gabriel Gerberon, a Benedictine, under the assumed name of Righerius, 12mo. Brux. 1673, and in the same year the first complete edition appeared at Paris in folio, under the editorial inspection of the learned Garnier, the text being formed upon a comparison of the only two existing MSS. The most esteemed edition is that of Baluze, 8vo. Par. 1684, reprinted with additions and corrections, by Galland, in his *Bibliotheca Patrum*, vol. viii. pp. 615—737, fol. Venet. 1772. A very full account of the labours of Garnier and Baluze will be found in Schönemann, *Bibl. Patrum Lat.* vol. ii. § 16. See also Dupin, *Ecclesiastical History of the Fifth Century*; the preface of Garnier; and the Prolegomena of Galland. [W. R.]

MERCU'RIUS, a Roman divinity of commerce and gain, probably one of the *dii lucrii.* The character of the god is clear from his name, which is connected with *merx* and *mercari.* (Paul. Diac. p. 124, ed. Müller; Schol. *ad Pers. Sat.* v. 112.) A temple was built to him as early as B. C. 495 (Liv. ii. 21, 27; Ov. *Fast.* v. 669), near the Circus Maximus (P. Vict. *Reg. Urb.* xi.); and an altar of the god existed near the Porta Capena, by the side of a well; and in later times a temple seems to have been built on the same spot. (Ov. *Fast.* v. 673; P. Vict. *Reg. Urb.* i.) Under the name of the ill-willed (*malevolus*), he had a statue in what was called the *vicus sobrius*, or the sober street, in which no shops were allowed to be kept, and milk was offered to him there instead of wine. (Fest. pp. 161, 297, ed. Müller.) This statue had a purse in its hand, to indicate his functions. (Schol. *ad Pers. l. c.*) His festival was celebrated on the 25th of May, and chiefly by merchants, who also visited the well near the Porta Capena, to which magic powers were ascribed; and with water from that well they used to sprinkle themselves and their merchandise, that they might be purified, and yield a large profit. (Ov. *Fast.* v. 670, &c.; Fest. p. 148, ed. Müller.)

The Romans of later times identified Mercurius, the patron of merchants and tradespeople, with the Greek Hermes, and transferred all the attributes and myths of the latter to the former (Hor. *Carm.* i. 10), although the Fetiales never recognised the identity; and instead of the *caduceus* used a sacred branch as the emblem of peace. The resemblance between Mercurius and Hermes is indeed very slight; and their identification is a proof of the thoughtless manner in which the Romans acted in this respect. [Comp. HERMES.] [L. S.]

MERCU'RIUS MO'NACHUS (Μερκούριος Μόναχος), the reputed author of a short treatise (or fragment) on the Pulse, published at Naples, in Greek and Latin, with notes and a long introduction, by Salvator Cyrillus, 8vo. 1812. It does not seem to be derived from Greek sources, and nothing is known respecting the writer. Some suppose him to have been a monk, who lived in the south of Italy, about the tenth century; but Sprengel, in the last edition of his *Gesch. der Arzneikunde* (ii. p. 560, quoted by Choulant in his *Handb. der Bücherkunde für die Aeltere Medicin*) conjectures that he lived in the thirteenth century, and derived his opinions from some one who had travelled in the East,—perhaps Carpini. Cardinal Mai, however, in the preface to the fourth volume of his collection *Classicor. Auctor. e Vaticon. Codicib. Editor.* (p. xii. &c.) affirms, apparently from actual inspection of some manuscripts containing the work, that it does not belong to Mercurius at all, but to a person called *Abitianus.* The writer has no means of deciding whether this assertion is correct, but it agrees well enough with the proof arising from internal evidence that the work is derived from Oriental sources, for this Abitianus must be no other than the celebrated Arabic physician Abú 'Alí Ibn Síná, commonly called *Avicenna.* [ABITIANUS.] [W. A. G.]

MERCU'RIUS TRISMEGISTUS. [HERMES TRISMEGISTUS.]

MEREN'DA, was a surname, of rare occur-

rence in the Antonian and Cornelian gentes at Rome. Merenda signifies the mid-day meal (Fest. s. v. p. 123, Muell. ed.; *Non.* p. 28, 32; comp. Isidor. *Orig.* xx. 2. § 12), and the word, unchanged in form, is extant in the modern Neapolitan dialect. The Merenda branch of the Gens Antonia was patrician (Dionys. x. 58) [ANTONIA GENS].

1. T. ANTONIUS MERENDA, was decemvir in B. C. 450—49, and was defeated by the Aequians on the Algidus. (Dionys. x. 58, xi. 23, 33; Liv. iii. 35, 38, 41, 42; Fasti.)

2. Q. ANTONIUS T. F. MERENDA, probably a son of the preceding, was tribune of the soldiers, with consular authority, in B. C. 422. (Liv. iv. 42; Fasti.)

3. SERVIUS CORNELIUS MERENDA, was legatus in B. C. 275, to the consul L. Cornelius Lentulus [LENTULUS, No. 5], and was presented by him, for the capture of a town in Samnium, with a golden chaplet of five pounds' weight. In the following year Merenda was consul, and again commanded in Samnium and Lucania. (Plin. *H. N.* xxxiii. 11; Fasti.) [W. B. D.]

MERGUS, M. LAETO'RIUS. [LAETORIUS, No. 3.]

ME'RICUS, a leader of Spanish mercenaries in the service of Syracuse at the time when that city was besieged by Marcellus. After the departure of Epicydes, and the massacre of the officers whom he had left in the command, six new praetors were appointed, of whom Mericus was one; but he entered into a correspondence with his countrymen in the Roman service; and being entrusted with the charge of part of the island of Ortygia, took the opportunity to admit a body of Roman troops into that fortress. By this means Marcellus became master of the citadel, which soon led to the capture of the whole city, B. C. 212. Mericus was rewarded for his treachery by appearing in the ovation of the Roman general adorned with a crown of gold, besides the more substantial benefits of the Roman franchise, and an assignment of 500 jugera of land. (Liv. xxv. 30, 31, xxvi. 21.) [E. H. B.]

ME'RIONES (Μηριόνης), a son of Molus (Hom. *Il.* xiii. 249), conjointly with Idomeneus, led the Cretans in 80 ships against Troy (ii. 651, iv. 254), where he was one of the bravest heroes, and usually acted together with his friend Idomeneus (viii. 264, x. 58, xiii. 275, 304, xv. 302, xvii. 258). He slew Phereclus (v. 59), Hippotion, and Morys (xiv. 514), Adamas (xiii. 567), Harpalion (xiii. 650), Acamas (xvi. 342), Laogonus (xvi. 603), and wounded Deiphobus (xiii. 528). He also offered to fight with Hector, who afterwards slew his charioteer, Coeranus (vii. 165, xvii. 610). He offered to accompany Diomedes on his exploring expedition into the Trojan camp; but when Diomedes chose Odysseus for his companion, Meriones gave to the latter his bow, quiver, sword, and famous helmet (x. 662, &c.). He and Ajax protected the body of Patroclus (xvii. 669); and at the funeral games of Patroclus he won the fourth prize in the chariot-race, in shooting with the bow the first, and in throwing the javelin the second (xxiii. 351, 528, 614, 860, &c.). Later traditions state that on his way homeward he was thrown on the coast of Sicily, where he was received by the Cretans who had settled there (Diod. iv. 79); whereas, according to others, he returned safely to Crete, and was buried and worshipped as a hero, together with Idomeneus, at Cnossus. (Diod. v. 79.) [L. S.]

ME'RMERUS (Μέρμερος). 1. A son of Pheres, and grandson of Jason and Medeia. He was the father of Ilus and Ephyra, and skilled in the art of preparing poison. (Hom. *Od.* i. 260; Eustath. *ad Hom.* p. 1416.)

2. A son of Jason and Medeia, is also called Macareus or Mormorus (Hygin. *Fab.* 239; Tzetz. *ad Lyc.* 175); he was murdered, together with his brother Pheres, by his mother at Corinth. (Apollod. i. 9. § 28; Hygin. *Fab.* 25; Diod. iv. 54.) According to others he was stoned to death by the Corinthians (Paus. ii. 3. § 6; Schol. *ad Eurip. Med.* 10), or he was killed during the chase by a lioness. (Paus. ii. 3. § 7.) A centaur, Mermerus, is mentioned by Ovid. (*Met.* xii. 305.) [L. S.]

ME'RMNADAE (Μερμνάδαι), a Lydian family, which, on the murder of Candaules by Gyges, succeeded the Heracleidae on the throne of Lydia, and held it for five generations, during a period of 170 years (about 716—546). The successive sovereigns of this family were Gyges, Ardys, Sadyattes, Alyattes, Croesus. (See these articles, and comp. DEIOCES; also Thirlwall's *Greece*, vol. ii. pp. 157, 158; Clint. *F. H.* vol. i. sub anno 716, vol. ii. App. xvii.) [E. E.]

MEROBAUDES, FLA'VIUS. In the collection of the Christian poets by G. Fabricius, fol. Basel. 1564, we find (p. 765) thirty hexameters, *De Christo*, said to be the work "Merobaudis Hispanici Scholastici," taken, as we are assured by the editor, from a very ancient MS. This hymn was, at a subsequent period, most erroneously ascribed to Claudian, and in all the later impressions of his poems is placed among the *Epigrammata*, and numbered xcviii.

About the year 1812 or 1813 the base of a statue was dug up in the Ulpian forum at Rome, bearing a long inscription in honour of Flavius Merobaudes, who is declared to have been equally brave and learned, capable of performing glorious deeds, and of celebrating the achievements of others, well skilled in wielding both the sword and the pen, a gallant and experienced soldier, a bard worthy of the Heliconian wreath. It is then set forth that, as a tribute to his rare qualities, a brazen image had been erected in the Ulpian forum, on the 29th of July, in the 15th consulship of Theodosius, and the 4th of Valentinian (A. D. 435).

Ten years afterwards Niebuhr succeeded in decyphering, upon eight leaves of a palimpsest belonging to the monastery of St. Gall, several Latin verses, which, from the subjects to which some of them referred, must have been composed about the middle of the fifth century. For a considerable time it seemed impossible to determine the author, no name appearing on the parchment; but upon comparing the preface to the principal piece with the inscription just mentioned, some expressions in the former were found to be so completely an echo of the words in the latter, that it became almost certain that Merobaudes must be the person sought, and this conclusion was confirmed by a passage in Sidonius Apollinaris, which contains an allusion to this very statue. (*Carm.* ix. *Ad Felicem*, 278—302, comp. the note of Sirmond.) The fragments thus recovered are miserably mutilated. The pages preserved do not follow each other in regular order; the initial or the final words in most of the larger

lines have been pared off when the sheets were bound up into a new volume, and in some places the original writing has been completely obliterated. What remains consists of

I. Four *Carmina*. The first, a fragment comprising 23 lines in elegiac measure, is a description apparently of the Triclinium of Valentinian. The second, a fragment comprising 14 lines in elegiac measure, is a description of a garden probably attached to the Triclinium. The third, a fragment comprising 7 lines in elegiac measure, depicts the beauties of a garden, the property *Viri Jul. Fausti*. The fourth, a fragment in 46 hendecasyllabics, is a birthday ode in honour of the son of Aëtius Patricius.

II. A fragment, extending to 197 hexameters, of a panegyric on the third consulship of Aëtius Patricius, to which is prefixed an introduction in prose, in a very wretched condition. This Aëtius was consul for the first time A. D. 432, for the second time A. D. 437, for the third time A. D. 446. If we assume that the whole of these five scraps are by the same author, and that he is the Spanish Merobaudes who wrote *De Christo*, a proposition which, although highly probable, cannot be strictly demonstrated, it follows, as a matter of course, that he must have been a Christian, although unquestionably the terms in which he laments that the morals of the olden time and the ancient religion had passed away together, seem at first sight little favourable to such an idea. On the other hand, the reference to baptism (*Carm.* i. sub fin.) is such as could scarcely have proceeded from a gentile. Niebuhr conjectures that the *Disticha de Miraculis Christi*, and the *Carmen Paschale*, placed side by side with the *De Christo*, among the epigrams of Claudian (xcv. xcix.), to whom they confessedly do not belong, ought to be assigned to Merobaudes. (The fragments were first published by Niebuhr at Bonn, 8vo. 1823, again in 1824, and will be found, edited by Bekker, in the "Corpus Scriptorum Historiae Byzantinae," in the same volume with Corippus, 8vo. Bonn, 1836. See *Rheinisches Museum*, 1843, p. 531. The inscription is in Orelli, No. 1183. With regard to Aëtius, consult Hansen, *De Vita Aëtii*, 8vo. Dorpat. 1840; see also Nicol. Anton. *Bibl. Hispan. Vet.* ii. 3.) [W. R.]

ME'ROPE (Μερόπη). 1. A daughter of Oceanus, and by Clymenus the mother of Phaëton. (Hygin. *Fab.* 154.)

2. One of the Heliades or sisters of Phaëton. (Ov. *Met.* ii. 340, &c.; Hygin. *Fab.* 154.)

3. A daughter of Atlas, one of the Pleiades, and the wife of Sisyphus of Corinth, by whom she became the mother of Glaucus. In the constellation of the Pleiades she is the seventh and the least visible star, because she is ashamed of having had intercourse with a mortal man. (Apollod. i. 9. § 3, iii. 10. § 1; Ov. *Fast.* iv. 175; Eustath. *ad Hom.* p. 1155; Serv. *ad Virg. Georg.* i. 138; comp. Hom. *Il.* vi. 154; Schol. *ad Pind. Nem.* ii. 16; SISYPHUS.)

4. A daughter of Oenopion and Helice in Chios, is also called Haero, Aerope, and Maerope. She was beloved by Orion, who was, in consequence, blinded by her father. (Apollod. i. 4. § 3; Hygin. *Poet. Astr.* ii. 34.)

5. The wife of Megareus, by whom she became the mother of Hippomenes. (Hygin. *Fab.* 185.)

6. A daughter of Cypselus, and wife of Cresphontes, and afterwards of Polyphontes, and mother of Aepytus. (Apollod. ii. 8. § 5; Paus. iv. 3. § 3, &c.; Hygin. *Fab.* 184; comp. AEPYTUS.) [L. S.]

MEROPS (Μέροψ). 1. The father of Eumelus, king of the island of Cos, which he thus called after his daughter, while the inhabitants were called after him, Meropes. His wife, the nymph Ethemea, was killed by Artemis, because she had neglected to worship that goddess, and was carried by Persephone to the lower world. Merops, from a desire after his wife, wished to make away with himself, but Hera changed him into an eagle, whom she placed among the stars. (Hygin. *Poet. Astr.* ii. 16; Anton. Lib. 15; Eustath. *ad Hom.* p. 318; Eurip. *Helen.* 384.

2. Also called Maerops, a king of the Ethiopians, by whose wife, Clymene, Helios became the father of Phaëton. (Strab. i. p. 33; Ov. *Met.* i. 763, *Trist.* iii. 4. 30; comp. Welcker, *Die Aeschyl. Tril.* p. 572, &c.)

3. A king of Rhindacus, of Percote, on the Hellespont, is also called Macar, or Macareus. He was a celebrated soothsayer and the father of Cleite, Arisbe, Amphius, and Adrastus. (Hom. *Il.* ii. 831, xi. 329; Apollon. Rhod. i. 975; Strab. xiii. p. 586; Conon, *Narrat.* 41; Steph. Byz. s. v. Ἀρίσβη; Serv. *ad Aen.* ix. 264; Apollod. iii. 12. § 5.)

4. A Trojan, who was slain by Turnus in his attack on the camp of Aeneas. (Virg. *Aen.* ix. 702.) [L. S.]

MEROVEUS, a Frankish chieftain, of whom little is known that is authentic, beyond the fact that he was the grandfather of Clovis, the real founder of the Frankish monarchy in Gaul. The chroniclers of the middle ages augmented this little by their fables, and Meroveus figured in the lists of the kings of the Frankish nation, of which he could have been only one among many petty chiefs. This list of French kings included Pharamundus or Pharamond, the reputed founder of the monarchy, and after him, in regular descent and succession, Clodion, Meroveus, Childericus or Childéric, and Chlodoveus or Clovis. Pharamundus is not mentioned by Gregory of Tours, the best, as well as the first in point of time, of the early historians of France. Gregory, however, does mention Clodion, or, as he writes the name, Chlogion, and states that, according to some accounts, he resided in the castle of Dispargum, on the border of the Thoringi, the locality of which is much disputed; that he surprised and took Camaracum (Caulbrai) and subdued all the country as far as the Sumina (Somme); he adds, that some affirmed that Meroveus was of the race of this Chlogion. (Greg. Turon. *Histor. Francor.* ii. 9.) The date of this conquest is not determined. Some place it before A. D. 428, in which year the Clodion who had occupied a part of Gaul was driven out by Aëtius: others make this a second and later invasion, placing it as late as A. D. 445, and consider the acquisition as permanent. That Meroveus succeeded Clodion is probable, but it could scarcely have been in more than a petty chieftainship. Whether he was the son of Clodion or his nephew is very doubtful: the accounts of his descent vary; one of them, which makes him the offspring of Clodion's wife by a sea-monster, is obviously of later date, but may suggest the suspicion that he was illegitimate. The *Chronicon* of Ado of Vienne ascribes to the Franks under Meroveus the capture of Treves

(Trèves), the burning of Mettis (Metz), and the invasion of the country as far as Aureliani or Aurelia (Orléans); but the silence of Gregory of Tours renders the account very questionable, unless we suppose that Meroveus and the Franks formed part of the army of Attila, who about that time destroyed Metz and penetrated to Orleans: but this is contrary to the opinion of Dubos, and most modern historians, who range Meroveus and his Franks on the side of Aëtius. If we suppose that Meroveus was with Attila, we may perhaps adopt the supposition that he was one of the two Frankish princes, sons of a deceased king, who according to the rhetorician Priscus (apud *Excerpta de Legationibus*, p. 40, ed. Paris), disputed their father's succession, and claimed the assistance, the one of Attila, the other of Aëtius. This would sufficiently accord with the *Chronicon* of Prosper Tyro, which places the commencement of Meroveus's reign in A. D. 448, but the authority of this probably interpolated chronicle is not great. Meroveus is said to have reigned ten years. That he was the father of Childeric, and the grandfather of Clovis, appears well established; as well as that the first race of the Frankish kings of Gaul derived from him the title Merovingi or Merovinchi, Merovingian; unless we suppose with Sismondi (*Hist. des Français*, ch. iii.) that this name was derived from an earlier Meroveus, the common ancestor of all the kings of the tribes who formed the Frankish confederacy. (Greg. Turon. *l. c.*; Fredegarius Scholast. *Greg. Turon. Historia Epitomata*, c. 9; Priscus, *l. c.*; *Gesta Regum Francorum*; Ado Vienn. *Chron.*; Mezerai, Le P. Daniel, Velly, *Histoire de France*; Dubos, *Hist. Crit. de l'Etablissement de la Monarchie Francoise*; Sismondi, *Hist. des Français*, ch. iv.) [J. C. M.]

MER'ULA, was a surname of the Gens Cornelia at Rome. It signifies an ouzle or blackbird. (Varr. *R. R.* iii. 2. §§ 2. 38; Quint. *Inst.* i. 6. § 38.) The following Cornelii Merulae occur in history:—

1. L. CORNELIUS L. F. MERULA, was consul in B. C. 193. His province was Gallia Cisalpina. Merula closed an active predatory campaign by a total defeat of the Boian Gauls in the neighbourhood of Mutina. But since his victory cost the Romans dear, and the officers of Merula accused him of negligence on his march to Mutina, the senate refused him a triumph on his return to Rome. (Liv. xxxiv. 54, 55, 56, 57, xxxv. 4, 5, 6, 8.)

2. CN. (CORNELIUS?) MERULA, was appointed legatus by the senate in B. C. 162—161, to adjust the disputes between the brothers Ptolemy Philometor and Physcon respecting the sovereignty of Cyprus. Merula accompanied Physcon to Crete and Asia Minor, and, after an ineffectual embassy to the elder brother at Alexandria, he induced the senate, on his return to Rome, to cancel the existing treaty with Philometor. (Polyb. xxxi. 18, 25, 26, 27, xxxii. 1.)

3. L. CORNELIUS MERULA, was flamen dialis, and, on the deposition of L. Cinna in B. C. 87, was elected consul in his place. [CORNELIUS CINNA, No. 2.] On the return of Marius from exile in the same year Merula was summoned to take his trial for illegally exercising the consulship. (Plut. *Quaest. Rom.* 113.) He had already resigned it, but his condemnation was certain. Merula therefore anticipated his sentence by opening his veins in the sanctuary of the Capitoline Jupiter. Before he inflicted his death-wounds he carefully laid aside his official head-dress (apex), and left a record in writing that he had not profaned by death the sacred emblem of his pontificate. His last breath was spent in imprecating curses on his murderers, Cinna and Marius. The priesthood of the flamen dialis was not filled up until 72 years after Merula's death. (Appian, *B. C.* 1, 65, 70, 75; Vell. ii. 20, 22; Flor. iii. 21. § 61; Val. Max. ix. 12. § 5; Dion Cass. liv. 36; Tac. *Ann.* iii. 58; Plut. *Mar.* 41, 45; Plut. *Quaest. Rom.* 40; Diod. *ap. Val. Fr.*; August. *de Civ. Dei*, iii. 27; *Dict. of Antiq. s. v. Flamen.*) [W. B. D.]

MERYLLUS (Μέρυλλος), a Greek writer, who wrote a work on Boeotia (Plut. *Par. Min.* c. 14), and another on Italy (ibid. c. 26). In the latter passage of Plutarch, perhaps Dercylus is the correct reading, as Dercylus was the author of a work on Italy. (Vossius, *De Hist. Graec.* p. 469. ed. Westermann.) [DERCYLUS.]

MESATEUS (Μεσατεύς), a surname of Dionysus, derived from the town of Mesatis, where, according to a tradition at Patrae, he had been educated. (Paus. vii. 18. § 3, 21. § 2.) [L. S.]

MESCI'NIUS RUFUS. [RUFUS.]

MESOME'DES (Μεσομήδης), a lyric and epigrammatic poet under Hadrian and the Antonines, was a native of Crete, and a freedman of Hadrian, whose favourite Antinous he celebrated in a poem. (Suid. *s. v.*) A salary, which he had received from Hadrian, was diminished by Antoninus Pius. (Capit. *Ant. Pius*, 7.) Three poems of his are preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 292; Jacobs, *Anth. Graec.* vol. iii. p. 6, vol. xiii. p. 917; Fabric. *Bibl. Graec.* vol. ii. pp. 130, 131.) [P. S.]

MESSALLA, a cognomen of the Gens Valeria at Rome, was originally assumed by M. Valerius Maximus [No. 1] after his relief of Messana in Sicily from blockade by the Carthaginians in the second year of the first Punic war, B. C. 263. (Macrob. *Sat.* i. 6; Sen. *Brev. Vit.* 13.) For the antiquity of the Messalla branch of the Valerian gens see Tibullus (*Carm.* i. 28; comp. Dionys. iv. 67; Rutil. *Iter.* i. 169; Sidon. Apoll. *Ep.* i. 9). They appear for the first time on the consular Fasti in B. C. 263, and for the last in A. D. 506; and, during this period of nearly eight centuries, they held twenty-two consulships and three censorships. (Sidon. Apoll. *Carm.* ix. 302; Rutil. *l. c.*; Symmach. *Ep.* vii. 90.) The cognomen Messalla, frequently written Messala, appears with the agnomens Barbatus, Niger, Rufus, with the nomens Ennodius, Pacatus, Silius, Thrasia Priscus, Vipstanus, and with the praenomens Potitus and Volesus, and was itself originally, and when combined with Corvinus, an agnomen, as M. Valerius Maximus Corvinus Messalla, i. e. of Messana.

1. M'. VALERIUS M. F. M. N. MAXIMUS CORVINUS MESSALLA, son of M. Valerius Maximus Corvinus, was consul in B. C. 263, the second year of the first Punic war. Sicily was assigned to both the consuls for their province. Their campaign was brilliant: more than sixty of the Sicilian towns acknowleged the supremacy of Rome, and the consuls concluded a peace with Hieron, which lasted the remainder of his long life, and proved equally advantageous to both Syracuse and Rome. [HIERON, No. 2.] Messalla's share in this campaign is inseparable from that of M. Otacilius

Crassus [CRASSUS, OTACILIUS, No. 1], his colleague. But that his contemporaries ascribed to Messalla the principal merit of these events appears from his alone triumphing "De Paeneis et Rege Siculorum Hierone" (*Fasti*), as well as from the cognomen he obtained on relieving Messana from blockade, which. slightly changed in pronunciation (Messana — Messalla), remained in the Valerian family for nearly eight centuries. A house on the Palatine hill was a more tangible recompence of his services (Ascon. *in Pisonian.* p. 13, Orelli); and his triumph was distinguished by two remarkable monuments of his victory—by a pictorial representation of a battle with the Sicilian and Punic armies, which he placed in the pronaos of the Curia Hostilia (Plin. *H. N.* xxxv. 4. § 7; Schol. Bob. *in Vatinian.* p. 318, Orelli; comp. Liv. xli. 28), and which Pliny regards as one of the earliest encouragements to art at Rome — and by a sun-dial, Horologium, from the booty of Catana, which was set up on a column behind the rostra, in the forum. (Varro, *ap. Plin. H. N.* vii. 60; *Dict. of Antiq. s. v. Horologium.*) Messalla was censor in B. C. 252, when he degraded 400 equites to aerarians for neglect of duty in Sicily. (Polyb. i. 16, 17; Diod. *Eclog.* xxiii. 5; Zonar. viii. 9; Liv. xvi. *Epit.*; Eutrop. ii. 19; Oros. iv. 7; Sen. *Brev. Vit.* 13; Macrob. *Sat.* i. 6; Val. Vax. ii. 9. § 7.)

2. M. VALERIUS M'. F. M. N. MESSALLA, son probably of the preceding, was consul in B. C. 226. His year of office was employed in organising a general levy of the Italian nations against an expected invasion of the Gauls from both sides of the Alps. (Zonar. viii. 19; Oros. iv. 13; Fasti; comp. Polyb. ii. 23.)

3. M. VALERIUS M. F. M'. N. MESSALLA, son of the preceding, was prefect of the fleet in Sicily in B. C. 210, the ninth year of the second Punic war. He was ordered by M. Valerius Laevinus [LAEVINUS, No. 2], the consul of that year, to effect a landing in Africa. Messalla ravaged the neighbourhood of Utica, and returned with his booty and captives to Lilybaeum fourteen days after his departure from Sicily. Laevinus being directed by the senate to nominate a dictator, named his lieutenant Messalla, but both the senate and people cancelled the appointment. (Liv. xxvii. 5.) He is probably the same Messalla who was praetor peregrinus in B. C. 194, and consul in 188. In the latter year the province of Liguria and a consular army were assigned him, but he performed nothing memorable, and gave some offence by returning late in the year to hold the next comitia. In B. C. 174 Messalla was legatus in Macedonia, and in 172 was appointed decemvir sacrorum, in the room of M. Aemilius Papus, deceased. (Liv. xxxiv. 54, 55, xxxviii. 35, 42, xli. 22, xlii. 28.)

4. M. VALERIUS M. F. M. N. MESSALLA, son of the preceding, was consul in B. C. 161. His consulate was remarkable chiefly for a decree of the senate prohibiting the residence of Greek rhetoricians at Rome. (Gell. ii. 24, xv. 11; Suet. *Clar. Rhet.* i.) The "Phormion" and "Eunuch" of Terence were first acted in this year. (Titul. *Phorm. et Eunuch. Terentii.*) Messalla, having been once degraded by the censors, became himself censor in B. C. 154. (Val. Max. ii. 9. § 9.)

5. — VALERIUS MESSALLA was a legatus of the consul P. Rutilius Lupus at the breaking out of the Marsic or Social War, B. C. 90. (Appian. *B. C.* i. 40.)

6. M. VALERIUS M. F. M. N. MESSALLA, with the agnomen NIGER, was praetor in the year of Cicero's consulship, B. C. 63, and consul in 61, the year in which Clodius profaned the mysteries of the Bona Dea, and Cn. Pompey triumphed for his several victories over the Cilician pirates, Tigranes and Mithridates. Messalla, as consul, took an active part in the prosecution of Clodius, and tried to elicit from Pompey a public avowal of his opinion and intentions. Cicero's character of Messalla (*ad Att.* i. 14. § 6) must be regarded as a mere party-sketch, heightened by the feelings and circumstances of the time at which it was drawn. Messalla was censor in B. C. 55, a member of the college of pontifices (pseudo-Cic. *Harusp. Resp.* 6), and a respectable orator. (Cic. *Brut.* 70.) In B. C. 80 he was engaged in collecting evidence for the defence in the cause of Sextus Roscius of Ameria (id. *pro Sext. Rosc.* 51); in 62 he solicited Cicero to undertake the defence of his kinsman, P. Sulla (id. *pro Sull.* 6); and in 54 he was one of the six orators whom M. Aemilius Scaurus retained on his trial. (Ascon. *in Scaurian.* p. 20, Orelli). Messalla married a sister of the orator Q. Hortensius (Cic. *ad Fam.* viii. 2, 4), by whom he had at least one son, No. 7. (Dion Cass. xxxvii. 46; Caes. *B. G.* i. 2; Plin. *H. N.* vii. 26, viii. 36, xxxviii. 2; Cic. *ad Att.* i. 12, 13, 14.)

7. M. VALERIUS MESSALLA, son of the preceding, was a successful candidate for the consulship in B. C. 53; but, owing to the disturbances at Rome, and the repeated appointment of interreges, he could not enter upon its functions until half of his official year had expired. (Dion Cass. xl. 17, 45; Appian, *B. C.* ii. 19; Plut. *Pomp.* 54; Ascon. *ad Milonian.* p. 48, Orelli.) Messalla paid high for his election (Cic. *ad Att.* iv. 16. § 6); his success was anxiously desired by Cicero, who at that time was in daily dread of Clodius (id. *ad Quint. Fratr.* iii. 1, 2, 5, 8, 9, 16); but he was secretly opposed by Cn. Pompey, who disliked Messalla, and wanted to be named dictator himself. (Id. *ad Att.* iv. 9, 15.) Messalla was prosecuted for bribery at the comitia by Q. Pompeius Rufus, a grandson of Sulla's. Cicero admitted Messalla's guilt, but, in common with the bulk of the senatorian party, gave him his political support. (*Ad Att.* iv. 16, *ad Quint. Fratr.* iii. 2.) He was defended by his uncle, Q. Hortensius (Cic. *Brut.* 96); acquitted of direct bribery, but found guilty of transgressing the *Lex Licinia de Sodalitiis*, that is, of causing and countenancing assemblies or clubs for controlling the elections. (*Dict. of Antiq.* s. v. *Ambitus*; Cic. *ad Fam.* viii. 2, 4.) Messalla was stoned by the Clodian mob during his consulship. (Schol. Bob. *in Or. de aere al. Milon.* p. 343, Orelli.) In B. C. 47 Messalla was with Caesar in the East, and was probably the legatus of that name whom in the African war in the following year a mutinous centurion and his company besieged in Messana. (Auct. *B. Afr.* 28.) After the battle of Thapsus Messalla was sent to Utica. (Id. 88.) Messalla was in high repute for his skill in augury, on which science he wrote; and scanty fragments from his treatise are preserved by Gellius (*N. A.* xiii. 14, 15) and Festus (s. v. "*serpula serpserit*" and "*vernisera*"). Cicero (*ad Fam.* vi. 18) mentions letters of Messalla written during the [illegible]-

cond Spanish war, in B. C. 45. He was the purchaser of the domus Autroniana. (Cic. *ad Att.* i. 13.)

8. M. VALERIUS, M. F. M. N. MESSALLA CORVINUS, son of the preceding, was born, according to Eusebius, in B. C. 59, in the same year with Livy the historian. (Hieron. *in Euseb. Chron. Olymp.* 180. 2.) Since, however, Messalla had gained some reputation for eloquence before the breaking out of the civil war in B. C. 43, the earlier date assigned by Scaliger (*ad loc. Euseb.*) for his birth, about B. C. 70, seems preferable. (Ellendt, *Proleg. ad Cic. Brut.* p. 131, comp. Clinton, *F. H.* vol. iii. p. 183, *B. C.* 59.) He was partly educated at Athens (Cic. *ad Att.* xii. 32), where probably began his intimacy with Horace and L. Bibulus. (Hor. *Sat.* i. 10. 81—86; Appian, *B. C.* iv. 38; comp. Plut. *Brut.* 24.) In the interval between Caesar's death and the formation of the triumvirate, Messalla returned to Italy. (Cic. *ad Att.* xv. 17.) He attached himself to the senatorian party, and especially to its leader, Cassius, whom, long after, when he had become the friend of Augustus, he was accustomed to call "my general." (Tac. *Ann.* iv. 34; Dion Cass. xlvii. 24; Plut. *Brut.* 40; Vell. ii. 71.) Messalla was proscribed; but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumvirs, notwithstanding his wealth and influence (Appian, *l. c.*; Cic. *ad Att.* xvi. 16), erased his name from the list, and offered him security for his person and property. Messalla, however, rejected their offers, followed Cassius into Asia, held the third place in the command of the republican army (Vell. Pat. ii. 71). and at Philippi, in the first day's battle, turned Augustus's flank, stormed his camp, and narrowly missed taking him prisoner. (Plut. *Brut.* 41.) To Messalla, on the night before the battle, Cassius made his protest that, like Cn. Pompey at Pharsalia, he was compelled to set his country's fortune on a single stake. (Id. *ib.* 40.) After the death of Brutus and Cassius, Messalla, with a numerous body of fugitives, took refuge in the island of Thasos. His followers, though defeated, were not disorganised and offered him the command. But he induced them to accept honourable terms from Antony (Appian, *B. C.* iv. 38), to whom he attached himself until Cleopatra's influence made his ruin certain and easy to be foreseen. Messalla then, for the third time, changed his party, and served Augustus effectively in Sicily (Appian, *B. C.* v. 102—103, 110—113) B. C. 36; against the Salassians, a mountain tribe, lying between the Graian and the Pennine Alps, B. C. 34 (Dion Cass. xlix. 38; Appian, *Illyr.* 17; Strab. iv. p. 189), and at Actium, B. C. 31. A decree of the senate had abrogated Antony's consulship for B. C. 31, and Messalla was appointed to the vacant place. (Dion Cass. l. 10.) At Actium he commanded the centre of the fleet, and so highly distinguished himself, that Augustus remarked, Messalla had now fought as well for him as formerly at Philippi against him. "I have always taken the best and justest side," was Messalla's adroit rejoinder. (Plut. *Brut.* 53.) At Daphne in Syria, Messalla proved himself an unscrupulous partisan, by dispersing among distant legions and garrisons Antony's gladiators, and finally destroying them, although they had not submitted until life and freedom had been guaranteed them. (Dion Cass. li. 7.) He was proconsul of Aquitaine in B. C. 28—27, and obtained a triumph for his reduction of that province. (Fasti; Dion Cass. liii. 12; Appian, *B. C.* iv. 38; Tibull. i. 7, ii. 1. 33, ii. 5. 117, iv. 1, iv. 8. 5.) Shortly before or immediately after his administration of Aquitaine Messalla held a prefecture in Asia Minor. (Tibull. i. 3.) He was deputed by the senate, probably in B. C. 30, to greet Augustus with the title of "Pater Patriae;" and the opening of his address on that occasion is preserved by Suetonius. (*Aug.* 58; comp. Flor. iv. 12. § 66; Ovid. *Fast.* ii. 127, *Trist.* ii. 39, 181; Dion Cass. lvi. 8, 41.) During the disturbances at the comitia in B. C. 27, Augustus nominated Messalla to the revived office of warden of the city; but he resigned it in a few days, either because he deemed its functions unconstitutional—*incivilem potestatem* (Euseb. 1991),—or himself unequal to their discharge—*quasi nescius imperandi* (Tac. *Ann.* vi. 11; comp. Dion Cass. liv. 6). Messalla soon afterwards withdrew from all public employments except his augurship, to which Augustus had specially appointed him, although, at the time of his admission, there was no vacancy in the augural college. (Dion Cass. xlix. 16.) About two years before his death, which happened about the middle of Augustus's reign, B. C. 3—A. D. 3 (*Dialog. de Orat.* 17), Messalla's memory failed him, and he often could not recall his own name. (Hieron. *ad Euseb.* 2027; Plin. *H. N.* vii. 24.) A statue erected by Augustus in his own forum to M. Valerius Corvus, consul in B. C. 348, was probably either a tribute to his living or a memorial of his deceased friend Messalla. (Gell. ix. 11; comp. Suet. *Aug.* 21.) He left at least one son, Aurelius Cotta Messallinus [COTTA, No. 12]; and he had a brother who bore the name of Gellius Poplicola. (Dion Cass. xlvii. 24.) His tomb was of remarkable splendour. (Mart. *Ep.* viii. 3, x. 2.)

Messalla was as much distinguished in the literary as in the political world of Rome. He was a patron of learning and the arts, and was himself an historian, a poet, a grammarian, and an orator. He wrote a history, or, more properly, commentaries on the civil wars after Caesar's death, from which both Suetonius (*Aug.* 58, 74) and Plutarch (*Brut.* 40, 41, 45, 53) derived materials. (Tac. *Ann.* iv. 34; Tibull. iv. 1. 5.) Towards the close of his life he composed a genealogical work, *De Romanis Familiis* (Plin. *H. N.* xxxiv. 13, xxxv. 2; Suet. *Aug.* 74.) The treatise, however, *de Progenie Augusti*, which sometimes accompanies Eutropius and the minor Roman historians, is the forgery of a much later age. Messalla's poems were probably occasional—vers de société merely—and of a satirical or even licentious character. (Plin. *Ep.* v. 3.) His writings as a grammarian were numerous and minute, comprising treatises on collocation and lexicography, and on the powers and uses of single letters. The titles of two of these treatises have been preserved, "Liber de S. Litera" (Quinct. *Inst.* i. 7. § 23, i. 5. § 15, ix. 4, § 38) and "Liber de involute Dictis" (Fest. *v. Sanates*); and Suetonius (*Ill. Gr.* 4) cites part of a grammatical work or letter of Messalla's. (Quinct. *Inst.* i. 5. § 61, 6. § 42, viii. 3. § 24, ix. 4. § 38.) His eloquence reflected the character of his age. It was an era of transition from the decaying forms of an aristocratical republic to the vigorous centralisation of the imperial system of Trajan and the Antonines. The ancient

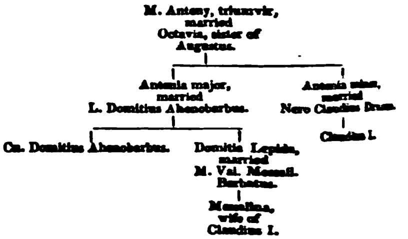
freedom of the forum was extinct; no great public causes survived; the measures of the government and the person of the ruler were hazardous topics, and the orator addressed not a mixed multitude, but a select audience. A scholastic spirit was rapidly encroaching upon the province of eloquence, and preparing the way for the rhetorical finesse of the later Roman schools. Messalla was not chargeable with all the vices of the rhetoricians, but neither had he retained the purity of the preceding age. He was preferred to Cicero, and the preference is a proof of the incompetence of his critics. More smooth and correct than vigorous or original, he persuaded rather than convinced, and conciliated rather than persuaded. His health was feeble, and the prooemia of his speeches generally pleaded indisposition and solicited indulgence. (Quint. iv. 1. § 8; *Dialog. de Orat.* 17, 18, 21.) Of his speeches the following titles have been transmitted: 1. *Contra Aufidium* (Quinct. x. 1. § 22); 2. *Pro Liburnia*, of which there is a fragment in Festus (*s. v. tabem*); 3. *Pro Pythodoro* (Sen. *Contr.* ii. 12, p. 171, Bipont. ed.); 4. *Contra Antonii Literas* (Charis. p. 103); and 5. *De Antonii Statuis* (*id.* p. 80), both of which were probably delivered in B.C. 32, 31. Messalla mostly took the defendants' side, and was frequently associated in causes with C. Asinius Pollio. (Quinct. *Inst.* x. 1. § 24.) He recommended and practised translation from the Greek orators; and his version of the *Phryne* of Hyperides was thought to exhibit remarkable skill in either language. (Quinct. x. 5. § 2). Messalla was somewhat of a jurist in his diction, preferring native Latinisms to adoptive Greek words: e. g. funambulus to schoenobates (Schol. Cruqu. *ad Hor. Sat.* i. 10, 28), and archaisms to novelties in expression and orthography. In the age of Domitian Messalla had become nearly obsolete; beside the gaudy ornaments and measured declamation of the rhetoricians, he appeared tame and insipid. (Sen. *Excerpt. Contr.* iii. *Prooem.*; *Dialog. de Orat.* 21; Meyer, *Fragm. Or. Rom.* p. 208; Schott, *de Rhet. ap. Sen. Memor.*)

His political eminence, the wealth he inherited or acquired in the civil wars (Casaub. *in Pers. Sat.* ii. 71), and the favour of Antony and Augustus, rendered Messalla one of the principal persons of his age, and an effective patron of its literature. (Quinct. xii. 10. § 11, 11. § 28.) His friendship for Horace (*Od.* iii. 21, *Sat.* i. 6. 42, 10. 29, 85, *A. P.* 371) and his intimacy with Tibullus are well known. In the elegies of the latter poet, indeed, even where he is not (as in elegies i. 7, iv. 1) the immediate subject of the poem, the name of Messalla is continually introduced. The dedication of the "Ciris," a doubtful work, is not sufficient proof of his friendship with Virgil; but the companion of "Plotius and Varius, of Maecenas and Octavius" (Hor. *Sat.* i. 10. 81), cannot well have been unknown to the author of the Eclogues and Georgics. He directed Ovid's early studies (*ex Pont.* iv. 16), and Tiberius sought his acquaintance in early manhood, and took him for his model in eloquence. (Suet. *Tib.* 70.) Some of Messalla's bon mots, which were highly relished by his contemporaries, have been handed down to us. (Sen. *Suas.* 1, 2, 3.) He was a man well suited to the era in which he lived. He was courtly, cautious, and serviceable to the government both abroad and at home; and his early passion for liberty easily subsided into reasonable acquiescence in a government that at least protected life and property. If he merited his own description of Dellius [DELLIUS], a man who had danced through a revolution (Sen. *Suas.* 1), he atoned for his compliance by his zeal in behalf of his friends (Plut. *Brut.* 53), by his encouragement of literary aspirants (Sen. *Suas.* 6), and by his intimacy with the best and wisest men of his generation.

Messalla's life forms the subject of several monographies, e. g. De Burigny, *Mémoires de l'Acad. des Inscript.* xxxiv. p. 99 ff.; D. G. Moller, *Disputat. de M. Val. Corv. Messalla*, Altorf. 1689, 4to.; L. Wiese, *de M. Val. Messall. Corvin. Vita et Studiis Doctrinae*, Berol. 1829, 8vo.; to which add Ellendt. *Proleg. ad Cic. Brut.* pp. 131—138.

9. POTITUS VALERIUS MESSALLA, was one of the supplementary consuls in B.C. 29. He was probably father of No. 11.

10. M. VALERIUS M. F. M. N. MESSALLA BARBATUS, with the agnomen APPIANUS, was consul in B.C. 12, and died in his year of office. He was the father (or grandfather) of the empress Messallina [MESSALLINA, No. 1]; and Suetonius (*Claud.* 26) calls him cousin of the emperor Claudius I. Strictly speaking, however, he was cousin only by marriage; and there is some difference of opinion as to the name of his wife. Lipsius (*ad Tac. Ann.* xi. 37) and Perizonius (*Ep. ad N. Heins. Collect. Burmann.* iv. pp. 801—802) make Messalla to have married Domitia Lepida, daughter of Antonia major, and granddaughter of M. Antony and Octavia. Claudius, son of Antonia minor, was therefore Domitia Lepida's first cousin, but Messalla's cousin only by marriage. The following stemma will show their respective relationship:—



Ryckius (*ad loc. Tac.*), on the other hand, and Brotier (*Tac. Supplem. Stemm. Caes.*), make two Messallae Barbati, father and son, of whom the elder married Marcella major, daughter of Claudius Marcellus, consul B.C. 50, and Octavia, and the younger Domitia Lepida. (Dion Cass. liv. 28; Tac. *Ann.* xi. 37.)

11. L. VALERIUS POTITI F. MESSALLA VOLESUS, son probably of No. 9, was consul in A.D. 5, and afterwards proconsul of Asia, where his cruelties drew on him the anger of Augustus and a condemnatory decree from the senate. According to Seneca, Messalla in one day decapitated 300 persons, and walked among the headless trunks exclaiming "a royal spectacle, and more than regal, for what king ever did the like!" (Tac. *Ann.* iii. 68; Sen. *de Ira*, ii. 5; Fasti.)

12. M. VALERIUS M. F. MESSALLA, consul in A.D. 20, moved at the first meeting of the senate under Tiberius, in A.D. 14, that the oath to the emperor (*sacramentum*) should for the future be

repeated annually instead of at intervals of five or ten years (Tac. *Ann.* i. 8, iii. 2; Fasti.)

13. M. VALERIUS MESSALLA, great-grandson of M. Valerius Messalla Corvinus (No. 8), was Nero's colleague in the consulship A. D. 58. His immediate predecessors had squandered the wealth of his ancestors; and Messalla, who had been content with honourable poverty, received from the treasury an allowance to enable him to meet the expences of the consulship. (Tac. *Ann.* xiii. 34; comp. Suet. *Ner.* 10.)

14. L. VIPSTANUS MESSALLA, was legionary tribune in Vespasian's army, A. D. 70. He rescued the legatus Aponius Saturninus from the fury of the soldiers who suspected him of corresponding with the Vitellian party. Messalla was brother of Aquilius Regulus, the notorious delator in Domitian's reign (Plin. *Ep.* i. 5). He is one of Tacitus' authorities for the history of the civil wars after Galba's death, and a principal interlocutor in the dialogue *De Oratoribus*, ascribed to Tacitus. (Tac. *Hist.* iii. 9, 11, 18, 25, 28, iv. 42, *Dialog. de Orat.* 15—25.) [W. B. D.]

MESSALLA, SI'LIUS, was consul suffectus from the 1st of May, A. D. 193, and was the person who formally announced to the senate the deposition of Didius Julianus and the elevation of Septimius Severus. He is apparently the Messalla who stands in the Fasti as consul for A. D. 214, and who subsequently (A. D. 218) fell a sacrifice to the jealous tyranny of Elagabalus. (Dion Cass. lxxiii. 17, lxxix. 5.) [W. R.]

MESSALLI'NA STATI'LIA, granddaughter of T. Statilius Taurus, cos. A. D. 11, was the third wife of the emperor Nero, who married her in A. D. 66. She had previously espoused Atticus Vestinus, cos. in that year, whom Nero put to death without accusation or trial, merely that he might marry Messallina. After Nero's death Otho, had he been successful against Vitellius, purposed to have married her, and in the letters he sent to his friends before he destroyed himself, were some addressed to Messallina. (Tac. *Ann.* xv. 68; Suet. *Ner.* 35, *Oth.* 10.) There are only Greek coins of this empress. [W. B. D.]

MESSALLI'NA, VALE'RIA, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius I. She married Claudius, to whom she was previously related, before his accession to the empire. Her character is drawn in the darkest colours by the almost contemporary pencils of Tacitus and the elder Pliny, by the satirist Juvenal, who makes her the exemplar of female profligacy, and by the historian Dion Cassius, who wrote long after any motive remained for exaggerating her crimes. We must accept their evidence; but we may remember that in the reign of Nero even Messallina's vices may have received a deeper tinge from malignity and fear; that it was the interest of Agrippina [AGRIPPINA, No. 2], her successor in the imperial bed, to blacken her reputation, and that the fears of her confederates may have led them to ascribe their common guilt to their victim alone. That the reign of Claudius owed some of its worst features to the influence of his wives and freedmen is beyond doubt; and it is equally certain that Messallina was faithless as a wife, and implacable where her fears were aroused, or her passions or avarice were to be gratified. The freedmen of Claudius, especially Polybius and Narcissus, were her confederates; the emperor was her instrument and her dupe; the most illustrious families of Rome were polluted by her favour, or sacrificed to her cupidity or hate, and the absence of virtue was not concealed by a lingering sense of shame or even by a specious veil of decorum. Among her most eminent victims were the two Julias, one the daughter of Germanicus [JULIA, No. 8], the other the daughter of Drusus, the son of Tiberius [JULIA, No. 9], whom she offered up, the former to her jealousy, the latter to her pride; C. Appius Silanus, who had rejected her advances and spurned her favourite Narcissus; Justus Catonius, whose impeachment of herself she anticipated by accusing him [CATONIUS JUSTUS]; M. Vinicius, who had married a daughter of Germanicus [JULIA, No. 8], and whose illustrious birth and affinity to Claudius awakened her fears; and Valerius Asiaticus, whose mistress Poppaea she envied, and whose estates she coveted. The conspiracy of Annius Vinicianus and Camillus Scribonianus in A. D. 42, afforded Messallina the means of satiating her thirst for gold, vengeance, and intrigue. Claudius was timid, and timidity made him cruel. Slaves were encouraged to inform against their masters; members of the noblest houses were subjected to the ignominy of torture and a public execution; their heads were exposed in the forum; their bodies were flung down the steps of the Capitol; the prisons were filled with a crowd of both sexes; even strangers were not secure from her suspicions or solicitations; and the only refuge from her love or hate was the surrender of an estate or a province, an office or a purse, to herself or her satellites. The rights of citizenship were sold by Messallina and the freedmen with shameless indifference to any purchaser, and it was currently said that the Roman civitas might be purchased for two cracked drinking cups. Nor was the ambition of Messallina inferior to her other passions. She disposed of legions and provinces without consulting either Claudius or the senate; she corrupted or intimidated the judicial tribunals; her creatures filled the lowest as well as the highest public offices; and their incompetency for the posts they had bought led in A. D. 43 to a scarcity and tumult. The charms, the arts, or the threats of Messallina were so potent with the stupid Claudius that he thought her worthy of the honours which Livia, the wife of Augustus, had enjoyed; he alone was ignorant of her infidelities, and sometimes even the unconscious minister of her pleasures. At his triumph for the campaign in Britain (A. D. 44), Messallina followed his chariot in a carpentum or covered carriage (comp. Dion Cass. lx. 33; Tac. *Ann.* xii. 42; Suet. *Claud.* 17)—a privilege requiring a special grant from the senate. The adulteress received the title of Augusta and the right of precedence—jus consessus—at all assemblies; her lover, Sabinus, once praefect of Gaul, but for his crimes degraded to a gladiator, was, at her request, reprieved from death in the arena; and the emperor caused a serious riot at Rome by withholding the popular pantomime Mnester from the stage while Messallina detained him in the palace. Messallina was safe so long as the freedmen felt themselves secure; but when her malice or her rashness endangered her accomplices, her doom was inevitable. She had procured the death of Polybius, and Narcissus perceived the frail tenure of his own station and life. The im-

sane folly of Messallina, in A. D. 48, furnished the means of her own destruction. Hitherto she had been content with the usual excesses of a profligate age, with the secrecy of the palace, or the freedom of the brothel. But in A. D. 47 she had conceived a violent passion for a handsome Roman youth, C. Silius. She compelled him to divorce his wife Junia Silana, and in return discarded her favourite Mnester. In 48, her passion broke through the last restraints of decency and prudence, and, during the absence of Claudius at Ostia, she publicly married Silius with all the rites of a legal connubium. Messallina had wrought upon the fears of Claudius for the destruction of others; those fears were now turned against herself. Narcissus persuaded the feeble emperor that Silius and Messallina would not have dared such an outrage had they not determined also to deprive him of empire and life. Claudius wavered long, and at length Narcissus himself issued Messallina's death-warrant, which he committed to his freedman Euodus, and to a tribune of the guards. Without transcribing Tacitus it is impossible to describe worthily the irresolution of the emperor, the trepidation of the freedmen, the maternal love of Domitia Lepida, and the helpless agony of Messallina. She perished by the tribune's hand in the gardens of Lucullus—a portion of the demesnes of her victim Valerius Asiaticus. Her name, titles, and statues were removed from the palace and the public buildings of Rome by a decree of the senate. She left two children by Claudius, Britannicus and Octavia. There are Greek and colonial but no Latin coins of this empress. The inscription on her coins is VALERIA MESSALINA. VALERIA MESSALINA AUG. (Tac. *Ann.* xi. 1, 2, 12, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38; Dion Cass. lx. 14, 15, 16, 17, 18, 27, 28, 29, 31; Juv. *Sat.* vi. 115—135, x. 333—336, xiv. 331; Suet. *Claud.* 17, 26, 27, 29, 36, 37, 39, *Ner.* 6, *Vitell.* 2; Vict. *Caes.* iv; Plin. *H. N.* x. 63; Sen. *Mort. Claud.*; Joseph. *Antiq.* xx. 8. § 1, *Bell.* ii. 12. § 8.) [W. B. D.]

MESSALLI'NUS AURELIUS COTTA. [COTTA, No. 12.]

MESSALLI'NUS, M. VALE'RIUS CATULLUS, was governor of the Libyan Pentapolis in the reigns of Vespasian and Titus, where he treated the Jewish provincials with extreme cruelty, and by a fictitious plot involved in a charge of perduellion the principal Jews residing at Alexandria and Rome, and among them the historian Josephus. Messallinus was recalled from his province, but eluded the punishment due to his crimes, probably through Domitian's interest with his father and brother. Under Domitian Messallinus distinguished himself as a delator. Josephus represents him as dying in extreme torments aggravated by an evil conscience. Messallinus was probably consul in A. D. 73. (Fasti; Joseph. *B. J.* vii. 11. § 3; Plin. *Ep.* iv. 22; Juv. *Sat.* iv. 113—122.) [W. B. D.]

MESSAPEUS (Μεσσαπεύς), a surname of Zeus, under which he had a sanctuary between Amyclae and mount Taygetus. It was said to have been derived from a priest of the name of Messapeus. (Paus. iii. 20. § 3.) [L. S.]

MESSA'PUS (Μέσσαπος). 1. A Boeotian, from whom Mount Messapion, on the coast of Boeotia, and Messapia (also called Iapygia), in southern Italy, were believed to have derived their names. (Strab. ix. p. 405.)

2. A son of Neptune and king of Etruria, who was invulnerable, and a famous tamer of horses. (Virg. *Aen.* vii. 691, &c., with the note of Servius.) [L. S.]

MESSE'NE (Μεσσήνη), a daughter of Triopas, and wife of Polycaon, whom she induced to take possession of the country which was called after her, Messenia. She is also said to have introduced there the worship of Zeus and the mysteries of the great goddess of Eleusis. In the town of Messene she was honoured with a temple and heroic worship. (Paus. iv. 1. §§ 2, &c., 3. § 6, 27. § 4, 31. § 9.) [L. S.]

C. ME'SSIUS, was tribune of the plebs in B. C. 56, when he brought in a bill for Cicero's recall from exile. (Cic. *Post. Red. in Sen.* 8.) In the same year the Messian law, by the same tribune, assigned extraordinary powers to Cn. Pompey (id. *ad Att.* iv. 1.) Cicero defended Messius when he was recalled from a legatio, and attacked by the Caesarian party (id. *ad Att.* iv. 15, viii. 11). Messius afterwards appears as an adherent of Caesar's, whose troops he introduced into Acilla, a town in Africa. (Caes. *B. A.* 33.) Messius was aedile, but in what year is unknown. [W. B. D.]

ME'SSIUS MA'XIMUS. [MAXIMUS.]

ME'SSIUS, VE'CTIUS, a Volscian, who, in B. C. 431, distinguished himself in battle against the Romans. (Liv. iv. 28, 29.) [W. B. D.]

MESTOR (Μήστωρ), the name of four mythical personages, of whom nothing of interest is related. (Apollod. ii. 4. § 5, iii. 12. § 5; Hom. *Il.* xxiv. 257.) [L. S.]

MESTRA (Μήστρα), a daughter of Erysichthon, and granddaughter of Triopas (whence she is called Triopeïs, Ov. *Met.* viii. 872). She was sold by her hungry father, that he might obtain the means of satisfying his hunger. In order to escape from slavery, she prayed to Poseidon, who loved her, and conferred on her the power of metamorphosing herself whenever she was sold, and of thus each time returning to her father. (Tzetz. *ad Lyc.* 1393; Ov. *Met.* viii. 847, &c.; Anton. Lib. 17, who calls her Hypermestra.) [L. S.]

META (Μῆτα), a daughter of Hoples, and first wife of Aegeus. (Apollod. iii. 15. § 6.) In other traditions she was called Melite. (Schol. *ad Eurip. Med.* 668.) [L. S.]

ME'TABUS (Μέταβος), a son of Sisyphus, from whom the town of Metapontum, in Southern Italy, was believed to have derived its name. (Strab. vi. p. 265; Serv. *ad Aen.* xi. 540; Steph. Byz. *s. v.* Μεταπόντιον.) [L. S.]

METACLEIDES (Μετακλείδης), a peripatetic philosopher, who wrote on Homer, mentioned by Tatianus and Suidas (*s. v.*). There is some dispute as to whether the name should be Metacleides or Megacleides. (Fabric. *Bibl. Graec.* vol. i. pp. 521, 517.) [C. P. M.]

META'GENES (Μεταγένης), an Athenian comic poet of the Old Comedy, contemporary with Aristophanes, Phrynichus, and Plato. (Schol. *in Aristoph. Av.* 1297.) Suidas gives the following titles of his plays:—Αὖραι, Μαμμάκυθος, Θουριοπέρσαι, Φιλοθύτης, Ὅμηρος ἢ Ἀσκηταί, some of which appear to be corrupt. (Meineke, *Frag. Com. Graec.* vol. i. pp. 218—221, vol. ii. pp. 751—760; Bergk, *Com. Att. Ant. Reliq.* p. 421; Fabric. *Bibl. Graec.* vol. ii. p. 470.) [P. S.]

META'GENES, artists. 1. The son of Chersiphron, and one of the architects of the temple of Artemis at Ephesus. [CHERSIPHRON.]

2. An Athenian architect in the time of Pericles, was engaged with Coroebus and Ictinus and Xenocles in the erection of the great temple at Eleusis. (Plut. *Peric.* 13.) [P. S.]

METANEIRA (Μετάνειρα), the wife of Celeus, and mother of Triptolemus, received Demeter on her arrival in Attica. (Hom. *Hymn. in Cer.* 161; Apollod. i. 5. § 1.) Pausanias (i. 39. § 1) calls her Meganaera. [L. S.]

METAPHRA'STES, SY'MEON (Συμεὼν ὁ Μεταφράστης), a celebrated Byzantine writer, lived in the ninth and tenth centuries. He was descended from a noble family of great distinction in Constantinople, and, owing to his birth, his talents, and his great learning, he was raised to the highest dignities in the state; and we find that he successively held the offices of proto-secretarius, logotheta dromi, and perhaps magnus logotheta, and at least that of magister, whose office resembled much that of our president of the privy council. The title of Patricius was likewise conferred upon him. The circumstance of his having held the post of magister caused him to be frequently called Symeon Magister, especially when he is referred to as the author of the *Annales* quoted below, but his most common appellation is Symeon Metaphrastes, or simply Metaphrastes, a surname which was given to him on account of his having composed a celebrated paraphrase of the lives of the saints. There are many conflicting hypotheses as to the time when he lived, which the reader will find in the sources below. We shall only mention, that it appears from different passages in works of which the authorship of this Symeon (Metaphrastes) is pretty well established, that he lived in the time of the emperor Leo VI. Philosophus; that in 902 he was sent as ambassador to the Arabs in Crete, and in 904 to those Arabs who had conquered Thessalonica, whom he persuaded to desist from their plan of destroying that opulent city; and that he was still alive in the time of the emperor Constantine VII. Porphyrogenitus. Michael Psellus wrote an *Encomium* of Metaphrastes, which is given by Leo Allatius, quoted below. The principal works of Metaphrastes are:—

1. *Vitae Sanctorum.* Metaphrastes, it is said, undertook this work at the suggestion of the emperor Constantine Porphyrogenitus, but this is not very probable, unless the emperor requested him to do so while still a youth. The work, however, is no original composition, but only a paraphrase or metaphrase of the lives of a great number of saints which existed previously in writing; Metaphrastes has the merit of having re-written them in a very elegant style for his time, omitted many things which appeared irrelevant to him, and added others which he thought worth admitting. The biographers of Metaphrastes were in their turn remodelled by later writers, and in many places completely mutilated; but whatever was left untouched is easily to be distinguished from the additions. Fabricius gives a list of 539 lives which are commonly attributed to Metaphrastes: out of these, 122 are decidedly genuine; but, according to Cave, the greater part of the remaining 417, which are extant in MSS. in different libraries, can be traced to Metaphrastes. The principal lives are published, Greek and Latin, in "Bollandii Acta Sanctorum." Agapius, a monk, made an extract of them, which was published under the title *Liber dictus Paradisus seu illustrium Sanctorum Vitae, desumptae ex Simeone Metaphraste*, Venice, 1541, 4to.

2. *Annales*, beginning with the emperor Leo Armenus (A. D. 813—820), and finishing with Romanus, the son of Constantine Porphyrogenitus, who reigned from 959—963. It is evident that the Metaphrastes who was ambassador in 902 cannot possibly be the author of a work that treats on matters which took place 60 years afterwards: thence some believe that the latter part of the *Annales* was written by another Metaphrastes, while Baronius thinks that the author of the whole of that work lived in the 12th century. The *Annales* were published with a Latin version by Combéfis in *Hist. Byzant. Script. post Theophanem*, of which the edition by Immanuel Bekker, Bonn, 1838, 8vo., is a revised reprint. The *Annales* are a valuable source of Byzantine history.

3. *Annales ab Orbe Condito*, said to be extant in MS.

4. *Epistolae IX.*, Greek and Latin, apud Allatium, quoted below.

5. *Carmina Pia duo Politica*, apud Allatium, and in *Poetae Graeci Veteres*, ed. Lectius, Geneva, 1614, fol.

6. *Sermo in Diem Sabbati Sancti*, Latin, in the 3d vol. of Combéfis, *Biblioth. Concionator.*

7. Εἰς τὸν θρῆνον τῆς ὑπεραγίας Θεοτόκου, &c., *In Lamentationem Sanctae Deiparae*, &c., Greek and Latin, apud Allatium.

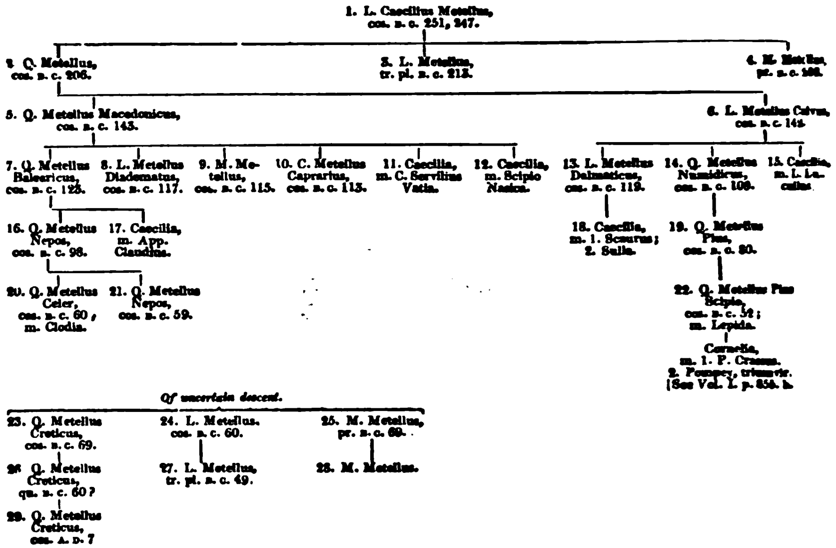
8. Several Hymns or *Canones* still used in the Greek church.

9. Ἠθικοὶ λόγοι, *Sermones XXIV. de Moribus*, extracted from the works of S. Basil, ed. Greek and Latin by Morellus, Paris, 1556, 8vo.; also Latin, by Stanislas Ilovius, in *Opera Basilii Magni*; the same separate, Frankfort, 8vo. (when?) (Fabric. *Bibl. Graec.* vol. vii. p. 683, x. 180, &c.; Cave, *Hist. Lit.* p. 492, &c. ed. Geneva; Hankius, *Script. Byzant.* c. 24; Oudin, *Dissertatio de Aetate et Scriptis Simeonis Metaphrastis*, in his *Commentarii*; Baronius, *Annales* ad ann. 859; Leo Allatius, *Diatriba de Simeonibus*.) [W. P.]

METELLA. [CAECILIA.]

METELLUS, the name of a noble family of the plebeian Caecilia gens. This family is first mentioned in the course of the first Punic war, when one of its members obtained the consulship; and if we are to believe the satirical verse of Naevius,—*Fato Metelli Romae fiunt Consules*,—it was indebted for its elevation to chance rather than its own merits. It subsequently became one of the most distinguished of the Roman families, and in the latter half of the second century before the Christian era it obtained an extraordinary number of the highest offices of the state. Q. Metellus, who was consul B. C. 143, had four sons, who were raised to the consulship in succession; and his brother L. Metellus, who was consul B. C. 142, had two sons, who were likewise elevated to the same dignity. The Metelli were distinguished as a family for their unwavering support of the party of the optimates. The etymology of the name is quite uncertain. Festus connects it (p. 146, ed. Müller), probably from mere similarity of sound, with *mercenarii*. It is very difficult to trace the genealogy of this family, and the following table is in many parts conjectural. The history of the Metelli is given at length by Drumann (*Geschichte Roms*, vol. ii. pp. 17—58.)

STEMMA METELLORUM.



1. L. CAECILIUS L. F. C. N. METELLUS, consul B. C. 251, with C. Furius Pacilus, in the first Carthaginian war, was sent with his colleague into Sicily to oppose Hasdrubal, the Carthaginian general. The Roman soldiers were so greatly alarmed at the elephants in the Carthaginian army, that their generals did not venture to attack the enemy, but lay inactive for a long time. At last, when Furius Pacilus returned to Italy with a part of the forces, Hasdrubal availed himself of the opportunity to attack Panormus, but was entirely defeated by Metellus, who slew a great number of his troops, and captured all his elephants, which he afterwards exhibited in his triumph at Rome. This victory established the Roman supremacy in Sicily, and may be said to have had a decisive influence on the fate of the war. (Polyb. i. 39, 40; Flor. ii. 2. § 27; Eutrop. ii. 24; Oros. iv. 9; Frontin. *Strateg.* ii. 5. § 4; Cic. *de Rep.* i. 1; Liv. *Epit.* 19; Plin. *H. N.* vii. 43. s. 45; Dionys. ii. 66.)

In B. C. 249, Metellus was magister equitum to the dictator A. Atilius Calatinus, and in B. C. 247 consul a second time with N. Fabius Buteo, but nothing of importance took place during this year. Four years afterwards (B. C. 243) he was elected pontifex maximus, and held this dignity for twenty-two years. He must, therefore, have died shortly before the commencement of the second Punic war, B. C. 221. An act of Metellus during his high-priesthood is recorded by the historians. In B.C. 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence: he was, therefore, rewarded by the people with a statue on the Capitol, and the permission, previously granted to no one, of riding to the senate-house in a carriage. In addition to his other honours he was appointed dictator in B. C. 224, for the purpose of holding the comitia. His merits and distinctions are recorded by Pliny in an extract which he has made from the funeral oration delivered by his son, Q. Metellus. (Plin. Liv. Dionys. *ll. cc.*; Cic. *Cat.* 9, *pro Scaur.* 2; Val. Max. i. 4. § 4; Ov. *Fast.* vi. 436.)

2. Q. CAECILIUS L. F. L. N. METELLUS, son of the preceding, is enumerated by Cicero in his list of Roman orators (*Brut.* 14, 19), and his oration at his father's funeral has been spoken of above. (Comp. Plin. *H. N.* vii. 43. s. 45.) He was elected one of the pontifices in B. C. 216, plebeian aedile in B. C. 209, and curule aedile in B. C. 208 (Liv. xxiii. 21, xxvii. 21, 36). In B. C. 207 he served in the army of the consul Claudius Nero, and was one of the legates sent to Rome to convey the joyful news of the defeat and death of Hasdrubal; and it was mainly in consequence of his services in this war that he owed his elevation to the consulship in the following year. On his return to Rome he was appointed magister equitum to M. Livius Salinator, who was nominated dictator for the purpose of holding the comitia, and it was at these comitia (B. C. 206) that he was elected consul with L. Veturius Philo, who had served with him in the campaign against Hasdrubal (Liv. xxvii. 51, xxviii. 9, 10; Cic. *Brut.* 14). The consuls received Bruttii as their province, in order to prosecute the war against Hannibal; but their year of office passed over without anything of importance occurring, and Metellus remained in the same province as proconsul during the following year. At the end of the year he was recalled to Rome, and nominated dictator for the purpose of holding the comitia (Liv. xxviii. 10, 11, 45, 46, xxix. 10, 11). Q. Metellus had, like his other distinguished contemporaries, taken an active part in the Hannibalian war; but at the conclusion of this war in B. C. 201, he is reported to have said in the senate that he did not look upon its termination as a blessing to Rome, since he feared that the Roman people would now sink back again into its former slumbers, from which it had been roused by the presence of Hannibal. (Val. Max. vii. 2. § 3.)

Metellus survived the war many years, and was

employed in several public commissions. In B. C. 201 he was appointed one of the decemviri for dividing the public land in Samnium and Apulia among the Roman soldiers, who had served in Africa against Hannibal (Liv. xxxi. 4). In B. C. 185 he was one of the ambassadors sent to Philip of Macedonia and to the Achaeans. (Liv. xxxix. 24, 33; Polyb. xxiii. 6, &c., vel *Excerpt. Legat.* 40, 41; Paus. vii. 8. § 6, vii. 9. § 1.) The name of Metellus also occurs in the debates in the senate in B. C. 193, and his address to the censors in B. C. 179 is given by Livy. (Liv. xxxv. 8, xl. 46.)

3. L. CAECILIUS METELLUS, brother of No. 2, had, after the battle of Cannae in B. C. 216, formed the project, with other noble youths, of abandoning Italy and trying their fortunes elsewhere; but P. Scipio compelled him and his associates to swear that they would abandon this design. In consequence of his conduct on this occasion the censors removed him from his tribe, and reduced him to the condition of an aerarian two years afterwards (B. C. 214), when he was quaestor. Notwithstanding this degradation he was elected tribune of the plebs for the following year, and immediately he had entered upon his office, he cited the censors before the court of the people, but was prevented by the other tribunes from proceeding in his accusation. (Liv. xxii. 53, xxiv. 18, 43; Val. Max. ii. 9. § 8, v. 6. § 7.)

4. M. CAECILIUS METELLUS, brother of Nos. 2 and 3, was plebeian aedile in B. C. 208, the same year in which his brother Quintus was curule aedile, and praetor urbanus B. C. 206, during the consulship of Quintus. In the following year he was one of the ambassadors sent to king Attalus, and brought to Rome the sacred stone, which was regarded as the mother of the gods. (Liv. xxvii. 36, xxviii. 10, xxix. 11.)

5. Q. CAECILIUS Q. F. L. N. METELLUS MACEDONICUS, son of No. 2, is first mentioned in B. C. 168, when he was serving in the army of Aemilius Paullus in Macedonia, and was sent to Rome with two others to announce the defeat of Perseus. In B. C. 148 he was praetor, and received Macedonia as his province, where Andriscus, who pretended to be a son of Perseus, and had assumed the name of Philip, had defeated the Roman praetor Juventius. He was, however, defeated and taken prisoner by Metellus. After Metellus had concluded this war he turned his arms against the Achaeans, who had insulted an embassy which he had sent to Corinth, and refused to listen to any overtures of peace. At the beginning of B. C. 146 he defeated Critolāus, the Achaean praetor, near Scarpheia in Locris, and subsequently an Arcadian army near Chaeroneia; but he was unable to bring the war to a conclusion before the arrival of the consul L. Mummius, for whom was reserved the glory of subduing Greece. On his return to Rome in B. C. 146, Metellus celebrated a triumph on account of his victory over Andriscus, and received in consequence the surname of Macedonicus.

Notwithstanding the glory which he had acquired in this war, Metellus was twice a candidate for the consulship without success; and he did not obtain this honour till B. C. 143 along with Ap. Claudius Pulcher. The province of Nearer Spain fell to the lot of Metellus, who carried on the war with success during this and the following year against the Celtiberi, and was succeeded by Q. Pompeius in B. C. 141. Many anecdotes are related of his conduct during this campaign; the severity with which he maintained discipline, the humanity which he displayed on one occasion towards the enemy (a rare virtue with Roman generals!), and the prudence and skill with which he prosecuted the war, are particularly celebrated by Valerius Maximus and Frontinus. But he sullied his reputation by the efforts which he used to render his army as inefficient as possible on his departure from the province, in order that his successor, Q. Pompeius, whom he envied and hated, might find it difficult to obscure his glory.

In B. C. 131 Metellus was censor with Q. Pompeius, the first time that both the censors were elected from the plebs. In his censorship Metellus proposed that every Roman should be compelled to marry, for the purpose of increasing the free population of the city: the oration which he delivered on the subject was extant in the time of Augustus, and was read by that emperor in the senate when he brought forward his law *de Maritandis Ordinibus*. (Suet. *Aug.* 89.) Some fragments of it are preserved by A. Gellius (i. 6), who, however, attributes it erroneously to Metellus Numidicus. Metellus during his censorship narrowly escaped death at the hands of the tribune C. Atinius Labeo, whom he had expelled from the senate during the first year of his censorship, and who, in the following year, seized him in the forum and commanded him to be thrown down the Tarpeian rock: he was rescued from death by the intervention of another tribune, but Labeo revenged himself by dedicating the property of Metellus to the gods.

It is related of Metellus, that he was a political opponent of Scipio Africanus the younger, but that he conducted his opposition without any bitterness or malice, and was one of the first at his death to recognise and acknowledge his greatness. He united with the aristocracy in opposing the measures of the Gracchi; and the speech which he delivered against Tib. Gracchus is referred to by Cicero, who speaks highly of his eloquence, and alludes to several of his orations. (Cic. *de Orat.* i. 49, *Brut.* 21.) Like the other Roman nobles of his time, he either had or pretended to have a love of art. He erected a splendid porticus, and two temples dedicated to Jupiter and Juno, which were the first at Rome built of marble; and in front of them was placed the celebrated group of horsemen who fell at the battle of the Granicus, which Lysippus executed at the command of Alexander the Great, and which Metellus carried to Rome, on the conquest of Andriscus in Macedonia.

Metellus died in B. C. 115, when his son Marcus was consul, full of years and honours. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. Not only was he distinguished by his noble birth, his military glory, and the high political offices he had held, but his was the rare lot of living to see four sons rise to the highest honours of the state, and of being carried to the funeral pile by these four children. Three of these sons had obtained the consulship in his lifetime, and the fourth was a candidate for the office at the time of his father's death. Metellus also left behind him two married daughters (not three, as some writers state), and numerous grandchildren (Liv. *Epit.* 49, 50, 52, 53, 59; Vell. Pat. i. 11; Tac. *Ann.* xii. 62; Flor. ii. 14, 17; Eutrop. iv. 13, 16; Aurel. Vic. *de Vir*

Ill. 61; Zonar. ix. 28; Paus. vii. 13, 15; App. *Hisp.* 76; Val. Max. ii. 7. § 10, iii. 2. § 21, v. 1. § 5, vii. 1. § 1, vii. 5. § 4, ix. 3. § 7; Frontin. *Strat.* iii. 7, iv. 1. § 23; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 102; Meyer, *Orator. Roman. Fragm.* p. 159, 2d. ed.)

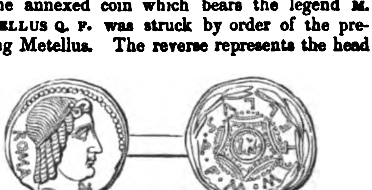
6. L. Caecilius Q. f. L. n. Metellus Calvus, brother of No. 5, was consul B. C. 142 with Q. Fabius Maximus Servilianus. All that is recorded of this Metellus is that he bore testimony, along with his brother Macedonicus, against Q. Pompeius, the consul of B. C. 141, when he was accused of extortion. (Oros. v. 4; Obsequ. 81; Cic. *ad Att.* xii. 5. § 3, *pro Font.* 7; Val. Max. viii. 5. § 1.)

7. Q. Caecilius Q. f. Q. n. Metellus Balearicus, eldest son of No. 5, was consul B. C. 123 with T. Quinctius Flamininus, and during this year and the following carried on war against the inhabitants of the Balearic islands, who were accused of piracy. He entirely subdued them, and founded several cities in the islands; and in consequence of his victories he obtained a triumph in B. C. 121, and received the surname of Balearicus. He was censor in B. C. 120 with L. Calpurnius Piso. (Plut. *de Fort. Rom.* 4; Cic. *Brut.* 74, *pro Dom.* 53; Liv. *Epit.* 60; Eutrop. iv. 21, who erroneously calls him Lucius; Oros. v. 13; Flor. iii. 8; Strab. iii. p. 167.)

8. L. Caecilius Q. f. Q. n. Metellus Diadematus, brother of the preceding and son of No. 5, has been frequently confounded with Metellus Dalmaticus, consul B. C. 119 [No. 13], who was a son of Metellus Calvus [No. 6]. Metellus Diadematus received the latter surname from his wearing for a long time a bandage round his forehead, in consequence of an ulcer. He was consul B. C. 117, with Q. Mucius Scaevola; and Eutropius (iv. 23) erroneously ascribes to him the triumph of Dalmaticus. Clinton (*ad ann.*) falls into the same mistake. He lived to see the return of his first-cousin Metellus Numidicus from exile, and exerted himself to obtain his recall. (Cic. *post Red. in Sen.* 15, *post Red. ad Quir.* 3.)

9. M. Caecilius Q. f. Q. n. Metellus, brother of the two preceding and son of No. 5, was consul B. C. 115, with M. Aemilius Scaurus, the year in which his father died. In B. C. 114 he was sent to Sardinia as proconsul, to suppress an insurrection in the island, which he succeeded in doing, and obtained a triumph in consequence in B. C. 113, on the same day as his brother Caprarius. (Vell. Pat. i. 11, ii. 8; Eutrop. iv. 25.)

The annexed coin which bears the legend M. METELLUS Q. F. was struck by order of the preceding Metellus. The reverse represents the head



COIN OF M. METELLUS.

of an elephant enclosed in Macedonian shields, and the whole surrounded by a laurel crown: the elephant has reference to the victory of his great-grandfather in Sicily over the Carthaginians [No. 1], and the Macedonian shields to the conquest of Andriscus in Macedonia by his father [No. 5]. (Eckhel, vol. v. p. 151.)

10. C. Caecilius Q. f. Q. n. Metellus Caprarius, younger brother of the three preceding, and son of No. 5. The origin of his surname is quite uncertain. He served under Scipio at the siege of Numantia, B. C. 133, and the abuse which he received from Scipio, according to the tale related by Cicero (*de Orat.* ii. 66), may have been owing to the enmity between his father [see above, p. 1057, b.] and Scipio, rather than to any demerits of his own. He was consul B. C. 113 with Cn. Papirius Carbo, and went to Macedonia to carry on war with the Thracians, whom he quickly subdued. He obtained a triumph in consequence in the same year and on the same day with his brother Marcus. He was censor in B. C. 102 with Metellus Numidicus; and he exerted himself, along with his brother Lucius, to obtain the recall of Numidicus from banishment in B. C. 99. (Eutrop. iv. 25; Tac. *Germ.* 37; Obsequ. 98; Vell. Pat. ii. 8; Cic. *post Red. in Sen.* 15, *post Red. ad Quir.* 3.) The annexed coin was struck by order of this C. Metellus. The head of the obverse is that of Pallas, and the elephants drawing a triumphal car on the reverse, refer, like the reverse of the preceding coin, to the victory of the ancestor of L. Metellus over the Carthaginians. [No. 1.]



COIN OF C. METELLUS.

11, 12. Caeciliae (Metellae), two sisters of the preceding four brothers. [Caecilia, Nos. 1, 2.]

13. L. Caecilius L. f. Q. n. Metellus Dalmaticus, son of No. 6, and frequently confounded, as has been already remarked, with Diadematus [No. 8.] He is spoken of by Cicero as the maternal grandfather of Scaurus, whom Cicero defended, since his daughter Caecilia married the father of Scaurus. Metellus was consul in B. C. 119, with L. Aurelius Cotta, and through desire of a triumph declared war against the Dalmatians, who had been guilty of no offence against Rome. The Dalmatians offered no opposition to him, and after passing the winter quietly in their town of Salonae, he returned to Rome and obtained the undeserved honour of a triumph, and the surname Dalmaticus or Delmaticus. With the booty obtained in this war he repaired the temple of Castor and Pollux. In B. C. 115 he was censor with Cn. Domitius Ahenobarbus, and, in conjunction with his colleagues, expelled thirty-two members from the senate, among whom was C. Licinius Geta, who was afterwards censor himself. Metellus was also pontifex maximus; and the decision which he came to in the case of the Vestals, who were brought before him for trial in B. C. 114, was generally condemned. [See above, p. 782, a.] He was alive in B. C. 100, when he is mentioned as one of the senators of high rank, who took up arms against Saturninus. (Appian. *Illyr.* 11; Liv. *Epit.* 62; Cic. *pro Scaur.* 2; Plut. *Pomp.* 2; Cic. *Verr.* i. 55, 59, *pro Cluent.* 42; Ascon. in *Cic. Mil.* p. 46, ed. Orelli; Cic. *pro C. Rabir.* 7.)

14. Q. Caecilius L. f. Q. n. Metellus Numidicus, younger brother of the preceding and son of No. 6, was one of the most distinguished members of his family. The character of Metellus stood very high among his contemporaries; in an age of growing corruption his personal integrity remained unsullied; and he was distinguished for his abilities in war and peace. He was one of the chief leaders of the aristocratical party at Rome, and displayed the usual arrogance and contempt for all those who did not belong to his order, which distinguished the Roman nobles of his time. The year of his praetorship is not stated; but it was probably after his return from his praetorian province that he was accused of extortion, on which occasion it is related that the judges had such confidence in his integrity that they refused to look at his accounts when they were produced in court. Some modern writers, however, suppose that this trial took place after his return from Numidia (Cic. *pro Balb.* 5, *ad Att.* 1, 16; Val. Max. ii. 10. § 1). Metellus obtained the consulship in B. C. 109, with M. Junius Silanus, and received Numidia as his province, with the conduct of the war against Jugurtha, who had in the year before inflicted great disgrace upon the Roman arms. Their honour, however, was fully retrieved by Metellus, who gained a great victory over Jugurtha near the river Muthul. It is unnecessary to enter here into the details of the war, as they are given in the life of Jugurtha. Metellus remained in Numidia during the following year as proconsul, but as he was chiefly occupied in the siege of towns, and was unable to bring the war to a conclusion, his legate C. Marius, whom he had grossly affronted [see above p. 954, a.], industriously circulated reports in the camp and the city that Metellus designedly protracted the war, for the purpose of continuing in the command. These rumours had the desired effect. Marius was raised to the consulship, Numidia was assigned to him as his province, and Metellus saw the honour of finishing the war snatched from his grasp. The blow was all the heavier, since his successor had sprung from the lower classes, and had at the commencement of his political career been assisted by Metellus himself [see p. 952, a.]. So bitter were his feelings that he could not brook the sight of Marius, and accordingly left the army in charge of his legate P. Rutilius, who was to hand it over to Marius. On his arrival at Rome, Metellus was, contrary to his expectation, received with the utmost respect and applause. The people probably felt that injustice had been done him: he celebrated a splendid triumph in B. C. 107, received the honorary surname of Numidicus, and retired into private life, full of glory and honour.

In B. C. 102 Metellus was censor with his cousin Metellus Caprarius. He attempted to expel from the senate L. Appuleius Saturninus and Servilius Glaucia, two of the greatest enemies of the aristocracy, but was prevented by the interposition of his colleague from carrying his design into effect. He refused to allow the name of L. Equitius, who pretended to be a son of Gracchus, to stand upon the list of citizens, notwithstanding the popular tumult which this refusal occasioned. Saturninus and his party resolved in revenge to ruin Metellus, and were supported in their design by Marius, who hated Metellus both on personal and political grounds. By the murder of A. Nonius, who was likewise a candidate for the tribunate, Saturninus obtained this dignity in B. C. 100, the same year in which Glaucia was praetor and Marius consul for the sixth time. Saturninus forthwith proposed an agrarian law, to which he added the clause, that the senate should swear obedience to it within five days after its enactment, and that whosoever should refuse to do so should be expelled from the senate, and pay a fine of twenty talents. In order to entrap his enemy, Marius got up in the senate and asserted that he would never take the oath; and Metellus made the same declaration; but when the senators were summoned to the rostra to comply with the law, Marius was the first to swear obedience, and Metellus was the only one in the senate who refused to do so. He was therefore expelled from the senate; and, not contented with this, the tribune brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms, if necessary, to resist the law; but Metellus would not avail himself of their assistance, and, in order to avoid a civil commotion, he departed from the city, and retired to Rhodes, where he bore his loss with great calmness, without troubling himself about his return. In the course of the same year, however, the mad schemes of Saturninus occasioned his own ruin and that of his friends; and the popular party received such a severe blow in consequence of their death, that very little opposition was offered to the recall of Metellus, which was proposed in the following year (B. C. 99) by the tribune Q. Calidius. The son of Metellus exerted himself so strongly in support of the rogation of Calidius, that he obtained from his contemporaries the surname of Pius. According to a tale preserved by Cicero (*de Nat. Deor.* iii. 33), Q. Varius, who was tribune of the plebs B. C. 91, and a violent enemy of the aristocracy, poisoned a Metellus, and as Cicero mentions him without any surname, he probably means the great Metellus Numidicus. The tale, however, may have been invented by the hatred of party.

The general character of Metellus has been already pourtrayed. He was certainly one of the best specimens of his class, and probably one of the most virtuous citizens of his time. He was not ignorant of literature and art, and was a generous patron of both. In his youth he had heard Carneades in Rome; he was a friend and patron of the poet Archias; and when he went into exile he took with him the rhetorician L. Aelius Praeconinus or Stilo, and occupied his time in reading the works and hearing the lectures of the philosophers. His powers of oratory are spoken of with praise by Cicero, and his orations continued to be read with admiration in the time of Fronto. (Sall. *Jug.* 43—88; Plut. *Marius*; Liv. *Epit.* 65, 69; Vell. Pat. ii. 11; Aurel. Vic. *de Vir. Ill.* 62; Flor. iii. 1; Eutrop. iv. 27; Oros. v. 15; Appian, *B. C.* i. 28, 30—33; Val. Max. ii. 10. § 1, ix. 7 § 2; Gell. i. 6, xvii. 2; Fronto, p. 15; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 103, &c.; Meyer, *Orator. Roman. Fragm.* p. 272, &c. 2nd ed.)

15. Caecilia (Metella), sister of the two preceding, and daughter of No. 6, married Lucullus, the father of the conqueror of Mithridates. [Caecilia, No. 3.]

16. Q. Caecilius Q. f. Q. n. Metellus Nepos, son of Balearicus [No. 7], and grandson of the celebrated Macedonicus [No. 5], appears to

have received the surname of Nepos, because he was the eldest grandson of the latter; for the Metelli were so numerous that it became necessary, for the sake of distinction, that each member of the family should have some personal designation. This surname of Nepos was also borne by one of his children [No. 21]. Metellus Nepos exerted himself in obtaining the recall of his kinsman Metellus Numidicus from banishment in B. C. 99, and was consul the following year, B. C. 98, with T. Didius. In this year the two consuls carried the lex Caecilia Didia. (Cic. *post Red. in Sen.* 15, *pro Dom.* 20, *ad Att.* ii. 9; Schol. Bob. *pro Sext.* p. 310, ed. Orelli; Obsequ. 107.)

17. CAECILIA (METELLA), sister of the preceding, and daughter of Balearicus, married App. Claudius, consul in B. C. 79. [CAECILIA, No. 4.]

18. CAECILIA (METELLA), daughter of Dalmaticus [No. 13], married first Scaurus, consul in B. C. 115, and afterwards the dictator Sulla. [CAECILIA, No. 5.]

19. Q. CAECILIUS Q. F. L. N. METELLUS PIUS, son of Numidicus [No. 14], received the surname of Pius on account of the love which he displayed for his father when he besought the people to recall him from banishment, in B. C. 99. He was about twenty years of age when he accompanied his father to Numidia in B. C. 109. He obtained the praetorship in B. C. 89, and was one of the commanders in the Marsic or Social war, which had broken out in the preceding year. He defeated and slew in battle Q. Pompaedius, the leader of the Marsians in B. C. 88. He was still in arms in B. C. 87, prosecuting the war against the Samnites, when Marius landed in Italy and joined the consul Cinna. The senate, in alarm, summoned Metellus to Rome; and, as the soldiers placed more confidence in him than in the consul Octavius, they entreated him to take the supreme command shortly after his arrival in the city. As he refused to comply with their request, numbers deserted to the enemy; and finding it impossible to hold out against Marius and Cinna, he left the city and went to Africa. Here he collected a considerable force and was joined by Crassus, who had also fled thither from Spain, but they quarrelled and separated shortly afterwards. In B. C. 84 Metellus was defeated by C. Fabius, one of the Marian party. He therefore returned to Italy, and remained in Liguria; but hearing of the return of Sulla from Asia in the following year (B. C. 83), he hastened to meet him at Brundisium, and was one of the first of the nobles who joined him. In the war which followed against the Marian party, Metellus was one of the most successful of Sulla's generals. Early in B. C. 82, Metellus gained a victory over Carrinas, near the river Aesis in Umbria, defeated shortly afterwards another division of Carbo's army, and finally gained a decisive victory over Carbo and Norbanus, near Faventia, in Cisalpine Gaul.

In B. C. 80, Metellus was consul with Sulla himself. In this year he rewarded the services of Calidius, in obtaining the recall of his father from banishment, by using his influence to obtain for him the praetorship. In the following year (B. C. 79), Metellus went as proconsul into Spain, in order to prosecute the war against Sertorius, who adhered to the Marian party. Here he remained for the next eight years, and found it so difficult to obtain any advantages over Sertorius, that not only was he obliged to call to his aid the armies in Nearer Spain and in Gaul, but the Romans also sent to his assistance Pompey with proconsular power and another army. Sertorius, however, was a match for them both; and when Metellus, after frequent disasters, at length gained a victory over Sertorius, he was so elated with his success, that he allowed himself to be saluted imperator, and celebrated his conquest with the greatest splendour. But Sertorius soon recovered from this defeat, and would probably have continued to defy all the efforts of Metellus and Pompey, if he had not been murdered by Perperna and his friends in B. C. 72. [SERTORIUS.] Metellus returned to Rome in the following year, and triumphed on the 30th of December.

In B. C. 65, Metellus was one of those who supported the accusation against C. Cornelius. He was pontifex maximus, and, as he was succeeded in this dignity by C. Caesar in B. C. 63, he must have died either in this year or at the end of the preceding. Metellus Pius followed closely in the footsteps of his father. Like him, he was a steady and unwavering supporter of the aristocracy; like him, his military abilities were very considerable, but not those of a first-rate general, and he was unable to adapt himself or his troops to the guerilla warfare which had to be carried on in Spain; like his father, again, his personal character contrasted most favourably with the general dissoluteness of his contemporaries; and lastly, he imitated his father in the patronage which he bestowed upon Archias and other poets. His conduct at the time of his father's banishment, and the gratitude which he showed to Q. Calidius, are especially deserving of praise. He adopted the son of Scipio Nasica, who is called in consequence Metellus Pius Scipio [No. 22]. (Sall. *Jug.* 64; Appian, *B. C.* i. 33, 53, 68, 80—91, 97, 103, 108—115; Aurel. Vic. *de Vir. Ill.* 63; Oros. v. 18, 28; Plut. *Mor.* 42, *Crass.* 6, *Sertor.* 12—27; Liv. *Epit.* 84, 91, 92; Vell. Pat. ii. 15, 28—30; Dion Cass. xxvii. 37; Plut. *Caes.* 7; Cic. *pro Arch.* 4, 5, 10, *pro Planc.* 29, *pro Cluent.* 8, *pro Balb.* 2, 22; Ascon. *in Cic. Corn.* p. 60, ed. Orelli.)

20. Q. CAECILIUS Q. F. Q. N. METELLUS CELER, consul B. C. 60, was son of Nepos, consul B. C. 98. [No. 16.] The latter was most probably his father, but his descent has given rise to much dispute. Cicero and Asconius both call Metellus Celer the *frater* of the younger Metellus Nepos [No. 21], and Asconius states that the latter was the son of the elder Nepos [No. 16], the grandson of Balearicus [No. 7], and the great-grandson of Macedonicus [No. 5]. (Cic. *ad Fam.* v. 1, 2; Ascon. *in Cornel.* p. 63.) From the way in which Cicero speaks of Nepos, as well as from other circumstances, we are led to conclude that they were brothers and not first-cousins. The only difficulty in this supposition is, that they both bear the praenomen Quintus; but the ingenious hypothesis of Manutius (*ad Cic. l. c.*) removes this difficulty. He supposes that the elder Nepos [No. 16] may have had two sons, one called Quintus and the other perhaps Lucius: that the latter, the subject of this notice, was adopted by the Q. Metellus Celer, who is mentioned by Cicero as one of the orators in B. C. 90, and that he received in consequence the praenomen Quintus and the cognomen Celer. Manutius further supposes that after the death of the elder son Quintus, the wife of Nepos bore him a

third son, to whom he again gave the names of Quintus and Nepos. This supposition accounts not only for the two brothers bearing the same praenomen, but also for the younger, and not the elder, having the cognomen of his father.

In B. C. 66, Metellus Celer served as legate in the army of Pompey in Asia, and distinguished himself by repulsing an attack which Oroeses, king of the Albanians, made upon his winter-quarters. He returned to Rome before Pompey, and was praetor in B. C. 63, the year in which Cicero was consul. Like the other members of his family he distinguished himself during his year of office by a warm support of the aristocratical party. He prevented the condemnation of C. Rabirius by removing the military flag from the Janiculum, as has been already narrated in the life of Caesar [Vol. I. p. 541]. He co-operated with Cicero in opposing the schemes of Catiline; and, when the latter left the city to make war upon the republic, Metellus had the charge of the Picentine and Senonian districts. By blocking up the passes he prevented Catiline from crossing the Apennines and penetrating into Gaul, and thus compelled him to turn round and face Antonius, who was marching against him from Etruria. In the following year, B. C. 62, Metellus went with the title of proconsul into the province of Cisalpine Gaul, which Cicero had relinquished because he was unwilling to leave the city. Although Metellus and Cicero had been thus closely connected, yet he was exceedingly angry when the orator attacked his brother Nepos, who had given him, however, abundant provocation. [See below, No. 21.] The letter which Celer wrote to Cicero on this occasion is still preserved, and is very characteristic of the haughty aristocratical spirit of the family. Cicero's reply is very clever. (Cic. *ad Fam.* v. 1, 2.)

In B. C. 61, Metellus was consul elect, and by his personal influence prevented the celebration of the Compitalia, which a tribune of the plebs was preparing to celebrate in opposition to a senatusconsultum. Towards the end of the year he took an active part in conjunction with M. Cato, and others of the aristocracy, in resisting the demands of the publicani, who petitioned the senate to allow them to pay a smaller sum for the farming of the taxes in Asia than they had agreed to give. Their request was accordingly refused, but was subsequently granted, in B. C. 59, by Caesar, who brought forward a bill in the comitia for the purpose. In B. C. 60, Metellus was consul with L. Afranius, who was a creature of Pompey, and had been raised to this dignity by Pompey's influence. Pompey was anxious to obtain the ratification of his acts in Asia, and an assignment of lands for his soldiers; but Afranius was not a man of sufficient ability and energy to be of much service to him, and Metellus thwarted all his plans, since Pompey, and not Caesar, was generally regarded at that time as the most formidable enemy of the aristocracy. It was this opposition which drove Pompey into the arms of Caesar, and thus prepared the downfall of the republic. So resolute was the opposition of Metellus to the agrarian law of the tribune L. Flavius, which he brought forward in order to provide for Pompey's veterans, that the tribune had him dragged to prison; but even this did not frighten Metellus, and the law was in consequence abandoned. He acted with such energy and decision in favour of the aristocracy that Cicero calls him "egregius consul"; and although he did not at first oppose the adoption of Clodius into a plebeian family, apparently not attaching much importance to the matter, yet as soon as he perceived that Clodius was resolved to favour the views of the democratical party, Metellus opposed his plans to the utmost of his power. Clodius was the first-cousin of Metellus, being the son of his father's sister, and likewise the brother of his own wife; but he did not allow this family connection to produce any change in his political conduct. As a war threatened to break out in Gaul, the senate determined that the consuls should draw lots for the provinces of the Gauls; but Metellus did not leave Rome this year, nor apparently the next. In B. C. 59, the year of Caesar's consulship, he took a leading part in the opposition to the agrarian law of Caesar, but in vain. He died in the course of the same year, so unexpectedly, that it was suspected that he had been poisoned by his wife Clodia, with whom he lived on the most unhappy terms, and who was a woman of the utmost profligacy. The character of Metellus has been sufficiently indicated in the preceding sketch of his life: he was one of the great leaders of the aristocracy, but did not possess either sufficient influence or sufficient genius to cope with such men as Caesar and Pompey. His oratory is spoken of favourably by Cicero, and was more adapted to the popular assemblies than to the courts. (Dion Cass. xxxvi. 37, and libb. xxxvii. xxxviii; Sall. *Cat.* 57; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 107.)

21. Q. METELLUS, Q. F. Q. N. METELLUS NEPOS, brother of the preceding, and son of the elder Nepos [No. 16]. In B. C. 67 he served as legate of Pompey in the war against the pirates, and was still with him in Asia in B. C. 64. In B. C. 63 he returned to Rome, in order to become a candidate for the tribunate, that he might thereby favour the views of Pompey. The aristocracy, who now dreaded Pompey more than any one else in the state, were in the utmost consternation. They brought forward M. Cato as a rival candidate and succeeded in carrying his election, but were unable to prevent the election of Metellus likewise. Metellus entered upon his office on the 10th of December, B. C. 63, and commenced his official career by a violent attack upon Cicero, whom he looked upon as the main support of the existing order of things. He openly asserted that he who had condemned Roman citizens without a hearing ought not to be heard himself, and accordingly prevented Cicero from addressing the people on the last day of his consulship, when he had to lay down his office, and only allowed him to take the usual oath, whereupon Cicero swore that he had saved the state. On the 1st of January, B. C. 62, Cicero attacked Metellus with great bitterness in the senate, and two days afterwards Metellus replied to him with equal bitterness, upbraiding him with his low origin, denouncing him as a tyrant for condemning Roman citizens to death unheard, and threatening him with an impeachment. Stung to the quick, Cicero published an oration against him, entitled "Metellina," of the nature of which the second Philippic will probably give us the best idea. Supported by Caesar, who was anxious, above all things, to drive Pompey to an open rupture with the senate, Metellus brought forward a bill to summon Pompey, with his army, to Rome, in order

to restore peace and protect the citizens from arbitrary punishment. Parties were in the state of the highest exasperation: on the day on which the bill was to be brought forward, Cato attempted to prevent its being read, but was driven out of the forum by force. He soon, however, returned, supported by a large body of the aristocracy; and this time the victory remained in their hands. Metellus was obliged to take to flight, and repaired to Pompey: the senate proposed to deprive him of his office, and according to some accounts actually did so.

Metellus returned to Rome with Pompey, and was raised to the praetorship in B. C. 60. In this year he brought forward a law for the abolition of the vectigalia in Italy; and the senate, out of hatred to Metellus, attempted to call the law by the name of some other person. In the following year he appears not to have gone to a province, but to have remained in Rome. In B. C. 57 he was consul with P. Cornelius Lentulus Spinther. Cicero, who had been banished in the preceding year, and whose friends were now exerting themselves to obtain his recall, was greatly alarmed at the election of Metellus, since he was one of his bitterest personal enemies. But since Clodius had offended both Pompey and Caesar, and the latter was anxious to mortify and weaken the power of the demagogue, Metellus, out of respect to them, suppressed his feelings towards Cicero, and announced in the senate on the 1st of January, that he should not oppose his recall from exile. Cicero wrote to him to express his gratitude (*ad Fam.* v. 4), and in subsequent speeches he frequently praises his moderation and magnanimity. At the same time the friends of Cicero at Rome seem to have had some suspicions of Metellus; but he was eventually induced, very much by the influence of his relative, P. Servilius, to give a hearty support to Cicero's friends, and in the month of September the orator was at Rome. But almost immediately afterwards we again find Metellus on the other side, and in the month of November using his efforts to obtain the aedileship for Clodius.

In B. C. 56 Metellus administered the province of Nearer Spain. Either before he left Rome or soon afterwards Metellus had quarrelled with Clodius, and this enmity naturally led to a reconciliation with Cicero, to whom he writes in apparently cordial terms (*ad Fam.* v. 3). In the month of April he repaired, with many other distinguished Roman nobles, to Caesar's winter-quarters at Luca, doubtless with the view of obtaining the prolongation of his command. On his return to Spain he made a sudden and apparently unjustifiable attack upon the Vaccaei, whom he defeated; but in the following year (B. C. 55) they took the town of Clunia from him, and advanced with such considerable forces that Metellus dared not attack them. Metellus seems to have returned to Rome in the course of this year, and to have died in the same year, as his name does not occur again. In his testament he left Carrinas (probably the consul of B. C. 43) the heir of all his property, passing over all the Metelli and likewise the Claudii, with whom he was so nearly connected (Val. Max. vii. 8. § 3.) Metellus did not adhere strictly to the political principles of his family. He did not support the aristocracy, like his brother; nor, on the other hand, can he be said to have been a leader of the democracy. He was in fact little more than a servant of Pompey, and according to his bidding at one time opposed, and at another supported Cicero. (App. *Mithr.* 95; Flor. iii. 6; Joseph. *Ant.* iv. 2. § 3, *B. J.* i. 6. § 2; Plut. *Cat. Min.* 20; Dion Cass. xxxvii. 38—51, xxxix. 1—7, 54; Plut. *Caes.* 21; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 107, &c.)

22. Q. CAECILIUS, Q. F. METELLUS PIUS SCIPIO, the adopted son of Metellus Pius [No. 19]. He was the son of P. Cornelius Scipio Nasica, praetor B. C. 94, and Licinia, a daughter of the orator L. Crassus, and was a grandson of P. Cornelius Scipio Nasica, consul B. C. 111, and Caecilia, a daughter of Metellus Macedonicus. Through his grandmother he was therefore descended from the family of the Metelli, into which he was subsequently adopted. Before his adoption he bore the names of P. Cornelius Scipio Nasica, and hence his name is given in various forms. Sometimes he is called P. Scipio Nasica, sometimes Q. Metellus Scipio, and sometimes simply Scipio or Metellus. His full legal name, as it appears in a senatus consultum (Cic. *ad Fam.* viii. 8), is the one given at the commencement of this notice. Appian erroneously gives him the praenomen Lucius. (*B. C.* ii. 24.)

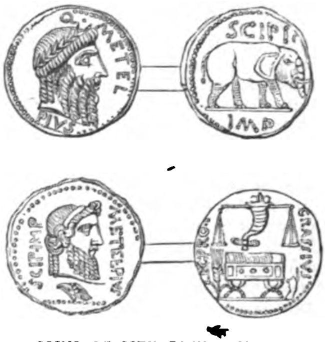
Metellus is first mentioned in B. C. 63, when he is said to have come to Cicero by night, along with M. Crassus and Marcellus, bringing with them letters relating to the conspiracy of Catiline. In B. C. 60 he was elected tribune of the plebs, but was accused of bribery by M. Favonius, who had failed in his election, and was defended by Cicero. He was tribune in B. C. 59, and was one of the college of pontiffs before whom Cicero spoke respecting his house in B. C. 57. In the latter year he exhibited gladiatorial games in honour of his deceased father, Metellus Pius. In B. C. 53 Scipio was a candidate for the consulship along with Plautius Hypsaeus and Milo, and was supported by the Clodian mob, since he was opposed to Milo. The candidates had recourse to the most unblushing bribery, and to open violence and force. The most frightful scenes were daily occurring in the streets of Rome; and these disturbances were secretly fomented by Pompey, who was anxious to be named dictator, for the purpose of restoring order to the city, and thereby possessing the power which might enable him to crush Caesar, of whom he had now become jealous. The comitia could not be held for the election of consuls; and when the murder of Clodius at the beginning of the following year, B. C. 52, threw the state almost into anarchy, the senate consented that Pompey should be elected sole consul. This took place at the end of February; and shortly afterwards he married Cornelia, the daughter of Scipio, to whom he showed particular favour. Hypsaeus and Scipio were both accused of bribery; but though both were equally guilty, the former only was condemned. On the 1st of August Pompey made Scipio his colleague in the consulship; and Scipio showed his gratitude by using every effort to destroy the power of Caesar and strengthen that of Pompey. He was all the more ready to exert himself in Pompey's favour, since the latter was now obliged to enter into a close connection with the aristocratical party, to which Scipio belonged, for the purpose of crushing his rival. One of the first acts of Metellus after his appointment to the consulship was to bring forward a law restoring to the censors the powers

of which they had been deprived by Clodius, intending thereby to expel Caesar's friends from the senate; for that he was actuated by no desire to preserve the purity and morality of the body, the scandalous tale related by Valerius Maximus (ix. 1. § 8) is a sufficient proof. In the following year (B. C. 51) Scipio proposed in the senate on the 1st of September that the senate should take into consideration the Gallic provinces on the 1st of March in the following year; but as this proposition was considered rather too open a declaration of hostility against Caesar, it was decreed that the consular provinces in general should be brought before the senate on that day. When stronger measures were resolved upon by the aristocracy, Scipio again appeared foremost in urging their adoption. He warmly seconded the consul Lentulus when he proposed in the senate at the beginning of January, B. C. 49, that Caesar should dismiss his army by a certain day, or else be regarded as an enemy of the state; and when the tribunes, M. Antonius and Q. Cassius, placed their veto upon the decree, Scipio urged on matters to an open rupture, and refused to listen to any overtures of peace. The consequence was that the two tribunes fled from the city, and Caesar took up arms against the senate. In the division of the provinces, which was made a few days afterwards, Syria fell to the lot of Scipio, who hastened thither without delay. His conduct in the province is drawn by Caesar in the blackest colours (*B. C.* iii. 31, 32). Although he suffered some loss in an engagement with the inhabitants of Mount Amanus, he assumed the title of imperator, and had it struck upon his coins. His exactions and extortions were almost unparalleled: new taxes of all kinds were imposed upon the inhabitants; Roman officers were sent into every part of the province to collect them; and there was scarcely a village which escaped their marauding visits: they plundered on their own account as well as on account of their general; and they had the fullest licence given them for every kind of oppression. After collecting large sums of money and a considerable body of troops, he took up his winter-quarters at Pergamum, leaving his province quite unprotected and exposed to a fresh attack of the Parthians. At the beginning of the following year, B. C. 48, he was preparing to plunder the temple of Diana in Ephesus, when he received a summons from Pompey to join him with his troops, as Caesar had already crossed over to Greece. Caesar sent Domitius Calvinus into Macedonia, and L. Cassius Longinus into Thessaly to oppose Scipio, but no battle took place between them, according to the statement of Caesar (*B. C.* iii. 36—38), although a different account is given by other writers. (Dion Cass. xli. 51; Appian, *B. C.* ii. 60.) At all events Scipio was unable to join Pompey till Caesar's repulse at Dyrrhachium obliged Calvinus to unite his forces with those of Caesar. Scipio thereupon took possession of Larissa, and shortly after joined Pompey, who divided the command of the army with him. Confident of success, the nobles in Pompey's camp began to quarrel with one another respecting the division of the spoil; and Scipio had a violent altercation, which descended to personal abuse, with Domitius Ahenobarbus and Lentulus Spinther, respecting the office of pontifex maximus, which Caesar then held. The battle of Pharsalia annihilated these prospects. In this battle Scipio commanded the centre of the Pompeian troops, and was opposed by his old adversary, Domitius Calvinus.

After the loss of the battle of Pharsalia, Metellus fled, first to Corcyra and then to Africa, where it was hoped that the army of Attius Varus and the assistance of Juba, king of Numidia, might restore the fallen fortunes of the Pompeian party. Through the influence of Cato, Scipio obtained the supreme command, as being of consular rank, much to the chagrin of Varus, who laid claim to it. As soon as Scipio had received the command, he attempted to destroy the important town of Utica, in order to gratify Juba, and it was with difficulty that Cato prevented him from doing it. His conduct in Africa seems to have been as oppressive as it had been in Syria; in every direction he plundered the inhabitants and laid waste the country. At length Caesar landed in Africa, at the end of December, B. C. 47, and in the month of April in the following year, B. C. 46, he defeated Scipio and Juba at the decisive battle of Thapsus. Scipio immediately fled to the sea, and with a small squadron of ships steered first for Utica; but, learning from Cato that there would be no security for him there, he put out to sea, intending to sail over to Spain. Contrary winds, however, obliged him to put back to Hippo Regius, where he fell in with the fleet of P. Sittius, who fought on Caesar's side. His small squadron was overpowered; and, as he saw that escape was impossible, he stabbed himself and leaped into the sea.

Scipio never exhibited any proofs of striking abilities either in war or in peace; and the prominent part which he played in these stormy times was chiefly owing to his high connections, being a Scipio by birth, a Metellus by adoption, and, by the marriage of his daughter, the father-in-law of Pompey. The love of country and the freedom of the republic (the watchwords with which he fought against Caesar) were a mere sham; he was only anxious to obtain for himself and his party the exclusive possession of the offices of the state and of the provinces, that they might realise fortunes to gratify their love of luxury and pomp. In public, Scipio showed himself cruel, vindictive, and oppressive; in private, he was mean, avaricious, and licentious, even beyond most of his contemporaries. A striking instance of his profligacy is given in the tale related by Valerius Maximus, which has already been referred to. (Plut. *Cic.* 15; Dion Cass. xl. 51, xliii. 9; Appian, *B. C.* ii. 24, 25, 60, 76, 87, 95—100; Caes. *B. C.* i. 1—4, iii. 31—33, 36, 57, 82, 83, *B. Afric.* passim; Plut. *Pomp.* 55, *Caes.* 30, *Cat. Min.* 60; Liv. *Epit.* 113, 114; Val. Max. ix. 5. § 3; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 105, &c.)

The two coins annexed were struck by Metellus Scipio. On the obverse of the former is the legend Q. METEL. PIVS, but the head is uncertain; on the reverse is SCIPIO IMP., with an elephant, which refers evidently to his command in Africa. The head on the obverse of the latter is also uncertain; beneath it is an eagle's head, and the legend is METEL. PIVS SCIP. IMP.: the reverse represents a pair of scales hanging from a cornucopia, with a sella curulis beneath, on one side of which is an ear of corn, and on the other side a hand grasping something. The legend CRASS. IVN. LEG. PRO(PR). refers to Crassus Junianus, one of Scipio's legates, who served with the title legatus propraetore. [CRASSUS, No. 29, p. 882, a.]



COINS OF METELLUS SCIPIO.

23. Q. CAECILIUS METELLUS CRETICUS. His descent and that of his two brothers is quite uncertain; for he evidently could not have been the son of Metellus Macedonicus, as Florus (iii. 8. § 1) states. (Drumann, vol. ii. p. 50.) Metellus was consul B. C. 69 with Q. Hortensius, and obtained the conduct of the war against Crete, which Hortensius had declined, when the lot had given this province to him. Metellus left Italy in B. C. 68 with three legions. He was engaged two whole years in the subjugation of the island, and did not return to Rome till the third. The difficulty of the conquest was much increased by the unwarrantable interference of Pompey; for after Cydonia, Cnossus, and many other towns had fallen into the hands of Metellus, and the war seemed almost at an end, the Cretans sent to offer their submission to Pompey, from whom they hoped to obtain more favourable terms than from Metellus. By the Gabinian law, passed in B. C. 67, which gave to Pompey the conduct of the war against the pirates, the supreme command in the whole of the Mediterranean was also assigned to him; he therefore had a pretext for interfering in the affairs of Crete, but it was clearly never intended that he should supersede Metellus. His emissaries had probably persuaded the Cretans to make this offer; but however this may be, he immediately complied with their request, and sent his legate L. Octavius to receive the surrender of their towns, and shortly afterwards another of his legates, Cornelius Sisenna, came to the island from Greece with the command of some troops. Metellus, however, refused to take any notice of their claims, and continued to attack and subdue the towns, although the inhabitants were encouraged in their resistance to him by the legates of Pompey. Eleuthera and Luppa fell into his hands; and in the capture of the latter town Octavius was made prisoner, but dismissed by Metellus with contempt. Cornelius Sisenna had meantime died, and hitherto Octavius had not ventured to use force against Metellus, but now he employed the troops of Sisenna to fight on the side of the Cretans. But as these troops shortly afterwards withdrew from the island, for some reason unknown to us, Octavius took refuge with Aristion in Hierapytna, from which, however, he fled at the approach of Metellus, leaving the Cretans to their fate. Thereupon Lasthenes and Panares, the chief leaders of the Cretans, made their submission to him, and the war was brought to a close.

In B. C. 66 Metellus returned to Rome, but he was prevented from obtaining a triumph by the partisans of Pompey. Metellus, however, could not relinquish his claim to a triumph, and accordingly resolved to wait in the neighbourhood of the city till more favourable circumstances. His patience was as great as his desire for the honour; for he was still waiting before the city in B. C. 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves; and in the following year, B. C. 62, after the death of Catiline, he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus. He was robbed, however, of the chief ornaments of his triumph, Lasthenes and Panares, whom a tribune of the plebs compelled him to surrender to Pompey.

Metellus, as was naturally to be expected, joined Lucullus and the other leaders of the aristocracy in their opposition to Pompey, and succeeded in preventing the latter from obtaining the ratification of his acts in Asia. In B. C. 60 Metellus was sent by the senate with two others to investigate the state of Gaul, where a rising of the people was apprehended. He is mentioned by Cicero, in B. C. 57, as one of the pontiffs before whom he spoke respecting his house, and he probably died soon afterwards. (Liv. *Epit.* 98—100; Flor. iii. 7, iv. 2; Eutrop. vi. 11; Oros. vi. 4; Vell. Pat. ii. 34, 38; Justin. xxxix. 5; Appian, *Sic.* 6; Dion Cass. *Frag.* 178, xxxvi. 1, 2; Plut. *Pomp.* 29; Sall. *Cat.* 30; Cic. *Verr.* i. 9, *pro Flacc* 3, 13, 40, *in Pison.* 24, *ad Att.* i. 19, *de Har. Resp.* 6.)

24. L. CAECILIUS METELLUS, brother of the preceding [No. 23], was praetor B. C. 71, and as propraetor succeeded Verres in the government of Sicily in B. C. 70. He defeated the pirates, who had conquered the Roman fleet and taken possession of the harbour of Syracuse, and compelled them to leave the island. His administration is praised by Cicero for restoring peace and security to the inhabitants, after the frightful scenes which had been enacted there by Verres; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from injustice, and tried to prevent the Sicilians from bringing forward their testimony and complaints against him. He was consul B. C. 68 with Q. Marcius Rex, but died at the beginning of his year. (Liv. *Epit.* 98; Oros. vi. 3; Cic. *Verr.* Act. i. 9, Accus. ii. 4, iii. 16, ii. 28, 56, 67, iii. 53, *in Pis.* 4; Dion Cass. xxxv. 4.)

25. M. CAECILIUS METELLUS, brother of the two preceding [Nos. 23, 24], was praetor B. C. 69, in the same year that his eldest brother was consul. The lot gave him the presidency in the court *de pecuniis repetundis*, and Verres was very anxious that his trial should come on before Metellus. (Cic. *Verr.* Act. i. 8, 9, 10.) Since he did not obtain the consulship, Drumann conjectures (vol. ii. p 57) that the gladiators of M. Metellus, whom Cicero mentions in B. C. 60 (*ad Att.* ii. 1. § 1) may have belonged to the son of the praetor, and were exhibited by him in honour of his father, who would therefore have died about this time.

26. Q. CAECILIUS METELLUS CRETICUS, is conjectured by Drumann (vol. ii. p. 57) to have been the son of No. 23, and to have been the quaestor with C. Trebonius, who supported the adoption of Clodius into a plebeian family, when Trebonius

opposed it. (Cic. *ad Fam.* xv. 21. § 2.) This is, however, mere conjecture, for the name of the colleague of Trebonius is not even mentioned in the passage of Cicero referred to above. Cicero speaks (*ad Att.* iv. 7. § 2), in B. C. 56, soon after his return from exile, of a Metellus who had lately died, and who had always acted badly towards him. As this Metellus cannot be any of the celebrated persons of that name, Drumann supposes him to have been the colleague of Trebonius.

27. L. CAECILIUS METELLUS CRETICUS, a son probably of No. 24 (comp. Cic. *Verr.* iii. 68), was tribune of the plebs, B. C. 49, and, true to the hereditary principles of his family, distinguished himself by his warm support of the aristocracy. He did not fly from Rome on the approach of Caesar with Pompey and the rest of his party, but remained behind in the city. He also showed his courage in attempting to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death. (Plut. *Caes.* 35, *Pomp.* 62; Dion Cass. xli. 17; Appian, *B. C.* ii. 41; Caes. *B. C.* i. 33; Lucan, iii. 114, &c.; Cic. *ad Att.* x. 4, 8.) He soon afterwards left Rome, and was at Capua at the beginning of March, when Pompey was on the point of leaving Italy. Cicero mentions Clodia as his mother-in-law, who may perhaps have been the wife of Metellus, consul B. C. 60. [No. 20.] (Cic. *ad Att.* ix. 6. § 3.)

There was a Metellus who fought on the side of Antony in the last civil war, was taken prisoner at the battle of Actium, and whose life was spared by Octavian at the intercession of his son, who had fought on the side of the latter. (Appian, *B. C.* iv. 42.) The elder of these Metelli may have been the tribune of B. C. 49; but this is only conjecture.

28. M. CAECILIUS METELLUS, son probably of No. 25, is mentioned by Cicero in B. C. 60 (*ad Att.* ii. 1. § 1). See No. 25.

29. Q. CAECILIUS METELLUS CRETICUS, consul A. D. 7 with A. Licinius Nerva, was probably grandson of No. 23, and son of No. 26, if the latter ever existed. (Dion Cass. lv. 30; Fasti.)

30. L. (CAECILIUS) METELLUS, a triumvir of the mint, whose name is only known from coins, a specimen of which is annexed. The obverse has the head of Apollo, with (L.) METEL. A. ALB. S. F.: the reverse, a man sitting on shields, whom Victory is crowning from behind, with C. MAL., and beneath, ROMA. It thus appears that the colleagues of this Metellus were A. Albinus and C. Malleolus. (Eckhel, vol. v. p. 279.)



COIN OF L. METELLUS.

METHAPUS (Μέθαπος), an Athenian who is said to have introduced at Thebes the worship of the Cabeiri. He was much skilled in all kinds of mysteries and orgies, and made several alterations in the mysteries at Andania. (Paus. iv. 1. § 5; Welcker, *Die Aeschyl. Tril.* p. 270.) [L. S.]

METHARME (Μεθάρμη), a daughter of king Pygmalion, and wife of Cinyras. (Apollod. iii. 14. § 3; comp. CINYRAS.) [L. S.]

METHO'DIUS (Μεθόδιος). 1. Surnamed the APOSTLE of Bohemia, enjoys great reputation in the history of the church as well as of the fine arts. He lived in the ninth century of our era, was a native of Thessalonica, and went to Constantinople, where he entered a convent of the order of St. Basilius Cyrillus. For some time he lived in Rome, and devoted himself to painting, in which he rose to such celebrity that, after his return to Constantinople, he received an invitation from Bogoris, king of Bulgaria, to repair to his court at Nicopolis. The king being fond of pictures representing battles and the like bloody subjects, requested him to execute something more terrible for him than he had ever seen before; and upon this suggestion, Methodius painted the Last Judgment with such effect, that Bogoris, whose mind had already a turn for the Christian religion, entreated the skilful monk to baptize him forthwith, and thus enable him to find pardon with God on the day of the last judgment. This was exactly what Methodius had in view when he chose that subject. The conversion of the king was followed by that of the army; and in a short time the whole nation adopted the Christian religion. At that period Christianity was daily losing ground in Asia, where the influence of Mohammedanism became overwhelming; but the losses in the South were more than balanced by the victories of the Cross in the North, obtained through the noble zeal of the Greek clergy, among whom our Methodius and (his brother?) Cyrillus, were then the most luminous stars. Shortly after the conversion of the Bulgarians, which took place in 853 and the following years (perhaps only in 861), Methodius was sent into the countries north of the Danube, where he displayed the greatest activity among the Slavonian population of Pannonia and the adjacent countries: he resided there in the quality of archbishop of Pannonia, and he repaired thither as early as 859, or at least not later than 863. He is said to have assisted Cyrillus in inventing the Slavonian alphabet, which is the parent of the present Russian and Servian alphabets; and he was active in translating the whole of the Bible and several liturgical books into the Slavonian languages. In 878 he was summoned by pope John VIII. to come to Rome, and to show cause why he should not be punished for having translated the mass into Slavonian, and introduced it in that form into the churches of his diocese; but it appears he did not obey the summons. About 890 Methodius converted duke Borziwoi of Bohemia, who soon afterwards became king of Magna Moravia, to the Christian religion; and now all the Bohemians and Moravians, many millions in number, submitted likewise to the rite of baptism. There are, however, doubts as to the conversion of Bohemia by Methodius, respecting which the reader will find more information in the sources quoted below. The time of the death of Methodius is not exactly known, but thus much is certain, that he died after 893, and perhaps in the beginning of the tenth century, at a very advanced age. In later years he was canonised. The Greeks and Slavonians celebrate him on the 11th of May; but in the *Martyrologium* the day is the 9th of March. As to his proficiency in

painting, Le Beau (*Hist. du Bas Empire*, vol. xiv. p. 362) calls him the most eminent painter of his time. It is, however, well known that his contemporaries, Modalulph in France, Tutilo in Germany, and Lazarus in Constantinople, enjoyed also a first-rate reputation as painters. (Fabric. *Bibl. Graec.* vol. vii. p. 272; Cedren. p. 489, &c.; Simeon Metaphr. *Annal.* p. 412, &c.; Zonar. vol. ii. p. 135, &c., in the Paris edition; Bolland, *Vitae Cyrilli et Methodii*; J. G. Stredowsky, *Vita Method.* in *Sacra Moraviae Hist.* Sulzbach, 1710, 4to.; Chr. Sam. Schmidt, *Ward das Christenthum in Böhmen von Methud* (*Methodius*), *&c. eingeführt?* Leipzig, 1789, 8vo.)

2. CONFESSOR, patriarch of Constantinople, was called Ὁμολογέτα, or *Confessor*, on account of his firm adherence to the worship of images. He was a native of Syracuse, where he was born towards the close of the eighth century of our era, but went to Constantinople and took holy orders, after giving his property to the church and the poor. For some time he lived in a convent in the island of Chios. The severe measures of the emperor Leo Armenus induced him to take refuge among the orthodox in Rome, but he returned to Greece after the death of Leo, in 820. Shortly afterwards he was sent by Nicephorus, patriarch of Constantinople, as ambassador to pope Pashalis, who entrusted him with a letter to Michael, in order to persuade the emperor to behave less harshly against the orthodox. For this service poor Methodius paid very dearly. Michael, offended by the pope's letter, ordered seven hundred lashes to be inflicted upon the back of Methodius, who, half dead, was thrown into an awful dungeon in one of the islands of the Propontis, where he would have perished from want of food had not a poor fisherman accidentally discovered him, and kept him alive by occasional supplies of bread and fish. He remained there several years; but being a man of great talents and acknowledged skill in administrative affairs, he was recalled by Theophilus, son and successor of Michael, who gave him suitable apartments in his own palace. In a short time Methodius obtained great influence at the court; but his orthodox principle caused him a second flogging and a second imprisonment in his former dungeon. Again released, he returned to Constantinople and was compelled to accompany Theophilus in his campaigns against the Arabs, the emperor being in want of his talents, although he did not trust him sufficiently to leave him in the capital. His life, however, was far from being agreeable, several plots having been made to ruin him: among other charges brought forth against him was that of having committed fornication with a reputed courtisan, who declared she was pregnant by the pious bishop; but Methodius cleared himself of this imputed misdemeanour. Theophilus died in 842. He was succeeded by his widow, Theodora, who reigned for her infant son, Michael III.; and being a professed friend of images, she bestowed her powerful protection upon Methodius, and caused him to be chosen patriarch of Constantinople in the very year of his accession (842). This high office Methodius held till his death, on the 14th of June, 846, displaying constantly the greatest activity in suppressing the iconoclasts, and restoring the worship of images. Methodius was a very learned man, and wrote a considerable number of works on divinity, of which several have come down to us, and have been found well worthy of publication. The most important are:—1. *Encomium S. Dionysii Areopagitae.* Editions: the Greek text, Florence, 1516, 8vo.; Paris, 1562, 8vo.; Graece et Latine, in the second volume of "Opera S. Dionysii Areop.," Antwerp, 1634, fol. The question whether, in composing this work, Methodius was guilty of plagiarism by stealing from the monk Hilduinus, who wrote on the same subject, caused a literary feud, which is largely discussed in Fabricius, to whom we refer the reader. 2. *Oratio in eos qui dicunt: Quid profuit Filius Dei Crucifixus?* Graece et Latine, by Gretserus, in the second volume of his work, *De Cruce.* 3. *De Occursu Simeonis et Annae in Templo, et de Deipara*; and 4. *In Ramos Palmarum*, two orations, Graece et Latine, in Combéfis's edition of the works of Methodius Patarensis, Paris, 1644, fol. 5. *Encomium S. Agathae Virginis et Martyris*, a Latin version in Combéfis's *Bibl. Patr.*; the text, incomplete, with a Latin version, in Leo Allatius, *Diatriba de Methodiis.* 6. *Canones Poenitentiales*, &c., published with a Latin version by Gentianus Herretus. 7. *Constitutio de iis qui diverso Modo, &c., ad fidem Christianam revertantur*, Graece et Latine, with notes, by Jac. Goar in *Euchalog. Graecor.* 8. *Tres versus Iambici ad Theodorum et Theophanem graptos, tribus illis quos ad ipsum miserunt Responsorii*, in Lambecii *Commentarii*; also ad Calcem Const. Manassae in the Paris edition. (Leo Allatius, *Diatriba de Methodiis*; Fabric. *Bibl. Graec.* vol. vii. p. 273; Cave, *Hist. Lit.* p. 451, &c., ed. Geneva; Baronius, *Annal.* ad annum 842; Theophan. Contin. ii. 8, iii. 24, iv. 3, 6, 10; Simeon Metaphrasta, *Theophil.* c. 23, *Michael et Theodora*, c. 3; Georg. Monach. *Michael et Theodora*, c. 1.)

3. Patriarch of CONSTANTINOPLE in 1240, is probably the author of *De Revelatione*, which some attribute to Methodius Patarensis. [See No. 6.] The Greek text, with a Latin version, is contained in the first volume of the *Graecia Orthodoxa*, as well as in some of the *Biblioth. Patr.* He also wrote *Aenigmata*, in iambic tristichons, extant in MS. (Fabric. *Bibl. Graec.* vol. vii. p. 275; Cave, p. 662, ed. Geneva.)

4. EUBULIUS or EUBULUS. [No. 6.]

5. MONACHUS, lived in Constantinople during the middle and latter part of the thirteenth century. About this time the Byzantine capital was much disturbed by the coincident election of Josephus and Arsenius to the patriarchal see of Constantinople, each of them being proclaimed by his partisans as the sole legitimate patriarch. On this occasion Methodius wrote a valuable treatise, entitled Συλλογὴ συνοπτική, *Syllogа Compendiosa*, showing that orthodox people ought not to secede from their spiritual leaders even in case their predecessor had been illegally deposed. It was published by Leo Allatius in his *Diatriba de Methodiis*, with a Latin translation. (Fabric. *Bibl. Graec.* vol. vii. p. 275; Cave, *Hist. Lit.* p. 642, ed. Geneva.)

6. Surnamed PATARENSIS, and sometimes, EUBULUS or EUBULIUS, lived in the third, and died in the beginning of the fourth century of our era. He held successively the sees of Olympus and Patara in Lycia (whence Patarensis) and Tyrus in Phoenicia. He was a Christian; and Suidas says that he died the death of a martyr, at Chalcis Ἀνατολῆς (one of the two Chalcis in

Syria), during the reign of Decius (A. D. 249—251) and Valerianus. The addition of the latter name seems to be spurious, since Valerian did not reign with, but after Decius. However the original text of Suidas may be, he was wrong with regard to the time assigned by him to the death of Methodius; for there seems to be no doubt that this divine was a contemporary of Porphyry, and perhaps outlived him; and if he therefore died during one of the later persecutions of the Christians, as is asserted, it might have been in 303, as Cave thinks, or in 311, according to Fabricius. Methodius was a man of great learning and exemplary piety, who enjoyed the general esteem of his contemporaries. He wrote several works, the principal of which are: 1. Περὶ Ἀναστάσεως, *De Resurrectione*, against Origen, which was divided into two or perhaps three parts. Fragments of it are given by Epiphanius in his *Panarium;* in Photius, *Bibliotheca;* a few are contained in the works of Damascenus; 2. Περὶ τῶν γενετῶν, *De Creatis*, in Photius; 3. Περὶ Αὐτεξουσίου καὶ πόθεν τὰ κακά, *De Libro Arbitrio*. Leo Allatius had the complete text with a Latin version, but the work, as contained in the edition of Methodius by Combéfis, is not quite complete. 4. Περὶ τῆς ἀγγελομιμήτου παρθενείας καὶ ἁγνείας, *De Angelica Virginitate et Castitate*, written in the form of a dialogue. Leo Allatius published this work, Gr. et Lat., in his *Diatriba de Methodiis*, at Rome, 1656, 8vo. and dedicated it to Pope Alexander VII. At the same time Petrus Possinus obtained the Greek text of this work from Lucas Holsten, at Rome; and having prepared a copy for the press, sent it, together with a Latin version, to Paris, where it was published in the following year, 1657, fol. Possinus, strangely enough, dedicated his edition to the same pope, not knowing that Leo Allatius was doing, or had just done, the same thing; nor was Allatius at all aware of Possinus being engaged in the same work at the same time as he was. It is also contained in Combéfis, *Auctuar. Biblioth. Patr.* Paris, 1672. Photius, quoted below, says that the work had been adulterated, and contained especially several passages tending to Arianism, of which no trace is to be found in the later editions, so that his MS. was decidedly different from those perused by Allatius and Possinus. 5. *Oratio de Simeone et Anna*, seu *In Festum Occursus et Purificationis B. Mariae*, ed. Petrus Plantinus, Antwerp, 1598. This work is said to be the production of a later Methodius, but Allatius vindicates the authorship of Methodius Patarensis. 6. Λόγος περὶ Μαρτύρων, *Sermo de Martyribus*. 7. Εἰς τὰ Βαΐα, *In Ramos Palmarum*, an oration, of which Photius has extracts. The authorship of Methodius is doubtful. 8. *Libri adversus Porphyrium*, of which there are fragments in Damascenus. 9. *De Pythonissa contra Origenem*, lost. 10. *Commentarii in Cantica Canticorum*, fragments. 11. Ξένων, lost, &c. This Methodius is said to have written a work, *De Revelatione*, which, however, is more justly attributed to a later Methodius. [No. 3.] The principal works of Methodius, viz., *De Libro Arbitrio*, *De Resurrectione*, *De Angelica Virginitate et Castitate*, two homilies, and the extracts given by Photius were published by Combéfis, Graece et Latine, cum notis, Paris, 1644, fol., together with the works of Amphilochus and Andreas Cretensis. (Phot. Cod. 234, 235, 236, 237; Cave, *Hist. Lit.* p. 96, &c. ed. Geneva; Fabric. *Bibl. Graec.* vol. vii. p. 260, &c. This Methodius stands in the index to Fabricius as Methodius Patarensis, which is correct; but the passage where the reader finds most information on him (vol. vii. p. 260, &c.) is omitted. (Hankius, *Script. Byzant.*) [W. P.]

METHON (Μέθων), a kinsman of Orpheus, from whom the Thracian town of Methone was believed to have derived its name. (Plut. *Quaest. Graec.* 11.) [L. S.]

METHYMNA (Μήθυμνα), a daughter of Macar and wife of Lesbus, from whom the town of Methymna, in Lesbos, derived its name. (Diod. v. 81; Steph. Byz. *s. v.*) [L. S.]

METHYMNAEUS (Μηθυμναῖος), a surname of Dionysus, derived, according to some, from Methymna, rich in vines. (Hesych. *s. v.*; Virg. *Georg.* ii. 20.) Others derived it from μέθυ (sweet or wine), as Plutarch (*Sympos.* iii. 2) and Athenaeus (viii. p. 363). [L. S.]

METIADU'SA (Μητιάδουσα), a daughter of Eupalamus, and wife of king Cecrops, by whom she became the mother of Pandion. (Apollod. iii. 15. § 5; Paus. i. 5. § 3.) [L. S.]

METI'LIA GENS, an Alban house, which, on the destruction of Alba Longa, migrated to Rome. (Dionys. iii. 29.) Since the Metilii were immediately admitted into the Roman senate, they must at the time of their migration have been of patrician rank. In history, however, they occur only as plebeians. Pliny (*H. N.* xxxv. 17) mentions a *lex Metilia de Fullonibus* in B. C. 220. [W. B. D.]

METI'LIUS. 1. SP. METILIUS, tribune of the plebs in B. C. 416. He brought forward a rogation for fresh assignments of the public land to the commons, but was foiled in his attempt by his colleagues in the tribunate. (Liv. iv. 48.)

2. M. METILIUS, tribune of the plebs in B. C. 401, when he impeached two of the consular tribunes of the preceding year, and resisted the levying of the war-tax (tributum) because the patricians usurped the rents of the demesne-land. (Liv. v. 11, 12.)

3. M. METILIUS, tribune of the plebs in B. C. 217, brought forward a rogation to deprive Q. Fabius Maximus, then dictator, of the sole control of the legions, and to admit the master of the horse, Q. Minucius Thermus, to an equal share of the command. Metilius was legatus, in B. C. 212, from the senate to the consuls, after some reverses, in the seventh year of the second Punic war. (Liv. xxii. 25, xxv. 22.)

4. T. METILIUS CROTO, legatus, in B. C. 215, from the praetor Appius Claudius Pulcher to the legions in Sicily. (Liv. xxiii. 31.) [W. B. D.]

ME'TIOCHE. [MENIPPE.] A second person of the name was a Trojan woman, who was painted by Polygnotus in the Lesche at Delphi. (Paus. x. 26. § 1.) [L. S.]

ME'TIOCHUS (Μητίοχος), an Athenian orator, a contemporary and friend of Pericles, for whom he often spoke in the assembly at Athens. (Plut. *Praecept. Pol.* 15; Bekker, *Anecdot.* p. 309; Schömann, *De Sortit. Jud.* p. 40, &c.) [L. S.]

ME'TION (Μητίων), a son of Erechtheus and Praxithea, and husband of Alcippe. His sons, the Metionidae, expelled their cousin Pandion from his kingdom of Athens, but were themselves afterwards expelled by the sons of Pandion (Apollod. iii. 15. §§ 1, 5, 6, 8; Paus. i. 5. § 3). Diodorus (iv. 76) calls Daedalus one of the sons of Metion,

and Metion himself a son of Eupalamus and grandson of Erechtheus (comp. Plat. *Ion*, p. 533, a.; Paus. vii. 4. § 5). Apollodorus (iii. 15. § 8) on the other hand, calls Eupalamus a son of Metion and father of Daedalus. According to a Sicyonian legend, Sicyon also was a son of Metion and a grandson of Erechtheus. (Paus. ii. 6. § 3; comp. Schol. *ad Soph. Oed. Col.* 468, who calls the wife of Metion Iphinoë.) [L. S.]

METIS (Μῆτις). 1. The personification of prudence, is described as a daughter of Oceanus and Thetys. At the instigation of Zeus, she gave to Cronos a vomitive, whereupon he brought back his children whom he had devoured (Apollod. i. 2. § 1, &c.; Hes. *Theog.* 471). She was the first love and wife of Zeus, from whom she had at first endeavoured to withdraw by metamorphosing herself in various ways. She prophesied to him that she would give birth first to a girl and afterwards to a boy, to whom the rule of the world was destined by fate. For this reason Zeus devoured her, when she was pregnant with Athena, and afterwards he himself gave birth to a daughter, who issued from his head (Apollod. i. 3. § 6; Hes. *Theog.* 886). Plato (*Sympos.* p. 203, b.) speaks of Porus as a son of Metis, and according to Hesiod, Zeus devoured Metis on the advice of Uranus and Ge, who also revealed to him the destiny of his son. (Comp. Welcker, *Die Aeschyl. Tril.* p. 278.)

2. A male being, a mystic personification of the power of generation among the so-called Orphics, similar to Phanes and Ericapaeus. (Orph. *Fragm.* vi. 19, viii. 2.) [L. S.]

METIUS. [METTIUS.]

METOCHI'TA, GEO'RGIUS (Γεώργιος ὁ Μετοχίτης), magnus diaconus in Constantinople, lived in the thirteenth century. He was an intimate friend and staunch adherent of the emperor Andronicus the Elder, and one of those few Greek divines who advocated the re-union of the Greek and Latin churches. For both these reasons he was deposed and exiled, about 1283, by the emperor Andronicus the Younger. He died in exile, but the year of his death is not known. Some say that he was the father of the following Theodore Metochita, with whom several modern writers have confounded him. He wrote different works of no small importance for the history of the time: his style is abominable, but full of expressive strength and barbarous vigour. 1. Ἀντίῤῥησις, &c., or *Refutatio trium Capitum Maximi Planudis*; 2. Ἀντίῤῥησις, &c., or, *Responsio ad ea quae Manuel Nepos Cretensis publicavit*, both published together, Greek and Latin, by Leo Allatius, in the second volume of *Graecia Orthodox.* 3. *Fragmentum ex Oratione de Unione Ecclesiarum*, published by the same in his diatribe *Contra Hottinger.*; 4. *Fragm. ex Oratione de Dissidio Ecclesiar.*, ibid.; 5. *Tractatus de Processione Spiritus Sancti Patrumque hâc in re Sententiis*, divided into five parts or books; a fragment of the fourth was published by Combéfis in the second volume of *Nova Biblioth. Patr.* and a fragment of the fifth by Leo Allatius in *De Purgatorio* and *Contra Hottinger.*, who gives some information on the whole work in his *De Consensu utriusque Ecclesiae*, p. 771; 6. *Oratio Antirrhetica contra Georgium Cyprium Patriarcham.* 7. *Oratio de Sacris Mysteriis*; 8. *Explicatio Regularum S. Nicephori*, &c., and other minor productions, most of which were known to Leo Allatius. (Fabric. *Bibl. Graec.* vol. x. p. 412, not.; Cave, *Hist. Lit.* ad ann. 1276, p. 645, ed. Geneva.) [W. P.]

METOCHI'TA, THEODO'RUS (Θεόδωρος ὁ Μετοχίτης), the intimate friend and adherent of the unfortunate emperor Andronicus the Elder (A. D. 1282—1328), was a man of extraordinary learning and great literary activity, although much of his time was taken up by the duties he had to discharge as Magnus Logotheta Ecclesiae Constant., and the various commissions with which he was entrusted by his imperial friend. No sooner had Andronicus the Younger usurped the throne, in 1328, than he deposed Metochita and sent him into exile. The learned priest, however, was soon recalled, but, disgusted with the world, he retired into a convent in Constantinople, where he died in 1332. It is said that he was the son of the preceding Georgius Metochita, with whom he has often been confounded. Nicephorus Gregoras, the writer, delivered the funeral oration at the interment of Th. Metochita, and wrote an epitaph which is given in Fabricius. Many details referring to the life of this distinguished divine are contained in the works of Nicephorus Gregoras and John Cantacuzenus. Metochita wrote a great number of works on various subjects; the principal are:—1. Παράφρασις, being commentaries on various works of Aristotle's, especially *Physica*, *De Anima*, *De Coelo*, *De Ortu et Interitu*, *De Memoria et Reminiscentia*, *De Somno et Vigilia*, and others. The Greek text has never been published. A Latin version by Gentianus Hervetus appeared at Basel, 1559, 4to; reprinted, Ravenna, 1614, 4to; 2. Χρονικόν, a Roman history from Julius Caesar to Constantine the Great; the Greek text, with a Latin version, by John Meursius, Leyden, 1618, 4to. Regarding the doubts on Metochita's authorship of this work, compare Fabricius; 3. Ὑπομνηματισμοὶ καὶ Σημειώσεις γνωμικαί, various commentaries, essays, sentences, &c., published under the title *Specimina Operum Theod. Metochitae*, by Janus Bloch, Copenhagen, 1790, 8vo. The following are still unpublished:—4. Περὶ Νεωτερικῆς κακοηθείας, *De mala recentiorum Consuetudine*, treats on the corruption of the church, especially of the anti-Christian changes introduced into the rites. Arcadius made a Latin version of this work, which, however, seems not to have been published. 5. Λόγοι, eight books on ecclesiastical history, two of which are extant in MS. 6. *Capita Philosophica et Historica Miscellanea CXX.*, of which Fabricius gives the titles. Their great variety allows us to infer the extensive learning and the speculative genius of Metochita. 7. *Michaelis Palaeologi et Irenes Augustae Epitaphium.* 8. *Astronomica.* Metochita was one of the best astronomers of his time. 9. *Commentarii in Ptolemaei Magnam Syntaxin*, said to be extant in MS. in Spain. (Fabric. *Bibl. Graec.* vol. x. p. 412, &c.; Cave, *Hist. Lit.* ad ann. 1276, and Wharton, in *Append.* to Cave, ad ann. 1301; Thomas Magister, Προσφωνητικόν (ad Metochitam) and *Epistola* (to the same), ed. Graec. et Lat., together with other letters of the same Thomas, Laurentius Normann, Upsala, 1693, 4to.) [W. P.]

METON (Μέτων), a citizen of Tarentum, who, when the decree was proposed for calling in the assistance of Pyrrhus, came into the assembly of the people, in the garb of a reveller, and accompanied by a flute-player, as if just come from a banquet. When the people laughed at him and

called out to him to sing them a song, he answered, "You are right to encourage men to sing and make merry now while they can, for when Pyrrhus is arrived we shall have to lead a very different sort of life." By this artifice he produced a great effect upon the assembly; but the decree was nevertheless carried. (Plut. *Pyrrh.* 13; Dion Cass. *Fr. Vat.* 45, p. 169, ed. Mai; Dionys. xvii. 13, 14.) [E. H. B.]

METON (Μέτων). With the name of Meton we join those of PHAEINUS (Φαεινός) and EUCTEMON (Εὐκτήμων), all of Athens, contemporaries, and, as to the little which is known of them, inseparable.

As to Phaeinus, he appears nowhere except in a passage of Theophrastus, who says (*de Signis Tempest. sub init.*) that he observed the solar tropics at Athens on Lycabettus; from which Meton learnt the mode of constructing the cycle of nineteen years. Salmasius has a conjecture which we only mention here because it suggested a reverse conjecture. There is in Aratus the following line (at the beginning of the *Diosemeia*) :—

Ἐννεακαίδεκα κύκλα φαεινοῦ ἠελίοιο.

This, says Salmasius, should be Φαεινοῦ Ἠλείοιο, or the shining sun here mentioned is Phaeinus of Elea. The conjecture has been rejected with scorn by Petavius, Weidler, &c. May we not go further, and ask whether it ought not to be the other way? Did any Phaeinus give information upon tropics to Meton (a known observer of them) other than Φαεινὸς Ἥλιος, Apollo himself? It is worth noting that Phaeinus is a strange adjective, and a strange form of it, for a proper name; and that a slight mistake of Theophrastus (no astronomer, as far as is known), or of some one whom he copied, might easily have converted the old epithet of the Sun into an astronomer. And there is another astronomer, Philip, contemporary with Meton, to whom (with Euctemon) Geminus attributes the cycle of nineteen years, to the exclusion of Meton. Here is one confusion in which Philip bears a part, and there might easily have been another.

Much emendation has often been found necessary when an ancient writer enumerates those who have written on subjects which he had not studied himself: witness the passage in Vitruvius (ix. 7), in which the older texts and versions join Hipparchus and Aratus with Eudaemon, Callistus, and Melo, for which we must read Euctemon, Callippus, and Meton.

As to Meton, the son of Pausanias, and (on either supposition) the follower of Phaeinus, Suidas calls him Λυκονιεύς (some read Λευκονιεύς). Ptolemy (*de Apparent.*) says he observed at Athens, in the Cyclades, in Macedonia, and in Thrace; unless indeed he meant one or two of these places to be stated of Euctemon. A verse of Phrynichus (preserved by Suidas) describes him as κρήνας ἄγων, whence his skill in hydraulics has been inferred. The discovery of the cycle of nineteen years (CALLIPPUS, and *Dict. of Antiq.*, *s. v.* "Calendar, Greek") is referred to by Aelian (*Var. Hist.* x. 7), Censorinus (c. 18), Diodorus (xii. 36), Ptolemy (*Synt.* iii. 2), all of whom note or refer to a column or table erected by Meton at Athens, setting forth this cycle and the observations of the solstices which were made shortly before the epoch of commencement of the cycle.

From Ptolemy's words it appears that the date of these observations of the solstices made by Meton and Euctemon is thus to be determined (Halma, i. 163):—"It is said that this observation was made at Athens when Apseudes was archon, on the 21st of the month Phamenoth, in the morning. Now, from this solstice to that which was observed by Aristarchus in the fiftieth year of the first period of Calippus, there have elapsed, as Hipparchus says, 152 years. And since this fiftieth year, which was the forty-fourth after the death of Alexander, to the four hundred and sixty-third, which is that of my observation, there have elapsed 419 years." Such are the data from which, and from the presumed meaning of a passage in Diodorus, Meton's solstice, the acknowledged epoch of commencement of the period, has been placed B. C. 432. But we are far from seeing how it has been made out. Delambre gives no opinion, but quotes Cassini's, which he would not have done on any point in which care or research could have given him one of his own. But though the particular date of this epoch is not fixed to a year or two, the general era of Meton is well fixed, as well by the data above mentioned as by Aelian (*Var. Hist.* xiii. 12), who states that he feigned insanity to avoid sailing for Sicily in the ill-fated expedition of which he is stated to have had an evil presentiment.

The length of the year, according to Meton, is stated by Ptolemy as 365¼ days and $\frac{1}{76}$ of a day. This is more than half an hour too long. But then it should be remembered that this length of the year is that deduced from assuming that Meton held his own period to be exact. Now it by no means follows that in stating the cycle he meant to assert that it was mathematically true. Whether he was himself the inventor of this remarkable period, or whether he found it elsewhere, cannot now be known.

The number of different persons to whom this astronomical period has been attributed (Fabric. *Bibl. Graec.* vol. iii. p. 9), may furnish some presumption that Meton only brought forward and made popular a piece of knowledge which he and others had derived from an oriental source: a thing by no means unlikely in itself.

Of Euctemon, independently of his astronomical partnership with Meton, nothing is known. Geminus and Ptolemy both frequently refer to him on the rising and setting of stars, on which is to be inferred he had left some work. (Ptolemy, Geminus, Weidler, *Hist. Astron.*; Delambre, *Astron. Anc.*; Petavius, *Uranolog.* &c.) [A. De M.]

METO'PE (Μετώπη). 1. A daughter of the Arcadian river-god Ladon, was married to Asopus, and the mother of Thebe. (Apollod. iii. 12. § 6; Pind. *Ol.* vi. 144, with the Schol.)

2. A daughter of the river-god Asopus. (Schol. *ad Pind. Isthm.* viii. 37.)

3. The wife of the river-god Sangarius and mother of Hecabe, the wife of Priam. (Apollod. iii. 12. § 5.) [L. S.]

METO'PUS (Μέτωπος), a Pythagorean, a native of Metapontum. A fragment of a work of his on virtue is still extant. (Stob. *Serm.* i. p. 7; Fabric. *Bibl. Graec.* vol. i. p. 852.) [C. P. M.]

METRO'BIUS (Μητρόβιος). 1. One of the numerous Greek writers on the art of cookery, quoted by Athenaeus, was the author of a work entitled Πλακουντοποιϊκὸν σύγγραμμα. (Athen. xiv. p. 643, e. f.)

2. An actor, who played women's parts (λυσιῳ-

δός), was a great favourite of the dictator Sulla. (Plut. *Sull.* 2, 36.)

METROCLES (Μητροκλῆς), of Maroneia, a brother of Hipparchia, was at first a disciple of Theophrastus, but afterwards he entered the school of Crates, and became a cynic. He seems to have been a man of great ability, and having reached an advanced age, he drowned himself. He wrote several works, all of which he is said to have burnt; one of them bore the title of Χρεῖαι, of which a line is preserved in Diogenes Laërtius (vi. 6; comp. vi. 33, ii. 102; Stob. *Serm.* tit. 116. 48). [L. S.]

METRODO'RUS (Μητρόδωρος), an officer of Philip V. of Macedon, with whom, in B. C. 202, the Thasians capitulated on condition that they should not be required to receive a garrison, nor to pay tribute, that they should have no soldiers billeted on them, and should retain their own laws. Philip, however, broke this agreement and reduced them to slavery. (Polyb. xv. 24.) We learn from a fragment of Polybius that Metrodorus greatly excited Philip's displeasure, but by what conduct, or on what occasion, does not appear. (Polyb. *Fragm. Hist.* xxxii.; Suid. *s. v.* Ἀνατάσεις.) It was perhaps the same Metrodorus who is mentioned by Polybius as an ambassador from Perseus to the Rhodians, in B. C. 168. (Polyb. xxix. 3, 5.) [E. E.]

METRODO'RUS (Μητρόδωρος), literary. 1. Of Cos, the son of Epicharmus, and grandson of Thyrsus. Like several of that family he addicted himself partly to the study of the Pythagorean philosophy, partly to the science of medicine. He wrote a treatise upon the works of Epicharmus, in which, on the authority of Epicharmus and Pythagoras himself, he maintained that the Doric was the proper dialect of the Orphic hymns. Metrodorus flourished about B. C. 460. (Iamblich. *Vit. Pyth.* c. 34. p. 467, ed. Kiessling; Fabric. *Bibl. Graec.* vol. i. p. 852; Bode, *Gesch. der Hellen. Dichtkunst*, vol. i. p. 190.)

2. Of LAMPSACUS, a contemporary and friend of Anaxagoras. He wrote on Homer, the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena. He died B. C. 464. (Plat. *Ion*, c. 2. p. 530, c; Diog. Laërt. ii. 11; Tatian. Assyr. in orat. Πρὸς Ἕλληνας, p. 160, b; Fabric. *Bibl. Graec.* vol. i. p. 517; Voss. *de Hist. Graecis*, p. 180, ed. West.)

3. Of CHIOS, a disciple of Democritus, or, according to other accounts, of Nessus of Chios. He flourished about B. C. 330. He was a philosopher of considerable reputation, and professed the doctrine of the sceptics in their fullest sense. Cicero (*Acad.* ii. 23. § 73) gives us a translation of the first sentence of his work Περὶ φύσεως: "Nego scire nos sciamusne aliquid an nihil sciamus: ne id ipsum quidem nescire aut scire; nec omnino sitne aliquid, an nihil sit." The commencement of the same work is quoted in Eusebius (*Praep. Evang.* xiv. p. 765). Athenaeus (iv. p. 184, a) quotes from a work by Metrodorus, entitled Τρωϊκά. A work, Περὶ ἱστορίας, is cited by the scholiast on Apollonius (iv. 834) as the production of a man named Metrodorus; but we have no means of determining which of the name is referred to. Metrodorus did not confine himself to philosophy, but studied, at least, if he did not practise, medicine, on which he wrote a good deal. It is probably he who is quoted more than once by Pliny. He was the instructor of Hippocrates and Anaxarchus. (Diog. Laërt. ix. 58; Suidas, *s. vv.* Δημόκριτος, Πύῤῥων; Fabric. *Bibl. Graec.* vol. ii. p. 660; Voss. *de Hist. Graecis*, pp. 54, 470, ed. West.)

4. A distinguished Greek philosopher, a native, according to some accounts (Strab. xiii. p. 589; Cic. *Tusc. Disp.* v. 37. § 109), of Lampsacus; according to others (Diog. Laërt. x. 22, though the text in that passage seems to be corrupt), of Athens. This is to some extent confirmed by the fact that his brother, Timocrates, was an Athenian citizen of the deme Potamus, in the tribe Leontis [TIMOCRATES]; but the former account seems to be supported by the best authority. Metrodorus was the most distinguished of the disciples of Epicurus, with whom he lived on terms of the closest friendship, never having left him since he became acquainted with him, except for six months on one occasion, when he paid a visit to his home. He died in B. C. 277, in the 53d year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him. He left behind him a son named Epicurus, and a daughter, whom Epicurus, in his will, entrusted to the guardianship of Amynomachus and Timocrates, to be brought up under the joint care of themselves and Hermachus, and provided for out of the property which he left behind him. In a letter also which he wrote upon his death-bed, Epicurus commended the children to the care of Idomeneus, who had married Batis, the sister of Metrodorus. The 20th of each month was kept by the disciples of Epicurus as a festive day in honour of their master and Metrodorus. Leontium is spoken of as the wife or mistress of Metrodorus.

The philosophy of Metrodorus appears to have been of a more grossly sensual kind than that of Epicurus. (Cic. *de Nat. Deor.* i. 40, *Tusc. Disp.* v. 9, *de Fin.* ii. 28. § 92, 30. § 99, 31. § 101.) Perfect happiness, according to Cicero's account, he made to consist in having a well-constituted body, and knowing that it would always remain so. He found fault with his brother for not admitting that the belly was the test and measure of every thing that pertained to a happy life. Of the writings of Metrodorus Diogenes Laërtius mentions the following: 1. Πρὸς τοὺς ἰατρούς, in three books; 2. Περὶ αἰσθήσεων, addressed to Timocrates (Cic. *de Nat. Deor.* i. 40); 3. Περὶ μεγαλοψυχίας; 4. Περὶ τῆς Ἐπικούρου ἀῤῥωστίας; 5. Πρὸς τοὺς διαλεκτικούς; 6. Πρὸς τοὺς σοφίστας, in nine books; 7. Περὶ τῆς ἐπὶ σοφίαν πορείας; 8. Περὶ τῆς μεταβολῆς; 9. Περὶ πλούτου; 10. Πρὸς Δημόκριτον; 11. Περὶ εὐγενείας. But besides these, Metrodorus wrote: 12. Περὶ Ποιητῶν, in which he attacked Homer. (Plut. *Moral.* p. 1087, a. 1094, d.) 13. Πρὸς Τίμαρχον (Plut. *adv. Colot.* p. 1117, b); and 14. Περὶ συνηθείας (Athen. ix. p. 391, d.) Athenaeus (xii. p. 546, f.) also mentions his letters, and quotes a passage from one addressed to Timocrates. These letters may possibly consist of or include some of the treatises above enumerated. The passage which Athenaeus quotes is similar in import to what Cicero refers to (*de Nat. Deor.* i. 40). The treatise Περὶ φιλοσοφίας, mentioned by Plutarch (*adv. Colot.* extr.), is perhaps the same as the seventh in the preceding list. (Diog. Laërt. x. 22, &c., with the notes of Menagius; Fabric. *Bibl. Graec.* vol. iii. p. 606; Bode, *Gesch. der Hellen. Dichtkunst*, vol. i. p. 11.)

5. Surnamed ὁ Θεωρηματικός, a disciple first of Theophrastus, afterwards of Stilpo, is mentioned only by Diogenes Laërtius (ii. 113).

6. Of SCEPSIS, a contemporary and friend of Demetrius of Scepsis, to whom he was indebted for his advancement, when he abandoned philosophy, and betook himself to politics. He was originally poor, but gained distinction by his writings, the style of which was peculiar and new, and married a wealthy Carthaginian lady. He attached himself to Mithridates Eupator, accompanied him into Pontus, and was raised to a position of great influence and trust, being appointed supreme judge, without appeal even to the king. Subsequently, however, he was led to desert his allegiance, when sent by Mithridates on an embassy to Tigranes, king of Armenia. Tigranes sent him back to Mithridates, but he died on the road. According to some accounts he was despatched by order of the king; according to others he died of disease (Strab. xiii. pp. 609, 610). Methodorus is frequently mentioned by Cicero; he seems to have been particularly celebrated for his powers of memory (Cic. *de Orat.* ii. 88. § 360). This is also mentioned by Pliny (*H. N.* vii. 24). In consequence of his hostility to the Romans he was surnamed the *Romanhater* (Plin. *H. N.* xxxiv. 7 or 16). He was a contemporary of L. Crassus, the orator, who heard him when in Asia (Cic. *de Orat.* iii. 20. § 75). Athenaeus (xii. p. 552, c.) quotes a work by this Metrodorus, Περὶ ἀλειπτικῆς. We also find mention of a Metrodorus as the author of a Περιήγησις (Placidus Lutatius on Statius, iii. 478). Notices which might very well have been derived from a work of that kind, are given by Pliny (*H. N.* v. 31. s. 38, viii. 14), on the authority of a Metrodorus; and as similar notices (*H. N.* iii. 16. s. 20, xxviii. 7. s. 23, xxxvii. 4. s. 15) are taken by him from Metrodorus of Scepsis, the latter was very probably the author of the Περιήγησις in question. Strabo also (xi. p. 504) quotes from Metrodorus of Scepsis a geographical notice respecting the Amazons. (Voss. *de Hist. Graecis*, p. 180, ed. West.)

7. Of STRATONICE in Caria. He was at first a disciple of the school of Epicurus, but afterwards attached himself to Carneades. Cicero speaks of him as an orator of great fire and volubility (*de Orat.* i. 11. § 45). He flourished about B. C. 110. (Diog. Laërt. x. 9; Cic. *Acad.* ii. 6. § 16, 24. § 78; Fabric. *Bibl. Graec.* vol. iii. p. 607.)

8. A distinguished grammarian, the brother of Anthemius of Tralles [ANTHEMIUS], mentioned by Agathias, v. 6. (Voss. *de Hist. Graecis*, p. 470.)

9. A native apparently of Alexandria or Egypt, mentioned by Photius (Cod. 115, 116) as the author of a cycle for the calculation of the time of Easter. He lived after the time of Diocletian, but nothing more exact is known respecting him. (Fabric. *Bibl. Graec.* vol. x. p. 712; Noris. *Dissert. de Cyclo Pasch. Ravenn.* c. 3, p. 183.) [C. P. M.]

METRODO'RUS (Μητρόδορος), the author of two epigrams in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 476; Jacobs, *Anth. Graec.* vol. iii. p. 180.) His age is very uncertain, and it is even doubtful whether both the epigrams ought to be ascribed to the same poet. (Jacobs, *Anth. Graec.* vol. xiii. pp. 917, 918; Fabric. *Bibl. Graec.* vol. iv. p. 482.) [P. S.]

METRODO'RUS, of Athens, a painter and philosopher, of such distinction, that when Aemilius Paullus, after his victory over Perseus (B. C. 168), requested the Athenians to send him their most approved philosopher, to educate his children, and their best painter, to represent his triumph, they selected Metrodorus as the most competent man for both offices; and Paullus concurred in their opinion. (Plin. *H. N.* xxxv. 11. s. 40. § 30.) [P. S.]

METRODO'RUS (Μητρόδωρος), the name of several physicians.

1. A pupil of Chrysippus of Cnidos, and tutor to Erasistratus, who lived in the fourth and third centuries B. C. He was the third husband of Pythias, the daughter of Aristotle, by whom he had a son named after her celebrated father. (Sext. Empir. *Cont. Mathem.* i. 12, p. 271. ed. Fabric.)

2. A pupil of Sabinus, in the first and second centuries after Christ, is mentioned by Galen as one of those who had commented on part of the Hippocratic Collection (*Comment. in Hippocr.* "*Epid. III.*" i. 4, "*Epid. VI.*" i. 29, vol. xvii. pt. i. pp. 508, 877), and is probably the physician who was one of the followers of Asclepiades. (Galen, *De Simpl. Medicam. Temper. ac Facult.* i. 29, 35, vol. xi. pp. 432, 442.)

3. The author of the work quoted by Pliny (*H. N.* xx. 81), and entitled Ἐπιτομὴ τῶν Ῥιζοτομουμένων, appears to have been a different person (though sometimes reckoned as the same), and may be supposed to have been a contemporary of Cratevas in the first century B.C. (Plin. *H. N.* xxv. 4.)

4. The physician mentioned by Cicero (*Ep. ad Famil.* xvi. 20) as attending on his freedman Tiro, B. C. 46.

One of the above (perhaps the third) is quoted by Marbodus (*De Gemmis*), and called by him "maximus auctor." (See Fabric. *Bibl. Gr.* vol. xiii. p. 337, ed. vet.) [W. A. G.]

METRO'PHANES (Μητροφάνης), a general of Mithridates the Great, who sent him with an army into Greece, to support Archelaus, B. C. 87. He reduced Euboea, as well as Demetrias and Magnesia in Thessaly, but was defeated by the Roman general Bruttius Sura. (Appian, *Mithr.* 29.) He is again mentioned in B. C. 73, as commanding, together with the Roman exile L. Fannius, a detachment of the army of Mithridates, which was defeated by Mamercus during the siege of Cyzicus. (Oros. vi. 2; comp. Sall. *Hist.* lib. iii. p. 217, ed. Gerlach. min.) [E. H. B.]

METRO'PHANES (Μητροφάνης), the name of three later Greek writers, mentioned by Suidas (*s. v.*).

1. Of Eucarpia, in Phrygia (comp. Steph. Byz. *s. v.* Εὐκαρπία), wrote a work on Phrygia, and also the following treatises on rhetoric: — Περὶ ἰδεῶν λόγου, Περὶ στάσεων, and commentaries on Hermogenes and Aristides, in consequence of which he is regarded by some as the author of the Scholia on Aristides. (Westermann, Gesch. *der Griech. Beredtsamkeit*, § 104, n. 15.)

2. Of Lebadeia, in Boeotia, the son of the rhetorician Cornelianus, was the author of the following works: — Περὶ τῶν χαρακτήρων of Plato, Xenophon, Nicostratus, and Philostratus, Μελέται, and Λόγοι πανηγυρικοί.

3. A descendant of the sophist Lachares, against whom the sophist Superianus wrote a book. This Metrophanes is mentioned by Damascius in his

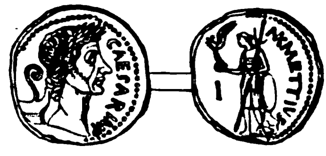
life of Isidorus (ap. Phot. cod. p. 342 a. b. ed. Bekker).

METRO'PHANES (Μητροφάνης), bishop of Smyrna, is renowned in ecclesiastical history for his obstinate opposition to the famous patriarch Photius. He was the son of the woman who was enveigled to entice Methodius, patriarch of Constantinople, but he was not the son of Methodius. The patriarch Ignatius having been deposed by the emperor Michael III., in 858, and Photius chosen in his stead, Metrophanes, who was then bishop of Smyrna, recognised Photius, although he was a friend of Ignatius. But he soon altered his opinion, declared publicly for the deposed patriarch, and so violently attacked Photius, that he was deprived of his see and thrown into a prison. When Photius was deposed in his turn, and Ignatius re-established in the patriarchate by the emperor Basil I., Metrophanes recovered his see of Smyrna, and, in the council held in Constantinople in 869, showed himself one of the most zealous opponents of Photius. But in 879 Photius became once more patriarch on the death of Ignatius, and now Metrophanes was again deposed. He nevertheless continued to speak and to write against Photius, so that in 880 the patriarch and the emperor contrived his excommunication. Metrophanes died in an obscure retirement, but the year of his death is not known. He wrote besides other works:—1. *Epistola ad Manuelem Patricium de Rebus in Causa Photii ab anno* 858 *ad* 870 *gestis*, one of the most valuable documents bearing on the history of that turbulent patriarch. A Latin version by Melius, in Baronius, *Annal.* ad ann. 870, Greek and Latin, in the 8th vol. of Labbe, *Concilia*, and in *Acta Concilii CP. quarti*, by M. Raderus, Ingolstadt. 1604, 4to. 2. Ἐπιστολὴ Μητροφάνους Μητροπολίτου πρὸς Μανουὴλ Πατρίκιον καὶ Λογοθέτην τοῦ δρόμου, divided into four parts, a very remarkable and important document. The three first parts treat on Manichaeism, and the fourth on the Mystery of the Holy Ghost: it is very doubtful whether Metrophanes is the author of this work, which is now generally attributed to Photius. 3. *De Spiritu Sancto*, of which a fragment is extant in a Vienna codex. 4. *Expositio Fidei*, in a Paris codex. 5. *Liber Canonum Triadicorum*, in a Venetian codex, according to Leo Allatius. (Fabric. *Bibl. Graec.* vol. xi. p. 700; Baronius, *Annal.* ad ann. 870, &c.; Hankius, *Script. Byzant.* xvii. 1, &c., xviii. 66.) [W. P.]

ME'TTIUS or ME'TIUS, an old Italian name, in use both among the Sabines and Latins. It is doubtful whether *Mettius* or *Metius* is the better orthography, as we sometimes find one and sometimes the other in the best MSS. For the sake of uniformity, however, we have adopted the form *Mettius* in all the following names, though some of them occur with only one *t*.

ME'TTIUS. 1. P. Mettius, a partisan of Saturninus and Glaucia in B. C. 100, assassinated C. Memmius, one of the consular candidates in that year. (Oros. v. 17.)

2. M. Mettius, was sent by Caesar at the opening of the Gallic war, in B. C. 58, as legatus to Ariovistus, king of the German league, and was detained prisoner by him, but subsequently rescued by Caesar. (Caes. *B. G.* i. 47, 53.) The annexed coin, which bears the legend M. Mettius, and has on the obverse the head of Caesar, probably refers to this Mettius. [W. B. D.]



COIN OF M. METTIUS.

ME'TTIUS CU'RTIUS. [Curtius Mettius, No. 1.]

ME'TTIUS CARUS. [Carus.]

ME'TTIUS FUFFE'TIUS, was praetor or dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horatii and Curiatii had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fidenae and the Veientines. On the field of battle, from cowardice or treachery, Mettius drew off his Albans to the hills, and awaited the issue of the battle. The Etruscans, mistaking his movement for a design upon their flank, took to flight, and Mettius fell upon them in their disorder, intending probably to regain the confidence of his Roman allies. But on the following day the Albans were all deprived of their arms, and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions. (Dionys. iii. 5, 7, 8, 9, 10, 11, 12, 13, 14, 22, 23, 24, 26, 27, 28. 29, 30; Liv. i. 23, 26, 27, 28; Varr. *Fr.* p. 240, Bip. ed.; Flor. i. 3. § 8; Val. Max. vii. 4. § 1; Frontin. *Strat.* ii. 7. § 1; Polyaen. *Strat.* viii. 5.) [W. B. D.]

ME'TTIUS GEMI'NIUS, or GEMINUS, was commander of the cavalry of Tusculum in the last war between Rome and the Latin league, B. C. 340. He challenged T. Manlius, son of the consul T. Manlius Torquatus, and was slain by him in the combat. (Liv. viii. 7; Val. Max. ii. 7. § 6.) [W. B. D.]

ME'TTIUS POMPOSIA'NUS, a senator in Vespasian's reign, whom the emperor raised to the consulate, although Mettius was reported to have a royal nativity. Domitian afterwards banished and put him to death. (Suet. *Vesp.* 14, *Dom.* 10, 20; Dion Cass. lxvii. 12; Victor, *Ep.* 9.) [W. B. D.]

MEZE'NTIUS (Μεσέντιος), a mythical king of the Tyrrhenians or Etruscans, at Caere or Agylla, and father of Lausus. When he was expelled by his subjects on account of his cruelty he took refuge with Turnus, king of the Rutulians, and assisted him in his war against Aeneas and the Trojans. Aeneas wounded him, but Mezentius escaped under the protection of his son. When, however, Lausus had fallen, Mezentius returned to the battle on horseback, and was slain by Aeneas (Virg. *Aen.* viii. 480, &c., x. 689, &c., 785, 800, &c.). The story about the alliance between Mezentius and the Rutulians is also mentioned by Livy and Dionysius, but they say nothing about his expulsion from Caere or Agylla. According to them Aeneas disappeared during the battle against the Rutulians and Etruscans at Lanuvium, and Ascanius was besieged by Mezentius and Lausus. In a sally at night the besieged defeated the enemy, slew Lausus, and then concluded a peace with Mezentius, who henceforth remained their ally. (Liv. i. 2, 3; Dionys. i. 64, &c.) According to Servius (*ad Aen.* iv. 620, vi. 760, ix. 745) Mezentius was slain by Ascanius. During

the siege of Ascanius, Mezentius, when he was asked to conclude a peace, demanded among other things, that the Latins should give up to him every year the whole produce of their vintage; and in commemoration of this, it was said, the Romans in later times celebrated the festival of the *Vinalia*, on the twenty-third of April, when the new wine was tasted, and a libation made in front of the temple of Venus, and a sacrifice offered to Jupiter. (Plut. *Quaest. Rom.* 45; Ov. *Fast.* iv. 881, &c.; Macrob. *Sat.* iii. 5; comp. *Dict. of Ant.* s. v. *Vinalia.*) [L. S.]

MEZETULUS, a Numidian, who, after the death of Oesalces, king of the Massylians, revolted against Capusa, the eldest son of the late king, who had succeeded him on the throne; and defeated him in a great battle, in which Capusa himself was killed. Mezetulus, however, did not assume the sovereignty himself, but placed on the throne Lacumaces, the youngest son of Oesalus, a mere child, in whose name he designed to govern the kingdom. But the return of Masinissa from Spain disconcerted his plans: he quickly raised a large army, with which he opposed this new adversary in the field, but was defeated, and compelled to seek refuge in the dominions of Syphax. From thence, however, he was induced to return, and take up his residence at the court of Masinissa, from whom he received a free pardon and the restitution of all his property. (Liv. xxix. 29, 30.) It is probably the same person who is called by Appian Mesotulus (Μεσότυλος), and is mentioned as joining Hannibal with a force of 1000 horsemen shortly before the battle of Zama. (Appian, *Pun.* 33.) [E.H.B.]

MI'CCIADES, a sculptor of Chios, was the son of Malas, the father of Anthermus (or Archennus), and the grandfather of Bupalus and Athenis. He must have flourished about Ol. 42 or 45. (Plin. *H. N.* xxxvi. 5. s. 4. § 2.) [P. S.]

MICCION (Μικκίων), a painter mentioned by Lucian as a disciple of Zeuxis. (Luc. *Zeux.* 7. vol. i. p. 845, Wetst.) [P. S.]

MICHAEL I. RHANGA'BE, or RHAGA'BE (Μιχαὴλ ὁ Ῥαγγάβη, or Ῥαγαβή), emperor of Constantinople from A. D. 811 to 813, was the son of Theophylactus, one of the high functionaries who, together with Stauracius, conspired against the emperor Constantine VI., and the grandson of one Rhangabe, from whom he derived his surname. Michael was at once honest, handsome, and gifted with many talents, but he was of a weak character, and his amiability could not always efface the unfavourable impression which his want of energy made upon persons of stouter hearts than his. He stood in great favour with the emperor Nicephorus I. (802—811), who, by creating him master of the palace, raised him to the highest rank in the empire after the emperor and his family, and finally gave him his daughter Procopia in marriage. Stauracius, however, the son and successor of Nicephorus, was far from sharing the sentiments of his father towards the master of the palace, and feeling himself dying from the effects of a wound, received some months previously on the battle-field where his father was slain by the Bulgarians, he gave orders to blind Michael, in order that his wife Theophano, to whom he intended to bequeath the throne, might find no obstacles at her succession. One Stephanus was charged with executing the emperor's order. He wisely refrained from doing so, and informed Michael of it. They immediately assembled the chief officers of the state, and being all willing to support Michael, they proclaimed him emperor while Stauracius was still alive (2nd of October, 811). The dying emperor implored and obtained mercy from his brother-in-law, and went to expire in a convent. The accession of Michael caused great joy among the people, though little in the army: the soldiers, however, were soon satisfied by the liberal use which the new emperor made of the rich treasures hoarded up by the late Nicephorus. Michael, a peaceful man, began his reign by restoring peace to the disturbed church, and recalling from exile Leo Armenus, a celebrated general, who now enjoyed the emperor's full confidence, for which he afterwards rewarded him by hurling his benefactor from his throne. In the spring of 812, Crum, the king of the Bulgarians, again invaded the territories of the empire. Michael set out at the head of his army to meet him, but committed the imprudence of allowing the empress Procopia to accompany him. A general discontent and symptoms of sedition among the troops were the consequences of his thoughtlessness; a woman with more than seeming authority in the camp being then an unheard of thing. Distrusting the army, the emperor hastened back to the capital, followed by a host of reckless barbarians who laid the country waste with fire and sword. At their approach, multitudes of people, mostly iconoclasts, fled before them; and a sedition in consequence broke out among the numerous iconoclasts in Constantinople, which was quelled, not without difficulty, by Leo Armenus: their leader Nicolaus was confined in a convent; and they were finally all driven out of the city and dispersed in the provinces, by order of the emperor. About the same time great numbers of Christians of all sects took refuge within the empire, flying from the dominions of the khalifs, which were then filled with commotion and civil wars. Crum, meanwhile, pursued his victorious course, and laid siege to Mesembria, whereupon he made offers of peace, which, on account of their moderation, the emperor was inclined to accept, but his councillors were for further resistance. Mesembria was now taken by assault, and the danger from the Bulgarians grew daily more alarming. In February 813, Michael once more set out to meet them, again accompanied by his wife Procopia. Her presence in the camp had the same consequences as before. Leo Armenus secretly fomented the discontent of the troops, and carried on those intrigues which led to the loss of the battle of Adrianople (22d of June, 813), the flight of Michael to Constantinople, and his deposition by the successful rebel, as is related in the life of LEO V. The deposed Michael retired into a convent, where he led an obscure, but quiet and happy life, during more than thirty years. Leo succeeded him on the throne. (Cedren. p. 48, &c.; Zonar. vol. ii. p. 125, &c.; Const. Manass. p. 94; Theoph. Contin. p. 8; Author. incert. post Theoph. p. 428, &c.; Glycas, p. 286; Joel, p. 178; Genesius, p. 2, &c.; Leo Gram. p. 445, &c.; Symeon Metaphrastes, p. 402.) [W. P.]

MI'CHAEL II. BALBUS (Μιχαὴλ ὁ Τραυλός), or the "STAMMERER," emperor of Constantinople, A. D. 820—829. This prince was of low origin; he was born at Amorium, and spent his earlier youth as a groom, in different stables of his native town. He afterwards entered the army, and although he was ignorant and illiterate, he met with success in

his new profession, owing to his bold character and uncommon impudence. One of his superior officers esteemed him so much that he gave him his daughter Thecla in marriage. Having made the acquaintance of the celebrated Bardanes, he found numerous opportunities of distinguishing himself under the eyes of that eminent general, who accordingly promoted him, and in spite of a defect of his speech, whence his surname ὁ Τραυλός, he became conspicuous as one of the best Greek generals. The emperor Leo V. owed the fortunate issue of his conspiracy against Michael I. in a great measure to the assistance of Michael the Stammerer, and accordingly raised the latter to the highest dignities in the empire. But Michael wanted prudence, and having often severely censured the conduct of Leo, incurred the displeasure of his master. In order to get rid of him, Leo sent him into Asia as dux Orientis, but soon recalled him for fear he should kindle a rebellion. Nothing the wiser for so many apparent proofs of Leo's displeasure, Michael continued to abuse both the emperor and the empress. Vexed at being perpetually thwarted, censured, and libelled by this troublesome officer, Leo once more ordered him to proceed to Asia and inspect the troops. This time Michael refused to comply with the order, and openly joined a number of disaffected persons, who made secret preparations for depriving Leo of his crown. The plot was discovered through the zealous honesty of Hexabulus, and Michael was arraigned of high treason. Sentenced to be burnt alive in a furnace, Michael escaped death, and was raised to the throne in an almost miraculous way, as is related in the life of LEO V. (Christmas, 820). Immediately after the assassination of Leo, Michael was released from his prison, and such was the haste of his friends to proclaim him emperor and show him to the public, that they did not even wait until his fetters were taken off, but hurried him, loaded with irons, to the hippodrome, where a trembling crowd saluted him with shouts of satisfaction.

The first act of the new emperor was to castrate the four sons of Leo, but no sooner was this infamous crime committed, than the perpetrator had to defend himself against a formidable avenger of the death of Leo and the disgrace of his sons. This was Thomas, commander-in-chief of the troops in Asia, whose revolt was one of the most dangerous that ever threatened the rulers of Constantinople. A few months after raising the standard of rebellion, Thomas was master of the whole of the Byzantine possessions in Asia. He concluded an alliance with the Arabs, and was then proclaimed emperor at Antioch (821). He pretended to be the emperor Constantine VI., who was said to have survived his excaecation, and he styled himself so, though he was not blind; but he was originally a run-away slave who had risen to eminence in the army. Having no children, he adopted an unknown youth, who was created Augustus, and then marched at the head of an army of 80,000 men, against Constantinople. His adopted son was slain in the neighbourhood of the Hellespont, and Thomas adopted another, a former monk, to whom he gave the name of Anastasius. Upon this Thomas crossed the Hellespont, and laid siege to Constantinople. Michael awaited the danger with undaunted courage. Unable to take the field against superior forces, he adopted measures to render the capital impregnable, and a bloody defeat, which Thomas suffered in 822 while leading his men to a general assault, proved that Michael had not lost all chances of success. Thomas retired into Thrace, but renewed the siege in 823, by sea and land. His fleet obtained a victory over the imperial navy. Gregorius Pterotes, an old friend of Leo V., and a general of great experience and influence, whom Michael had banished to Samos, now left his exile, and joined the rebel; but the emperor having meanwhile obtained several advantages, and the motley army of Thomas, which was composed of specimens of all the different nations of Hither Asia, betraying symptoms of disaffection Pterotes resolved to desert to the emperor. Afraid to appear there alone, he seduced many of the rebels to join him, and with them secretly left the camp of Thomas. But Thomas had watched him, and the two-fold traitor was stopped on his flight, defeated, and put to death. Proud of his success, Thomas endeavoured to force the Golden Horn with a fleet of 350 vessels, but Michael fell upon him with such vigour as not only to repel him, but to destroy the greater portion of his fleet. Thomas was no more successful in his assaults by land, the capital being gallantly defended by Michael, his son Theophilus, Olbienus, Catacylus, and other generals of renown; yet in spite of their valour, they could not dislodge Thomas from his lines around Constantinople, and there was just fear lest hunger should achieve what the sword was unable to accomplish. In this extremity Michael received an offer from Mortagon, king of the Bulgarians, to join him against the rebel. Michael declined the proposition, and this act shows that he was no ordinary man: he would rather stand his own chance than make common cause with an ally who would have turned against him in case of defeat, and asked for an exorbitant reward in case of success. Mortagon, however, came on his own account, and fell upon the besieging army, not so much because he wanted to help Michael as because he was desirous of plundering some one. Being defeated by the Bulgarians, Thomas raised the siege and retreated into Thrace. Michael now sallied forth, followed his enemy closely, and at last brought him to a stand. Thomas was entirely defeated; one-half of the army went over to the victor's side; and he shut himself up in Adrianople. Michael soon followed him thither, and made preparations for forcing the city to surrender through famine, which so frightened the inhabitants that they seized the rebel and dragged him to the emperor. Thomas had his hands and feet cut off, and in this state was put on an ass and paraded through the streets. Michael joined the procession, according to the barbarous custom of the time. "If you are really emperor," cried the fainting man, "have mercy on a wretch, and take my life at once!" Michael urged him to confess whether he had any accomplices at the court, and to name them. Had Thomas done so, many an innocent man might have suffered death together with as many guilty, but John Hexabulus, whose name was always prominent among the straightforward and the honest, stopped the emperor, crying out, "Will you give credit to an enemy against your own friends?" Michael felt the reproach, and desisted from further inquiries of Thomas, who was subsequently thrown on a dung-heap, where he expired several days after (October, 823). The chief partizans of Thomas met with

severe punishment. Thus ended a revolt, during which Michael proved he was worthy of his throne.

In 824 Michael renewed the friendly intercourse which had subsisted between his predecessors and the Western or Frankish emperors: he sent an embassy to Louis the Pious, and also wrote a letter to him, which his ambassadors presented to Louis at Rouen. It is known that the Byzantine emperors would never recognise the imperial title of the Frankish kings, and afterwards those of Germany. In the above-mentioned letter Michael consequently called Louis only "Ludovicus qui vocatus est Francorum et Longobardorum Imperator," and this the Byzantine historians consider as a great condescension. The letter is contained in Thegan's *Vie de Louis le Débonnaire*, and in the works of other historians. In the same year, 824, a band of Spanish Arabs, commanded by one Abuhafiz, made a descent upon Crete and conquered the island, which was henceforth called Candia, from Candax, its new capital, which was founded by the Arabs: Michael was unable to dislodge them, and the island was lost for ever. A colony of Arabs, the descendants of the followers of Abuhafiz, still inhabits a portion of Candia. Michael lost likewise the province of Dalmatia, which was taken from him by the Servians, but the greatest loss he had to suffer was that of Sicily. Euphemius governed the island for the emperor, and having met with some disappointment at the court, invited Ziadet-Allah, the third khalif of the Aglabites in Africa, to take possession of the country. Ziadet-Allah accordingly went to Sicily in 827, with a powerful fleet, and the island soon became a prey to the Arabs, and remained in their possession for upwards of two hundred years. Michael died a natural death on the first of October, 829, and was succeeded by his son Theophilus. (Cedren. p. 491, &c.; Leo Gram. p. 447, &c.; Zonar. vol. ii. p. 132, &c.; Genes. p. 13, &c.; Theophan. Contin. p. 214, &c.; Symeon Metaphrastes, p. 405, &c.; Glyc. p. 287, &c.; Const. Porphyr. *De Admin. Imp.* c. 22; Const. Manass. p. 95; Joel, p. 178.) [W. P.]

MICHAEL III. (Μιχαήλ), emperor of Constantinople from A. D. 842 to 867, was the son and successor of the emperor Theophilus, and the grandson of Michael II. the Stammerer. He ascended the throne at the age of three, and reigned under the guardianship of his talented mother Theodora. This active princess began by re-establishing the worship of images, an undertaking in which she had to encounter intrigues of a most dangerous nature [PHOTIUS]. Her armies were less successful; they were beaten in the Caucasus and in Asia Minor, and an expedition fitted out for the recovery of Crete from the Arabs was totally discomfited. She despatched a fleet of 300 ships with a view of conquering Egypt, but the capture and temporary possession of Damietta was the only result of it. On the other hand, she continued to be fortunate in her exertions for the orthodox church and the Christian religion in general: the Khazars were converted in 847, and a few years afterwards the Bulgarians, those hereditary enemies of Byzantium, adopted likewise the religion of Christ [METROPHANES]. But her zeal for images caused a most dangerous revolt of the Paulicians (848), who entered into an alliance with the Arabs, and baffled the efforts of the imperial armies to reduce them to obedience. Meanwhile, Michael grew up and gave proof of his wicked propensities. At the boyish age of fifteen he already led an immoral life with Eudoxia, a noble young lady, the daughter of one Ingerius, who belonged to the great family of the Martinacii; and his mother preferring under these circumstances to give him a lawful wife, he accepted with the greatest indifference Eudoxia, the daughter of Decapolita, continuing all the while his licentious intercourse with the other Eudoxia, his mistress. The principal person at the court was Theoctistus, a celebrated, though not always successful general, who incurred the jealousy of Bardas, the brother of the empress, and the displeasure of the young emperor. Michael and Bardas consequently formed a plot to make away with Theoctistus, and carried their design into effect, Michael being the first to raise his hand against his unfortunate minister. Bardas was appointed Magnus Logotheta in his stead, and he soon seized the uncontrolled direction of public affairs. The murder of Theoctistus so afflicted Theodora that she laid down her functions as regent and retired into private life (854). Michael now abandoned himself to a life of almost unparalleled profligacy, for a description of which we must refer to the graphic pen of Gibbon (vol. ix. p. 45, &c. ed. 1815).

In 856 Bardas was made Caesar; and his power being now unlimited, he caused the empress Theodora, with her daughter, to be confined in a convent. On the whole, however, Bardas was no despicable man, though his ambition was boundless. Full of talents, learning, and an enthusiastic love of the fine arts, he was zealous in promoting the arts, science and literature, which had been greatly neglected during the reign of the father and grandfather of Michael. The philosopher Leo was his principal assistant in attaining these laudable objects. Owing to the irresistible influence of Bardas, the patriarch Ignatius was deposed in 857, and the famous Photius succeeded him. In 858 the empire was involved in a great war with the Arabs. Leo commanded against them, and obtained more glory than the unworthy emperor deserved. He defeated the Arabs in several pitched battles, drove them beyond the Euphrates, crossed that river, and made several successful incursions on the eastern side of the Tigris, penetrating to the neighbourhood of Baghdad. During this time, however, the Arab general, 'Omar, laid Pontus waste. Thinking success on the battle-field an easy thing, Michael resolved to put himself at the head of his army, and marched against 'Omar; but the Arabs had been reinforced by a strong body of incensed Paulicians, and under the walls of Samosata the emperor received a severe lesson for his folly. Upwards of 6000 Greeks were taken prisoners, and among them the gallant Leo, whom the Arabs would never restore to liberty in spite of the brilliant ransom offered them. In 860 Michael paid as dearly for a second lesson in Cappadocia; and 'Omar now carried destruction over Cappadocia, Pontus, and Cilicia, whence he carried 70,000 prisoners into perpetual captivity. (862.) Either good sense or the want of his accustomed revels in the capital, or the advice of Bardas, induced Michael to put his younger brother, Petronas, then governor of Lydia and Ionia, at the head of the army; and Petronas chose for his lieutenant Nazar, governor of Galatia, whose maxim was, that a small, but good army, was better than a large, but bad one. Near Amasia they fell in with the

main army of the Arabs, commanded by 'Omar. The Greeks obtained a splendid victory; 'Omar was slain; and his head was carried to Constantinople by Petronas, to whom his brother allowed the honour of a triumphal entrance. In order to commemorate the glory of his armies, and with a view of handing his name down to posterity, Michael ordered a hippodrome to be built, which surpassed everything of the kind in magnificence. Jealous of Petronas, the emperor set out in 864 for the purpose of taking the command. He had scarcely arrived in Asia when he was recalled, because a Russian fleet of 200 large barges had suddenly made its appearance in the Bosporus, and was attacking the Golden Horn. Michael hardly escaped being taken prisoner whilst crossing the Hellespont, but he was soon released from his fear, in consequence of the Russian fleet being destroyed by storm. This was the first blockade of Constantinople by the Russians, or, more correctly speaking, by the Norman nobles, who had just made themselves masters of Western Russia. By this time Michael had grown tired of the ascendancy of Bardas, and felt deeply offended at being exhorted by him to lead a better life. Whether Bardas meant this in reality or not is a matter of doubt, for he certainly wished to establish his own elevation on the ruin of Michael. Bardas was thus gradually superseded in the favour of his master by Basil the Macedonian, afterwards emperor, who married Michael's mistress, Eudoxia, in exchange for whom he surrendered his sister, Thecla, who became the emperor's mistress. Michael formed a plot with Basil to assassinate Bardas; and soon afterwards the Caesar was treacherously killed by Michael, Basil, and a band of assassins hired for the purpose (866). Thereupon Basil rose to eminence, and was proclaimed Caesar. In the same year (866) the patriarch Photius proclaimed the deposition of pope Nicholas I. The conduct of Michael continued to be so disgusting, that Basil, in his turn, remonstrated with him, and soon incurred the hatred of his master, who began to look out for some daring men who would help him in despatching the Macedonian. Of this Basil became informed, and very naturally resolved to anticipate the emperor's designs. He persuaded him to accept a supper in the house of his mother, Theodora, who, utterly unacquainted with the intention of Basil, had consented to invite her son, as a means of restoring a good understanding between the rulers. As the supper degenerated into an orgy, Theodora and her daughter retired, leaving her son alone with Basil and a few more guests, who soon made the emperor so drunk, that he was obliged to lie down on a bed. In this helpless state he was murdered by a band of assassins who had been secretly introduced into Theodora's dwelling. (24th of September, 867.) Basil followed him on the throne. The reign of Michael III., however disgusting the part which *he* played, is one of the most interesting in Byzantine history: it is rich in events worthy of the attention of the scholar, the philosopher, the historian, the soldier, and the divine; and whoever feels more than superficial sympathy for the fate of the later Greeks will be amply rewarded by turning from this imperfect sketch to the sources from which it is taken. (Cedren. p. 533, &c.; Zonar. vol. ii. p. 152, &c.; Leo Gram., p. 457, &c.; Symeon Metaphrast., p. 428, &c.; Theophan. Contin. p. 92, &c.; Genes. p. 37, &c.; Joel, p. 179, &c.; Const. Manass. p. 100.) [W. P.]

MICHAEL IV. PA'PHLAGO (Μιχαὴλ ὁ Παφλαγών), emperor of Constantinople from A. D. 1034 to 1041, was one of the younger brothers of John the Eunuch, first minister under Romanus III. and his predecessor, Constantine IX. Among the four brothers of John, who had once been a monk, Michael and Nicetas were originally money-changers, Constantine and George eunuchs and mountebanks by profession; Stephanus, their brother-in-law, whose name will appear hereafter, was a ship's calker. When John rose to eminence he promoted Michael to the office of chamberlain to Romanus III., a post for which he was well fit, for he was stupid and handsome. Having further the advantage of being young, he pleased the empress Zoe so much, that she admitted him to her bed. The fact was reported to Romanus, who would not believe it, because he knew that Michael was subject to epileptic fits; but Zoe and her lover were afraid that he would believe it one day or other, and consequently contrived the assassination of Romanus. The day after his murder Zoe announced to the senate that she had chosen Michael for her husband, and wished him to be acknowledged as emperor. John the Eunuch being the secret promoter of these transactions, the wishes of the empress were complied with, and Michael and Zoe were proclaimed on the 11th of April, 1034. No sooner was this done than John removed Zoe from the administration of the state, by keeping her a prisoner in her palace; and as Michael was unfit to reign, he seized the supreme power without aspiring to the name. The beginning of Michael's reign was signalised by a general famine and a terrible earthquake at Jerusalem, which lasted forty days with scarcely any interruption. Upon this the barbarians invaded the territory of the empire on all sides, while the fleets of the Arabs in Sicily and Africa covered the Archipelago, and plundered the islands. John, however, succeeded in making peace with them on tolerable conditions. He also brought the Servians to submission, made peace with the Arabs in Egypt, and had the satisfaction of seeing the Arabs of Baghdad defeated under the walls of Edessa, which they had invested in 1037. About this time a civil war among the Arabs in Sicily afforded a good opportunity of bringing back that island to the imperial sway; and Leon Opus, the governor of the Greek dominions in Southern Italy, was consequently sent over into Sicily. He defeated the Arabs several times, and returned with many captives, besides 15,000 Christian prisoners of war, which he had taken from the Mohammedans. In 1039 John equipped a powerful fleet and an appropriate army, the fleet being commanded by Stephanus, the brother-in-law of John and the emperor; and the whole expedition by Maniaces, who was the best general in the Greek army. The Greeks were joined by a small, but gallant body of Norman auxiliaries, commanded by three sons of the chivalrous Tancred. Messina and Syracuse were taken by the Greeks, and the Arabs sustained such losses that their brethren in Africa were in great alarm. They consequently came to their relief with 50,000 men; but few of these ever returned to their native country, and thirteen towns and cities surrendered to the victorious Greeks. In 1040 a fresh army arrived from Africa, which was

still more numerous than the preceding; but in a pitched battle with the Greeks and Normans, they were utterly defeated, leaving 50,000 either dead on the field, or prisoners in the hands of the victor. Sicily once more obeyed the Greek sceptre, when a base intrigue caused the loss of what had been so fairly won. Owing to the negligence of Stephanus, the Arab commander-in-chief found means to escape, with a few followers, to Africa; and Maniaces was so vexed at his flight, that in reproaching Stephanus for it, he probably forgot the degree of deference which he owed to the brother-in-law of the powerful eunuch. In order to avenge himself for the insult, Stephanus calumniated his chief at the court, and caused a warrant to be sent to Sicily for his arrest. After Maniaces had left the island, the negligence of his successors in the command, Stephanus, Doceanus, and Basilius Pediatites, caused one loss after another; and in dividing the booty of their former victories with the Normans, they behaved so unfairly, that their gallant allies not only withdrew, but attacked the Greek dominions on the continent of Italy. The Arabs suffered one more defeat at Messina; but after that met with continual success, and before the end of 1040 Sicily had again ceased to be a Byzantine province, and in Italy the Greek power was expiring under the sword of the Normans. About the same time the Bulgarians endeavoured to throw off the Greek yoke, and overran Thrace and Macedonia. Michael, forced to fly suddenly from Thessalonica, where he then held his court, left his treasury under the care of one Ibazas, a Bulgarian in the Greek service, who availed himself of the opportunity, and with his trust joined his countrymen.

Constantinople was in the greatest danger of falling into the hands of the barbarians, when, to the surprise and wonder of the whole empire, the apathetic emperor, who was besides suffering from an incurable dropsy, declared his intention of putting himself at the head of his army. In vain his friends and the empress endeavoured to persuade him to abandon his purpose: "If I have made no conquests," said he, "I will at least do my utmost to prevent losses." He was so weak that he was obliged to be raised on his horse, and every morning the troops expected that he would not see the evening; but he held bravely out, and the moral effect of his appearance upon his soldiers as well as his enemies was so great, that the former fought with the utmost bravery, while the Bulgarians were confounded before they had been defeated. After driving out the barbarians from Thrace and Macedonia, Michael penetrated into Bulgaria; and in the course of one campaign brought back that extensive country to its allegiance to the Greek emperors. The war being thus finished with glory, Michael celebrated a triumphal entry into Constantinople, and soon afterwards died, on the 10th of December, 1041. This enterprise does great credit to Michael, whose conduct gives proof of a great moral truth, that there is no man so bad but there is still something good left in him, which, under proper circumstances, will shine forth, and cause the man to do actions which, though they cannot obliterate his former conduct, will yet entitle him to our forbearance and compassion. Shortly before his end Michael chose his nephew, Michael, his future successor, who consequently succeeded him on the throne. (Cedren. p. 734, &c.; Zonar. vol. ii. p. 235, &c.; Manass. p. 124; Joel. p. 183; Glyc. p. 314, &c.) [W. P.]

MICHAEL V. CALAPHA'TES (Μιχαὴλ ὁ Καλαφάτης), or the "CALKER," emperor of Constantinople from December, A. D. 1041, to April, 1042, was the son of Stephanus, the brother-in-law of Michael IV., who had once followed the trade of a ship's calker, whence the surname of his son. He was adopted by Michael IV. and the empress Zoe; but as he was a profligate fellow, the emperor would soon have excluded him from the throne had death left him time. The people detested Michael V., and persuaded Zoe to reign in his stead; but a few days were sufficient to make Zoe repent her ambition, and she quietly resigned in favour of her adopted son. Michael began by banishing Zoe and the eunuch John, his uncle, and committed several other imprudent acts, the consequence of which was, that the people of Constantinople rose in rebellion. A fierce battle was fought between them and the adherents of Michael, which ended in the storm of the imperial palace, and in the flight of the young emperor and his brother Constantine to the convent of Studa, where they both took the monastic habit, and continued to live many years in a quiet obscurity. Zoe and her sister Theodora were proclaimed co-empresses by the people, 21st of April, 1042. (Cedren. p. 749; Zonar. vol. ii. p. 242; Manass. p. 125; Glyc. p. 316; Joel. p. 183.) [W. P.]

MICHAEL VI. STRATIO'TICUS (Μιχαὴλ ὁ Στρατιωτικός), emperor of Constantinople from A. D. 1056 to 1057, was chosen by the empress Theodora for her successor shortly before she died; and he succeeded accordingly on the 22d of August, 1056. His surname, "the warrior," indicates his military merits; but at the time of his elevation he was broken down by age, and his character had lost all its former energy. Theodora, a woman, had a manly spirit, but Michael the warlike had the spirit of a woman. Michael was scarcely seated on the throne when Theodosius, a cousin of the late emperor Constantine X. Monomachus, rose in revolt; but after a fierce struggle, which filled the streets of Constantinople with blood, the rebel was compelled to lay down his arms, and was fortunate to escape with mere banishment. The famous general, Catacalon, was recalled from his post as governor of Antioch, and Michael, a cousin of the emperor, was placed in his stead. Catacalon returned to the capital with disaffection in his heart, and there met a great number of his colleagues, whom the emperor had rewarded with fine speeches instead of giving more solid proofs of his gratitude for their former achievements, and all of whom shared the disaffection of Catacalon. A military conspiracy was the consequence, and a deputation was sent by the malcontents to Isaac Comnenus, who resided at Castamone, in Asia Minor, requesting him to accept the crown, which he did, after some hesitation. Michael tried to check the progress of his rival at once by intrigues and weapons, but his duplicity availed him nothing, and his arms were defeated in the battle of Hades by Isaac and Catacalon, whereupon he resigned (31st of August), and retired into a convent. (Cedren. p. 792, &c.; Zonar. vol. ii. p. 262, &c.; Manass. p. 128, 129; Glyc. p. 132.) [W. P.]

MICHAEL VII. DUCAS PARAPINA'CES (Μιχαὴλ ὁ Δοῦκας, ὁ Παραπινάκης), emperor of Constantinople from A. D. 1071 to 1078, was the

son of the emperor Constantine XI., Ducas, who died in 1059, shortly after appointing his three sons, Michael, Andronicus, and Constantine, to succeed him in joint possession of the crown. On account of their tender age, their mother, Eudoxia, reigned for them; and having married Romanus Diogenes, this distinguished general enjoyed the imperial title and power till he was made a prisoner by Alp Arslan, the sultan of the Seljuks, in August, 1071. When his captivity became known at Constantinople, Joannes Caesar caused his nephew, Michael, to be proclaimed emperor, with a view of reigning under his name. Soon afterwards Romanus returned from his captivity, but he came too late to retrieve his fate: he was seized and blinded, and died from the operation in October, 1071. Eudoxia was confined in a prison; and these atrocities were committed without Michael taking the least step to prevent them.

John, archbishop of Sida, in Pamphylia, John the Caesar, Nicephorizus, and other ministers, now governed the empire for Michael. Enraged that the ransom for which he had restored the late Romanus to liberty was not paid by Michael, sultan Alp Arslan invaded the empire in 1072. Isaac and Alexis Comnenus commanded the Greek army against him. Owing to the want of discipline of his troops, Isaac lost a battle and his liberty, but was soon ransomed by Alexis. The two brothers prepared for taking revenge, when affairs received a different turn, through the daring ambition of one Ursel, a kinsman of the kings of Scotland, and the commander of a body of European auxiliaries in the Greek service. Having made himself master of most of the strongholds and mountain passes in the anti-Taurus and portions of Armenia and Lazica, he ceased at once to fight against the Turks and to help the Greeks, intending to make himself independent in those parts. For this purpose he intrigued with John the Caesar, who joined him, and was proclaimed emperor of the Greeks by the Frankish auxiliaries. Both the Greeks and Turks looked at these proceedings with wonder, when the latter, impatient to come to blows, fell upon John and Ursel, defeated them, and made them both prisoners. Ursel soon redeemed himself, and retired into Pontus, whither he was followed by Nicephorus Palaeologus, who gained a decisive battle over him. On his flight, Ursel was again taken by the Turks. Alexis Comnenus, wishing to obtain possession of this dangerous adventurer, offered a large bribe to the Turks for his person; and having attained his ends, sent him to Constantinople (1073), where he was kept in prison.

In 1074 the Bulgarians, exasperated by the insatiable avarice of the minister Nicephorizus, attempted to throw off the Greek yoke, and offered the crown to Bodinus, the grandson of Michael, king of Servia, who accepted it, and came to their assistance with a body of his countrymen. Bulgaria was then governed by Nicephorus Carentenus, a very competent man, who had taken proper measures for quelling the revolt, when he was prevented from carrying them out by the arrival of Damianus Dalassenus, who was sent to supersede him as governor. Dalassenus owed his promotion to some court intrigue, and six weeks after his appointment had the satisfaction of seeing himself a prisoner of the Bulgarians, and his army flying through the country. Bryennius, who had been created Caesar after the captivity of John, retrieved the fortune of the Greeks. Bodinus lost several battles, and fell into the hands of Bryennius, who, on the order of Michael, sent him as a state prisoner to some fortress in Syria, whence, however, the young prince escaped and returned to Servia, over which he became king after the death of his father. Bryennius likewise compelled the Servians to sue for peace; purged the Adriatic and the Ionian sea of the Norman pirates; and quelled a dangerous mutiny of some of his barbarian auxiliaries, who were headed by Nestor, the commander-in-chief of the army of observation on the Danube. His success deserved reward, but earning disgrace instead, he listened to the persuasive wishes of his numerous friends, raised the standard of rebellion, and was proclaimed emperor under the walls of Adrianople. He despatched his brother John to lay siege to Constantinople, while he continued to consolidate his authority in Thrace and Macedonia. The capital was gallantly defended by Constantine Ducas, Alexis Comnenus, and Ursel, who was restored to liberty on condition of employing his great military talents for the defence of the emperor. Meanwhile, another rebellion broke out in the East. Only ten days after Bryennius had assumed the imperial title his example was followed by Nicephorus Botaniates in Asia Minor, who advanced with an army mostly composed of Turks, and soon penetrated as far as Nicaea. At that time Constantinople had ceased to be besieged by John Bryennius, whose men were too licentious to hold out long against well-disciplined troops, commanded by the best generals of Greece, and he consequently withdrew to the head-quarters of his brother. The conduct of the emperor during this crisis was so contemptible that the approach of Botaniates created joy among the people, and caused great satisfaction to a crowd of disaffected generals and ambitious priests: they sent a deputation to him, inviting him formally to occupy the imperial throne; and he of course complied with their wishes. Michael, forsaken by all his adherents except Alexis and Isaac Comnenus, who stood with him to the last moment, abandoned all hopes of resisting so formidable an enemy, and without regret resigned the crown to Botaniates, on the 25th of March, 1078. The ensuing struggle between Botaniates and Bryennius belongs to the history of the former. Michael was allowed to retire into a convent, and Botaniates had so little fear of his harmless character that he made him Archbishop of Ephesus, a post for which the ex-emperor was decidedly more fit than for the throne of Constantinople. As weak-minded as his father, Michael had the misfortune to be put under the tutorship of the well-known Michael Psellus, a learned pedant, who, instead of making the young prince fit to rule over man, by teaching him law and history, and enlarging his mind, which was already narrow enough, instructed him chiefly in grammar and rhetoric, thus creating in the young man an artificial taste for such studies, which never left him in after life, and made his mind quite unfit for the severe business of government and legislation. While Michael was a boy Psellus was proud of him, because his pupil was more learned than other boys of his age, but when he became a man and a king, Psellus felt ashamed of him and himself, and to this feeling we must needs ascribe the circumstance that he did not extend his "history" to the reign

of Michael, but left off with his accession (Zonar. vol. ii. p. 286, &c.; Bryen. lib. ii. iii. &c.; Scylitz. p. 850, &c.; Glyc. p. 329, &c.; Manass. p. 134, 135; Joel, p. 185.) [W. P.]

MICHAEL VIII. PALAEOLOGUS (Μιχαὴλ ὁ Παλαιολόγος), emperor of Nicaea, and afterwards of Constantinople, from A. D. 1260 to 1282, the restorer of the Greek empire, was the son of Andronicus Palaeologus and Irene Angela, the granddaughter of the emperor Alexis Angelus. He was born in 1234. At an early age he rose to eminence, which he owed to his uncommon talents as much as to his illustrious birth, and to the same causes he was indebted for many a dangerous persecution. Without dwelling upon his earlier life, we need only mention that he was once obliged to take refuge at the court of the sultan of Iconium, and having subsequently been appointed governor of the distant town of Durazzo, the slander of his secret enemy followed him thither, and he was carried in chains to Nicaea. He justified himself, however, and the emperor Theodore II. Lascaris held him in higher esteem than he had ever done before. This emperor died in August 1259, leaving a son, John III., who was only nine years old, and over whom he had placed the patriarch Arsenius and the magnus domesticus Muzalon, as guardians. Neither of them enjoyed popularity, being both known for their friendship for the Latins. Nine days after the death of Theodore, while his obsequies were solemnizing in the cathedral of Magnesia, the imperial guard suddenly broke into the church, and Muzalon, his brothers, and many of his principal adherents fell victims to the military wrath. Michael Palaeologus, whom Theodore had lately appointed magnus dux, was chosen as guardian instead of Muzalon, and soon afterwards he received or gave himself the title and power of despot. Thence there was only a step to the throne, which Michael also took. He made himself master of the imperial treasury, bribed or gained the Varangian guard and the clergy, and was proclaimed emperor at Magnesia. Michael and the boy John were crowned together at Nicaea, on the 1st of January, 1260. His succession filled the Nicaean empire with joy and satisfaction. It was not so in Constantinople. Although Baldwin II. enjoyed little more than the name of an emperor and the shadow of an empire, the substance whereof was in the hands of the princes of Nicaea, Epeirus, and Achaia, he assumed a haughty tone towards Michael, and demanded the cession of those parts of Thrace and Macedonia which belonged to Nicaea, as a condition of acknowledging him as emperor. At first Michael treated the Latin ambassadors with ridicule, till they declared they would be satisfied with Thessalonica or even Seres. "Not a village!" replied Michael sternly, dismissing them with contempt; and he was right in doing so, for he had already taken proper measures for driving the Latins out of Constantinople. The ambition of Michael, the despot of Epeirus, checked him for a while in his lofty career. Seeing a child on the throne of Nicaea, and a lofty but forsaken foreigner, destitute of power, on that of Constantinople, Michael of Epeirus conceived the same plan as Michael Palaeologus, and the success of the latter at first did not at all discourage him. Things growing serious, the new emperor of Nicaea made him honourable offers in order to maintain peace between them. But the despot of Epeirus reckoned upon his alliance with Manfred, the Norman king of Sicily, and William de Villehardouin, the French prince of Achaia and the Morea, and rushed boldly into the field. At Achrida he suffered a severe defeat; Villehardouin was taken prisoner and brought to Constantinople. The Greeks in their turn were totally beaten at Tricorypha. Little moved by the disadvantageous turn of his affairs in the West, Michael Palaeologus hastened his expedition against Constantinople, and before the end of the year 1260 Baldwin II. was shut up within his capital. Michael, however, was not strong enough to reduce the city, and returned to Nicaea. Upon this he made an alliance with the Genoese, and in 1261 sent a new army beyond the Bosporus, the progress of which he watched from his favourite residence of Nymphaeum near Smyrna. Strategopulus Caesar commanded the Greek army round Constantinople, the natural strength of which offered again such obstacles to the besiegers, that the Caesar converted the siege into a blockade, informing the emperor of the bad chances he had of speedy success. While matters stood thus, one Cutrizacus, the commander of a body of voluntary auxiliaries, was informed of the existence of a subterranean passage leading from a place outside the walls into the cellar of a house within them, and which seemed to be known only to the owner of the house. Cutrizacus immediately formed a plan for surprising the garrison by means of the passage, and after concerting measures with the commander-in-chief, ventured with 50 men through the passage into the city. His plan succeeded completely. No sooner was he within than he took possession of the nearest gate, disarmed the post, opened it, and the main body of the Greeks rushed in. The stratagem was executed in the dead of night. The inhabitants, roused from their slumber, soon learned the cause of the noise, and kept quiet within their houses, or joined their daring countrymen. The Latins dispersed in various quarters were seized with a panic, and fled in all directions, while the emperor Baldwin had scarcely time to leave his palace and escape on board of a Venetian galley, which carried him immediately to Italy. On the morning of the 25th of July, 1261, Constantinople was in the undisputed possession of the Greeks, after it had borne the yoke of the Latins during 57 years 3 months and 13 days.

A private messenger brought the news of this strange revolution to Nymphaeum, and Michael at first refused to believe it till the arrival of some officers of the Caesar dispersed all doubt: as a further token of the veracity of their account, they produced the sword, the sceptre, the red bonnet, and other articles belonging to Baldwin, who had not found time to carry them with him. Michael lost no time in repairing to Constantinople, and on the 14th of August held his triumphal entrance, saluted by the people with demonstrations of the sincerest joy. Constantinople, however, was no more what it had been. During the reign of the Latins plunder, rapine, and devastation had spoiled it of its former splendour; trade had deserted its harbour; and thousands of opulent families had abandoned the palaces or mansions of their forefathers, in order to avoid contact with the hated foreigners. To restore, re-people, and re-adorn Constantinople was now the principal task of Michael; and, in order to accomplish his purpose the better, he confirmed the extensive privileges which the

Venetian, the Genoese, and the Pisan merchants had received from the Latin emperors. Although the Nicaean emperors considered themselves the legitimate successors of Constantine the Great, the possession of Constantinople was an event of such magnitude as to suggest to Michael the idea of a new coronation, which was accordingly solemnized in the cathedral of St. Sophia. But Michael was crowned alone, without John, an evil omen for the friends of the young emperor, whose fears were but too soon realised, for on Christmas day of the same year 1261, Michael ordered his colleague to be blinded, whereupon he was sent into exile to a distant fortress. This hateful crime caused a general indignation among the people, and might have proved the ruin of Michael had he been a man of a less energetic turn of mind. The patriarch Arsenius, co-guardian to John, was irreconcileable; he fearlessly pronounced excommunication upon the imperial criminal; and years of trouble and commotion elapsed before Michael was re-admitted into the communion of the faithful, by the second successor of Arsenius, the patriarch Joseph.

But to return to the war with the despot of Epeirus. A short time after the conquest of Constantinople the despot Michael defeated Strategopulus, and made him a prisoner. The Greeks had scarcely rallied, when a new enemy rose against them. This was Villehardouin, who had been released from his captivity on condition of ceding some of his territories, and of remaining quiet for the future. But the loss of Constantinople was such a blight to the hopes of pope Urban IV. of effecting a complete union between the Latin and the Greek churches, that he urged the European princes to undertake a crusade against the Greek schismatics, and commanded Villehardouin to commence hostilities forthwith, relieving him from the oath he had sworn, to keep peace with Michael. Villehardouin was successful by sea and land, but Michael avoided further danger by promising the pope to do his utmost in order to effect the intended union. Urban was now the first to offer himself as mediator between the belligerents, and as both the parties were tired of bloodshed, peace was soon restored (1263). In the following year the war between the emperor and Michael of Epeirus was likewise brought to an end by an honourable peace, and shortly afterwards the despot died. To Nicephorus, the eldest of his legitimate sons, who had just married Eulogia, the sister of the emperor, he left Epeirus; but the better and larger half of his kingdom, viz. Thessaly, became the share of his favourite natural son John, a warlike man, who was well fit to defend his inheritance. In 1265 Arsenius was deposed because he would not revoke the excommunication of the emperor: his adherents, the Arsenites, caused a schism which lasted till 1312. [ARSENIUS.]

In 1269 Michael was involved in a dangerous war with Charles, king of Sicily, who took up arms on pretence of restoring the fugitive Baldwin to the throne, and who was joined by John of Thessaly, the above-mentioned son of the despot Michael of Epeirus. The despot John, the emperor's brother, took the field against his namesake, but, owing to circumstances which it was not in his power to remove, that gallant commander of the Greeks suffered a terrible defeat (1271), and the prince of Thessaly, forthwith marching upon Constantinople, placed the capital in jeopardy. But the loss of Negropont and the destruction of his fleet by the Greeks compelled him to fall back. Justly afraid that the hostilities of the king of Sicily and the despot of Thessaly were only the forerunners of a general crusade of all the Latin princes against him, Michael tried to avoid the storm by at last making earnest proposals towards effecting the union of the Greek church with that of Rome. To that effect the learned Veccus, accompanied by several of the most distinguished among the Greek clergy, was sent to the council assembled at Lyon in 1274, and there the union was effected by the Greeks giving way in the much-disputed doctrine of the procession of the Holy Ghost, and submitting to the supremacy of the pope. The union, however, was desired only by a minority of the Greeks, and the orthodox majority accordingly did their utmost to prevent the measure from being carried out. Michael in his turn supported his policy with force. The patriarch Joseph was deposed, and Veccus appointed in his stead; cruel punishment was inflicted upon all those who opposed the union; and Greece was shaken by a religious commotion which forms a remarkable event in the ecclesiastical history of the East. As space forbids us to dwell longer upon these important transactions, we can only remark that the union was never effectually carried out, and fell entirely to the ground upon the death of Michael. The manifest duplicity and the cruelty with which the emperor behaved in this affair made him odious to his own subjects and contemptible to his new Latin friends, and the latter part of his reign was an uninterrupted series of domestic troubles and foreign wars. His dearly-bought friendship with the Latin, and especially the Italian powers, was brought to a very speedy end.

The emperor Baldwin having died, his son Philip assumed the imperial title, and succeeded in forming an alliance between pope Martin IV., Charles of Anjou, king of Sicily, and the Venetians, with a view of reconquering Constantinople and dividing the Greek empire. Soliman Rossi, a French knight, commanded the allied forces, and, invading the empire from the north, met at Belgrade the Greek forces commanded by the magnus domesticus Tarcaniotes. A pitched battle ensued, in which the invaders were totally routed: the magnus domesticus made a triumphant entry into Constantinople, and all danger of a second invasion was removed. Not satisfied with the glory of his arms and the material benefit he derived from his victory, Michael resolved to take terrible revenge: he paid 20,000 ounces of gold towards equipping a Catalan fleet with which king Peter of Arragon was to attack Sicily, and the "Sicilian Vespers," in which 8,000 Frenchmen were massacred, and in consequence of which Sicily was wrested from Charles of Anjou and united with Arragon, were in some degree the work of Michael's fury.

In the autumn of the same year (1282) Michael marched against John, the unruly prince of Thessaly, but, before any thing serious had been done, he fell ill, and died on the 11th of December, 1282, at the age of 58, leaving the renown of a successful but treacherous tyrant. His son Andronicus II. succeeded him. (Pachymer. lib. i.—vi.; Niceph. Gregor. lib. iv.—v.; Acropol. c. 76, &c.; Phranz. lib. i.) [W. P.]

MICHAEL IX. PALAEO'LOGUS, the son of Andronicus II., was associated with his father

in the throne of Constantinople, but died in the lifetime of his father. An account of him is given under ANDRONICUS II. [W. P.]

MICHAEL (Μιχαήλ), Byzantine writers.

1. ALEXANDRINUS, patriarch of Alexandria in the middle of the ninth century, wrote in A. D. 869 or 870 *De Unitate Ecclesiae*, a letter addressed to the emperor Basil I., printed Graece et Latine in the 8th vol. of Labbe's *Concil.* and in the 5th vol. of Hardouin's *Concil.* (Cave, *Hist. Lit.* ad an. 869; Fabric. *Bibl. Graec.* vol. xi. p. 189.)

2. ANCHIALUS. [ANCHIALUS.]

3. APOSTOLIUS, was one of those Greeks who contributed to the revival of learning in Italy, where he settled about 1440. He was an intimate friend of Gemistus Pletho, and an adherent of the Platonic philosophy, two circumstances which, together with his own merits, caused him to be well received by Cardinal Bessarion in Italy. The friendship, however, did not last long, and poor Michael retired to Candia, where he got a livelihood by teaching children and copying MSS. There he died, some time after 1457, for in that year he wrote a panegyric on the emperor Frederic III. His principal works are: 1. A defence of Plato against Theodore Gaza, extant in MS. in the Vienna library. 2. *Menexenus*, a dialogue on the Holy Trinity, investigating whether the Mohammedans and Jews are right, in believing a Mono-Deus; or the Christians, in believing a Deus Trin-unus: extant in MS., ibid. 3. *Oratio consultoria ad Socerum sibi irascendum cum ad secundas transiret nuptias*, extant in the Bodleian. 4. *Appellatio ad Constantinum Palaeologum ultimum Imperatorem.* 5. *Oratio ad Ioannem Argyropulum.* 6. *Epistolae XLV.*: these letters are extremely important for the history of the writer's time, as Lambecius asserts, who perused all or most of them, and it is to be regretted that none of them are printed. The first is addressed to Gemistus, the others to Manuel Chrysolaras, Chalcocondylas, Argyropulus, Bessarion, and other celebrated men of the time. They are extant in MS. in the Bodleian; some of them are also to be found in the Vatican and at Munich. 7. *Oratio Panegyrica ad Fredericum III.*, written about or perhaps in 1457; it was published Graece et Latine by Freherus in the second vol. of his *Rerum German. Script.* 8. *Oratio Funebris in Laudem Bessarionis*, does credit to the heart of Michael, for it seems that the cardinal had not behaved very generously towards the poor scholar. Still it is very questionable whether our Michael is the author of it: Bessarion died in 1472; and as Michael, previously to leaving Constantinople, in or before 1440, had enjoyed, during many years, the friendship of Gemistus, whose name became conspicuous in the very beginning of the 15th century, and who was a very old man in 1441, he must have attained a very great age if he survived Bessarion. 9. *Disceptatio adversus eos qui Occidentales Orientalibus superiores esse contendebant*, extant in MS. in the Bodleian. 10. *De Figuris Grammaticis*, which Leo Allatius esteemed so highly that he intended to publish it, but was unfortunately prevented. 11. *An Etymological Dictionary*: doubtful whether still extant; a work of great importance. 12. Ἰωνία, *Violets*, a pleasing title given to a collection of sentences of celebrated persons. Arsenius of Malvasia made an extract of it, Ἀποφθέγματα, Rome, 8vo, which he dedicated to pope Leo X., who reigned from 1513 to 1522. 13. Συναγωγὴ Παροιμιῶν, containing 2027 Greek proverbs, a very remarkable little work which soon attracted the notice of the lovers of Greek literature: it was dedicated by the author to Casparus Uxama, or Osmi, a Spanish prelate, with whom Michael met at Rome. Editions: the Greek text by Hervagius, Basel, 1558, 8vo.; the text, with a Latin version and valuable notes, by P. Pantinus and A. Scholl, Leyden, 1619, 4to.; also cum Clavi Homerica, by George Perkins. (Cave, *Hist. Lit.* ad an. 1440; Fabric. *Bibl. Graec.* vol. xi. p. 189.)

4. ATTALIATA. [ATTALIATA.]

5. BALSAMON, Magnae Ecclesiae Constantinopolitanae Magnus Chartophylax et Archidiaconus, was probably a native of Constantinople. He was one of the Greek deputies sent in 1438 to the council of Florence, discovered the secret intrigues of the Latins, and prognosticated the ultimate fate of the union of the two churches to which he subscribed reluctantly. He wrote and addressed to the emperor Joannes Palaeologus *Anaphora Cleri Constantinopolitani*, of which Leo Allatius gives a few fragments in his work *De Consensu utriusque Ecclesiae.* (Cave, *Hist. Lit.* ad an. 1440; Fabric. *Bibl. Graec.* vol. x. p. 373, note.)

6. CERULARIUS, was chosen patriarch of Constantinople in 1043, and made himself notorious in ecclesiastical history by his violent attacks upon the Latin church. He caused so much scandal that pope Leo IX. sent Cardinals Humbert and Frederic with Peter, archbishop of Amalfi, to Constantinople in order to persuade Cerularius to a more moderate conduct. Their efforts were not only unsuccessful, but they were treated with such abuse that Humbert excommunicated the virulent patriarch. Cerularius in his turn excommunicated the three legates, and he caused the name of Pope Leo IX. to be erased from the diptychs. In 1057 he prevailed upon the emperor Michael Stratioticus to yield to his successful rival, Isaac Comnenus, whose interest he took care of for some time. Differences, however, soon broke out between them; and when he was once quarrelling with Isaac about the respective authority of the church and the state, he impudently cried out, "I have given you the crown, and I know how to take it from you again." Banishment was his due reward, and Isaac was about to remove him from his see when death removed him from the earth (1058). Cerularius wrote: 1. *Decisio Synodica de Nuptiis in Septimo Gradu.* 2. *De Matrimonio prohibito*: the former printed Greek and Latin in the third book, and fragments of the latter in the fourth book of Leunclavius, *Jus Graeco-Roman.* 3. *Epistolae II. ad Petrum Antiochenum*, Greek and Latin, in the second vol. of Cotelerius, *Eccles. Graec. Monument.* 4. *De Sacerdotis Uxore Adulterio polluta*, in Cotelerius, *Patres Apostol.* 5. Σημείωμα s. *Edictum Synodale adversus Latinos de Pittacia seu De Excommunicatione a Latinis Legatis in ipsum ab ipso in Legatos vibrata, anno* 1054, *die septimo Junii factum*, Graece et Latine in Leo Allatius, *De Libr. Eccles. Graecis.* 6. *Homilia*, ed. Graece et Latine by Montfaucon, under the title *Epistola Synodi Nicaeanae ad Sanctam Alexandriae Ecclesiam*, Paris, 1715, fol. There are, farther, extant in MS. fragments of several letters, as *Contra Rebelles Abbates*, *Contra Armenios*, *De Homicidio facto in Ecclesia*, *De*

Episcoporum Judiciis, &c. (Cave, *Hist. Lit.* ad an. 1043; Fabric. *Bibl. Graec.* vol. xi. pp. 195, 196.)

7. Ephesius, archbishop of Ephesus, the author of valuable scholia to Aristotle, especially the Metaphysica, was, according to some, no other than the emperor Michael Ducas Parapinaces, who was appointed to the see of Ephesus after his forced abdication in 1078. Others pretend that the scholia ought to be ascribed to Michael Psellus. [Psellus.] (Leo Allatius, *De Psellis*, p. 40.)

8. Grammaticus, perhaps the same as Michael Psellus, wrote *Epigramma in Agathium*, printed in the third vol. of Brunck's *Analecta Vet. Poet. Graec.*, in the third vol. of Jacobs' *Anthologia Graeca*, and in some other collections. (Fabric. *Bibl. Graec.* vol. iv. p. 482, vol. xi. p. 204.)

9. Monachus, ecclesiae Constantinopolitanae presbyter and Ignatii patriarchae syncellus, wrote, 1. *Encomium Ignatii Patriarchae* (who died in 877), edited Greek and Latin, in a very mutilated form, by Raderus in his *Acta Concilii*, Ingolstadt, 1604, 4to., also in the eighth vol. of the *Concilia*. 2. *Encomium in Angelicorum Ordinum Ductores, Michaelem et Gabrielem*. 3. *Encomium in gloriosum Christi Apostolum Philippum*. 4. Perhaps *Vita et Miracula Sti Nicolai*. 5. *Vita Theodori Studitae*, of which Baronius gives some fragments in his *Annales* ad an. 795 and 826. The complete text with a Latin translation was published by Jacobus de la Baune in the fifth vol. of *Opera Sirmondi*, Paris, 1696, fol. The life of Theodore Studita, as well as one or two of the other productions, were perhaps written by another Michael Monachus, a contemporary and survivor of Studita who died as early as 826. The author of this life was a very incompetent writer. (Cave, *Hist. Lit.* ad an. 878; Fabric. *Bibl. Graec.* vol. xi. p. 205.)

10. Phile. [Phile.]

11. Prochirus, of uncertain age, the author of *Dramation, Musarum et Fortunae Querimonium continens, et alia*, ed. Graec. et Lat. F. Morellus, Paris, 1593, 1598, 8vo.; also in Maittaire's *Miscellanea Graecor. aliquot Scriptor. Carmina*, London, 1722, 4to. (Fabric. *Bibl. Graec.* vol. xi. p. 206.)

12. Presbyter, lived in the 9th century, wrote *De Constructione Partium Orationis s. Methodus de Orationis Constructione*, extant in MS. in Milan, and in the Escurial libraries, which is probably the same as Περὶ συντάξεως τῶν ῥημάτων, ascribed to Georgius Lecapenus, under whose name it was published, together with Theodorus Gaza, at Florence, 1515, 1520, 8vo.; with others, ibid. 1526, 8vo.; and in *Grammatici Graec.* Venice, 1525, 8vo. (Fabric. *Bibl. Graec.* vol. vi. p. 133.)

13. Psellus. [Psellus.]

14. Sbirus. [Sbirus.]

15. Sophianus. [Sophianus.]

16. Syncellus. [Syncellus.]

17. Synodensis, or more correctly Synnadensis, bishop of Synnada or Synnas, in Phrygia, of uncertain age, wrote *Expositio Maximorum Miraculorum SS. Archangelorum*. (Leo Allatius, *De Symeonibus*, p. 107.)

18. Thessalonicensis, magister rhetorum and magnae ecclesiae protecdicus, lived about 1160, and embraced the wide-spread Bogomilian heresy, for which he suffered severe persecutions till he returned to the orthodox church. He wrote *Confessio Brevis*, extant in Leo Allatius's *De Consensu utriusque Ecclesiae*, lib. ii. c. 12. (Fabric. *Bibl. Graec.* vol. xi. p. 702.) [W. P.]

MI'CION (Μικίων). 1. A Macedonian officer, who made a descent upon the coast of Attica during the Lamian war (b. c. 323), but was defeated by Phocion, and fell in the action. (Plut. *Phoc.* 25.)

2. An Athenian orator and demagogue, who, together with Eurycleides, possessed the chief direction of affairs in his native city about b. c. 216. They were guilty of the most abject flattery towards the surrounding monarchs, but especially towards Ptolemy Philopator; and it was probably their partiality towards the latter that led Philip V., king of Macedonia, to procure their removal by poison. (Polyb. v. 106; Paus. ii. 9. § 6.) Pausanias writes the name Micon, but the authority of Polybius in favour of the form Micion is confirmed by the evidence of coins, on which the two names of Micion and Eurycleides are found associated together. [E. H. B.]

MICIPSA (Μικίψας), king of Numidia, was the eldest of the sons of Masinissa who survived their father. He is first mentioned in b. c. 150, as being sent by Masinissa, together with his brother Gulussa, ambassador to Carthage, to demand the restoration of the partisans of Masinissa who had been driven into exile: but the Carthaginians shut the gates of the city against them, and refused to listen to their proposals. (Appian, *Pun.* 70.) After the death of Masinissa (b. c. 148), the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanabal, in such a manner that the possession of Cirta, the capital of Numidia, and the treasures accumulated there, together with the financial administration of the kingdom, fell to the share of Micipsa. (Id. *ibid.* 106; Liv. *Epit.* l.; Zonar. ix. 27.) It was not long, however, before the death of both his brothers left him in possession of the undivided sovereignty of Numidia, which he held from that time without interruption till his death. But few events of his long reign have been transmitted to us. He appears indeed to have been of a peaceful disposition; and after the fall of Carthage, he had no neighbours who could excite his jealousy.

With the Romans he took care to cultivate a good understanding; and we find him sending an auxiliary force to assist them in Spain against Viriathus (b. c. 142); and again in the more arduous war against Numantia. (Appian, *Hisp.* 67; Sall. *Jug.* 7.) On the latter occasion his auxiliaries were commanded by his nephew, Jugurtha, whom he had brought up with his own sons, and whom he was even induced to adopt; but the intrigues and ambition of the young man threw a cloud over the declining years of Micipsa, and filled him with apprehensions for the future. Jugurtha, however, was prudent enough to repress his ambitious projects during the lifetime of Micipsa: and the latter died at an advanced age in b. c. 118, having, on his death-bed, urged on his two sons, Adherbal and Hiempsal, and their adopted brother, the necessity of that harmony and concord which he but too well foresaw there was little chance of their preserving. (Sall. *Jug.* 5—11; Liv. *Epit.* lxii.; Oros. v. 15; Florus, iii. 2.)

Towards the close of the reign of Micipsa, Numidia was visited by a dreadful pestilence, which

broke out in B. C. 125, and is said to have carried off not less than 800,000 persons. (Oros. v. 11.) But notwithstanding this great calamity, that kingdom appears to have risen to a very flourishing condition under the mild and equitable rule of Micipsa. Diodorus calls him the most virtuous of all the kings of Africa, and tells us that he sought to attract Greek men of letters and philosophers to his court, and spent the latter part of his life chiefly in the study of philosophy. (Diod. xxxv. *Exc. Vales.* p. 607.) We learn also that he bestowed especial care upon the improvement of his capital city of Cirta, which rose to a high pitch of power and prosperity. He not only adorned it with many public edifices, but established there a number of Greek colonists. (Strab. xvii. p. 832.)

According to Diodorus (*l. c*), Micipsa left a son of his own name, but he is not mentioned by any other author. [E. H. B.]

MICON, historical. [MICION, No. 2.]

MICON (Μίκων), artists. 1. Of Athens, the son of Phanochus, was a very distinguished painter and statuary, contemporary with Polygnotus, about B. C. 460. He is mentioned, with Polygnotus, as the first who used for a colour the light Attic ochre (*sil*), and the black made from burnt vine twigs. (Plin. *H. N.* xxxiii. 13. s. 56, xxxv. 6. s. 25.) Varro mentions him as one of those ancient painters, by departing from whose conventional forms, the later artists, such as Apelles and Protogenes, attained to their great excellence. (*L. L.* viii. 12, ed. Müller.) The following pictures by him are mentioned:—(1.) In the *Poecile*, at Athens,—where, Pliny informs us (xxxv. 9. s. 35), Polygnotus painted gratuitously, but Micon for pay,—he painted the battle of Theseus and the Athenians with the Amazons. (Schol. *ad Aristoph. Lysist.* 679; Paus. i. 15. § 2.) (2.) According to some writers, Micon had a hand in the great picture of the battle of Marathon, in the *Poecile* [comp. PANAENUS and POLYGNOTUS], and was fined thirty minae for having made the barbarians larger than the Greeks. (Sopater, in Ald. *Rhet. Graec.* p. 340; Harpocr. *s. v.*) The celebrated figure, in that picture, of a dog which had followed its master to the battle, was attributed by some to Micon, by others to Polygnotus. (Aelian, *N. A.* vii. 38.) (3.) He painted three of the walls of the temple of Theseus. On the one wall was the battle of the Athenians and the Amazons: on another the fight between the Centaurs and the Lapithae, where Theseus had already killed a centaur (no doubt in the centre of the composition), while between the other combatants the conflict was still equal: the story represented on the third side, Pausanias was unable to make out. (Paus. i. 17. § 2.) Micon seems to have been assisted by Polygnotus in these works. (See Siebelis, *ad loc.*) (4.) The temple of the Dioscuri was adorned with paintings by Polygnotus and Micon: the former painted the rape of the daughters of Leucippus; the latter, the departure (or, as Böttiger supposes, the return) of Jason and the Argonauts. (Paus. i. 18. § 1.)

Micon was particularly skilful in painting horses (Aelian, *N. A.* iv. 50); for instance, in his picture of the Argonauts, the part on which he bestowed the greatest care was Acastus and his horses. (Paus. *l. c.*) The accurate knowledge, however, of Simon, who was both an artist and a writer on horsemanship, detected an error in Micon's horses; he had painted lashes on the lower eye-lids (Pollux, ii. 71): another version of the story attributes the error to Apelles. (Aelian, *l. c.*)

There is a tale that in one of his pictures Micon painted a certain Butes crushed beneath a rock, so that only his head was visible, and hence arose the proverb, applied to things quickly accomplished, Βούτην Μίκων ἔγραφεν, or Θᾶττον ἢ Βούτης. (Zenob. *Proverb.* i. 11, p. 87, *Append. e Vatic.* i. 12, p. 260.)

He was a statuary as well as a painter, and he made the statue of the Olympic victor Callias, who conquered in the pancratium in the 77th Olympiad. (Paus. vi. 6. § 1; comp. v. 9. § 3.) The date exactly agrees with the time of Micon, and Pausanias expressly says, Μίκων ἐποίησεν ὁ ζωγράφος. Böttiger, in the course of a valuable section on Micon, ascribes this statue to Micon of Syracuse (No. 3), to whom consequently he assigns the wrong date. (Böttiger, *Arch. d. Malerei*, vol. i. pp. 254—260.)

2. Pliny distinguishes, by the epithet of *minor*, a second painter of this name, the father of Timarete. (*H. N.* xxxv. 9. s. 35.)

3. A statuary of Syracuse, the son of Niceratus, made two statues of Hiero II. at Olympia, one on horseback, the other on foot. They were made after the death of Hiero, by command of his sons. (Paus. vi. 12. § 4.) The artist must therefore have flourished after B. C. 215. He may safely be assumed to be the same as the statuary of whom Pliny says, *Micon athletis spectatur.* (*H. N.* xxxiv. 8. s. 19. § 30.) [P. S.]

MI'CTIO, was a leading man at Chalcis, in Euboea, attached to the Roman, and opposed to the Aetolian party in that island during the war between Antiochus the Great and Rome, B. C. 192. He defended Chalcis by means of a league between the Chalcidians, Eretrians, and Carystians, and rejected the proposals of the Aetolians to remain neutral between Antiochus and the Romans. In B. C. 170 Mictio appeared before the senate at Rome as the chief of a deputation sent from Chalcis to complain of the cruelty and extortions of two successive praetors in Greece, C. Lucretius and L. Hortensius. Mictio, who was lame, was allowed to plead from a litter—a privilege till then unheard of—and, on his return, was conveyed to Brundisium in a carriage at the public cost. (Liv. xxxv. 38, 46, xliii. 7, 8.) [W. B. D.]

MI'CYTHUS (Μίκυθος). 1. Son of Choerus, was at first a slave in the service of Anaxilas, tyrant of Rhegium, but gradually rose to so high a place in the confidence of his master, that Anaxilas at his death (B. C. 476) left him guardian of his infant sons, with charge to hold the sovereign power in trust for them until they should attain to manhood. The administration of Micythus appears to have been both wise and vigorous, so that he conciliated the affections of his subjects, and held the government both of Rhegium and Messana, undisturbed by any popular commotions. One of the principal events of his reign was the assistance furnished by him to the Tarentines in their war against the Iapygians (B. C. 473), which was terminated by a disastrous defeat, in which 3000 of the Rhegians perished, and the fugitives were pursued by the barbarians up to the very gates of the city. But notwithstanding this blow, we find him shortly after (B. C. 471) powerful enough to found a new colony, the city of Pyxus, or Buxentum, as it was afterwards called. It was doubtless from jealousy of Micythus that Hieron, tyrant of

Syracuse, who had been on friendly terms with Anaxilas, was induced to invite the sons of that monarch, who were now grown up to manhood, to his court, and there urged them to require of their guardian the surrender of the sovereign power, and an account of his administration. But on the return of the young princes (B. C. 467), Micythus immediately complied with their request; and after rendering an exact account of the period of his rule, resigned the supreme power, and departed with all his private wealth to the Peloponnese, where he settled at Tegea, and resided there the rest of his life in honour and tranquillity. He is also mentioned by Pausanias (who calls him Smicythus) as having distinguished himself by the number of statues and other offerings that he dedicated at Olympia. (Herod. vii. 170; Diod. xi. 48, 52, 59, 66; Paus. v. 26. §§ 4, 5; Strab. vi. p. 253; Macrob. *Sat.* i. 11. p. 259, ed. Zeun.)

2. An officer under Lyciscus, the general of Cassander, who was killed in battle against Alexander, the son of Alcetas, king of Epeirus, B. C. 312. (Diod. xix. 88.) [E. H. B.]

MIDAS (Μίδας), a son of Gordius, according to some by Cybele (Hygin. *Fab.* 274), a wealthy but effeminate king of Phrygia, a pupil of Orpheus, and a promoter of the worship of Dionysus (Herod. i. 14; Paus. i. 4. § 5; Aelian, *V. H.* iv. 17; Strab. vii. p. 304). His wealth is alluded to in a story connected with his childhood, for it is said that while yet a child, ants carried grains of wheat into his mouth to indicate that one day he should be the richest of all mortals (Cic. *De Div.* i. 36; Val. Max. i. 6. § 3; Aelian, *V. H.* xii. 45). His effeminacy is described by Philostratus (*Icon.* i. 22; comp. Athen. xii. p. 516). It seems probable that in this character he was introduced into the Satyric drama of the Greeks, and was represented with the ears of a satyr, which were afterwards lengthened into the ears of an ass. He is said to have built the town of Ancyra (Strab. xiii. pp. 568, 571; Paus. i. 4. § 5), and as king of Phrygia he is called *Berecynthius heros* (Ov. *Met.* xi. 106). In reference to his later life we have several legends, the first of which relates his reception of Seilenus. During the expedition of Dionysus from Thrace to Phrygia, Seilenus in a state of intoxication had gone astray, and was caught by country people in the rose gardens of Midas. He was bound in wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Bromion, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges (Herod. vii. 83, viii. 138; Conon, *Narrat.* 1). Midas received Seilenus kindly, conversed with him (comp. Plut. *Consol. ad Apoll.*; Aelian, *V. H.* iii. 18), and after having treated him hospitably for ten days, he led him back to his divine pupil, Dionysus, who in his gratitude requested Midas to ask a favour. Midas in his folly desired that all things which he touched should be changed into gold (comp. Plut. *Parall. Min.* 5). The request was granted, but as even the food which he touched was changed into gold, he implored the god to take his favour back. Dionysus accordingly ordered him to bathe in the source of Pactolus near Mount Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand (Ov. *Met.* xi. 90, &c.; Hygin. *Fab.* 191; Virg. *Eclog.* vi. 13). A second story relates his capture of Satyrus. Midas, who was himself related to the race of Satyrs, once had a visit from a Satyr, who indulged in all kinds of jokes, and ridiculed the king for his Satyr's ears. Midas, who had learnt from his mother how Satyrs might be caught and brought to reason, mixed wine in a well, and when the Satyr had drunk of it, he fell asleep and was caught (Philostr. *Vit. Apoll.* vi. 27). This well of Midas was at different times assigned to different localities. Xenophon (*Anab.* i. 2. § 13) places it in the neighbourhood of Thymbrium and Tyraeum, and Pausanias (i. 4. § 5) at Ancyra (comp. Athen. ii. 45; Plut. *De Fluv.* 10). Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Tmolus, or according to others (Hygin. *Fab.* 191, who speaks of the contest between Apollo and Marsyas), Midas, was chosen to decide between them. Tmolus decided in favour of Apollo, and all agreed in it except Midas. To punish him for this, Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much harassed this man, that as he could not betray it to a human being, he dug a hole in the earth, and whispered into it, "King Midas has ass's ears." He then filled the hole up again, and his heart was released. But on the same spot a reed grew up, which in its whispers betrayed the secret to the world (Ov. *Met.* xi. 146, &c.; Pers. *Sat.* i. 121; Aristoph. *Plut.* 287). Midas is said to have killed himself by drinking the blood of an ox. (Strab. i. p. 61; Plut. *De Superst.* 7.) [L. S.]

MIDEA'TIS (Μιδεᾶτις), a surname of Alcmene, derived from the town of Midea in Argolis, where her father Electryon ruled as king. (Paus. ii. 25. § 8; Theocrit. xiii. 20, xxiv. 1.) [L. S.]

MIDEIA, or MI'DEA (Μίδεια, or Μίδεα). 1. A Phrygian woman, the mother of Licymnius and Electryon. (Apollod. ii. 4. § 5; Pind. *Ol.* vii. 29; comp. LICYMNIUS.)

2. A daughter of Phylas, and by Heracles the mother of Antiochus. (Paus. i. 5. § 2, x. 10. § 1.)

3. A nymph, who became the mother of Aspledon by Poseidon. (Paus. ix. 38. § 6.) [L. S.]

MI'DIAS or MEI'DIAS (Μειδίας). 1. An Athenian, of no very reputable character, to whom we find the nickname of "quail" applied in Aristophanes (*Av.* 1297), because,—so says the poet,—"he is like a quail with its head broken." No doubt there is also an allusion here, as we learn from the scholiast on the passage, to his propensity for the game of quail-striking (ὀρτυγοκοπία) and the gambling which accompanied it. We hear that he was satirized, too, by other comic poets (Phrynichus, Plato, and Metagenes) as a very great knave, beggarly at once and arrogant (κόβαλος καὶ πτωχαλαζών). By Plato, the philosopher (if indeed the dialogue in question be his), he is mentioned as a man who, though utterly uneducated both in mind and in character, presumed to take a part in public affairs, and made his way by dint of impudence and flattery of the people. In the Νῖκαι of Plato, the comic poet, peculation of the public money was charged against him along with his other tricks of knavery. (Plat. *Alc. Prim.* p. 120; Schol. *ad loc.*; Athen. xi. p. 506, d; Dalechamp, *ad loc.*; Suid. *s. v.* ὀρτυγοκόπος; Meineke, *Fragm. Com. Graec.* vol. ii. pp. 182, 644, 755; Dindorf and Brunck, *ad Arist. l. c.*)

2. An Athenian, of considerable wealth and influence, was a violent and bitter enemy of Demosthenes, the orator. His hostility he first displayed when he broke violently into the house of Demosthenes, with his brother Thrasylochus, to take possession of it,—Thrasylochus having offered, in the case of a trierarchy, to make an exchange of property with Demosthenes (ἀντίδοσις; see *Dict. of Ant.* s. v.), under a private understanding with the guardians of the latter that, if the exchange were effected, the suit then pending against them should be dropped. (Dem. c. *Meid.* p. 540, c. *Aphob.* p. 841; Böckh, *Publ. Econ. of Athens*, bk. iv. ch. 16.) The opposition offered by Demosthenes, though to no purpose, to the proposal for sending aid against Callias and Taurosthenes of Chalcis to Plutarchus, the tyrant of Eretria, and the friend of Meidias, no doubt further exasperated the hatred of the latter, and he not only assailed Demosthenes with a charge of neglect of military duty (λειποταξίου δίκη), but endeavoured also, with the grossest malice, to implicate him in the accusation of murdering one Nicodemus. (Aesch. c. *Ctes.* pp. 65, 66; Dem. *De Pac.* p. 58, c. *Meid.* pp. 547—554.) For the remainder of the transactions between Demosthenes and Meidias, see above, Vol. I. pp. 982, 983, and comp. Clint. *F. H.* vol. ii. sub annis 350, 348, App. ch. 20.

3. The son-in-law of Mania. [MEIDIAS.] [E. E.]

MI'DIAS, the engraver of a gem in the Royal Library at Paris. (Clarac, *Descr. des Antiques du Musée Royal*, p. 420; Raoul-Rochette, *Lettre à M. Schorn*, p. 45.) [P. S.]

MIGONI'TIS (Μιγωνῖτις), a surname of Aphrodite, derived from a place, Migonium, in or near the island of Cranne in Laconia, where the goddess had a temple. (Paus. iii. 22. § 1.) [L. S.]

MILA'NION. [MEILANION.]

MILE'TUS (Μίλητος), a son of Apollo and Areia of Crete. Being beloved by Minos and Sarpedon, he attached himself to the latter, and fled from Minos to Caria, where he built a town, which he called after his own name (Apollod. iii. 1. § 2; Paus. vii. 2. § 3; Schol. *ad Apollon. Rhod.* i. 186). Ovid (*Met.* ix. 442) calls him a son of Apollo and Deïone, and hence Deïonides. A different genealogy and story about him is preserved in Antonius Liberalis (30). [L. S.]

MI'LICHUS, a freedman of Flavius Scaevinus, gave Nero the first information of Piso's conspiracy in A. D. 66. Milichus was liberally rewarded by the emperor, and assumed the surname of Soter, or the Preserver. (Tac. *Ann.* xv. 54, 55, 71.) [W. B. D.]

MILO, T. A'NNIUS PAPIA'NUS, was the son of C. Papius Celsus and Annia [ANNIA, No. 2]. He was born at Lanuvium, of which place he was in B. C. 53, chief magistrate—dictator. Milo derived the name of Annius from his adoption by his maternal grandfather T. Annius Luscus. But the appellation by which he is best known, was an Italiot-Greek name, common in the South of Italy, the fruitful nursery of Gladiators. Since his ancestors, neither in the Papian nor Annian families, bore this name, and Milo was notorious as a leader of mercenary swordsmen, and for his lawless and ferocious life, a by-name has probably superseded his birth-names. The year of his quaestorship is unknown. He was tribune of the plebs in B. C. 57, when his memorable and fatal contest with P. Clodius began. The history of his tribunate and of the succeeding events until the murder of Clodius in B. C. 52, is inseparable from that of his rival, and has already been related [P. CLODIUS PULCHER, No. 40]. We shall, therefore, merely recapitulate the principal features of their quarrel. Milo was deeply in debt, and a wealthy province alone could extricate him. But without eloquence or political talents, the member of a comparatively obscure family could not hope to attain the consulate, unless he identified his own interest with that of some one or other of the great leaders of the commonwealth. Milo, therefore, attached himself to Cn. Pompey, and Cicero's recall from exile was the immediate pretext of their alliance. In procuring Cicero's restoration, Milo, from his daring and unscrupulous character, was by far the most efficient of the tribunes. He combated Clodius with his own weapons. He purchased, after a faint and fruitless trial of constitutional means, a band of gladiators, and the streets of Rome were the scene of almost daily and always deadly conflict between the two leaders of these paid assassins. Cicero's return did not, however, tranquillise the city. Clodius renewed his attacks on the person and property of the great orator, and Milo twice rescued him from the hands of the Clodian mob. Pompey also had become an object of Clodius' hate, and Milo and his gladiators, who served without being expressly employed by him, were a valuable guard to one who prized the concealment of his sentiments little less than the safety of his person. The success of the combatants was nearly equal. Milo's houses in Rome, the Anniana on the Capitoline and another on the hill Germalus, were assailed by the Clodians, but Clodius was twice driven from the forum, and the last time narrowly escaped with life. Nor did the rivals restrict their warfare to the swords of their adherents. With equal justice and consistency they accused each other of a breach of the *Lex Plotia de Vi*, and with equal violence both eluded the results of prosecution. Clodius, however, notwithstanding Milo's repeated disruption of the comitia, succeeded in carrying his election for the curule-aedileship in B. C. 56, and was thus during his year of office exempt from impeachment. Milo, whose tribunate expired in December B. C. 57, was on the other hand open to legal proceedings, and Cicero from dread of Crassus, who favoured Clodius, refused to undertake his defence. It was, therefore, necessary for his safety that he should again hold an office of the state. But his bankrupt condition did not allow him to risk the expenses of the curule-aedileship, and there is no authentic record of his praetorship. In those convulsionary years of Rome it is indeed likely that the sequence of magistracies was not very strictly observed. Milo, however, although never aedile, exhibited aedilitian games of unusual and, according to Cicero, of insane magnificence. He was enabled to give them by the bequest of a deceased curule-aedile, whose name is lost, and he exhibited them in the year previous to his canvass for the consulship. In B. C. 53 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. The gladiatorial combats were revived, and Clodius upbraided Milo in the senate with his insolvency. Cicero, to whom Milo's election was of vital importance, defended him in the speech *de Aere alieno Milonis*, of which a few fragments are still extant. The contest, however, between the rival ruffians was brought to an end by

the murder of Clodius at Bovillae on the Appian-road, January 20th, B. C. 52. The details of the meeting, the quarrel, and its catastrophe, are related in the account of Clodius [No. 40].

The immediate effect of the death of Clodius was to depress the Milonian, and to re-animate the Clodian faction. Milo at first meditated voluntary exile. But the excesses of his opponents made his presence once more possible at Rome. The tribune of the plebs, M. Caelius, attended him to the forum, and Milo addressed the assembly in the white robe of a candidate, and proceeded with his consular canvass. But a more powerful, though secret opponent had meanwhile risen up against Milo. His competitors in the comitia were P. Plautius Hypsaeus [HYPSAEUS, No. 5] and Q. Metellus Scipio. Cn. Pompey had married a daughter of Scipio, and from Hypsaeus he expected aid in gratifying the prime object of his ambition —the dictatorship. A bill for his appointment was not indeed promulgated. But the senate nominated him sole consul. Pompey immediately brought forward three laws, which, from their immediate reference to the circumstances of the times, were in fact privilegia. In the first he specially noticed the murder at Bovillae, the conflagration of the curia hostilia and the Porcian Basilica, and the attack upon the house of M. Lepidus the interrex. In the second he introduced more stringent penalties for ambitus, and in the third he increased the severity of the existing laws against sodalitia, or illegal interference with the freedom of the comitia. The time allowed for trials *de Vi*, *Ambitu*, *Sodalitiis*, was also much shortened, only three days being assigned to the accusation, the defence, and the examination of witnesses. M. Caelius opposed these laws on the ground that they were privilegia and retrospective. But Pompey stifled all opposition by surrounding his house and gardens with soldiers, and withdrawing himself from the senate and the forum, on pretence of dreading Milo's violence. A variety of charges and recriminations was brought forward by either faction. The slaves of Milo and Clodius were respectively required to be given up to torture, and perjury and intimidation, the forms of law, and the abuse of justice, were put in active requisition. Milo, however, was not without hope, since the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, B. C. 52. He was impeached by the two Clodii, nephews of the deceased, *de Vi*, by Q Petulcius and L. Cornificius, *de Ambitu*, and by P. Fulvius Neratus, *de Sodalitiis*. L. Domitius Ahenobarbus, a consular, was appointed quaesitor or instigator by a special law of Pompey's, and all Rome and thousands of spectators from Italy thronged the forum and its avenues from dawn to sunset during these memorable proceedings. But Milo's chances of acquittal, faint even had justice been decorously administered, were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses, the process, and the conductors of the defence. Cn. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated and Milo was condemned. Had he even been acquitted on the first count *de Vi*, the two other charges of bribery and conspiracy awaited him. He therefore went into exile. Cicero, who could not deliver, re wrote and expanded the defence of Milo—the extant oration—and sent it to him at Marseilla. Milo remarked, "I am glad this was not spoken, since I must have been acquitted, and then had never known the delicate flavour of these Marseille mullets." M. Brutus also some time afterwards composed as a rhetorical exercise a defence of Milo. He took a different and an easier view of the cause than Cicero. The murder of Clodius, according to Brutus, was a benefit to the commonwealth; according to Cicero, it was a necessary act of self-defence. Both pleas are singularly weak. However useful and merited the death of Clodius might be to the state, inflicted by a private hand it was a pernicious precedent; and although the meeting at Bovillae may have been accidental, the necessity for self-defence ceased with the flight of Clodius, and the pretence wholly fails when it is remembered that Milo's escort was much the more numerous and the better-armed.

Milo's exile was a heavy blow to his numerous creditors. His houses at Rome, his numerous villas, and his bands of fighting men were put up to auction, and Cicero did not escape suspicion of having purchased through an agent, Philotimus, some of the Annian property below its real worth. Cicero, on his return from Cilicia in B. C. 51, showed that he felt the imputation by offering to cancel the purchase or to increase the price. He however, owed no gratitude to Milo, who had espoused his cause because it suited his own interest, and his undertaking the defence of so notorious a criminal with extreme risk to himself amply discharged his real or supposed obligations. The close of Milo's life was as inglorious as his political career had been violent and disgraceful. Milo expected a recall from Caesar, when, in B. C. 49, the dictator permitted many of the exiles to return. But better times were come, and Rome neither needed nor wished for the presence of a bankrupt agitator. Milo's former friend the ex-tribune M. Caelius, praetor in B. C. 48, promulgated a bill for the adjustment of debts—a revolutionary measure for which the senate, where the Caesarian party had then a majority, expelled him from his office. Caelius, himself a man of broken fortunes, required desperate allies, and he accordingly invited Milo to Italy, as the fittest tool for his purposes. At the head of the survivors of his gladiatorial bands, reinforced by Samnite and Bruttian herdsmen, by criminals and run-away slaves, Milo appeared in Campania, and proclaimed himself a legatus of Cn. and Sextus Pompey. He found, however, no adherents, and retreated into Lucania, where he was met by the praetor Q. Pedius, and slain under the walls of an obscure fort in the district of Thurii.

Milo, in B. C. 57, married Fausta, a daughter of the dictator Sulla. She proved a faithless wife, and Sallust the historian was soundly scourged by Milo for an intrigue with her. (The authorities for Milo's life are Cicero's well-known oration and the passages in Orelli's *Onom. Tull.*; Plutarch's lives of Pompey, Cicero, and Caesar; Dion Cass. xxxix. 6—8, 18—21, xli, 48—55; Appian, *B. C.* ii. 16, 20—24, 48; Caes. *B. C.* iii. 21—23; see Drumann, *Gesch. Roms*, vol. i. p. 43, &c.) [W. B. D.]

MILON (Μίλων) of Crotona, son of Diotimus, an athlete, famous for his extraordinary bodily strength. He was six times victor in wrestling at the Olympic games, and as often at the Pythian; but having entered the lists at Olympia a seventh time, he was worsted by the superior agility of his

adversary. By these successes he obtained great distinction among his countrymen, so that he was even appointed to command the army, with which they took the field against the Sybarites under Telys, and bore an important part in the great battle at the Crathis, B. C. 511. Diodorus even goes so far as to attribute the memorable victory of the Crotoniats on that occasion almost wholly to the personal strength and prowess of Milon, who is said to have taken the field accoutred like Hercules, and wearing the chaplet of his Olympic victory. (Diod. xii. 9.) This is the only instance in which he appears in any public capacity; but we learn from Herodotus that, so great was the reputation he enjoyed, that when the physician Democedes took refuge at Crotona, he hastened to obtain a daughter of Milon in marriage, trusting to the effect that his name would produce even upon the Persian king. (Herod. iii. 137.) Many stories are related by ancient writers of his extraordinary feats of strength, which are for the most part well known; such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia, and afterwards eating the whole of it in a single day. Some of the modes by which he displayed his gigantic powers before the assembled multitude appear to have been commemorated by the attitude of his statue at Olympia, at least if we may trust the account of it given by Philostratus; but Pausanias, while he relates the same anecdotes, does not give us to understand that the statue itself was so represented. (Paus. vi. 14. §§ 6, 7; Philostr. *Vit. Apoll.* iv. 28.)

The mode of his death is thus related: as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves. (Diod. xii. 9; Paus. vi. 14, § 5—8; Athen. x. p. 412; Aelian, *V. H.* ii. 24; Gell. xv. 16; Val. Max. ix. 12, ext. 9; Suid. *s. v.* Μίλων; Schol. *ad Theocr.* iv. 6; Schol. *ad Aristoph. Ran.* 55; Tzetz. *Chil.* ii. 460; Cic. *de Sen.* 10.)

The age of Milon is clearly fixed by the passages above cited from Diodorus and Herodotus: Aulus Gellius, who states that he was victor in the 50th Olympiad, is certainly in error.

2. A general in the service of Pyrrhus king of Epeirus, who sent him forward with a body of troops to garrison the citadel of Tarentum, previous to his own arrival in Italy. (Zonar. viii. 2.) He appears to have accompanied Pyrrhus throughout his campaigns in that country, and is mentioned as urging the king to continue the war after the battle of Heraclein in opposition to the pacific counsels of Cineas. When Pyrrhus went into Sicily, B. C. 278, he left Milon to hold the command in Italy during his absence; and when he finally quitted that country and withdrew into Epeirus, he still left him in charge of the citadel of Tarentum, together with his son Helenus. According to Justin, they were both recalled by Pyrrhus himself soon afterwards; but Zonaras states that he was hard pressed by the Tarentines themselves, assisted by a Carthaginian fleet, and was in consequence induced to surrender the citadel to the Romans, on condition of being allowed to withdraw his garrison in safety. (Zonar. viii. 4, 5, 6; Justin. xxv. 3.)

3. An Epeirot, who assassinated Deïdameia, the daughter of Pyrrhus II., at the altar of Diana, to which she had fled for refuge [DEIDAMEIA]. For this sacrilege he was punished by a fit of frenzy, and put an end to his own life in a miserable manner. (Justin. xxviii. 3.)

4. Of Beroea, an officer in the army of Perseus, with which he opposed the Roman consul P. Licinius Crassus B. C. 171. (Liv. xlii. 58.) He is again mentioned as holding an important command under Perseus just before the battle of Pydna, B. C. 166. After that action he fled, with his two colleagues, Hippias and Pantauchus, to Beroea, where they were the first to set the example of defection, by surrendering that fortress into the hands of Aemilius Paullus. (Liv. xliv. 32, 45; Plut. *Aemil.* 16.) [E. H. B.]

MILO'NIA CAESO'NIA. [CAESONIA.]

MILTAS (Μίλτας), a Thessalian soothsayer, who accompanied Dion on his expedition against Dionysius. He was also attached to the Platonic philosophy. (Plut. *Dion*, p. 967, c.; Fabric. *Bibl. Graec.* vol. iii. p. 179.) [C. P. M.]

MILTIADES (Μιλτιάδης), a name borne by at least three of the family of the Cimonidae. [See the stemma in the article CIMON.] The family sprang from Aegina, and traced their descent to Aeacus. In the genealogy of the family given in the life of Thucydides which bears the name of Marcellinus, mention is made of a Miltiades, son of Tisander; but it is very questionable whether even the text is correct. The two following are celebrated:—1. The son of Cypselus, who was a man of considerable distinction in Athens in the time of Peisistratus. The Doloncians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Peisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonese, which he fortified by a wall built across its isthmus. In a war with the people of Lampsacus he was taken prisoner, but was set at liberty on the demand of Croesus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon. Sacrifices and games were instituted in his honour, in which no Lampsacene was suffered to take part. (Herod. vi. 34, 38. 103, 36—38.) Both Cornelius Nepos (*Milt.* i. 1) and Pausanias (vi. 19. § 6) confound this Miltiades with the following.

2. The son of Cimon and brother of Stesagoras, became tyrant of the Chersonesus on the death of the latter, being sent out by Peisistratus from Athens to take possession of the vacant inheritance. By a stratagem he got the chief men of the Chersonesus into his power and threw them into prison, and took a force of mercenaries into his pay. In order probably to strengthen his position still more he married Hegesipyla, the daughter of a Thracian prince named Olorus. (Herod. vi. 39.) He joined Dareius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube. (Herod. iv. 137.) That when the appointed time had expired and Dareius had not returned, Miltiades recommended the Greeks to destroy the

bridge and leave Dareius to his fate, is the account repeated by every writer since Herodotus; but doubts have been raised respecting its truth which it is not easy to set aside. If true it could not have remained unknown to Dareius, and yet Miltiades was left in quiet possession of his principality for several years, though during that period a Persian force was engaged in military operations in his neighbourhood. Bishop Thirlwall (*History of Greece*, vol. ii. Appendix 2) is inclined to look upon the story as a fabrication which was invented and spread after Miltiades came to Athens for the purpose of counteracting the odium with which he was at first regarded as a tyrant. Some time after the expedition of Dareius an inroad of the Scythians drove Miltiades from his possessions; but after the enemy had retired the Doloncians brought him back. (Herod. vi. 40.) It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros and subjected the islands to the dominion of Attica. (Herod. vi. 137, 140.) The story of the origin of the enmity between the Athenians and these Pelasgians, of the promise made by the offenders in accordance with the direction of the oracle to surrender their islands to the Athenians, and the mode in which they attempted to elude it by offering to surrender them when a fleet should sail to them from Attica in one day with a north wind, and of the way in which Miltiades, setting out from the Chersonesus, which was in some sort Attic ground, fulfilled the seemingly impossible condition, and demanded the surrender which he had the power to enforce from those who resisted, will be found in Herodotus. Lemnos and Imbros belonged to the Persian dominions (Herod. v. 26), and Thirlwall has suggested that this encroachment on the Persian possessions was probably the cause which drew upon Miltiades the hostility of Dareius, and led him to fly from the Chersonesus when the Phoenician fleet approached, after the subjugation of Ionia. Miltiades reached Athens in safety, but his eldest son Metiochus fell into the hands of the Persians. (Herodot. vi. 41.) At Athens Miltiades was arraigned, as being amenable to the penalties enacted against tyranny, but was acquitted. When Attica was threatened with invasion by the Persians under Datis and Artaphernes, Miltiades was chosen one of the ten generals. According to Pausanias (iii. 12. § 7), it was by his advice that the Persian heralds who had come to demand earth and water were put to death. When the Athenians advanced against the Persians, Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy, the opinions of the ten generals being equally divided. Miltiades waited till his turn came, and then drew his army up in battle array on the ever memorable field of Marathon. For an account of the battle and of the tactics by which the victory was secured the reader is again referred to Herodotus (vi. 104, 109, &c.). After the defeat of the Persians Miltiades endeavoured to urge the Athenians to measures of retaliation, and induced them to entrust to him an armament of seventy ships, without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enmity. His attacks, however, were unsuccessful; and after receiving a dangerous hurt in the leg while penetrating into a sacred enclosure on some superstitious errand, he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. His wound had turned into a gangrene, and being unable to plead his cause in person he was brought into court on a couch, his brother Tisagoras conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of fifty talents, the cost of the equipment of the armament. Being unable to pay this he was thrown into prison, where he not long after died of his wound. The fine was afterwards paid by his son Cimon. (Herod. vi. 132—136; Plut. *Cimon*, p. 480, d.) After his death a separate monument was erected to his memory on the field of Marathon. (Paus. i. 15. § 3.)

3. A grandson of the preceding, the son of Cimon, of the name of Miltiades, is mentioned in the scholia on Aristides (iii. p. 515, Dindorf), and by Aeschines (*de Falsa Leg.* p. 301, ed. Steph.), who speaks of him as having gone as herald to the Lacedaemonians before the conclusion of the fifty years' truce. [C. P. M.]

MILTIADES, joint commander of the Peloponnesian fleet with Lysander and Philochares at the close of the Peloponnesian war. (Lys. *adv. Eratosth.* p. 430, ed. Reiske.) [C. P. M.]

MIMALLON (Μιμαλλών, or Μιμαλλών), the Macedonian name of the Bacchantes, or, according to others, of Bacchic Amazons (Strab. x. p. 468; Plut. *Alex.* 2; Lycoph. 1464). The name is commonly connected with the verb *μιμεῖσθαι*, to imitate, because on one occasion, it is said, the Macedonians while at war with the Illyrian king Calander, added the Bacchantes to their army, in order to make it appear more numerous (Schol. *ad Pers. Sat.* i. 99); but the etymology is uncertain. Ovid (*Ars Am.* i. 541) uses the form Mimallonides for Mimallones. [L. S.]

MIMAS (Μίμας). 1. A Centaur. (Hes. *Scut. Herc.* 186.)

2. A giant who is said to have been killed by Ares, or by Zeus with a flash of lightning (Apollon. Rhod. iii. 1227; Eurip. *Ion*, 215). The island of Prochyte, near Sicily, was believed to rest upon his body. (Sil. Ital. xii. 147.)

3. A son of Aeolus, king of Aeolia, and father of Hippotes. (Diod. iv. 67.)

4. A son of Amycus and Theano, was born in the same night as Paris. He was a companion of Aeneas, and slain by Mezentius. (Virg. *Aen.* x. 702, &c.)

5. A Bebryx, who was slain by Castor during the expedition of the Argonauts. (Apollon. Rhod. ii. 105.) [L. S.]

MIMNERMUS (Μίμνερμος), a celebrated elegiac poet. There were various accounts as to his birthplace. Some authorities spoke of Colophon, others of Smyrna, others of Astypalaea (it is not specified which of the places of that name) as his native city. (Suidas, *s. v.* Μίμνερμος.) He was generally called a Colophonian (Strab. xiv. p. 643); but from a fragment of his poem entitled *Nanno* it appears that he was descended from those Colophonians who reconquered Smyrna from the Aeolians (Strab. xiv. p. 634), and that, strictly speaking, Smyrna was his birthplace. Mimnermus flourished from about B. C. 634 to the age of the

seven sages (about B. C. 600). He was a contemporary of Solon, who, in an extant fragment of one of his poems, addresses him as still living (Diog. Laërt. i. 60; Bergk, *Poetae Lyrici Graeci*, p. 331). No other biographical particulars respecting him have come down to us, except what is mentioned in a fragment of Hermesianax (Athen. xiii. p. 597) of his love for a flute-player named Nanno, who does not seem to have returned his affection.

The numerous compositions of Mimnermus (Suidas, who calls him Μίμερμνος, says ἔγραψε βιβλία πολλά) were preserved for several centuries, comprised in two books, until they were burnt, together with most of the other monuments of the erotic poetry of the Greeks, by the Byzantine monks. A few fragments only have come down to us; sufficient, however, when compared with the notices contained in ancient writers, to enable us to form a tolerably accurate judgment of the nature of his poetry. These fragments belong chiefly to a poem entitled *Nanno*, and addressed to the flute-player of that name. The compositions of Mimnermus form an epoch in the history of elegiac poetry. Before his time the elegy had been devoted chiefly either to warlike and national, or to convivial and joyous subjects. Archilochus had, indeed, occasionally employed the elegy for strains of lamentation, but Mimnermus was the first who systematically made it the vehicle for plaintive, mournful, and erotic strains. The threnetic origin of the elegy, the national temperament and social condition of the Asiatic Ionians, and the melancholy feelings with which they must have regarded their subjection to the Lydians, rendered this change easy and natural; and the elegiac poems of Mimnermus may be looked upon as a correct exponent of the general tone of feeling which marked his age and people. Though warlike themes were not altogether unnoticed by him (the war between Gyges and the Smyrnaeans was one topic of this kind which he dwelt upon), he seems to have spoken of valorous deeds more in a tone of regret, as things that had been, than with any view of rousing his countrymen to emulate them. The instability of human happiness, the helplessness of man, the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in, the wretchedness of old age, are plaintively dwelt upon by him, while love is held up as the only consolation that men possess, life not being worth having when it can no longer be enjoyed. The latter topic was most frequently dwelt upon, and as an erotic poet he was held in high estimation in antiquity. (Hor. *Epist.* ii. 2. 100; Propert. i. 9. 11.) From the general character of his poetry he received the name Λιγυστιάδης or Λιγυαστιάδης. He was a flute player as well as a poet (Strab. iv. p. 643; Hermesianax, *ap. Athen. l. c.*), and, in setting his poems to music, made use of the plaintive melody called the Nomos Kradias. Since the character which Mimnermus gave to elegiac poetry remained ever after its predominant characteristic, he is sometimes erroneously spoken of as the inventor of the elegy. The passage of Hermesianax, where he says of Mimnermus, ὃς εὕρετο πολλὸν ἀνατλὰς Ἦχον καὶ μαλακοῦ πνεῦμ' ἀπὸ πενταμέτρου, which has frequently been understood as conveying the same assertion, has been more correctly interpreted, by throwing greater stress on the word μαλακοῦ, as referring to the change which Mimnermus made in the character of elegiac poetry. (Comp. Propert. i. 9. 11.) Mimnermus is the oldest poet who mentioned an eclipse of the sun, and spoke of it as a threatening and mournful sign. (Plut. *De Facie in Orbe Lunae*, p. 931, e.) He is also the earliest authority that we have for the mythus that the sun, after setting in the west, is carried round the earth in a golden bowl, the work of Hephaestus, by the river Oceanus back again to the east. (Athen. xi. p. 470, a.) In his account of the voyage of Jason, also, he removed the dwelling of Aeëtes to the shores of Oceanus.

The fragments of Mimnermus have been several times published, in the collections of Stephens, Brunck, Gaisford, Boissonade, and Bergk. There is a separate edition by Bach, Lips. 1826. They have been translated by Stollberg, Herder, Seckendorf, A. W. v. Schlegel, and others. (Fabric. *Bibl. Graec.* vol. i. p. 733; K. O. Müller, *History of the Literature of Ancient Greece*, p. 115, &c.; Bode, *Gesch. der Hellen. Dichtkunst*, vol. ii. pp. 173, 175, 247, &c.) [C. P. M.]

MINA'TIA GENS, plebeian, and of very little note. On coins we find mention of an M. Minatius Sabinus, who was a legate under Cn. Pompey, the younger, in Spain (Eckhel, vol. v. p. 253), and one of the ancestors of Velleius Paterculus was called Minatius Magius. [MAGIUS, No. 3.]

MI'NDARUS (Μίνδαρος), a Lacedaemonian, was sent out in B. C. 411, to succeed Astyochus in the office of Admiral. In the same year, having reason to believe that the Phoenician ships, promised by Tissaphernes, would never be forthcoming, he listened to the invitation of Pharnabazus, and sailed from Miletus to the territory of the latter satrap on the Hellespont, having managed to escape the notice of the Athenian fleet, which was aware of his intention and had removed from Samos to Lesbos with the view of preventing its execution. At Sestos he surprised the Athenian squadron there, which escaped with difficulty and with the loss of four ships. The Athenians, however, under Thrasyllus and Thrasybulus followed him to the north from Lesbos, and defeated him in the Hellespont, off Cynossema. After the battle, Mindarus sent to Euboea to Hegesandridas for reinforcements, and in the meantime we find him furnishing aid to the Aeolians of Antandrus in their insurrection against the garrison of Tissaphernes in their town. Soon after we hear of him offering sacrifices to Athena, at Ilium, whence he hastened to the aid of DORIEUS, who had been engaged with a superior number of Athenian ships. A battle ensued and continued doubtful, till the arrival of reinforcements under Alcibiades gave the victory to the Athenians. But the latter, having despatched a large portion of their fleet to different quarters to collect money, were left in the Hellespont with a force of no more than forty ships, and Mindarus, whose squadron now amounted to sixty, prepared to attack them; but they moved away by night from Sestos to Cardia, where they were joined by Alcibiades with five galleys, and soon after by Thrasybulus and Theramenes, each with twenty. With this force they sailed to Cyzicus (whither the Peloponnesians had removed from Abydus), and there surprised them. The latter, however, having drawn up their ships close together near the shore, made a vigorous resistance: but Alcibiades sailed round with twenty triremes to a different

part of the coast, and attacked them from the land in the rear. Mindarus hereupon disembarked to meet him, but was slain in the battle, and the Athenians gained a complete victory, B.C. 410. (Thuc. viii. 85, 99—105, 107, 108; Xen. *Hell.* i. 1. §§ 1, 3—5, 8—18; Plut. *Alc.* 27, 28; Diod. xiii. 39, 45, 49—51.) [HIPPOCRATES, No. 6.] [E.E.]

MI'NDIUS MARCELLUS. [MARCELLUS.]

MINERVA, one of the great Roman divinities, whose name seems to be of the same root as *mens*, whence *monere* and *promenervare* (Fest. p. 205, ed. Müller). She is accordingly the thinking, calculating, and inventive power personified. Varro (ap. Aug. *de Civ. Dei*, vii. 28) therefore considered her as the impersonation of all ideas, or as the plan of the universe, while Jupiter, according to him, is the creator, and Juno the representative of matter. Minerva was the third in the number of the Capitoline divinities, and sometimes is said to have wielded the thunderbolts of Jupiter, her father. Tarquin, the son of Demaratus, was believed to have united the three divinities in one common temple, and hence, when repasts were prepared for the gods, these three always went together (August. *de Civ. Dei*, iv. 10; Val. Max. ii. 1. § 2). As Minerva was a virgin divinity, and her father the supreme god, the Romans easily identified her with the Greek Athena, and accordingly all the attributes of Athena were gradually transferred to the Roman Minerva. But we shall here confine ourselves to those which were peculiar to the Roman goddess, as far as they can be ascertained.

As she was a maiden goddess her sacrifices consisted of calves which had not borne the yoke or felt the sting (Fulgentius, p. 561, ed. Merc.; Arnob. iv. 16, vii. 22). She is said to have invented numbers, and it is added that the law respecting the driving in of the annual nail was for this reason attached to the temple of Minerva (Liv. vii. 3); but it is generally well attested that she was worshipped as the patroness of all the arts and trades, for at her festival she was particularly invoked by all those who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like. (Ov. *Fast.* iii. 809, &c.; August. *l. c.* vii. 16.)

This character of the goddess may be perceived also from the proverbs "to do a thing *pingui Minerva*," i. e. to do a thing in an awkward or clumsy manner; and *sus Minervam*, of a stupid person who presumed to set right an intelligent one. Minerva, however, was the patroness, not only of females, on whom she conferred skill in sewing, spinning, weaving, &c., but she also guided men in the dangers of war, where victory is gained by cunning, prudence, courage, and perseverance. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was frequently dedicated to her. (Liv. xlv. 33; Virg. *Aen.* ii. 615.) Minerva was further believed to be the inventor of musical instruments, especially wind instruments, the use of which was very important in religious worship, and which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva. This festival lasted five days, from the 19th to the 23d of March, and was called Quinquatrus, because it began on the fifth day after the ides of the month. (Fest. pp. 149, 257, ed. Müller; Varro, *De L. L.* vi. 14; Ov. *Fast.* iii. 849.) This number of days does not seem to have been accidental, for Servius (*ad Virg. Georg.* i. 277) informs us that the number 5 was sacred to Minerva. (See *Dict. of Ant. s. v. Quinquatrus.*) The most ancient temple of Minerva at Rome was probably that on the Capitol; another existed on the Aventine (P. Vict. *Reg. Urb.* viii.; Ov. *Fast.* vi. 728); and she had a chapel at the foot of the Caelian hill, where she bore the surname of Capta. (Ov. *Fast.* iii. 337.) She also had the surname of Nautia, which was believed to have originated in the following manner. Diomedes had carried the Palladium from Troy; and as he found that it availed him nothing in his misfortunes, and as the oracle commanded him to restore it to the Trojans, he wanted to deliver it up to Aeneas on his wanderings through Calabria. When he came to the Trojans, he found Aeneas engaged in offering up a sacrifice, and Nautes received the Palladium instead of Aeneas. The goddess (Minerva) bestowed many favours upon him, instructed him in various arts, and chose him for her servant. The family of the Nautii afterwards retained the exclusive knowledge of the manner in which Minerva Nautia was to be worshipped. Her mysterious image was preserved in the most secret part of the temple of Vesta, and regarded as one of the safeguards of the state. (Dionys. i. 69; Virg. *Aen.* v. 704; Serv. *ad Aen.* ii. 166, iii. 407; Lucan. i. 598; comp. Hartung, *Die Relig. der Römer*, vol. ii. p. 78, &c.) [L. S.]

MINERVI'NA, the mother of CRISPUS CAESAR, is usually termed by historians the first wife of Constantine the Great. However, Victor (*Epit.* 41) and Zosimus (ii. 20), both of whom mention her name, state expressly that she was his concubine, and their account is confirmed by Zonaras (xiii. 2). To this direct testimony we can oppose nothing, except the improbability that Constantine should have marked out an illegitimate son as his successor. (Tillemont, *Hist. des Empereurs*, vol. iv. art. iv. p. 84, and *Notes sur Constantin*, note v.). [W. R.]

MINI'CIA GENS, came originally from Brixia (Brescia), in Cisalpine Gaul. Brixia was a Roman colony, but in what year it became one is unknown. (Plin. *H. N.* iii. 19.) The Minicii occur only under the empire. There was a C. Minicius Fundanus, one of the consules suffecti in A. D. 51; and another C. Minicius, also one of the consules suffecti in A. D. 103. For this gens see Labus, *Epigrapha nuovamente uscita dalle escavazioni Bresciana*, Milan, 1830. [W. B. D.]

MINI'DIUS, L., was a Roman merchant or banker, established at Elis in B. C. 46, with whose heirs Cicero had some pecuniary transactions. He was brother of L. Mescinius Rufus, quaestor in Achaia [RUFUS], and married an Oppia. (Cic. *ad Fam.* xiii. 26, 28.) [W. B. D.]

MINI'DIUS or MI'NDIUS, M., brother and heir of L. Minidius, and also a Roman merchant. Cicero was engaged in a law suit with him. (Cic. *ad Fam.* v. 20, xiii. 26.) [W. B. D.]

MI'NIO. 1. Was the confidential friend and counsellor of Antiochus the Great, and his representative at the conference with the Roman envoys at Ephesus in B. C. 193. Minio commanded a portion of Antiochus' centre at the battle of Magnesia in B. C. 190. (Liv. xxxv. 15, 16, xxxvii. 40, 42.)

2. Q. MYNNIO (Μυννίων), was a native of Smyrna, who, conspiring against Mithridates VI.

king of Pontus, in B. C. 86, was betrayed by one of his confederates, and put to death. (Appian, *Mithr.* 48.) [W. B. D.]

MI'NIUS CERRI'NIUS, a Campanian, the son of Minia Paculla, was appointed by her one of the two hierophants of the Bacchanalia at Rome in B. C. 186. On the discovery of these orgies [HISPALA FECENIA, HERENNIUS CERRINIUS], Minius was arrested; and, having confessed before the senate the impure and atrocious character of the rites over which he presided, was placed in close custody at Ardea. His final sentence is unknown. (Liv. xxxix. 13, 17, 19.) [W. B. D.]

MINOS (Μίνως). 1. The son of Zeus and Europa, brother of Rhadamanthus, and king of Crete, where he is said to have given many and useful laws. After his death he became one of the judges of the shades in Hades. (Hom. *Il.* xiii. 450, xiv. 322, *Od.* xi. 321, 567, xvii. 523, xix. 178; comp. MILETUS.) He was the father of Deucalion and Ariadne; and, according to Apollodorus (iii. 1. § 1, &c.), Sarpedon also was a brother of his. Diodorus (iv. 60; comp. Strab. x. p. 476, &c.) relates the following story about him. Tectamus, a son of Dorus, and a great-grandson of Deucalion, came to Crete with an Aeolian and Pelasgian colony; and as king of the island, he became the father of Asterius, by a daughter of Cretheus. In the reign of Asterius, Zeus came to Crete with Europa, and became by her the father of Minos, Sarpedon and Rhadamanthus. Asterius afterwards married Europa; and having no issue by her, he adopted her three sons. Thus Minos succeeded Asterius, and married Itone, daughter of Lyctius, by whom he had a son, Lycastus. The latter became, by Ida, the daughter of Corybas, the father of another Minos, whom, however, some also called a son of Zeus. It should be observed, that Homer and Hesiod know only of one Minos, the ruler of Cnossus, and the son and friend of Zeus; and of this one they on the whole relate the same things, which later traditions assign to a second Minos, the grandson of the former; for here, as in many other mythical traditions of Greece and other countries, a rationalistic criticism attempted to solve contradictions and difficulties in the stories about a person, by the assumption that the contradictory accounts must refer to two different personages.

2. A grandson of No. 1, and a son of Lycastus and Ida, was likewise a king and law-giver of Crete. He is described as possessed of a powerful navy, as the husband of Pasiphaë, a daughter of Helios, and as the father of Catreus, Deucalion, Glaucus, Androgeus, Acalle, Xenodice, Ariadne, and Phaedra. (Apollod. ii. 1. § 3.) He is said to have been killed in Sicily by king Cocalus, when he had gone thither in pursuit of Daedalus. (Herod. vii. 170; Strab. vi. pp. 273, 279; Paus. vii. 4. § 5.) But the scholiast on Callimachus (*Hymn. in Jov.* 8) speaks of his tomb in Crete. The detail of his history is related as follows. After the death of Asterius, Minos aimed at the supremacy of Crete, and declared that it was destined to him by the gods; in proof of it, he said that any thing he prayed for was done. Accordingly, as he was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete. Others say that Minos disputed the government with his brother, Sarpedon, and conquered. (Herod. . 173.) But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another in his place. Poseidon therefore rendered the bull furious, and made Pasiphaë conceive a love for the animal. Pasiphaë concealed herself in an artificial cow made by Daedalus, and thus she became by the bull the mother of the Minotaurus, a monster which had the body of a man, but the head of a bull. Minos shut the monster up in the labyrinth. (Apollod. iii. 1. § 3, &c.; comp. DAEDALUS.) Minos is further said to have divided Crete into three parts, each of which contained a capital, and to have ruled nine years. (Hom. *Od.* xix. 178; Strab. x. pp. 476, 479.) The Cretans traced their legal and political institutions to Minos, and he is said to have been instructed in the art of law-giving by Zeus himself; and the Spartan, Lycurgus, was believed to have taken the legislation of Minos as his model. (Paus. iii. 4. § 2; comp. Plat. *Min.* p. 319, b.; Plut. *De ser. Num. Vind.* 4; Val. Max. i. 2. § 1; Athen. xiii. p. 601.) In his time Crete was a powerful maritime state; and Minos not only checked the piratical pursuits of his contemporaries, but made himself master of the Greek islands of the Aegean. (Thuc. i. 4; Strab. i. p. 48; Diod. *l. c.*) The most ancient legends describe Minos as a just and wise law-giver, whereas the later accounts represent him as an unjust and cruel tyrant. (Philostr. *Vit. Apoll.* iii. 25; Catull. *Epithal. Pel.* 75; Eustath. *ad Hom.* p. 1699.) In order to avenge the wrong done to his son Androgeus [ANDROGEUS] at Athens, he made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians, either every year or every nine years, to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaurus. (Apollod. iii. 15. § 8; Paus. i. 27. § 9, 44. § 5; Plut. *Thes.* 15; Diod. iv. 61; Ov. *Met.* vii. 456, &c.; comp. ANDROGEUS, THESEUS.) [L. S.]

MINOTAURUS (Μινώταυρος), a monster with a human body and a bull's head, or, according to others, with the body of an ox and a human head; is said to have been the offspring of the intercourse of Pasiphaë with the bull sent from the sea to Minos, who shut him up in the Cnossian labyrinth, and fed him with the bodies of the youths and maidens whom the Athenians at fixed times were obliged to send to Minos as tribute. The monster was slain by Theseus. It was often represented by ancient artists either alone in the labyrinth, or engaged in the struggle with Theseus. (Paus. i. 24. § 2, 27, in fin. iii. 18. § 7; Apollod. iii. 1. § 4, 15. § 8.) [L. S.]

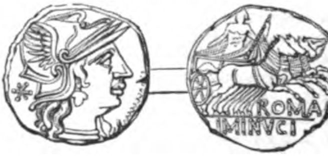
MINTA'NOR, the author of a lost treatise on music. (Fulgent. *Mythol.* i. 1; Schol. *ad Stat. Theb.* iii. 661.) [C. P. M.]

MINTHA or MENTHA (Μίνθη), a Cocythian nymph, and beloved by Hades, was metamorphosed by Demeter or Persephone into a plant called after her μίνθη, or mint, or, according to others, she was changed into dust, from which Hades caused the mint plant to grow forth. In the neighbourhood of Pylos there was a hill called after her, and at its foot there was a temple of Pluto, and a grove of Demeter. (Strab. viii. p. 344; Ov. *Met.* x. 729; Oppian, *Hal.* iii. 486; Schol. *ad Nicand. Alex.* 374.) [L. S.]

MINU'CIA, one of the Vestal priestesses in B. C. 337. Her passion for gay attire made her

conduct suspected. On inquiry, suspicion was justified, and Minucia was buried alive. (Liv. viii. 15.) [W. B. D.]

MINU'CIA GENS was originally, in some of its branches at least, patrician [AUGURINUS]; but more frequently occurs in history as a plebeian house. Its principal cognomens were AUGURINUS, BASILUS, RUFUS, and THERMUS. Minicius and Municius are frequently confounded with Minucius. The following coin of the Minucia gens bears on the obverse the head of Pallas, and on the reverse Jupiter in a chariot hurling a thunder-bolt, with the legend L. Minucius. Who this L. Minucius was is unknown. [W. B. D.]



COIN OF MINUCIA GENS.

MINUCIA'NUS (Μινουκιανός). 1. A Greek rhetorician, was a contemporary of the celebrated rhetorician Hermogenes of Tarsus (fl. A. D. 170), with whom he was at variance. This we learn from the Scholiast on Hermogenes, and thus the difficulty which Fabricius experienced (*Bibl. Graec.* vol. vi. p. 107), is removed, as it is evident that this Minucianus was a different person from the one following. (Schol. *ad Hermog.* pp. 26, 48, 49, 71, 77, 99, 177, 179, 180, 181, 200, 287; comp. Schol. *ad Aphthon.* p. 226, Spengel; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 95, n. 10.)

2. An Athenian, the son of Nicagoras, was also a Greek rhetorician, and lived in the reign of Gallienus (A. D. 260—268). Suidas (*s. v.*) tells us that Minucianus was the author of Τέχνη ῥητορική, Προγυμνάσματα, and Λογοὶ διάφοροι. The Τεχνή was commented on by the sophist Pancratius (Suidas, *s. v.* Παγκρ.; Eudoc. p. 301), and is also referred to by Tzetzes (*Chil.* iv. 693, vi. 739, xii. 570), but, as Westermann suggests, it may have been written by the elder Minucianus [No. 1]. A portion of this work, entitled Περὶ ἐπιχειρημάτων, is extant, and bears the title Μινουκιανοῦ ἢ Νικαγόρου. It was published along with Alexander Numenius and Phoebammon, accompanied with a Latin version, by L. Normann, Upsal. 1690, 8vo., and is also printed in the Aldine collection of Greek rhetoricians, pp. 731—734, and in the ninth volume of Walz's *Rhetores Graeci.* The work of Minucianus, entitled Προγυμνάσματα, was commented on by Menander of Laodiceia (Suidas, *s. v.* Μεναν.). The eloquence of Minucianus is praised by Himerius. (*Ecl.* vii. p. 166, *Or.* xxiii. p. 802, ed. Wernsdorf.; Fabric. *Bibl. Graec.* vol. vi. pp. 107, 108; Westermann, *Ibid*, § 98, n. 15.)

MINUCIA'NUS, CORNE'LIUS, a friend and neighbour of the younger Pliny, who calls him "ornamentum regionis meae, seu dignitate, seu moribus," and speaks of him in other very laudatory terms in a letter addressed to Falco, in which he requests the latter to confer the rank of military tribune upon Minucianus (*Ep.* vii. 22). Three of Pliny's letters (iii. 9, iv. 11, viii. 12) are addressed to this Minucianus.

MINU'CIUS. 1. M. MINUCIUS, tribune of the plebs in B. C. 401, when he impeached two of the consular tribunes of the preceding year for misconduct in the war with Veii. (Liv. v. 11, 12.)

2. M. MINUCIUS FESSUS, one of the first augurs elected from the plebs after the extension of the law *de Sacerdotiis* in B. C. 300, by the tribunes Q. and Cn. Ogulnius. (Liv. x. 9.)

3. Q. MINUCIUS, was legatus to the consul, M. Claudius Marcellus, during the siege of Capua, B. C. 210. (Liv. xxvi. 38.)

4. P. and Q. MINUCII, legionary tribunes in the war of Rome with the Boian Gauls in B. C. 193. (Liv. xxxv. 5.)

5. L. MINUCIUS, legatus of the praetor Q. Fulvius Flaccus in the nearer Spain, B. C. 180. His evidence as to the state of the province when examined by the senate differed from the account given by the praetor. (Liv. xl. 35, 36.)

6. TIB. MINUCIUS, praetor peregrinus in B. C. 180, died early in his official year. (Liv. xl. 35, 37.)

7. — MINUCIUS, died intestate before the city-praetorship of C. Verres, in B. C. 75—74. His property therefore belonged to his gens; but Verres issued a special edict regarding it, which Cicero held up to ridicule (*in Verr.* i. 45. § 115).

8. CN. MINUCIUS, a person about whose political opinions Cicero wrote to Cornificius in B. C. 43 (*ad Fam.* xii. 25). [W. B. D.]

MINU'CIUS FELIX. [FELIX.]

MINU'CIUS NATA'LIS. [NATALIS.]

MINU'CIUS PACA'TUS. [IRENAEUS, No. 3.]

MI'NYAE (Μινύαι), an ancient race of heroes at Orchomenos, Iolcos, and other places. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the northern parts of Boeotia, and there to have established the powerful race of the Minyans, with the capital of Orchomenos. As the greater part of the Argonauts were descended from the Minyans, they are themselves called Minyae; and the descendants of the Argonauts founded a colony in Lemnos, which was called Minyae. Thence they proceeded to Elis Triphylia, and to the island of Thera. (Herod. i. 146, iv. 145; Pind. *Ol.* xiv. 4, *Pyth.* iv. 69; Apollon. Rhod. i. 229; Strab. ix. pp. 404, 414, viii. pp. 337, 347; Paus. vii. 2. § 2, ix 36; comp. Müller, *Orchom. u. die Minyer.*) [L. S.]

MI'NYAS (Μινύας), a son of Chryses, and the ancestral hero of the race of the Minyans; but the accounts of his genealogy vary very much in the different traditions, for some call him a son of Orchomenus or Eteocles, others of Poseidon, Aleus, Ares, Sisyphus, or Halmus. He is further called the husband of Tritogeneia, Clytodora, or Phanosyra. Orchomenus, Presbon, Athamas, Diochthondas, Eteoclymene, Periclymene, Leucippe, Arsinoë, and Alcithoë, are mentioned as his children. (Paus. ix. 36. § 3, &c., 38. § 2; Schol. *ad Apollon. Rhod.* i. 230, *ad Pind. Ol.* xiv. 5, *Pyth.* iv. 120; Tzetz. *ad Lyc.* 875.) He is said to have built the first treasury, of which ruins are said to be still extant (Paus. ix. 38. § 2.) His tomb was shown at Orchomenos in Boeotia (ix. 38. § 3). [L. S.]

MISA (Μίσα), a mystic being in the Orphic mysteries, perhaps the same as Cybele, or an attribute of her. (Orph. *Hymn.* 41; Hesych. *s. v.* Μισατίς.) [L. S.]

MISA'GENES, a Numidian, son of Masinissa, was appointed by his father to command the forces which he sent to the assistance of the Romans in the war against Perseus, B. C. 171. He appears

to have continued in this position throughout the four years of the war, and to have rendered important services to his allies. After the close of the war (B. C. 168) he was sent back by Aemilius Paullus to Africa; but the ships in which his troops were embarked were dispersed by a storm, many of them wrecked, and he himself compelled to take refuge at Brundusium. Here he was received with the utmost distinction, the quaestor, L. Stertinius, being immediately despatched by the senate to bear him magnificent presents, and to provide both him and his troops with all that they required. (Liv. xlii. 29, 35, xlv. 14; Val. Max. v. 1. § 1, who writes the name Musicanes.) He probably died before his father, as we hear nothing of him after the death of Masinissa. [E. H. B.]

MISE'NUS (Μισηνός). 1. A companion of Odysseus. (Strab. i. p. 26, v. p. 245.)

2. A steersman of Aeneas (Vict. *De Orig. Gent. Rom.* 9), and, according to Virgil, at first a companion of Hector, and afterwards trumpeter of Aeneas; he died at Cumae, where Cape Misenum derived its name from him. (Virg. *Aen.* vi. 162, &c. 235.) His being called *Aeolides* arose from the legendary connection between the Aeolian and Campanian Cumae. [L. S.]

MISITHEUS, called TIMESICLES (Τιμησικλῆς) by Zosimus (i. 16, 17), apparently a Greek, by extraction at least, was distinguished for learning, eloquence, and virtue, and his daughter Sabinia Tranquillina became the wife of the third Gordian. That amiable prince appointed his father-in-law praefect of the praetorians, and acting in obedience to his wise counsels, effected many important reforms in the royal household, more especially by discarding the eunuchs, who, since the days of Elagabalus, had exercised most foul and corrupt influence in the palace, being notoriously in the habit of disposing of all the highest appointments, both civil and military, to the best bidder. The admirable arrangements for the support of the imperial troops on the exposed frontiers, the judicious regulations introduced with regard to various details in the service, and the success which attended the operations in the East against Sapor, until Misitheus was cut off by disease, or by the treachery of his successor Philippus, seem to indicate that he must have been trained as a soldier and accustomed to important commands, but we know nothing positively of his early history. Even his name, as it stands repeatedly in Capitolinus, is a matter of doubt, for scholars have, not without reason, hesitated to believe that such an ill-omened appellation (*God-hater*) could ever have been borne by any individual of eminence, in an age when superstition upon such points was so strong. The inscription (Gruter, ccccxxxix. 4) quoted to uphold the text of the Augustan historian, but which seems in reality to have been copied from his pages, is open to strong suspicion, in addition to which Zosimus, as we have marked above, twice terms this personage Τιμησικλῆς. Among various conjectures, the substitution of *Timesitheus*, a name found both in Herodotus and Xenophon, and, under its Doric form, *Timasitheus*, in Livy and Valerius Maximus, seems to be the most probable. (Capitolin. *Gordian. Tres*, 23, &c.; GORDIANUS III.; PHILIPPUS I.) [W. R.]

MITHAECUS (Μίθαικος), the author of some treatises on cookery, quoted by Athenaeus (vii. p. 325, xii. p. 516, iii. p. 112), entitled Ὀψαρτυτικὸς and Ὀψοποιΐα Σικελική. The latter is also referred to by Plato (*Gorg.* p. 518, b.). [C. P. M.]

MITHRAS (Μίθρας), the god of the sun among the Persians. (Xenoph. *Cyrop.* vii. 5. § 53; Strab. xv. p. 732.) About the time of the Roman emperors his worship was introduced at Rome, and thence spread over all parts of the empire. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting. The bull is at the same time attacked by a dog, a serpent, and a scorpion. This group appears frequently among ancient works of art, and a fine specimen is preserved in the British Museum. [L. S.]

MITHRE'NES (Μιθρήνης) or MITHRI'NES (Μιθρίνης), commander of the Persian force which garrisoned the citadel of Sardes. After the battle of the Granicus (B. C. 334) Mithrines surrendered voluntarily to Alexander, and was treated by him with great distinction. After the battle of Gaugamela (B. C. 331) Alexander appointed him satrap of Armenia. (Arrian, i. 17, iii. 16.) [C. P. M.]

MITHRIDA'TES or MITHRADA'TES (Μιθριδάτης or Μιθραδάτης), a common name among the Medes and Persians, appears to have been derived from *Mitra* or *Mithra*, the Persian name for the sun, and the root *da*, signifying "to give," which occurs in most of the Indo-Germanic languages. It therefore signifies "given by the sun," and corresponds to a large class of names in different languages of the Indo-Germanic family. Thus in Sanskrit we find the names, *Devadatta*, *Haradatta*, *Indradatta*, *Somadatta*, &c. (i. e. given by the gods, by Hara or Siva, by Indra, by Soma or the moon, &c.); in Greek, the names *Theodotus*, *Diodotus*, *Zenodotus*, *Herodotus*, &c.; and in Persian, the names, *Hormisdates*, "given by Ormuzd," *Pherendates*, "given by Behram," &c.

The name of Mithridates is written in several ways. *Mithridates* is the form usually found in the Greek historians; but on coins, and sometimes in writers, we find *Mithradates*, which is probably the more correct form. We also meet with *Mitradates* (Μιτραδάτης, Herod. i. 110), and in Tacitus (*Ann.* xii. 10) a corrupted form Meherdates. (Pott, *Etymologische Forschungen*, vol. i. p. xlvii. &c.; Rosen, in *Journal of Education*, vol. ix. pp. 334, 335.)

MITHRIDA'TES (Μιθριδάτης). 1. An eunuch who was one of the personal attendants of Xerxes, and enjoyed a high place in the favour of that monarch, but joined with Artabanus in the conspiracy to assassinate him (B. C. 465), and enabled the latter to effect his purpose by giving him admission into the king's bedroom. (Diod. xi. 69.)

2. A Persian of high rank, who accompanied the younger Cyrus on his expedition against Artaxerxes. He is termed by Xenophon one of the most attached friends of that prince; but after the death of Cyrus he went over together with Ariaeus, to the Persian king. He was one of those who presented themselves to the Greeks after the arrest and death of their generals, and endeavoured to prevail on them to surrender their arms. He again made his appearance just as they were preparing to set out on their march, and held a private conference with their leaders, but failed in the attempt to induce them to abandon their project. The next day he consequently attacked them on their march and caused them some loss; but was repulsed in a

subsequent attack, and from this time suffered them to proceed unmolested. (Xen. *Anab.* ii. 5. § 35, iii. 3. §§ 1—10, 4. §§ 1—5).

3. Satrap of Lycaonia and Cappadocia at the time of the expedition of the younger Cyrus (Xen. *Anab.* vii. 8. § 25). This may perhaps be the same person with the preceding, whom Eckhel also conceives to be the same as is commonly termed Mithridates I., king of Pontus.

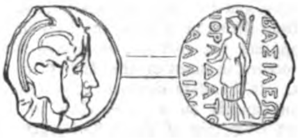
4. A son of Antiochus the Great, who is mentioned by Livy as one of the commanders of his father's land forces during the war with Ptolemy, B. C. 197. (Liv. xxxiii. 19.)

5. A Persian of high rank, and son-in-law of Dareius Codomannus, who was slain by Alexander with his own hand, at the battle of the Granicus, B. C. 334. (Arrian, *Anab.* i. 15. § 10, 16. § 5.)

6. A nephew of Antiochus the Great, being a son of one of his sisters. (Polyb. viii. 25.)

7. A son of Ariarathes IV., king of Cappadocia, who succeeded his father on the throne, and assumed the name of Ariarathes V. [E. H. B.]

MITHRIDA'TES, king of ARMENIA. [ARSACIDAE, Vol. I. p. 362, b.]



COIN OF MITHRIDATES, KING OF ARMENIA

MITHRIDA'TES, king of the BOSPORUS, which sovereignty he obtained by the favour of the emperor Claudius, who appointed him to replace Polemon II., A. D. 41. (Dion Cass. lx. 8.) He was a descendant of the great Mithridates, but we have no account of his more immediate parentage. Nor do we know any thing of the circumstances which led to his subsequent expulsion by the Romans, who placed his younger brother Cotys on the throne in his stead; for these events were related by Tacitus in one of the books of the Annals now lost. But Mithridates, though a fugitive from his kingdom, did not abandon all hope: he collected a body of irregular troops, with which he expelled the king of the Dandarians; and, as soon as the main body of the Roman troops were withdrawn from the Bosporus, he prepared to invade that kingdom. He was however defeated by the Roman lieutenant Julius Aquila, supported by Eunones, king of the Scythian tribe of the Adorsi, and ultimately compelled to surrender to Eunones, by whom he was given up to the Romans, but with a promise that his life should be spared. (Tac. *Ann.* xii. 15—21; Plin. vi. 5.) [E. H. B.]

MITHRIDA'TES, kings of COMMAGENE. There were two kings of Commagene of this name, of whom very little is known. The first (Mithridates I.) must have succeeded Antiochus I. on the throne of that petty kingdom at some time previous to B. C. 31, as he is mentioned by Plutarch in that year among the allies of Antony. (Plut. *Ant.* 61.)

Mithridates II. was made king of Commagene by Augustus, B. C. 20, when a mere boy. Dion Cassius tells us that his father had been put to death by the previous king: hence it seems probable that he was a son of the preceding. (Dion Cass. liv. 9. See, however, Clinton, *F. H.* vol. iii. p. 343, not. h, who has brought together the few facts that are known concerning these kings of Commagene.) [E. H. B.]

MITHRIDA'TES, king of MEDIA (by which we are probably to understand Media Atropatene), was the son-in-law of Tigranes I., king of Armenia, whom he supported in his war against the Romans. His name indeed is only once mentioned in the last campaign against Lucullus, B. C. 67 (Dion Cass. xxxv. 14), but there can be little doubt that he is the *third monarch* alluded to by Plutarch, as present together with Mithridates the Great and Tigranes, when they were defeated by Lucullus at the river Arsanias in the preceding year. (Plut. *Lucull.* 31.) [E. H. B.]

MITHRIDA'TES I. II. III., kings of Parthia. [ARSACES VI. IX. XIII. Vol. I. pp. 354—356.]

MITHRIDA'TES (Μιθριδάτης) of PERGAMUS, was the son of Menodotus, a citizen of that place, by a daughter of Adobogion, a descendant of the tetrarchs of Galatia, but his mother having had an amour with Mithridates the Great, he was generally looked upon as in reality the son of that monarch. To this supposition the king himself lent some countenance by the care he bestowed on his education, having taken him into his own court and camp, where the young man was trained in all kinds of military exercises and studies. (Strab. xiii. p. 625; Hirt. *de B. Alex.* 78.) His natural abilities, united to his illustrious birth, raised him to a high place in the estimation of his countrymen, and he appears as early as B. C. 64 to have exercised the chief control over the affairs of his native city. (Cic. *pro Flacc.* 7; Schol. Bob. *ad loc.*) At a subsequent period he was fortunate enough to obtain the favour and even personal friendship of Caesar, who, at the commencement of the Alexandrian war (B. C. 48), sent him into Syria and Cilicia to raise auxiliary forces. This service he performed with zeal and alacrity, and having assembled a large body of troops advanced by land upon Egypt, and by a sudden attack made himself master of Pelusium, though that important fortress had been strongly garrisoned by Achillas. But he was opposed at the passage of the Nile by the Egyptian army commanded by Ptolemy in person, and compelled to apply to Caesar for assistance. The dictator hastened to his support by sea, and, landing at the mouth of the Nile, united his forces with those of Mithridates, and immediately afterwards totally defeated the Egyptian king in a decisive action which put an end to the war. (Hirt. *de B. Alex.* 26—32; Dion Cass. xlii. 41—43; Joseph. *Ant.* xiv. 8. § 1—3, *B. J.* i. 9. § 3—5.) It is probable that he afterwards accompanied Caesar on his campaign against Pharnaces, as immediately after the defeat of that monarch, Caesar bestowed his kingdom of the Bosporus upon Mithridates, on whom he conferred at the same time the tetrarchy of the Galatians that had been previously held by Deïotarus, to which he had an hereditary claim. (Hirt. *de B. Alex.* 78; Strab. xiii. p. 625; Dion Cass. xlii. 48; Appian, *Mithr.* 121; Cic. *Phil.* ii. 37, *de Divin.* ii. 37.) But the kingdom of the Bosporus still remained to be won, the title being all that it was really in the power of Caesar to bestow, for Asander, who had revolted against Pharnaces and put him to death on his return to his own dominions, was in fact master of the whole country, and Mithridates having suc-

after attempted to establish himself in his new sovereignty and expel Asander, was defeated and slain. (Strab. *l. c.*; Dion Cass. xlii. 48, xlvii. 26.) [E. H. B.]

MITHRIDA'TES, kings of PONTUS. The first of these, however, was not really an independent monarch, but merely a satrap under the Persian king; and it would be more correct to omit him in the enumeration, and reckon the one who comes next in order as Mithridates I.; but the ordinary practice has been here followed for convenience. The kings of Pontus claimed to be lineally descended from one of the seven Persians who had conspired against the Magi, and who was subsequently established by Dareius Hystaspes in the government of the countries bordering on the Euxine Sea. (Polyb. v. 43; Diod. xix. 40; Aur. Vict. *de Vir. Illust.* 76.) They also asserted their descent from the royal house of the Achaemenides, to which the kings of Persia belonged, but we know not how they made out this part of their pedigree. Very little is known of their history until after the fall of the Persian empire.

MITHRIDATES I., son of Ariobarzanes (probably of the first prince of that name), is mentioned by Xenophon (*Cyr.* viii. 8. § 4) as having betrayed his father, and the same circumstance is alluded to by Aristotle (*Pol.* v. 10). Eckhel supposes him to be the same with the Mithridates who accompanied the younger Cyrus, but there is certainly no proof of this. He may, however, be the same with the Mithridates mentioned by Xenophon (*Anab.* vii. 8. § 25) as satrap of Cappadocia and Lycaonia. It appears that he was dead before B. C. 363, when Ariobarzanes II. made himself master of the countries which had been subject to his rule. (Diod. xv. 90.)

MITHRIDATES II., son of Ariobarzanes II., whom he succeeded on the throne in B. C. 337. (Diod. xvi. 90.) He is frequently called ὁ κτιστής, as having been the founder of the independent kingdom of Pontus, and ought certainly to be distinguished as Mithridates I. According to Appian (*Mithr.* 112) he was eighth in descent from the first satrap of Pontus under Dareius Hystaspes, and sixth in ascending order from Mithridates the Great. (*Ibid.* 9; see Clinton, *F. H.* vol. iii. p. 423.) Diodorus assigns him a reign of thirty-five years, but it appears certain that he did not hold uninterrupted possession of the sovereignty during that period. What circumstances led to his expulsion or subjection we know not; indeed we meet with no farther notice of him from the date of his accession already mentioned until some time after the death of Alexander, when we find him attending, apparently in a private, or at least subordinate, capacity, upon the court and camp of Antigonus. Probably he had been compelled to submit to the Macedonian yoke at the time that Cappadocia was conquered by Perdiccas, B. C. 322. He seems to have enjoyed a high place in the favour and confidence of Antigonus, until that potentate, alarmed at a dream he had had, foretelling the future greatness of Mithridates, was induced to form the project of putting him to death. Mithridates, however, received from Demetrius timely notice of his father's intentions, and fled with a few followers to Paphlagonia, where he occupied a strong fortress, called Cimiata, and being joined by numerous bodies of troops from different quarters, gradually extended his dominion over the neighbouring countries, and thus became the founder of the kingdom of Pontus. (Appian, *Mithr.* 9; Strab. xii. p. 562; Plut. *Demetr.* 4.) The period of the flight of Mithridates is uncertain, but it must have taken place as early as 318, as we find him at the close of 317 supporting Eumenes in the war against Antigonus. (Diod. xix. 40.) From this time we hear no more of him till his death in B. C. 302, but it appears that he had submitted again to at least a nominal subjection to Antigonus, who now procured his assassination, to prevent him from joining the league of Cassander and his confederates. He seems, however, to have before this established himself firmly in his kingdom, in which he was succeeded without opposition by his son Mithridates. (Diod. xx. 111; Appian, *Mithr.* 9.) According to Lucian (*Macrob.* 13), he was not less than eighty-four years of age at the time of his death, which renders it not improbable, as suggested by Clinton (*F. H.* iii. p. 422), that he is the same as the Mithridates, son of Ariobarzanes, who in his youth circumvented and put to death Datames. [DATAMES.] Plutarch is clearly in error when he calls him a young man at the time of his flight, and a contemporary of Demetrius. (See Clinton, *l. c.*, and Droysen, *Hellenism* tom. i. p. 44, 298.)

MITHRIDATES III., son of the preceding, whom he succeeded on the throne in B. C. 302. He is said to have added largely to the dominions inherited from his father, by the acquisition of great part of Cappadocia and Paphlagonia, but whether by conquest or by the cession of the Macedonian rulers of Asia does not appear. (Diod. xx. 111.) In B. C. 281 we find him concluding an alliance with the Heracleans, to protect them against Seleucus (Memnon, c. 11, ed. Orell.); and at a subsequent period, availing himself of the services of the Gauls, then lately settled in Asia, to overthrow a force sent against him by Ptolemy, king of Egypt. (Steph. *Byz.* v. Ἄγκυρα.) These are the only events recorded of his reign, which lasted thirty-six years. He was succeeded by his son Ariobarzanes III.

MITHRIDATES IV., grandson of the preceding, was the son and successor of Ariobarzanes III. He was a minor at the death of his father, but the period of his accession cannot be determined. Clinton places it as low as 242 or 240 B. C., while Droysen (*Hellenism.* vol. ii. p. 355) carries it back nearly to 258. It seems probable that it must be placed *considerably* before 240, as Memnon tells us that he was *a child* at his father's death, and he had a daughter of marriageable age in 222. Shortly after his accession his kingdom was invaded by the Gauls, who were, however, repulsed. (Memnon, c. 24, ed. Orell.) After he had attained to manhood he married a sister of Seleucus Callinicus, with whom he is said to have received the province of Phrygia as a dowry. (Euseb. *Arm.* p. 164; Justin. xxxviii. 5.) But notwithstanding this alliance, we find him, during the war between Seleucus and Antiochus Hierax, taking part against the former, whom he defeated in a great battle, in which Seleucus lost 20,000 of his troops, and narrowly escaped with his own life. (Euseb. *Arm.* p. 165.) In B. C. 222, Mithridates gave his daughter Laodice in marriage to Antiochus III.: another of his daughters, also named Laodice, was married about the same time to Achaeus, the cousin of Antiochus. (Polyb. v. 43, 74, viii. 22.) In B. C. 220 Mithridates made war upon the

wealthy and powerful city of Sinope, but it appears that he was unable to reduce it, and it did not fall into the power of the kings of Pontus until long afterwards. (*Id.* iv. 56.) At an earlier period we find him vying with the other monarchs of Asia in sending magnificent presents to the Rhodians, after the subversion of their city by an earthquake. (*Id.* v. 90.) The date of his death is unknown, but Clinton assigns it conjecturally to about B. C. 190. He was succeeded by his son Pharnaces. [PHARNACES I.]

MITHRIDATES V., surnamed EUERGETES, was the son of Pharnaces I. and grandson of the preceding. (Justin. xxxviii. 5; Clinton. *F. H.* vol. iii. p. 426.) The period of his accession is wholly uncertain; we only know that he was on the throne in B. C. 154, when he is mentioned as sending an auxiliary force to the assistance of Attalus II. against Prusias, king of Bithynia. (Polyb. xxxiii. 10.) But as much as twenty-five years before (B. C. 179), his name is associated with that of his father in the treaty concluded by Pharnaces with Eumenes, in a manner that would lead one to suppose he was already admitted to some share in the sovereign power. (Polyb. xxvi. 6.) He was the first of the kings of Pontus who entered into a regular alliance with the Romans, whom he supported with some ships and a small auxiliary force during the third Punic war. (Appian, *Mithr.* 10.) At a subsequent period he rendered them more efficient assistance in the war against Aristonicus (B. C. 131—129), and for his services on this occasion was rewarded by the consul M'. Aquillius with the province of Phrygia. The acts of Aquillius were rescinded by the senate on the ground of bribery, but it appears that Mithridates continued in possession of Phrygia till his death. (Just. xxxvii. 1, xxxviii. 5; Appian, *Mithr.* 12, 56, 57; Oros. v. 10; Eutrop. iv. 20, who, however, confounds him with his son.) The close of his reign can only be determined approximately, from the statements concerning the accession of his son, which assign it to the year 120. He was assassinated at Sinope by a conspiracy among his own immediate attendants. (Strab. x. p. 477.)

MITHRIDATES VI., surnamed EUPATOR, and also DIONYSUS, but more commonly known by the name of THE GREAT (a title which is not, however, bestowed on him by any ancient historian), was the son and successor of the preceding. We have no precise statement of the year of his birth, and great discrepancies occur in those concerning his age and the duration of his reign. Strabo, who was likely to be well informed in regard to the history of his native country, affirms that he was eleven years old at the period of his accession (x. p. 477), and this statement agrees with the account of Appian, that he was sixty-eight or sixty-nine years old at the time of his death, of which he had reigned fifty-seven. Memnon, on the other hand (c. 30, ed. Orell.), makes him thirteen at the time when he ascended the throne, and Dion Cassius (xxxv. 9) calls him above seventy years old in B. C. 68, which would make him at least seventy-five at his death, but this last account is certainly erroneous. If Appian's statement concerning the length of his reign be correct, we may place his accession in B. C. 120.

We have very imperfect information concerning the earlier years of his reign, as indeed during the whole period which preceded his wars with the Romans; and much of what has been transmitted to us wears a very suspicious, if not fabulous, aspect. According to Justin, unfortunately our chief authority for the events of this period, both the year of his birth and that of his accession were marked by the appearance of comets of portentous magnitude. The same author tells us that immediately on ascending the throne he found himself assailed by the designs of his guardians (perhaps some of those who had conspired against his father's life), but that he succeeded in eluding all their machinations, partly by displaying a courage and address in warlike exercises beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. In order to evade the designs formed against his life, he also devoted much of his time to hunting, and took refuge in the remotest and most unfrequented regions, under pretence of pursuing the pleasures of the chase. (Justin. xxxvii. 2.) Whatever truth there may be in these accounts, it is certain that when he attained to manhood, and assumed in person the administration of his kingdom, he was not only endowed with consummate skill in all martial exercises, and possessed of a bodily frame inured to all hardships, as well as a spirit to brave every danger, but his naturally vigorous intellect had been improved by careful culture. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education; and so powerful was his memory, that he is said to have learnt not less than twenty-five languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect. (Justin. *l. c.*; Plin. *H. N.* xxv. 2; A. Gell. xvii. 17; Val. Max. viii. 7, ext. 16; Strab. xii. p. 545.)

The first steps of his career, like those of most Eastern despots, were marked by blood. He is said to have established himself in the possession of the sovereign power by the death of his mother, to whom a share in the royal authority had been left by Mithridates Euergetes; and this was followed by the assassination of his brother. (Memnon, c. 30; Appian, *Mithr.* 112.) As soon as he had by these means established himself firmly on the throne of Pontus (under which name was comprised also a part of Cappadocia and Paphlagonia), he began to turn his arms against the neighbouring nations. On the West, however, his progress was hemmed in by the power of Rome, and the minor sovereigns of Bithynia and Cappadocia enjoyed the all-powerful protection of that republic. But on the East his ambition found free scope. He subdued the barbarian tribes in the interior, between the Euxine and the confines of Armenia, including the whole of Colchis and the province called Lesser Armenia (which was ceded to him by its ruler Antipater), and even extended his conquests beyond the Caucasus, where he reduced to subjection some of the wild Scythian tribes that bordered on the Tanaïs. The fame of his arms and the great extension of his power led Parisades, king of the Bosporus, as well as the Greek cities of Chersonesus and Olbia, to place themselves under his protection, in order to obtain his assistance against the barbarians of the North—the Sarmatians and Roxolani Mithridates entrusted the conduct of this war to his generals Diophantus and Neoptolemus, whose efforts were crowned with complete success: they carried their victorious arms

from the Tanais to the Tyras, totally defeated the Roxolani, and rendered the whole of the Tauric Chersonese tributary to the kingdom of Pontus. A fortress called the tower of Neoptolemus, at the mouth of the river Tyras (Dniester), probably marks the extreme limit of his conquests in that direction; but he is said to have entered into friendly relations with and possessed much influence over the Getae and other wild tribes, as far as the borders of Thrace and Macedonia. After the death of Parisades, the kingdom of Bosporus itself was incorporated with his dominions. (Strab. vii. p. 306, 307, 309—312, xi. p. 499, xii. p. 540, 541, 555; Appian, *Mithr.* 15; Memnon, c. 30; Justin. xxxvii. 3; Niebuhr, *Kl. Schrift.* p. 388—390.)

While he was thus extending his own sovereignty, he did not neglect to strengthen himself by forming alliances with his more powerful neighbours, especially with Tigranes, king of Armenia, to whom he gave his daughter Cleopatra in marriage, as well as with the warlike nations of the Parthians and Iberians. He thus found himself in possession of such great power and extensive resources, that he began to deem himself equal to a contest with Rome itself. Many causes of dissension had already arisen between them, and the Romans had given abundant proofs of the jealousy with which they regarded the rising greatness of Mithridates, but that monarch had hitherto avoided an open rupture with the republic. Shortly after his accession they had taken advantage of his minority to wrest from him the province of Phrygia, which had been bestowed by Aquillius upon his father. (Justin. xxxviii. 5; Appian, *Mithr.* ii. 57.) At a subsequent period also they had interposed to prevent him from making himself master of Paphlagonia, to which kingdom he claimed to be entitled by the will of the last monarch. (Justin. xxxvii. 4.) On both these occasions Mithridates submitted to the imperious mandates of Rome; but he was far from disposed to acquiesce permanently in the arrangements thus forced upon him for a time; and it can hardly be doubted that he was already aiming at the conquest of the neighbouring states which enjoyed the protection of the Roman republic, with a view to make himself master of the whole of Asia. Cappadocia above all appears to have been the constant object of his ambition, as it had indeed been that of the kings of Pontus from a very early period. Ariarathes VI., king of that country, had married Laodice, the sister of Mithridates, notwithstanding which, the latter procured his assassination, through the agency of one Gordius. His design was probably to remove his infant nephews also, and unite Cappadocia to his own dominions; but Laodice having thrown herself upon the protection of Nicomedes, king of Bithynia, he turned his arms against that monarch, whom he expelled from Cappadocia, and set up Ariarathes, one of the sons of Laodice, and his own nephew, as king of the country. But it was not long before he found a cause of quarrel with the young man whom he had thus established, in consequence of which he invaded his dominions with a large army, and having invited him to a conference, assassinated him with his own hand. He now placed an infant son of his own, on whom he had bestowed the name of Ariarathes, upon the throne of Cappadocia, but the people rose in rebellion, and set up the second son of Ariarathes VI. as their sovereign. Mithridates hereupon invaded Cappadocia again, and drove out this new competitor, who died shortly after. But the Roman senate now interfered, and appointed a Cappadocian named Ariobarzanes to be king of that country (B. C. 93). Mithridates did not venture openly to oppose this nomination, but he secretly instigated Tigranes, king of Armenia, to invade Cappadocia, and expel Ariobarzanes. The latter, being wholly unable to cope with the power of Tigranes, immediately fled to Rome; and Sulla, who was at the time praetor in Cilicia, was appointed to reinstate him, B. C. 92. Mithridates took no part in preventing this; and clearly as all things were in fact tending to a rupture between him and Rome, he still continued nominally to enjoy the friendship and alliance of the Roman people which had been bestowed by treaty upon his father. (Justin. xxxviii. 1—3; Appian, *Mithr.* 10, 12, 14; Memnon, c. 30; Plut. *Sull.* 5.) But this state of things did not last long; and the death of Nicomedes II., king of Bithynia, by opening a new field to the ambition of Mithridates, at length brought matters to a crisis. That monarch was succeeded by his eldest son Nicomedes III., but Mithridates took the opportunity, on what pretext we know not, to set up a rival claimant in the person of Socrates, a younger brother of Nicomedes, whose pretensions he supported with an army, and quickly drove Nicomedes out of Bithynia, B. C. 90. It appears to have been about the same time that he openly invaded Cappadocia, and for the second time expelled Ariobarzanes from his kingdom, establishing his own son Ariarathes in his place. Both the fugitive princes had recourse to Rome, where they found ready support: a decree was passed that Nicomedes and Ariobarzanes should be restored to their respective kingdoms, and the execution of it was confided to two consular legates, the chief of whom was M'. Aquillius, while L. Cassius, who commanded in the Roman province of Asia, was ordered to support them with what forces he had at his disposal. (Appian, *Mithr.* 10, 11, 13; Justin. xxxviii. 3, 5; Memnon, c. 30; Liv. *Epit.* lxxiv.)

It is not very easy to understand or account for the conduct of Mithridates at this period, as related to us in the very imperfect accounts which we possess. It seems probable that he was emboldened to make these direct attacks upon the allies of Rome by the knowledge that the arms of the republic were sufficiently occupied at home by the Social War, which was now devastating Italy. But, although that war did in fact prevent the Romans from rendering any efficient support to the monarchs whose cause they had espoused, Mithridates offered no opposition to their proceedings, but yielded once more, as it would seem, to the very name of Rome, and allowed the consular legates and L. Cassius, at the head of a few cohorts only, to reinstate both Nicomedes and Ariobarzanes. He even went so far as to put to death Socrates, whom he had himself incited to lay claim to the throne of Bithynia, and who now, when expelled by the Romans, naturally sought refuge at his court. (Appian, *Mithr.* 11; Justin. xxxviii. 5.) Yet about this time we are told, that ambassadors having been sent to him by the Italian allies that were in arms against Rome to court his alliance, he promised to co-operate with them, when he had first expelled the Romans from Asia. (Diod.

xxxvii. *Exc. Phot.* p. 540.) It is difficult to judge whether he was really meditating a war with Rome, but did not yet consider his preparations sufficiently advanced to commence the contest, or was desirous by a show of moderation to throw upon the Romans the odium of forcing on the war. If the latter were his object, his measures were certainly not ill chosen; for it is clear even from the accounts transmitted to us, that whatever may have been the secret designs of Mithridates, the immediate occasion of the war arose from acts of aggression and injustice on the part of the Romans and their allies.

No sooner was Nicomedes replaced on the throne of Bithynia than he was urged by the Roman legates to invade the territories of Mithridates, into which he made a predatory incursion as far as Amastris. Mithridates offered no resistance, but sent Pelopidas to the Romans to demand satisfaction, and it was not until his ambassador was sent away with an evasive answer that he prepared for immediate hostilities, B. C. 88. (Appian, *Mithr.* 11—15.) His first step was to invade Cappadocia, from which he easily expelled Ariobarzanes for the third time. Shortly afterwards his two generals, Neoptolemus and Archelaus, advanced against Bithynia with an army of 250,000 foot and 40,000 horse. They were met by Nicomedes, supported by the presence of the Roman legate Aquillius and Mancinus, with such forces as they had been able to raise in Asia, but with very few Roman troops, on the banks of the river Amneius in Paphlagonia, when a great battle ensued, which terminated in the complete victory of the generals of Mithridates. Nicomedes fled from the field, and, abandoning Bithynia without another blow, took refuge at Pergamus. Aquillius was closely pursued by Neoptolemus, compelled to fight at disadvantage, and again defeated; and Mithridates, following up his advantage, not only made himself master of Phrygia and Galatia, but invaded the Roman province of Asia. Here the universal discontent of the inhabitants, caused by the oppression of the Roman governors, enabled him to overrun the whole province almost without opposition: the Roman officers, who had imprudently brought this danger upon themselves, were unable to collect any forces to oppose the progress of Mithridates, and two of them, Q. Oppius and Aquillius himself, the chief author of the war, fell into the hands of the king of Pontus. (Appian, *Mithr.* 15—21; Memnon, 31; Justin. xxxviii. 3; Liv. *Epit.* lxxvi. lxxvii. lxxviii.; Oros. vi. 2; Eutrop. v. 5; Flor. iii. 6; Strab. xii. p. 562.)

These events took place in the summer and autumn of B. C. 88; before the close of that year they were known at Rome, and Sulla was appointed to take the command in the war which was now inevitable. Meanwhile, Mithridates continued his military operations in Asia, with a view to make himself master of the whole of that country before the Romans were prepared to attack him. All the cities of the main land except Magnesia and some of those of Lycia had opened their gates to him; but the important islands of Cos and Rhodes still held out; and against them Mithridates now directed his arms. Cos was quickly subdued; but the Rhodians were well prepared for defence, and possessed a powerful fleet; so that Mithridates, though he commanded his fleet and army in person, and exerted the most strenuous efforts, was ultimately compelled to abandon the siege. After this he made a fruitless attempt upon the city of Patara in Lycia; and then resigning the command of the war in that quarter to his general, Pelopidas, took up his winter-quarters at Pergamus, where he gave himself up to luxury and enjoyment, especially to the society of his newly-married wife Monima, a Greek of Stratoniceia. (Appian, *Mithr.* 21, 23—27.) It was in the midst of these revelries that he issued the sanguinary order to all the cities of Asia to put to death on the same day all the Roman and Italian citizens who were to be found within their walls. So hateful had the Romans rendered themselves during the short period of their dominion, that these commands were obeyed with alacrity by almost all the cities of Asia, who found the opportunity of gratifying their own vengeance at the same time that they earned the favour of Mithridates, by carrying into effect the royal mandate with the most unsparing cruelty. The number of those who perished in this fearful massacre is stated by Memnon and Valerius Maximus at eighty thousand persons, while Plutarch increases the amount to a hundred and fifty thousand. (Appian, *Mithr.* 22, 23; Memnon, 31, Plut. *Sull.* 24; Liv. *Epit.* lxxviii.; Dion Cass. *Fr.* 115; Eutrop. v. 5; Oros. vi. 2; Flor. iii. 5; Cic. *p. Leg. Manil.* 3, *pro Flacc.* 24, 25; Tac. *Ann.* iv. 14; Val. Max. ix. 2. ext. 3.)

But while he thus created an apparently insuperable barrier to all hopes of reconciliation with Rome, Mithridates did not neglect to prepare for the approaching contest; and though he remained inactive himself at Pergamus, he was busily employed in raising troops and collecting ships, so that in the spring of B. C. 87 he was able to send Archelaus to Greece with a powerful fleet and army. During the subsequent operations of that general [ARCHELAUS], Mithridates was continually sending fresh reinforcements both by land and sea to his support; besides which he entrusted the command of a second army to his son Arcathias, with orders to advance through Thrace and Macedonia, to co-operate in the war against Sulla. The intended diversion was prevented by the death of Arcathias; but the following year (B. C. 86) Taxiles followed the same route with an army of 110,000 men; and succeeded in uniting his forces with those of Archelaus. Their combined armies were totally defeated by Sulla at Chaeronea; but Mithridates, on receiving the news of this great disaster, immediately set about raising fresh levies, and was soon able to send another army of 80,000 men, under Dorylaus to Euboea. Meanwhile, his severities in Asia, coupled with the disasters of his arms in Greece, seem to have produced a general spirit of disaffection; the cities of Chios, Ephesus, and Tralles, besides others of less note, drove out his governors and openly revolted: and the assassination of the tetrarchs of Galatia, whom he put to death from suspicions of their fidelity, led to the loss of that important province. (Appian, *Mithr.* 27, 29, 35, 41—49; Plut. *Sull.* 11, 15, 20; Memnon, 32, 33.) He now also found himself threatened with danger from a new and unexpected quarter. While Sulla was still occupied in Greece, the party of Marius at Rome had sent a fresh army to Asia under L. Flaccus, to carry on the war at once against their foreign and domestic enemies; and Fimbria, who had obtained the command of

this force by the assassination of Flaccus [FIMBRIA], now advanced through Bithynia to assail Mithridates, B. C. 85. The king opposed to him a powerful army, under the command of his son, Mithridates, seconded by three of his generals; but this was totally defeated by Fimbria, who quickly followed up his advantage, and laid siege to Pergamus itself: from hence, however, Mithridates fled to Pitane, where he was closely blockaded by Fimbria; and had Lucullus, the quaestor of Sulla, who commanded the Roman fleet in the Aegaean, been willing to co-operate with the Marian general, it would have been impossible for the king to avoid falling into the hands of his enemies. But the dissensions of the Romans proved the means of safety to Mithridates, who made his escape by sea to Mitylene. (Appian, *Mithr.* 51, 52; Plut. *Lucull.* 3; Memnon, 34; Oros. vi. 2; Liv. *Epit.* lxxxii. lxxxiii.) It was not long afterwards that he received the tidings of the complete destruction of his armies in Greece, near Orchomenus; and the news of this disaster, coupled with the progress of Fimbria in Asia, now made Mithridates desirous to treat for peace, which he justly hoped to obtain on more favourable terms than he could otherwise have expected, in consequence of the divided state of his enemies. He accordingly commissioned Archelaus, who was still in Euboea, to open negotiations with Sulla, which led to the conclusion of a preliminary treaty: but on the conditions of this being reported to the king, he positively refused to consent to the surrender of his fleet. Sulla hereupon prepared to renew hostilities, and in the spring of the following year (B. C. 84) crossed the Hellespont; but Archelaus succeeded in bringing about an interview between the Roman general and Mithridates at Dardanus, in the Troad, at which the terms of peace were definitively settled. Mithridates consented to abandon all his conquests in Asia, and restrict himself to the dominions which he held before the commencement of the war; besides which he was to pay a sum of 2000 talents for the expences of the war, and surrender to the Romans a fleet of 70 ships fully equipped. Thus terminated the first Mithridatic war. The king withdrew to Pontus, while Sulla turned his arms against Fimbria, whom he quickly defeated; and then proceeded to settle the affairs of Asia, and re-establish Nicomedes and Ariobarzanes in their respective kingdoms: after which he returned to Rome, leaving L. Murena, with two legions, to hold the command in Asia. (Appian, *Mithr.* 54—63; Plut. *Sull.* 22—25, *Lucull.* 4; Memnon, 35; Dion Cass. *Frag.* 174—176; Liv. *Epit.* lxxxiii.; Oros. vi. 2.)

The attention of Mithridates was now attracted towards his own more remote provinces of Colchis and the Bosporus, where symptoms of disaffection had begun to manifest themselves: the Colchians, however, submitted immediately on the king appointing his son Mithridates to be their governor, with the title of king, and even received their new ruler with such demonstrations of favour as to excite the jealousy of Mithridates, who, in consequence, recalled his son, and placed him in confinement. He now assembled a large force both military and naval, for the reduction of the revolted provinces; and so great were his preparations for this purpose, that they aroused the suspicions of the Romans, who pretended that they must be in fact designed against them. Murena, who had been left in command by Sulla, was eager for some opportunity of earning the honour of a triumph, and he now (B. C. 83), under the flimsy pretext that Mithridates had not yet evacuated the whole of Cappadocia, marched into that country, and not only made himself master of the wealthy city of Comana, but even crossed the Halys, and laid waste the plains of Pontus itself. To this flagrant breach of the treaty so lately concluded, the Roman general was in great measure instigated by Archelaus, who, finding himself regarded with suspicion by Mithridates, had consulted his safety by flight, and was received with the utmost honours by the Romans. Mithridates, who had evidently been wholly unprepared to renew the contest with Rome, offered no opposition to the progress of Murena; but finding that general disregard his remonstrances, he sent to Rome to complain of his aggression. But when in the following spring (B. C. 82) he found Murena preparing to renew his hostile incursions, notwithstanding the arrival of a Roman legate, who nominally commanded him to desist, he at once determined to oppose him by force, and assembled a large army, with which he met the Roman general on the banks of the Halys. The action that ensued terminated in the complete victory of the king; and Murena, with difficulty, effected his retreat into Phrygia, leaving Cappadocia at the mercy of Mithridates, who quickly overran the whole province. But shortly afterwards A. Gabinius arrived in Asia, bringing peremptory orders from Sulla to Murena to desist from hostilities; whereupon Mithridates once more consented to evacuate Cappadocia. (Appian, *Mithr.* 64—66, 67; Memnon, 36.)

He was now at leisure to complete the reduction of the Bosporus, which he successfully accomplished, and established Machares, one of his sons, as king of that country. But he suffered heavy losses in an expedition which he subsequently undertook against the Achaeans, a warlike tribe who dwelt at the foot of Mount Caucasus. (Appian, ib. 67.) Meanwhile, he could not for a moment doubt that, notwithstanding the interposition of Sulla, the peace between him and Rome was in fact a mere suspension of hostilities; and that that haughty republic would never suffer the massacre of her citizens in Asia to remain ultimately unpunished. (See Cic. *pro L. Manil.* 3.) Hence all his efforts were directed towards the formation of an army capable of contending not only in numbers, but in discipline, with those of Rome; and with this view he armed his barbarian troops after the Roman fashion, and endeavoured to train them up in that discipline of which he had so strongly felt the effect in the preceding contest. (Plut. *Lucull.* 7.) In these attempts he was doubtless assisted by the refugees of the Marian party, L. Magius and L. Fannius, who had accompanied Fimbria into Asia; and on the defeat of that general by Sulla, had taken refuge with the king of Pontus. At their instigation also Mithridates sent an embassy to Sertorius, who was still maintaining his ground in Spain, and concluded an alliance with him against their common enemies. (Appian, *Mithr.* 68; Oros. vi. 2; Pseud. Ascon. *ad Cic. Verr.* i. 34, p. 183, ed. Orell.) It is remarkable that no formal treaty seems ever to have been concluded between Mithridates and the Roman senate; and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. (Appian,

ib. 67.) Hence, on the death of the latter, B. C. 78, Mithridates abandoned all thoughts of peace; and while he concluded the alliance with Sertorius on the one hand, he instigated Tigranes on the other to invade Cappadocia, and sweep away the inhabitants of that country, to people his newly-founded city of Tigranocerta. But it was the death of Nicomedes III., king of Bithynia, at the beginning of the year B. C. 74, that brought matters to a crisis, and became the immediate occasion of the war which both parties had long felt to be inevitable. That monarch left his dominions by will to the Roman people; and Bithynia was accordingly declared a Roman province: but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he immediately prepared to support by his arms. (Eutrop. vi. 6; Liv. *Epit.* xciii.; Appian, *Mithr.* 71; Epist. Mithrid. ap. Sallust. *Hist.* iv. p. 239, ed. Gerlach; Vell. Pat. ii. 4, 39.)

It was evident that the contest in which both parties were now about to engage would be a struggle for life or death, which could be terminated only by the complete overthrow of Mithridates, or by his establishment as undisputed monarch of Asia. The forces with which he was now prepared to take the field were such as might inspire him with no unreasonable confidence of victory. He had assembled an army of 120,000 foot soldiers, armed and disciplined in the Roman manner, and sixteen thousand horse, besides an hundred scythed chariots: but, in addition to this regular army, he was supported by a vast number of auxiliaries from the barbarian tribes of the Chalybes, Achaeans, Armenians, and even the Scythians and Sarmatians. His fleet also was so far superior to any that the Romans could oppose to him, as to give him the almost undisputed command of the sea. These preparations, however, appear to have delayed him so long that the season was far advanced before he was able to take the field, and both the Roman consuls, Lucullus and Cotta, had arrived in Asia. Neither of them, however, was able to oppose his first irruption; he traversed almost the whole of Bithynia without encountering any resistance; and when at length Cotta ventured to give him battle under the walls of Chalcedon, he was totally defeated both by sea and land, and compelled to take refuge within the city. Here Mithridates at first prepared to besiege him, but soon changed his intention, and moved with his whole army to Cyzicus, to which important city he proceeded to lay siege, both by sea and land. His military engines and works were managed by a Greek named Niconides, who displayed the utmost skill and science in this department; while the attacks of the besieging forces were unremitting. But the Roman general Lucullus, who had advanced from Phrygia to the relief of Cotta, and followed Mithridates to Cyzicus, had been allowed, by the negligence of the king, or the treachery, as it was said, of the Roman L. Magius, who enjoyed a high place in his confidence, to occupy an advantageous position near the camp of Mithridates, where he almost entirely cut him off from receiving supplies by land, while the storms of the winter prevented him from depending on those by sea. Hence it was not long before famine began to make itself felt in the camp of Mithridates, and all his assaults upon the city having been foiled by the courage and resolution of the besieged, he was at length compelled (early in the year 73) to abandon the enterprise and raise the siege. But a large detachment of his army, which he at first sent off into Bithynia, was intercepted and cut to pieces by Lucullus; and when at length he broke up his camp, his main body, as it moved along the coast towards the westward, was repeatedly attacked by the Roman general, and suffered very heavy loss at the passage of the Aesepus and Granicus. The king himself proceeded by sea to Parium, where he collected the shattered remnants of his forces, and leaving a part of his fleet under Varius to maintain possession of the Hellespont and the Aegaean, withdrew himself with the rest, after a fruitless attempt upon Perinthus, to Nicomedia. Here he was soon threatened by the advance of three Roman armies under Cotta and the two lieutenants of Lucullus, Triarius and Voconius Barba. These generals had made themselves masters in succession of Prusias and Nicaea, and were preparing to besiege Mithridates himself at Nicomedia, when the king received intelligence of the defeat of his fleet under Varius at Tenedos, and becoming in consequence apprehensive for the safety of his communications by sea, hastened to set sail for Pontus. On his voyage he encountered a violent storm, by which he lost many of his ships, and was himself compelled to make his escape in the light galley of a pirate captain. He obtained, however, an important advantage by the surprise of the free city of Heracleia, which had hitherto remained neutral, but was now compelled to receive a Pontic garrison. Afrer this he returned to Sinope. (Appian, *Mithr.* 69—78; Plut. *Lucull.* 7—13; Memnon, 37—42; Liv. *Epit.* xciii. xcv.; Eutrop. vi. 6.)

The great army with which Mithridates had commenced the war was now annihilated; and he was not only compelled to retire into his own dominions, but was without the means of opposing the advance of Lucullus into the heart of Pontus itself. But he now again set to work with indefatigable activity to raise a fresh army; and while he left the whole of the sea-coast of Pontus open to the invaders, he established himself in the interior at Cabeira, where he soon gathered a numerous force around his standard, while he sent to his son Machares and his son-in-law Tigranes, to request succours and auxiliaries. Lucullus, having in vain tried to allure him to the relief of Amisus, the siege of which he continued throughout the winter, on the approach of spring (B. C. 72) advanced into the interior, and took up a position opposite to him at Cabeira. Mithridates was superior in cavalry, on which account the Roman general avoided an action in the plains, and the campaign was chiefly occupied with mutual attempts to cut off each other's convoys of provisions, which led to repeated partial engagements, with various vicissitudes of fortune. At length a large detachment of the king's army was entirely cut off, and Mithridates hereupon determined to remove his camp: but the orders to this effect by some mismanagement gave rise to a panic in the undisciplined multitudes which composed his army; great confusion arose, and Lucullus having sent his cavalry to take advantage of this, a general rout was the consequence. Mithridates himself with difficulty made his way through the tumult, and must have fallen into the hands of the Romans, had not the cupidity of some of his pursuers, who stopped to plunder a mule laden with gold, given him time to effect

his escape. He fled to Comana, where he was again able to assemble a body of 2000 horse, but he despaired of opposing the farther progress of Lucullus, and accordingly sent his faithful eunuch Bacchides to put to death his wives and sisters whom he had left at Pharnacia, while he himself took refuge in the dominions of his son-in-law Tigranes. It appears that these events took place before the close of the year B. C. 72. (Plut. *Lucull.* 14—18; Appian, *Mithr.* 78—82; Memnon, 43, 44; concerning the chronology see LUCULLUS, Vol. II. p. 834, note.)

Tigranes was at this moment the most powerful monarch of Asia [TIGRANES]; but though he had previously promised assistance to Mithridates, he appears to have been unwilling to engage openly in war with Rome; and on this account, while he received the fugitive monarch in a friendly manner, and assigned him all that was requisite for maintaining his royal dignity, he refused to admit him to his presence, and showed no disposition to attempt his restoration. But the arrogance of the Romans brought about a change in his policy; and Tigranes, offended at the haughty conduct of Appius Claudius, whom Lucullus had sent to demand the surrender of Mithridates, not only refused this request, but determined at once to prepare for war with the Romans. Community of interests now led to a complete reconciliation between the two monarchs; and Mithridates, who had spent a year and eight months in the dominions of his son-in-law without being admitted to a personal interview, was now made to participate in all the councils of Tigranes, and appointed to levy an army to unite in the war. But it was in vain that in the ensuing campaign (B. C. 69) he urged upon his son-in-law the lessons of his own experience, and advised him to shun a regular action with Lucullus: Tigranes, confident in the multitude of his forces, gave battle at Tigranocerta and was defeated, before Mithridates had been able to join him. But this disaster, so precisely in accordance with the warnings of Mithridates, served to raise the latter so high in the estimation of Tigranes, that from this time forward the whole conduct of the war was entrusted to the direction of the king of Pontus.

During the ensuing winter both monarchs were busily engaged in raising a fresh army, into which Mithridates endeavoured to introduce some discipline, as well as to arm a large body of them after the Roman fashion. They at the same time endeavoured to procure the important assistance of the Parthian king, to whom Mithridates addressed a letter, urging him to consult his true interest by espousing their cause before it was too late, and not to wait until the Romans attacked him in his turn. Whether the epistle to this effect preserved among the fragments of Sallust really bears any resemblance to that composed by the king of Pontus we have unfortunately no means of determining. (Plut. *Lucull.* 19, 21—23, 25—30; Appian, *Mithr.* 84—87; Memnon, 46, 55—58; Dion Cass. *Fr.* 178, xxxv. 1—3; Liv. *Epit.* xcviii.; Oros. vi. 3; Eutrop. vi. 8, 9; Epist. Mithr. ad Arsacem, *ap Sall. Hist.* iv. p. 238, ed. Gerlach.)

But the Parthian king still wavered, and in the following summer (B. C. 68), Lucullus crossed the Taurus, penetrated into the heart of Armenia, and again defeated the allied monarchs near the city of Artaxata. But the early severity of the season, and the discontent of his own troops, checked the farther advance of the Roman general, who turned aside into Mesopotamia. Here Mithridates left him to lay siege to the fortress of Nisibis, which was supposed impregnable, while he himself took advantage of his absence to invade Pontus, at the head of a large army, and endeavour to regain possession of his former dominions. The defence of Pontus was confided to Fabius, one of the lieutenants of Lucullus; but the oppressions of the Romans had excited a general spirit of disaffection, and the people crowded around the standard of Mithridates. Even the Thracian mercenaries in the army of Fabius turned against their general, who was totally defeated by Mithridates, and compelled to shut himself up in the fortress of Cabeira. Triarius, another of the Roman generals, now advanced to his support with a fresh army, and the king retreated before this new adversary, and withdrew to Comana, where he took up his winter-quarters. But the following spring (B. C. 67) hostilities were resumed on both sides; and Triarius, who was anxious to engage Mithridates before Lucullus himself should arrive, allowed himself to be attacked at disadvantage, and was totally defeated. The destruction of the Roman army would have been complete had not the king himself been wounded in the pursuit, which was in consequence checked for a time; but even thus the blow was one of the severest which the Roman arms had sustained for a long period: 7000 of their troops fell, among which was an unprecedented number of officers; and their camp itself was taken. (Dion Cass. xxxv. 4—6, 8—13; Appian, *Mithr.* 87—89; Plut. *Lucull.* 31, 32, 35; Cic. *pro Leg. Manil.* 9.)

The advance of Lucullus himself from Mesopotamia prevented Mithridates from following up his advantage, and he withdrew into Lesser Armenia, where he took up a strong position near Talaura, to await the approach of Tigranes. He doubtless expected that the Roman general would quickly resume the offensive; but the farther proceedings of Lucullus were paralysed by the mutinous and disaffected spirit of his own soldiers; and on the arrival of Tigranes the two monarchs found themselves able to overrun almost the whole of Pontus and Cappadocia without opposition. Before the close of the year 67 Mithridates saw himself once more in possession of the greater part of his hereditary dominions. (Plut. *Lucull.* 35; Appian, *Mithr.* 90; Dion Cass. xxxv. 14, 17; Cic. *pro Leg. Manil.* 3.)

But early in the following year (66) the conduct of the war was entrusted by the Romans to the general whose fame was at this moment eclipsing all others—the illustrious Pompey, and one of the first measures of the new commander was to secure the friendship and alliance of the Parthian king Phraates III., a step by which he not only deprived Mithridates of all hopes of the co-operation of that monarch, but precluded him from the support of Tigranes also, by compelling the Armenian king to look to the defence of his own dominions against the Parthian. Thus thrown back upon his own resources, Mithridates made overtures for peace; but Pompey would listen to no terms except those of unqualified submission and the surrender of all Roman deserters, and these conditions the king of Pontus rejected with scorn. He still found himself at the head of an army of 30,000 foot and 2000 horse, with which, however, he did

not venture to meet the enemy in the field, and avoided an action with Pompey, while he protracted the campaign, and gradually withdrew towards the frontiers of Armenia. But he was no match for the generalship of his adversary, who attacked him during a night march through a narrow pass which had been previously occupied by the Roman troops: the greater part of the army of Mithridates was cut to pieces, and the king himself escaped with only a few horsemen and his concubine Hypsicratea, the faithful companion of all his fortunes, to the frontier fortress of Synoria. Here he once more assembled a considerable force, with which he prepared to withdraw into Armenia; but Tigranes, who suspected him of fomenting the intrigues of his son against him, now refused to admit him into his dominions, and no choice remained for Mithridates but to plunge with his small army into the heart of Colchis, and thence make his way to the Palus Maeotis and the Cimmerian Bosporus. Arduous as this enterprise appeared it was successfully accomplished. After crossing the Phasis he deemed himself secure from the pursuit of Pompey, and took up his quarters for the winter at Dioscurias (the extreme eastern limit of the Greek settlements in this part of the Euxine), where he levied additional troops and also assembled a small fleet. With these combined forces he resumed his progress in the following year (65), and succeeded in effecting his passage, partly by force, partly by persuasion, through all the various barbarian tribes that occupied the country between the Caucasus and the Euxine, and reached in safety the city of Phanagoria on the Bosporus. His son Machares, to whom he had confided the government of these regions, but who had long before made his submission to Lucullus, fled on learning his approach, and soon after put an end to his own life. Mithridates, in consequence, established himself without opposition at Panticapaeum, the capital of the kingdom of Bosporus. (Appian, *Mithr.* 97—102, 107; Dion Cass. xxxvi. 28—33; Plut. *Pomp.* 32, 34, 35; Liv. *Epit.* ci.; Oros. vi. 4; Strab. xi. pp. 496, 497, xii. p. 555.)

He had now nothing to fear from the pursuit of Pompey, who appears to have at once abandoned all thoughts of following the fugitive monarch into the wild and inaccessible regions beyond the Phasis, and turned his arms first against Tigranes, and afterwards against Syria. It was probably this sense of security that emboldened him in the year 64 to send ambassadors to Pompey to sue for peace, offering to submit on terms similar to those which had been lately granted to Tigranes, namely, that he should be allowed to retain possession of his hereditary dominions, as a tributary to Rome. Pompey, however, insisted that the king should come in person to make his submission, and this Mithridates resolutely refused. The negotiations were in consequence broken off; and while Pompey regulated the affairs of Pontus, which he reduced to the condition of a Roman province, Mithridates on his part commenced the most extensive preparations for a renewal of the contest. Far from contenting himself with the possession of the remote province of the Bosporus, in which, from its inaccessible position, he might defy the arms of Rome, he now conceived the daring project of marching round the north and west coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, which had been in part already visited by his generals Neoptolemus and Diophantus, and having gathered around his standard all these barbarian nations, of whose hostility towards Rome there could be no question, to throw himself with these accumulated masses upon the frontiers of the Roman state, and perhaps penetrate even into Italy itself. With these views, he was busily engaged in assembling such a fleet and army as would be sufficient for an enterprise of this magnitude. But his proceedings were much delayed at first by a violent earthquake, which overthrew whole towns and villages, and subsequently by a long and painful illness, which incapacitated him for any personal exertion. At length, however, his preparations were completed, and he found himself at the head of an army of 36,000 men and a considerable fleet. But during his illness, while he lived in complete seclusion, visible to none but a few chosen eunuchs, disaffection had made rapid progress among his followers. The full extent of his schemes was probably communicated to few; but enough had transpired to alarm the multitude, and neither the soldiers nor their leaders were disposed to follow their aged monarch on an enterprise which they might well regard as little less than desperate. In this state of things an act of private revenge led to the revolt of the important town of Phanagoria, where the sons of Mithridates, who held the citadel, were compelled to surrender to the insurgents, and the flame of insurrection quickly spread to several other cities of the Tauric Chersonese. Still the spirit of the old king was unbroken: he endeavoured to renew his alliances with the neighbouring Scythian chieftains, and sent some of his daughters to them as brides, under the escort of some confidential eunuchs, who, however, followed the general example, and betrayed their charge into the hands of the Romans. A more formidable conspiracy was now organised by Pharnaces, the favourite son of Mithridates, and whom he had declared heir to his crown. The designs of the young man were discovered, and his accomplices put to death, but Mithridates was persuaded to spare his son's life, and Pharnaces immediately availed himself of his impunity to break out into open insurrection. He was quickly joined both by the whole army and the citizens of Panticapaeum, who unanimously proclaimed him king; and Mithridates, who had taken refuge in a strong tower, after many fruitless messages and embassies to his son, saw that no choice remained to him but death or captivity. Hereupon he took poison, which he constantly carried with him; but his constitution had been so long inured to antidotes, that it did not produce the desired effect, and he was compelled to call in the assistance of one of his Gaulish mercenaries to despatch him with his sword. (Appian, *Mithr.* 107—111; Dion Cass. xxxvii. 3, 11—13; Plut. *Pomp.* 41; Oros. vi. 5; Eutrop. vi. 12; Liv. *Epit.* cii.; Flor. iii. 6; Joseph. *Ant.* xiv. 3. § 4; Val. Max. ix. 2, ext. 3; Gell. xvii. 16; Aur. Vict. *de Vir. Illust.* 76, 77; Vell. Pat. ii. 40.)

The death of Mithridates took place in the year 63 B.C. (Dion Cass. xxxvii. 10.) The dread that his name still inspired at Rome is strongly displayed in a passage of Cicero's speech on the Agrarian laws, delivered early in that very year (*De Leg. Agrar.* ii. 19), and we may thus readily credit the statement of Plutarch, that his death was regarded by the army as equal to a great victory.

His body was sent by Pharnaces to Pompey at Amisus, as a token of his submission; but the conqueror caused it to be interred with regal honours in the sepulchre of his forefathers at Sinope. (Plut. *Pomp.* 42; App. *Mithr.* 113; Dion Cass. xxxvii. 14.) According to the statement of Appian already cited, he was sixty-eight or sixty-nine years old at the time of his death, and had reigned fifty-seven years, of which twenty-five had been occupied, with only a few brief intervals, in one continued struggle against the Roman power. The estimation in which he was held by his adversaries is the strongest testimony to his great abilities: Cicero calls him the greatest of all kings after Alexander (*Acad. pr.* ii. 1), and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered (*pro Muren.* 15; see also Vell. Pat. ii. 18). Nor can we doubt the truth of these eulogiums, when we contemplate the circumstances in which he was placed, and the instruments with which he had to work. The numerous defeats of Mithridates are a proof not so much of his own deficiency as a general, as of the inferiority of his troops to those which were opposed to him. This was the radical defect, which he was unable to cure. After the unsuccessful issue of his war with Sulla, all his efforts were directed, as we have already seen, to the training up a disciplined army, capable of contending with the Roman legions; and even after the failure of this first experiment he still seems to have formed armies, comparatively small in numbers, but well organised, instead of the unwieldy and undisciplined multitudes of Tigranes. But he latterly became convinced of the impossibility of coping with the Romans in the field, and on all occasions sought to avoid a pitched battle, and draw his enemies into positions where he might cut them off from their supplies, or take advantage of the rugged and difficult nature of the country in which he had involved them. If he was frequently foiled in these projects, we must remember that he was opposed to generals such as Lucullus and Pompey. But whatever opinion may be entertained of the skill and ability of Mithridates as a general in conducting his campaigns, there can be no question as to the undaunted spirit and energy with which he rose superior to all his defeats, and was ever ready to recommence the unequal contest.

What little we know of his character in other respects is far from favourable; and notwithstanding his Greek education and habits, presents all the characteristics of a genuine Eastern despot. His unreasonable suspicions of those around him, which lost him the province of Galatia and the services of Archelaus; the reliance placed on eunuchs for all confidential purposes; the barbarous execution of several of his numerous sons for various and often trivial causes; and the truly Oriental jealousy which led him to order the death of his wives and sisters, when he found himself compelled to fly from his kingdom—not to speak of the severe punishment inflicted on the people of Chios for a trifling and apparently involuntary offence (App. *Mithr.* 47); and the general massacre of the Roman citizens throughout Asia—are sufficient evidence that neither his great abilities nor his superior education had produced in him any tendency to real enlightenment or humanity. Yet he was not without a love of the fine arts; and among the vast treasures accumulated in his treasuries at Cabeira and elsewhere were many valuable pictures and statues, and a splendid collection of engraved gems or precious stones. (Strab. xii. p. 556; Plin. xxxiii. 12. § 54, xxxvii. 2. § 5; Manil. *Astron.* v. 510.)

Of his numerous wives or concubines, the names of a few only have been preserved to us: among the most conspicuous of which are: Laodice, put to death early in his reign; Berenice and Monima, both of whom were put to death at Pharnacia [Monima], Stratonice and Hypsicratea, the last of whom is said to have accompanied him on all his campaigns, and shared with him every danger and privation. (Plut. *Pomp.* 32; Val. Max. iv. 6. ext. § 2.) By these various wives he was the father of a numerous progeny, many of whom, however, perished before him. Of his sons, Arcathias died in Greece, Mithridates and Xiphares were put to death by his orders, and Machares only escaped the same fate by a voluntary death; five others, named Artaphernes, Cyrus, Dareius, Xerxes, and Oxathres, had fallen into the hands of Pompey, and served to adorn his triumph (App. *Mithr.* 117); while Pharnaces succeeded to the throne of the Bosporus. Of his daughters the following are mentioned in history: 1. Cleopatra, married to Tigranes, king of Armenia; 2. Drypetine, put to death by the eunuch Menophilus; 3. Another Cleopatra, present with her father at the Bosporus (App. *Mithr.* 108); 4. Mithridatis; and 5. Nyssa, who poisoned themselves at the same time with their father (ib. iii.); and 6 and 7. Orsabaris and Eupatra, who were taken prisoners by Pompey (ib. 117).

The portrait of Mithridates which appears on his coins is remarkable for the fire and energy of his countenance, which accords well with all we know of his character; while the beautiful execution of the coins themselves, both in gold and silver, bears testimony to his patronage of the arts. They usually bear a date, which refers to an era commencing with the year B. C. 297, and which continued to be used by the kings of Bosporus long afterwards, though its origin is unknown.



COIN OF MITHRIDATES VI. KING OF PONTUS.

Mithridates, a son of the preceding, who was appointed by his father to take the command of the army which he opposed to the Roman general, Fimbria, in B. C. 85. Though supported by Taxiles, Diophantus, and Menander, three of the ablest generals of Mithridates, he was totally defeated by Fimbria, who surprised his camp, and cut to pieces the greater part of his forces; he himself made his escape to Pergamus, where he joined his father. (Memnon, 34; Appian, *Mithr.* 52.) After the termination of the war with Sulla, he was appointed by his father to the government of Colchis, with the title of king. The Colchians, who were previously in a state of revolt, immediately submitted to the young prince, and received him

with such demonstrations of favour as excited the jealousy of the elder Mithridates, who, in consequence, recalled him; and after keeping him some time in captivity, ultimately put him to death. (App. *Mithr.* 64.) [E. H. B.]

MITHRIDA'TIS (Μιθριδάτις), a daughter of Mithridates the Great, who had been at one time betrothed to Ptolemy, king of Egypt; but the marriage never took place, and she shared the fortunes of her father to the last. She and her sister Nyssa were present with Mithridates just before his death, and voluntarily took poison, that they might share his fate. (Appian, *Mithr.* 111.) [E. H. B.]

MITHRI'NES. [MITHRENES.]

MITHROBARZA'NES (Μιθροβαρζάνης). 1. Father-in-law of Datames, with whom he joined in his revolt from the Persian king [DATAMES]; but afterwards despairing of his cause, went over to Artabazus, the Persian general, with all the cavalry under his command. Datames, however, on learning his desertion, followed him so closely that he attacked the enemy at the very moment that Mithrobarzanes had joined them. The Persians in consequence distrusted their new confederate, and refused to receive them, so that Mithrobarzanes and his followers found themselves hemmed in between two armies, and were quickly cut to pieces. (Diod. xv. 91; Corn. Nep. *Datam.* 6; comp. Polyaen. vii. 21. § 7.)

2. General of the Cappadocian forces, which formed part of the Persian army at the passage of the Granicus: he was killed in the battle (Arrian, *Anab.* i. 16. § 5; Diod. xvii. 21). His name is written in many of the MSS. both of Diodorus and Arrian, Mithrobuzanes, but analogy is certainly in favour of the other form.

3. King or ruler of the district of Sophene, in the possession of which he was established by Ariarathes V., king of Cappadocia, notwithstanding the opposition of Artaxias, king of Armenia, who in vain endeavoured to induce Ariarathes to put the young prince to death, and divide his dominions between them. (Diod. xxxi. *Exc. Vales.* p. 584.)

4. A general of Tigranes I., king of Armenia, who was the first of the king's friends and courtiers that ventured to apprise him of the near approach of Lucullus. Hereupon he was despatched by that monarch with a force of 3000 horse and a numerous body of infantry, with orders to crush the Roman army, and bring the general away prisoner. Mithrobarzanes, though he does not seem to have shared in this foolish confidence, advanced to meet Lucullus, but was encountered by the advanced guard of the Romans under Sextilius, and cut to pieces, with the greater part of his troops. (Plut. *Lucull.* 25; Appian, *Mithr.* 84.) [E. H. B.]

MITROBA'TES (Μιτροβάτης), a Persian, governor of Dascyleium, is said by Herodotus to have taunted Oroetes, satrap of Sardis, with his allowing Samos to continue free from the Persian yoke. During the disturbed period which followed the death of Cambyses and the usurpation of the Magi (B. C. 521), Oroetes put Mitrobates and his son Cranaspes to death. (Herod. iii. 120, 126, 127.) [E. E.]

MIXOPA'RTHENOS (Μιξοπάρθενος), i. e. half maiden, a surname of the Erinnyes or Furies. (Lycophr. 669; comp. Herod. iv. 9.) [L. S.]

MNASALCAS (Μνασάλκας), an epigrammatic poet, a native of a village or township in the territory of Sicyon called Plataeae (Strab. ix. p. 412). Eighteen of his epigrams are given in Brunck's *Anal.* i. p. 190. The time when he flourished is uncertain. Reiske (*Not.* p. 245, &c.) is somewhat disposed to consider him a contemporary of Alexander the Great. Schneider (*Anal.* p. 6) places him a century later. (Fabric. *Bibl. Graec.* vol. iv. p. 483; Athen. iv. p. 163.) [C. P. M.]

MNA'SEAS (Μνασέας). 1. A Phocian, who, on the death of Phayllus, B. C. 353, was appointed guardian to the young Phalaecus, the son of Onomarchus, and the successor of Phayllus in the supreme command of the Phocians in the Sacred War. Mnaseas was soon after slain in a night-battle with the Thebans. He was perhaps the same person whose private quarrel with one Euthycrates about an heiress had, according to Aristotle, given occasion to the war. (Diod. xvi. 38; comp. Paus. x. 2; Arist. *Polit.* v. 4, ed. Bekk.)

2. An Argive, mentioned by Demosthenes (*de Cor.* p. 324) as one of those who betrayed their country to Philip. Polybius (xvii. 14) blames Demosthenes for what he calls his reckless and sweeping accusation against so many distinguished men. (Comp. Dem. *de Cor.* p. 245, *de Chers.* p. 105; Diod. xvi. 38, 69.) [E. E.]

MNA'SEAS (Μνασέας), literary. 1. Of PATARA, in Lycia, the most celebrated literary person of this name. He is sometimes called ὁ Παταρεύς, and at other times ὁ Πατρεύς: the former would make him a native of Patara in Lycia; the latter, of Patrae in Achaia. Clinton calls him (*F. H.* vol. iii. p. 534) Mnaseas of Patrae; but it appears more probable that Πατρεύς is a corruption of Παταρεύς than the contrary; and we know that Asia Minor produced many literary persons from the time that literature flourished at Alexandria. From a passage in Suidas (*s. v.* Ἐρατοσθένης), Vossius, Clinton, and others have supposed that Mnaseas was a disciple of Aristarchus; but the words may also mean that he was a pupil of Eratosthenes; and that this is their real meaning, Preller has shown, from another source, in the essay referred to below. (Comp. *Epimerism. Hom.* p. 277, 29; Welcker, *Epische Cyclus*, p. 459.) Mnaseas belonged to the period when the school of Callimachus and Eratosthenes was prosecuting literary and grammatical studies; but when likewise a very large number were devoting themselves to a description of lands and places, with an account of their local traditions, monuments, and antiquities. Such were Polemon of Ilion, Neanthes of Cyzicus, Philostephanus of Cyrene, and many others, who were contemporary with Mnaseas, and who were called by the general name of *Periegetae* (Περιηγηταί). To these Mnaseas belonged, and was one of the worst of his class. It is true that he was diligent and learned, and that he travelled in Europe, Africa, and Asia, for the purpose of collecting materials for his work; but he was singularly destitute both of taste and judgment, and belonged to that class of Alexandrine compilers who placed more value upon the quantity of their materials than their quality or arrangement, and who recorded more diligently all extraordinary and fabulous tales in history and nature than events and occurrences of real interest and importance. He was also a follower of the rationalistic school of Evemerus, and resolved many of the ancient legends into ordinary natural occurrences, quite in accordance with the principles of the school. [EVEMERUS.]

Mnaseas was the author of two works, one of a chorographical description, and the other a collection of oracles given at Delphi. These works seem to have had extensive circulation in antiquity, and to have been preserved for a considerable time. The oldest writer by whom they are referred to is Lysimachus, who wrote Περὶ νοστῶν (Athen. iv. p. 158, d.), and they were extant in the time of Athenaeus, who frequently refers to them.

I. Περίπλους is the name given to the former of Mnaseas's two works by Athenaeus (viii. p. 331, e.), Photius, and Suidas (*s. v.* πύθου χελιδόνος), and seems to be its correct title. Stephanus of Byzantium (*s. v.* Ἐγγειᾶνες) calls it, *The Three Books of Periegeseis* (γ' τῶν περιηγήσεων), where the plural probably refers to the work being divided into three sections, each of which was again subdivided into several books. *Periplus* was thus the general title; but the three sections, which treated of Europe, Asia, and Africa respectively, are frequently referred to as distinct works.

1. Εὐρώπη, or Εὐρωπιακά, was divided into three books: at least we have a quotation from the third book of this section. The first book appears to have treated of the history of inventions, and consequently of the civilisation of Europe; and the second and third to have been devoted to a description of the coasts of the various parts of Europe. (Athen. iv. p. 158, d., vii. p. 296, b., xii. p. 530, c.; Harpocrat. *s. v.* Ἱππία; Bekker, *Anecd. Graec.* p. 350, 26; Schol. *ad Theocr.* i. 64; Ammon. *s. v.* Νηρεΐδες; Phot. and Suid. *s. v.* Πραξιδίκη; Schol. *ad Germanic. Prognost.* apud Arat. vol. ii. p. 111, ed. Buhl; Fulgent. *Mythol.* ii. 19.)

2. Ἀσία, was also divided into several books, of which the first and second are quoted. (Schol. *ad Apollon.* i. 1128; Eudocia, p. 103; Athen. viii. p. 346, d. e.)

3. Λιβύη, likewise contained several books (Μνασέας ἐν τοῖς περὶ Λιβύης), but their number is not mentioned. (Hesych. *s. v.* Βαρκαίοις ὄχοις; Plin. *H. N.* xxxvii. 11. s. 38.)

II. Δελφικῶν χρησμῶν συναγωγή, is the name of the other work of Mnaseas on the Delphic oracles. (Schol. *ad Hes. Theog.* 117.) Sometimes it is simply called Περὶ χρησμῶν. (Schol. *ad Pind. Ol.* ii. 70.) The following passages, in which Mnaseas is quoted, seem to be taken from this collection of Delphic oracles: — Zenob. v. 74; Schol. *ad Eurip. Phoen.* 411; Phot. and Suid. *s. v.* ὑμεῖς δ' Μεγαρεῖς; Tzetz. *Chil.* ix. 871—894.

(Vossius, *de Hist. Graec.* p. 178, ed. Westermann; Clinton, *F. H.* vol. iii. p. 534; Jahn, *de Palamede*, p. 31; and more especially Preller, in the *Zeitschrift für die Alterthumswissenschaft*, 1846, pp. 673—688, from whom the preceding account is chiefly taken.)

2. An Agricultural writer, who translated into Greek the works of the Carthaginians Mago and Hamilcar on this subject. (Varro, *R. R.* i. 1; Colum. xii. 4.)

3. Of Berytus, a rhetorician, who, according to Suidas (*s. v.*), wrote a τέχνη ῥητορική, and περὶ Ἀττικῶν ὀνομάτων.

4. Of Locri or Colophon, a poet, who left behind him a collection of Παίγνια. (Athen. vii. p. 321, f.; Eustath. p. 1163, 14.)

5. A disciple of the great grammarian Aristarchus (Suid. *s. v.* Ἐρατοσθένης). He is mentioned also in the Venetian scholia on the Iliad. (Villoison, *Prolegom.* p. xxx.)

MNA'SEAS (Μνασέας), or MNASAEUS (Μνασαῖος), a physician, who belonged to the ancient sect of the Methodici (Gal. *Introd.* c. 4. vol. xiv. p. 684), and lived probably in the first century after Christ. He wrote some medical works, which are not now extant; and he is quoted by Galen (*De Compos. Medicam. sec. Gen.* i. 4, 17, vii. 5, vol. xiii. pp. 392, 445, 962, 963, 965), Soranus (*De Arte Obstetr.* pp. 21, 23, 279, 289, ed. Dietz), Caelius Aurelianus (*De Morb. Acut.* ii. 5, 29, *De Morb. Chron.* i. 5, ii. 1, 7, pp. 81, 142, 329, 348, 380), Aëtius (ii. 2. 18, 89, pp. 258, 290), Paulus Aegineta (vii. 17, p. 676), and Alexander Trallianus (iii. 7, vii. 1, pp. 187, 213). [W. A. G.]

MNASICLES (Μνασικλῆς), a Cretan officer of mercenaries, who joined Thimbron the Lacedaemonian, in his expedition against Cyrene; but quickly deserted him, and went over to the Cyrenaeans, by whom he was ultimately appointed general, and carried on the war against Thimbron. (Diod. xviii. 20, 21.) [E. H. B.]

MNASI'LOCHUS (Μνασίλοχος), was a chief of the Acarnanians, who, in B. C. 191, was bribed by Antiochus the Great, and, in return, persuaded or fraudulently compelled a diet of his countrymen to embrace the Syrian instead of the Roman alliance. In all the preliminaries of peace between Rome and Antiochus, after the defeat of the latter at Magnesia in B. C. 190, one article was the surrender of Mnasilochus to the Romans. (Polyb. xxi. 14. § 7, xxii. 26. § 11; Liv. xxxvi. 11, 12, xxxvii. 45, xxxviii. 38.) [W. B. D.]

MNASINUS (Μνασίνους), a brother of Anaxis, and a son of one of the Dioscuri; he and his brother were represented on the throne of Apollo at Amyclae. (Paus. ii. 22. § 6, iii. 18. § 7.) [L. S.]

MNASIPPUS (Μνάσιππος), a Lacedaemonian, was appointed to the command of the armament which was sent to Corcyra, in B. C. 373, to recover the island from the Athenians. Having landed there, he ravaged the country, and, blockading the city by sea and land, reduced the Corcyraeans to the greatest extremities. Imagining, however, that success was now within his grasp, he dismissed some of his mercenaries and kept the pay of the rest in arrear. It would appear, too, that discipline was less strictly preserved among his men than heretofore; for we read that the several posts of the besiegers were now imperfectly guarded, and that their soldiers were dispersed in straggling parties throughout the country. The Corcyraeans, observing this, made a sally, in which they slew some, and made some prisoners. Mnasippus proceeded in haste against them, ordering his officers to lead out the mercenaries; and, when they represented to him that they could not answer for the obedience of the men while they remained unpaid, he met their remonstrances with blows—an exhibition of coarse arrogance by no means uncommon with Spartans in power. It may well be conceived that the spirit which animated his troops was not one of alacrity or of attachment to his person. In the battle which ensued close to the gates of the town, the Corcyraeans were victorious and Mnasippus was slain. According to Diodorus, these successful operations were conducted under the command of Ctesicles (doubtless the Stesicles of Xenophon), whom the Athenians had sent to the aid of Corcyra with a body of 500 or 600 tar-

geteers. (Xen. *Hell.* vi. 2. §§ 4—23; Diod. xv. 46, 47; Wesseling, *ad loc.*; Schneider, *ad Xen. Hell.* vi. 2. § 10; Rehdantz, *Vitae Iphicratis, Chabriae, Timothei*, iv. § 3. Berol. 1845. [E. E.]

MNASI'THEUS. [MNESITHEUS.]

MNASITI'MUS. [MNESITIMUS.]

MNASON (Μνάσων). 1. A Phocian, a friend and disciple of Aristotle. He seems to have incurred considerable odium on account of the large number of domestic slaves whom he kept. (Athen. vi. p. 264, d. 272, b.) Whether it was this Mnason who came on an embassy to Athens, and was appealed to as a witness by Aeschines (*de Falsa Leg.* p. 47, ed. Steph.), we are not informed.

2. Tyrant of Elatea. He seems to have distinguished himself by his liberal patronage of the fine arts. For a picture painted by Aristeides he paid 1000 minae; and for pictures of the twelve gods by Asclepiodorus 300 minae for each. (Plin. *H. N.* xxxv. 36. § 18, 21.) [C. P. M.]

MNEMARCHUS (Μνήμαρχος), is the name sometimes given to the father of Pythagoras; but his proper name is Mnesarchus. [MNESARCHUS, No. 1.] [C. P. M.]

MNEME (Μνήμη), i. e. memory, was one of the three Muses that were in early times worshipped at Ascra in Boeotia. (Paus. ix. 29. § 2.) But there seems to have also been a tradition that Mneme was the mother of the Muses, for Ovid (*Met.* v. 268) calls them Mnemonides; unless this be only an abridged form for the daughters of Mnemosyne. [Comp. MUSAE.] [L. S.]

MNEMON (Μνήμων), a physician of Side, in Pamphylia, who was a follower of Cleophantus, and lived in the third century B. C. (Galen, *Comment. in Hippocr.* "*Epid. III.*" ii. 4, iii. 71, vol. xvii. pt. i. pp. 603, 606, 731). He is known only as one of the individuals whose name occurs in connection with the *marks* or *characters* (χαρακτῆρες) appended to certain medical cases in the third book of Hippocrates, "De Morbis Popularibus," of which Mnemon was by some persons (but probably without sufficient reason) supposed to be the author. (See Littré's Hippocrates, vol. i. p. 274.) [W. A. G.]

MNEMO'SYNE (Μνημοσύνη), i. e. memory, a daughter of Uranus, and one of the Titanides, became by Zeus the mother of the Muses. (Hom. *Hymn. in Merc.* 429; Hes. *Theog.* 54, 915; Diod. v. 67; Orph. *Hymn.* 76; Cic. *De Nat. Deor.* iii. 21.) Pausanias (i. 2. § 4) mentions a statue of Mnemosyne at Athens; and near the oracle of Trophonius she had a sacred well and a throne. (Paus. ix. 39. § 4, &c.) [L. S.]

MNESAECHMUS (Μνήσαιχμος), an Athenian orator of the time of Demosthenes, is also called Menesaechmus. [MENESAECHMUS.]

MNESARCHUS (Μνήσαρχος). 1. The son of Euphron or Euthyphron, and father of Pythagoras. He was generally believed to be not of purely Greek origin. According to some accounts, he belonged to the Tyrrhenians of Lemnos and Imbros, and is said to have been an engraver of rings. (Clemens Alex. *Strom.* i. p. 300; Schol. *ad Plat. Rep.* p. 420, ed. Bekk.; Diog. Laërt. viii. 1; Porphyr. *Vit. Pyth.* 1, 2.) According to other accounts, the name of the father of Pythagoras was Marmacus, whose father Hippasus came from Phlius. (Paus. ii. 13; Diog. Laërt. viii. 1.)

2. Grandson of the preceding, and son of Pythagoras and Theano. According to some accounts he succeeded Aristaeus [ARISTAEUS] as president of the Pythagorean school. (Suid. *s. v.* Θεανώ; Iamblich. *Vit. Pyth.* c. 36.) According to a notice in Photius (Cod. 259, p. 438, b. ed. Bekker), he died young.

3. A Stoic philosopher, a disciple of Panaetius. He flourished about B. C. 110, and appears to have been one of the most distinguished of his sect. He taught at Athens. Among his pupils was Antiochus of Ascalon. [ANTIOCHUS.] (Cic. *de Fin.* i. 2, *de Orat.* i. 11, *Acad.* ii. 22; Euseb. *Praep. Evang.* xiv. p. 739.) [C. P. M.]

MNE'SICLES (Μνησικλῆς), one of the great Athenian artists of the age of Pericles, was the architect of the *Propylaea* of the Acropolis, the building of which occupied five years, B. C. 437—433. It is said that, during the progress of the work, he fell from the summit of the building, and was supposed to be mortally injured, but was cured by an herb which Athena showed to Pericles in a dream. (Philoch. *Frag.* p. 55; Plut. *Peric.* 13.) Pliny relates the same story of a slave (*verna*) of Pericles, and mentions a celebrated statue of the same slave by Stipax, which, from its attitude, was called Splanchnoptes. (Plin. *H. N.* xxii. 17. s. 20, xxxiv. 8. s. 19. § 21.) [P. S.]

MNESI'LOCHUS (Μνησίλοχος), one of the thirty tyrants at Athens. (Xen. *Hellen.* ii. 3. § 2.)

2. The father of Choerine or Choerilla, the first wife of Euripides [EURIPIDES]. He is introduced by Aristophanes as one of the dramatis personae in the Thesmophoriazusae. Teleclides (as quoted by the author of the life of Euripides, published by Elmsley in his edition of the *Bacchae*) asserted that Mnesilochus assisted Euripides in the composition of some of his plays. (Suidas *s. v.* Εὐριπίδης.)

3. Son of Euripides by his wife Choerilla. He was an actor. (*Eurip. Vit.*) [C. P. M.]

MNESI'MACHE (Μνησιμάχη), is the name given by Apollodorus (ii. 5. § 5) to the daughter of Dexamenus, more usually called Deïaneira. [DEXAMENUS.] [L. S.]

MNESI'MACHUS (Μνησίμαχος). 1. A comic poet of the Middle Comedy, according to Suidas (*s. v.*) and Athenaeus (vii. p. 329, d.). This is also confirmed by the titles of his pieces. Eudocia (p. 303) calls him a poet of the New Comedy. Nothing further is known respecting him. The following plays of his are mentioned:—1. Βούσιρις (Athen. x. p. 417, e.; Suid.). 2. Δύσκολος (Athen. viii. p. 359, c.). 3. Ἱπποτρόφος (Suidas and Athen. vii. p. 301, d. 322, e. and ix. p. 402, f. where a passage of considerable length is quoted). 4. Φίλιππος. 5. Ἀλκμαίων (Diog. Laërt. viii. 37). The Alcmaeon referred to in this play is supposed by Meineke to have been the Pythagorean philosopher of that name [ALCMAEON], from the tenor of the lines quoted by Diogenes Laërtius. 6. Ἰσθμιονίκη (Aelian, *H. A.* xiii. 4). 7. Φαρμακοπώλη (Schol. Arist. *Aves*, 471; according to the correction of Menagius on Diog. Laërt. ii. 18.) (Fabric. *Bibl. Graec.* ii. 470; Meineke, *Hist. Crit. Com. Graec.* p. 423.)

2. An historical writer, a native of Phaselis, the author of a work entitled Διάκοσμοι, quoted by the scholiast on Apollonius Rhodius, iv. 1412. The first book, which treated of the Scythians, is also referred to by the Schol. on ii. 1015. (Vossius, *de Hist. Graec.* p. 471, ed. Westermann; Fabric. *Bibl. Graec.* ii. 470.) [C. P. M.]

MNESI'PHILUS (Μνησίφιλος), an Athenian, who pointed out to Themistocles, B.C. 480, the extreme impolicy of the measure which had been agreed on by the Greek generals, viz. to withdraw the fleet from Salamis and fight the Persians at the isthmus of Corinth. Hereupon Themistocles persuaded Eurybiades to call another council, and therein with much difficulty prevailed on the generals to maintain their position at Salamis. According to Plutarch, Themistocles had, in a great measure, formed himself on the model of Mnesiphilus, who, he tells us, was addicted neither to the arts of rhetoric nor to the speculations of physical philosophy; but was a man of sound, strong, practical, good sense. With nothing of the sophist about him, he applied himself entirely to politics, and was a good specimen of an Athenian statesman of the old school of Solon. This intellectual connection of his with the great legislator is, by a bold fiction of chronology, converted into one of personal friendship, in the Banquet of the Seven Sages, ascribed to Plutarch. (Herod. viii. 57, &c.; Plut. *Them.* 2, 11, *de Herod. Malign.* 37, *Conv. Sept. Sap.* 11.) [E. E.]

MNESIPTO'LEMUS (Μνησιπτόλεμος), an historical writer, who was in great favour with Antiochus the Great. (Athen. xv. p. 697, d.) He was satirised by the comic poet Epinicus. (Athen. x. p. 432, b.) [C. P. M.]

MNESI'STRATUS. 1. An astronomer mentioned by Censorinus (*de Die Nat.* c. 18). He was the author of a modification of the cycle, called ἑπταετηρίς.

2. A native of Thasos, a disciple of Plato. (Diog. Laërt. iii. 47.)

There was a sect of philosophers called Mnesistrateans, but who their founder was is not known. (Athen. vii. p. 279.) [C. P. M.]

MNESI'THEUS or MNASI'THEUS, a Sicyonian painter of some note. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MNESI'THEUS (Μνησίθεος), a physician, who was a native of Athens, and lived probably in the fourth century B.C., as he is quoted by the comic poet Alexis (ap. Athen. *Deipnos.* x. § 14. p. 419). He belonged to the medical sect of the Dogmatici (Galen, *Introd.* c. 4, vol. xiv. p. 683, *De Venae Sect. adv. Erasistr.* c. 5. vol. xi. p. 163). He enjoyed a great reputation, and was particularly celebrated for his classification of diseases (Id. *ad Glauc. de Meth. Med.* i. 1, vol. xi. p. 3). He wrote a work "On Diet," Περὶ Ἐδεστῶν, or, according to Galen (*De Alim. Facult.* ii. 61, vol. vi. p. 645), Περὶ Ἐδεσμάτων, which is several times quoted by Athenaeus (ii. 54, 57, iii. 80, 92, 96, 106, 121, viii. 357, &c.). He wrote another work, Περὶ Κωθωνισμοῦ, "On Tippling" (Id. *Ibid.* xi. 483), in which he recommended this practice. He is frequently mentioned by Galen, and generally in favourable terms; as also by Rufus Ephesius, A. Gellius (xiii. 30), Soranus (*De Arte Obstetr.* pp. 184, 201), Pliny (*H. N.* xxi. 9), Plutarch (*Quaest. Nat.* c. 26, vol. v. p. 334, ed. Tauchn.), and Oribasius (*Coll. Medic.* viii. 9, 38, pp. 342, 357). See also Dietz's *Scholia in Hippocr. et Gal.* vol. i. pp. 239, 240, 241; and Matthaei's Collection, entitled "XXI. Vet. et Clar. Medicor. Graec. Opusc." His tomb was still existing in Attica in the time of Pausanias (*Att.* c. 37. § 3).

2. A physician of Cyzicus in Mysia, quoted by Oribasius (*Coll. Medic.* iv. 4, p. 251). See also Matthaei's Collection quoted above. [W. A. G.]

MNESITI'MUS or MNASITI'MUS, a painter of some note, was the son and disciple of Aristonides. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MNESTER (Μνήστηρ). 1. A celebrated pantomime actor in the reigns of Caligula and Claudius. The former emperor prized Mnester's acting so highly, that he used to kiss him before the audience, and once chastised with his own hands an eques who had made some disturbance during his performance. It was accounted among the portents of Caligula's death that on the morning of his assassination Mnester played a character which the tragedian Neoptolemus, centuries before, had acted on the day of Philip of Macedon's murder by Pausanias, B.C. 336. Under Claudius Mnester retained his popularity and his favour at court. He was among the many lovers of Poppaea Sabina, the mother of Nero's empress, and of Messalina, the wife of Claudius. [MESSALINA.] At first, through dread of the emperor, Mnester rejected Messalina's advances. But she had the art to persuade her imbecile husband to command the reluctant player to be compliant to her in all things; and, till supplanted by C. Silius, he remained her favourite. That she might have his society without interruption, she compelled him to abandon the stage, and thereby nearly occasioned a serious riot at Rome, for the people resented the sacrifice of their pleasures to those of the empress. The tumult was in some measure appeased by a foolish excuse which Claudius assigned for Mnester's absence: he told the people that "Mnester belonged to his wife—he had no power to make him act." On the triumph for the campaign in Britain, A.D. 44, the brass money issued in Caligula's reign was called in and melted down, and part of the metal cast into statues of Mnester. He was involved in Messalina's ruin, and was put to death pleading the emperor's own order of compliance to her will. (Suet. *Cal.* 36, 55, 57; Tac. *Ann.* xi. 4, 36; Sen. *Mort. Claud.* ed. Bipont. p. 256; Dion Cass. lx. 22, 28, 31.)

2. A freedman of Agrippina, the mother of Nero, who, after her death, either from grief for his patroness, or from dread of exile, slew himself on her tomb, near Misenum, A.D. 60. (Tac. *Ann.* xiv. 9.) [W. B. D.]

MNESTHEUS, a Trojan, who accompanied Aeneas to Italy, and is described by Virgil as the ancestral hero of the Memmii. (Virg. *Aen.* v. 117, &c.) [L. S.]

MOA'GETES, tyrant of the Cibyrates, in Upper Phrygia, had made himself conspicuous by his enmity to Rome during the war with Antiochus the Great. In B.C. 189, the consul Cn. Manlius Vulso, condemned Moagetes to pay a fine of 100 talents and to furnish 10,000 medimni of wheat for the use of the legions. (Polyb. xxii. 17; Liv. xxxviii. 14.) [W. B. D.]

MOCHUS (Μωχός) a native of Phoenicia, the author of a work on Phoenician history quoted by Athenaeus (iii. p. 126, a). Strabo (xvi. p. 757) speaks of one Mochus or Moschus (the reading varies) of Sidon, as the author of the atomic theory, and says that he was more ancient than the Trojan war. This statement he gives on the authority of Posidonius. It is impossible, of course, to tell from such a scanty notice whether he refers to the same person, or whether he really lived so early.

It has generally been supposed that the Ochus mentioned by Diogenes Laërtius (i. 1) is the same person as the Mochus referred to by Athenaeus. Suidas also calls him Ochus; but he has evidently only copied the passage in Diogenes Laërtius. But the mistake, if it is one, may easily have crept into the MSS. before his time. Josephus (*Ant. Jud.* i. 8. s. 5) refers to Mochus, as do also Tatianus (*adv. Gent.* p. 217) and Eusebius (*Praep. Evang.* x. p. 289). (Fabric. *Bibl. Graec.* vol. i. p. 226, vol. iii. p. 807; Vossius, *de Hist. Graec.* p. 471, ed. Westermann.) [C. P. M.]

MOCILLA, L. JU'LIUS, a man of praetorian rank, who espoused the republican party after the death of Julius Caesar, and fought in the army of Cassius and Brutus at the battle of Philippi (B. C. 42). After the loss of that battle he fled to Samothrace, with his son and others of his party, and their wants were supplied by Pomponius Atticus, who sent from Epeirus every thing that they needed. (Corn. Nep. *Attic.* 11.)

MODERA'TUS, a native of Gades, a distinguished follower of the Pythagorean system, who flourished in the time of the emperor Nero. He wrote a work on the dogmas of his sect. He was a man of considerable eloquence, and was to some extent imitated by Iamblichus. (Porphyr. p. 32; Suidas, *s. v.* Γάδειρα.) A fragment of his is preserved in Stobaeus (*Eclog.* p. 3). [C. P. M.]

MODESTI'NUS, HERE'NNIUS, a Roman jurist, and a pupil of Ulpian, whom Modestinus cites in terms of high commendation. (Dig. 26. tit. 6. s. 2.) His name, Herennius, is mentioned in a passage of Ulpian (Dig. 47. tit. 2. s. 53. § 20), if the Herennius Modestinus there mentioned is the jurist, which we assume to be the fact. The words of Ulpian, "Herennio Modestino studioso meo de Dalmatia consulenti rescripsi," are ambiguous: some take them to mean that Modestinus was a native of Dalmatia, which cannot be the meaning of the words; others more probably take the words to mean that Modestinus was then in Dalmatia. But the assumption that he was proconsul of Dalmatia is not proved by the words of Ulpian, who would hardly have omitted his title if Modestinus held that rank. All that we can conclude from the words of Ulpian is that Modestinus asked his advice about Dalmatia. Zimmern says that "he may have been the person who in the year 979 (A. D. 226), as proconsul of Dalmatia, decided an eighteen years' suit;" and this decision, he says, is mentioned in an inscription in Fabretti (p. 278). This is one of the strangest blunders ever made. The matter is stated correctly by Puchta. (*Cursus*, vol. i. p. 489.) The name of Herennius Modestinus occurs in an inscription, which inscription also states that the first decision in the matter referred to by the inscription was made by Aelius Florianus; it was confirmed by Herennius Modestinus, and again confirmed by Faltonius Restitutianus, praefectus vigilum. This inscription was found at Rome, and it contains nothing about Dalmatia; and yet the conclusion of Zimmern is that the passage in Ulpian, which was probably written in the time of Caracalla, and this inscription, which records a judgment in the time of Alexander Severus, establish the fact of Modestinus being governor of Dalmatia.

Modestinus was writing under Alexander Severus, as appears from the terms in which he mentions the emperor (Dig. 48. tit. 10. s. 29); and he was one of his consiliarii. He also taught law to the younger Maximinus. (Capitol. *Maximin. Jun.* 1.) In a rescript of Gordian (A. D. 239) mention is made of a Responsum which Modestinus had given to the person to whom the rescript is directed. (Cod. 3. tit. 42. s. 5.) Modestinus often cites Ulpian, and he is cited by Aurelius Arcadius Charisius.

Though Modestinus is the latest of the great Roman jurists, he ranks among the most distinguished. There are 345 excerpts in the Digest from his writings, the titles of which show the extent and variety of his labours.

Modestinus wrote both in Greek and Latin. From the six books of *Excusationes*, which were written in Greek, an extract, which contains the beginning of the work, is preserved in the Digest (27. tit. 1). There are also excerpts from the nine books of *Differentiae*, ten books of *Regulae*, nineteen books of *Responsa*, twelve books of *Pandectae*, from which there are many extracts, four books on *Poenae*, and the single treatises *De Enucleatis Casibus*, *De Eurematicis* or *Heurematicis*, *De Inofficioso Testamento*, *De Manumissionibus*, and *De Praescriptionibus*. This last work must be distinguished from another of the same name, which is not mentioned in the Florentine Index, and which consisted of four books at least. (Dig. 46. tit. 1. s. 101.) Other works were, *De Ritu Nuptiarum*, *De Differentia Dotis*, and the single treatises *De Legatis et Fideicommissis*, and *De Testamentis*, which are mentioned in the Florentine Index.

The Florentine Index does not mention the *Libri ad Quintum Mucium*, though there are two excerpts from this work in the Digest, from the fourteenth and thirty-first books respectively. (Dig. 41. tit. 1. s. 53, 54.)

A rescript of the emperors Septimius Severus and Antoninus Caracalla, A. D. 204 (Cod. 4. tit. 2. s. 1), can hardly have been directed to this Modestinus, who lived to the time of Gordian; for it is dated thirty-five years before the time of Gordian, and, besides this, the demand of Modestinus is characterised as neither equitable nor usual. (G. Grotius, *Vitae Jurisconsultorum*, &c.; Puchta, *Cursus der Institutionen*, vol. i. p. 459; Zimmern, *Geschichte des Röm. Privatrechts*, p. 383; Fabretti, *Inscript. Antiq.*, Romae, 1699, p. 278.) [G. L.]

MODESTUS. 1. The author of a *Libellus de Vocabulis Rei Militaris*, addressed to the emperor Tacitus. It contains an explanation of some common terms, and an outline of the system pursued at that period in classifying and disciplining soldiers. It is very brief, and presents no features of interest or importance. The compiler has been most unjustly charged with copying Vegetius, who flourished nearly a century later under Valentinianus.

Modestus first appeared in a 4to volume without date and without name of place or printer, but which, according to the best bibliographical authorities, was printed at Rome by Jo. Schureneer de Bopardia about 1474, and contains also Pomponius Laetus *de Magistratibus Urbis*. The tract was subsequently included in all the chief collections of *Scriptores de Re Militari*, and appears under its best form in the edition of that Corpus published with the notes of Stevechius, Modius, and Schriverius at Wesel (*Vesaliae Clivorum*), 8vo. 1670.

2. The name of Modestus is prefixed to three elegiac distichs in the Latin Anthology, the words

of the dying Lucretia. The verses are very bad, and we know nothing of the author. (Burmann, *Anthol. Lat.* ii. 171, No. 557, Meyer.) [W. R.]

MODESTUS, JU'LIUS, a freedman of Julius Hyginus, who was himself a freedman of the emperor Augustus [HYGINUS], followed in the footsteps of his patron, and like him became distinguished as a Roman grammarian. He wrote a work entitled *Quaestiones Confusae*, in at least two books, containing, as it would seem, discussions on various grammatical and antiquarian subjects. (Suet. *de Illustr. Gramm.* 20; Gell. iii. 9; Macrob. *Saturn.* i. 4, 10, 16.)

MO'DIUS, a Roman name, which rarely occurs. Varro (*de Re Rust.* ii. 7) speaks of a Q. Modius Equiculus, and Cicero (*Verr.* ii. 48) of a M. Modius. Juvenal (iii. 130) also mentions a rich Roman matron of the name of Modia.

MOERA'GENES (Μοιραγένης), one of the royal body-guards at the Egyptian court, was suspected by the profligate Agathocles, who had been minister of Ptolemy Philopater, and was now guardian of the young Epiphanes, of being leagued with Tlepolemus and others in a conspiracy against him. Agathocles accordingly ordered Nicostratus, his secretary, to examine Moeragenes with torture. When the latter had been stripped for this purpose, a servant entered and whispered something in the ear of Nicostratus, who immediately left the room in great agitation. The attendants, who were to have administered the torture, gazed at one another in wonder for some time, and then one by one withdrew. Moeragenes, thus left alone, fled forth, naked as he was, to a tent near the palace, where a party of soldiers were taking their mid-day meal, and by his exhortations incited them to raise the tumult which ended in the murder of Agathocles and his family, B.C. 202. (Polyb. xv. 27, &c.) [AGATHOCLEA.] [E. E.]

MOERIS or MYRIS (Μοῖρις, Μύρις), a king of Egypt, who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about B.C. 450. According to Diodorus, he was twelve generations after Uchoreus, the founder of Memphis. We hear of Moeris that he erected the northern gateway of the temple of Hephaestus at Memphis, and that he formed the lake known by his name and joined it by a canal to the Nile, in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids, on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife. The revenue from the fishing of the lake was very large, and was given to the queen for her personal expences in dress and perfumes. According to a statement of Anticleides, quoted by Diogenes Laërtius, Moeris was the discoverer of the elements of geometry. (Herod. ii. 13, 101, 149; Diod. i. 52; Plin. *H. N.* v. 9, xxxvi. 13; Strab. xvii. pp. 789, 809, 810; Diog. Laërt. viii. 11; comp. Menag. *ad loc.*; Plat. *Phaedr.* p. 274; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. p. 198, &c.) [E. E.]

MOERIS (Μοῖρις), commonly called MOERIS ATTI'CISTA, a distinguished grammarian, the author of a work which is still extant, entitled **Μοίριδος Ἀττικιστοῦ λέξεις Ἀττικῶν καὶ Ἑλλήνων κατὰ στοιχεῖον**, though the title varies somewhat in different manuscripts. Photius (Cod. 157) gives Ἀττικιστής as the name of the treatise itself. In some manuscripts the name of the author is given as Eumoeris or Eumoerides. Of the personal history of the author nothing is known. He is conjectured to have lived about the end of the second century after Christ. His treatise is a sort of comparison of the Attic with other Greek dialects; consisting of a list of Attic words and expressions, which are illustrated or explained by those of other dialects, especially the *common* Greek. Though various manuscripts had been referred to by different scholars, the work was first published in 1712, at Oxford, edited by Hudson. A better edition is that by Pierson. More recent editions have appeared in Germany by Koch and Jacobitz. [C. P. M.]

MOERO (Μοιρώ), or MYRO (Μυρώ), a Byzantine poetess, the wife of Andromachus surnamed Philologus, and mother of the grammarian and tragic poet Homerus [HOMERUS]. She wrote epic, elegiac, and lyric poems. Athenaeus (xi. p. 490, e.) quotes a passage from a poem written by her, named Μνημοσύνη. Eustathius (*ad Il.* ii. p. 247) mentions a hymn to Poseidon, the production of Myro, who is probably identical with Moero, who is called Myro by Suidas. One of her epigrams is contained in the Anthology (iv. 1). Other fragments are given in Brunck's *Anal.* vol. i. p. 202. (Suidas, *s. v.* Μυρώ, with Küster's note; Fabric. *Bibl. Graec.* vol. ii. p. 131, &c.; Groddeck, *Initia Hist. Graec. Lit.* ii. p. 4.) [C. P. M.]

MOEROCLES (Μοιροκλῆς), an Athenian orator, a native of Salamis. He was a contemporary of Demosthenes, and like him an opponent of Philip and Alexander, and was one of the anti-Macedonian orators whom Alexander demanded to have given up to him after the destruction of Thebes, though he subsequently withdrew his demand on the mediation of Demades. (Arrian, i. 10. § 7.) We find mention of him as the advocate of Theocrines [THEOCRINES], and in the oration against Theocrines, which is usually placed among those of Demosthenes (p. 1339, ed. Reiske), he is spoken of as the author of a decree in accordance with which the Athenians and their allies joined their forces for the suppression of piracy. On one occasion he was prosecuted by Eubulus for an act of extortion practised upon those who rented the silver mines (Dem. *de Falsa Leg.* c. 81, p. 435), and Timocles, the comic poet (ap. Athen. viii. p. 341) speaks of him as having received bribes from Harpalus. At one period of his life he had been imprisoned, though we do not know on what charge. He was afterwards the accuser of the sons of Lycurgus, according to Demosthenes (*Epist.* 3, p. 1478). According to Plutarch, however, it was Menesaechmus on whose charge they were imprisoned (*Vit. X. Orat.* p. 8428). Moerocles is mentioned by Aristotle (*Rhet.* iii. 10). [C. P. M.]

MOIRA (Μοῖρα) properly signifies "a share," and as a personification "the deity who assigns to every man his fate or his share," or the Fates. Homer usually speaks of only one Moira, and only once mentions the Μοῖραι in the plural. (*Il.* xxiv. 29.) In his poems Moira is fate personified, which, at the birth of man, spins out the thread of his future life (*Il.* xxiv. 209), follows his steps, and directs the consequences of his actions according to the counsel of the gods. (*Il.* v. 613, xx. 5.) Homer thus, when he personifies Fate, conceives her as spinning, an act by which also

the power of other gods over the life of man is expressed. (*Il.* xxiv. 525, *Od.* i. 17, iii. 208, iv. 208.) But the personification of his Moira is not complete, for he mentions no particular appearance of the goddess, no attributes, and no parentage; and his Moira is therefore quite synonymous with Αἶσα. (*Il.* xx. 127, xxiv. 209.) If in *Od.* vii. 197, the Κατακλῶθες are the Moirae, and not the Eileithyiae, as some suppose, Αἶσα and Moira would indeed be two distinct beings, but still beings performing entirely the same functions.

The Homeric Moira is not, as some have thought, an inflexible fate, to which the gods themselves must bow; but, on the contrary, Zeus, as the father of gods and men, weighs out their fate to them (*Il.* viii. 69, xxii. 209; comp. xix. 108); and if he chooses, he has the power of saving even those who are already on the point of being seized by their fate (*Il.* xvi. 434, 441, 443); nay, as Fate does not abruptly interfere in human affairs, but avails herself of intermediate causes, and determines the lot of mortals not absolutely, but only conditionally, even man himself, in his freedom, is allowed to exercise a certain influence upon her. (*Od.* i. 34, *Il.* ix. 411, xvi. 685.) As man's fate terminates at his death, the goddess of fate at the close of life becomes the goddess of death, μοῖρα θανάτοιο (*Od.* xxiv. 29, ii. 100, iii. 238), and is mentioned along with death itself, and with Apollo, the bringer of death. (*Il.* iii. 101, v. 83, xvi. 434, 853, xx. 477, xxi. 101, xxiv. 132.)

Hesiod (*Theog.* 217, &c., 904; comp. Apollod. i. 3. § 1) has the personification of the Moirae complete; for he calls them, together with the Keres, daughters of Night; and distinguishes three, viz. Clotho, or the spinning fate; Lachesis, or the one who assigns to man his fate; and Atropos, or the fate that cannot be avoided. According to this genealogy, the Moirae must be considered as in a state of dependence upon their father, and as agreeing with his counsels. Hence he is called Μοιραγέτης, i. e. the guide or leader of the Moirae (Paus. v. 15. § 4), and hence also they were represented along with their father in temples and works of art, as at Megara (Paus. i. 40. § 3), in the temple of Despoena in Arcadia (viii. 37. § 1), and at Delphi (x. 24. § 4; comp. viii. 42. § 2). They are further described as engraving on indestructible tables the decrees of their father Zeus. (Claudian, xv. 202; comp. Ov. *Met.* xv. 808, &c.) Later writers differ in their genealogy of the Moirae from that of Hesiod; thus they are called children of Erebus and Night (Cic. *De Nat. Deor.* iii. 17), of Cronos and Night (Tzetz. *ad Lyc.* 406), of Ge and Oceanus (Athenag. 15; Lycoph. 144), or lastly of Ananke or Necessity. (Plat. *De Re Publ.* p. 617, d.)

It cannot be surprising to find that the character and nature of the Moirae were conceived differently at different times and by different authors. Sometimes they appear as divinities of fate in the strict sense of the term, and sometimes only as allegorical divinities of the duration of human life. In the former character they are independent, at the helm of necessity, direct fate, and watch that the fate assigned to every being by eternal laws may take its course without obstruction (Aeschyl. *Prom.* 511, 515); and Zeus, as well as the other gods and men, must submit to them. (Herod. i. 91; Lactant. *Institut.* i. 11, 13; Stob. *Eclog.* i. pp. 152, 170.) They assign to the Erinnyes, who inflict the punishment for evil deeds, their proper functions; and with them they direct fate according to the laws of necessity, whence they are sometimes called the sisters of the Erinnyes. (Aeschyl. *Eum.* 335, 962, *Prom.* 516, 696, 895; Tzetz. *ad Lyc.* 406.) Later poets also conceive the Moirae in the same character. (Virg. *Aen.* v. 798, xii. 147; Tibull. i. 8. 2; Ov. *Trist.* v. 3. 17, *Met.* xv. 781; Horat. *Carm. Saec.* 25, &c.) These grave and mighty goddesses were represented by the earliest artists with staffs or sceptres, the symbol of dominion; and Plato (*De Re Pub.* p. 617) even mentions their crowns. (*Mus. Pio-Clem.* tom. vi. tab. B.)

The Moirae, as the divinities of the duration of human life, which is determined by the two points of birth and of death, are conceived either as goddesses of birth or as goddesses of death, and hence their number was two, as at Delphi. (Paus. x. 24. § 4; Plut. *de Tranq. An.* 15, *de Ei ap. Delph.* 2.) From this circumstance we may perhaps infer that originally the Greeks conceived of only one Moira, and that subsequently a consideration of her nature and attributes led to the belief in two, and ultimately in three Moirae; though a distribution of the functions among the three was not strictly observed, for in Ovid, for example (*ad Liv.* 239), and Tibullus (i. 8. 1.), all three are described as spinning, although this should be the function of Clotho alone, who is, in fact, often mentioned alone as the representative of all. (Pind. *Ol.* i. 40; Ov. *ad Liv.* 164, *Fast.* vi. 757, *Ex Pont.* iv. 15. 36.) As goddesses of birth, who spin the thread of beginning life, and even prophesy the fate of the newly born, they are mentioned along with Eileithyia, who is called their companion and πάρεδρος. (Paus. viii. 21. § 2; Plat. *Sympos.* p. 206, d.; Pind. *Ol.* vi. 70, *Nem.* vii. 1; Anton. Lib. 29; comp. Eurip. *Iphig. Taur.* 207.) In a similar capacity they are also joined with Prometheus, the former, or creator of the human race in general. (Hygin. *Poet. Astr.* ii. 15.) The symbol with which they, or rather Clotho alone, are represented to indicate this function, is a spindle, and the idea implied in it was carried out so far, that sometimes we read of their breaking or cutting off the thread when life is to end. (Ov. *Am.* ii. 6. 46; Plat. *de Re Publ.* p. 616.) Being goddesses of fate, they must necessarily know the future, which at times they reveal, and thus become prophetic divinities. (Ov. *Met.* viii. 454, *Trist.* v. 3. 25; Tibull. i. 8. 1, iv. 5. 3; Catull. 64. 307.) As goddesses of death, they appear together with the Keres (Hes. *Scut. Herc.* 258) and the infernal Erinnyes, with whom they are even confounded, and in the neighbourhood of Sicyon the annual sacrifices offered to them were the same as those offered to the Erinnyes. (Paus. ii. 11. § 4; comp. Schol. *ad Aesch. Agam.* 70; Aelian, *H. A.* x. 33; Serv. *ad Aen.* i. 86.) It belongs to the same character that, along with the Charites, they lead Persephone out of the lower world into the regions of light, and are mentioned along with Pluto and Charon. (Orph. *Hymn.* 428; Ov. *Fast.* vi. 157; comp. Aristoph. *Ran.* 453.) The various epithets which poets apply to the Moirae generally refer to the severity, inflexibility, and sternness of fate.

They had sanctuaries in many parts of Greece, such as Corinth (Paus. ii. 4. § 7), Sparta (iii. 11. § 8), Olympia (v. 15. § 4), Thebes (ix. 25. § 4), and elsewhere. The poets sometimes describe

them as aged and hideous women, and even as lame, to indicate the slow march of fate (Catull. 64, 306; Ov. *Met.* xv. 781; Tzetz. *ad Lyc.* 584); but in works of art they are represented as grave maidens, with different attributes, viz., Clotho with a spindle or a roll (the book of fate); Lachesis pointing with a staff to the horoscope on the globe; and Atropos with a pair of scales, or a sun-dial, or a cutting instrument. It is worthy of remark that the Muse Urania was sometimes represented with the same attributes as Lachesis, and that Aphrodite Urania at Athens, according to an inscription on a Hermes-pillar, was called the oldest of the Moirae. (Paus. i. 19. § 2; comp. Welcker, *Zeitschrift für alt. Kunst*, p. 197, &c.; Blümner, *Ueber die Idee des Schicksals*, p. 115, &c.; Hirt. *Mytholog. Bilderb.* p. 200.)

Moira also occurs as the proper name of a daughter of Cinyras, who is more commonly called Smyrna. (Schol. *ad Theocrit.* i. 109.) [L. S.]

MOIRA'GETES (Μοιραγέτης), the guide or leader of fate, occurs as a surname of Zeus and Apollo at Delphi. (Paus. x. 24. § 4.) [L. S.]

MOLAE, Roman divinities, are called daughters of Mars. (Gell. xiii. 22.) Hartung (*Die Relig. d. Röm.* vol. i. p. 130) is inclined to consider their name to be identical with Μοῖαι and Μοῦσαι, and accordingly thinks that they were the same as the Camenae; but in another passage (vol. ii. p. 172) he admits the probability that, as their name plainly indicates, they were in some way connected with the pounding or grinding of grain. [L. S.]

MO'LION (Μολίων). 1. One of the sons of Eurytus who were slain by Heracles along with their father. (Diod. iv. 37; comp. EURYTUS.)

2. A Trojan, the charioteer of Thymbraeus. (Hom. *Il.* xi. 322.) [L. S.]

MO'LIONE. [MOLIONES.]

MO'LIONES or MOLIO'NIDAE (Μολίονες, Μολιονίδαι), a patronymic name by which Eurytus and Cteatus, the sons of Actor, or Poseidon, by Molione, are often designated. They were nephews of Augeas, king of the Epeians. As sons of Actor, they are also called Actoridae, or Ἀκτορίωνε. (Hom. *Il.* xxiii. 638; Ov. *Met.* viii. 308.) According to a late tradition, they were born out of an egg (Athen. ii. p. 58); and it is further stated, that the two brothers were grown together, so that they had only one body, but two heads, four arms, and four legs. (Athen. *l. c.*; Eustath. *ad Hom.* p. 882; Pherecyd. *Fragm.* 47, ed. Sturz; Plut. *De frat. am.* .) Homer mentions none of these extraordinary circumstances; and, according to him, the Moliones, when yet boys, took part in an expedition of the Epeians against Neleus and the Pylians. (*Il.* xi. 709, 750.) When Heracles marched against Augeas to chastise him for refusing to give the reward he had promised, he entrusted the conduct of the war to the Moliones; but Heracles, who, in the mean time was taken ill and concluded peace with Augeas, was then himself attacked and beaten by them. In order to take vengeance, he afterwards slew them near Cleonae, on the frontiers of Argolis, as they had been sent from Elis to sacrifice at the Isthmian games, on behalf of the [town]. (Apollod. ii. 7. § 2; Pind. *Ol.* xi. 33, &c., with the Schol.; Paus. viii. 14. § 6.) The Eleians demanded of the Argives to atone for this murder; [but] as the latter refused, and were not excluded from the Isthmian games, Molione cursed the [Eleia]ns who should ever take part again in those games. (Paus. v. 2. § 1.) Heracles, on the other hand, dedicated, on account of his victory, six altars at Olympia, and instituted special honours at Nemea for the 360 Cleonaeans who had assisted him, but had fallen in the contest. (Schol. *ad Pind. Ol.* xi. 29; Aelian, *V. H.* iv. 5.) The Moliones are also mentioned as conquerors of Nestor in the chariot race, and as having taken part in the Calydonian hunt. (Athen. *l. c.*; Hom. *Il.* xxiii. 638, &c.; Ov. *Met.* viii. 308.) Cteatus was the father of Amphimachus by Theronice; and Eurytus, of Thalpius by Theraphone. (Hom. *Il.* ii. 620; Paus. v. 3. § 4.) Their tomb was shown in later times at Cleonae. (Paus. ii. 15. § 1; comp. TARAXIPPUS.) [L. S.]

MOLLI'CULUS, MINU'CIUS. [AUGURINUS, No. 9.]

MOLON (Μόλων), a general of Antiochus the Great, who held the satrapy of Media at the accession of that monarch (B. C. 223); in addition to which, Antiochus conferred upon him and his brother Alexander the government of all the upper provinces of his empire. But their hatred to Hermeias, the chief minister of Antiochus, soon led them both to revolt: the two generals at first sent against them by the king were unable to oppose their progress, and Molon found himself at the head of a large army, and master of the whole country to the east of the Tigris. He was, however, foiled in his attempts to pass that river; but Xenoetas, the general of Antiochus, who was now sent against him with a large force, having ventured to cross it in his turn, was surprised by Molon, and his whole army cut to pieces. The rebel satrap now crossed the Tigris, and made himself master of the city of Seleuceia together with the whole of Babylonia and Mesopotamia. But the formidable character which the insurrection had thus assumed, at length determined Antiochus to march in person against the rebels. After wintering at Nisibis, he crossed the Tigris, B. C. 220, and advanced southwards against Molon, who marched from Babylon to meet him. A pitched battle ensued, in which the desertion of the left wing of the rebel army at once decided the victory in favour of the king. Molon himself put an end to his own life, to avoid falling into the hands of the enemy: but his body was crucified by order of Antiochus, or rather of his minister Hermeias. (Polyb. v. 40—54; Trog. Pomp. *Prol.* xxx.) [E. H. B.]

MOLON (Μόλων). 1. A tragic actor of the time of Aristophanes. (Aristoph. *Ran.* 55.) According to the scholiast, Aristophanes in the passage referred to is speaking ironically, for Molon was a very large man. The scholiast also informs us that Molon had a contemporary of the same name, who was a notorious thief.

2. A surname of Apollonius, the rhetorician of Rhodes. [APOLLONIUS, No. 3.] [C. P. M.]

MOLORCHUS (Μόλορχος), the mythical founder of Molorchia, near Nemea, was a poor man of Cleonae, who hospitably received Heracles when he went out to slay the Nemean lion. (Stephan. Byzant. *s. v.* Μολορχία; Apollod. ii. 5. § 1.) [L. S.]

MOLOSSUS (Μολοσσός), a son of Pyrrhus, or Neoptolemus, and Andromache, from whom the country of Molossia was believed to have derived its name. (Paus. i. 11. § 1; Schol. *ad Pind. Nem.* vii. 56; Serv. *ad Aen.* iii. 297.) [L. S.]

MOLPA'DIA (Μολπαδία), an Amazon, who was said to have killed Antiope, another Amazon, and was afterwards slain herself by Theseus. Her tomb was shown at Athens. (Plut. *Thes.* 27; Paus. i. 2. § 1.) [L. S.]

MOLPA'GORAS (Μολπαγόρας), a demagogue of Cios, in Bithynia, who, by the usual arts of his class, raised himself to absolute power in his state. To the imprudence of the men of Cios, in placing confidence in him and in persons like him, Polybius ascribes mainly the capture of their city by Philip V. of Macedon, in B. C. 202. (Polyb. xv. 21; comp. Liv. xxxii. 33, 34.) [E. E.]

MOLPIS (Μόλπις), a Laconian, the author of a work on the constitution and customs of the Lacedaemonians, entitled Λακεδαιμονίων πολιτεία, quoted by Athenaeus (iv. p. 140, xiv. p. 664). [C. P. M.]

MOLPIS (Μόλπις), a Greek surgeon mentioned by Heracleides of Tarentum (ap. Gal. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736), who must therefore have lived in or before the third century B. C. He wrote apparently on fractures and luxations. [W. A. G.]

MOLUS (Μῶλος or Μόλος). 1. A son of Ares and Demonice, and a brother of Thestius. (Apollod. i. 7. § 7. DEMONICE.)

2. A son of Deucalion, and father of Meriones. (Hom. *Il.* x. 269, xiii. 279; Apollod. iii. 3. § 1; Diod. v. 79; Hygin. *Fab.* 97; comp. MERIONES.) According to a Cretan legend, he was a son of Minos, and a brother of Deucalion (Diod. *l. c.*); and it was said, that as he had attempted to violate a nymph, he was afterwards found without a head; for at a certain festival in Crete they showed the image of a man without a head, who was called Molus. (Plut. *De Def. Orac.* 13.) [L. S.]

MOMUS (Μῶμος), a son of Nyx, is a personification of mockery and censure. (Hes. *Theog.* 214.) Thus he is said to have censured in the man formed by Hephaestus, that a little door had not been left in his breast, so as to enable one to look into his secret thoughts. (Lucian, *Hermotim.* 20.) Aphrodite alone was, according to him, blameless. (Philostr. *Ep.* 21.) [L. S.]

MONAESES (Μοναίσης). 1. One of the most distinguished men in Parthia in the time of Antony, the triumvir, is spoken of in Vol. I. p. 357, a.

2. A general of the Parthian king, Vologeses I. [See Vol. I. p. 358, b.]

MONE'TA, a surname of Juno among the Romans, by which she was characterised as the protectress of money. Under this name she had a temple on the Capitoline, in which there was at the same time the mint, just as the public treasury was in the temple of Saturn. The temple had been vowed by the dictator L. Furius in a battle against the Aurunci, and was erected on the spot where the house of M. Manlius Capitolinus had stood. (Liv. iv. 7, 20, vi. 20, vii. 28, xlii. 1; Ov. *Fast.* i. 638, vi. 183.) Moneta signifies the mint, and such a surname cannot be surprising, as we learn from St. Augustin (*De Civ. Dei*, vii. 11), that Jupiter bore the surname of Pecunia; but some writers found such a meaning too plain, and Livius Andronicus, in the beginning of his translation of the Odyssey, used Moneta as a translation of Μνημοσύνη, and thus made her the mother of the Muses or Camenae. (Comp. Hygin. *Fab.* Praef.) Cicero (*de Div.* i. 45, ii. 32) relates an etymological tale. During an earthquake, he says, a voice was heard issuing from the temple of Juno on the Capitol, and admonishing (*monens*) that a pregnant sow should be sacrificed. A somewhat more probable reason for the name is given by Suidas (*s. v.* Μονῆτα), though he assigns it to too late a time. In the war with Pyrrhus and the Tarentines, he says, the Romans being in want of money, prayed to Juno, and were told by the goddess, that money would not be wanting to them, so long as they would fight with the arms of justice. As the Romans by experience found the truth of the words of Juno, they called her Juno Moneta. Her festival was celebrated on the first of June. (Ov. *Fast.* vi. 183, &c.; Macrob. *Sat.* i. 12.) [L. S.]

MO'NIMA (Μονίμη), daughter of Philopoemen, a citizen of Stratoniceia, in Ionia, or according to Plutarch, of Miletus. At the capture of her native city by Mithridates, in B. C. 88, her beauty made a great impression on the conqueror, but she had the courage to refuse all his offers, until he consented to marry her, and bestow on her the rank and title of queen. She at first exercised great influence over her husband, but this did not last long, and she soon found but too much reason to repent her elevation, which had the effect of removing her from Greek civilisation and consigning her to a splendid imprisonment. When Mithridates was compelled to abandon his own dominions and take refuge in Armenia, B. C. 72, Monima was put to death at Pharnacia, together with the other wives and sisters of the fugitive monarch. Her correspondence with Mithridates, which was of a licentious character, fell into the hands of Pompey at the capture of the fortress of Caenon Phrourion. (Appian, *Mithr.* 21, 27, 48; Plut. *Lucull.* 18, *Pomp.* 37.) [E. H. B.]

MO'NIMUS (Μόνιμος), son of Pythion, a Macedonian officer, who espoused the cause of Olympias in her final struggle with Cassander, and was one of the last who remained faithful to her; but finding himself unable to relieve her at Pydna, he withdrew to Pella, which city he held for a time, but surrendered it to Cassander after the fall of Pydna, B. C. 316. (Diod. xix. 50.) From an anecdote related by Phylarchus (*ap. Athen.* xiii. p. 609, b), it appears that he had been attached to the court of Olympias for some time. [E. H. B.]

MO'NIUS. [MONUNIUS.]

MONOBA'ZUS (Μονόβαζος), was king or tetrarch of Adiabene in A. D. 63, when Tigranes, king of Armenia, invaded his kingdom. Monobazus applied for aid to Vologeses, the Parthian monarch; and the troops of Adiabene and Parthia entered Armenia, and invested its capital, Tigranocerta. Monobazus afterwards accompanied Vologeses to the camp of Corbulo [CORBULO] at Randeia, to negotiate a truce between Parthia and Rome. The sons of Monobazus were in the suite of Tiridates on his visit to Nero in A. D. 66. (Tac. *Ann.* xv. 1, 14; Dion Cass. lxii. 20, 23, lxiii. 1.) [W. B. D.]

MONOECUS (Μόνοικος), a surname of Heracles, signifying the god who lives solitary, perhaps because he alone was worshipped in the temples dedicated to him. (Strab. iv. p. 202; Virg. *Aen.* vi. 831; Plut. *Quaest. Rom.* 87.) In Liguria there was a temple called Monoecus (now *Monaco*; Strab. Virg. *ll. cc.*; Tacit. *Hist.* iii. 42; Steph. Byz. *s. v.*). [L. S.]

MONTA'NUS, ALPI'NUS. [ALPINUS.]

MONTA'NUS, ATTICI'NUS, legatus in Trajan's reign to Lustricus Bruttianus (Mart. iv. 22), was accused by him of various misdemeanours, and of destroying the evidence which had been collected to prove them. Montanus brought against his accuser a counter-charge of malversation in his province. But it completely failed, and Trajan, who presided in person at the trial, condemned Montanus to banishment. (Plin. *Ep.* vi. 22.) [W.B.D.]

MONTA'NUS, CU'RTIUS, was accused by Eprius Marcellus in A. D. 67 of libelling Nero. The charge was disproved, but Montanus was exiled. At his father's petition, however, he was shortly afterwards recalled, on condition of abstaining from all public employments. In A. D. 71 Montanus was present in the senate, and, on Domitian's moving the restoration of Galba's titles and statues, he proposed that the decree against Piso also should be rescinded. At the same time Montanus vehemently attacked the notorious delator, Aquilius Regulus. (Tac. *Ann.* xvi. 28, 29, 33, *Hist.* iv. 40, 42, 43.) If the same person with the Curtius Montanus satirised by Juvenal (iv. 107, 131, xi. 34), Montanus in later life sullied the fair reputation he enjoyed in youth. (Tac. *Ann.* xvi. 28.) For Juvenal (*ll. cc.*) describes him as a corpulent epicure, a parasite of Domitian, and a hacknied declaimer. Pliny the Younger addressed two letters to Curtius Montanus (vii. 29, viii. 6.) [W. B. D.]

MONTA'NUS, JU'LIUS, a versifier of some repute in the reign of Tiberius, and one of the emperor's private friends. He is cited by Seneca the rhetorician (*Contr.* 16), and by Seneca the philosopher (*Ep.* 122). (Ovid. *Ep. ex Pont.* iv. 16. 11.) [W. B. D.]

MONTA'NUS, JU'LIUS, was of senatorian rank, but had borne no office when unluckily meet ing Nero on one of his drunken nocturnal frolics, he defended himself and beat the emperor. The assault might have been overlooked, but Montanus recognised his assailant, and begged forgiveness. Nero then compelled Montanus to commit suicide, that he might not afterwards boast of the encounter. (Tac. *Ann.* xiii. 25; comp. Dion Cass. lxi. 9; Suet. *Ner.* 26.) [W. B. D.]

MONTA'NUS, SP. TARPEIUS CAPITOLI'NUS. [CAPITOLINUS, p. 606.]

MONTA'NUS, VOTIE'NUS, was an orator and declaimer in the reign of Tiberius. From his propensity to refine upon thought and diction, he was named the "Ovid" of the rhetorical schools. Seneca the rhetorician describes the eloquence of Montanus (*Contr. Prooem.* iv., *excerpt.* ix. 5), and cites him (*Contr.* 18, 20, 24, 25, 27, 28, 29, 31, 32). Montanus was convicted on a charge of majestas, and died an exile in the Balearic islands A. D. 25. (Tac. *Ann.* iv. 42; Euseb. *Chron.* a. 778.) [W. B. D]

MONU'NIUS (Μονούνιος), a chief of the Illyrian tribe of the Dardanians, whose daughter Etuta was married to the Illyrian king Gentius. (Liv. xliv. 30; Athen. x. p. 440, a.) The name is corruptly written in our editions of Livy Honunius; in those of Athenaeus, Menunius: the true orthography is learnt only from his coins, from which also it appears that he was master of the important Greek city of Dyrrhachium. (Eckhel, vol. ii. p. 157.) Probably MONIUS, which appears at an earlier period as the name of an Illyrian prince at war with Ptolemy Ceraunus (Trog. Pomp. Prolog. xxiv), is only another corruption of the same name, perhaps that of an ancestor of the preceding. (See Droysen, *Hellenism.* vol. ii. p. 171.) [E. H. B.]

MO'NYCHUS, a centaur who is mentioned by Ovid (*Met.* xii. 499) and Valerius Flaccus (i. 145). [L. S.]

MOPSUS (Μόψος). 1. A son of Ampyx or Ampycus by the nymph Chloris; and, because he was a seer, he is also called a son of Apollo by Himantis. (Hes. *Scut. Herc.* 181; Val. Flac. i. 384; Stat. *Theb.* iii. 521; comp. Orph. *Arg.* 127.) He was one of the Lapithae of Oechalia or Titaeron (Thessaly), and one of the Calydonian hunters. He is also mentioned among the combatants at the wedding of Peirithous, and was a famous prophet among the Argonauts. He was represented on the chest of Cypselus. (Pind. *Pyth.* iv. 336; Apollon. Rhod. i. 65; Hygin. *Fab.* 14; Ov. *Met.* viii. 316, xii. 456; Paus. v. 17. § 4; Strab. ix. p. 443.) He is said to have died in Libya by the bite of a snake, and to have been buried there by the Argonauts. He was afterwards worshipped as an oracular hero. (Apollon. Rhod. i. 80, iv. 1518, &c.; Tzetz. *ad Lyc.* 881.)

2. A son of Apollo (or according to Paus. vii. 3. § 2, of Rhacius) and Manto, the daughter of Teiresias. He was believed to be the founder of Mallos in Asia Minor, where his oracle existed as late as the time of Strabo (xiv. p. 675; comp. Plut. *de Def. Orac.* 45; Conon, *Narrat.* 6). [L. S.]

MORCUS (Μόρκος), an Illyrian, who, in B. C. 168, was sent by Gentius, king of the Illyrians, to receive the hostages and the money which Perseus, king of Macedonia, had engaged to give him as the conditions of his aid against Rome. [GENTIUS.] Morcus proceeded from the court of Perseus to Rhodes, where he was lodged in the Prytaneium, and persuaded the Rhodians to declare themselves neutral for the remainder of the war between Macedon, Illyricum, and Rome. (Polyb. xxix. 2. § 9, 5 § 1; Liv. xliv, 23.) [W. B. D.]

MO'RIUS (Μόριος), that is, the protector of the sacred olive trees, occurs as a surname of Zeus. (Soph. *Oed. Col.* 705; comp. Liddell and Scott, *Gr. Lex. s. v.* Μορία.) [L. S.]

MORMO (Μορμώ), a female spectre, with which the Greeks used to frighten little children. (Aristoph. *Acharn.* 582, *Pax*, 474.) Mormo was one of the same class of bugbears as Empusa and Lamia. [L. S.]

MORMO'LYCE or MORMOLYCEION (Μορμολύκη, Μορμολυκεῖον), the same phantom or bugbear as Mormo, and also used for the same purpose. (Philostr. *Vit. Apollon.* iv. 25; Menandr. *Reliq.* p. 145, ed. Meineke; Aristoph. *Thesm.* 417; Strab. i. p. 19; Stob. *Eclog.* p. 1010.) [L. S.]

MORPHEUS (Μορφεύς), the son of Sleep, and the god of dreams. The name signifies the fashioner or moulder, because he shaped or formed the dreams which appeared to the sleeper. (Ov *Met.* xi. 635; Hirt, *Mythol. Bilderb.* p. 199.) [L. S.]

MORPHO (Μορφώ), or the fair shaped, occurs as a surname of Aphrodite at Sparta. She was represented in a sitting posture, with her head covered, and her feet fettered. (Paus. iii. 15. § 8; Lycoph. 449.) [L. S.]

MO'RSIMUS (Μόρσιμος), a tragic poet, the son of Philocles [PHILOCLES], and father of Astydamas. He is attacked and ridiculed more than once by Aristophanes, who classes with villains of

the deepest dye in Hades any one who ever copied out a speech of Morsimus. Besides his profession as a poet, he seems to have practised as a physician and oculist, in which departments, according to all accounts (Schol. *ad Arist. Equit.* 401; Hesychius, *s. v.* Κλύμενος), he was not much more successful. (*Ran.* 151; comp. *Equit.* 401, *Pax*, 776, with the scholia on those passages.) Frigidity seems to have been the predominant characteristic of his poetry. (Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. ii. p. 311; Meineke, *Fragmenta Com. Graec.* vol. ii. part ii. p. 659.) [C. P. M.]

MO'RYCHUS (Μόρυχος), a tragic poet, a contemporary of Aristophanes, noted especially for his gluttony and effeminacy. (Aristoph. *Acharn.* 887, *Vesp.* 504, 1137, *Pax*, 1008, with the note of the scholiast.) There was a proverb: Μορύχου εὐηθέστερος, *More foolish than Morychus;* but whether it had reference to the tragic poet of that name, or not, we do not know. (Fabric. *Bibl. Graec.* vol. ii. p. 311; Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part i. p. 548.) [C. P. M.]

MORZES, or, according to Polybius, MO'RZIAS (Μορζίας), a king of Paphlagonia, who fought against the Romans in the Gallo-Graecian war, B. C. 189. Morzes had been conquered by Pharnaces, king of Pontus, and was indemnified in the treaty of peace imposed on the latter prince by Eumenes II. king of Pergamus, in B.C. 189—188. (Polyb. xxvi. 6. § 9; Liv. xxxviii. 26; Strab. xii. p. 562.) [W. B. D.]

MOSCHAMPAR, GEO'RGIUS (Γεώργιος ὁ Μοσχάμπαρ), chartophylax magnae ecclesiae at Constantinople, was a friend and contemporary of George of Cyprus, patriarch of Constantinople A. D. 1283—1289 [GEORGIUS, literary, No. 20]. He took a leading part in opposition to the doctrine of the Latin church on the procession of the Holy Spirit, and to the distinguished advocate of that church, Joannes Beccus or Veccus. He seems, however, to have had little weight even with his own party. He published several treatises in opposition to Veccus, to which the latter ably replied; but neither the attacks of the one nor the answers of the other seem to be preserved. There is a letter of Moschampar to his friend George of Cyprus, printed in the life of the latter, which was published by J. F. Bernard de Rubeis, Venice, 1753. (Pachymer. *Hist.* i. 8; Allatius, *Graec. Orthodox.* vol. ii. pp. 3, 9, 10; Fabric. *Bibl. Graec.* vol. xii. pp. 46, 47, comp. vol. viii. pp. 53, 54.)

MOSCHION (Μοσχίων). 1. A tragic and comic poet, mentioned more than once by Stobaeus, who has preserved the names of three of his plays. 1. Θεμιστοκλῆς. 2. Τήλεφος. 3. Φεραῖοι. (Stobaeus, *Ecl. Phys.* i. 38; Clem. Alex. *Strom.* vi. p. 623; Fabric. *Bibl. Graec.* vol. ii. p. 311.)

2. A Greek writer, who drew up an account of the construction of the enormous ship which was built by command of Hieron, under the direction of the celebrated Archimedes. [HIERON; ARCHIMEDES.] Moschion's account is quoted at length by Athenaeus (v. p. 206, d, 209, e).

3. A celebrated cook, who was purchased by Demetrius Phalereus, and speedily realised a large fortune from the perquisites allowed him by his extravagant master. (Athen. xii. p. 542.) A parasite of the same name seems to have enjoyed sufficient notoriety to be mentioned in more than one passage quoted by Athenaeus (vi. p. 246, b, c, ix. p. 382, d). [C. P. M.]

MOSCHION (Μοσχίων), the author of a short Greek treatise, Περὶ τῶν Γυναικείων Παθῶν, *De Mulierum Passionibus*, who is supposed to have lived in the beginning of the second century after Christ, as he mentions Soranus (c. 151). Nothing is known of the writer's personal history, nor can it be determined with certainty whether he is the same person as either of the physicians mentioned below. The work is composed in the form of question and answer, and is an interesting little book, containing much useful and valuable matter. It is supposed to have been written originally in Latin, and to have been translated into Greek by some late author: this Greek text is all that now remains. It was first published in Casp. Wolf's Collection of Writers on Female Diseases, Basil. 1566, 4to., and in the two subsequent editions of that work. These editions contain eleven chapters at the end which are supposed to be spurious, and omit the author's preface. Probably the latest and best edition is that by F. O. Dewez, 8vo. Vienn. 1793, Greek and Latin. (See Fabric. *Bibl. Gr.* vol. xii. p. 702, ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

2. A physician quoted by Soranus (ap. Gal. *De Compos. Medicam. sec. Loc.* i. 2, vol. xii. p. 416), Andromachus (*ibid.* vii. 2, vol. xiii. p. 30), and Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* iii. 9, vol. xiii. p. 646), and who lived, therefore, in or before the first century after Christ. He may perhaps be the same person who was called Διορθωτής, *Corrector*, because, though he was one of the followers of Asclepiades of Bithynia, he ventured to controvert his opinions on some points. (Galen, *De Differ. Puls.* iv. 16, vol. viii. p. 758).

A physician of the same name is mentioned also by Soranus (*De Arte Obstetr.* p. 184), Plutarch (*Sympos.* iii. 10. § 2), Alexander Trallianus (i. 15, p. 156), Aëtius (iv. 3, § 13, p. 755), Pliny (*H. N.* xix. 26, § 4), and Tertullian (*De Anima*, c. 15). [W. A. G.]

MOSCHION (Μοσχίων), the son of Adamas, an Athenian sculptor, made, in conjunction with his brothers Dionysodorus and Ladamas, a statue of Isis in the island of Delos. The names of the artists are preserved by an inscription on the statue, which is now at Venice. (Winckelmann, *Gesch. d. Kunst*, bk. ix. c. 2. § 10.) [P. S.]

MOSCHOPU'LUS, MA'NUEL or EMA'NUEL (Μανουὴλ s. Ἐμανουὴλ Μοσχόπουλος), a Greek grammarian of the later period of the Byzantine empire. There are few writers whose works have had so extensive a circulation whose time and history are so uncertain. According to the account generally current among the historians of literature, there were two Moschopuli, both bearing the name of Manuel, uncle and nephew; the uncle, a native of Crete, who lived in the time of the emperor Andronicus Palaeologus the Elder, about A. D. 1392; the nephew, a native of Constantinople, who, on the capture of that city by the Turks, A. D. 1453, fled into Italy. Of his fortunes, connections, or place of residence in that country, nothing appears to have been known, nor do we find any record or notice of his death. (Comp. Walder. *Praef. ad Moschopuli Grammat. Artis Method.*, A. D. 1540; Burton, *Ling. Graec. Historia*, p. 57, 12mo. Lond. 1657; Scherpezeelius, *Praef. ad Moschopuli Scholia ad Iliad.* Hardwick, A. D. 1702; Fabric. *Bibl.*

Graec. vol. i. p. 407, note *gg*, and vol. vi. pp. 190, 322, &c.; Saxius, *Onomasticon*, vol. ii. pp. 387, 445, 591; Montucla, *Hist. des Mathem.* pt. i. liv. v. § 10, vol. i. p. 333, note *b*, ed. Paris, 1759; or § 11, vol. i. p. 346, ed. 1799—1802; Bandini, *Catal. Codd. Graec. Laur. Medic.* vol. ii. col. 553; Harles. *Introd. in Hist. Ling. Graec.* vol. ii. p. 544.) Hody (*De Graecis Illustribus*, p. 314, &c.) was disposed to identify the younger Moschopulus with Emanuel Adramyttenus, a Cretan, who was preceptor of the celebrated Joannes Picus, count of Mirandola, and is mentioned with the highest praises for his erudition in the letters of Aldus Manutius and Angelus Politianus.

Of the above scanty account some of the particulars are evidently incorrect, others rest on no sure foundation. An ancient Greek MS. of the *Sylloge Dictionum Atticarum*, quoted by Ducange (*Glossar. Med. et Inf. Graecitatis Notae*, col. 29) states it to be a work of Moschopulus "a Byzantine (or native of Constantinople), nephew of the Cretan;" and may be considered as establishing the facts that there were two Moschopuli, an uncle and a nephew; that the uncle was a Cretan, and a man of such reputation that relationship to him was a thing to be recorded; and that the nephew was a native of Constantinople, and a writer on grammatical subjects. The date at which the elder is said, in the account given above, to have lived, appears to have been derived from a passage in the *Turco-Graecia* of Crusius, who states (in *Histor. Politicam. C. Poleos Annotat.* p. 44) that he had a MS. of the *Erotemata s. Quaestiones* of Moschopulus, to which the owner had appended a note that it was given him by the priest Clubes, A. D. 1392; and then Crusius states his opinion that Moschopulus flourished in the reign of the Byzantine emperor Andronicus the Elder, about A. D. 1300. A careless reader, confounding the date of the gift with that of the writer, brought down the reign of Andronicus to the latter part of the 14th century; and this gross anachronism appears to have passed unnoticed. If the author of the *Quaestiones*, whether he was the uncle or the nephew, lived in the time of the elder Andronicus, who reigned from A. D. 1282 to 1328, neither of the Moschopuli could have lived so late as the capture of Constantinople by the Turks (A. D. 1453), so that the story of the nephew's flight into Italy, consequent on that event, must be rejected. Hody's identification of the tutor of Joannes Picus with the younger Moschopulus must, of course, be rejected also: it appears indeed never to have had any other foundation than the common name of Manuel and the fact of the preceptor being a Cretan; which latter circumstance furnishes an argument, as Hody evidently felt, not for but against the identity; the nephew, who is said to have fled into Italy, having been a Constantinopolitan; to say nothing of the diversity of the surnames Adramyttenus and Moschopulus.

The date assigned by Crusius, A. D. 1300, to the elder Moschopulus is perhaps a little too late: he can hardly have long survived the accession of Andronicus, A. D. 1282, if indeed he lived till then. Crusius founded his calculation on an historical notice given in illustration of the use of the preposition κατὰ in his MS. of the *Erotemata*; but this notice does not appear in the printed editions of that work, and was perhaps added by the transcriber of the MS., and if so, it furnishes no clue to the age of the author. Even if genuine, we are disposed to understand it as referring to the rupture of the union of the churches, A. D. 1282, so that it does not support the date given by Crusius. Another historical notice given in the *Nova Grammatices Epitome* (p. 49, ed. Titze), as illustrating the ten categories, seems to fix the composition of that work to the time (A. D. 1273 to 1282) when Andronicus reigned in conjunction with his father; but this notice has so little connection with the context, that it is, like the preceding, liable to the suspicion of being interpolated. It is conjectured that Moschopulus the Cretan, who wrote a commentary upon Hesiod, is one of the commentators referred to by Georgius Pachymeres (*De Andronic. Palaeol.* iv. 15, where see Possin's note): this conjecture, which, however, separately regarded, rests on very slight ground, would render it probable that Pachymeres, who was born in or about A. D. 1240, studied in his boyhood under Moschopulus. In a MS. ascribed by Montfaucon (*Biblioth. Coislin.* p. 455) to the fourteenth century, are some Ἐπιστολαί, *Epistolae*, of Manuel Moschopulus, addressed "to Acropolita the great Logotheta," "to the Logotheta Metochita," "to his uncle the Cretan" (*τῷ θείῳ αὐτοῦ τῷ Κρήτης*, perhaps an error for *τῷ Κρητί*), from which it appears that the nephew was contemporary with Georgius Acropolita (who died about A. D. 1282) or his son Constantinus Acropolita, and with Theodorus Metochita, who was Logotheta in A. D. 1294, and perhaps earlier. (Niceph. Gregoras, *Hist. Byzant.* vi. 8.) A work of Georgius Metochita, published in the *Graecia Orthodoxa* of Allatius, vol. ii. p. 959, is entitled Ἀντίῤῥησις τῶν ὧν συνεγράψατο Μανουὴλ ὁ τοῦ Κρήτης ἀνεψιός, i. e. "A reply to certain writings of Manuel, the nephew of the Cretan." These notices, together with the existence in manuscript, in the library of St. Mark at Venice (Fabric. *Bibl. Graec.* vol. vi. p. 323, note pp), of a work of Moschopulus, *Contra Latinos*, combine to show that the younger Moschopulus was contemporary with and was engaged in the religious dissensions occasioned by the attempt begun by the emperor Michael Palaeologus (A. D. 1260), and abandoned by his son the elder Andronicus, a short time after his accession (A. D. 1282), to unite the Greek and Latin churches; and that he survived the appointment to the office of Logotheta of Theodorus Metochita, who held that office in perhaps A. D. 1294. These dates are consistent with the supposition that his uncle the Cretan was one of the teachers of Pachymeres, and afford some probability to the conjecture that Pachymer refers to him. These scanty notices have been industriously gleaned by Titze in his *Diatribe Literaria de Moschopulis*, which we have chiefly followed.

The works ascribed to the Moschopuli are numerous; the greater part of them are on grammatical subjects, and are usually ascribed to the nephew; but in most cases without evidence. Lascaris indeed (*Epitome Ling. Graec.* lib. iii. Epilog.) speaks of the grammatical works of Moschopulus, as if only one of the name had written upon that subject; and Titze infers from this that they were all written by the uncle, and that the nephew wrote only on theology. The MSS. in a few cases speak of their respective authors determinately, as "the Cretan," "the nephew of the Cretan," or the "Byzantine;" but are in most cases indeterminate, the author being described as "Moschopulus," "Manuel Moschopulus," or "Manuel Gramma-

ticus." We believe that it is in most cases vain to attempt to assign them to one or the other, and therefore give in one list the whole of those which have been printed. 1. *Scholia ad Homeri Iliados Librum I. et II.*, published by Jo. Scherpezeelius, 8vo. Harderwyk (in Guelderland), 1702, and re-issued, with a new title-page and an additional preface, at Utrecht, 1719. In the title-page Moschopulus is termed Byzantinus, but whether on MS. authority is not clear: in the work itself, at the head of the *Scholia*, they are described as Ἐμανουήλου τοῦ Μοσχοπούλου τεχνολογία καὶ ἀνάπτυξις τῶν λέξεων. They are chiefly or wholly grammatical. A *Paraphrasis* of Homer by Moschopulus, different from these scholia, is said to be extant in the Vatican library (Fabric. *Bibl. Graec.* vol. i. p. 401; but comp. Scherpezeelius, *Praef. in Moschopuli Scholia in Homerum*). 2. Τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου Μανουὴλ τοῦ Μοσχοπούλου ἀνεψιοῦ τοῦ Κρήτης ἐξήγησις τῶν ἔργων καὶ ἡμερῶν Ἡσιόδου, *Sapientissimi Doctissimique Manuelis Moschopuli Cretensis Patruelis Interpretatio Operum et Dierum Hesiodi.* These scholia are included wholly or in part in the editions of Hesiod, 4to. Venice, 1537, and Basel, 1544, and in the edition of Heinsius, 4to. Leyden, 1603. 3. *Scholia in Euripidis Tragoedias*, employed by Arsenius, archbishop of Monembasia, in his collection of *Scholia in Septem Euripidis Tragoedias*, 8vo. Ven. 1534. *Scholia* on the *Odae* of Pindar (Fabric. *Bibl. Graec.* vol. ii. p. 67), and perhaps on the *Ajax Flagellifer* and *Electra* of Sophocles (see Scherpezeel. *ibid.*), by Moschopulus, are extant in MS. 4. *Grammaticae Artis Graecae Methodus*; consisting of three parts, i. *Erotemata* s. *Quaestiones*; ii. *Canones*; iii. *Declinationes* s. *Declinationis Paradigmata.* This work was first printed with the *Erotemata* of Demetrius Chalcondylas, 4to. about A. D. 1493, but the copies have no note either of time or place; nor has the work of Moschopulus any general title; that which we have prefixed is from the edition of Walder, 8vo. Basel, 1540. 5. Τῶν ὀνομάτων Ἀττικῶν συλλογή, *Vocum Atticarum Collectio.* The words are professedly collected from the Εἰκόνες, *Icones* s. *Imagines*, of Philostratus, and from the poets. This sylloge was given at the end of the *Dictionarium Graecum* published by Aldus, fol. Venice, 1524, and was printed again, with the similar works of Thomas Magister and Phrynicus, 8vo. Paris, 1532. A MS. of this work, as already observed, expressly ascribes it to the nephew. 6. Περὶ τῶν ὀνομάτων καὶ ῥημάτων συντάξεως, *De Constructione Nominum et Verborum*; and 7. Περὶ προσῳδιῶν, *De Accentibus*, both included in the little volume of grammatical treatises published by Aldus and Asulanus, Venice, 1525. The *De Accentibus* was reprinted with the work of Varennius on the same subject, 12mo. Paris, 1544, and again in 1559. 8. Περὶ γραμματικῆς γυμνασίας, *De Grammatica Exercitatione*, formerly ascribed to Basil, the Greek father, and printed in several of the older editions of his works. This work is ascribed to Moschopulus by Crusius (*Turco-Graec.* p. 44), and is substantially coincident with the work mentioned next. 9. Περὶ σχεδῶν s. *De Ratione examinandae Orationis Libellus*, 4to. Paris, 1545, and reprinted at Vienna, 1773. 10. *De Vocum Passionibus*, first published by G. H. Schaeffer, in the appendix to his edition of Gregorius Corinthius *De Dialectis*, 8vo. Leipzig, 1811 (pp. 675—681, conf. not. in pag. 908). 11. *Excerpta in Agapetum*, given by Fabricius, *Bibl. Graec.* vol. xii. p. 306, ed. vet. vol. viii. p. 41, ed. Harles. 12. Ἐπιτομὴ νέα γραμματικῆς. The first book of this was published by F. N. Titze, 8vo. Leipzig and Prague, 1822; it is a work of interest as treating of the ancient Greek pronunciation of the diphthongs. The perfect work is probably contained in MS., in the library of St. Mark, at Venice. Many other works of the Moschopuli are extant in MS. Titze prefixed to this work the valuable *Diatribe de Moschopulis* already quoted. He thinks that Moschopulus of Crete wrote a large work on grammar, entitled Ἐρωτήματα, *Erotemata Grammatica*, of which many of those extant under his name, in MS. or in print, are fragments or detached portions. One of the Moschopuli wrote a little treatise, *De Quadratis Magicis*, on the mathematical puzzle of arranging numbers, so that the sum of them, whether added horizontally, vertically, or diagonally, shall be the same. (Fabric. *Bibl. Graec.* vol. i. pp. 401, 407, vol. ii. pp. 67, 259, vol. vi. pp. 190, 298, 319, 322—324, vol. viii. p. 41, vol. ix. p. 416, and the authors cited in the body of the article.) [J. C. M.]

MOSCHUS (Μόσχος). 1. A grammarian and bucolic poet, a native of Syracuse. He lived about the close of the third century B. C., and, according to Suidas (*s. v.* Μόσχος), was acquainted with Aristarchus. He calls himself a pupil of Bion, in the Idyl in which he bewails the death of the latter [BION]. But it is difficult to say whether he means more than that he imitated Bion. Of his personal history we know nothing further. Of his compositions we have extant four idyls. 1. Ἔρως δραπέτης. 2. Εὐρώπη. 3. Ἐπιτάφιος Βίωνος. 4. Μεγάρα. The last of these is written in the Ionic dialect, with but few Dorisms. Besides these larger pieces, there are three small fragments and an epigram extant. The idyls of Moschus were at first intermixed with those of Theocritus, and one or two of those ascribed to Theocritus have been, though without sufficient reason, supposed to be the productions of Moschus, as, for example, the 20th and 28th. Eudocia (p. 408) ascribes to Theocritus the third of the Idyls of Moschus. But they have since been carefully separated, on the authority of MSS. and quotations in Stobaeus. To judge from the pieces which are extant, Moschus was capable of writing with elegance and liveliness; but he is inferior to Bion, and comes still farther behind Theocritus. His style labours under an excess of polish and ornament. The idyls of Moschus have been usually edited with those of Bion. The editions are too many to be enumerated; for the best the reader is referred to BION. The poems of Moschus have been frequently translated and imitated in English, German, French, Italian, Hungarian, and Russian. (Fabric. *Bibl. Graec.* vol. iii. p. 805, &c.)

2. See MOCHUS.

3. A writer on mechanics, mentioned by Athenaeus (xiv. p. 634, b).

4. A grammarian, apparently, the author of a work entitled Ἐξήγησις Ῥοδιακῶν λέξεων, mentioned by Athenaeus (xi. p. 485, e). [C. P. M.]

MOSCHUS, JOANNES, or, as Photius calls him, JOANNES the son of MOSCHUS, surnamed Εὐκρατᾶς, or, what appears to be a corruption of that, Eviratus, was first a monk in the monastery of St. Theodosius at Jerusalem, afterwards lived among the anchorites in the desert on the banks of the Jordan, and subsequently filled the office of

canonarchus in the convent of St. Saba. Bollandus gives A. D. 620 as the date of his death. After visiting a large number of the monasteries in Syria, Egypt, and the West, he applied himself to the composition of a work giving an account of the lives of the monks of that age, down to the time of Heraclius. It was addressed to Sophronius or Sophronas, his friend and pupil, who accompanied him on his travels, and became subsequently patriarch of Jerusalem. The work was entitled Λειμών or Λειμωνάριον, or Νέος παράδεισος. In the editions it is divided into 219 chapters; Photius speaks of it as consisting of 304 διηγήματα, but mentions that in other manuscripts it was divided into a larger number of chapters. In compiling it Moschus did not confine himself to giving the results of his own observations, but availed himself of the labours of predecessors in the same field. His narratives contain a plentiful sprinkling of the marvellous. He every where attacks the heresy of Severus Acephalus. The style of the work, as Photius says, is mean and unpolished. But Joannes Damascenus and Nicephorus assigned Sophronius himself as the author of the work, from which it has been supposed that it was in reality mainly his work, though the name of Joannes Moschus was allowed to stand as that of the writer. The work was first published in an Italian translation, and incorporated in several collections of lives of the saints. The Latin translation of Ambrosius Camaldulensis is in the seventh volume of Aloysius Lipomannus, Venice, 1558. It appeared in Greek and Latin in the second volume of the *Auctarium Bibl. Patrum Ducaeanum*, Paris, 1624, and in the *Bibliotheca Patrum*, Paris, 1644, 1654. (Phot. Cod. 199; Fabric. *Bibl. Graec.* vol. x. p. 124; Voss. *de Hist. Graec.* p. 334, Westermann.) [C. P. M.]

MOSCHUS, VULCA'TIUS, was banished from Rome, and admitted as a citizen of Massilia, to which town he left his property. (Tac. *Ann.* iv. 43.)

MOSTIS, a king of Epeirus, known only to us from coins, a specimen of which is annexed.



COIN OF MOSTIS.

MOTHO'NE (Μοθώνη), a daughter of Oeneus, from whom the town of Mothone was believed to have derived its name. (Paus. iv. 35. § 1.) [L. S.]

MU'CIA. 1. The elder daughter of Q. Mucius Scaevola, the celebrated augur, and Laelia, daughter of C. Laelius Sapiens [LAELIA, No. 1]. She married L. Licinius Crassus, the orator, and was renowned for her conversational excellence. (Cic. *Brut.* 58. § 211, *de Orat.* iii. 12; Val. Max. viii. 8. § 1; Quint. *Inst.* i. 1. § 6.)

2. With the epithet TERTIA, was the daughter of Q. Mucius Scaevola, the augur, consul in B. C. 95. She was a cousin (*soror*) of Q. Metellus Celer, consul in B. C. 60, and of Q. Metellus Nepos, consul in B. C. 57. Mucia married Cn. Pompey, by whom she had two sons, Cneius and Sextus, and a daughter, Pompeia. She was divorced by Pompey just before his return from the Mithridatic war in B. C. 62. Mucia next married M. Aemilius Scaurus, a stepson of the dictator Sulla. In B. C. 39, Mucia, at the earnest request of the Roman people, went to Sicily to mediate between her son Sex. Pompey and Augustus. She was living at the time of the battle of Actium, B. C. 31. Augustus treated her with great respect. (Ascon. *in Scaur.* p. 19, Orelli; Cic. *ad Fam.* v. 2, *ad Att.* i. 12; Dion Cass. xxxvii. 49, xlviii. 16, li. 2, lvi. 38; Appian. *B. C.* v. 69, 72; Suet. *Caes.* 50; Plut. *Pomp.* 42; Zonar. x. 5; Hieron. *in Jovin.* i. 48.) Whether the Mucia mentioned by Valerius Maximus (ix. 1. § 8) be the same person is uncertain.

MU'CIA GENS, was a very ancient patrician house, ascending to the earliest aera of the republic (Dionys. v. 25; Liv. ii. 12). It existed in later times, however, only as a plebeian house. Its only cognomens are CORDUS and SCAEVOLA, under which are given all persons of the name of Mucius. [W. B. D.]

MUCIA'NUS, P. LICI'NIUS CRASSUS DIVES, was the son of P. Mucius Scaevola, consul B. C. 175, and brother of P. Mucius Scaevola, who was consul B. C. 133, in the year in which Tib. Gracchus lost his life. (Plut. *Tib. Gracchus*, 9.) Mucianus was adopted by P. Licinius Crassus Dives, who was the son of P. Licinius Crassus Dives, consul B. C. 205. This at least is Drumann's opinion, who thinks that it is more probable that he was adopted by the son than by the father. On being adopted he assumed, according to Roman fashion, the name of Crassus, with the addition of Mucianus, which indicated his former gens. Cicero (*de Orat.* i. 56) speaks of his being a candidate for the aedileship; and he gives an anecdote of Serv. Sulpicius Galba, who was a distinguished orator, pressing Crassus hard on a question of law, and of Crassus being compelled to support his legal opinion against the equitable arguments of Servius by referring to the writings of his brother, P. Mucius, and of Sext. Aelius.

Mucianus attained the dignity of pontifex maximus, and A. D. 131 he was elected consul, in which year he left Rome to conduct the war against Aristonicus in Asia, who maintained his claim to the kingdom of Pergamus against the will of Attalus III., who had bequeathed it to the Romans. Crassus was the first pontifex maximus, according to Livy (*Epit.* 59) who went beyond the limits of Italy; but this is not true, unless Scipio Nasica was deprived of his office, for Nasica was pontifex maximus B. C. 133, after the death of Tib. Gracchus, and retired to Asia, where he soon died. (Plut. *Tib. Gracchus*, 21.) Crassus succeeded Nasica in the pontificate. Crassus was unsuccessful in the war. He was attacked at the siege of Leucae by Aristonicus, and defeated. Between Elaea and Smyrna he was overtaken by the Thracian body-guard of Aristonicus; and to avoid being made prisoner, he provoked one of the Thracians to kill him. His head was carried to Aristonicus.

The historian Sempronius Asellio (Gellius, i. 13) says that Crassus possessed five things, which of all good things are the greatest and the chief. He was most wealthy, noble, eloquent, most learned in the law, and pontifex maximus. The same historian records an instance of the unreasonable severity with which he punished at the siege of Leucae a deviation from the strict letter of his orders. Crassus had two daughters; the elder Licinia, was the

wife of C. Sulpicius Galba, the son of Serv. Sulpicius Galba, consul B. C. 144. (Cic. *Brut.* 26, 33.) The younger Licinia was the wife of C. Sempronius Gracchus (Plut. *Tib. Gracchus*, 21; Dig. 24. tit. 3. s. 66), according to Plutarch, whose opinion is supported by the passage in the Digest.

Crassus was both an orator and a lawyer. As an orator, however, he is considered by Cicero to have been inferior to his contemporary P. Sulpicius Galba. He was, however, a distinguished speaker, an eminent jurist (Cic. *de Orat.* i. 37, 56, *Brut.* 26), and a man of exemplary industry, which is shown by the fact of his mastering the various dialects of Greek, when he was in Asia, so completely, as to be able to make his decrees in the dialect which the suitor had adopted. (Val. Max. viii. 7. § 6.) No legal work of his is mentioned.

Crassus is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 40, &c.) in the following terms:— "Etiam Lucius Crassus, frater Publii Mucii, qui Mucianus dictus est. Hunc Cicero ait jurisconsultorum disertissimum." Grotius considers the words "frater ... dictus est," to be an interpolation, and that the L. Crassus is not Mucianus, because he is called Lucius, and because the description does not suit him. But it is remarked by Zimmern that Cicero calls Mucianus "in numero disertissimorum" (*De Orat.* i. 56), and he says the same in substance in another passage (*Brut.* 26). Besides this, L. Crassus, who must be taken to be Crassus the orator, if the reading of Grotius is right, was not a jurist. The criticism of Grotius is therefore groundless. The authorities for the life of Mucianus are contained in Drumann, *Geschichte Roms*, Licinii Crassi, No. 21. [G. L.]

MUCIA'NUS, LICI'NIUS, three times consul in A. D. 52, 70, and 75 respectively, must have passed by adoption from the Mucian to the Licinian gens. His character is drawn in a few strokes by the masterly hand of Tacitus. (*Hist.* i. 10.) He was alike distinguished for good and for evil, for luxurious indulgence and energetic work, for affability and haughtiness; when he had nothing to attend to, he revelled in excessive pleasures; but when business required his attention, he displayed great abilities. Thus his public conduct deserved praise, his private condemnation. As a youth, he courted with assiduity the favour of the powerful, and succeeded in obtaining the consulship in the reign of Claudius, A. D. 52; but having squandered his property, and becoming likewise an object of suspicion to Claudius, he went into retirement in Asia, and there lived, says Tacitus, as near to the condition of an exile as afterwards to that of an emperor. We gather from Pliny (*H. N.* xii. 1. s. 5) that the place of his retirement was Lycia, into which he was sent as legatus by Claudius, as a kind of honourable banishment. Under Nero he was again received into the favour of the imperial court; and at the death of that emperor, A. D. 68, he had the command of the province of Syria, with four legions, while Vespasian was in the neighbouring country of Judaea, at the head of three. Up to Nero's death Mucianus and Vespasian had not been on good terms; but after that event they were induced, by the interposition of friends, to become reconciled to one another, and to act together for their mutual advantage; and their reconciliation was rendered real and lasting by the mediation of Titus, to whom Mucianus became much attached. Mucianus and Vespasian both took the oath of allegiance to Otho; but when the civil war broke out between him and Vitellius, Vespasian resolved to seize the imperial throne. In this resolution he was warmly encouraged by Mucianus, who hoped to have a great share in the exercise of the imperial power while Vespasian bore the name. When Vespasian at length, after great hesitation, assumed the imperial title, Mucianus immediately administered to his own soldiers the oath of allegiance to the new emperor; and it was resolved that he should march into Europe against Vitellius, while Vespasian and Titus remained behind in Asia. Mucianus used great efforts to provide his army with everything that was necessary; he liberally contributed from his own purse, and unmercifully plundered the provincials to obtain a sufficient supply of money. However, there was little occasion for his services, for the Vitellians were entirely defeated by Antonius Primus [PRIMUS], of whom, in consequence, Mucianus became very jealous. Mucianus marched through Phrygia and Cappadocia, and arrived in Europe just in time to repress a rising of the Dacians, who had seized both banks of the Danube. Primus had entered Rome before Mucianus; but on the arrival of the latter he had to surrender all the power into his hands. Domitian, the son of Vespasian, was nominally at the head of affairs; but Mucianus was the real sovereign, and lived in almost regal splendour. Still, although he boasted haughtily of the services he had rendered to Vespasian, his fidelity never seems to have wavered; and all his various measures were calculated to support and strengthen the new dynasty. When Vespasian was on his way to Italy, Mucianus went to Brundisium to meet him, accompanied by the principal Roman nobles. The services of Mucianus had been so great, that Vespasian continued to show him his favour, although his patience was not a little tried by the arrogance of his subject. The last circumstance recorded of Mucianus is that he persuaded Vespasian to banish the philosophers from Rome. He seems to have died in the reign of Vespasian, as his name does not occur either under Titus or Domitian.

Mucianus was not only a general and a statesman, but an orator and an historian. His powers of oratory are greatly praised by Tacitus, who tells us that Mucianus could address an auditory even in Greek with great effect. He made a collection of the speeches of the republican period, which he arranged and published in eleven books of *Acta* and three of *Epistolae*. The subject of his history is not mentioned; but, judging from the references which Pliny makes to it, it appears to have treated chiefly of the East, and to have contained considerable information on all geographical subjects. (Tac. *Hist.* i. 10, 76, ii. 4, 5, 76—84, iii. 8, 46, 53, 78, iv. 4, 11, 39, 80, 85; Suet. *Vesp.* 6, 13; Dion Cass. lxv. 8, 9, 22, lxvi. 2, 9, 13; Joseph. *B. J.* iv. 10, 11; Plin. *H. N.* xii. 1. s. 5, xxviii. 2. s. 5, xxxiv. 7. s. 17, et passim; Vossius, *De Hist. Lat.* i. 27, p. 140, Lug. Bat. 1651; Westermann, *Gesch. d. Römischen Beredtsamkeit*, § 82, n. 19.)

MUCIA'NUS, M. NO'NIUS A'RRIUS, consul A. D. 201, in the reign of Septimius Severus. (Fasti.)

MUCIA'NUS or MUTIA'NUS, surnamed SCHOLA'STICUS, lived in the middle of the sixth century of our aera, and translated into Latin, at the request of Cassiodorus, the thirty-four

homilies of St. Chrysostom on the Epistle to the Hebrews. He had also previously made a Latin translation of the treatise of Gaudentius on Music [GAUDENTIUS], as we learn from Cassiodorus, who calls Mucianus "vir disertissimus." (Cassiod. *Divin. Lect.* 8.) The translation of the above-mentioned homilies of Chrysostom is still extant, and has been highly praised by Savil and the other editors of and commentators on Chrysostom. It was first printed at Cologne, 1530, 8vo., and subsequently appeared in the Latin editions of the works of this father, in which Mucianus is erroneously called Mutius. In the Greek editions of the Homilies the translation of Hervetus is usually given; but Montfaucon has also printed in the twelfth volume of his edition the version of Mucianus. (Fabric. *Bibl. Graec.* vol. viii. pp. 558, 559.)

MUGILLA'NUS, the name of a family of the Gens Papiria at Rome. The Mugillani were a Latin family from Mugilla. (Dionys. viii. 36.)

1. L. PAPIRIUS L. F. MUGILLANUS, was consul for the first time in B. C. 444, and for the second in B. C. 427. No remarkable event signalised either of his consulates, but Mugillanus was one of the original pair of Censors. (Liv. iv. 7, 8, 30; Dionys. xi. 62; Fasti.)

2. L. PAPIRIUS L. F. L. N. MUGILLANUS son probably of the preceding, was consular tribune in B. C. 422. As interrex for holding the plebeians comitia in the following year, Mugillanus was the author of a law directing the quaestors to be chosen indifferently from the patricians and the plebeians (Liv. iv. 44). He was censor in B. C. 418 (Fasti).

3. M. PAPIRIUS L. F. MUGILLANUS was consular tribune in B. C. 418, and again in 416, and consul in 411 (Liv. iv. 45, 47; Fasti). Livy, however, in 411 gives Atratinus, not Mugillanus, as the cognomen of the Papirius consul in that year. (Ib. 52.)

4. L. PAPIRIUS MUGILLANUS was consul in B. C. 326 (Liv. viii. 23; Fasti). It is doubtful, however, whether for Mugillanus should not be read Cursor, as the surname of the consul. [W. B. D.]

MU'LCIBER, a surname of Vulcan, which seems to have been given to the god as a euphemism, and for the sake of a good omen, that he might not consume by ravaging fire the habitations and property of men, but might kindly and benevolently aid men in their pursuits. It occurs very frequently in the Latin poets. (Ov. *Met.* ii. 5; *Ars Am.* ii. 562.) [L. S.]

MU'LIUS (Μούλιος). 1. The son-in-law of Augeas, and husband of Agamede, was slain by Nestor. (Hom. *Il.* xi. 738.)

2. Two Trojans, one of whom was killed by Patroclus, and the other by Achilles. (Hom. *Il.* xvi. 696, xx. 472.)

3. A servant and herald from Dulichium, in the house of Odysseus. (Hom. *Od.* xviii. 422.) [L.S.]

MU'MMIA ACHAICA, grand-daughter of Q. Lutatius Catulus [CATULUS, No. 4], and great grand-daughter of L. Mummius Achaicus [MUMMIUS, No. 3], was the wife of Serv. Galba, and mother of the emperor Galba and his brother Caius. (Sueton. *Galb.* 3.) [W. B. D.]

MU'MMIUS. 1. L. MUMMIUS was tribune of the plebs in B. C. 187. He opposed the bill of M. Porcius Cato for inquiring into the amount of monies paid by Antiochus the Great, king of Syria, as the price of peace in B. C. 188, to the brothers P. and L. Scipiones. Mummius, intimidated by Cato, withdrew his opposition, and the bill was passed. He was praetor in B. C. 177, and obtained Sardinia for his province. In his praetorship Mummius was instructed by the senate to put in force a decree for dismissing to their respective cities all residents at Rome, who were possessed merely of the Jus Latii. (Liv. xxxvii. 54, xli. 8.)

2. Q. MUMMIUS, brother of the preceding, was his colleague in the tribunate of B. C. 187. (Liv. xxxvii. 54.)

3. L. MUMMIUS L. F. L. N. ACHAICUS, son of No. 1, was praetor in B. C. 154. His province was the further Spain, where, after some serious reverses, he finally retrieved his reputation by victories over the Lusitanians and Blasto-Phoenicians, and triumphed *De Lusitaneis* in the following year. (Appian, *Hispan.* 56—57; Eutrop. iv. 9; Fasti.) Mummius was consul in B. C. 146, when he won for himself the surname of Achaicus, by the destruction of Corinth, the conquest of Greece, and the establishment of the Roman province of Achaia. His surname was the more remarkable from the circumstance that Mummius was the first self-raised man—*novus homo*—who attained a national appellation from military service. From the double name of his descendant, Mummia Achaica, the surname appears to have been perpetuated in the Mummian family. The Achaean league, under its weak and rash leaders, the praetors Critoläus and Diaeus, had been for some time inspired by a warlike spirit alien to their interests and the sounder policy of earlier years. Q. Caecilius Metellus Macedonicus, praetor in B. C. 148, had humbled Greece by his victories; but his leniency deceived the Achaean chiefs, and they persuaded themselves that Rome was unable to complete its conquest. They had assembled an army in the Isthmus shortly before the arrival of Mummius. He promptly dismissed his predecessor, Metellus, defeated the army of the league, whose hasty levies were no match for the discipline of the legions, and entered Corinth without opposition, since the garrison and principal inhabitants had abandoned it, and the spirit of Greece was at length completely broken. The city was burnt, rased, and given up to pillage: the native Corinthians were sold for slaves, and the rarest specimens of Grecian art, which the luxury and opulence of centuries had accumulated, were given up to the rapacity of an ignorant conqueror. Polybius the historian, who, on the fall of Corinth, had come from Africa to mitigate, if possible, the calamities of his countrymen, saw Roman soldiers playing at draughts upon the far-famed picture of Dionysus by Aristides; and Mummius himself was so unconscious of the real value of his prize, that he sold the rarer works of painting, sculpture, and carving, to the king of Pergamus, and exacted securities from the masters of vessels who conveyed the remainder to Italy, to replace by equivalents any picture or statue lost or injured in the passage. But although ignorant, Mummius was more scrupulous in his selection of the spoils than the Roman generals of later times, or even than some of his contemporaries. He appropriated secular or private property alone, and religiously abstained from all that had been consecrated to religious uses. Mummius remained in Greece during the greater part of B. C. 146—145, in the latter year with the title of proconsul. He arranged the fiscal and municipal constitution of

the newly acquired province, and won the confidence and esteem of the provincials by his integrity, justice, and equanimity. Mummius was one of the few Roman commanders in the republican aera who did homage to the religion of the Hellenic race. He dedicated a brazen statue of Zeus at Olympia, and surrounded the shrine of the god with gilt bucklers of brass. The Corinthian bronze, so celebrated in the later art of the ancient world, was an accidental discovery, resulting from the burning of the city. The metallic ornaments of its sumptuous temples, basilicae, and private dwellings, formed the rich and solid amalgam which was employed afterwards in the fusile department of sculpture. Mummius triumphed in B.C. 145. His procession formed an epoch in the history of Roman art and cultivation. Trains of waggons laden with the works of the purest ages moved along the Via Sacra to the Capitoline Hill: yet the spectator of the triumph, who had seen them in their original sites and number, must have mourned many an irreparable loss. The fire had destroyed many, the sea had engulfed many; and the royal connoisseurs, the princes of Pergamus, had carried off many for their galleries and temples. Mummius, with a modesty uncommon in conquerors, refused to inscribe the spoils with his name. He viewed them as the property of the state, and he lent them liberally to adorn the triumphs, the buildings, and even the private houses of others, while in his own villa he retained the severe simplicity of early Rome. Mummius was censor in B.C. 142. His colleague was Cornelius Scipio, better known as the younger Africanus; and no colleagues ever disagreed more heartily. The polished Scipio was rigid to excess; the rustic Mummius culpably lenient. On laying down his office, Scipio declared that 'he should have discharged his functions well, had he been paired with a different colleague, or with none at all." Mummius, however, in private life, was not exempt from the prevailing immorality of the times, to which his conquest of Corinth, by causing a sudden influx of wealth into Rome, contributed. He was a respectable orator; and, as his government of Achaia showed, possessed administrative talents. His political opinions inclined to the popular side. Though he brought so much wealth into the state-coffers, Mummius died poor, and the commonwealth furnished a marriage portion to his daughter. (Polyb. iii. 32, xl. 7, 8, 11; Liv. *Ep.* 52; Appian, *Pun.* 135; Dion Cass. 81; Flor. ii. 16; Eutrop. iv. 14; Val. Max. vi. 4. § 2, vii. 5. § 4; Cic. *in Verr.* i. 21, iii. 4, iv. 2, *pro Muraen.* 14, *de Leg. Agrar.* i. 2, *de Orat.* ii. 6, *Orat.* 70, *Brut.* 22, *de Off.* ii. 22, *ad Att.* xiii. 4, 5, 6, 30, 32, 33, *Parad.* v. 2, *Cornel.* ii. *fr.* 8; Pseudo-Ascon. *in Cic. Verr.* ii. p. 173, Orelli; Plin. *H. N.* xxxiv. 2, xxxv. 4, 10; Diod. xxxi. 5, *fr.*; Oros. v. 3; Vell. i. 12, 13, ii. 128; Tac. Ann. xiv. 21; Pausan. vii. 12; Strabo, viii. p. 381; Athen. iv. 1; Zonar. ix. 20—23.)

4. SP. MUMMIUS, brother of the preceding, and his legatus at Corinth in B.C. 146—145, was an intimate friend of the younger Scipio Africanus. In political opinions Spurius was opposed to his brother Lucius, and was a high aristocrat. He was one of the opponents of the establishment of rhetorical schools at Rome. Mummius composed ethical and satirical epistles, which were extant in Cicero's age, and were probably in the style which Horace afterwards cultivated so successfully. (Cic. *de Rep.* i. 12, iii. 35, v. 9, *de Amic.* 19, 27, *ad Att.* xiii. 5, 6, 30.)

5. SP. MUMMIUS, grandson of the preceding, died shortly before B.C. 46. He had preserved and used to recite to Cicero the epistles of his grandfather, Sp. Mummius [No. 4.] (Cic. *ad Att.* xiii. 6.)

6. M. MUMMIUS, was praetor in B.C. 70, and presided at the trial of Verres in that year. (Cic. *in Verr.* iii. 52.)

7. MUMMIUS, a legatus of M. Crassus in the servile war, B.C. 73, was defeated by the gladiator Spartacus. (Plut. *Crass.* 10.)

8. MUMMIUS, was a writer of farces, Atellanae, after the year B.C. 90. He is mentioned by Charisius (p. 118) and Priscian (x. 9, p. 514, ed. Krehle). In Macrobius (*Sat.* i. 10) and Gellius (xix. 9) he is called MEMMIUS. [W. B. D.]

MU'MMIUS LUPERCUS. [LUPERCUS.]

MUNA'TIA GENS, plebeian, unknown before the second century B.C. Its usual cognomens are FLACCUS, GRATUS, PLANCUS, and RUFUS. A few Munatii occur without a surname. [W. B. D.]

MUNA'TIUS. 1. C. MUNATIUS, was commissioner for allotting lands in Liguria and Cisalpine Gaul, B.C. 173. (Liv. xlii. 4.)

2. P. MUNATIUS, was imprisoned, in what year is uncertain, by the triumviri capitales, for taking a crown from the statue of Marsyas in the forum (Hor. *Sat.* i. 6. 120; Serv. *ad Aen.* iv. 58), and placing it on his own head. The tribunes of the plebs refused to take cognizance of his appeal to them. (Plin. *H. N.* xxi. 6.)

3. MUNATIUS, a ruined spendthrift, who engaged in Catiline's plot. He remained at Rome while his leader organised the insurrection in Etruria. Cicero derides the insignificance and ignobility of Munatius. (*Cat.* ii. 2.)

4. C. MUNATIUS, C. F., was in some official situation in a province when Cicero commended to him L. Livinius Trypho, a freedman of L. Regulus (*ad Fam.* xiii. 60).

5. T. MUNATIUS, was a kinsman of L. Munatius Plancus [PLANCUS], proconsul in Narbonne, B.C. 44. Munatius received reports from his kinsman of the movements in his province, one of which, addressed to the senate, he previously imparted to Cicero. Munatius subsequently joined M. Antonius. (Cic. *ad Fam.* x. 12.) [W. B. D.]

MUNA'TIUS, of Tralles, surnamed ὁ κριτικός, is mentioned as one of the teachers of Herodes Atticus. (Philostr. *Herod.* 14, *Polemon*, 7.)

MUNA'TIUS FLACCUS. [FLACCUS.]

MUNY'CHIA (Μουνυχία), a surname of Artemis, derived from the Attic port-town of Munychia, where she had a temple. Her festival was celebrated at Athens in the month of Munychion. (Paus. i. 1. § 4; Strab. xiii. p. 639; Eustath. *ad Hom.* p. 331.) [L. S.]

MU'RCIA, MU'RTEA, or MU'RTIA, a surname of Venus at Rome, where she had a chapel in the circus, with a statue. (Fest. p. 148, ed. Müller; Apul. *Met.* vi. 395; Tertull. *De Spect.* 8; Varro, *De Ling. Lat.* v. 154; August. *De Civ. Dei*, iv. 16; Liv. i. 33; Serv. *ad Aen.* viii. 636.) This surname, which is said to be the same as Myrtea (from *myrtus*, a myrtle), was believed to indicate the fondness of the goddess for the myrtle tree, and in ancient times there is said to have been a myrtle grove in the front of her chapel at

the foot of the Aventine. (Plin. *H. N.* xv. 36; Serv. *ad Aen.* i. 724; Plut. *Quaest. Rom.* 20.) Some of the ecclesiastical writers preferred the derivation from *murcus*, i. e. stupid or awkward. (August. *De Civ. Dei*, iv. 16; Arnob. *adv. Gent.* iv. 9.) Others again derived the name from the Syracusan word *μυκρός*, tender. (Salmas. *ad Solin.* p. 637.) [L. S.]

MURCUS, L. STA'TIUS, was Caesar's legatus in B. C. 48, and one of three commissioners appointed by him to treat with the Pompeians at Oricum (Caes. *B. C.* iii. 15). Murcus was one of the praetors in B. C. 45—44, and went into Syria after his year of office expired, with the title of proconsul, and as successor to Sextus Caesar, slain by his own soldiers in Apameia, at the instigation of Caecilius Bassus [CAESAR, No. 24; BASSUS]. With the aid of Marcius Crispus, proconsul of Bithynia [CRISPUS], Murcus besieged Bassus in Apameia, and compelled him to surrender. But on the arrival of C. Cassius Longinus [LONGINUS, No. 11], Murcus and Crispus both surrendered their legions to him. Henceforward Murcus was an active supporter of the senatorian or Pompeian party. Cassius appointed him prefect of the fleet. He defeated Dolabella [DOLABELLA] and the Rhodians off the coast of Cilicia, and blockaded Laodiceia. Murcus was next stationed off the coast of Peloponnesus, and subsequently in the Ionian sea, where he seized and occupied a small island opposite the harbour of Brundisium, and prevented M. Antony for some time from transporting his forces to Illyricum and the main-land of Greece. After the ruin of the republican party at Philippi, in B. C. 42, Murcus carried his fleet over to Sextus Pompey in Sicily. But his past services to the Pompeians were ill-requited by their present leader; for at the instigation of his freedmen Menas and Menodorus, to whom Murcus had borne himself loftily, Sextus caused him to be assassinated, and promulgated a report that he had been murdered by his own slaves. (Cic. *Phil.* xi. 12, *ad Att.* xii. 2, *ad Fam.* xii. 11; Pseudo-Brut. *ad Cic.* ii. 5; Vell. ii. 69, 72, 77; Joseph. *Antiq.* xiv. 11. §§ 1, 3, 4, *B. J.* i. 10. § 4; Appian, *B. C.* ii. 119, iii. 77, 78, iv. 58, 59, 74, 82, 86, 100, 108, 115—117, v. 2, 15, 50, 70; Dion Cass. xlvii. 27, 28, 30, 35, 36, 47, xlviii. 19.) [W. B. D.]



COIN OF STATIUS MURCUS.

MURE'NA, the name of a family of the Licinia gens, which was originally from Lanuvium, now Cività Lavigna, an old Latin town near the Via Appia. The name Murena, which is the proper way of writing the word, not Muraena, is said to have been given in consequence of one of the family having a great liking for the lamprey (murena), and building tanks (*vivaria*) for them, (Plin. *H. N.* ix. 54, ed. Hard.; Macrob. *Saturn.* ii. 11.)

1. P. LICINIUS was praetor, but in what year is unknown.

2. P. LICINIUS MURENA, the son of P. Licinius, attained the rank of praetor, and was a contemporary of the orator L. Crassus. He was the first of the family who had the cognomen Murena.

3. P. LICINIUS MURENA, the son of the preceding, was a man of moderate talent, but he paid great attention to the study of antiquity, and was a man of some literary knowledge. (Cic. *Brut.* 54.) He lost his life in the wars of Marius and Sulla (B. C. 82); for his death is mentioned by Cicero as taking place at the same time with the murder of Q. Mucius Scaevola, the jurist and Pontifex Maximus, or shortly after; and Cicero seems to mean that he died a violent death; and if so, he must have perished by the hands of the Marian faction, though there is no direct authority for that statement, which is made by Drumann. (Cic. *Brut.* 90; Drumann, *Geschichte Roms*, vol. iv. p. 184.)

4. L. LICINIUS MURENA, the brother of the preceding, was praetor probably before he served under Sulla in Greece. He was in the battle of Chaeroneia, B. C. 86, in which Sulla defeated Archelaus, the general of Mithridates. Murena had the command of the left wing, and was opposed to Taxiles. (Plut. *Sulla*, 17, &c.) Murena accompanied Sulla into the Troad, where peace was made with Mithridates (B. C. 84), and Murena was left as propraetor in Asia, with the command of the two legions of Fimbria which had deserted their commander and come over to Sulla (Appian, *Mithrid.* 64). Murena, who wished to have a triumph, sought a quarrel with Mithridates, took Comana in Cappadocia, and robbed the rich temple. His answer to Mithridates, who complained of the infraction of the treaty, was that he could see no treaty; and, in fact, there was no written treaty between Sulla and Mithridates. Mithridates sent to Rome to complain, and in the mean time Murena crossed the swollen Halys, ravaged the country of Mithridates, and returned into Galatia and Phrygia loaded with booty. Calidius, who had been sent by the Roman senate, gave him verbal orders to stop hostilities, but he brought no written instructions with him, and Murena again commenced his ravages. Mithridates now sent Gordius against Murena, and soon joined Gordius with a larger force. A fierce battle was fought on the river, which was probably the Halys, though Appian (*Mithrid.* 65) mentions no name, in which Murena was defeated with great loss, and he made his retreat over the mountains into Phrygia. In the early part of B. C. 81 Sulla sent A. Gabinius with strict orders to Murena to stop hostilities, and with instructions to reconcile Mithridates and Ariobarzanes. Murena returned to Rome, and had a triumph in B. C. 81, which he did not deserve. He probably died soon after. His wife lived to see her son consul. (Cic. *pro Muren.* 41.)

5. L. LICINIUS MURENA, the son of No. 4, served under his father (B. C. 83) in the war against Mithridates. He was quaestor at Rome with the jurist Serv. Sulpicius, who was afterwards his opponent in the canvas for the consulship. In his aedileship Murena adorned the walls of the Comitium with Lacedaemonian stone (Plin. *H. N.* xxxv. 14). In the third Mithridatic war, which began B. C. 74, he served under L. Lucullus (Plut. *Lucull.* 15, &c.), and was left by him to direct the siege of Amisus, while Lucullus advanced against Mithridates. At the capture of Amisus (B. C. 71),

Tyrannio was made prisoner, and he was given to Murena at his request, who thereupon made him free, by which act it was implied that he had been a slave. Plutarch (*Lucull.* 19) blames Murena for his conduct in this matter, and adds that it was not in this instance only that Murena showed himself far inferior to his general in honourable feeling and conduct. Murena followed Tigranes in his retreat from Tigranocerta to the Taurus, and took all his baggage, and he was left to maintain the siege of Tigranocerta while Lucullus marched from before that city to check Tigranes, who was again in sight of Tigranocerta with a large army. He returned to Rome before the end of the war, and was one of ten commissioners who were sent out to settle affairs in the countries conquered by Lucullus. (Cic. *ad Att.* xiii. 6.) In B. C. 65, he was praetor with Serv. Sulpicius, and had the jurisdictio, while Sulpicius had the unpopular function of presiding at the quaestio peculatus (Cic. *pro Muren.* 20). Murena expended considerable sums on the public exhibitions (ludi Apollinares), which he had to superintend during his office. (Plin. *H. N.* xxxiii. 3; Cic. *pro Muren.* 18, 19.) After his praetorship (B. C. 64) he was propraetor of Gallia Cisalpina, where his brother Caius served under him, and he settled the disputes between debtor and creditor in a satisfactory and equitable way, as Cicero says.

In B. C. 63 he was a candidate for the consulship, and was elected with D. Junius Silanus. Serv. Sulpicius, an unsuccessful candidate, instituted a prosecution against Murena for bribery (*ambitus*), and he was supported in the matter by M. Porcius Cato, Cn. Postumius, and Serv. Sulpicius the younger (Plut. *Cat. Min.* 21, *Cic.* 35, and the oration of Cicero for Murena). Murena was defended by Q. Hortensius, M. Tullius Cicero, who was then consul, and M. Licinius Crassus. The speech of Cicero, which is extant, is of the same class as his later speech in defence of Cn. Plancius, who was also tried for ambitus. The time when the speech for Murena was delivered is shown by the fact that Catiline had then left the city, but the conspirators who remained behind had not been punished: it was therefore delivered in the latter part of November of the unreformed calendar. The orator handled his subject skilfully, by making merry with the formulae and the practice of the lawyers, to which class Sulpicius belonged, and with the paradoxes of the Stoics, to which sect Cato had attached himself. Yet he did not attack the character and motives of either Sulpicius or Cato, which would have been injurious to his client, for both the prosecutors were men above suspicion. But he defended the private character of Murena against the imputations that had been cast on him, and he represents him as a man of merit in his public and private capacity, and with more virtues than we can readily give him credit for. As in the oration for Cn. Plancius he says comparatively little on the main charge, which, indeed, it was the business of the prosecutors to prove; and he rather labours to show that there were sufficient reasons for his election without supposing that he had purchased votes. He shows that under present circumstances, with Catiline at the head of an army in the field, and his associates in the city, it was necessary to have a vigorous consul to protect the state in the coming year. Murena was acquitted. (Plut. *Cat. Min.* 21.)

Early in the month of December following Cicero moved in the senate the question of punishing the conspirators who had been seized. Silanus, who was first asked his opinion, was for putting them to death, and Murena ultimately voted the same way (Cic. *ad Att.* xii. 21). The consulship of Silanus and Murena was a stormy period, owing to the agitation of Q. Metellus Nepos, who wished for the return of Pompeius to oppose the party of the Optimates. The disturbances in Rome grew so high that the senate empowered the consuls in the usual form to preserve the safety of the commonwealth. Cato, who was a colleague of Metellus, was opposed to the consuls, but Murena protected him in an affray (Plut. *Cat. Min.* 28). In this consulship was passed the Lex Licinia Junia, which enacted that a lex should be promulgated for three nundinae before the people voted upon it. There is no mention of Murena having a province after his consulship, and nothing more is said about him.

His stepson, L. Natta, was the son of Murena's wife by a previous husband, probably one Pinarius Natta, as Drumann shows (vol. ii. p. 370).

6. C. LICINIUS MURENA, the brother of No. 5, and his legatus in Cisalpine Gallia, which he administered in the year after his brother's administration, and seized some of the band of Catiline (Sall. *B. C.* 42), before the defeat and death of their leader.

7. A. TERENTIUS VARRO MURENA, was adopted by A. Terentius Varro, whose name he took, according to the custom in such cases. Drumann conjectures that he was the son of the consul, which seems probable. In the civil wars he is said to have lost his property, and that C. Proculeius, a Roman eques, gave him a share of his own property. This Proculeius is called the brother of Varro, but, if we take the words of Horace literally (*Carm.* ii. 2), Proculeius had more than one brother. Drumann conjectures that this Proculeius was a son of C. Licinius Murena, the brother of the consul, who had been adopted by one Proculeius. This would make Proculeius the cousin of Varro. It was common enough among the Romans to call cousins by the name of brothers (frater patruelis, and frater).

Murena was sent by Augustus, in B. C. 25, to attack the Salassi in the Alps: he reduced the people to obedience, sold the male prisoners for slaves, and the chief part of the territory was distributed among Praetorian soldiers, who founded the town of Augusta, now Aosta, in the province of Aosta, one of the eight divisions of the continental dominion of the king of Sardinia (Dion Cass. liii. 25; Strab. p. 206, ed. Casaub.). Murena was named consul suffectus for B. C. 23. In B. C. 22 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Proculeius and Terentia, the sister of Murena. Dion Cassius (liv. 3), when speaking of the death of Murena, calls him Licinius Murena, though he had already (liii. 25) called him Terentius Varro. Such confusion is common enough with the Roman writers, when they are speaking of adopted persons. Horace (*Carm.* ii. 10) addresses Murena by the name of Licinius, and probably intended to give him some advice as to being more cautious in his speech and conduct.

The authorities for the Licinii Murenae are

given by Drumann, *Geschichte Roms*, vol. iv. p. 183, &c. [G. L.]

MURE'NA, ABLA'VIUS, praefectus praetorio in the reign of Valerian (A. D. 253—260), who addressed Ablavius a letter respecting Claudius, afterwards emperor. (Trebell. Poll. *Claud.* 15.)

MURRHE'DIUS, a rhetorician, frequently mentioned by the elder Seneca. (*Suas.* 2, *Controv.* 2, 4, 17, &c.)

MUS, the name of a family of the plebeian Decia gens, which was renowned in early Roman history for two of its members devoting themselves to death in order to save the republic.

1. P. Decius Mus, is first mentioned in B. C. 352, when he was appointed one of the quinqueviri mensarii for the purpose of liquidating in some measure the debts of the citizens. In B. C. 343 he served as tribune of the soldiers under M. Valerius Corvus Arvina, in the Samnite war, and by his heroism saved the Roman army from the most imminent danger. While marching through the mountain passes of Samnium, the consul had allowed his army to be surrounded in a valley by the enemy: destruction seemed inevitable; when Decius offered, with the hastati and principes of the legion, in all sixteen hundred men, to seize a height which commanded the way by which the Samnites were hastening down to attack the Roman army. Here he maintained himself, notwithstanding the efforts of the Samnites to dislodge him, while the Roman army gained the summit of the mountain. In the ensuing night he broke through the Samnites who were encamped around him and joined the Roman consul, whom he forthwith persuaded to make an immediate attack upon the enemy. The result was a brilliant victory and the capture of the enemy's camp. The consul rewarded Decius with a golden crown, a hundred oxen, and a magnificent white bull with gilt horns, the army with a crown of twisted grass, an honour bestowed upon the soldier who had delivered an army from an enemy, and his comrades gave him a similar crown. (Liv. vii. 21, 34—37; Frontin. *Strateg.* i. 5. § 14, iv. 5. § 9; Aurel. Vic. *de Vir. Ill.* 26; Appian, *Samn.* 1; Cic. *de Div.* i. 24; Plin. *H. N.* xvi. 4. s. 5, xxii. 5.)

In B. C. 340 Decius was consul with T. Manlius Torquatus, and he and his colleague had the conduct of the great Latin war. The two consuls marched into the field, and when they were encamped opposite the enemy near Capua a vision in the night appeared to each consul, announcing that the general of one side and the army of the other were devoted to the gods of the dead and the mother earth. They thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. The decisive battle took place at the foot of Vesuvius; and when the troops of Decius, who commanded the left wing, began to give way, he resolved to fulfil his vow. He called for the pontifex maximus, M. Valerius, and repeated after him the form of words by which he devoted himself and the enemy to the gods of death, with his toga wrapt around his head and standing upon a weapon: he then jumped upon his horse, wearing the cinctus gabinus or sacrificial dress, rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans. Such is the common story of his death; but other accounts relate it somewhat differently. Zonaras (vii. 26) says that he was killed as a devoted victim by a Roman soldier. (Liv. viii. 3, 6, 9, 10; Val. Max. i. 7. § 3, v. 6. § 5; Flor. i. 14; Frontin. *Strateg.* iv. 5. § 15; Oros. iii. 9 Aurel. Vict. *l. c.*; Cic. in Orelli's *Onom. Tull.* p. 210; Niebuhr, *Hist. of Rome*, vol. iii. pp. 121, &c. 136, &c.)

2. P. Decius Mus, the son of the preceding, was consul B. C. 312, with M. Valerius Maximus. Livy relates that Decius remained in Rome in consequence of illness, while his colleague prosecuted the war against the Samnites, and that he nominated a dictator at the wish of the senate, in consequence of the apprehension of a war with the Etruscans; but Aurelius Victor, on the contrary, tells us that Decius gained a triumph over the Samnites in his first consulship, and dedicated to Ceres the booty he had obtained in the war. An inscription recording the victory of Decius in his first consulship has been supposed by some to be genuine, but it is evidently a forgery concocted from the words of Aurelius Victor. (Liv. ix. 28, 29; Diod. xix. 105; Aurel. Vict. *de Vir. Ill.* 27; Orelli, *Inscript.* No. 546.)

In B. C. 309 Decius served as legate under the dictator L. Papirius Cursor, in the war with the Samnites; and in the following year, B. C. 308, he was consul a second time with Q. Fabius Maximus. While his colleague marched against the Samnites, Decius had the conduct of the war against the Etruscans, which he prosecuted with so much vigour that the Etruscans were contented to purchase a year's truce by paying and clothing the Roman army for that year. In B. C. 306 he was magister equitum to the dictator P. Cornelius Scipio Barbatus, and in B. C. 304 censor with Q. Fabius Maximus, his colleague in his second consulship, in conjunction with whom he effected the important reform in the constitution by which the libertini were confined to the four city tribes. In B. C. 300 Decius was the great advocate of the Ogulnian law for throwing open the pontificate and augurate to the plebeians, in opposition to the patrician App. Claudius Caecus; and upon the enactment of the law in this year, he was one of the first plebeians elected into the college of pontiffs.

In B. C. 297 Decius was elected consul a third time with his former colleague Q. Fabius Maximus, at the express wish of the latter. Both consuls marched into Samnium by different routes: Decius defeated the Apulians near Maleventum, and then traversed Samnium, and probably Apulia also, devastating the country in every direction. He continued in Samnium during the following year as proconsul, and took three Samnite towns; but the capture of these towns is in other accounts attributed to Fabius or the new consuls.

In B. C. 295 Decius was elected consul a fourth time with his old colleague Fabius Maximus. The republic was menaced by a formidable coalition of Etruscans, Samnites, Umbrians, and Gauls; the aged Fabius was unanimously called to the consulship in order to meet the danger, but he would not accept the dignity without having his former colleague associated with him in the honour and the peril. Decius was first posted in Samnium, but subsequently hastened into Etruria to the assistance of his colleague, and commanded the left wing of the Roman army at the decisive battle of Sentinum. Here he was opposed to the Gauls, and when his troops began to give way under the terrible attacks of the latter, he resolved to imitate the example of his father, dedicated himself and the army of the

enemy to the gods of the dead, and fell as a sacrifice for his nation. (Liv. ix. 40, 41, 44, 46, x. 7—9, 14—17, 22, 24 26—29; Aurel. Vict. *l. c.*; Zonar. viii. 1; Flor. i. 17; Val. Max. v. 6. § 6; Cic. in Orelli, *l. c.*)

3. P. Decius Mus, son of the preceding, was consul in B. C. 279, and fought with his colleague P. Sulpicius against Pyrrhus at the battle of Asculum. Before the battle alarm had been spread in the camp of Pyrrhus, by the report that the consul Decius intended, like his father and grandfather, to devote himself to death and the army of the enemy to destruction. Pyrrhus in consequence sent word to the consuls that he had given orders that Decius should not be killed but taken alive, and that he would put him to death as a malefactor. A later legend, recorded by Cicero (*Tusc.* i. 37, ii. 19), related that Decius sacrificed himself at this battle like his father and grandfather; and it is not improbable, as Niebuhr has conjectured, that Cicero may have found this statement in Ennius. In other passages, however, Cicero speaks only of two Decii—*Decii duo fortes viri* (Cic. *de Off.* iii. 4, *Cat.* 20). As to the result of the battle of Asculum, it is differently stated by different writers. Hieronymus of Cardia related that Pyrrhus gained a victory, Dionysius represented it as a drawn battle, and the Roman annalists claimed the victory for the Romans. The last statement is certainly false, and it appears that Pyrrhus was superior in the contest, though the victory was not a very decisive one. (Zonar. viii. 5; Plut. *Pyrrh.* 21; Eutrop. ii. 13; Oros. iv. 1; Flor. i. 18. § 9; Niebuhr, *Hist. of Rome*, vol. iii. pp. 502—505.)

At a later time Decius, according to the account in Aurelius Victor (*de Vir. Ill.* 36), was sent against Volsinii, where the manumitted slaves had acquired the supreme power, and were treating their former masters with severity. He killed a great number of them, and reduced the others to slavery again. Other accounts, however, ascribe the expedition against the slaves of Volsinii to Q. Fabius Maximus Gurges, in his third consulship, B. C. 265 (Flor. i. 21; Zonar. viii. 7); but as Zonaras states that Fabius died of a wound during the siege of the town, it has been conjectured by Freinsheim that Decius may have commanded the army after the death of the consul, and may thus have obtained the credit of the victory.

MUSA, a rhetorician, frequently referred to by the elder Seneca, who calls him a man "multi ingenii, nullius cordis." (*Controv.* Praef. v.) Schott conjectures that this Musa may be the same person as Antonius Musa, the physician of Augustus mentioned below, but this is not very probable.

MUSA, AEMI'LIA, a rich woman, who died intestate in the reign of Tiberius, A. D. 17. Her property was claimed for the fiscus or imperial treasury, but was surrendered by the emperor to Aemilius Lepidus, to whose family she appeared to belong. Her surname Musa shows that she was a freedwoman. (Tac. *Ann.* ii. 48.)

MUSA, ANTO'NIUS, a celebrated physician at Rome about the beginning of the Christian era. He was brother to Euphorbus, the physician to king Juba, and was himself the physician to the emperor Augustus. He was originally, according to Dion Cassius (liii. 30, p. 517), a freedman, an assertion which some persons, who are over-jealous about the dignity of the medical profession among the Romans, have controverted. When the emperor was seriously ill, and had been made worse by a hot regimen and treatment, B. C. 23, Antonius Musa succeeded in restoring him to health by means of cold bathing and cooling drinks, for which service he received from Augustus and the senate a large sum of money and the permission to wear a gold ring, and also had a statue erected in his honour near that of Aesculapius by public subscription. (Dion Cass. *l. c.*; Schol. *ad Horat. Epist.* i. 15. 3; Sueton. *August.* 59, 81; Plin. *H. N.* xix. 38, xxv. 38, xxix. 5.) He seems to have been attached to this mode of treatment, to which Horace alludes (*l. c.*), but failed when he applied it to the case of M. Marcellus, who died under his care a few months after the recovery of Augustus, B. C. 23. (Dion Cass. *l. c.*) He is by some scholars supposed to be the person to whom one of Virgil's epigrams is inscribed (*Catal.* 13); but it is hardly likely, that, in a complimentary poem addressed to so eminent a physician, no mention whatever should be made of his medical acquirements. He has also been supposed to be the person described by Virgil in the Aeneid (xii. 390, &c.) under the name *Iapis*. (See Atterbury's *Reflexions on the Character of Iapis*, &c.) He wrote several pharmaceutical works (Galen, *De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 463), which are frequently quoted by Galen (vol. xiii. pp. 47, 206, 263, 326, &c.), but of which nothing but a few fragments remain. There are, however, two short Latin medical works ascribed to Antonius Musa, but these are universally considered to be spurious. One of these is entitled "De Herba Betonica," which is to be found in the collection of medical writers published by Torinus, Basil. 1528, fol.; in Ackermann's "Parabilium Medicamentorum Scriptores Antiqui," Norimb. 1788, 8vo.; and elsewhere. The other little work is entitled "Instructio de Bona Valetudine Conservanda," and is appended to the edition of Sextus Placitus published in 1538, Norimb., 4to. Neither of these works require any particular notice here. The genuine fragments of his writings that remain were collected and published by Flor. Caldani, Bassano, 1800, 8vo. Further information respecting his life and writings may be found in J. C. G. Ackermann's work, "De Antonio Musa et Libris qui illi adscribuntur," Altorf. 1786, 4to. See also Fabricius, *Bibl. Gr.* vol. xiii. p. 65, ed. vet.; Haller's *Biblioth. Botan.* vol. i. p. 63; id. *Biblioth. Medic. Pract.* vol. i. p. 150; Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

MUSA, Q. POMPO'NIUS, only known to us from coins, a specimen of which is annexed. The head on the obverse is uncertain: the figure on the reverse is one of the Muses, having reference to the cognomen of this Pomponius.



COIN OF Q. POMPONIUS MUSA.

MUSAE (Μοῦσαι). The Muses, according to the earliest writers, were the inspiring goddesses of song, and, according to later notions, divinities

presiding over the different kinds of poetry, and over the arts and sciences. They were originally regarded as the nymphs of inspiring wells, near which they were worshipped, and bore different names in different places, until the Thraco-Boeotian worship of the *nine* Muses spread from Boeotia over other parts of Greece, and ultimately became generally established. (Respecting the Muses conceived as nymphs see Schol. *ad Theocrit.* vii. 92; Hesych. *s. v.* Νύμφη; Steph. Byz. *s. v.* Τόῤῥηβος; Serv. *ad Virg. Eclog.* vii. 21.)

The genealogy of the Muses is not the same in all writers. The most common notion was, that they were the daughters of Zeus and Mnemosyne, and born in Pieria, at the foot of Mount Olympus (Hes. *Theog.* 52, &c., 915; Hom. *Il.* ii. 491, *Od.* i. 10; Apollod. i. 3. § 1); but some call them the daughters of Uranus and Gaea (Schol. *ad Pind. Nem.* iii. 16; Paus. ix. 29. § 2; Diod. iv. 7; Arnob. *adv. Gent.* iii. 37), and others daughters of Pierus and a Pimpleian nymph, whom Cicero (*De Nat. Deor.* iii. 21) calls Antiope (Tzetz. *ad Hes. Op. et D.* p. 6; Paus. *l. c.*), or of Apollo, or of Zeus and Plusia, or of Zeus and Moneta, probably a mere translation of Mnemosyne or Mneme, whence they are called Mnemonides (Ov. *Met.* v. 268), or of Zeus and Minerva (Isid. *Orig.* iii. 14), or lastly of Aether and Gaea. (Hygin. *Fab.* Praef.) Eupheme is called the nurse of the Muses, and at the foot of Mount Helicon her statue stood beside that of Linus. (Paus. ix. 29. § 3.)

With regard to the number of the Muses, we are informed that originally three were worshipped on Mount Helicon in Boeotia, namely, Melete (meditation), Mneme (memory), and Aoede (song); and their worship and names are said to have been first introduced by Ephialtes and Otus. (Paus. ix. 29. § 1, &c.) Three were also recognised at Sicyon, where one of them bore the name of Polymatheia (Plut. *Sympos.* ix. 14), and at Delphi, where their names were identical with those of the lowest, middle, and highest chord of the lyre, viz. Nete, Mese, and Hypate (Plut. *l. c.*), or Cephisso, Apollonis, and Borysthenis, which names characterise them as the daughters of Apollo. (Tzetz. *l. c.*; Arnob. iii. 37; Serv. *ad Virg. Eclog.* vii. 21; Diod. iv. 7.) As daughters of Zeus and Plusia we find mention of four Muses, viz. Thelxinoe (the heart delighting), Aoede (song), Arche (beginning), and Melete. (Cic., Arnob., Tzetz. *ll. cc.*; Serv. *ad Aen.* i. 12.) Some accounts, again, in which they are called daughters of Pierus, mention seven Muses, viz. Neilo, Tritone, Asopo, Heptapora, Acheloïs, Tipoplo, and Rhodia (Tzetz. Arnob. *ll. cc.*), and others, lastly, mention eight, which is also said to have been the number recognised at Athens. (Arnob. *l. c.*; Serv. *ad Aen.* i. 12; Plat. *De Re Publ.* p. 116.) At length, however, the number nine appears to have become established in all Greece. Homer sometimes mentions Musa only in the singular, and sometimes Musae in the plural, and once only (*Od.* xxiv. 60) he speaks of nine Muses, though without mentioning any of their names. Hesiod (*Theog.* 77. &c.) is the first that states the names of all the nine, and these nine names henceforth became established. They are Cleio, Euterpe, Thaleia, Melpomene, Terpsichore, Erato, Polymnia, Urania, and Calliope. Plutarch (*l. c.*) states that in some places all nine were designated by the common name Mneiae, *i. e.* Remembrances.

If we now inquire into the notions entertained about the nature and character of the Muses, we find that, in the Homeric poems, they are the goddesses of song and poetry, and live in Olympus. (*Il.* ii. 484.) There they sing the festive songs at the repasts of the immortals (*Il.* i. 604, *Hymn. in Apoll. Pyth.* 11), and at the funeral of Patroclus they sing lamentations. (*Od.* xxiv. 60; comp. Pind. *Isthm.* viii. 126.) The power which we find most frequently assigned to them, is that of bringing before the mind of the mortal poet the events which he has to relate; and that of conferring upon him the gift of song, and of giving gracefulness to what he utters. (*Il.* ii. 484, 491, 761, *Od.* i. 1, viii. 63, &c., 481, 488; Eustath. *ad Hom.* p. 259.) There seems to be no reason for doubting that the earliest poets in their invocation of the Muse or Muses were perfectly sincere, and that they actually believed in their being inspired by the goddesses; but in later times among the Greeks and the Romans, as well as in our own days, the invocation of the Muses is a mere formal imitation of the early poets. Thamyris, who presumed to excel the Muses, was deprived by them of the gift they had bestowed on him, and punished with blindness. (Hom. *Il.* ii. 594, &c.; Apollod. i. 3. § 3.) The Seirens, who likewise ventured upon a contest with them, were deprived of the feathers of their wings, and the Muses themselves put them on as an ornament (Eustath. *ad Hom.* p. 85); and the nine daughters of Pierus, who presumed to rival the Muses, were metamorphosed into birds. (Anton. Lib. 9; Ov. *Met.* v. 300, &c.) As poets and bards derived their power from them, they are frequently called either their disciples or sons. (Hom. *Od.* viii. 481, *Hymn. in Lun.* 20; Hes. *Theog.* 22; Pind. *Nem.* iii. 1; Serv. *ad Virg. Georg.* ii. 476.) Thus Linus is called a son of Amphimarus and Urania (Paus. ix. 29. § 3), or of Apollo and Calliope, or Terpsichore (Apollod. i. 3. § 2); Hyacinthus a son of Pierus and Cleio (Apollod. i. 3. § 3); Orpheus a son of Calliope or Cleio, and Thamyris a son of Erato. These and a few others are the cases in which the Muses are described as mothers; but the more general idea was, that, like other nymphs, they were virgin divinities. Being goddesses of song, they are naturally connected with Apollo, the god of the lyre, who like them instructs the bards, and is mentioned along with them even by Homer. (*Il.* i. 603, *Od.* viii. 488.) In later times Apollo is placed in very close connection with the Muses, for he is described as the leader of the choir of the Muses by the surname Μουσαγέτης. (Diod. i. 18.) A further feature in the character of the Muses is their prophetic power, which belongs to them, partly because they were regarded as inspiring nymphs, and partly because of their connection with the prophetic god of Delphi. Hence, they instructed, for example, Aristaeus in the art of prophecy. (Apollon. Rhod. ii. 512.) That dancing, too, was one of the occupations of the Muses, may be inferred from the close connection existing among the Greeks between music, poetry, and dancing. As the inspiring nymphs loved to dwell on Mount Helicon, they were naturally associated with Dionysus and dramatic poetry, and hence they are described as the companions, playmates, or nurses of Dionysus.

The worship of the Muses points originally to Thrace and Pieria about mount Olympus, from whence it was introduced into Boeotia, in such a

manner that the names of mountains, grottoes, and wells, connected with their worship, were likewise transferred from the north to the south. Near mount Helicon, Ephialtes and Otus are said to have offered the first sacrifices to them; and in the same place there was a sanctuary with their statues, the sacred wells Aganippe and Hippocrene, and on mount Leibethrion, which is connected with Helicon, there was a sacred grotto of the Muses. (Paus. ix. 29. § 1, &c., 30. § 1, 31. § 3; Strab. pp. 410, 471; Serv. *ad Virg. Eclog.* x. 11.) Pierus, a Macedonian, is said to have been the first who introduced the worship of the *nine* Muses, from Thrace to Thespiae, at the foot of mount Helicon. (Paus. ix. 29. § 2.) There they had a temple and statues, and the Thespians celebrated a solemn festival of the Muses on mount Helicon, called *Μουσεῖα*. (Paus. ix. 27. § 4, 31. § 3; Pind. *Fragm.* p. 656, ed. Boeckh; Diod. xvii. 16.) Mount Parnassus was likewise sacred to them, with the Castalian spring, near which they had a temple. (Plut. *De Pyth. Orac.* 17.) From Boeotia, which thus became the focus of the worship of the nine Muses, it afterwards spread into the adjacent and more distant parts of Greece. Thus we find at Athens a temple of the Muses in the Academy (Paus. i. 30. § 2); at Sparta sacrifices were offered to them before fighting a battle (iii. 17. § 5); at Troezene, where their worship had been introduced by Ardalus, sacrifices were offered to them conjointly with Hypnos, the god of sleep (Paus. iii. 31. § 4, &c.); at Corinth, Peirene, the spring of Pegasus, was sacred to them (Pers. *Sat.* Prol. 4; Stat. *Silv.* ii. 7. 1); at Rome they had an altar in common with Hercules, who was also regarded as Musagetes, and they possessed a temple at Ambracia adorned with their statues. (Plut. *Quaest. Rom.* 59; Plin. *H. N.* xxxv. 36.) The sacrifices offered to them consisted of libations of water or milk, and of honey. (Schol. *ad Soph. Oed. Col.* 100; Serv. *ad Virg. Eclog.* vii. 21.) The various surnames by which they are designated by the poets are for the most part derived from the places which were sacred to them or in which they were worshipped, while some are descriptive of the sweetness of their songs.

In the most ancient works of art we find only three Muses, and their attributes are musical instruments, such as the flute, the lyre, or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes, of which we here add a brief account. 1. Calliope, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper; 2. Cleio, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books; 3. Euterpe, the Muse of lyric poetry, with a flute; 4. Melpomene, the Muse of tragedy, with a tragic mask, the club of Heracles, or a sword, her head is surrounded with vine leaves, and she wears the cothurnus; 5. Terpsichore, the Muse of choral dance and song, appears with the lyre and the plectrum; 6. Erato, the Muse of erotic poetry and mimic imitation, sometimes, also, has the lyre; 7. Polymnia, or Polyhymnia, the Muse of the sublime hymn, usually appears without any attribute, in a pensive or meditating attitude; 8. Urania, the Muse of astronomy, with a staff pointing to a globe; 9. Thaleia, the Muse of comedy and of merry or idyllic poetry, appears with the comic mask, a shepherd's staff, or a wreath of ivy. In some representations the Muses are seen with feathers on their heads, alluding to their contest with the Seirens. (Hirt, *Mythol. Bilderb.* p. 203, &c.) [L. S.]

MUSAEUS (Μουσαῖος), an officer of Antiochus the Great, king of Syria. After the decisive battle of Sipylus, B. C. 190, he came as an ambassador to the Scipios, then at Sardis, to request permission for the king to send commissioners to treat of peace. (Polyb. xxi. 13; Liv. xxxvii. 45; App. *Syr.* 38.) In B. C. 188 Musaeus was again sent by Antiochus to Cn. Manlius Vulso, the Roman proconsul in Asia, to learn the terms on which the peace between his master and the Romans would be finally ratified. (Polyb. xxii. 24; Liv. xxxviii. 37; App. *Syr.* 39.) [E. E.]

MUSAEUS (Μουσαῖος), literary. 1. A semi-mythological personage, to be classed with Olen, Orpheus, and Pamphus. He was regarded as the author of various poetical compositions, especially as connected with the mystic rites of Demeter at Eleusis, over which the legend represented him as presiding in the time of Heracles. (Diod. iv. 25.) He was reputed to belong to the family of the Eumolpidae, being the son of Eumolpus and Selene. (Philochor. *ap. Schol. ad Arist. Ran.* 1065; Diog. Laërt. *Prooem.* 3.) In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of Orpheus, of whom he was generally considered as the imitator and disciple. (Diod. iv. 25; Serv. *ad Virg. Aen.* vi. 667.) Others made him the son of Antiphemus, or Antiophemus, and Helena. (Schol. *ad Soph. Oed. Col.* 1047; Suid. *s. v.* Μουσαῖος.) In Aristotle (*Mirab.* p. 711, a.) a wife Deioce is given him; while in the elegiac poem of Hermesianax, quoted by Athenaeus (xiii. p. 597), Antiope is mentioned as his wife or mistress. Suidas gives him a son Eumolpus. The scholiast on Aristophanes mentions an inscription said to have been placed on the tomb of Musaeus at Phalerus. Pausanias (i. 25. § 8) mentions a tradition that the *Μουσεῖον* in Peiraeus bore that name from having been the place where Musaeus was buried. We find the following poetical compositions, accounted as his among the ancients:— 1. *Χρησμοί*, *Oracles.* (Aristoph. *Ran.* 1031; Paus. x. 9. § 11; Herod. viii. 96.) Onomacritus, in the time of the Peisistratidae, made it his business to collect and arrange the oracles that passed under the name of Musaeus, and was banished by Hipparchus for interpolating in the collection oracles of his own making. (Herod. vii. 6; Paus. i. 22. § 7.) 2. Ὑποθῆκαι, or precepts, addressed to his son Eumolpus, and extending to the length of 4000 lines (Suid. *l. c.*). 3. A hymn to Demeter. This composition is set down by Pausanias (i. 22. § 7) as the only genuine production of Musaeus extant in his day. 4. Ἐξακέσεις νόσων. (Aristoph. *Ran.* 1031; Plin. *H. N.* xxi. 8. s. 21.) 5. Θεογονία. (Diog. Laërt. *Prooem.* 3). 6. Τιτανογραφία. (Schol. *ad Apoll. Rhod.* iii.). 7. Σφαῖρα. (Diog. Laërt. *l. c.*). What this *sphaera* was, is not clear. 8. Παραλύσεις, Τελεταὶ and Καθαρμοί. (Schol. *ad Arist. l. c.*; Plat. *Respubl.* ii. p. 364, extr.) Aristotle (*Polit.* viii. 5, *Hist. Anim.* vi. 6) quotes some verses of Musaeus, but without specifying from what work or collection. Some have supposed the Musaeus who is spoken of as the author of the Θεογονία and Σφαῖρα, to be a different person from the old bard of that name. But there does not appear to be any evidence to

support that view. The poem on the loves of Hero and Leander is by a very much later author. Nothing remains of the poems attributed to Musaeus but the few quotations in Pausanias, Plato, Clemens Alexandrinus, Philostratus, and Aristotle. (Fabric. *Bibl. Graec.* vol. i. p. 119.)

2. An ancient Theban lyric poet, the son of Thamyra and Philammon, who, according to Suidas (*s. v.*), lived considerably before the Trojan war.

3. An epic poet, a native of Ephesus, who lived probably about the middle of the second century B. C. According to Suidas, he wrote a poem entitled Περσηΐς, in ten books, dedicated to Eumenes and Attalus. What Suidas means by the expression, τῶν εἰς τοὺς Περγαμηνοὺς καὶ αὐτὸς κύκλους, it is not easy to say.

4. A grammarian, the author of the celebrated poem on the loves of Hero and Leander. Nothing is known of his personal history; and the elder Scaliger even supposed that the poem was the work of the ancient Athenian bard. But in many of the manuscripts the author is distinctly called Musaeus the grammarian; and it is now agreed on all hands that the poem is quite a late production. According to Schrader and other critics the author did not live earlier than the fifth century of our era. The general style is quite different from the simplicity of the older poets, and several individual expressions betray the lateness of its origin. The poem was first discovered in the thirteenth century. Numerous editions of it have been published. The first, with a Latin version by Marcus Musurus, without any indication of the date or place. Of the rest may be mentioned those by Kromayer, Halae Magd. 1721; by Schrader, 1742; by Heinrich, 1793; by Passow, Leipzig, 1810; and by Schaefer, Leipzig 1825. There are several translations of the poem. In English, by Marlowe, Stapylton, Stirling, &c.; in German, by Stollberg, Passow, &c.; in French, by Marot, &c.; in Italian, by Bernardo Tasso, Bettoni, &c. [C. P. M.]

MUSA'GETES. [MUSAE.]

MUSCA, a surname of the Sempronia gens.

1. T. SEMPRONIUS MUSCA, one of the five commissioners appointed in B. C. 168 to settle the disputes between the Pisani and Lunenses. (Liv. xlv. 13.)

2, 3. A. SEMPRONIUS and M. SEMPRONIUS, his brother, bore undoubtedly the surname of MUSCA, since it is related that when they embraced a certain Vargula in their canvass, the latter called out *Puer abige Muscas.* (Cic. *de Orat.* ii. 60.)

4. SEMPRONIUS MUSCA, detected C. Gallius in the act of adultery with his wife, and scourged him to death. (Val. Max. vi. 1. § 13.)

5. MUSCA, mentioned by Cicero in B. C. 45, appears to have been a freedman or steward of Atticus. (Cic. *ad Att.* xii. 40.)

MUSICA'NUS, the ruler of a kingdom on the banks of the Indus, the capital of which was probably near Bukkur. On the sudden approach of Alexander (B. C. 325) Musicanus, who had hitherto sent no tokens of submission to Alexander, being dismayed by his sudden appearance, hastened to meet him with humble acknowledgements of his fault and rich presents. He was graciously received by Alexander, who allowed him to retain his kingdom, with the fertility and opulence of which he was greatly struck. But when Alexander marched westwards to attack Porticanus Musicanus was induced by the Brahmins to revolt. Alexander sent a force against him under Python, who overran the country, captured the towns, which he either destroyed or garrisoned, and took Musicanus prisoner, together with his principal Brahmins. Alexander ordered them to be crucified. It has been conjectured that the name Musicanus means the khan or rajah of Moosh; but Thirlwall (*History of Greece*, vol. vii. p. 48) doubts whether the title khan was in use in the time of Alexander on the lower Indus. Curtius gives the name Musicani to the people. (Arrian, vi. 15—17; Curt. ix. 8.) [C. P. M.]

MUSONIA'NUS, a native of Antioch, an officer under the emperor Constantine the Great and his successors. His first name was Strategus. He was an eloquent speaker both in Greek and Latin, and first acquired the favour of Constantine by acquiring for him an acquaintance with the doctrines of the Manichaeans and other sectaries. Pleased with his diligence, the emperor gave him the name of Musonianus, and promoted his advancement in office. (Amm. Marc. xv. 13.) He is well spoken of in other respects, but is charged with avarice and the love of being flattered. He supported the Arian party, and under the Arian emperor, Constantius, attained the rank of praefectus praetorio Orientis, which he held from A. D. 354 to 358. He was employed to punish a sedition at Antioch, in A. D. 354. According to Libanius, he obeyed the emperor's orders, to act with moderation; but Ammianus (*l. c.*) charges him with cruelty to some poor people who were innocent, and letting the guilty rich escape, on their paying him heavy sums for his own advantage. In 355, he was too much employed in pillaging the country to defend it against the Persians, with whom he sought in vain to conclude a peace. Nothing more is known of him. (Liban. *Epist.* passim; Amm. Marc. *ll. cc.* and xvi. 9, xvii. 5; Tillemont, *Hist. des Empereurs*, vol. iv.) [J. C. M.]

MUSO'NIUS RUFUS. [RUFUS.]

MUSSI'DIA GENS, only occurs on coins, with the cognomen Longus. A specimen of these coins is given under LONGUS.

MUSTE'LA, was a person with whom Cicero, in B. C. 46, had some negotiations respecting the purchase of the Villa Clodiana (*ad Att.* xii. 5, 44, 47, xiii. 3) [W. B. D.]

MUSTE'LA, TAMI'SIUS, a native of Anagnia in the Hernican territory, was one of M. Antony's retainers in B. C. 44—3. (Cic. *Phil.* ii. 4, v. 6, viii. 9, xii. 6, xiii. 2, *ad Att.* xvi. 11.) [W.B.D.]

MU'STIUS, was a Roman eques and revenue-farmer, about the time of the praetorship of Verres, B. C. 75, who defrauded M. Junius, a ward and stepson of Mustius. He was once defended by Cicero, but the speech is lost and its occasion unknown. (Cic. *in Verr.* i. 51, 52; Pseud-Ascon. *in Act. II. Verrian.* p. 195, ed. Orelli.) [W.B.D.]

MU'STIUS, an architect, and a friend of the younger Pliny. (*Ep.* ix. 39.) [P. S.]

MUTIA'NUS. [MUCIANUS.]

MU'TILUS, C. PA'PIUS, one of the principal Samnite generals in the Marsic or Social war, B. C. 90—89. At the head of the greater part of the Samnite forces, he invaded Campania, took several of its towns, and obliged almost all the rest to surrender to him; but having made an attack upon the camp of the consul, Sex. Caesar, he was repulsed with a loss of 6000 men, B. C. 90. In the following

year he had to resist Sulla, who had penetrated into Samnium, but he experienced a total defeat, was badly wounded in the engagement, and fled with a few troops to Aesernia. (Appian, *B. C.* i. 40, 42, 51; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. *Ecl.* 1.) The name of this Samnite leader is given differently; but C. Papius Mutilus seems to have been his real name. Orosius calls him Papius Mutilus; Velleius terms him Papius Mutilius; and Appian styles him in two passages (i. 40, 42) C. Papius, and in the third (i. 51) Motilus, who is evidently the same person as the one he had previously called C. Papius. Diodorus names him C. Aponius Motulus (Μότυλος). The name Mutilus has been conjectured by a recent writer to be the same as Metellus, but there is no certainty on this point. (Comp. Prosper Mérimée, *E'tudes sur l'Histoire Romaine*, vol. i. pp. 137, 138, Paris, 1844.)

Appian relates (*B. C.* iv. 25), in his account of the proscription of B. C. 43, that there was one Statius proscribed who had distinguished himself greatly as a leader of the Samnites in the Social war, and who had afterwards been admitted into the Roman senate on account of the renown of his exploits, his wealth, and his noble birth. He was then eighty years of age, and his name was put down on the fatal list on account of his wealth. Now, as there is no one known in the Social war of the name of Statius, Wesseling conjectured (*ad Diod. l. c.*) that we ought to read Papius instead; and this correction has been generally received by subsequent writers. The principal objection to it, however, is that Livy speaks (*Epit.* 89) of the death of a Mutilus in the proscription of Sulla; and from the prominence given to the death of this person in the Epitome, it would almost appear as if he intended the great Samnite leader. (Comp. Prosper Mérimée, *Ibid.* vol. i. p. 325.)

MU'TILUS, PA'PIUS, a flatterer of Tiberius, proposed in the senate, A. D. 16, that the 13th of September — the day on which Scribonius Libo Drusus destroyed himself—should be observed as a public holiday, and that offerings should be made at the shrines of Jupiter, Mars, and Concordia. (Tac. *Ann.* ii. 32.)

MU'TINES (Μουτίνας, Polybius calls him Μυττόνας), an African by birth, belonging to the half-caste race called the Lybio-Phoenicians. He was brought up and trained in war under the eye of Hannibal, and having given frequent proofs of his ability and activity as an officer, was selected by that general to take the command in Sicily after the death of Hippocrates. He accordingly joined Epicydes and Hanno at Agrigentum before the close of the year B. C. 212, and being placed at the head of the Numidian cavalry, quickly spread his ravages through great part of the island. Marcellus was now compelled to turn his arms against this new enemy, and advanced as far as the river Himera, where he sustained a severe check from the cavalry of Mutines; but shortly after the jealousy of Hanno and Epicydes prompted them to give battle during a temporary absence of the Numidian leader, and they were totally defeated. (Polyb. ix. 22; Liv. xxv. 40, 41.) But even after this blow Mutines was soon able to resume the offensive, and, instead of shutting himself up within the walls of Agrigentum, carried his daring and destructive excursions into every part of the island. Laevinus, the new consul, who had succeeded Marcellus in the command, seems to have been wholly unable to repress these sallies; but the envy and jealousy of the Carthaginian general at length effected what the Roman arms could not, and Hanno having been prompted by these base motives to the dangerous step of superseding Mutines in his command, the latter, fired with resentment at the indignity, immediately entered into communication with the Romans, and betrayed Agrigentum into the hands of Laevinus. (Liv. xxvi. 21, 40; Zonar. ix. 7.) For this service he was rewarded with the rights of a Roman citizen, in addition to other honours. (Liv. xxvii. 5.) [E. H. B.]

MU'TIUS, a Roman architect of very great skill, who flourished in the first century B. C., and built the temple *Honoris et Virtutis Marianae*. (Vitruv. vii. Praef. § 17.) [P. S.]

MUTO or MUTTO, Q. was a man of the lowest rank, who was prosecuted by L. Laelius. (Cic. *pro Scaur.* 2, *pro Fundan. Fr.* i. p. 445, of the fourth volume of Orelli's Cicero.) [W. B. D.]

MUTUNUS or MUTINUS, that is, the phallus, or Priapus, which was believed to be the most powerful averter of demons, and of all evil that resulted from pride and boastfulness, and the like. The name is probably connected with μυττός or μύτης, i. e. ὁ πρὸς τὰ ἀφροδίσια ἐκλελυμένος. Mutunus is usually mentioned with the surname Tutunus or Tutinus, which seems to be connected with the verb *tueri*. A public Mutunus, that is, the one who averted evil from the city of Rome and the republic, had a sanctuary in the upper part of Velia, which existed there down to the time of Augustus, when it was removed outside the city. (Arnob. *adv. Gent.* iv. 7; August. *De Civ. Dei*, iv. 11; Lactant. i. 20; Tertull. *Apol.* 25; Fest. p. 154, ed. Müller.) [L. S.]

MYAGRUS, a Phocaean, is mentioned by Pliny among those statuaries who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34), and by Vitruvius as one of those artists who failed to attain to eminence, not for the want of industry and skill, but of good fortune (iii. Praef. § 2). [P. S.]

MYCALE'SIDES (Μυκαλησίδες), the mountain nymphs of Mycale. (Callim. *Hymn. in Del.* 50; Paus. vii. 4. § 1.) [L. S.]

MYCALE'SSIA (Μυκαλησσία), a surname of Demeter, derived from Mycalessus in Boeotia, where the goddess had a sanctuary. (Paus. ix. 19. § 4.) [L. S.]

MYCE'NE (Μυκήνη), a daughter of Inachus and wife of Arestor, from whom the town of Mycenae or Mycene was believed to have derived its name. (Hom. *Od.* ii. 120; Paus. ii. 16. § 3.) [L. S.]

MYCERI'NUS, or MECHERI'NUS (Μυκερῖνος, Μεχερῖνος), was son of Cheops, king of Egypt, according to Herodotus and Diodorus, and succeeded his uncle Chephren on the throne. His conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. On the death of his daughter, he placed her corpse within the hollow body of a wooden cow, which was covered with gold. Herodotus tells us that it was still to be seen at Saïs in his time. We further hear of Mycerinus that, being warned by an oracle that he should die at the end of six years, because he had been a gentle ruler and had not wreaked the vengeance of the gods on Egypt, he gave himself up to

revelry, and strove to double his allotted time by turning night into day. He built a pyramid also, or rather began to build it, but died before it was finished. It was smaller than those of Cheops and Chephren, and, according to Herodotus, was wrongly ascribed by some to the Greek hetaera Rhodopis. (Herod. ii. 129—134; Diod. i. 64; Ath. x. p. 438, b.) [E. E.]

MYDON, of Soli, a painter of some note, was the disciple of the statuary Pyromachus. He therefore flourished about Ol. 138 or B. C. 228. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MYGDON (Μύγδων). 1. A brother of Amycus, king of the Bebryces, was slain by Heracles, who assisted Lycus in his war with Mygdon. (Apollod. ii. 5. § 9.)

2. A son of Acmon, a Phrygian king, who fought with Otreus and Priam against the Amazons. (Hom. *Il.* iii. 186, &c.; Eustath. *ad Hom.* p. 402.) A part of the Phrygians are said to have been called after him Mygdonians. (Paus. x. 27, init.; comp. COROEBUS.) [L. S.]

MYIA (Μυῖα). 1. Daughter of Pythagoras and Theano (Porphyr. p. 3; Clemens Alex. *Strom.* iv. p. 522; Suidas), was, according to Iamblichus, the wife of Milon of Crotona. A letter, addressed to a certain Phyllis, is extant under her name. (Lucian, *Muscae Enc.* extr.; Fabric. *Bibl. Graec.* vol. i. pp. 883, 886.)

2. A Spartan poetess, who composed hymns to Apollo and Diana (Suidas, *s. v.*). Lucian (*Muscae Enc.* extr.) mentions an ancient poetess of the name, celebrated for her beauty and learning, but whether he refers to the Spartan poetess or not, is uncertain.

3. A Thespian poetess, who wrote some lyrical poems (Suidas, *s. v.*). She is probably the same with Corinna [CORINNA], who bore that surname. [C. P. M.]

MYIAGRUS or MYIODES (Μυίαγρος), that is, the fly-catcher, is the name of a hero, who was invoked at Aliphera, at the festival of Athena, as the protector against flies. (Paus. v. 14. § 2, viii. 26. § 4.) [L. S.]

MYLES (Μύλης), a son of Lelex, brother of Polycaon, father of Eurotas, and king of Lacedaemon, was regarded as the inventor of mills. (Paus. iii. 1. § 1, 20. § 2, iv. 1. § 2.) Stephanus Byzantius mentions Μυλάντιοι θεοὶ as the protectors of mills. [L. S.]

MYLLUS (Μύλλος), a comic poet, a contemporary of Epicharmus, who with Euetes and Euxenides revived comedy in Athens at the same time that Epicharmus was labouring in the same direction in Sicily. He appears to have been especially successful in the representation of a deaf man, who, nevertheless, hears every thing; whence arose a proverb, Μύλλος πάντ' ἀκούει. According to Eustathius he was an actor as well as a dramatist, and still adhered to the old practice of having the faces of his actors besmeared with red-ochre. (Suidas, *s. v.* Ἐπίχαρμος; Hesychius, vol. ii. p. 632; Eustathius, *ad Il.* p. 906, 53, *ad Od.* p. 1885, 21; Meineke, *Hist. Crit. Com. Graec.* p. 26.) [C. P. M.]

MYNES (Μύνης), a son of Evenus of Lyrnesus, and husband of Briseis, was slain by Achilles. (Hom. *Il.* ii. 692, xix. 296; Eustath. *ad Hom.* p. 322.) [L. S.]

MYNISCUS (Μυνίσκος), a tragic actor, a native of Chalcis, who was attacked by Plato in his comedy called Σύρφαξ, on account of his gluttony. A man named Myniscus was one of the actors of Aeschylus. The Myniscus who was ridiculed by Plato was perhaps his grandson. (Athen. viii. p. 344, d. e.; Meineke, *Fragmenta Poët. Com.* vol. ii. p. 668.) [C. P. M.]

MYNNIO [MINIO, No. 2.]

MYREPSUS, NICOLAUS. [NICOLAUS.]

MYRINA (Μύρινα). 1. A daughter of Cretheus and the wife of Thoas, from whom the town of Myrina in Lemnos was believed to have derived its name. (Schol. *ad Apollon. Rhod.* i. 604.)

2. An Amazon, who is likewise said to have given the name to the town of Myrina in Lemnos. (Strab. xii. p. 573; Steph. Byz. *s. v.*)

3. A daughter of Teucer and the wife of Dardanus. (Hom. *Il.* ii. 814; Eustath. *ad Hom.* p. 351.) [L. S.]

MYRINUS appears as the name of an epigrammatic writer in Brunck's *Anal.* (ii. p. 107). Nothing more is known of him. It has been conjectured that he is no other than Agathias of Myrina. [AGATHIAS.] (Fabric. *Bibl. Graec.* vol. iv. p. 483.) [C. P. M.]

MYRME'CIDES (Μυρμηκίδης), a sculptor and engraver, of Miletus or Athens, is generally mentioned in connection with Callicrates, like whom he was celebrated for the minuteness of his works. [CALLICRATES.] His works in ivory were so small that they could scarcely be seen without placing them on black hair. (Varro, *L. L.* vii., ix. 62; Cic. *Acad.* ii. 38; Suid. *s. vv.* Μυρμηκίδης and γελοῖος.) [P. S.]

MYRMEX (Μύρμηξ), that is, an ant, from which animal, according to some traditions, the Myrmidons in Thessaly derived their name. An Attic maiden of the name of Myrmex, it is said, was beloved by Athena; and when the goddess had invented the plough, Myrmex boastfully pretended to have made the discovery herself, whereupon she was metamorphosed into an ant. But when afterwards Zeus made his son Aeacus king of Thessaly, which was not inhabited by human beings, he metamorphosed all the ants of the country into men, who were thence called Myrmidones. (Virg. *Aen.* iv. 402, with the note of Serv.; Hygin. *Fab.* 52; Strab. viii. p. 375, ix. p. 433; comp. AEACUS.) According to Philochorus (ap. Harpocr. *s. v.* Μελίτη), Myrmex was the father of Melite, from whom the Attic demos of Melite derived its name. [L. S.]

MY'RMIDON (Μυρμιδών), a son of Zeus and Eurymedusa, the daughter of Cleitos, whom Zeus deceived in the disguise of an ant. Her son was for this reason called Myrmidon (from μύρμηξ, an ant), and was regarded as the ancestor of the Myrmidons in Thessaly. He was married to Peisidice, by whom he became the father of Antiphus and Actor. (Apollod. i. 7. § 3; Apollon. Rhod. i. 56; Eustath. *ad Hom.* p. 320; Clem. Alex. *Protrept.* p. 34; Arnob. *adv. Gent.* iv. 26.) [L. S.]

MY'RMIDON (Μυρμιδών), an Athenian, who commanded a force of 10,000 men, which formed part of the armament sent by Ptolemy, the son of Lagus, under his brother Menelaus, to effect the reduction of Cyprus, B. C. 315. He was afterwards despatched to the assistance of Asander in Caria, against the generals of Antigonus. (Diod. xix. 62.) [E. H. B.]

MYRIS. [MOERIS.]

MYRO (Μυρώ). 1. The elder of the two daughters of Aristotimus, tyrant of Elis. [ARI-

STOTIMUS.] When Aristotimus was killed, Myro and her sister were compelled by those into whose hands they had fallen to hang themselves. (Plut. *de Virt. Mul.* p. 252.)

2. A Rhodian lady mentioned by Suidas (*s. v.*) as having addicted herself to philosophy and literature: she wrote fables, and a work called *χρεῖαι γυναικῶν βασιλίδων*. (Fabric. *Bibl. Graec.* vol. i. p. 628.)

3. See MOERO. [C. P. M.]

MYRON (Μύρων), historical. 1. An Athenian of the deme Phlya, in the tribe Cecropis, is mentioned by Plutarch (*Solon*, p. 84, c.) as the prosecutor of Megacles and the other Alcmaeonidae who had rendered themselves impious by the massacre of the partisans of Cylon, when they were prevailed on by Solon to submit their cause to the decision of an extraordinary court of three hundred persons.

2. Tyrant of Sicyon, the father of Aristonymus, and grandfather of Cleisthenes. He gained the victory at Olympia in the chariot-race in the thirty-third Olympiad (B. C. 648). In commemoration of this victory he erected a treasury at Olympia, consisting of two chambers, lined with plates of brass. (Paus. vi. 19. § 1; Herod. vi. 126.)

3. One of the generals of Mithridates, sent by him, together with Menemachus, at the head of a large force of infantry and cavalry against the Romans in the course of the campaign of Lucullus. The two generals, with all their forces, were defeated and cut to pieces. (Plut. *Lucull.* p. 502, a.) [C. P. M.]

MYRON, a native of Priene, the author of an historical account of the first Messenian war, from the taking of Ampheia to the death of Aristodemus. His date cannot be ascertained accurately, but he belongs in all probability to the Alexandrine period, not earlier than the third century B. C. According to Pausanias he was an author on whose accuracy very little reliance could be placed. Both Diodorus and Myron placed Aristomenes in the first Messenian war. Müller (*Dorians*, i. 7. § 9) affirms that this statement was "in the teeth of all tradition"; but Grote (*Hist. of Greece*, vol. ii. p. 558) is inclined to think that censure too unqualified. There is, however, sufficient reason for believing that the old traditions suffered quite as much corruption and interpolation at the hands of Myron, as at those of the poet Rhianus. (Paus. iv. 6, &c.; Athen. vi. p. 271, f. xiv. p. 657, d.; Voss. *de Hist. Graec.* p. 472, ed. Westermann.) [C. P. M.]

MYRON (Μύρων), one of the most celebrated of the Greek statuaries, and also a sculptor and engraver, was born at Eleutherae, in Boeotia, about B. C. 480. (Plin. *H. N.* xxxiv. 8. s. 19. § 3.) Pausanias calls him an Athenian, because Eleutherae had been admitted to the Athenian franchise. He was the disciple of Ageladas, the fellow-disciple of Polycleitus, and a younger contemporary of Phidias. Pliny gives for the time when he flourished the 87th Olympiad, or B. C. 431, the time of the beginning of the Peloponnesian war. (*H. N.* xxxiv. 8. s. 19.)

The chief characteristic of Myron seems to have been his power of expressing a great variety of forms. Not content with the human figure in its most difficult and momentary attitudes, he directed his art towards various other animals, and he seems to have been the first great artist who did so. To this characteristic Pliny no doubt refers, when he says, *Primus hic multiplicasse veritatem videtur, numerosior quam Polycletus* (*l. c.* § 3). To this love of variety he seems in some degree to have sacrificed accuracy of proportion and intellectual expression. (Plin. *l. c.*; comp. Cic. *Brut.* 18.) Neither did he pay much attention to minute details, distinct from the general effect, such as the hair, in which he seems to have followed, almost closely, the ancient conventional forms. (Plin. *l. c.*)

Quinctilian (xii. 10) speaks of his works as softer than those of Callon, Hegesias, and Calamis. The author of the *Rhetorica ad Herennium* (iv. 6) speaks of his heads as especially admirable.

Myron's great works were nearly all in bronze, of which he used the variety called *Delian*, while Polycleitus preferred the Aeginetan. (Plin. *H. N.* xxxiv. 2. s. 5; *Dict. of Antiq. s. v. aes.*)

The most celebrated of his statues were his *Discobolus* and his Cow. The encomiums lavished by various ancient writers on the latter work might surprise us if we did not remember how much more admiration is excited in a certain stage of taste by the accurate imitation of an object out of the usual range of high art, than by the most beautiful ideal representation of men or gods; and there can be no doubt that it was almost a perfect work of its kind. Still the novelty of the subject was undoubtedly its great charm, which caused it to be placed at the head of Myron's works, and celebrated in many popular verses. Pliny says of it: "Myronem bucula maxime nobilitavit, celebratis versibus laudata." The Greek Anthology contains no less than thirty-six epigrams upon it, which, with other passages in its praise, are collected by Sontag in the *Unterhaltungen für Freunde der alten Literatur*, pp. 100—119. Perhaps the best, at least the most expressive of the kind of admiration it excited, is the following epigram, which is one out of several epigrams on Myron's Cow by Ausonius (*Epig.* 58.):—

> "Bucula sum, caelo genitoris facta Myronis
> Aerea; nec factam me puto, sed genitam.
> Sic me taurus init: sic proxima bucula mugit:
> Sic vitulus sitiens ubera nostra petit.
> Miraris, quod fallo gregem? Gregis ipse magister
> Inter pascentes me numerare solet."

These epigrams give us some of the details of the figure. The cow was represented as lowing and the statue was placed on a marble base, in the centre of the largest open place in Athens, where it still stood in the time of Cicero. (Cic. *in Verr.* iv. 60.) In the time of Pausanias it was no longer there; it must have been removed to Rome, where it was still to be seen in the temple of Peace, in the time of Procopius. (*Bell. Goth.* iv. 21.)

A work of higher art, and far more interesting to us, was his *Discobolus*, of which there are several marble copies in existence. It is true that we cannot prove by testimony that any of these alleged copies were really taken from Myron's work, or from imitations of it; but the resemblance between them, the fame of the original, and the well-known frequency of the practice of making such marble copies of celebrated bronzes, all concur to put the question beyond reasonable doubt. Of these copies we have the good fortune to possess one, in the Townley Gallery of the British Museum, which was found in the grounds of Hadrian's Tiburtine Villa, in 1791: another, found on the Esquiline in 1782, is in the Villa Massimi at Rome: a third,

found in Hadrian's Villa, in 1793, is in the Vatican Museum; a fourth, restored as a gladiator, is in the Capitoline Museum. To these may, in all probability, be added (5) a torso, restored as one of the sons of Niobe, in the gallery at Florence; (6) the torso of an Endymion in the same gallery; (7) a figure restored as a Diomed, and (8) a bronze in the gallery at Munich. (Müller, in the *Amalthea*, vol. iii. p. 243.) The original statue is mentioned by Quinctilian and Lucian. The former dilates upon the novelty and difficulty of its attitude, and the triumph of the artist in representing such an attitude, even though the work may not be in all respects accurate (ii. 13). Lucian gives a much more exact description. (*Philopseud.* 18, vol. iii. p. 45):—*Μῶν τὸν δισκεύοντα, ἦν δ' ἐγώ, φῄς, τὸν ἐπικεκυφότα κατὰ τὸ χῆμα τῆς ἀφέσεως, ἀπεστραμμένον εἰς τὸ δισκοφόρον, ἠρέμα ὀκλάζοντα τῷ ἑτέρῳ, ἐοικότα ξυναστησομένῳ μετὰ τῆς βολῆς; οὐκ ἐκεῖνον, ἦ δ' ὅς, ἐπεὶ καὶ Μύρωνος ἔργον εν καὶ τοῦτο ἐστιν, ὁ δισκοβόλος ὃν λέγεις.* We have given the passage at length in order to make manifest the absurdity of supposing that the figure was not in the action of throwing the quoit, but merely stretching back the hand to receive the quoit from some imaginary attendant who held it (*τὸν δισκοφόρον*). The real meaning is that the head was turned round backwards towards the hand which held the quoit. The two most perfect copies, the Townley and the Massimi, agree with Lucian's description, except that the former has the head in quite a different position, bending down forwards. Barry preferred this position (*Works*, vol. i. p. 479; ed. 1809, 4to.); but the attitude described by Lucian, and seen in the Massimi statue, gives a better balance to the figure. There is, also, great reason to doubt whether the head of the Townley statue really belongs to it. (See *Townley Gallery, Lib. Ent. Knowledge*, vol. i. p. 240, where it is figured.) On the whole, the Massimi copy is the best of all, and probably the most faithful to the original. It is engraved in the *Abbildungen zu Winckelmann's Werke*, fig. 80; and in Müller's *Denkmäler d. alten Kunst*, vol. i. pl. xxxii. fig. 139, b.

Of Myron's other works Pliny (xxxiv. 8. s. 19. § 3) enumerates the following:—a dog; Perseus, which Pausanias saw in the Acropolis at Athens (i. 23. § 8); sea-monsters (*pristas*, see Böttiger, *inf. cit.*); a satyr admiring a double flute and Minerva, probably a group descriptive of the story of MARSYAS; Delphic pentathletes; pancratiasts; a Hercules, which, in Pliny's time, was in the temple of Pompey, by the Circus Maximus; and an Apollo, which was taken away from the Ephesians by M. Antonius, and restored to them by Augustus, in obedience to an admonition in a dream. The words in the passage of Pliny, *fecisse et cicadae monumentum ac locustae carminibus suis Erinna significat*, are a gross blunder, which Pliny made by mistaking the name of the poetess *Myro* in an epigram by Anyte (or Erinna, *Anth. Pal.* vii. 190) for that of the sculptor Myron.

In addition to Pliny's account, the following works of Myron are mentioned by other writers: Colossal statues of Zeus, Hera, and Heracles, at Samos, the three statues on one base. They were removed by M. Antonius, but restored by Augustus, except the Zeus, which he placed on the Capitol and built a shrine for it. (Strab. xiv. p. 637, b.) A Dionysus in Helicon, dedicated by Sulla. (Paus. ix. 30. § 1.) A Hercules, which Verres took from Heius the Mamertine. (Cic. *Verr.* iv. 3.) A bronze Apollo, with the name of the artist worked into the thigh, in minute silver letters, dedicated in the shrine of Aesculapius at Agrigentum by P. Scipio, and taken away by Verres. (Cic. *Verr.* iv. 43.) A wooden statue of Hecate, in Aegina. (Paus. ii. 20. § 2.) Several statues of athletes. (See Sillig, *s. v.*) Lastly, a striking indication how far Myron's love of variety led him beyond the true limits of art, a *drunken old woman*, in marble, at Smyrna, which of course, according to Pliny, was *inprimis inclyta*. (Plin. *H. N.* xxxvi. 5. s. 4.) His Cow was not his only celebrated work of the kind: there were four oxen, which Augustus dedicated in the portico of the temple of Apollo on the Palatine, B. C. 28 (Propert. ii. 23. 7); and a calf carrying Victory, derided by Tatian. (*Adv. Graec.* 54, p. 117, ed. Worth.)

He was also an engraver in metals: a celebrated *patera* of his is mentioned by Martial (vi. 92).

Nothing is known of Myron's life except that, according to Petronius (88), he died in great poverty. He had a son, LYCIUS, who was a distinguished artist.

(Besides the usual authorities, Winckelmann, Meyer, Thiersch, Müller, Junius, Sillig, &c., there is an excellent lecture on Myron in Böttiger's *Andeutungen zu 24 Vorträgen über die Archäologie*, Vorles. 21.) [P. S.]

MYRONIA'NUS (Μυρωνιανός), of Amastris, a Greek writer of uncertain age, was the author of a work entitled Ἱστορικῶν ὁμοίων κεφάλαια. (Diog. Laërt. iv. 14, v. 36.) It is also cited by Diogenes under the title of Ἱστορικὰ κεφάλαια (x. 3), and of Ὅμοια simply (i. 115, iii. 40, iv. 8).

MYRO'NIDES (Μυρωνίδης), a skilful and successful Athenian general. In B. C. 457, the Corinthians invaded Megara with the view of relieving Aegina, by drawing away thence a portion of the Athenian troops, which were besieging the chief city of the island. The Athenians, however, who had at the same time another force in Egypt, acting with Inarus, did not recal a single man from any quarter for the protection of Megara: but the old and young men who had been left behind at home, marched out under Myronides, and met the Corinthians in the Megarian territory. After a battle, in which victory inclined, though not decisively, to the Athenians, the Corinthian troops withdrew, and Myronides erected a trophy. But the Corinthians, being reproached at home for leaving the field, returned; and were setting up a rival trophy, when the Athenians made a sally from Megara, and, in the battle which ensued, completely defeated them. The fugitives, in their retreat, entered an enclosure fenced in by a large ditch, where they were surrounded by the Athenians, who occupied with a part of their force the only egress, and slew with their darts every man within. In the following year, B. C. 456, and sixty-two days after the battle of Tanagra, Myronides led an Athenian army into Boeotia, and defeated the Boeotians at Oenophyta, a victory which made his countrymen masters of Phocis, and of all the Boeotian towns, with the single exception of Thebes while even there it seems to have led to the temporary establishment of democracy. After his victory, Myronides marched against the Opuntian Locrians, from whom he exacted a hundred hostages; and then, according to Diodorus, he pene-

trated into Thessaly, to take vengeance for the desertion of the Thessalian troops to the Lacedaemonians at the battle of Tanagra; but he failed in his attempt on the town of Pharsalus, and was obliged to return to Athens. It is possible that the subject of the present article may have been the father of ARCHINUS, the Athenian statesman, who took a chief part in the overthrow of the thirty tyrants, B.C. 403; for Demosthenes mentions a son of Archinus, called Myronides, who may have been named after his grandfather, according to a custom by no means uncommon. (Thuc. i. 105, 106, 108, iv. 95; Aristoph. *Lys.* 801, *Eccl.* 303; Aristot. *Polit.* v. 3, ed. Bekk.; Lys. Ἐπιταφ. p. 195; Diod. xi. 79—83; Plat. *Menex.* p. 242; Dem. *c. Timocrat.* p. 742; Herm. *Pol. Ant.* § 169, note 1; Wachsmuth, *Hist. Ant.* vol. ii. p. 133, Eng. transl.; Thirlwall's *Greece*, vol. iii. p. 30, note 2, p. 33, notes; Thuc. i. iii.) [E. E.]

MYRRHA (Μύῤῥα), a daughter of Cinyras and mother of Adonis. (Luc. *D. Syr.* 6; comp. ADONIS.) Lycophron (829) calls Byblos in Phoenicia Μύῤῥας ἄστυ. [L. S.]

MYRSILUS. [CANDAULES.]

MY'RSILUS, a Greek historical writer, a native of Lesbos. When he lived is not known. Dionysius of Halicarnassus (i. 23) has borrowed from him almost verbatim a part of his account of the Pelasgians. He refers to him again in i. 28. Myrsilus was the author of the notion that the Tyrrhenians, in consequence of their wandering about after they left their original settlements, got the name of Πελαργοί, or storks. Athenaeus (xiii. p. 610, a.) quotes from a work by Myrsilus, entitled Ἱστορικὰ παράδοξα. He is also quoted by Strabo (i. p. 60, xiii. p. 610), and by Pliny (*H. N.* iii. 7, iv. 12). By Arnobius (iii. 37, iv. 24), he is called Myrtilus. (Voss. *de Hist. Græc.* p. 473, ed. Westermann). [C. P. M.]

MYRSUS (Μύρσος), a Lydian, son of Gyges, was the bearer to Polycrates of the letter containing the treacherous promises by which he was induced to place himself in the power of Oroetes, satrap of Sardis. Myrsus was one of those who were slain in an ambuscade by the Carians in the Ionian war, B.C. 498. (Herod. iii. 122, v. 121.) [E. E.]

MY'RTILUS (Μυρτίλος), a son of Hermes by Cleobule, or by Clytia (Hygin. *Poet. Astr.* ii. 13), or, according to others, by Phaetusa or Myrto. (Schol. *ad Apollon. Rhod.* i. 752.) He was the charioteer of Oenomaus, king of Elis, and, having betrayed his master, he was thrown into the sea by Pelops near Geraestus in Euboea; and that part of the Aegean is said to have thenceforth been called after him the Myrtoan sea. At the moment he expired, he pronounced a curse upon the house of Pelops, which was hence harassed by the Erinnyes of that curse. His father placed him among the stars as *auriga*. (Soph. *Elect.* 509; Eurip. *Or.* 993, &c.; Apollon. Rhod. i. 755; Paus. ii. 18. § 2, v. 1. § 5, viii. 14. § 8; Tzetz. *ad Lyc.* 156, 162; Hygin. *Fab.* 84, *Poet. Astr.* ii. 13; Serv. *ad Virg. Georg.* i. 205, iii. 7; Eustath. *ad Hom.* p. 184.) His tomb was shown at Pheneus, behind the temple of Hermes, where the waves were believed to have washed his body on the coast. There he was also worshipped as a hero, and honoured with nocturnal sacrifices. (Paus. vi. 20. § 8, viii. 14. § 7.) [L. S.]

MY'RTILUS (Μυρτίλος), a Greek comic poet, the brother of Hermippus. Suidas has preserved the names of two of his plays, the Τιτανόπανες, and the Ἔρωτες. One object of his ridicule in the former was the tasteless love of display shown by the Megarian Choregi. (Aspasius ad Aristot. *Ethic. Nic.* iv. 2; Meineke, *Hist. Crit. Com. Graec.* p. 100; Bode, *Geschichte der Hellen. Dichtkunst*, vol. iii. part ii. p. 170). [C. P. M.]

MY'RTILUS, a slave or a freedman, seems to have been bribed by Antony, or some one of that party, to make an attempt upon the life of D. Brutus, but was detected and put to death. (Cic. *ad Att.* xv. 13, xvi. 11.)

MY'RTILUS, L. MINU'CIUS, was handed over to the Carthaginians, because he had beaten the ambassadors of the latter, B.C. 187. (Liv. xxxviii. 42.)

MYRTIS (Μύρτις), an Argive, whom, with several others of that and other states, Demosthenes (*de Cor.* p. 324, ed. Reiske) charged with treachery on the ground of their having misled their fellow-citizens with respect to the danger to be apprehended from the growing power of Philip, and so kept them from combining against him. He charges them also with having done so from corrupt motives. Polybius (xvii. 14) exonerates them from the charge of treachery. [C. P. M.]

MYRTIS (Μύρτις), a lyric poetess, a native of Anthedon. She was reported to have been the instructress of Pindar, and to have contended with him for the palm of superiority. This is alluded to in an extant fragment of Corinna. (Bergk's *Poetae Lyrici Graeci*, p. 815.) There were statues in honour of her in various parts of Greece. She was also reckoned amongst the nine lyric Muses. (*Anthol. Pal.* ix. 26; Suidas *s. vv.* Πίνδαρος, Κόριννα; Tatian. *Orat. ad Graec.* 52; Fabric. *Bibl. Graec.* vol. ii. p. 133; Bode, *Gesch. der Hellen. Dichtkunst*, vol. ii. pt. 2, p. 112.) [C. P. M.]

MYRTO (Μυρτώ), a woman from whom, according to some, the Myrtoan sea derived its name. (Paus. viii. 14. § 8; Apollon. Rhod. i. 752; comp. MYRTILUS.) [L. S.]

MYRTO (Μυρτώ), a daughter of one Aristeides, was, according to some accounts, the first wife of Socrates. (Ath. xiii. p. 555, d.; Böckh, *Publ. Econ. of Athens*, b. i. c. 20.) [E. E.]

MYRTOESSA (Μυρτώεσσα), the nymph of a well of the same name in Arcadia; she was represented at Megalopolis along with Archiroe, Hagno, Anthracia and Nais. (Paus. viii. 31. § 2.) [L. S.]

MYRTON (Μύρτων), and his son NICANOR (Νικάνωρ), were men of weight and influence in Epeirus, and are mentioned by Polybius (who bears testimony at the same time to their previous high character for uprightness) as having lent themselves to abet the cruel and oppressive conduct of CHAROPS [No. 2]. Charops was accompanied by Myrton, when he went to Rome to endeavour to obtain the senate's confirmation of his proceedings. (Polyb. xxxii. 21, 22.) [E. E.]

MYS (Μῦς), an artist in the toreutic department, engraved the battle of the Lapithae and the Centaurs and other figures on the shield of Phidias's colossal bronze statue of Athena Promachos, in the Acropolis of Athens. (Paus. i. 28. § 2.) If we are to believe Pausanias, these works were executed from designs by Parrhasius, who flourished half a century later than Phidias. It is probable that there is a mistake in the passage of Pausanias, and that Myr ought to be considered as a contemporary of

Phidias, about B. C. 444. (Sillig, *s. v.*) He is mentioned as one of the most distinguished engravers by Pliny (*H. N.* xxxiii. 12. s. 55), Propertius (iii. 7. 14), Martial (viii. 33, 50, xiv. 93), and Statius (*Silv.* i. 3. 50). [P. S.]

MYSCELLUS (Μύσκελλος, or Μύσκελος), a native of Rhypes, one of the twelve divisions of Achaia, and, according to Ovid (*Metam.* xv. 15) a Heraclide, and the son of an Argive named Alemon. He led the colony which founded Crotona, B. C. 710. They were assisted in founding the city by Archias, who was on his way to Sicily [ARCHIAS]. The colony was led forth under the sanction of the Delphic oracle, Myscellus having previously been to survey the locality. He was so much better pleased with the site of Sybaris, that on his return he made an unsuccessful attempt to persuade the Delphic god to allow the colonists to select Sybaris as their place of settlement. Respecting the choice offered to Archias and Myscellus by the oracle, and the selection which each made, see ARCHIAS, Vol. I. p. 265. (Strab. vi. pp. 262, 269, viii. p. 387; Dionys. ii. p. 361; Schol. *ad Arist. Equit.* 1089; Suidas *s. v.* Μύσκελος; Clinton, *F. H.* vol. i. anno 710, vol. ii. p. 265; Müller, *Dorians*, i. 6. § 12.) [C. P. M.]

MY'SIA (Μυσία). 1. A surname of Demeter, who had a temple, Μυσαῖον, between Argos and Mycenae and at Pellene. It is said to have been derived from an Argive Mysius, who received her kindly during her wanderings, and built a sanctuary to her. (Paus. ii. 18. § 3, 35. § 3, vii. 27. § 4.)

2. A surname of Artemis, under which she was worshipped in a sanctuary near Sparta. (Paus. iii. 20. § 9.) [L. S.]

MYSON (Μύσων), a native of Chenae or Chen, a village either in Laconia (according to Stephanus Byz.) or on Mount Oeta (according to Pausanias, x. 24, § 1), who is enumerated by Plato (*Protag.* 28, p. 343) as one of the seven sages, in place of Periander. [C. P. M.]

MYTILE'NE (Μυτιλήνη), a daughter of Macar or Pelops, became by Poseidon the mother of Myton. The town of Mytilene in Lesbos was believed to have derived its name from her, or from her son, or from a personage of the name of Mytilus. (Steph. Byz. *s. v.*) [L. S.]

N.

NABARZA'NES (Ναβαρζάνης), a Persian in the service of Dareius. He is first spoken of by Q. Curtius on the occasion of his sending a letter to Sisines, a Persian attached to Alexander, exhorting him apparently to contrive his assassination. Nabarzanes commanded the Persian cavalry on the right wing at the battle of Issus. Afterwards, when the fortunes of Dareius seemed desperate, Nabarzanes joined Bessus and Barsaentes in plotting either to kill Dareius, or to give him up to Alexander. In a council held after quitting Ecbatana, he had the audacity to propose that Dareius should retire into one of the remote provinces of the empire, and for a time resign his authority as king into the hands of Bessus. Dareius was so incensed at the proposal, that he drew his scimitar, and was with difficulty prevented from killing Nabarzanes on the spot. The conspirators now resolved to seize Dareius, who, notwithstanding that their designs were discovered by Patron, and made known to the king, refused to take refuge among the Greek mercenaries. By command of Bessus, Dareius was seized, and thrown into chains, and murdered, when they were overtaken by Alexander. Nabarzanes fled into Hyrcania; and when Alexander reached the river Ziobaris or Stiboetes, sent a letter to him, offering to surrender himself if assured of personal safety. This was promised him, upon which he gave himself up, bringing with him a large amount of presents, among which was the beautiful eunuch Bagoas [BAGOAS], through whose entreaties mainly Alexander was induced to pardon Nabarzanes. Of his further fate we have no notice. (Q. Curt. iii. 9. § 1, 7. § 22, v. 9. § 2, 10. § 1, &c., 11. § 8, 12. § 15, 13. § 18, vi. 3. § 9, 4. § 8, 5. § 22; Arrian, iii. 21.) [C. P. M.]

NABDALSA, a Numidian chief, conspicuous both from his birth and wealth, who enjoyed a high place in the favour of Jugurtha, by whom he was frequently employed in services of the most important nature. In consequence of the confidence thus reposed in him by the Numidian king, he was the person selected by Bomilcar as his intended minister in his designs against the life of that monarch [BOMILCAR]; but the negligence of Nabdalsa suffered these projects to transpire. Bomilcar was seized and put to death, but we are not informed whether Nabdalsa shared the same fate. (Sall. *Jug.* 70—72.) [E. H. B.]

NABIS (Νάβις), succeeded in making himself tyrant of Lacedaemon on the death of Machanidas, B. C. 207. To obviate the inconvenience of having a rival at any future time, he had Pelops, son of the king Lycurgus, who was still quite young, assassinated. To secure himself still further, he carried the licence of tyranny to the furthest possible extent; put to death or banished all the wealthiest and most eminent citizens, and even pursued them in exile, sometimes causing them to be murdered on their road; at other times, when they had reached some friendly city, getting persons not likely to be suspected to hire houses next to those in which the exiles had taken up their abode, and then sending his emissaries to break through the party-walls, and assassinate them in their own houses. All persons possessed of property who remained at Sparta were subjected to incessant exactions, and the most cruel tortures if they did not succeed in satisfying his rapacity. One of his engines of torture resembled the *maiden* of more recent times: it was a figure resembling his wife Apega, so constructed as to clasp the victim and pierce him to death with the nails with which the arms and bosom of the figure were studded. (Polyb. xiii. 7.) The money which he got by these means and by the plunder of the temples enabled him to raise a large body of mercenaries, whom he selected from among the most abandoned and reckless villains: murderers, burglars, thieves, and reprobates of every kind found an asylum in Sparta and a patron in Nabis. He likewise manumitted a great number of helots and slaves, and apportioned them lands. He extended his protection over the pirates of Crete, whom he sheltered and assisted, receiving a share of their booty. Nor did he content himself with making Sparta a den of robbers, emissaries of the same sort were scattered over all parts of Peloponnesus, the proceeds of whose plunder he shared, while he afforded them a refuge whenever danger threatened. When he first opened negotiations

with the Romans we are not informed, but we find him included as one of the allies of the Romans in the treaty made between them and Philip in the year B. C. 204. (Liv. xxix. 12.) The impunity with which Nabis pursued the course which has been described for two or three years encouraged him to form greater projects. An opportunity soon presented itself. Some Boeotians induced one of the grooms of Nabis to abscond with them, carrying off the most valuable of his horses. The fugitives were pursued, and overtaken at Megalopolis. The pursuers were allowed to carry off the horses and groom; but when they attempted to lay hands on the Boeotians also, they were hindered by the people and magistrates of the town, and compelled to quit it. Nabis seized upon this as a pretext for making inroads into the territory of Megalopolis. These he followed up by seizing the city of Messene, though he was at the time in alliance with the Messenians. (Polyb. xvi. 13.) Philopoemen, by his private influence, collected the forces of Megalopolis, and marched to Messene, upon which Nabis evacuated the town, and hastily returned into Laconia (in the latter part of B. C. 202, or the beginning of B. C. 201). In B. C. 201 Philopoemen became Achaean praetor, and in the third year of his office he collected the forces of the Achaean league with the greatest possible secrecy at Tegea, drew the mercenaries of Nabis into an ambush on the borders of Laconia, at a place called Scotitas, and defeated them with great slaughter. For the rest of the year Nabis was compelled to keep within his own borders. (Polyb. xiii. 8, xvi. 36, 37; Paus. iv. 29. § 10, viii. 50. § 5.) As soon as Philopoemen was replaced by other and inferior leaders, Nabis renewed his attacks upon Megalopolis, and, according to Plutarch (*Philop.* p. 363), reduced them to such distress, that they were compelled to sow corn in the streets of their city, to avoid starvation. It was at this juncture, when the Achaean army had been disbanded, and the contingents had not been fixed for the different states, that Philip undertook to repel Nabis, on condition that the Achaeans would help him to defend Corinth and some other places. As his object was evidently to involve the Achaeans in his contest with the Romans, his offer was prudently declined, and the assembly at which it was made was dismissed, after a decree had been passed for levying troops against Nabis. (Liv. xxxi. 25.) Philip now (B. C. 198), finding it inconvenient to defend Argos himself, instructed Philocles to give up the custody of the city to Nabis, who, after having betrayed the people into an open expression of the hatred they felt towards him, was admitted by night into the city. He forthwith proceeded to extort the money of the citizens by means similar to those which he had found so successful at Sparta; and then, to secure the support of at least one portion of the community, he proposed a decree for the cancelling of debts, and for a fresh partition of the lands. (Liv. xxxii. 38, &c.) Having procured an interview with Flamininus and Attalus, he agreed to grant a truce for four months to the Achaeans, and placed a body of his Cretans at the disposal of Flamininus. He then returned to Sparta, leaving a garrison in Argos, and sent his wife Apega in his place. She seems to have been a fit helpmate for her husband, whom she even outdid at Argos, robbing and spoiling the women of the city in much the same fashion as her husband had robbed the men. (Polyb. xvii. 17; Liv. xxxii. 40.)

Upon the representations of the commissioners employed in settling the affairs of Greece after the conclusion of the war with Philip, the Roman senate took into consideration the question of peace or war with Nabis, and finally referred the matter to Flamininus. He laid it before a congress of the allies at Corinth when war was unanimously decreed. Pythagoras, who was at once brother-in-law and son-in-law of Nabis, and was in command at Argos, prevented the Romans from getting the city into their possession without a siege; and Flamininus, by the advice of Aristaenus, chose rather to carry the war into Laconia. With a powerful force he descended to the banks of the Eurotas. Nabis strengthened the defences of Sparta, and struck terror into his subjects by the sanguinary execution of eighty suspected citizens. His troops sustained some losses in engagements with the enemy, and Gythium, the arsenal of Sparta, was taken. Nabis, though reinforced by Pythagoras, was fain to solicit an interview with Flamininus. A conference ensued which lasted two days, a long account of which is given by Livy (xxxiv. 30—33). A truce was granted, that Nabis might consult his friends, and Flamininus his allies. The latter could only be induced to consent to peace at all by the representations which Flamininus made to them of the magnitude of the contributions which he should be obliged to lay upon them for the expenses of the war. The terms offered were such as Nabis refused to accept, and the negotiations were broken off. But being more closely pressed by the besieging army, and the city having been nearly carried by assault, Nabis was compelled to implore peace, which was granted on the former conditions, according to which he was to evacuate all the places he held beyond Laconia, to give up to the Romans the ports of Laconia, and the whole of his navy, to confine himself to Laconia, to give up to the exiles their wives and children, and pay 500 talents. This treaty was ratified by the Roman senate; and amongst other hostages, Armenas, the son of Nabis, was sent to Rome, where he died some time after. The Argives, meantime, had expelled the garrison of Nabis from their city, B. C. 195. (Liv. xxxiv. 33—43; Polyb. xx. 13.)

When the Aetolians, after the departure of Flamininus from Greece, were endeavouring to rekindle the flames of war, they incited Nabis to commence hostilities. He immediately began to make attempts upon the maritime towns of Laconia. The Achaeans, who had been constituted the protectors of them, sent to Rome. Directions were given by the senate to the praetor, Atilius, to repel the aggressions of Nabis; but before his arrival it was deemed necessary by the Achaeans, who were again headed by Philopoemen, at once to relieve Gythium. The attempts of Philopoemen to effect this by sea failed, to some extent, from his having placed his admiral, Tiso, on board a large ship which was utterly unseaworthy, and went to pieces at the first shock; and notwithstanding a favourable diversion by land, Gythium was taken by Nabis, and Philopoemen retired to Tegea. On re-entering Laconia, he was surprised by Nabis; but through his skilful conduct, the forces of the tyrant were defeated with great slaughter, and Philopoemen ravaged Laconia unmolested for thirty

days. The war was now intermitted for a time, probably through the weakness of Nabis (Thirlwall, *Hist. of Greece*, vol. viii. p. 335), who appealed for help to the Aetolians. A small force was sent by them under Alexamenus, by whom Nabis was soon after assassinated, B. C. 192 (Liv. xxxv. 12, 13, 22, 25—35; Paus. viii. 50. § 7, 10; Plut. *Philop.* p. 364.) [C. P. M.]

NABONASSAR (Ναβονάσαρος). Among the most perplexing questions of Eastern history, is the comparative state of the Assyrian and the Babylonian or Chaldean empire, and the succession of their kings. There seems to be little doubt, however, that the Babylonian kingdom did not extend its conquests till the reign of Nebuchadnezzar B. C. 604. Till this time the kings of Babylon were often dependent on the kings of Assyria, and acted as their viceroys, in the same manner as Cyrus the younger was dependent on his brother. From this general fact, as well as from an inference to be stated immediately, Rosenmüller is of opinion that Nabonassar, the king of Babylon B. C. 747, was, without doubt, a vassal of Assyria. We find in sacred history (2 Kings, xvii. 24) that the king of Assyria, while colonising Samaria, "brought men from Babylon." Rosenmüller assumes that this king was Shalmaneser, or Salmanasar, and argues that we must hence conclude that Babylon was at that time — a period subsequent to Nabonassar's reign — and consequently before, tributary to Assyria. Paulus, in his *Key to Isaiah* (quoted by Rosenmüller), is of a different opinion, and is corroborated by Clinton. This latter writer infers from Ezra (iv. 2), that the colonisation of Samaria took place under Esarhaddon, the Assyrian monarch, who undoubtedly effected a change in the Babylonian monarchy, and placed his son there as viceroy. In the absence of all positive authority, therefore, we can draw no inference from the event referred to by Rosenmüller. Clinton concludes, on the authority of Polyhistor and the astronomical canon, that Babylon had always kings of her own from the earliest times, and conjectures that Nabonassar and his successors were independent till the reign of Esarhaddon. This conclusion is strengthened by the existence of the celebrated *Era of Nabonassar*. We may fairly infer, from this monarch's reign having been fixed upon by the Babylonian astronomers as the era from which they began their calculations, that there was some distinguished event — probably the temporary establishment of Babylon as an independent kingdom — which led to their choice. In the absence of any thing like certainty to guide us, we may, notwithstanding, pronounce the opinion which Scaliger once held, but afterwards retracted, that Nabonassar and Baladon are identical, to be untenable.

The Era of Nabonassar. This era serves, in astronomical, the same purpose as the Olympiads in civil history. It was the starting point of the Babylonian chronology, and was adopted by the Greeks of Alexandria, by Hipparchus, Berosus, and Ptolemy. Its date is ascertained from the eclipses recorded by Ptolemy, and the celestial phenomena with which he marks the day of Nabonassar's accession to the throne. It is fixed as the 26th of February, B. C. 747. Scaliger *De Emend. Temp.* (p. 392) notices the coincidence between the years of this era and the sabbatical year of the Samaritans. Thus, to take the year of Christ, 1584 : 1584 + 747 = 2331 of the era of Nabonassar, which is both divisible by 7 and a sabbatical year. (Rosenmüller, *Biblic. Geogr. of Central Asia*, vol. ii. p. 41, &c., Edinburgh; Clinton, *F. H.* vol. i. p. 278; Scaliger, *De Emend. Temp.* p. 352, &c.) [W. M. G.]

NACCA. [NATTA.]

NAE'NIA, i. e. a dirge or lamentation, equivalent to the Greek θρῆνος, such as was uttered at funerals, either by relatives of the deceased or by hired persons. At Rome Naenia was personified and worshipped as a goddess, who even had a chapel, which, however, as in the case of all other gods in connection with the dead, was outside the walls of the city, near the porta Viminalis. The object of this worship was probably to procure rest and peace for the departed in the lower world; this may be inferred from the fact of Naeniae being compared with lullabyes, and they seem to have been sung with a soft voice, as if a person was to be lulled to sleep. (August. *de Civ. Dei*, vi. 9; Arnob. *adv. Gent.* iv. 7, vii. 32; Horat. *Carm.* iii. 28. 16; Fest. pp. 161, 163, ed. Müller.) [L. S.]

NAE'VIA E'NNIA. [ENNIA.]

NAEVIA GENS, plebeian, is not mentioned in history till the time of the second Punic war, towards the close of which one of its members, Q. Naevius Matho, was praetor. None of the Naevii, however, obtained the consulship under the republic, and it was not till A. D. 30, when L. Naevius Surdinus was consul, that any of the gens was raised to this honour. The principal surnames under the republic are BALBUS and MATHO: besides these we also find the cognomens *Crista*, *Pollio*, *Turpio*, which are given under NAEVIUS. On coins we find the cognomens *Balbus*, *Capella*, *Surdinus*. (Eckhel, vol. v. p. 259.)

NAE'VIUS. 1. Q. NAEVIUS, or NAVIUS, as the name is written in the MSS. of Livy, was a centurion in the army of Q. Fulvius Flaccus, who was engaged in the siege of Capua in B. C. 211, when Hannibal attempted to relieve the town. Naevius greatly distinguished himself by his personal bravery on this occasion, and by his advice the velites were united with the equites and did good service in repulsing the Campanian cavalry. (Liv. xxvi. 4, 5; Frontin. *Strateg.* iv. 7. § 29; Val. Max. ii. 3. § 3.)

2. Q. NAEVIUS CRISTA, a praefect of the allies, served under the praetor M. Valerius in the war against Philip in B. C. 214, during the course of the second Punic war, and distinguished himself by his bravery and military skill. (Liv. xxiv. 40.)

3. Q. NAEVIUS, was one of the triumvirs appointed in B. C. 194, for founding a Latin colony among the Bruttii. He and his colleagues had the imperium granted to them for three years. (Liv. xxxiv. 53, xxxv. 40.)

4. M. NAEVIUS, tribune of the plebs, B. C. 184, entered upon his office in B. C. 185, in which year, at the instigation of Cato the censor, he accused Scipio Africanus the elder of having been bribed by Antiochus to allow that monarch to come off too leniently. Scipio's speech in his defence was extant in the time of A. Gellius, who quotes a striking passage from it; but there was some dispute whether Naevius was the accuser of Scipio; some authorities spoke of the Petilii as the parties who brought the charge. (Liv. xxxviii. 56, xxxix. 52; Gell. iv. 18; Aur. Vict. *de Vir. Ill.* 49.) The short quotation which Cicero (*de Orat.* ii. 61) makes from a speech of Scipio against Naevius must have been delivered upon another occasion,

since Livy (xxxviii. 56) tells us that the speech which Scipio delivered in his defence on the occasion referred to, did not contain the name of the accuser. (Meyer, *Orator. Roman. Fragm.* p. 6, &c., 2d ed.)

5. Sext. Naevius, a praeco, the accuser of P. Quintius whom Cicero defended. (Cic. *pro Quint.* 1, &c.) [Quintius.]

6. Ser. Naevius, a person defended by C. Curio against Cicero. (Cic. *Brut.* 60.)

7. Naevius Turpio, a quadruplator or public informer, was one of the unscrupulous agents of Verres in plundering the unhappy Sicilians. He had been previously condemned for injuriae by the praetor C. Sacerdos. (Cic. *Verr.* ii. 8, iii. 39, 40, v. 41.)

8. Naevius Pollio, a Roman citizen, who was stated by Cicero to have been a foot taller than the tallest man that ever lived. This statement of Cicero, which is quoted by Columella (iii. 8. § 2), was doubtless contained in his work entitled *Admiranda.* Pliny also speaks (*H. N.* vii. 16) of the great height of this Naevius Pollio, but says that the annals did not specify what his height was.

CN. NAE'VIUS. Of the life of this ancient Roman poet but few particulars have been recorded. It has been commonly supposed that he was a native of Campania, because Gellius (i. 24) characterises the epitaph which he composed upon himself as "plenum superbiae Campanae." Klussmann, however, the most recent editor of Naevius's fragments, thinks that he was a Roman, from the circumstance of Cicero's alluding to him in the *De Oratore* (iii. 12) as a model of pure elocution, and contends that no inference can be drawn from the mention of Campanian pride, which, as is shown by Cicero's speech, *De Lege Agr.* (ii. 33), had become proverbial. But to this it may be objected, that in the passage of the *De Oratore* the name of Plautus, an Umbrian, is coupled with that of Naevius; a fact which invalidates that argument for his Roman birth. And though the pride of the Campanians may have become a proverb, it is difficult to see how it could with propriety be applied to any but those Gascons of ancient Italy. However this may be, it is probable that Naevius was at least brought early to Rome; but at what time cannot be said, as the date of his birth cannot be fixed with any accuracy. The fact, however, of his having died at an advanced age about the middle of the sixth century of Rome, may justify us in placing his birth some ten or twenty years before the close of the preceding one, or somewhere between the years 274 and 264 B.C. And this agrees well enough with what Gellius tells us (xvii. 21), on the authority of Varro, about his serving in the first Punic war, which began in 264 B.C., and lasted twenty-four years. The first literary attempts of Naevius were in the drama, then recently introduced at Rome by Livius Andronicus. According to Gellius, in the passage just cited, Naevius produced his first play in the year of Rome 519, or B.C. 235. Gellius, however, makes this event coincident with the divorce of a certain Carvilius Ruga, which, in another passage (iv. 3) he places four years later (B.C. 231), but mentions wrong consuls. Dionysius (ii. 25) also fixes the divorce of Carvilius at the latter date; Valerius Maximus (ii. 1) in B.C. 234. These variations are too slight to be of much importance. Naevius was attached to the plebeian party; an opponent of the nobility, and inimical to the innovations then making in the national literature. These feelings he shared with Cato; and, though the great censor was considerably his junior, it is probable, as indeed we may infer from Cicero's *Cato* (c. 14), that a friendship existed between them. It was in his latter days, and when Cato must have already entered upon public life, that Naevius, with the licence of the old Attic comedy, made the stage a vehicle for his attacks upon the aristocracy. Gellius (vi. 8) has preserved the following verses, where a little scandalous anecdote respecting the elder Scipio is accompanied with the praise justly due to his merits: —

Etiam qui res magnas manu saepe gessit gloriose,
Cujus facta viva nunc vigent, qui apud gentes solus
  praestat,
Eum suus pater cum pallio uno ab amica abduxit.

These lines, a fragment probably of some interlude, would have derived much of their piquancy from their contrast with the current story of Scipio's continence after the taking of Carthago Nova, in B.C. 210. Asconius (Cic. *Verr.* i. 10) has preserved the following lampoon on the Metelli: —

Fato Metelli Romae fiunt consules;

where the insinuation is, as Cicero explains in the passage to which the note of Asconius refers, that the Metelli attained to the consular dignity, not by any merit of their own, but through the blind influence of fate. In what year could this attack have been made? From the way in which the answer to it is recorded by Asconius, it would seem to have been during the actual consulship of one of the family. (Cui *tunc* Metellus consul iratus responderat senario hypercatalecto, qui et Saturnius dicitur,

Dabunt malum Metelli Naevio poetae).

It can hardly be doubted, therefore, that the person in question was Q. Caecilius Metellus, consul in B.C. 206. The haughty aristocracy of Rome were by no means disposed to let such attacks pass unpunished. By the law of the Twelve Tables a libel was a capital offence, and Metellus carried his threat into execution by indicting Naevius. The poet escaped with his life, but was given into the custody of the triumviri capitales (Gell. iii. 3); an imprisonment to which Plautus alludes in his *Miles Gloriosus* (ii. 2. 56). Confinement brought repentance. Whilst in prison he composed two plays, the *Hariolus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people. (Gell. *l. c.*) His repentance, however, did not last long, and he was soon compelled to expiate a new offence by exile. At that time a man might choose his own place of banishment, and Naevius fixed upon Utica. Here it was, probably, that he wrote his poem on the first Punic war, which, as we learn from Cicero (*De Senect.* 14), was the work of his old age; and here it is certain that he died; but as to the exact year there is some difference of opinion. According to Cicero (*Brut.* 15), his decease took place in the consulship of Cethegus and Tuditanus, B.C. 204. As we learn, however, from the same passage that

this was by no means a settled point, and that Varro, *diligentissimus investigator antiquitatis*, extended his life rather longer, it may be safer to place his death, with Hieronymus (in Euseb. *Chron. Ol.* cxliv. 3), in B. C. 202, which was probably the date of Varro. The epitaph which he composed upon himself, preserved by Gellius in the passage alluded to at the beginning of this notice, runs as follows:—

> Mortales immortales flere si foret fas,
> Flerent Divae Camenae Naevium poetam.
> Itaque postquam est Orcino traditus thesauro
> Obliti sunt Romani loquier Latina lingua.

Naevius seems to have transmitted an hereditary enmity against the nobility, if, indeed, the tribune Naevius, who accused Scipio of peculation in B. C. 185, was of his family. (Liv. xxxviii. 56; Gell. iv. 18.) [See above, NAEVIUS, No. 4.]

Naevius was both an epic and a dramatic poet. The work which entitled him to the former appellation was his poem before alluded to on the first Punic war, of which a few fragments are still extant. It was written in the old Saturnian metre; for Ennius, who introduced the hexameter among the Romans, was not brought to Rome till after the banishment of Naevius. The poem appears to have opened with the story of Aeneas's flight from Troy, his visit to Carthage and amour with Dido, together with other legends connected with the early history both of Carthage and of Rome. Originally the poem was not divided into books, and we learn from Suetonius (*De Ill. Gramm.* 2), that Lampadio distributed it into seven. It was extensively copied both by Ennius and Virgil. The latter author took many passages from it; particularly the description of the storm in the first Aeneïd, the speech with which Aneas consoles his companions, and the address of Venus to Jupiter. (Cic. *Brut.* 19; Macrob. *Sat.* vi. 2; Serv. *ad Aen.* i. 198.)

A translation of the *Cypria Ilias* has been ascribed to Naevius; but the heroic metre in which it is executed is a sufficient proof that it was the production of some later writer, probably Laevius, whose fragments seem to have been frequently confounded with those of Naevius. (Pontan. *ad Macrob. Sat.* i. 18.)

His dramatic writings comprised both tragedies and comedies; and, among the latter, that more peculiarly Roman species of composition, the *Comoedia Togata*. Welcker, however, doubts about his claims to be considered as a tragic poet, and altogether denies that he wrote *Togatae*. (*Die Griech. Tragödien*, pp. 1345, 1372.) Among his tragedies have been reckoned *Andromache sive Hector Proficiscens*, *Danaë*, *Hesione*, *Iphigenia*, *Lycurgus* (by some thought to have been a comedy), the *Equus Trojanus* (also ascribed to Livius), and the *Dolus*, a title variously spelt (see Müller, *ad Varr. L. L.* p. 163). Klussmann (p. 100) holds the *Equus Trojanus* and *Dolus* to be one and the same play. Several other tragedies seem to have been wrongly ascribed to Naevius, whose dramatic fragments have been frequently confounded with those of Livius, Ennius, and other writers.

Of his *Togatae* the titles of two only can be cited; the *Romulus*, a *Praetextata*, and the *Clastidium*, probably a *Tabernaria*. (Donat. *ad Ter. Adelph.* iv. 1, 21; Varr. *L. L.* p. 163, Müll.)

In addition to these, we find the titles of between thirty and forty comedies, many of which, from their names, seem to have been taken from the Greek, but were probably adapted to Roman manners with considerable freedom, in the fashion of Plautus rather than of Terence. Of most of these comedies, as well as of the plays before enumerated, several short fragments are extant.

Besides these regular dramas, Naevius seems to have written entertainments called *Ludi* or *Satirae* (Cic. *Cato*, 6); and it was probably in these that he attacked the aristocracy.

The remains of Naevius are too insignificant to afford any criterion of his poetical merits, concerning which we must therefore be content to accept the testimony of antiquity. That he was so largely copied by subsequent poets, is a proof of his genius and originality. Plautus alludes to him more than once; and Terence, in the prologue to his *Andria*, ranking him with Ennius and Plautus, prefers even his more careless scenes to the obscure diligence of his own contemporaries. Cicero (*Brut.* 18) sets his *Punic War* as much above the *Odyssey* of Livius Andronicus as Myro surpassed Daedalus in the art of sculpture. His antiquated style did not suit the fastidious refinement of the Augustan age. Yet he was still a favourite with the admirers of the genuine old school of Roman poetry; and the lines of Horace (*Ep.* ii. 1. 53) show that his works, if not so much read as formerly, were still fresh in the memories of men.

The fragments of Naevius have been published, together with those of other Latin poets, by the Stephani, 8vo. Paris, 1564; but in this collection many are wrongly attributed to Naevius. There is another collection by Almeloveen, 12mo. Amster. 1686. The fragments of the *Bellum Punicum*, together with those of Ennius, were published by P. Merula, 4to. Leyden, 1595; and by Spangenberg, 8vo. Leipzig, 1825. They have also been collected by Hermann in his *Elementa Doctrinae Metricae* (iii. 9), and by Düntzer and Lersch, in a treatise entitled *De versu quem vocant Saturnio*, 8vo. Bonn, 1839. The dramatic fragments by Delrio, *Syntagma Tragoediae Latinae*, 4to. Paris, 1619; Maittaire, London, 1713; Bothe, *Poetarum Latii scenicorum fragmenta*, Leipzig, 1834. The most convenient collection of the entire fragments is that of Klussmann, 8vo. Jena, 1843, accompanied with a life of Naevius, and an essay on his poetry. See also Weichert, *Poetarum Latinorum Reliquiae;* and Neukirch, *De fabula togata Romanorum*, Leipsig, 1833. [T. D.]

NAE'VIUS SERTO'RIUS MACRO. [MACRO.]

NAIADES. [NYMPHAE.]

NAMU'SA, AUFI'DIUS, one of the numerous pupils of Serv. Sulpicius. There were ten of the pupils of Sulpicius who wrote books, and from the works of eight of them Namusa compiled a work which was distributed into one hundred and eighty parts or divisions (libri). The work of Namusa is cited by Ulpian (Dig. 13. tit. 6. s. 5. § 7), Javolenus (Dig. 35. tit. 1. s. 40. § 3), and Paulus (Dig. 39. tit. 3. s. 2. § 6); and we are thus made acquainted with some of the legal opinions of Servius. As to the expression "his auditoribus," used by Pomponius (Dig. 1. tit. 2 s. 2. § 44) see Grotius, *Vitae Jurisconsult.* and Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. p. 293. [G. L.]

NANNII or NANNEII, persons of property prescribed by Sulla. (Cic. *de Pet. Cons.* c. 2.)

When Cicero speaks (*ad Att.* i. 16. § 3) of *Calvus ex Nanneianis ille*, he means to indicate Crassus, who was one of the purchasers of the confiscated property of the Nannii.

NANNO (Ναννώ), a flute-player, beloved by Mimnermus, and repeatedly celebrated by him, as well as mentioned in connection with his name by Poseidippus. (*Anth. Graec.* vol. ii. p. 48, vol. viii. p. 142, ed. Jacobs; Stobaeus, vol. i. p. 303, vol. iii. pp. 332, 435, ed. Gaisford.) [W. M. G.]

NAPAEAE. [NYMPHAE.]

NARAVAS (Ναραύας), a Numidian chief, who bears a conspicuous part in the war of the Carthaginians against their revolted mercenaries and African subjects. He at first espoused the cause of the rebels, and joined the army of Spendius with a considerable force, but was afterwards induced to go over to the Carthaginians. The latter change, which took place at so critical a period that it was probably the means of saving the whole army of Hamilcar Barca from destruction, is ascribed to the influence exercised over the mind of Naravas by the personal character of that general, who received him with open arms and promised him his daughter in marriage. Throughout the remainder of the war Naravas was distinguished for his zeal and fidelity in the Carthaginian cause, and contributed essentially to the ultimate success of Hamilcar. (Polyb. i. 78, 82, 84, 86.) Naravas is the Greek form of the name, which is not mentioned by any Latin writer: the more correct form would probably be Narbal, or rather, Naarbaal. (Gesenius, *Ling. Phoen. Mon.* p. 410.) [E. H. B.]

NARCAEUS (Ναρκαῖος), a son of Dionysus and Narcaea, established a sanctuary of Athena Narcaea in Elis, and also introduced there the worship of Dionysus. (Paus. v. 16. § 5.) [L. S.]

NARCISSUS (Νάρκισσος), a son of Cephissus and the nymph Liriope of Thespiae. He was a very handsome youth, but wholly inaccessible to the feeling of love. The nymph Echo, who loved him, but in vain, died away with grief. One of his rejected lovers, however, prayed to Nemesis to punish him for his unfeeling heart. Nemesis accordingly caused Narcissus to see his own face reflected in a well, and to fall in love with his own image. As this shadow was unapproachable Narcissus gradually perished with love, and his corpse was metamorphosed into the flower called after him narcissus. This beautiful story is related at length by Ovid (*Met.* iii. 341, &c.). According to some traditions, Narcissus sent a sword to one of his lovers, Ameinius, who killed himself with it at the very door of Narcissus' house, and called upon the gods to avenge his death. Narcissus, tormented by love of himself and by repentance, put an end to his life, and from his blood there sprang up the flower narcissus (Conon, *Narrat.* 24). Other accounts again state that Narcissus melted away into the well in which he had beheld his own image (Paus. ix. 31. § 6); or that he had a beloved twin sister perfectly like him, who died, whereupon he looked at his own image reflected in a well, to satify his longing after his sister. Eustathius (*ad Hom.* p. 266) says that Narcissus was drowned in the well. [L. S.]

NARCISSUS. 1. A freedman of the emperor Claudius, over whom he possessed unbounded influence. He had charge of the emperor's letters. Reimar (*ad Dion. Cass.* lx. 34) quotes an old inscription (*ap. Fabrettum*, p. 543) which runs thus: NARCISSUS AUG. L. AB. EPISTULIS. (Comp. Suet. *Claud.* 28; Zonar. p. 563, d.) When Messallina wished to compass the death of C. Appius Silanus, Narcissus, between whom and herself there existed at that time a good understanding, pretended to the emperor that in a dream he had seen him fall by the hand of Silanus. The preconcerted entrance of Silanus immediately afterwards was alleged as a confirmation of the vision, and the unfortunate youth was immediately put to death. The emperor thanked his freedman in the senate, A. D. 42. (Suet. *Claud.* 37; Dion Cass. lx. 14.) Narcissus soon afterwards seized the opportunity afforded by the conspiracy of Furius Camillus Scribonianus to get the emperor to order the death of a number of innocent persons. Messallina and Narcissus even went so far as to put to the torture many knights and senators. (Dion Cass. lx. 15, 16.) Several of those most involved in the conspiracy, who could propitiate Narcissus and Messallina by money, escaped. In A. D. 43 we find Vespasianus sent as legatus of a legion into Germany through the influence of Narcissus. (Suet. *Vesp.* 4.) When the soldiers under A. Plautius in Britain mutinied, Narcissus was sent by the emperor to restore order; but on his attempting to address the soldiers he was received with shouts of indignation, and not suffered to speak. His mission, however, accomplished its purpose, for the soldiers, under the influence of this revulsion of feeling, suffered Plautius to take the command of them. (Dion Cass. lx. 19.)

When Messallina, having lost the confidence of the freedmen of the palace, in consequence of her having caused the death of Polybius, proceeded in her mad extravagance to marry C. Silius, information was given to the emperor, who at the time was at Ostia, by Narcissus, through some women. Narcissus persuaded the emperor that his only chance of safety lay in entrusting to him the command of the praetorian soldiers; and to prevent any one else from having access to the ear of Claudius, he asked and obtained permission to ride back to Rome in the same carriage with him. As they approached the city he diverted the attention of the emperor from the appeals of Messallina, who had come out to meet them, and prevented her children from being brought to their father. Finding Claudius not so prompt in ordering the death of Messallina as he wished, and fearing the effects of her habitual influence over him, Narcissus himself gave orders for putting her to death. The emperor was told that she had perished, and made no further inquiries. Narcissus shortly after received the insignia of a praetor. (Tac. *Ann.* xi. 30—38; Suet. *Claud.* 28.) In the discussions which ensued as to whom Claudius should marry, Narcissus supported the claims of Aelia Petina. (Tac. *Ann.* xii. 1.) Dion Cassius (lx. 34) relates an anecdote which shows that Narcissus thoroughly appreciated the stupidity of the emperor. He however got into considerable disgrace on account of the insufficient manner in which the canal for draining the lake Fucinus, the construction of which he had superintended, had been made. Agrippina charged him with the fraudulent appropriation of great part of the money apportioned for the work. Narcissus, in return, did not leave unnoticed her imperious temper and ambitious designs, and threw his influence into the scale in favour of Britannicus. (Tac. *Ann.* xii. 57, 65; Dion Cass.

lx. 34.) Agrippina, to make sure of the succession for her son, resolved to poison the emperor. She accordingly sent away Narcissus to Campania, on the pretext of his making use of the warm baths for the gout, with which he seems to have been affected. Here he was put to death almost immediately on the accession of the emperor Nero, A. D. 54. (Tac. *Ann.* xiii. 1; Dion Cass. lx. 34.) Before his death he burnt all the letters of Claudius which were in his possession. He amassed an enormous fortune, amounting, according to Dion Cassius, to 400,000,000 sesterces, equivalent to 3,125,000*l.* of our money. (Comp. Juvenal, xiv. 329.) If the following inscription refers to him, he had a wife named Claudia Dicaeosyna: D. M. ‖ CLAVDIAE ‖ DICAEOSYNAE ‖ TI. CLAVDIVS NARCISSVS LIB. EID. COIV. ‖ PIENTISSIMAE ‖ ET FRVGALISSI ‖ B. M. (Orell. *Inscript. Lat. Select.* vol. i. p. 177.) In another inscription we have: NARCISI. TI. CLAVDI ‖ BRITANIC ‖ I. ‖ SVPRA ‖ INSVLAS. (Orell. *l. c.* and No. 2927, p. 505.) His name also occurs in Inscript. No. 4902, vol. ii. p. 414.

2. A freedman of the emperor Nero, who was put to death by the emperor Galba. (Dion Cass. lxiv. 3.) [C. P. M.]

NARCISSUS, a celebrated athlete, with whom Commodus was in the habit of practising his gymnastic exercises, was employed by Marcia to strangle the emperor, when the poison that had been administered to him proved too slow in its operation, A. D. 192. (Dion Cass. lxxii. 22; Lamprid. *Commod.* 17; Aur. Vict. *de Caes.* 18, *Epit.* 17.) Narcissus appears to have had great influence with this emperor, for we are told that it was at his suggestion that Pescennius Niger was placed by Commodus in the command of the Syrian armies. (Spartian. *Pescen. Nig.* 1.) Narcissus was afterwards exposed to the lions by the emperor Severus on account of his having strangled Commodus. (Dion Cass. lxxiii. 16; Spartian. *Sever.* 14.)

NARSES, son of Artaxerxes III. [ARSES.]

NARSES, king of Persia. [SASSANIDAE.]

NARSES (Ναρσῆς), the rival of Belisarius. This celebrated general and statesman was perhaps born as early as A. D. 472. He was of foreign descent and of quite obscure parentage; indeed, it seems that his parents sold him, or that he was made a prisoner of war when a mere boy, and his fate was that of so many other boys captured in war: he was castrated. Of his earlier life nothing is known. He came, however, to Constantinople and was employed in the imperial household. He was of material service to the emperor Justinian during the *Nika* riots (532), in which the name of Belisarius likewise became conspicuous. Narses was then cubicularius or chamberlain, as Theophanes states, and it was perhaps the judicial use he made of the funds entrusted to him, by bribing over the emperor's opponents, which caused him to be appointed treasurer to his master. In later years he was employed in several embassies, and discharged his duties to the complete satisfaction of his master, whose confidence he enjoyed in the highest degree. In 538 he was sent to Italy with reinforcements for Belisarius, who was then in the field against the Goths; but it is more than probable that he had secret instructions to thwart that great commander, and prevent him from obtaining advantages which might have rendered him dangerous to the suspicious Justinian. The contingent commanded by Narses consisted of 5000 veterans and 2000 Herules, savage but gallant warriors, and one of his lieutenants was another Narses, the brother of Aratius, an excellent general, whom Baronius would not have confounded with the great Narses had he been aware that the second Narses fell in the battle of Anglone in 543. Narses and Belisarius effected their junction at Firmium, and soon afterwards they relieved Rimini, an exploit the honour of which was attributed to Narses, though the fact was that he tried to persuade Belisarius from venturing his army in such an expedition. Belisarius became soon aware that Narses had not only secret designs against him, but acted agreeably to Justinian's wishes; for in the council of war he never proposed any measure of importance without finding Narses of a contrary opinion, and had the mortification, moreover, to see him supported by a crowd of jealous or disaffected officers. Vexed at these unfair proceedings, Belisarius claimed absolute obedience, and produced his imperial commission in which Justinian commanded the officers of every degree to obey him implicitly; but Narses, pointing out the last words of the letter, in which it was said "that the officers should obey him in every thing compatible with the welfare of the empire," continued in his disobedience, pretending that the plans of Belisarius were dangerous to the empire. Hence arose violent quarrels, and Narses with his troops separated himself from Belisarius. About this time the Goths, or, more correctly speaking, the Franks and Burgundians, their allies, had reduced Milan to extremities, after besieging it for a considerable time; and, anxious to save that large city, Belisarius sent orders to Joannes and Justin to hasten to its relief. They answered that they had only to obey orders emanating from Narses. Belisarius endured this insult with forbearance, and at last prevailed upon Narses to give his consent to the contemplated expedition of those two generals; but it was then too late, the Roman garrison of Milan surrendered, and that splendid city was reduced to a heap of ruins, while its inhabitants were massacred by the victors. Justinian now became afraid that the jealousy between the two commanders would lead to still greater calamities, and he consequently recalled Narses (539). This was the first equivocal *début* of a general who afterwards put an end to the Gothic dominion in Italy.

During the following twelve years the name of Narses is scarcely mentioned in the annals of the empire, but he continued nevertheless to exercise a predominant influence in the privy council of Justinian. The world, however, was more accustomed to look upon him as a statesman than as a general, and great was consequently the surprise when, in 551, the emperor put him at the head of a formidable expedition destined to retrieve the fortune of the Roman arms in Italy, where the Goths had had the upper hand ever since the recall of Belisarius in 548. The campaign of Narses in Italy 538, had been no proof of his military skill, and the Roman veterans revolted at fighting under a eunuch, whom the very laws of the country seemed to exclude from any command over men. Little affected by their demonstrations, and despising the ridicule which the people tried to throw upon him, Narses, availing himself of the unlimited confidence of Justinian, drained the imperial treasury, and vigorously pushed on his preparations for the ensuing campaign. In the spring of 552 every thing was ready,

However, Ancona was the only port left to the Romans in Italy between Ravenna and Otranto; the Gothic fleet covered the sea; and it was consequently dangerous to trust the safety of 100,000 men, and the issue of the whole undertaking to the chances of the weather or a naval battle. However, the Gothic fleet was beaten and destroyed off Sinigaglia. Narses nevertheless resolved to march round the Adriatic. This road presented no less formidable difficulties: the whole low country traversed by the Po, the Adige, &c., and their countless branches, was an impassable swamp; the bridges over the Po and the Adige had been broken down by the enemy; and the only remaining passage over the latter river, at Verona, was guarded by the gallant Teias with a strong body of veteran Goths. Narses consequently chose a middle course. He coasted the Dalmatian shore of the Adriatic as far as the northern corner of that sea, whence his army continued by land, while the fleet took a parallel course along the shore, and wherever a river or a canal checked the progress by land, the ships conveyed timber and other materials to the spot for the speedy construction of bridges. Thus he reached Ravenna, Teias being all the while quite unable to molest him. He remained nine days in that city. Thence he marched upon Rimini, and the Gothic garrison having dared to insult him, he drove them back within their walls, and slew their commander Usdrilas. Without losing time in besieging Rimini he proceeded on the Flaminian way to Rome, where king Totilas awaited him with his main army. They met in the plain of Lentaglio, between Tagina (Taginae, Tadinae) and the tombs of the Gauls: the left of the Romans was under the immediate command of Narses and Joannes, the nephew of Vitalienus, and the right was commanded by Valerianus, John Phagas, and Dagistheus. The Romans carried the day: 6000 Goths fell on the field, and king Totilas was slain in his flight: his armour was sent to Constantinople (July 552). Teias was now chosen king of the Goths. Narses reaped the fruits of his victory by receiving the keys of the strongest fortresses of the Goths in that portion of Italy. Rome was forced to surrender by Dagistheus, a distinguished general, whose name and that of his colleague Bessus are strangely connected with the chances of warfare; for it was Bessus who commanded in Rome when it was reduced by the Goths in 546, a misfortune which he afterwards retrieved by reducing Petra, the bulwark of the empire towards the Caucasus, over which Dagistheus was appointed commander; and Dagistheus having been compelled to surrender Petra again to the Persians, took in his turn his revenge by reducing Rome. In the course of the Gothic war Rome had been five times taken and retaken: in 536 by Belisarius, in 546 by Totilas, in 547 again by Belisarius, in 549 again by Totilas, and in 552 by Narses. Narses despatched Valerian to the Po for the purpose of preventing the fugitive Goths from rallying round the head-quarters of Teias at Pavia and Verona; but Teias eluded his vigilance, and, aided by a body of Franks whose alliance he had bought, suddenly broke forth from behind his lines, and appeared in Southern Italy to avenge the death of Totilas. But, instead of avenging it, he shared his fate on the banks of the Sarnus (Draco), a little river which flows into the bay of Naples (March, 553). In a bloody battle, which lasted two days, the Gothic army was utterly defeated, Teias and a countless number were slain, and the rest capitulated, but were allowed to withdraw from Italy: this condition was never well observed. Narses now marched to the north, reducing one fortress after the other, and gaining the confidence of the inhabitants through his firm yet generous and faithful conduct. He thought he had subdued Italy when he was undeceived by the appearance of a host of 75,000 Alemanni and Franks, who came down the Alps under the command of the two gallant dukes of the Alemanni, Leutharis and Buccellinus. The Roman vanguard, commanded by Fulcaris, a brave but rash Herulian, was cut to pieces in the amphitheatre of Parma, and, in spite of the efforts of Narses, the barbarians rushed down into Southern Italy. Leutharis ravaged Apulia and Calabria, and Buccellinus plundered Campania, Lucania, and Bruttium; but they were more formidable as marauders than as soldiers; they could overrun the country, but they oppressed it too much to be able to maintain themselves in it, and they consequently thought of returning to the Alps. Their ranks were thinned through losses and diseases, to which Leutharis fell a victim with his whole band, and while Buccellinus was staying near Capua, Narses came on with his veterans and slew him and his followers in a fierce battle at Casilinum, on the Vulturnus. Agathias says, that out of 30,000 men only 5000 escaped in this battle. The power of the Goths was now irretrievably ruined, and Italy was once more a province of the Roman empire, which Justinian finally pacified and organised by his famous "Pragmatica." Narses was appointed governor of Italy, and took up his residence at Ravenna.

During many subsequent years the name of Narses is not once mentioned; but we cannot but presume that in regulating the domestic affairs of Italy he acted in a way that did credit to his genius, although we know that his conduct was far from being free from avarice. In 563 he had an opportunity of proving that he was still the old general. Vidinus, comes, caused a fierce revolt in Verona and Brescia, and was supported by some Franks and a band of Alemanni under Amingus, who made sad havoc in Upper Italy, till Narses fell upon them and crushed them at once, whereupon Verona and Brescia submitted. Sindual, a chief of the Herules, who had served Narses faithfully during many years, imitated the example of Vidinus and shared his fate; but while Narses spared the life of the comes he ordered Sindual to be hanged, so incensed was he at his want of loyalty. These victories caused great joy in Constantinople; but the death of Justinian, which took place in the same year, and the accession of Justin, were heavy checks upon the influence of Narses at the imperial court, and finally contributed to his ruin.

The death of Justinian and the extreme age of Narses caused two movements of great importance. The administration of the great exarch of Italy was vigorous but oppressive; and although the Gothic war had impoverished that unhappy country to an enormous degree, he extracted the last coin from its inhabitants. Had he continued to send a proportionate share of it into the imperial treasury, he might have continued his extortions without feeling the consequences; but it appears that he was less liberal to Justin than to Justinian, and

the wealth and oriental luxuries with which he surrounded himself in his palace at Ravenna excited the indignation of the Romans. During the life of Justinian, however, they did not complain, knowing that every attempt to shake Justinian's confidence in his great minister would have been in vain; but no sooner was he dead than a deputation of Romans waited upon his successor, exposing the extortions of Narses, and declaring that they would prefer the rude yet frank despotism of the Goths to the system of craft and avarice carried on by their present governor. Their complaints were not only listened to with attention, but were taken up by Justin as a pretext for getting rid of a man who was not *his* creature, and Narses was consequently dismissed, and Longinus appointed in his stead. He might have borne his disgrace with magnanimity but for the insulting message of the empress Sophia, who bade him leave the profession of arms to men, and resume his former occupations among the eunuchs, and spin wool with the maidens of the palace. Stung to the quick by this woman-like yet ungenerous taunt, Narses answered that "he would spin her such a thread as she would not unravel during her life." ("Narses dicitur haec responsa dedisse: Talem se eidem telam orditurum qualem ipsa, dum viveret, deponere non posset," Paul. Diacon. *de Gest. Long.* ii. 6.) Narses retired quietly from office and took up his residence at Naples. An opportunity for gratifying his revenge was at hand. The Longobards were meditating an invasion of Italy, a scheme of which Justin was well aware when he dismissed Narses, who was, however, the only man able to prevent such a calamity. "Full of rage," says Paulus Diaconus (*l. c.*), "Narses sent messengers to the Longobards, and invited them to leave the poor fields of Pannonia and take possession of rich Italy. At the same time he sent them all kinds of fruits and other products of Italy, in order to make them greedy and hasten their arrival." King Alboin accordingly descended from the Alps into Italy. No sooner, however, was Narses informed of it, than he repaired to Rome, and tried to soothe the emperor by a submissive letter. The invasion of Italy, however, of which he could not but accuse himself as the cause, preyed upon his mind, and he died of grief (568). All this appears strange; his conduct seems unaccountable; and weighty doubts have been raised by competent historians against the authenticity of the tale. But severe critics, Pagi, Muratori, Horatius Blancus, Petavius, &c., as well as the more modern Le Beau and Gibbon, are of opinion that there is no ground for disbelieving it. One might ask, why the emperor did not immediately resent his treachery? and how Narses, after playing such a dangerous game, could venture to repair to Rome, instead of joining the Longobards? The fact of the Romans being disaffected to Justin and devotedly attached to Narses does not explain the mystery. The following hypothesis might perhaps throw some light on the matter. The ambition of Narses was not only unlimited, but it was coupled with that irritable and resentful temper which is peculiar to women and eunuchs. His deposition was sufficient to rouse the former, and the bitter taunt of the empress Sophia could not but provoke the latter. He thus invited the Longobards, not in order that they might conquer Italy, but to compel Justin to put him once more at the head of the army, since he was the only man who could check the barbarians; and had death not prevented him he would certainly have triumphed over his enemies, and taken ample revenge for the insults he had suffered. Such stratagems have often been invented by adventurers aspiring to power, as well as by men high in office, aiming at still greater power. It is said that Narses attained the age of ninety-five. Gibbon doubts it, and perhaps not without reason. "Is it probable," says he, "that all his exploits were performed at fourscore?" It is certainly not probable; but when Blucher performed his great exploits he was past seventy, and he was as fresh in the field as a young man.

Narses was one of those rare men who are destined by Providence to rise above all others, and, according to circumstances or the particular shape of their genius, to become either the benefactors or the scourges of mankind. Of low and perhaps barbarian parentage, slave, eunuch, with the body of a boy and the voice of a woman, he made himself equal to the greatest, and was inferior to none, for his soul was that of a hero; his mind, bold and inflexible in its resolution, was yet of that elastic kind that adapts itself to circumstances; and through the labyrinth of schemes and intrigues his talents guided him with the same security that leads the plain warrior on the broad way of heroic action. Equal to Belisarius as a general, he was his superior as a statesman; but his virtues were less pure than those of the unfortunate hero; and in a moral point of view he stands far below his rival. (Procop. *Bell. Goth.* ii. 13, &c., iii. iv.; Paul. Diacon. *de Gest. Long.* ii. 1—5; Marcellin. *Chron.*; Agathias, lib. i. ii.; Zonar. vol. ii. p. 68, &c.; Cedren. p. 387; Malela, p. 83; Theoph. p. 201—206 (the index confounds the great Narses with Narses the general of Maurice and Tiberius); Evagrius, iv. 24; Anastasius, *Histor.* p. 62, &c.; *Vita Joan.* iii. p. 43; Agnellus, *Liber Pontific.*) [W. P.]

NA'SAMON (Νασάμων), a son of Amphithemis and Tritonis, the ancestral hero of the Nasamones in the north of Africa, who are said to have derived their name from him. (Apollon. Rhod. iv. 1496.) [L. S.]

NA'SCIO, a Roman divinity, presiding over the birth of children, and accordingly a goddess assisting Lucina in her functions, and analogous to the Greek Eileithyiae. She had a sanctuary in the neighbourhood of Ardea. (Cic. *de Nat. Deor.* iii. 18.) [L. S.]

NASE'NNIUS, C., served as a centurion in Crete, under Metellus Creticus, and, after the assassination of Julius Caesar, united himself to Cicero, who gave him a letter of introduction to Brutus. (Cic. *ad Brut.* i. 8.)

NASI'CA, an agnomen in the family of the Scipios. [SCIPIO.]

NASI'CA, CAE'SIUS, commanded a Roman legion under Didius Gallus in Britain. (Tac. *Ann.* xii. 40.) [GALLUS, DIDIUS.]

NASIDIE'NUS, a wealthy (*beatus*) Roman, who gave a supper to Maecenas, which Horace ridicules so unmercifully in the eighth satire of his second book. It appears from v. 58, that Rufus was the cognomen of Nasidienus. The scholiasts tell us that Nasidienus was a Roman eques; but it is probable that the name is fictitious, as it is not very likely that Horace would have satirised in this way a man who was honoured by Maecenas

with his company. There is another Nasidienus mentioned by Martial (vii. 54).

NASI'DIUS, Q. or L.*, was sent by Pompey, in B. C. 49, with a fleet of sixteen ships to relieve Massilia, when it was besieged by Caesar's troops, under the command of D. Brutus. He was unable, however, to effect his object, was defeated by Brutus, and fled to Africa, where it appears that he had the command of the Pompeian fleet. (Caes. *B.C.* ii. 3—7; Cic. *ad Att.* xi. 17; Auctor, *Bell. Afr.* 64, 98.) After the conquest of Africa by Caesar, Nasidius probably fled to Spain and followed the fortunes of the Pompeian party, but he is not mentioned again for some time. Cicero, in his seventh Philippic (c. 9), speaks of an L. Visidius, a Roman eques, who had assisted him in suppressing the conspiracy of Catiline, and who was at that time (B. C. 43) engaged in levying troops to oppose Antony at Mutina. For L. Visidius Orelli proposes to read L. Nasidius, which occurs in a few manuscripts, but Garatoni objects (*ad loc.*) that it is unlikely that Pompey would have given him the command of a fleet, unless he had held some office in the state, and we know that the appellation of Roman eques was not applied to a person after he had been quaestor. But whether this passage refers to Nasidius or not, we do not hear of him again till B. C. 35, when he is mentioned as one of the principal officers of Sex. Pompey, who deserted to Antony upon the failing fortunes of the former. (Appian, *B. C.* v. 139.) He continued faithful to the fortunes of Antony in the civil war between him and Octavian, and commanded part of Antony's fleet, which was defeated by Agrippa off Patrae, in B. C. 31, previous to the decisive battle of Actium. (Dion Cass. l. 13.) The coin annexed refers to Nasidius: it bears on the obverse the head of Pompey with a trident and NEPTVNI, and on the reverse a ship with Q. NASIDIVS.



COIN OF NASIDIUS.

NASO, P. a man whom Cicero speaks of as "omni carens cupiditate," was praetor B. C. 44 (Cic. *Philipp.* iii. 10). He seems to be the same as Naso, the augur, whom Cicero mentioned in a letter in the preceding year (*ad Att.* xii. 17). The gentile name of Naso does not occur.

NASO, M. ACTO'RIUS. [ACTORIUS.]

NASO, ANTO'NIUS, a tribune of the praetorian troops, A. D. 69 (Tac. *Hist.* i. 20). He may be the same person as the L. Antonius Naso, who, as we learn from coins, was procurator of Bithynia in the reign of Vespasian. (Eckhel, vol. ii. p. 404.)

NASO, L. A'XIUS, only mentioned on coins, a specimen of which is annexed. The obverse represents a woman's head surmounted with a helmet, with NASO. S. C.; the reverse, Diana in a chariot drawn by stags, with one dog before her and two behind her, and the legend L. AXSIVS. L. F.

* He is called *Lucius* in Caesar, but *Quintus* in Dion Cassius and on coins.



COIN OF L. AXIUS NASO.

NASO, JU'LIUS, an intimate friend of Pliny and Tacitus, both of whom interested themselves much in his success, when he became a candidate for the public offices of the state (Plin. *Ep.* vi. 6, 9). One of Pliny's letters (iv. 6) is addressed to him.

NASO, L. OCTA'VIUS, whose heres was L. Flavius, praetor designatus in B. C. 59. (Cic. *ad Q. Fr.* i. 2. § 3.)

NASO, CN. OTACI'LIUS, is recommended by Cicero to the notice and favour of Acilius, in B. C. 46. (Cic. *ad Fam.* xiii. 33.)

NASO, OVI'DIUS. [OVIDIUS.]

NASO, SE'XTIUS, one of the conspirators against Caesar, B. C. 44. (Appian, *B. C.* ii. 113.)

NASO, VALE'RIUS, who had previously been praetor, was sent to Smyrna in A. D. 26, to superintend the erection of a temple to Tiberius (Tac. *Ann.* iv. 56).

NASO, Q. VOCO'NIUS, the judex quaestionis in the trial of Cluentius, B. C. 66. Since Cicero in one passage calls him Q. Naso (*pro Cluent.* c. 53), and in another Q. Voconius (*Ibid.* c. 54), Garatoni and Klotz, in their notes upon Cicero's oration, make two different persons out of Q. Voconius Naso, namely Q. Voconius, the judex quaestionis, and Q. Naso, the praetor. But Madvig has shown satisfactorily (*de Ascon.* p. 121), that Cicero refers only to one person, the judex quaestionis, pointing out moreover that the judices quaestionum were appointed to preside in those cases which the praetors, from their limited number, could not attend to, and that accordingly a praetor and a judex quaestionis would not be in the same court. This opinion of Madvig is also adopted by Zumpt (*ad Cic. Ver.* p. 234). Cicero in his oration for Flaccus, B. C. 59, speaks (c. 21) of Q. Naso, as having been praetor, but the year of his praetorship is unknown. (Orelli, *Onom. Tull.* p. 649.)

NATA'LIS, ANTO'NIUS, a Roman eques, was one of Piso's friends, and joined him in the conspiracy against Nero, A. D. 66, but having become suspected, and being threatened with the torture, he disclosed the names of the conspirators, and thus escaped punishment. (Tac. *Ann.* xv. 50, 54—56, 71.)

NATA'LIS, CAECI'LIUS, the person who maintains the cause of paganism in the dialogue of Minucius Felix, entitled *Octavius*. [FELIX, MINUCIUS.] Various conjectures have been made as to who this Natalis was; but there are no sufficient data for deciding the question. (Bähr, *Christl. Röm. Theologie*, § 19.)

NATA'LIS, MINU'CIUS or MINI'CIUS. There is a rescript of Trajan to Minucius Natalis (Dig. 2. tit. 12. s. 9), who was probably a proconsul, and may be the jurist Natalis. In this passage of the Digest his name is written Minitius Natalis. This person appears to have been also consul and augur. The letter of Pliny the Younger to his friend Minucius may probably be addressed to Minucius Fundanus. (Plin. *Ep.* vii. 12.)

The time of the jurist Natalis is determined as

prior to that of Salvius Julianus, by the fact that Julianus wrote notes in six books Ad (apud, in) Minitium or Ad Minicium, from which books there are some citations in the Digest (6. tit. 1. s. 61). In one passage, the tenth book of the work, Ad Minitium is cited (Dig. 19. tit. 1. s. 11. § 15), but as Zimmern suggests, x. is a blunder for v.

Pomponius (Dig. 19. tit. 1. s. 6. § 4) quotes Minicius as quoting Sabinus. [G. L.]

NATTA or NACCA, "a fuller" (Festus, *s. v.*; Appul. *Met.* ix. p. 636, ed. Ouden.), was the name of a family of the Pinaria gens. Natta, or Nata, which we find upon coins, seems to be the correct orthography. The Nattae are very rarely mentioned, but appear to have been a very ancient family. Cicero speaks in general of the Pinarii Nattae as *nobiles*, and mentions an ancient bronze statue of a Natta, which was struck by lightning in the consulship of Torquatus and Cotta, B. C. 65. (Cic. *de Div.* i. 12, ii. 20, 21.)

1. L. PINARIUS NATTA, magister equitum to the dictator L. Manlius Capitolinus, B. C. 363, and praetor, B. C. 349. Livy does not give his cognomen, but it is preserved in the Fasti Capitolini. (Liv. vii. 3, 25.)

2. L. (PINARIUS) NATTA was the brother of the wife of the celebrated tribune P. Clodius, and obtained a seat in the college of pontiffs through the influence of his brother-in-law, who passed over his own brother in favour of Natta. Through his connection with Clodius, he was one of the enemies of Cicero, who mentions him on one or two occasions. (Cic. *pro Dom.* 45, 52, *ad Att.* iv. 8, b. § 3.) The gentile name of Natta is only mentioned in a passage of Servius (*ad Virg. Aen.* viii. 269), who calls him Pinarius Natta, but the genuineness of this passage has been called in question by Wolf (*ad Cic. pro Dom. l. c.*). Now as we read of only one wife of Clodius, namely, Fulvia, it has been usually supposed that the above L. Natta was the brother of this Fulvia, and that his full name was therefore L. Fulvius Natta*; but Drumann has brought forward (*Geschichte Roms*, vol. ii. p. 370) reasons which render it very probable, that Clodius had, previous to his marriage with Fulvia, married another wife of the name of Pinaria, and that L. Natta was the brother of the latter and not the brother of Fulvia. The name of Natta is otherwise unknown in the Fulvia gens. The mother of Natta and of his sister Pinaria married a second time L. Murena, consul B. C. 62, and we consequently find Natta described as a step-son of Murena. (Cic. *pro Muren.* 35, *pro Dom.* 52.)

3. PINARIUS NATTA, a client of Sejanus, and one of the two accusers of Cremutius Cordus, A. D. 25. (Tac. *Ann.* iv. 34.)

4. NATTA, a person satirised by Horace (*Sat.* i. 6. 124) for his dirty meanness, was probably a member of the noble Pinarian family, and therefore attacked by Horace for such conduct.

The coin annexed refers to some Pinarius Natta, but who he was is quite uncertain. The obverse represents a winged head of Pallas, the reverse Victory in a chariot drawn by two horses.

* Hence we frequently find *Natta* or *Nacca* given as a cognomen in the Fulvia gens, as is stated in the article FULVIA GENS; but if Drumann's supposition is correct, and we believe it is, this is a mistake.



COIN OF PINARIUS NATTA.

NAUBO'LIDES (Ναυβολίδης), a patronymic from Naubolus, and accordingly applied to his sons, Iphitus (Hom. *Il.* ii. 518) and Clytoneus (Apollon. Rhod. i. 135). It also occurs as the name of a Phaeacian. (Hom. *Carm.* viii. 116.) [L. S.]

NAU'BOLUS (Ναύβολος). 1. A son of Lernus and the father of Clytoneus, was king of Tanagra in Boeotia. (Apollon. Rhod. i. 135, &c., 208; Orph. *Argon.* 144; Lycoph. 1068.)

2. A son of Ornytus, and father of Iphitus, was king of Phocis. (Hom. *Il.* ii. 518; Apollod. i. 9. § 16.) [L. S.]

NAUCERUS, a statuary, who made a panting wrestler. (Plin. xxxiv. 8. s. 19.) [P. S.]

NAUCLEIDES (Ναυκλείδης). 1. A Plataean, the leader of the faction who invited and opened the gates for the Thebans who seized upon Plataeae B. C. 431. (Thuc. ii. 2; Dem. *c. Neaerum*, 25, p. 1378.)

2. One of the two Spartan ephors, sent, according to the Spartan custom, with the king Pausanias into Attica in B. C. 403, at the time when the Athenians were hard pressed by Lysander. He entered cordially into the plans of Pausanias for defeating the designs of Lysander. (Xen. *Hellen.* ii. 4. § 36.) He is perhaps the same with the Naucleidas, son of Polybiades, whom Lysander ridiculed and assailed on account of his obesity and luxurious mode of life in an assembly of the people, to such an extent that he was near being exiled forthwith. The people, however, contented themselves with threatening him with banishment if he did not reform his mode of life. (Athen. xii. p. 550 d.) [C. P. M.]

NAU'CRATES (Ναυκράτης), historical. 1. A native of Carystus, who, with Androcles of Sphettus, lent a sum of money to Artemon and Apollodorus, for the recovery of which a suit was instituted by Androcles against Lacritus, the brother of Artemon. This matter is the subject of the speech of Demosthenes Πρὸς τὴν Λακρίτου παραγραφήν.

2. A Lycian demagogue, who incited the Lycians to offer some fruitless resistance to M. Brutus. (Plut. *Brut.* p. 998, b.) [C. P. M.]

NAU'CRATES (Ναυκράτης), literary. 1. Surnamed *Erythraeus*, and termed by Suidas (*s. v. Isocrates*) Ἐρυθραῖος Ναυκρατίτης, was a disciple of Isocrates. He is mentioned among the orators who competed (B. C. 352) for the prize offered by Artemisia for the best funeral oration delivered over Mausolus. (Suidas, *s. v. Theodectes*, et *l. c.*; Gell. x. 68.) He wrote on the subject of rhetoric. From the incidental notice taken of his writings by Cicero (*De Orat.* iii. 44), we may infer that he shared in and defended the technical refinement of his master. In one of his treatises we learn from Quintilian (iii. 6) that he applied the word στάσις, as the appropriate technical term for the *status* or *quaestio*, the consideration of a case in its most general aspect, and that some regarded him as the inventor of the term so applied.

As Isocrates wrote models for judicial and political orations, Naucrates furnished models (none of which are extant) of funeral orations, celebrating men of public fame. (Dionys. vol. ii. p. 39, ed. Sylburg.)

Eustathius twice refers to a commentary on Homer by *Naucrates Erythraeus*, who may, perhaps, be regarded as identified with the rhetorician by the term *Sophista* which he applies to him. (Fabric. *Bibl. Graec.* vol. i. pp. 484, 517.) But the manner in which the commentator is mentioned by Stephanus Byzantinus (*s. v.* Ἐρυθρά), solely in connection with the commentary, renders it doubtful whether there may not have been two of the same name.

2. Stobaeus mentions the saying of one Naucrates, whom he designates ὁ σοφὸς (vol. i. p. 390, ed. Gaisford). [W. M. G.]

NAUCY'DES (Ναυκύδης), an Argive statuary, the son of Mothon, and the brother and teacher of Polycleitus II. of Argos, made a gold and ivory statue of Hebe, which stood by the celebrated statue of Hera by Polycleitus I. in the Heraeum near Mycenae; a bronze statue of Hecate at Argos; and several statues of athletes. (Paus. ii. 17. § 5, 22. § 8, vi. 6. § 1, 8. § 3, 9. § 1.) Tatian mentions his statue of Erinna the poetess. (*Adv. Graec.* 51, p. 113, Worth.) Pliny, who places him at Ol. 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19), mentions his Mercury, Discobolus, and a man sacrificing a ram (*Ibid.* § 19). Besides his brother Polycleitus, Alypus of Sicyon was his disciple. (Paus. vi. 1. § 2; comp. Thiersch, *Epochen*, pp. 143, 150, 282, 283, and Sillig, *Catal. Artif. s. v.*) [P. S.]

NA'VIUS. [NAEVIUS, No. 1.]

NA'VIUS, ATTUS, a renowned augur in the time of Tarquinius Priscus. In his boyhood he showed his skill in the art before he had received any instruction; but after he had been taught by the Etruscans, he excelled all the augurs of his time. The most extraordinary proof of his knowledge of augury is related in the legend of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius, because Romulus had originally arranged the equites under the sanction of the auspices, and consequently no alteration could be made in them without the same sanction. The tale then goes on to say that the king thereupon commanded him to divine whether what he was thinking of in his mind could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. He immediately cut it. A statue of Attus was placed in the comitium, on the steps of the senate-house, the place where the miracle had been wrought, and beside the statue the whetstone was preserved. There was a current report, according to Dionysius, that Attus fell a victim to the anger of Tarquin. Attus Navius seems to be the best orthography, making Attus an old praenomen, though we frequently find the name written Attius. (Liv. i. 36; Flor. i. 5; Aurel. Vict. *de Vir. Ill.* 6; Dionys. iii. 70—72; Cic. *de Div.* i. 17, *de Nat. Deor.* ii. 3, iii. 6, *de Rep.* ii. 20; Niebuhr, *Hist of Rome*, vol. i. pp. 360, 361.)

NAUMA'CHIUS (Ναυμάχιος), a Gnomic poet. Of the age in which he lived nothing is known. In addition to the verses which bear his name, there has been conjecturally attributed to him a moral poem, assigned by Gesner to Phocylides, which Brunck thinks inferior to the known productions of Naumachius. There are three fragments of this author in hexameters preserved by Stobaeus. 1. Eleven lines of what seems to be an introduction to a poem on the due management of the marriage state on the part of women; the introduction, however, dissuading from marriage, and recommending celibacy. 2. Fifty-eight lines of what seems to be the poem itself. The instructions are exceedingly comprehensive, including most sensible and prudent directions for the behaviour of a good wife to a wise and to a foolish husband, for the regulation of her household, her choice of companions, and her dress. He disapproves of second marriages, and enjoins cheerfulness and discretion. 3. Four lines and a portion of a fifth, depreciating gold, precious stones, and purple clothing. The first and third fragments have more of poetry than the larger piece, but the language of all is pure, and the style glowing and spirited. It must have been from a seeming allusion in the first to the superiority of celibacy, as introducing to a mystic marriage, where the virgin becomes queen of women, that the suggestion has been made that Naumachius was a Christian writer. If so, however, we could not have failed to detect in the second extract some allusion to the injunctions of Scripture on the subject. But there seems to be no reason to doubt that his notions were purified by an acquaintance with the maxims of Christianity. (Stobaeus, vol. iii. pp. 22, 68, 234, ed. Gaisford; translated by Hugo Grotius in Stobaeus, iv. p. 164, &c. p. 187, &c., 224, ed. Gaisford; Fabric. *Bibl. Graec.* vol. i. pp. 721, 726.) [W. M. G.]

NAU'PLIUS (Ναύπλιος). 1. A son of Poseidon and Amymone, of Argos, a famous navigator, and father of Proetus and Damastor (Apollon. Rhod. i. 136, &c.; Schol. *ad Apollon. Rhod.* iv. 1091). He is the reputed founder of the town of Nauplia, which derived its name from him (Paus. ii. 38. § 2, iv. 35. § 2; Schol. *ad Eurip. Orest.* 54). He is also said to have discovered the constellation of the great bear. (Theon, *ad Arat. Phaen.* 27; Paus. viii. 48. § 5; Strab. viii. p. 368.)

2. A son of Clytoneus, was one of the Argonauts and a descendant of Nauplius, No. 1. (Apollon. Rhod. i. 134.)

3. A king of Euboea, and father of Palamedes, Oeax and Nausimedon, either by Clymene or Philyra or Hesione (Apollod. ii. 1. § 4). Clymene was a daughter of Catreus, and she and her sister Aerope had been given by their father to Nauplius, who was to carry them to some foreign country; but Nauplius married Clymene, and gave Aerope to Pleisthenes, who became by her the father of Agamemnon and Menelaus (Apollod. iii. 2. § 2). His son Palamedes had been condemned to death by the Greeks during the siege of Troy, and as Nauplius considered his condemnation to be an act of injustice, he watched for the return of the Greeks, and as they approached the coast of Euboea, he lighted torches on the most dangerous part of the coast. The sailors thus misguided suffered shipwreck, and perished in the waves or by the sword of Nauplius (Philostr. *Her.* x. 11; Schol. *ad Eurip. Orest.* 422; Tzetz. *ad Lycoph.* 384; Hygin. *Fab.* 116). He is further said to have wreaked his

vengeance on the Greeks by sending false messages to the wives of the heroes fighting at Troy, and thus to have led them to faithlessness towards their husbands or to self-destruction. (Eustath. *ad Hom.* p. 24; Tzetz. *l. c.*; Paus. i. 22. § 6.) [L. S.]

NAUSI'CAA (Ναυσικάα), the daughter of Alcinous, king of the Phaeacians and Arete, became the friend of Odysseus (Hom. *Od.* vi. 16, &c.; comp. ODYSSEUS). Later writers represent her as the wife of Telemachus, by whom she is said to have become the mother of Perseptolis or Ptoliporthus. (Eustath. *ad Hom.* p. 1796; Dict. Cret. vi. 6.) [L. S.]

NAUSI'CRATES (Ναυσικράτης), a Greek comic poet, doubtfully placed by Clinton (*F. H.* vol. ii. p. xlv.) among the writers of the middle comedy. Meineke (*Frag. Com. Graec.* vol. i. p. 495) infers the same thing, from his tragico-comic style. Suidas (*s. v.*) attributes to him two plays, Ναυκλῆροι and Περσίς. Athenaeus (ix. p. 399, e.), when giving an extract from the play called Περσίς, calls him *Naucrates;* but this is clearly an error; or it may be a shortened form, similar to those adduced by Lobeck, in his edition of Aglaophamus (pp. 994, 996). From the fragments preserved by Athenaeus, consisting of twelve lines from the Ναυκλῆροι and three from the Περσίς, we can infer nothing of the plot; but there is some humour in his inflated description of the mullet and the blue shark in the passages from the former play. These passages are most ingeniously dovetailed and amended by Meineke (vol. iv. p. 575, &c.). (Fabric. *Bibl. Graec.* vol. ii. p. 471; Athen. *l. c.* vii. p. 296, a. p. 325, e. p. 330, b.) [W. M. G.]

NAUSI'MEDON. [NAUPLIUS, No. 3.]

NAUSI'NOUS (Ναυσίνοος), a son of Odysseus by Calypso, and brother of Nausithous. (Hes. *Theog.* 1017; Eustath. *ad Hom.* p. 1796.) [L. S.]

NAUSI'PHANES (Ναυσιφάνης), a native of Teos, attached to the philosophy of Democritus, and, according to Sextus Empiricus, a disciple of Pyrrhon. He had a large number of pupils, and was particularly famous as a rhetorician. Epicurus was at one time one of his hearers, and as he could not deny this, though he was anxious to be considered a self-taught man, he was obliged to content himself with abusing him, and maintaining that he had learnt nothing from him. (Cic. *de Nat. Deor.* i. 26, 33; Diog. Laërt. ix. 69, 102, x. 8, 14; Sext. Empir. *adv. Math.* i. 1, p. 215.) [C. P. M.]

NAUSI'THOUS (Ναυσίθοος). 1. A son of Poseidon and Periboea the daughter of Eurymedon, was the father of Alcinous and Rhexenor, and king of the Phaeacians, whom he led from Hypereia in Thrinacia to the island of Scheria, in order to escape from the Cyclopes. (Hom. *Od.* vi. 7, &c. vii. 56, &c. viii. 564; Apollon. Rhod. iv. 547.)

2. [NAUSINOUS.] [L. S.]

NAUTES or NAU'TIUS. [NAUTIA GENS.]

NAU'TIA GENS, an ancient patrician gens, a member of which obtained the consulship as early as B. C. 488. It claimed to be descended from Nautius or Nautes, one of the companions of Aeneas, who was said to have brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome. (Dionys. vi. 4; Virg. *Aen.* v. 704, with the note of Servius.) Like many of the other ancient gentes, the Nautii disappear from history about the time of the Samnite wars. All the Nautii bore the surname of RUTILUS.

NAXUS (Νάξος), a son of Polemo and father of Leucippus, gave his name to the island of Naxos, which had before been called Dia. (Diod. v. 51.) [L. S.]

NAZA'RIUS. The ninth piece in the collection of the "Panegyrici Veteres" [see DREPANIUS] bears the title *Nazarii Panegyricus Constantino Augusto.* It was delivered at Rome (c. 38) at the beginning of the fifth year of the Caesars, Crispus and Constantine, which commenced on the 1st of March A. D. 321 (cc. 1, 2). It is chiefly occupied with the praises of Constantine, the father, who is proposed as the bright exemplar of every virtue to his sons. The circumstance that the emperor was not present (c. 3, comp. c. 36), renders the grossness of the flattery somewhat less odious. With regard to the author we find two notices in the version of the Eusebian Chronicle by Jerome, the one under A. D. 315, "Nazarius insignis rhetor habetur;" the other under A. D. 337, "Nazarii rhetoris filia in eloquentia patri coaequatur," both of which we may fairly conclude refer to the author of this oration. Ausonius also notices incidentally an "illustrious" rhetorician, Nazarius, who may be the same person. (*Prof. Burdig.* xiv.)

The eighth piece in the above collection, styled *Incerti Panegyricus Constantino Augusto dictus,* from the resemblance in style as well as from an expression in the ninth (c. 30), is generally believed to be also the work of Nazarius. It was pronounced at Trèves by a native of Gaul (c. 1), in the year A. D. 313, and celebrates in the most turgid language the victory over Maxentius. (For authorities and illustrations see the references at the end of DREPANIUS, EUMENIUS, MAMERTINUS.) [W. R.]

NEAERA (Νέαιρα). 1. A nymph, who became by Helios the mother of Lampetia and Phaetusa. (Hom. *Od.* xii. 133.)

2. A daughter of Pereus, and the wife of Aleus, by whom she became the mother of Auge, Cepheus, and Lycurgus. (Apollod. iii. 9. § 1; Paus. viii. 4. § 3, who calls her the wife of Autolycus.)

3. One of the daughters of Niobe. (Apollod. iii. 5. § 3.)

4. The wife of Strymon, and mother of Evadne. (Apollod. ii. 1. § 2.)

5. A nymph, who became by Zeus the mother of Aegle. (Virg. *Eclog.* vi. 20; comp. AEGLE, No. 1.) [L. S.]

NEALCES (Νεάλκης), a painter who flourished in the time of Aratus, B. C. 245. Plutarch relates that, when Aratus was destroying the pictures of the tyrants, Melanthius's picture of Aristratus was saved by the intercession of Nealces, who painted over with a black colour the figure of Aristratus, but left the rest of the picture uninjured (Plut. *Arat.* 13). Pliny mentions with high praise his Venus and his naval battle between the Egyptians and the Persians (*H. N.* xxxv. 11. s. 40, §§ 36, 41). A curious story is told of another of his pictures by Pliny (xxxv. 10. s. 36. § 20). His daughter Alexandria was also a painter (Didymus, ap. Clem. Alex. *Strom.* iv. p. 381, c.) His colour-grinder Erigonus also became a distinguished painter. [P. S.]

NEANTHES (Νεάνθης), of Cyzicum, lived about B. C. 241, and was a disciple of the Milesian Philiscus, who himself had been a disciple of Isocrates He was a voluminous writer, principally of history, but very scanty materials have reached

us, to form any judgment of his merits. The various authors, however, that quote him seem, with rare exceptions, to place great reliance on his accuracy and judgment. He is very largely referred to by Diogenes Laërtius, and by Athenaeus, and by several of the early Christian writers, as well as by others. Vossius (*de Hist. Graec.* cap. xv.) refers to several of them, but by far the most complete list is that given by Clinton (*F. H.* vol. iii. p. 509). He gives as the writings of Neanthes: 1. Memoirs of king Attalus. 2. Hellenica. 3. Lives of illustrious men. 4. Pythagorica. 5. Τὰ κατὰ πόλιν μυθικά. 6. On Purification. 7. Annals. He probably also wrote an account of Cyzicum, as we may infer from a passage in Strabo (p. 45). And Harles (Fabric. *Bibl. Graec.* vol. ii. p. 311, vol. vi. p. 134) attributes to him a work περὶ κακοζηλίας ῥητορικῆς, as well as many panegyrical orations. (Vossius, Clinton, Harles, *ll. cc.*; Westermann, *Gesch. der Griech. Beredt.* p. 86.) [W. M. G.]

NEARCHUS (Νέαρχος.) 1. Tyrant of Elea or Velia in Magna Graecia, known only from an anecdote of him in connection with the philosopher Zenon, whom he put to the torture for having conspired against his life. [ZENON]. (Diod. x. *Exc. Vales.* p. 557, *Exc. Vat.* p. 36; Val. Max. iii. 3. ext. 3; Diog. Laërt. ix. 29.)

2. A friend and follower of Agathocles, who was sent by him to Syracuse with the tidings of his successes in Africa. (Diod. xx. 16.)

3. A Tarentine, who adhered to the cause of the Romans throughout the second Punic war, notwithstanding the defection of his countrymen. He was on terms of friendly intimacy with Cato the Censor, who lived in his house after the recapture of Tarentum by Fabius Maximus (B. C. 209), and derived from him instruction in the tenets of the Pythagorean philosophy, of which Nearchus was a follower. (Plut. *Cat. Maj.* 2; Cic. *de Sen.* 12.) [E. H. B.]

NEARCHUS (Νέαρχος), son of Androtimus, one of the most distinguished of the friends and officers of Alexander. He was a native of Crete, but settled at Amphipolis. (Arr. *Ind.* 18; Diod. xix. 19. Stephanus Byzantinus, *s. v.* Λητή, calls him a native of Lete in Macedonia, but this is certainly a mistake.) Of his family or parentage we know nothing, but he appears to have occupied a prominent position at the court of Philip, where he attached himself to the party of Alexander, and was banished, together with Ptolemy, Harpalus, and others, for participating in the intrigues of the young prince. After the death of Philip, he was recalled, and, in common with all those who had suffered on the same account, treated with the utmost distinction by Alexander. (Plut. *Alex.* 10; Arr. *Anab.* iii. 6.) After the conquest of the maritime provinces of Asia, Nearchus was appointed to the government of Lycia, together with the adjoining provinces south of the Taurus (Arr. *l. c.*), a post which he continued to fill without interruption for five years. In B. C. 329 he joined Alexander at Zariaspa in Bactria with a force of Greek mercenaries; and from this time, instead of returning to his government, he accompanied the king in his subsequent campaigns. He appears to have held at first the rank of chiliarch of the hypaspists, a somewhat subordinate situation; but his acquaintance with naval matters, as well as the personal favour he enjoyed with Alexander, induced the latter during his Indian expedition to confide to Nearchus the chief command of the fleet which he had caused to be constructed on the Hydaspes. (Arr. *Anab.* iv. 7. § 4, 30. § 11, vi. 2. § 6, *Ind.* 18.) During the descent of that river and the Indus to the sea, his duties were comparatively easy, and he is only mentioned as commanding the fleet whenever the king himself was not with it; but it is evident that he had given sufficient proof of his skill and capacity, so that when Alexander, after having reached the mouth of the Indus, meditated the sending round his ships by sea from thence to the Persian gulf, he gladly accepted the offer of Nearchus to undertake the command of the fleet during this long and perilous navigation. When we consider the total ignorance of the Greeks at this time concerning the Indian seas, and the imperfect character of their navigation, it is impossible not to admire the noble confidence with which Nearchus ventured to promise that he would bring the ships in safety to the shores of Persia, "if the sea were navigable, and the thing feasible for mortal man." (Arr. *Ind.* 19. 20, *Anab.* vi. 5, 19; Curt. ix. 38; Diod. xvii. 104; Plut. *Alex.* 66.) Nor did his conduct throughout the expedition fall short of his promises; and Arrian expressly attributes the safe result of the enterprise on more than one occasion to the prudence and judgment, as well as courage, of the commander. (*Ind.* 32.)

Nearchus was compelled to remain in the Indus for some sime after Alexander had set out on his return, waiting for the cessation of the etesian winds, or south-western monsoon. Meanwhile, the Indians had gathered again, after the king's departure, in considerable force, and began to annoy him with their attacks, which caused him to hasten his departure, and he set out on the 21st of September B. C. 325, before the winds had become altogether favourable. The consequence was, that after sailing out of the Indus, and a short distance along the coast, he was compelled to remain twenty-four days in a harbour near the confines of the Indians and Oreitae, to which he gave the name of the port of Alexander. Leaving this on the 23d of October, he continued his voyage along the coast of the Oreitae, and after encountering many dangers from rocks and shoals, and losing three of his ships in a storm, he arrived at a place called Cocala, where he halted ten days to repair his vessels. During this interval he entered into communication with Leonnatus, who had been left behind in charge of the province of the Oreitae, and from whom he received supplies of provisions, and reinforcements of men to replace those whom he had found the least efficient of his crews. From this time, until he reached the coast of Carmania, Nearchus was entirely dependent upon his own resources, and had to contend not only with the perils of an unknown navigation, but with the greatest distress from want of provisions, as they coasted along the sandy and barren shores of the Ichthyophagi, and with the discontent of his own followers, to which that scarcity gave rise. Throughout this period he displayed the utmost firmness as well as energy; and the courage with which he confronted alike the novel dangers which threatened them from whales (Arr. *Ind.* 30), and the mysterious perils of the island reputed to be enchanted (*Ib.* 31), proves him to have been a man altogether above the level of his age and country. At a fishing village called Mosarna, he for the first time

obtained a pilot acquainted with the coast, which greatly facilitated his farther progress, and at length on the eightieth day of his voyage (Dec. 9.) he anchored at the mouth of the river Anamis, in the fertile district of Harmozia, and had the happiness of learning that Alexander himself was encamped at a short distance in the interior. Nearchus himself hastened to the king, who received him with every demonstration of joy, and celebrated sacrifices and festivals for the safety of his fleet, in which the admiral was distinguished by every kind of honour. He was, however, unwilling to expose his friend to any farther dangers, and was desirous to transfer to some one else the task of conducting the fleet up the Persian gulf, but Nearchus insisted on being allowed to complete what he had so successfully begun, and returned to his camp on the Anamis, from whence he continued his voyage with comparatively little of difficulty or danger along the north shore of the Persian gulf to the mouth of the Pasitigris, and up that river to Susa. Here he arrived in February 324, shortly after Alexander himself; and in the brilliant festivities with which the king here celebrated the conquest of Asia as well as his own nuptials with Stateira, Nearchus bore an important part, being one of those rewarded with crowns of gold for their distinguished services, at the same time that he obtained in marriage a daughter of the Rhodian Mentor and of Barsine, to whom Alexander himself had been previously married. (Arr. *Ind.* 21—42, *Anab.* vi. 28, vii. 4. § 9, 5. § 9; Strab. xv. pp. 721, 725, 726; Curt. x. i. § 10; Diod. xvii. 106; Plut. *Alex.* 68. Concerning the chronology of the voyage, see Vincent, vol. i., and Droysen, *Gesch. Alex.* pp. 478, 481.)

From this time Nearchus appears to have continued in close attendance upon Alexander till his death, as we find him mentioned as dissuading the king from entering Babylon on account of the predictions of the Chaldaeans, and again during Alexander's last illness holding a conversation with him upon naval matters. It appears, indeed, that he had been already designated for the chief command of the fleet with which the king was at this time meditating the conquest of Arabia, B. C. 323; and the latter had just given him a sumptuous feast previous to his departure, when the illness of Alexander himself put an end to the expedition. (Plut. *Alex.* 73, 75, 76; Diod. xvii. 112; Arr. *Anab.* vii. 25.) It was natural that one who had held so high a place in the confidence of the king should take a prominent part in the discussions that ensued after his death: yet it is remarkable that Curtius is the only writer who mentions his name at all upon that occasion. But the statement of that author (x. 20), that it was Nearchus who put forward the claims of Heracles, the son of Barsinë, to the throne, is rendered so probable by his near connexion with the latter, that there can be little doubt of its correctness. But it is probable that his not being a Macedonian by birth operated against Nearchus, and it would seem that his tranquil and unambitious character did not qualify him to take a leading part in the stormy dissensions that followed: he not only acquiesced in the adoption of arrangements opposed to his advice, but seems to have been contented, in the division of the provinces, to obtain his former government of Lycia and Pamphylia, and to hold even these as subordinate to Antigonus. (Justin. xiii. 4; comp. Droysen, *Hellenism*, vol. i. p. 42.) To the fortunes of the latter, whether from motives of private friendship or policy, we find him henceforth closely attached: in B. C. 317 he accompanied Antigonus in his march against Eumenes; and generously interceded with him in favour of the latter, when he had fallen into his hands as a prisoner. (Diod. xix. 19; Plut. *Eum.* 18.) Again, in 314, he was one of the generals who were selected by Antigonus, on account of their mature age and experience in war, to assist with their counsels his son Demetrius, left for the first time in command of an army. (Diod. xix. 69.) This is the last occasion on which his name appears in history.

We learn from many ancient authors that Nearchus left a history or narrative of the voyage by which he had earned such great celebrity; and the substance of this interesting work has been fortunately preserved to us by Arrian, who has derived from it the whole of the latter part of his "Indica." The strange paradox put forward by Dodwell (*Dissert. de Arriani Nearcho*, ap. Geogr. Gr. Minores, tom. i., reprinted, together with a Latin translation of Vincent's refutation by Schmieder, in his edition of the *Indica* of Arrian, p. 232, &c.), that the work made use of by Arrian was not really the production of Nearchus, but the forgery of a later age, though adopted by Bohlen (*das alte Indien*, vol. i. p. 68), has been generally rejected by later writers, and is sufficiently refuted by Vincent in his elaborate work on "The Commerce and Navigation of the Ancients in the Indian Seas (vol. i. p. 68—77):" but he justly adds: "The internal evidence of the work speaks more forcibly for itself than all the arguments which can be adduced in its favour." The accuracy of the geographical details contained in it has been fully demonstrated by the same author, as well as by the eminent geographers d'Anville, Gosselin, and Ritter, who have also shown that many of the statements regarded by the ancients as marvellous or incredible have been confirmed by the researches of modern travellers. In other instances, although we cannot defend the accuracy of his assertions, it is at least possible to show how the error has originated. (See particularly Schmieder, *ad Arr. Ind.* 25.) Indeed Strabo himself, while he censures Nearchus, together with Megasthenes and Onesicritus, for his fabulous tales (ii. p. 70), has, in numerous instances, made use of his authority without scruple (xv. pp. 689, 691, 696, 701, 705, 706, 716, 717, &c.). On the other hand, it seems probable that Pliny, on whose authority Dodwell mainly relied, had not consulted the original work of Nearchus, but had contented himself with the abridgment of that of Onesicritus, as published by Juba. (Plin. *H. N.* vi. 23; comp. Vincent, *l. c.*, and Geier, *Alex. Magni Hist. Script.* p. 80, &c.) Suidas, who accuses Nearchus of having falsely pretended to be commander of the whole fleet, when he was in fact only a pilot or captain (κυβερνήτης), has by a strange error transferred to him what Arrian, whose very words he copies, says of Onesicritus. (Suid. *s. v.* Νέαρχος; Arr. *Anab.* vi. 2.)

Schmieder and some other writers, relying partly upon a passage of Suidas (*s. v.* Νέαρχος), partly upon some statements quoted by Strabo, which have no immediate reference to the voyage, have maintained that, besides the Παράπλους, or narrative of his

voyage, Nearchus had written a separate history of the wars of Alexander: but there is certainly no occasion for such a supposition. If, as appears probable, he began his narrative from the first construction of the fleet on the Hydaspes, it would naturally include an account of Alexander's wars against the Malii, as well as his subsequent march through Gedrosia; and it is evident that he prefixed to his work a general account of India, its inhabitants and their customs, from which both Strabo and Arrian have borrowed largely. Geier (*l. c.* p. 113—115) has justly pointed out that all the facts cited from Nearchus are such as would naturally be comprised in a work thus limited, or might readily have been introduced in digressions. All the questions, both literary and geographical, connected with the Paraplus of Nearchus, are fully discussed in the work of Dr. Vincent above cited (4to. London. 1807); in the preface, notes, and dissertations appended by Schmieder to his edition of Arrian's "Indica" (8vo. Hal. 1798); and in Geier's *Alexandri Magni Historiarum Scriptores*, pp. 108—150. The last author has brought together all the fragments of Nearchus, that is to say, all the passages where he is cited *by name* either by Strabo or Arrian; but there is no doubt that besides these his work is the sole authority followed by the latter writer throughout the narrative of his voyage. [E. H. B.]

NEARCHUS, painter. [ARISTARETE.]

NEBRO'PHONUS (Νεβροφόνος), a son of Jason and Hypsipyle, and brother of Euneus. (Apollod. i. 9. § 17.) [L. S.]

NEBRUS (Νεβρός), the thirteenth in descent from Aesculapius, the son of Sostratus III., and the father of Gnosidicus and Chrysus, who lived in the seventh and sixth centuries B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.; Poet. *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770; Thessal. *Orat. ad Aram*, ibid. p. 835, &c.) He was a native of the island of Cos, and the most celebrated physician of his time. During the Crissaean war he joined the camp of the Amphictyons (as has been mentioned in the article CHRYSUS), taking with him his son Chrysus, and a penteconter fitted up at his own expence with both medical and military apparatus. Here they were of great use to the besiegers, and Nebrus is said to have poisoned the water used by the town, though, according to Pausanias (*Phoc.* c. 37. § 5), this barbarous expedient was adopted in consequence of the recommendation of Solon, B. C. 591. (*Penny Cyclopaedia*, art. *Nebrus.*) [W. A. G.]

NECO, or NECHO (Νεκώς, Νέχως, Νεκαῦς, Νεχαώς, Νεχαώ). 1. Father of Psammetichus, was put to death by Sabacon, the Aethiopian usurper of the Egyptian throne (Herod. ii. 152).

2. Son of Psammetichus, whom he succeeded on the throne of Egypt in B. C. 617. His reign was marked by considerable energy and enterprise, both in following up the career of conquest towards the north-east, for which his father had opened the way by the capture of Azotus, and also (as connected with this) in the formation of a navy, and the prosecution of maritime discovery. It was probably with a view to war at once, and to commerce, that he began to dig the canal intended to connect the Nile with the Arabian Gulf. He desisted, however, from the work, according to Herodotus, on being warned by an oracle, that he was constructing it only for the use of the barbarian invader. But the greatest and most interesting enterprise with which his name is connected, is the circumnavigation of Africa by the Phoenicians, in his service, and acting under his directions, who set sail from the Arabian Gulf, and accomplishing the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the Straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed, however, by the most rapid and signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Megiddo, in the tribe of Manasseh, by Josiah, king of Judah, who was a vassal of Babylon. In the battle which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circesium, where he appears to have established a garrison. Herodotus tells us that, after the battle at Megiddo, he took the town of Cadytis, which, therefore, it has been argued, can hardly be identified with Jerusalem, according to the usual opinion, since that place lay far out of the line of his progress (See Ewing in the *Classical Museum*, vol. ii. p. 93, &c.) But the objection vanishes if we suppose it to have been taken by one of his generals immediately after the battle with Josiah, or afterwards by himself on his triumphant return homeward from the Euphrates, when we know that he deposed Jehoahaz and placed Eliakim (Jehoiakim) on the throne of Judah, as the tributary vassal of Egypt, B. C. 610. In the fourth year of the reign of Jehoiakim, B. C. 606, Nebuchadnezzar attacked Carchemish, defeated Necho, who had marched thither to meet him, and, advancing onward with uninterrupted success, reduced to subjection all the country between "the river of Egypt" and the Euphrates. He would appear also to have invaded Egypt itself. From this period certainly Necho made no effort to recover what he had lost, if we except a preparation for war with Babylon (B. C. 603, the third year of Jehoiachim), which was soon abandoned in fear. In B. C. 601, Necho died after a reign of sixteen years, and was succeeded by his son Psammis or Psammuthis (Herod. ii. 158, 159, iv. 42; Larch. *ad ll. cc.*; Diod. i. 33; Wess. *ad loc.*; Strab. i. p. 56, xvii. p. 804; Plin. *H. N.* vi. 29; Joseph. *Ant.* x. 5, 6; 2 Kings xxiii. 29, &c., xxiv. 7; 2 Chron. xxxv. 20, &c., xxxvi. 1—4; Jerem. xlvi.; comp. Heeren, *African Nations*, vol. ii. pp. 374, 389, &c.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. p. 141, &c.) [E. E.]

NECTA'NABIS, NECTA'NEBUS, or NECTA'NEBES (Νεκτάναβις, Νεκτάνεβος, Νεκτανέβης).

1. King of Egypt, the first of the three sovereigns of the Sebennite dynasty, succeeded Nepherites on the throne about B. C. 374, and, in the following year, successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, owing partly to the natural advantages of the country for defence, and partly to the dilatory and over-cautious conduct of Pharnabazus. Nectanabis died after a reign of ten years, according to Eusebius, and was succeeded by Tachos. (Diod. xv. 41—43; Nep. *Iph.* 2; comp. Rehdantz, *Vit. Iph. Chabr. Tim.* iv. § 3; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. iii. *Urkundenbuch*, pp. 40, 41.)

2. Appears to have been the nephew of Tachos, who, in his expedition to Phoenicia, in B. C. 361, left his brother behind as governor of Egypt, and placed Nectanabis, who accompanied him, in the command of his Egyptian forces, and sent him to lay siege to the cities in Syria. Taking advantage of the power thus entrusted to him, and aided by his father, who had raised a rebellion at home, Nectanabis persuaded his troops to renounce their allegiance to Tachos, and revolted. Being acknowledged by the Egyptian people also as king, he made overtures and large promises to Agesilaus and Chabrias, both of whom were engaged with Greek mercenaries in the service of Tachos. Chabrias refused to transfer his assistance to him, but he was more fortunate with Agesilaus, and Tachos, finding himself thus deserted, fled for refuge to Artaxerxes II., and, notwithstanding the confused statement of Diodorus to the contrary, seems to have made no further attempt to recover the crown. It was, however, disputed with Nectanabis by a certain Mendesian, who for some time met with considerable success, but was ultimately defeated by the skill of Agesilaus, and the Spartan king left Egypt with rich presents from Nectanabis, whom he had thus firmly established on the throne. (Xen. *Ages.*; Plut. *Ages.* 37—40, *Apoph. Lac. Ages.* 76—78; Diod. xv. 92, 93; Wess. *ad loc.*; Nep. *Chabr.* 2, 3, *Ages.* 8; Ath. xiv. p. 616, d, e; Paus. iii. 10; Polyaen. ii. 1; Aelian, *V. H.* v. 1; Perizon. *ad loc.*; Clinton, *F. H.* vol. ii. App. pp. 213, 316; Rehdantz, *Vit. Iph. Chabr. Tim.* v. § 11.) Artaxerxes III. (Ochus), soon after his accession in B. C. 359, made several attempts to recover Egypt; but the generals, whom he sent thither, were utterly defeated by Nectanabis, through the skill mainly of two experienced commanders in his service, Diophantus, of Athens, and Lamius, of Sparta. The failure of the Persian attacks on Egypt encouraged Phoenicia also and Cyprus to revolt, and Artaxerxes accordingly (leaving the reduction of Cyprus to IDRIEUS) resolved to put himself at the head of an expedition which should crush the Phoenician rebellion, and should then proceed to take vengeance on Nectanabis. It therefore became necessary for his own defence that the Egyptian king should succour the Phoenicians, and we find him accordingly despatching MENTOR, the Rhodian, to their aid with 4000 mercenaries. But Mentor went over to Artaxerxes, and, after the subjugation of Phoenicia, accompanied him in his invasion of Egypt. Nectanabis had made large and active preparations for defence; but, according to Diodorus, his presumptuous confidence made him think that he could conduct the campaign alone, while his utter unfitness for the command of an army (obvious enough indeed in his former war with the Mendesian pretender) caused his ruin. Some of his troops having sustained a defeat from Nicostratus and Aristazanes, he adopted in alarm the fatal step of shutting himself up in Memphis. Here he remained without a struggle, while town after town submitted to the enemy, and at length, despairing of his cause, he fled with the greater part of his treasures into Aethiopia. Another account, viz. that of Lynceus (*ap. Ath.* iv. p. 150, b), represents him as having been taken prisoner by Artaxerxes, and kindly treated, while a third story brings him to Macedonia, and makes him become the father of Alexander the Great, having won the favours of Olympias by magic arts. But this deserves mention only as a specimen of those wild legends, by which Oriental vanity strove to reconcile itself to a foreign yoke by identifying the blood of its conqueror with its own (Diod. xvi. 40, 41, 42, 44, 46—51; comp. Isaiah xix. 11, &c.; Vitringa, *ad loc.*; Thirlwall's *Greece*, vol. vi. p. 142; Wess. *ad Diod.* xvi. 51). The date usually assigned to the conquest of Egypt by Ochus is B. C. 350; but see Thirlwall's *Greece*, vol. vi. p. 142, note 2. Nectanabis was the third king of the Sebennite dynasty, and the last native sovereign who ever ruled in Egypt (comp. Ezek. xxix. 14, 15, xxx. 13). We read in Diogenes Laërtius (viii. 87; comp. Menag. *ad loc.*) that he received at his court, and recommended to the priests the astronomer Eudoxus, who came to him with a recommendation from Agesilaus. Pliny (*H. N.* xxxvi. 9.) speaks of an obelisk which had been made by order of Nectanabis, and was set up at Alexandria by Ptolemy Philadelphus; but it does not appear to which of the two persons above-mentioned he is alluding. [E. E.]

NECTAR (Νέκταρ), was, according to the early poets, the wine or drink of the gods, which was poured out to them by Hebe or Ganymede, and the colour of which is described as red (Hom. *Il.* iv. 3, *Od.* v. 93, 195, &c.; Ov. *Met.* x. 161). Like the wine of mortals it was mixed with water when it was drunk, and the wine which Odysseus had carried with him is called by Polyphemus the cream of nectar (ἀποῤῥὼξ νέκταρος, *Od.* ix. 359). Later writers sometimes by nectar understand a fragrant balm which prevents the decomposition of organic bodies, as, in fact, even in Homer (*Il.* xix. 39), Thetis prevents the body of Patroclus becoming decomposed by anointing it with ambrosia and nectar (comp. Ov. *Met.* iv. 250). Some of the ancient poets, moreover, described nectar not as the drink, but as the food of the immortals, that is, they made it the same as ambrosia. (Athen. ii. p. 39; Eustath. *ad Hom.* p. 1632.) [L. S.]

NECTA'RIUS (Νεκτάριος), was the successor of Gregory of Nazianzus, and the predecessor of John Chrysostom, as bishop of Constantinople. His occupancy of the episcopal chair between two such men would have required extraordinary merit to make him conspicuous. But, in truth, though he does not seem to merit the epithet applied to him by Gibbon, "the indolent Nectarius," the fact of his having been appointed at all is the most remarkable thing in his personal history. When Gregory, as has been related [Vol. II. p. 313], resigned his office, A. D. 381, it was during the meeting of the second oecumenical council at Constantinople. Nectarius, a senator, and a man of the highest family, was a native of Tarsus. The ecclesiastical historians relate that, at this time, he intended to visit his native place, and previously waited on Diodorus, the bishop of Tarsus, who was in Constantinople attending the council. Diodorus, along with the other bishops, was perplexed as to whom they should nominate to the vacant see. Struck by the majestic appearance and the white hair of Nectarius, taking for granted that he had been baptized, Diodorus requested Nectarius to postpone his departure, and recommended him to Flavian, bishop of Antioch, as a fit person to succeed Gregory. Flavian laughed at the strange proposal, but, to oblige his friend, put his name last on the list, which he, as well as the other

bishops, presented to the emperor. To the astonishment of all, Theodosius selected Nectarius, and persisted in his choice, even when it was ascertained that he had not yet been baptized. The bishops at last acceded to the wish of the monarch, who had so stoutly opposed the Arians, while the people, attracted probably by the gentle manners and the venerable appearance of the man, presenting as he did every way a strong contrast to Gregory, loudly applauded the choice. Nectarius was baptized, and, before he had time to put off the white robes of a neophyte, he was declared bishop of Constantinople. Most important matters came under the consideration of the council, over which it is probable he was now called to preside. He showed his discretion by putting himself under the tuition of Cyriacus, bishop of Adana; but we can hardly believe that he took any active part in the theological questions which were discussed. It is doubtful whether the canons that were enacted, under the name of the second oecumenical council, were not passed at two different sessions, a second taking place in 382. But this does not matter much, as they all bear the name of this council. The principal business transacted in the council, theologically considered, related to the confirming and extending of the Nicene Creed, mainly to meet the opinions of the Macedonians. The creed thus enlarged is that used at the mass of the Roman Catholic church. Other canons regulated discipline, the restriction of the authority of each bishop to his own diocese, and the restoration of penitent heretics. The most important article of all, however, historically considered, was one which was conceded not more to the natural propriety of the arrangement, than to the personal favour which the emperor bore to Nectarius. It was decreed, that as Constantinople was *New Rome*, the bishop should be next in dignity to the bishop of Rome, and hold the first place among the Eastern prelates. This, which was at first a mere mark of dignity, became a source of substantial power, embroiled Constantinople with Rome, and was pregnant with all those circumstances that have marked this important schism. Nectarius was the first who held the dignity of *ex officio* head of the Eastern bishops, as patriarch of Constantinople. These canons were signed on the 9th of July, 381. The zeal of Theodosius in the extirpation of Arianism led to the summoning of a council (not oecumenical) at Constantinople, in July, 383. There assembled the chiefs of all the sects. By the advice of Sisinnius, afterwards a Novatian bishop, given through Nectarius, the emperor ensnared his opponents into an approval of the writings of the early fathers. He then required of each sect a confession of its faith, which, having read and considered, he condemned them all, and followed up this condemnation by the most stringent laws, for the purpose of entirely rooting them out. As might have been expected, Nectarius was obnoxious to the Arians, and we find that in 388, while the emperor Theodosius was absent in Italy, opposing Maximus, a rumour that had arisen of the defeat and death of the prince having excited their hopes, a riot ensued, in the course of which they set fire to the house of Nectarius. In the year 390, Nectarius, alarmed by the public odium which had been excited by the seduction of a woman of quality by a deacon, abolished the practice of confession which had been introduced into the Eastern church—a penitential priest having been appointed, whose office it was to receive the confessions of those who had fallen into sin, after baptism, and prescribe acts of penitence previously to their being admitted to partake of the privileges of the church. The last council (not oecumenical) at which Nectarius presided was held in Constantinople in 394, regarding a dispute as to the bishopric of Bostria. Nectarius survived his patron, Theodosius, two years, dying on the 27th of September, 397. He seems to have borne his honours meekly, and to have acted with great discretion. In the subtle controversies that agitated the church, we learn that he avoided discussion himself, and was guided by the advice of men better skilled in the puzzling dialectics of the time. If the conjecture of Tillemont (vol. ix. p. 486) be correct, he was married, and had one son. His brother Arsatius succeeded John Chrysostom as patriarch of Constantinople. (Fleury, *Hist. Eccles.* vol. iv. v. cc. 18, 19; Socrat. *H. E.* v. 8, 13; Sozom. *H. E.* vii. 8, 9, 14, 16, viii. c. 23.) Nectarius wrote (Cave doubts this) a homily *De S. Theodoro*, a martyr, whose festival is held by the Greek church on the first sabbath of Lent. The original is said to exist in several libraries, and a Latin version was printed, Paris, 1554, with some Homilies of Chrysostom. Also his *Sententia Synodalis de Episcopatu Bostrensi*, is given in *Jure Graec. Roman.* lib. iv. (Fabric. *Bibl. Graec.* vol. ix. p. 309, vol. x. p. 333; Cave, *Hist. Lit.* vol. i. p. 277.) [W. M. G.]

NEDA (Νέδα), an Arcadian nymph, from whom the river Neda and also a town (Steph. Byz. *s. v.*) derived their name. She was believed, conjointly with Theisoa and Hagno, to have nursed the infant Zeus (Callim. *Hymn. in Jov.* 38; Paus. viii. 38. § 3). In a Messenian tradition Neda and Ithome were called nurses of Zeus (Paus. iv. 33. § 2). She was represented at Athens in the temple of Athena. (Paus. viii. 47. § 2.) [L. S.]

NEDU'SIA (Νεδουσία), a surname of Athena, under which she had a sanctuary on the river Nedon (from which she derived the name), and another at Poieessa in the island of Cos. The latter was said to have been founded by Nestor on his return from Troy, and to have derived its name from Nedon, a place in Laconia. (Strab. viii. p. 360, x. p. 487; Steph. Byz. *s. v.* Νέδων.) [L. S.]

NEIS (Νηΐς), a daughter of Zethus, or of Amphion by Niobe, from whom the Neitian gate at Thebes was believed to have derived its name (Schol. *ad Eurip. Phoen.* 1104). According to Pausanias Neis was a son of Zethus (ix. 8. § 3). [L. S.]

NELEIDES, NELEIADES, and NELEIUS (Νηλείδης, Νηληϊάδης, Νηλήϊος), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated. (Hom. *Il.* viii. 100, xi. 617, x. 87, xxiii. 514; Ov. *Met.* xii. 553; Herod. v. 65.) [L. S.]

NELEUS (Νηλεύς), a son of Cretheus and Tyro, the daughter of Salmoneus. Tyro, previous to her marriage with Neleus, is said to have loved the river-god Enipeus; and in the form of Enipeus Poseidon once appeared to her, and became by her the father of Pelias and Neleus (Hom. *Od.* xi. 234, &c.). Tyro exposed the two boys, but they were found and reared by horse-herds, and when they had grown up they learned who their mother was, and Pelias killed their foster-mother, who had ill-used Tyro (Apollod. i. 9. § 8).

After the death of Cretheus, the two brothers quarrelled about the succession to the throne of Iolcus. Neleus, who was expelled, went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him (Apollod. i. 9. § 9; Diod. iv. 68). Neleus thus became king of Pylos, which town he found in existence when he arrived there; but some state that he himself built Pylos, or at least that he erected the royal palace there (Paus. iv. 2. § 3, 36. § 1). It should be observed that several towns of the name of Pylos claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia; the last of which is probably the one mentioned by Homer in connection with Neleus and Nestor (Strab. viii. p. 337). Neleus was married to Chloris, who, according to Homer (*Od.* xi. 280, &c.), was a daughter of Amphion of Orchomenos, and according to others (Diod. *l. c.*) a Theban woman, and by her he became the father of Nestor, Chromius, Periclymenus, and Pero, though the total number of his sons was twelve (*Od.* xi. 285, *Il.* xi. 692; Apollod. i. 9. § 9; Schol. *ad Apollon. Rhod.* i. 156). When Heracles had killed Iphitus, he went to Neleus to be purified; but Neleus, who was a friend of Eurytus, the father of Iphitus, refused to purify Heracles (Diod. iv. 31). In order to take vengeance, Heracles afterwards marched against Pylos, and slew the sons of Neleus, with the exception of Nestor (Hom. *Il.* xi. 690), though some later writers state that Neleus also was killed (Apollod. ii. 6. § 2, 7. § 3; Hygin. *Fab.* 10). Neleus was thus reduced to a state of defencelessness, and Augeas, king of the Epeians, availed himself of the opportunity for harassing his kingdom; among other things Augeas intercepted and kept for himself a team of four horses which Neleus had sent to the Olympian games (Hom. *Il.* xi. 699, &c.). Neleus took vengeance for this by carrying away the flocks of the Epeians (*Il.* xi. 670, &c.), whereupon the latter invaded the territory of Pylos, and besieged Thryoëssa on the Alpheius. Athena informed Neleus of it, but he would not allow his son Nestor to venture out against the Epeians, and concealed his war steeds. But Nestor fought against them on foot, and was victorious (*Il.* xi. 707, &c.). Pausanias says (ii. 2. § 2) that Neleus died at Corinth, and that he, in conjunction with Nestor, restored the Olympian games. The descendants of Neleus, the Neleïdae, were expelled from their kingdom by the Heracleidae, and migrated for the most part to Athens (Paus. ii. 18. § 7, iv. 3. § 3). It should be observed that Hyginus (*Fab.* 10, 14) calls the father of Neleus Hippocoon, and that he mentions him among the Argonauts. [L. S.]

NELEUS (Νηλεύς or Νείλεως), the younger son of Codrus, disputed the right of his elder brother Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded Miletus. His son Aepytus headed the colonists who settled in Priene. Another son headed a body of settlers who reinforced the inhabitants of Iasus, after they had lost a great number of their citizens in a war with the Carians. (Herod. ix. 97; Paus. vii. 2, § 1, who in the old edition calls him Neileus; Polyb. xvi. 12; Suidas, *s. v.* Ἰωνία; Strab. xiv. p. 633.) [C. P. M.]

NELEUS, a native of Scepsis, the son of Coriscus. He was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library, and appointed him one of his executors. The history of the writings of Aristotle as connected with Neleus and his heirs, is fully discussed elsewhere. [Vol. I. p. 323.] Of the personal history of Neleus nothing further is known. (Strab. xiii. p. 608, b; Diog. Laërt. v. 52, 53, 55, 56; Athen. i. p. 3, a; Plut. *Sull.* p. 468. b; Fabric. *Bibl. Graec.* vol. iii. p. 499.) [C. P. M.]

NE'MEA (Νεμέα), a daughter of Asopus, from whom the district of Nemea between Cleonae and Phlius in Argolis was said to have received its name. (Paus. ii. 15. § 3, v. 22. § 5.) [L. S.]

NEMEIUS (Νεμεῖος), the Nemeian, a surname of Zeus, under which he had a sanctuary at Argos, with a bronze statue, the work of Lysippus, and where games were celebrated in his honour. (Paus. ii. 20. § 3, 24. § 2.) [L. S.]

NEMERTES (Νημερτής), that is, the Unerring, a daughter of Nereus and Doris. (Hom. *Il.* xviii. 46; Hes. *Theog.* 262.) [L. S.]

NEMESIA'NUS, M. AURE'LIUS OLY'MPIUS, who, in all probability, was a native of Africa, since he is styled in MSS. *Poeta Carthaginiensis*, and is referred to as *Aurelius Carthaginiensis* by Hincmar archbishop of Rheims (A. D. 845), flourished at the court of the emperor Carus (A. D. 283), carried off the prize in all the poetical contests of the day (*omnibus coronis* [not *coloniis*] *illustratus emicuit*), and was esteemed second to the youthful prince Numerianus alone, who honoured him so far as permit him to dispute, and, of course, to yield to the palm of verse. Vopiscus, to whom we are indebted for these particulars, informs us that he was the author of poems upon fishing, hunting, and aquatics (ἁλιευτικά, κυνηγετικά, ναυτικά, unless we read ἰξευτικά), all of which have perished, with the exception of a fragment of the *Cynegetica*, extending to 325 hexameter lines, which, in so far as neatness and purity of expression are concerned, in some degree justifies the admiration of his contemporaries. What has been preserved contains precepts for rearing horses and dogs, and for providing the apparatus of the huntsman, but is evidently merely an introduction to the main body of the work, which seems to have embraced a very wide field, and to have been intended to contain a complete account of all the beasts of chase, and of the various methods pursued for their capture or destruction.

Two short fragments, *De Aucupio*, which, with their history, will be found in the Poetae Latini Minores of Wernsdorf (vol. i. p. 128), and likewise a piece entitled *Laudes Herculis*, the work of some unknown writer, have been ascribed, on no good evidence, to Nemesianus (Wernsdorf, vol. i. p. 275); and he is by some erroneously supposed to have been the author of four out of the eleven pastorals which bear the name of Calpurnius Siculus [CALPURNIUS], and to have been shadowed forth in one of the others (the fourth) under the designation of Meliboeus. The inscription "Ad Nemesianum Carthaginiensem," prefixed to these eclogues, in many editions, rests upon the authority of no MSS., except such as are of recent date, and is now generally regarded as an interpolation.

The fragment of the *Cynegetica* was first published by the heirs of Aldus (8vo. Venet. 1534),

in a volume containing also the poem of Gratius Faliscus upon hunting, and a bucolic ascribed to Nemesianus. It will be found along with the lines *De Aucupio*, in the Poetae Latini Minores of Burmann, 4to. Lug. Bat. 1731, vol. i. pp. 317, 451, and of Wernsdorf, 8vo. Altenb. 1780, vol. i. pp. 3, 123. The best edition is that of Stern, entitled "Gratii Falisci et Olympii Nemesiani carmina venatica cum duobus fragmentis De Aucupio," 8vo. Hal. Sax. 1832. There is a translation into French by M. S. Delatour, 18mo. Paris, 1799. [W. R.]

NE'MESIS (Νέμεσις), is most commonly described as a daughter of Night, though some call her a daughter of Erebus (Hygin. *Fab.* praef.) or of Oceanus (Tzetz. *ad Lyc.* 88; Paus. i. 33. § 3, vii. 5. § 1). Nemesis is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience, and for this reason she is mentioned along with Αἰδώς, i. e. Shame (Hes. *Theog.* 223, *Op. et D.* 183). In later writers, as Herodotus and Pindar, Nemesis is a kind of fatal divinity, for she directs human affairs in such a manner as to restore the right proportions or equilibrium wherever it has been disturbed; she measures out happiness and unhappiness, and he who is blessed with too many or too frequent gifts of fortune, is visited by her with losses and sufferings, in order that he may become humble, and feel that there are bounds beyond which human happiness cannot proceed with safety. This notion arose from a belief that the gods were envious of excessive human happiness (Herod. i. 34, iii. 40; Pind. *Ol.* viii. in fin., *Pyth.* x. 67). Nemesis was thus a check upon extravagant favours conferred upon man by Tyche or Fortune, and from this idea lastly arose that of her being an avenging and punishing power of fate, who, like Dike and the Erinyes, sooner or later overtakes the reckless sinner (Apollon. Rhod. iv. 1043; Sophocl. *Philoct.* 518; Eurip. *Orest.* 1362; Catull. 50, in fin.; Orph. *Hymn.* 60). The inhabitants of Smyrna worshipped two Nemeses, both of whom were daughters of Night (Paus. vii. 5. § 1). She is frequently mentioned under the surnames Adrasteia [ADRASTEIA, No. 2] and Rhamnusia or Rhamnusis, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary (Paus. i. 33. § 2). Besides the places already mentioned she was worshipped at Patrae (Paus. vii. 20, in fin.) and at Cyzicus (Strab. p. 588). She was usually represented in works of art as a virgin divinity, and in the more ancient works she seems to have resembled Aphrodite, whereas in the later ones she was more grave and serious, and had numerous attributes. But there is an allegorical tradition that Zeus begot by Nemesis at Rhamnus an egg, which Leda found, and from which Helena and the Dioscuri sprang, whence Helena herself is called Rhamnusis (Callim. *Hymn. in Dian.* 232; Paus. i. 33. § 7). On the pedestal of the Rhamnusian Nemesis, Leda was represented leading Helena to Nemesis (Paus. *l. c.*). Respecting the resemblance between her statue and that of Aphrodite, see Plin. *H. N.* xxxvi. 4; comp. Paus. i. 33. § 2; Strab. pp. 396, 399. The Rhamnusian statue bore in its left hand a branch of an apple tree, in its right hand a patera, and on its head a crown, adorned with stags and an image of victory. Sometimes she appears in a pensive standing attitude, holding in her left hand a bridle or a branch of an ash tree, and in her right a wheel, with a sword or a scourge. (Hirt, *Mythol. Bilderb.* p. 97, &c.) [L. S.]

NEME'SIUS (Νεμέσιος). 1. The author of a Greek treatise, Περὶ Φύσεως Ἀνθρώπου, *De Natura Hominis*, of whose date and personal history little is known. He is called bishop of Emesa, in Syria, in the MSS. of his work, and also by Anastasius Nicenus (*Quaest. in S. Script.* ap. *Biblioth. Patrum*, vol. vi. p. 157, ed. Paris, 1575), and was evidently a Christian and a man of piety. The time in which he lived cannot be determined with much exactness, as the only ancient writers by whom he is quoted or mentioned are probably Anastasius and Moses Bar-Cepha (*De Parad.* i. 20, p. 55, ed. Antw. 1569), which latter author calls him "*Nemysius* Philosophus Christianus." He himself mentions Apollinaris (p. 77, ed. Oxon.) and Eunomius (p. 73), and therefore may be supposed to have lived at the end of the fourth or beginning of the fifth century after Christ. He has sometimes been confounded with other persons of the same name; but, as these erroneous conjectures have already been corrected by other writers, they need not be noticed here particularly. His work has sometimes been attributed to St. Gregory of Nyssa, an error which has probably arisen from confounding this treatise with that entitled Περὶ Κατασκευῆς Ἀνθρώπου, *De Hominis Opificio*, written by St. Gregory to complete the Henaëmeron of his brother St. Basil. The treatise by Nemesius is an interesting philosophical little work, which has generally been highly praised by all who have mentioned it. The author has indeed been accused of holding some of Origen's erroneous opinions, but has been defended by his editor, bishop Fell, who, however, confesses that, with respect to the pre-existence of souls, Nemesius differed from the commonly received opinion of the Church. (*Annot.* p. 20.) Probably the principal source of the celebrity obtained by Nemesius is his having been brought forward as a person who was aware of the functions of the bile, and also of the circulation of the blood; and the passages which have been supposed to contain these doctrines are certainly sufficiently striking to deserve to be given here at full length. The former is as follows (c. 24, p. 242, ed. Matth.):—"The motion of the pulse (called also the vital power) takes its rise from the heart, and chiefly from the left ventricle. . . . . The artery is, with great vehemence, dilated and contracted, by a sort of constant harmony and order, the motion commencing at the heart. While it is dilated, it draws with force the thinner part of the blood from the neighbouring veins, the exhalation or vapour of which blood becomes the aliment for the vital spirit. But while it is contracted, it exhales whatever fumes it has through the whole body and by secret passages, as the heart throws out whatever is fuliginous through the mouth and nose by expiration." The other passage is almost equally curious (c. 28. p. 260):—"The yellow bile," he says, "is constituted both for itself and also for other purposes; for it contributes to digestion and promotes the expulsion of the excrements; and therefore it is in a manner one of the nutritive organs, besides imparting a sort of heat to the body, like the vital power. For these reasons, therefore, it seems to be made for itself; but, inasmuch as it purges the blood, it seems to be made in a manner for this also." It is hardly necessary to say, that

these passages are far enough from proving that Nemesius had anticipated the discoveries of Harvey and Sylvius; but at the same time they show that the ancients had advanced much farther in the path of science than is commonly supposed. The work is included in several of the collections of Patristic Theology. It appeared for the first time in a separate form in a Latin translation by George Valla, Lugd. 8vo. 1538. The first Greek edition was published at Antwerp, 8vo. 1565, edited by Nicasius Ellebodius, with a Latin translation; the next was by Dr. (afterwards bishop) Fell, Oxon. 8vo. 1671; the last and best is by C. F. Matthaei, Halae, 8vo. 1802. It was translated into Italian by Domin. Pizzimenti, 8vo. (*s. l. et a.*); into English by George Wither, London, 12mo. 1636; into German by Osterhammer, Saltzburg, 8vo. 1819; and into French by J. B. Thibault, Paris, 8vo. 1844. Further information respecting Nemesius and his opinions, theological, philosophical, and physiological, may be found in Bayle's *Dict. Hist. et Crit.*, and Chauffepié's *Supplem.*; Fabric. *Bibl. Graec.*; Brucker, *Hist. Crit. Philosoph.*; Haller, *Biblioth. Anat.*; Sprengel, *Hist. de la Méd.*; Freind's *Hist. of Physic.* See also the Preface and Notes to Fell's edition (reprinted by Matthaei), and to Thibault's translation.

2. A friend of St. Gregory Nazianzen, a man of learning and cultivated taste, who was first an advocate, and afterwards praefect of Cappadocia. St. Gregory appears to have been on very intimate terms with him, and to have written to him numerous letters, of which only four are still extant (*Epist.* 198—201, vol. ii. p. 163, &c. ed. Paris), written about the year 386. He also addressed a poem to him (about the same time), in which he tries to persuade him to embrace the Christian faith (*Carm.* vii. vol. ii. p. 1070), but the result of his exhortation is not known. He has been supposed to be the author of the work Περὶ Φύσεως Ἀνθρώπου, but probably without sufficient reason; as, though it is quite possible that a heathen magistrate might afterwards become a Christian bishop, it is hardly probable that no notice of so eminent a conversion should have been preserved. In fact, there seems to be no reason for supposing the two persons to be one and the same, except that they probably lived about the same time.

3. Four letters of St. Isidorus, of Pelusium, written about the beginning of the fifth century after Christ, are addressed to a person named Nemesius, in one of which he is called Ἄρχων, *Praetor* (i. 47, ed. Paris, 1638), but it is not quite certain that the same individual is meant in each instance (ii. 135, iv. 39, v. 36).

4. "Nemesii, legum periti, mentio apud Aeneam Gazaeum, *Epist.* xx." (Fabric. *Bibl. Gr.* vol. viii. p. 448, ed. Harles.) But the name in the passage in question is not Νεμέσιος, but Νεμεσίων.

5. An Alexandrian presbyter who subscribed to the deposition of Arius, A. D. 321. (Fabric. *l. c.*) [W. A. G.]

NEOCLES (Νεοκλῆς), historical. 1. The father of Themistocles, was an Athenian of distinguished rank, connected with the priestly house of the Lycomedae (Plut. *Them.* i. p. 111; Herod. vii. 173).

2. A son of Themistocles and Archippe, who was killed while yet a boy by the bite of a horse. (Plut. *Them.* p. 128, b.) [C. P. M.]

NEOCLES, literary. 1. An Athenian, the father of Epicurus, was one of the cleruchi (*agripeta*, as Cicero, *de Nat. Deor.* i. 26, calls him) sent to Samos after its conquest in the time of Pericles. Not finding his land sufficient for his maintenance, he set up a school. (Strab. xiv. p. 638; Diog. Laërt. x. 1.)

2. Brother of Epicurus, wrote an account of the sect of the Epicureans, which is lost. He was the author of the maxim λάθε βιώσας, upon which Plutarch wrote a small essay. (Plut. *Non Suav. Vivi Sec. Epic.* pp. 1089, 1128, &c.; Suidas, *s. v.* Νεοκλῆς; Fabric. *Bibl. Graec.* vol. iii. p. 608.)

3. A native of Crotona, from whom Athenaeus (ii. p. 57, f.) quotes, to the effect that the egg from which Helena was produced fell from the moon, the women there being oviparous. [C. P. M.]

NEOCLES, painter. [XENON.]

NEOLA'US (Νεόλαος), brother of Molon and Alexander, who revolted against Antiochus the Great. [ANTIOCHUS, Vol. I. p. 196.] He commanded the left wing of the rebel army in the battle in which Molon was defeated. When all was lost he escaped from the battle, and went to Persis, where Alexander was. Having killed his mother, and the children of Molon, he slew himself upon their corpses, after persuading Alexander to follow his example. (Polyb. v. 53. § 11, 54. § 5.) [C. P. M.]

NEON (Νέων). 1. A Corinthian officer, who accompanied Timoleon in his expedition to Sicily, and was appointed by him to command the citadel of Syracuse, when that fortress was placed in his hands by the younger Dionysius. In this post Neon not only held out against the combined efforts of Hicetas and the Carthaginian general Mago, but took advantage of their absence on an expedition against Catana, to make himself master of the important quarter of Acradina. (Plut. *Timol.* 18.)

2. A Messenian, son of Philiades, and brother of Thrasybulus, who is accused by Demosthenes of having betrayed his country to Philip king of Macedon (Dem. *de Cor.* p. 324, ed. Reiske; Harpocration, *s. v.* Νέων). An elaborate vindication of his conduct, together with that of others of his contemporaries who had adopted the same line of policy, is found in Polybius (xvii. 14).

3. An officer who commanded under Demetrius Poliorcetes in the great sea-fight off Salamis in Cyprus, B. C. 306. (Diod. xx. 52.)

4. A Boeotian, who was one of the leaders of the Macedonian party in his native country, during the reign of Antigonus Doson. An accident put it in his power to confer a great personal obligation upon that monarch: for Antigonus having touched with his fleet on the coast of Boeotia, the ships were all left aground by a sudden change of tide: Neon, who was hipparch at the time, came up with the Boeotian cavalry, but instead of taking advantage of the situation of Antigonus, he allowed him to depart in safety. For this act he incurred much censure from his countrymen, but obtained a high place in the favour of Antigonus and his successor Philip. (Polyb. xx. 5.)

5. A Theban, probably grandson of the preceding, took a prominent part in the politics of Boeotia during the disputes between the Romans and Perseus. He was one of the principal authors of the alliance concluded by the Boeotians with the Macedonian king, on which account he was driven

into exile, when the cities of Boeotia submitted to the Roman deputies Marcius and Atilius, B. C. 172. Hereupon he took refuge with Perseus, to whose fortunes he seems to have henceforward closely attached himself, as he was one of the three companions of the king's flight after the decisive battle of Pydna, B. C. 168. He eventually fell into the hands of the Romans, by whom he was executed the following year, B. C. 167. (Polyb. xxvii. 1, 2; Liv. xliv. 43, xlv. 31; Plut. *Aemil.* 23). [E. H. B.]

NEOPHRON or NEOPHON (Νεόφρων, Νεοφῶν, Suidas gives both, Diogenes Laërtius Νεόφρων), of Sicyon, a tragic writer of doubtful age. In the Scholia to the Medeia of Euripides, we have two fragments of a play written by him on the same subject, one of four lines at v. 668, and another of five lines at v. 1354. Besides these we have fifteen lines quoted by Stobaeus, from the same tragedy. The account given of him by Suidas, as has been shown by Elmsley (*ad Eurip. Med.* p. 68), is manifestly inconsistent. Suidas states that he wrote 120 tragedies, that the Medeia of Euripides was sometimes attributed to him, and that he was the first to introduce on the stage the Παιδαγωγός, and the examination of slaves by torture. In one particular — that the Medeia of Euripides was sometimes attributed to him — Suidas is confirmed by Diogenes Laërtius. But Suidas goes on to say that he was involved in the fate of Callisthenes, and put to death by Alexander the Great. If the latter account be true, the former cannot but be an error, as Euripides lived long before the days of Alexander the Great, and, in the very play of the Medeia, among others, had introduced the Παιδαγωγός. Besides, Nearchus, a tragedian, is mentioned by Suidas (*s.v.* Καλλισθένης) as the unfortunate friend of Callisthenes who suffered with him. From this reasoning it seems certain that Suidas confounded the two, and that Clinton is right in placing Neophron, as he does, before the age of Euripides. This is further strengthened by an acute remark of Elmsley's, that men do not quote small plagiarists of great writers, but delight to trace wherever great writers have borrowed their materials. As far as we can judge from the fragments already mentioned, Euripides may have borrowed his plot and characters from Neophron, but certainly not his style. (Elmsley, *l. c.*; Gaisford's *Stobaeus*, vol. i. p. 385; Suid. *s. v.*; Diog. Laërt. ii. 134; Clinton, *F. H.* vol. ii. p. xxxi.) [W. M. G.]

NEO'PHYTUS. A short, but curious tract, published by Cotelerius in his *Ecclesiae Graecae Monumenta*, vol. ii. p. 457—462, bears this title: Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλειστοῦ περὶ τῶν κατὰ χώραν Κύπρον σκαιῶν, *Neophyti Presbyteri Monachi et Inclusi, De Calamitatibus Cypri.* It gives a brief account of the usurpation of the island by Isaac Comnenus, its conquest, and the imprisonment of Isaac by Richard Coeur de Lion, king of England, and the sale of the island to the Latins (as the writer represents the transaction) by Richard. The writer was contemporary with these transactions, and therefore lived about the close of the twelfth century. He was a resident in and probably a native of Cyprus. There are several MSS. in the different European libraries bearing the name of Neophytus. Of these a MS. formerly in the Colbertine Library at Paris, contained thirty *Orationes*, evidently by our Neophytus: a *Catena in Canticum*, and some others on theological subjects, are of more dubious authorship but are probably by our Neophytus: a *Demonstratio de Plantis*, and one or two chemical treatises, are by another Neophytus, surnamed Prodromenus; and *Definitiones* and *Divisiones Summariae totius Aristotelis Philosophiae* and *Epitome in Porphyrii quinque voces et in Aristotelis Organon* are apparently by a third writer of the same name. (Cotelerius, *l. c.* and notes in col. 678, 679; Du Cange, *Glossarium Med. et Inf. Graecitatis*; Index Auctorum, p. 29; Fabric. *Bibl. Graec.* vol. v. p. 738, vol. viii. 661, 662, vol. xi. p. 339, &c.; Cave, *Hist. Litt.* ad Ann. 1190, vol. ii. p. 251, ed. Oxford, 1740, 1742.) [J. C. M.]

NEOPTO'LEMUS (Νεοπτόλεμος), i. e. a young warrior, a son of Achilles and Deidameia, the daughter of Lycomedes, was also called Pyrrhus (Apollod. iii. 13. § 8; Hom. *Od.* xi. 491, &c.). According to some, however, he was a son of Achilles and Iphigeneia (Tzetz. *ad Lyc.* 133; Eustath. *ad Hom.* p. 1187), and after the sacrifice of his mother he was carried by his father to the island of Scyros. The name of Pyrrhus is said to have been given to him by Lycomedes, because he had fair (πυῤῥός) hair, or because Achilles, while disguised as a girl, had borne the name of Pyrrha (Paus. x. 26. § 1; Hygin. *Fab.* 97; Eustath. *ad Hom.* p. 1187; Serv. *ad Aen.* ii. 469). He was called Neoptolemus because either Achilles or Pyrrhus himself had fought in early youth (Eustath. *l. c.*). From his father he is sometimes called Achillides (Ov. *Her.* viii. 3), and from his grandfather or great-grandfather, Pelides and Aeacides (Virg. *Aen.* ii. 263, iii. 296). Neoptolemus was brought up in Scyros in the house of Lycomedes (Hom. *Il.* xix. 326; Soph. *Philoct.* 239, &c.), whence he was fetched by Odysseus to join the Greeks in the war against Troy (Hom. *Od.* xi. 508), because it had been prophesied by Helenus that Neoptolemus and Philoctetes, with the arrows of Heracles, were necessary for the taking of Troy (Soph. *Phil.* 115). In order to obtain those arrows Neoptolemus and Odysseus were sent from Troy to the island of Lemnos, where Philoctetes was living, who was prevailed upon to join the Greeks (Soph. *Phil.* 1433). At Troy Neoptolemus showed himself in every respect worthy of his great father, and at last was one of the heroes that were concealed in the wooden horse (Hom. *Od.* xi. 508, &c. 521). At the taking of the city he killed Priam at the sacred hearth of Zeus Herceius (Paus. iv. 17. § 3, x. 27; Virg. *Aen.* ii. 547, &c.), and sacrificed Polyxena to the spirit of his father (Eurip. *Hecub.* 523). When the Trojan captives were distributed, Andromache, the widow of Hector, was given to Neoptolemus, and by her he became the father of Molossus, Pielus, Pergamus (Paus. i. 11. § 1), and Amphialus (Hygin. *Fab.* 123; comp. ANDROMACHE). Respecting his return from Troy and the subsequent events of his life the traditions differ. According to Homer (*Od.* iii. 188, iv. 5, &c.) he lived in Phthia, the kingdom of his father, whither Menelaus sent to him Hermione from Sparta, because he had promised her to him at Troy. According to others Neoptolemus himself went to Sparta to receive Hermione, because he had heard a report that she was betrothed to Orestes (Hygin. *Fab.* 123; Paus. iii. 25. § 1, 26. § 5). Servius (*ad Aen.* ii. 166, iii. 321, &c.) relates that on the advice of Helenus, to whom he subsequently gave Andromache and a district in

Epeirus, Neoptolemus returned home by land, because he had been forewarned of the dangers which the Greeks would have to encounter at sea. Some again state that from Troy he first went to Molossia, and thence to Phthia, where he recovered the throne which had in the mean time been taken from Peleus by Acastus (Dict. Cret. vi. 7, &c.; Eurip. *Troad.* 1126; comp. Hom. *Od.* iv. 9). Others, that on his return to Scyros, he was cast by storm on the coast of Ephyra in Epeirus, where Andromache gave birth to Molossus, to whom the Molossian kings traced their descent (Pind. *Nem.* iv. 82, vii. 54, &c.). Others lastly say that he went to Epeirus of his own accord, because he would or could not return to Phthia in Thessaly (Paus. i. 11. § 1; Virg. *Aen.* iii. 333; Justin. xvii. 3). In Epeirus he is also said to have carried off Lanassa, a granddaughter of Heracles, from the temple of the Dodonean Zeus, and to have become by her the father of eight children (Justin. *l. c.*). Shortly after his marriage with Hermione, Neoptolemus went to Delphi, some say to plunder the temple of Apollo, who had been the cause of the death of Achilles, or to take the god to account for his father; and according to others to take offerings of the Trojan booty to the god, or to consult him about the means of obtaining children by Hermione (Schol. *ad Pind. Nem.* vii. 54, 58, *ad Eurip. Or.* 1649, *Androm.* 51). It is owing to this uncertainty that some ancient writers distinguish between two different journeys to Delphi, where he was slain, either by the command of the Pythia (Paus. i. 13. § 7), or at the instigation of Orestes, who was angry at being deprived of Hermione (Eurip. *Androm.* 891, &c. 1085, &c.; Virg. *Aen.* iii. 330); and according to others again, by the priest of the temple, or by Machaereus, the son of Daetas (Schol. *ad Pind. Nem.* vii. 62; Paus. x. 24. § 4; Strab. p. 421). His body was buried at Delphi, under the threshold of the temple, and remained there until Menelaus caused it to be taken up and buried within the precincts of the temple (Pind. *Nem.* vii. 62; Paus. x. 24. § 5). He was worshipped at Delphi as a hero, as presiding over sacrificial repasts and public games. At the time when the Gauls attacked Delphi he is said to have come forward to protect the city, and from that time to have been honoured with heroic worship. (Paus. i. 4. § 4, x. 23. § 3.) [L. S.]

NEOPTO'LEMUS I. (Νεοπτόλεμος), king of Epeirus, was son of Alcetas I., and father of Alexander I., and of Olympias, the mother of Alexander the Great. On the death of Alcetas, Neoptolemus and his brother Arymbas or Arrybas agreed to divide the kingdom, and continued to rule their respective portions without any interruption of the harmony between them, until the death of Neoptolemus, which, according to Droysen, may be placed about B. C. 360. No further incidents of his reign have been transmitted to us. (Paus. i. 11. §§ 1, 3; Justin. vii. 6. § 10, xvii. 3. § 14; Droysen, *Hellenismus*, vol. i. p. 250, not.) [E. H. B.]

NEOPTO'LEMUS II., king of Epeirus, was son of Alexander I. and grandson of the preceding. At his father's death in B. C. 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not till B. C. 302 that the Epeirots, taking advantage of the absence of Pyrrhus, the son of Aeacides, rose in insurrection against him, and set up Neoptolemus in his stead. The latter reigned for the space of six years without opposition, but effectually alienated the minds of his subjects, by his harsh and tyrannical rule. He thus paved the way for the return of Pyrrhus, who landed in Epeirus in B. C. 296, at the head of a force furnished him by Ptolemy, king of Egypt. Neoptolemus, alarmed at the disaffection of his subjects, consented to a compromise, and it was agreed that the two rivals should share the sovereignty between them. But such an arrangement could not last long; at a solemn festival, where the two kings and all the chief nobles of the land were assembled, Neoptolemus had formed the design to rid himself of his rival by poison; but the plot was discovered by Pyrrhus, who in return caused him to be assassinated at a banquet to which he had himself invited him. (Plut. *Pyrrh.* 4, 5; Droysen, vol. i. p. 250.) [E. H. B.]

NEOPTO'LEMUS (Νεοπτόλεμος), historical. 1. A Macedonian officer of Alexander the Great. As we are told by Arrian that he belonged to the race of the Aeacidae, he was probably related to the family of the kings of Epeirus. He is mentioned as serving in the royal guards (ἑταῖροι) and distinguished himself particularly at the siege of Gaza, B. C. 332, of which he was the first to scale the walls. (Arr. *Anab* ii. 27.) We hear but little of him during the subsequent campaigns of Alexander, but he appears to have earned the reputation of an able soldier; and in the division of the provinces, after the death of the king, Neoptolemus obtained the government of Armenia. (*Carmania*, in Dexippus, *ap. Phot.* p. 64, b. is clearly a false reading; see Droysen, vol. i. p. 50.) It seems, however, that he had already given evidence of a restless and unsettled disposition, which caused Perdiccas to regard him with suspicion, and in B. C. 321, when the latter set out for Egypt, he placed Neoptolemus under the command of Eumenes, who was enjoined to exercise particular vigilance in regard to him. The suspicions of the regent proved not unfounded: Neoptolemus immediately entered into correspondence with the hostile leaders, Antipater and Craterus, and, on being ordered by Eumenes to join him with his contingent, refused to comply. Hereupon Eumenes immediately marched against him, defeated his army, and compelled all the Macedonian troops in his service to take the oath of fidelity to Perdiccas. Neoptolemus himself escaped with a small body of cavalry and joined Craterus, whom he persuaded to march immediately against Eumenes, while the latter was still elated with his victory, and unprepared for a fresh attack. But their cautious adversary was not to be taken by surprise, and met his enemies in a pitched battle. In this Neoptolemus commanded the left wing, on which he was opposed to Eumenes himself; and the two leaders, who were bitter personal enemies, sought each other in the fight, and engaged in single combat, in which, after a desperate struggle, Neoptolemus was slain by his antagonist. (Diod. xviii. 29—31; Plut. *Eum.* 4—7; Corn. Nep. *Eum.* 4; Justin. xiii. 6, 8; Dexippus, *ap. Phot.* p. 64, b.; Arrian, *ap. Phot.* p. 70, b., 71, a.)

2. A Macedonian, father of Meleager, the general of Alexander. (Arr. *Anab.* i. 24. § 1.)

3. A Macedonian officer, who was killed at the siege of Halicarnassus, B. C. 333. (Diod. xvii. 25.) He is doubtless the same who is called by Arrian,

the son of Arrhabaeus and brother of Amyntas, though that author represents him as having fought on the Persian side. (Arr. *Anab.* i. 20. § 15; and see Schmieder, *ad loc.*)

4. One of the generals of Mithridates, and brother of Archelaus. He had already distinguished himself previous to the breaking out of the wars with Rome, by an expedition against the barbarians north of the Euxine, whom he defeated in several battles, and appears to have pushed his conquests as far as the mouth of the Tyras (Dniester), where he erected a fortress which continued to bear his name. In the course of these wars he is said to have defeated the barbarians in a combat of cavalry, on the ice at the entrance of the Palus Maeotis, on the very same spot where he the following summer gained a naval victory. (Strab. ii. 1, p. 73, vii. 3, pp. 306, 307.) In B. C. 88 he was united with his brother Archelaus in the command of the great army with which Mithridates invaded Bithynia, and defeated Nicomedes III. at the river Amnius. This success was quickly followed up by Neoptolemus and Menophanes, who defeated the Roman general M. Aquillius in a second decisive action, and compelled him to fly for refuge to Pergamus. (App. *Mithr.* 17—19.) After this he appears to have accompanied Archelaus to Greece, where he was defeated by Sulla's lieutenant, Munatius, near Chalcis, with heavy loss, B. C. 86. (*Ibid.* 34.) After this we find him commanding the fleet of Mithridates, which was stationed at Tenedos (B C. 85), where he was attacked and defeated by Lucullus, the quaestor of Sulla. (Plut. *Lucull.* 3.) From this time we hear no more of him. [E. H. B.]

NEOPTO'LEMUS (Νεοπτόλεμος), literary. 1. Of Paros, the most eminent literary person of this name. The following works are ascribed to him. 1. Περὶ Ἐπιγραμματῶν, probably a collection of epigrams. (Athen. x. p. 454, f.; Jacobs, *Anthol.* vol. vi. p. xxxvi.) 2. Περὶ Γλωσσῶν, to the third book of which Athenaeus refers (xi. p. 476, f.). It is probably to this work that Achilles Tatius refers, ἐν ταῖς Φρύγιαις φωναῖς. (Fabric. *Bibl. Graec.* vol. vi. p. 193.) 3. A Commentary on Homer. (Id. vol. i. p. 517.) 4. A Commentary on Theocritus, quoted in the Scholia on i. 52. (Id. vol. iii. pp. 781, 798.) 5. A Treatise on Poetry, to which Horace is said to have been indebted in his *Ars Poetica.* (Id. vol. vi. p. 373.)

2. According to a conjecture of Clinton (*F. H.* vol. i. p. 349), who has collected (*l. c.*) all the ancient notices on the subject, there was a Milesian Neoptolemus, to whom was falsely ascribed the epic Ναυπακτία. Pausanias thinks it the work of Carcinus. [CARCINUS.] The Scholiast on Apollonius Rhodius, however, expressly attributes it to Neoptolemus. Perhaps, however, Neoptolemus the Parian may have commented on this work also. Heyne latterly agreed with Pausanias that the Ναυπακτία was named from Naupactus, the birthplace of its author Carcinus. (Apollon. Rhod. v. 299; Schol. *ad Apollod.* iii. 10. § 12, and *Observat. in loc.* by Heyne, ed. Gotting. 1803.)

3. A poet from whose work, Περὶ ἀστεισμῶν, two lines are quoted by Stobaeus (120. 5, vol. iii. p. 459, ed. Gaisford).

4. There was also a celebrated Athenian tragedian of this name, who performed at the games in which Philip of Macedon was slain, B. C. 336. (Fabric. *Bibl. Graec.* vol. ii. p. 312; Diod. xvi. vol. ii. p. 152, ed. Amstel. 1745; Sueton. *Cal.* c. 57.) If Josephus (*Ant.* xix. 1) be correct, the play performed was on the subject of Cinyras and Myrrha. But Neoptolemus (Diod. *l. c.*), by order of the king, introduced some new lines (quoted by Diod. *l. c.*), probably composed by Neoptolemus himself. A saying of his on the murder of the king is recorded by Stobaeus (98. 70, vol. iii. p. 295, ed. Gaisford). He took an active part in the transactions between the Athenians and Philip. He had been intimate with and espoused the side of the latter, for whose court he ultimately left Athens. (Dem. pp. 58, 344, 442, ed. Reiske.) [W. M. G.]

NE'PHELE (Νεφέλη). 1. The wife of the Thessalian king Athamas, by whom she became the mother of Phrixus and Helle. (Apollod. i. 9. § 1; comp. ATHAMAS.)

2. The wife of Ixion, by whom she became the mother of the Centaurs. [CENTAURI.] [L. S.]

NEPOS, a friend of the younger Pliny, who addresses four letters to him (ii. 3, iii. 16, iv. 26, vi. 19), but whether he is the same as either the Calvisius Nepos or the Licinius Nepos mentioned below, is uncertain.

NEPOS, CALVI'SIUS, a friend of the younger Pliny, was a candidate for the office of military tribune, and was warmly recommended by Pliny to Sossius. (Plin. *Ep.* iv. 4.)

NEPOS, CORNE'LIUS, was the contemporary and friend of Cicero, Atticus, and Catullus. He was probably a native of Verona, or of some neighbouring village, and died during the reign of Augustus. No other particulars, with regard to his personal history, have been transmitted to us. (Catull. i. 3; comp. Auson. *praef. Epigramm.*; Cic. *ad Att.* xvi. 5; Plin. *H. N.* v. 1, ix. 39, x. 23; Plin. *Ep.* iv. 28; Hieron. *Chron. Euseb.* Olymp. clxxxv.) He is known to have written the following pieces, all of which are now lost.

1. *Chronica.* An Epitome of Universal History, it would appear, in three books. For the name and some idea of the contents we are indebted to Ausonius (*Epist.* xvi.), A. Gellius (xvii. 21. § 3, 8, 24), and Solinus (i. § 27, xliv. § 1), while Catullus, when dedicating his poems to Cornelius Nepos, indicates, though obscurely, the object and extent of the production in question,

> Jam tum cum ausus es, unus Italorum,
> Omne aevum tribus explicare chartis,
> Doctis, Jupiter! et laboriosis.

(See also Minucius Felix, c. 22.)

2. *Exemplorum Libri*, of which Charisius (p. 119, ed. Putsch.) quotes the second book, and A. Gellius (vii. 18. § 11) the fifth. This was probably a collection of remarkable sayings and doings, of the same description as the compilation subsequently formed by Valerius Maximus.

3. *De Viris Illustribus.* Gellius (xi. 8) tells an anecdote of Cato, adding "Scriptum est hoc in libro Cornelii Nepotis *De Illustribus Viris.*" (See also Serv. *ad Virg. Aen.* 372; Diomedes, p. 405, ed. Putsch.; and Charisius, pp. 113, 114, 195, ed. Putsch., who refers to books ii. xv. and xvi.) It is not impossible that it may be the same work as the preceding, quoted under a different title.

4. *Vita Ciceronis*, an error in which is corrected by A. Gellius (xv. 28).

5. *Epistolae ad Ciceronem*, from one of which Lactantius has preserved an extract (*Instit. Div.*

n. 15; comp. Cic. *ad Att.* xvi. 5), but we cannot tell whether they were ever formally collected into a volume. The *Epistolae Ciceronis ad Cornelium Nepotem* are adverted to under CICERO, p. 743.

6. Perhaps poems also, at least he is named in the same category with Virgil, Ennius, and Accius by the younger Pliny (*Ep.* v. 3).

7. *De Historicis.* In the life of Dion (c. 3), which now bears the name of Cornelius Nepos, there is the following sentence, "Sed de hoc in eo meo libro plura sunt exposita qui *De Historicis* conscriptus est."

In the year 1471 a quarto volume issued from the press of Jenson at Venice, entitled *Aemilii Probi de Vita excellentium*, containing biographies of twenty distinguished commanders, nineteen Greeks and one Persian, in the following order, which, it has been subsequently ascertained, obtains in all MSS.:—1. Miltiades. 2. Themistocles. 3. Aristides. 4. Pausanias. 5. Cimon. 6. Lysander. 7. Alcibiades. 8. Thrasybulus. 9. Conon. 10. Dion. 11. Iphicrates. 12. Chabrias. 13. Timotheus. 14. Datames. 15. Epaminondas. 16. Pelopidas. 17. Agesilaus. 18. Eumenes. 19. Phocion. 20. Timoleon. Next came three chapters headed *De Regibus*, presenting very brief notices of certain famous kings of Persia and Macedonia, of the elder Sicilian Dionysius, and of some of the more remarkable among the successors of Alexander. The volume concluded with a biography of Hamilcar, and a biography of Hannibal. A preface, or introduction to the lives, commenced with the words, "Non dubito fore plerosque, Attice, qui hoc genus scripturae, leve, et non satis dignum summorum virorum judicent," and prefixed to the whole was a dedication, in verse, to the emperor Theodosius, in which we find the couplet

> Si rogat Auctorem, paulatim detege nostrum
> Tunc Domino nomen, me sciat esse Probum.

A second edition, in quarto, of the same book, without date, was printed at Venice by Bernardinus Venetus. In this a biography of Cato is added. The title in one part of the volume is *Aemilii Probi Historici excellentium Imperatorum Vitae*, in another *Aemilii Probi de Virorum Illustrium Vita.* A third edition, in quarto, without date and without name of place or printer, but known to belong to Milan, and to be not later than 1496, was published as *Aemilius Probus de Viris Illustribus;* and here we have not only the biography of Cato, but a life of Atticus also. Numerous impressions appeared during the next half century, varying from the above and from each other in no important particular, except that in the Strasburg one of 1506, the life of Atticus is ascribed to Cornelius Nepos, a point in which it is supported by many MSS. But in 1569 a great sensation was produced among the learned by the edition of the celebrated Dionysius Lambinus (4to. Paris, 1569), who not only revised the text with much care, but strenuously maintained that the whole work was the production of that Cornelius Nepos who flourished towards the close of the Roman republic, and not of an unknown Aemilius Probus, living at the end of the fourth century. The arguments upon which he chiefly insisted were,—

1. The extreme purity of the Latinity, and the chaste simplicity of the style, which exhibit a striking contrast to the semi-barbarian jargon and meretricious finery of the later empire. Every critical scholar must feel the weight of this observation.

2. The person addressed in the preface or introduction must be Pomponius Atticus, the friend of Cicero. This is fully proved by a passage in the life of Cato (sub fin.) where we read, "Hujus de vita et moribus plura in eo libro persecuti sumus quem separatim de eo fecimus *rogatu Pomponii Attici*," words which are unquestionably perfectly decisive in so far as the memoir in which they occur is concerned, but this, as we have seen, was not included in the original edition, is wanting in some MSS., and, along with the *Atticus*, is separated, as it were, from the rest in all.

3. The lofty tone in which the grandeur and power of the Roman people are celebrated, the boldness of the comments on free institutions and tyrants, would have been totally out of place at an epoch of degradation and slavery. Allusions, also, it is affirmed, may be detected to the civil war between Caesar and Pompey. Upon a careful examination of all the quotations adduced it will be seen that no weight ought to be attached to this portion of the proof.

4. Lambinus was informed, upon what he considered good authority, that one MS. ended in this manner, "Completum est opus Aemilii Probi, Cornelii Nepotis." But even if we admit the accuracy of a statement vouched for so imperfectly, it leads to no result, for the first clause might be intended to assign the 20 biographies, the *De Regibus*, the *Hamilcar* and the *Hannibal*, to Probus; the concluding phrase to mark Nepos as the author of the *Cato* and the *Atticus*.

The question thus started has given rise to interminable discussions; but the leading hypotheses may be reduced to three.

I. Many of the contemporaries of Lambinus, unable or unwilling to abandon the belief in which they had been reared, and clinging to the verses addressed to Theodosius, doggedly maintained that the old opinion was after all true, and that all the lives, except perhaps those of *Cato* and *Atticus*, which stood upon somewhat different ground, were the property of Probus, and of no one else. This position is now very generally abandoned.

II. Lambinus, as we have seen, pronounced the lives to belong entirely to Cornelius Nepos. Those who support this hypothesis, which has been more widely received than any other, hold, that what we now possess may be regarded, either as a portion of the voluminous collection, *De Viris Illustribus*, or as an independent work, which, having fallen into oblivion, was brought to light by Aemilius Probus, who fraudulently endeavoured to palm it off as his own; or, perhaps, meant to do nothing more than claim the credit of having discovered and described it; or, that the verses in question, which are absent from several MSS., refer to some totally different production, and have by mere accident found their way into their present position.

III. Barthius, steering a middle course, threw out that the biographies, as they now exist, are in reality epitomes of lives actually written by Nepos, and that we ought to look upon Probus as the abbreviator; others, adopting the general idea, think it more likely that the abridgments were executed at an earlier period.

Without attempting to enter at large into the merits of these conflicting systems, and of the

many minor controversies to which they have given rise, all of which will be found stated in the works noted down at the end of this article, we may remark that the third hypothesis, under one form or other, will, if properly applied, tend to remove many of the difficulties, and explain many of the anomalies by which the subject is embarrassed more effectually than either of the two others. It will enable us to account for the purity of the language, and for the graceful unaffected ease of the clauses, when taken singly, and at the same time to understand the harsh and abrupt transitions which so frequently occur in passing from one sentence or from one paragraph to another. But while we may safely admit that we hold in our hands the abridgment of some writer of the Augustan age, we must bear in mind that the evidence adduced to prove that writer to be Cornelius Nepos is miserably defective, an exception being always made in respect of the life of Atticus, which is expressly assigned to him in at least two of the best MSS.

These biographies have, almost ever since their first appearance, been a favourite school-book, and hence editions have been multiplied without end. We have already described the earliest. After the labours of Lambinus, we may particularly notice those of Schottus, fol. Francf. 1609, of Gebhardus, 12mo. Amst. 1644, of Boeclerus, 8vo. Argentor. 1648, of Bosius, 8vo. Jen. 1675, of Van Staveren, 8vo. Lug. Bat. 1734, 1755, 1773, the last being the best, of Heusinger, 8vo. Krug. 1747, of Fischer, 8vo. Lips. 1759, of Harles, Hal. 1773, Lips. 1806, of Paufler, with useful notes written in German, 8vo. Lips. 1804, of Tzschucke, 8vo. Gotting. 1804, with an excellent commentary in a separate volume, of Titze, 8vo. Prag. 1813, of Bremi, 8vo. Zurich, 1820, of Bardili, 2 vols. 8vo. Stuttgard, 1820, of Daehne, 12mo. Lips. 1827, of Roth, who has brought back Aemilius Probus on his title page, Basil, 8vo. 1841, and of Benecke, 8vo. Berol. 1843, which is purely critical. The editions of Van Staveren, 1773, of Tzschucke, 1804, of Bremi, 1820, contain every thing that the student requires, and perhaps no single edition will be found more serviceable than that of Lemaire, 8vo. Paris, 1820. The dissertation prefixed to the editions of Lambinus, Titze, Bardili, Daehne, Roth, and Benecke, will yield full information on the controversy. The translations into different languages are countless; the first into English is, "The Lives of illustrious Men, written in Latin by Cornelius Nepos, done into English by several [twelve] gentlemen of the University of Oxford, Lond. 1684," and frequently reprinted. Sir Matthew Hale had previously translated "The Life of Atticus, with moral and political Observations," 8vo. Lond. 1677. [W. R.]

NEPOS, HERE'NNIUS, an illustrious man, slain by the emperor Severus. (Spartian. *Sever.* 13.)

NEPOS, JU'LIUS, the last emperor but one of the Western Empire, A. D. 474—475. He was the son of Nepotianus, by a sister of that Marcellinus who established a temporary independent principality in Illyricum, about the middle of the fifth century. [MARCELLINUS.] A law of the Codex of Justinian mentions a Nepotianus as general of the army in Dalmatia in A. D. 471, but it is doubtful whether this was the emperor's father or the emperor himself, as it is not clear whether the true reading of the Codex is Nepotianus or Nepos, and even the determination of the reading would not settle the point, as Theophanes (*Chronographia*, ad A. M. 5965) gives to the emperor himself the name of Nepotianus, and adds that he was a native of Dalmatia. It is not improbable that the family of Marcellinus preserved, after his death in A. D. 468, a portion of the power which he had possessed in Illyricum, and that this was the motive which induced the Eastern emperor Leo [LEO I.] to give to Nepos his niece (or, more accurately, the niece of his wife the empress Verina) in marriage, and to declare him, by his officer Domitianus, at Ravenna, Augustus (Jornandes incorrectly says Caesar) of the Western empire. (Jornand. *de Regnor. Success.*) The actual emperor, at the time when Nepos was thus exalted, was Glycerius [GLYCERIUS], who was regarded at Constantinople as an usurper. Nepos marched against his competitor, took him prisoner at Portus at the mouth of the Tiber, and obliged him to become a priest. These events took place, according to the more numerous and better authorities, in A. D. 474, but Theophanes, by contracting the reign of Glycerius to five months [GLYCERIUS], brings his deposition within the year 473. The elevation of Nepos is placed by the *Chronicon* of an anonymous author, published by Caspinianus (No. viii. in the *Vetustior. Latinor. Chronica* of Roncallius), on the 24th of June, which date, if correct, must refer to his victory over Glycerius, for his proclamation as emperor at Ravenna must have been antecedent to the death of Leo (which occurred in January 474), at least antecedent to the intelligence of Leo's death reaching Ravenna. If we suppose the proclamation of Nepos as emperor to have occurred in August 473, a supposition to which we see no objection, the date given by Theophanes, who, as a Byzantine, would compute the reign of Nepos from his accession *de jure*, may be reconciled with that of the Latin chroniclers, who date from the time of his becoming emperor *de facto*, and on this supposition the interval from August 473 to June 474 must have been occupied in preparing his armament or executing his march against Glycerius.

From hints in the letters of Sidonius Apollinaris (*Ep.* v. 16, viii. 7, ed. Sirmond) it may be gathered that Nepos had, before his accession, acquired some reputation both for warlike ability and for general goodness of character, and that during his brief reign his conduct was answerable to his previous character. But the condition of the empire was past remedy. The Visigoths, settled in Aquitania, were eagerly striving, under their king Euric, to expel the Romans from the territories of the Arverni, the modern Auvergne, the last part of the province which remained to its ancient masters, and which was bravely defended by its inhabitants under the conduct of Ecdicius (Jornandes calls him Decius), brother-in-law of Sidonius Apollinaris. The Goths besieged the town of Arverni or Clermont, in the summer of 474, but Epiphanius, bishop of Ticinum (Pavia), being sent by Nepos, concluded a peace (Ennod. *Vita Epiphan.*), which, however, Euric soon broke, and Nepos was obliged, in a second treaty, in which the quaestor Licinianus was his negotiator, to cede the disputed territory to its assailants. (Sirmond, *Not. ad Sidon. Ep.* iii. 1.) Tillemont makes the embassy of Licinianus unavailing, and considers that of Epiphanius to have been consequent on its failure; but

we think Sirmond's view of the matter more consistent with the account of Ennodius.

These transactions with the Visigoths constitute almost the whole that is known of the reign of Nepos. He had recalled Ecdicius from Gaul, and had appointed Orestes to be magister militum of that diocese in his place. Orestes, assuming the command of the troops assembled at Rome, and, marching as if towards Gaul, came to Ravenna, where Nepos appears to have been, raised there the standard of revolt, and proclaimed his son Augustulus emperor. [AUGUSTULUS, ROMULUS.] Nepos fled into Dalmatia. His expulsion is fixed by the anonymous *Chronicon* already cited for the date of his accession, on the 28th of August 475, so that his actual reign was about fourteen months.

After his expulsion from Italy, he appears to have retained the Dalmatian territory, which he, or some of his family, had inherited from Marcellinus, and was still recognised at Constantinople and in the East as emperor of the West. Meanwhile, Orestes was defeated and killed, and Augustulus deposed, by Odoacer the Herulian [AUGUSTULUS; ORESTES; ODOACER], who sought the patronage of the Eastern emperor Zeno; but Zeno persisted in recognising the title of Nepos. (Malchus, apud *Collectan. de Legation.*) In A. D. 480 Nepos was killed near Salona, where he appears to have resided, by Viator and Ovida or Odiva, two of his own officers (Marcellin. *Chronicon*), probably at the instigation of his deposed predecessor Glycerius [GLYCERIUS], who held the bishopric of Salona. (Malchus, apud Phot. *Bibl.* Cod. 78.) Odiva or Ovida was vanquished and killed the next year, 481, by Odoacer who had invaded Dalmatia. (Cassiodor. *Chron.*) Tillemont thinks that the title of Nepos, till his death, was recognised by some of the cities of Gaul. The accounts of the life and reign of Nepos are brief and fragmentary. To the authorities cited in the course of the article may be added Marius Aventic. *Chronicon; Chronici Prosperiani Auctarium*, No. iv. apud Roncallium; *Catalogus Imperatorum*, No. xi. apud eundem; Jornandes, *de Rebus Geticis*; the *Excerpta* subjoined by Valesius to Amm. Marc.; Evagrius, *H. E.* ii. 16; Tillemont, *Hist. des Empereurs*, vol. vi. pp. 424—434, 440—443; Gibbon, *Decline and Fall*, ch. xxxvi; Eckhel, vol. viii. p. 202. [J. C. M.]



COIN OF JULIUS NEPOS.

NEPOS, LICI'NIUS, is frequently mentioned by the younger Pliny as an upright man and a severe praetor. (Plin. *Ep.* iv. 29, v. 4, 21, vi. 5.)

NEPOS, MA'RIUS, expelled from the senate by Tiberius, A. D. 17, on account of his extravagance. (Tac. *Ann.* ii. 48.)

NEPOS, METELLUS. [METELLUS.]

NEPOS, P. VALE'RIUS, was one of the accusers of Milo, whom Cicero defended. (Ascon. *in Mil.* p. 35.)

NEPOTIA'NUS, one of the Bordeaux professors commemorated by Ausonius (*Prof. Burdig.* xv.). Distinguished, if we can believe this complimentary address, as a grammarian, a rhetorician, a poet, and a philosopher, he died at the age of ninety, leaving behind him two children. [W. R.]

NEPOTIA'NUS, FLA'VIUS POPI'LIUS, son of Eutropia, the half-sister of Constantine the Great [EUTROPIA; THEODORA], headed a rash enterprise whose object was to withstand the usurpation of Magnentius. Having collected a band of gladiators, runaway slaves, and similar desperadoes, he assumed the purple on the 3d of June 350, marched upon Rome, defeated and slew Anicius (or Anicetus), the new praetorian prefect, and made himself master of the city, which was deluged with blood by the excesses of contending factions. But after having enjoyed a confused shadow of royalty for twenty-eight days only, the adventurer was overpowered and put to death, along with his mother, by Marcellinus, who had been despatched by Magnentius to quell the insurrection, and many of the most noble and wealthy among the senators, by whom his pretensions had been admitted, shared a like fate. This Nepotianus is supposed to be the person who appears in the Fasti as the colleague of Facundus for the year 336, and it has been conjectured that his father was the Nepotianus who held the office of consul in 301. [MAGNENTIUS; MARCELLINUS.] (Julian. *Orat.* i. ii.; Aur. Vict. *de Caes.* 42, *Epit.* 42; Eutrop. x. 6; Zosim. ii. 43; Chron. Alexandr.; Chron. Idat.) [W. R.]



COIN OF NEPOTIANUS.

NEPOTIA'NUS, JANUA'RIUS. [MAXIMUS, VALERIUS, p. 1002.]

NEPTU'NUS, the chief marine divinity of the Romans. His name is probably connected with the verb *nato* or *nato*, and a contraction of *navitunus*. As the early Romans were not a maritime people, and had not much to do with the sea, the marine divinities are not often mentioned, and we scarcely know with any certainty what day in the year was set apart as the festival of Neptunus, though it seems to have been the 23rd of July (*X. Kal. Sext.*). His temple stood in the Campus Martius, not far from the *septa*; but respecting the ceremonies of his festival we know nothing, except that the people formed tents (*umbrae*) of the branches of trees, in which they probably rejoiced in feasting and drinking (Varro, *de Ling. Lat.* vi. 19; Horat. *Carm.* iii. 28; Paul. Diac. p. 377, ed. Müller; Tertull. *de Spect.* 6; P. Vict. *Reg. Urb. IX.*; *Dict. of Ant. s. v. Neptunalia*). When a Roman commander sailed out with a fleet, he first offered up a sacrifice to Neptunus, which was thrown into the sea (Cic. *de Nat. Deor.* iii. 20; Liv. xxix. 27). In the Roman poets Neptunus is completely identified with the Greek Poseidon, and accordingly all the attributes of the latter are transferred by them to the former. [POSEIDON.] [L. S.]

NERA'TIUS MARCELLUS. [MARCELLUS.]

NERA'TIUS PRISCUS, a Roman jurist, who lived under Trajan and Hadrian. It is said that Trajan sometimes had the design of making Neratius his successor in place of Hadrian. (Spart. *Hadr.* 4.) He enjoyed a high reputation under Hadrian, and was one of his consiliarii. (Spart. *Hadr.* 18.) Neratius was consul, but the year is uncertain. The works of Neratius were fifteen books of Regulae, three books of Responsa, and seven books of Membranae, from which there are sixty-four excerpts in the Digest. A fourth book of Epistolae, and a treatise entitled *Libri ex Plautio*, are cited in the Digest (8. tit. 3. s. 5. § 1; 33. tit. 7. s. 12. § 35). He also wrote a book, *De Nuptiis* (Gell. iv. 4), if Neratius is the right reading there. It is a mistake to collect from a passage in the Digest (39. tit. 6. s. 43), that he wrote notes *Ad Fulcinium*. Paulus wrote *Ad Neratium*, in four books, from which there are excerpts in the Digest.

When Priscus is mentioned in the Digest, Javolenus Priscus is meant. Neratius wrote in a clear, condensed style, and is a good authority. He is often cited by subsequent jurists. (Grotius, *Vitae Juriconsult.*; Zimmern, *Geschichte des Röm. Rechts*, vol. i. p. 324; Puchta, *Cursus*, &c. vol. i. p. 444, 1st ed.) [G. L.]

NEREIS (Νηρεΐς), or Nerine (Virg. *Eclog.* vii. 37), is a patronymic from Nereus, and applied to his daughters (Nereides, Νηρεΐδες, and in Homer Νηρηΐδες) by Doris, who were regarded by the ancients as marine nymphs of the Mediterranean, in contra-distinction from the Naiades, or the nymphs of fresh water, and the Oceanides, or the nymphs of the great ocean (Eustath. *ad Hom.* p. 622). The number of the Nereides was fifty, but their names are not the same in all writers (Hom. *Il.* xviii. 39, &c.; Hes. *Theog.* 240, &c.; Pind. *Isthm.* vi. 8; Apollod. i. 2. § 7; Ov. *Met.* ii. 10, &c.; Virg. *Aen.* v. 825; Hygin. *Fab.* praef.) They are described as lovely divinities, and dwelling with their father at the bottom of the sea, and they were believed to be propitious to all sailors, and especially to the Argonauts (Hom. *Il.* xviii. 36, &c. 140; Apollod. i. 9. § 25; Apollon. Rhod. iv. 859, 930). They were worshipped in several parts of Greece, but more especially in sea-port towns, such as Cardamyle (Paus. iii. 26. § 5), and on the Isthmus of Corinth (ii. 1. § 7). The epithets given them by the poets refer partly to their beauty and partly to their place of abode. They were frequently represented in antiquity, in paintings, on gems, in relievoes and statues, and commonly as youthful, beautiful, and naked maidens, and often grouped together with Tritons and other marine monsters, in which they resemble the Bacchic routs. Sometimes, also, they appear on gems as half maidens and half fish, like mermaids, the belief in whom is quite analogous to the belief of the ancients in the existence of the Nereides. (Hirt, *Mythol. Bilderb.* p. 150, tabb. 18, 19.) [L. S.]

NEREIS (Νηρηΐς), daughter of Pyrrhus I., king of Epeirus, was married, apparently long after her father's death, to Gelon, the son of Hieron, king of Syracuse, by whom she became the mother of Hieronymus. It appears that she outlived her niece Deïdameia, and was thus the last surviving descendant of the royal house of the Aeacidae. (Paus. vi. 12. § 3; Polyb. vii. 4. § 5; Justin. xxviii. 3. § 4; Vales. *ad Diod. Exc.* p. 568.) Her name is found in an inscription on the theatre of Syracuse, from which it appears that she bore the title of queen. (Raoul-Rochette, *Mémoires de Numismatique et d'Antiquité*, p. 73, 4to. Paris, 1840.) Justin erroneously supposes her to be a sister of the Deïdameia (or Laodameia, as he calls her) who was assassinated by Milon. That she was a daughter of the *elder* Pyrrhus, see Droysen, vol. ii. p. 275, note. [E. H. B.]

NEREIUS, a patronymic from Nereus, applied to his descendants, such as Phocus. (Ov. *Met.* vii. 685, xiii. 162; Virg. *Aen.* ix. 102). [L. S.]

NEREUS (Νηρεύς), a son of Pontus and Gaea and husband of Doris, by whom he became the father of the 50 Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt (Hom. *Il.* xviii. 141, *Od.* xxiv. 58; Hes. *Theog.* 233, &c.; Apollod. i. 2. § 6). His empire is the Mediterranean or more particularly the Aegean sea, whence he is sometimes called the Aegean (Apollon. Rhod. iv. 772; Stat. *Theb.* viii. 478). He was believed, like other marine divinities, to have the power of prophesying the future and of appearing to mortals in different shapes, and in the story of Heracles he acts a prominent part, just as Proteus in the story of Odysseus, and Glaucus in that of the Argonauts (Apollod. ii. 5. § 11; Horat. *Carm.* i. 15). Virgil (*Aen.* ii. 418) mentions the trident as his attribute, and the epithets given him by the poets refer to his old age, his kindliness, and his trustworthy knowledge of the future. In works of art, Nereus, like other sea-gods, is represented with pointed sea-weeds taking the place of hair in the eyebrows, the chin, and the breast. (Hirt, *Mythol. Bilderb.* p. 150, &c.)

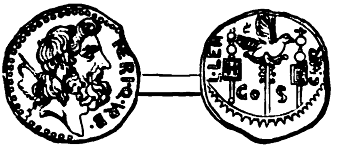
There is another mythical personage of the name of Nereus. (Apollod. i. 7. § 4). [L. S.]

NERIO, NERIENE, or NERIENIS, wife of the Roman god Mars. Very little is known about her, and the ancients themselves were doubtful as to the correct form of her name, though Gellius (xiii. 22) prefers Nerio, which is analogous with Anio. The name is said to be of Sabine origin, and to be synonymous with *virtus* or *fortitudo*. (Plaut. *Truc.* ii. 6. 24; Martian. Cap. 3; L. Lydus, *de Mens.* iv. 42.) [L. S.]

NE'RITUS (Νήριτος), a son of Pterelaus in Ithaca, from whom mount Neriton, in the west of Ithaca, was believed to have derived its name. (Hom. *Od.* ix. 22, xvii. 207; Eustath. *ad Hom.* p. 1815.) [L. S.]

NE'RIUS, CN., of the Papinian tribe, accused P. Sestius of bribery in B. C. 56 (Cic. *ad Q. Fr.* ii. 3. § 5). This Cn. Nerius may be the same as the Nerius who was quaestor in B. C. 49, as we learn from some interesting coins, of which a specimen is annexed. The obverse represents the head of Saturn, with NERI Q. VRB. (i. e. *quaestor urbanus*), and the reverse some military standards, with L. LENT. C. MAR(C). COS. (i. e. *L. Lentulus* and *C. Marcellus*, consuls). The head of Saturn on the coin has evident reference to the temple of that deity, the aerarium at Rome, of which the quaestors had the charge, and where likewise the standards were kept, to which fact the reverse alludes (comp. *Dict. of Ant.* s. v. *Aerarium*). The names of the consuls prove both that the coin was struck in B. C. 49, and that Nerius belonged to their party; and it is not improbable that the head of Saturn was employed as an emblem in allusion to the treasury having been broken open by Caesar, and with a

view of intimating that he had thus violated the sanctity of a temple. (Eckhel, vol. v. pp. 160, 161.)



COIN OF NERIUS.

NERO, was a cognomen of the Claudia Gens, which is said to signify, in the Sabine tongue "fortis ac strenuus." (Sueton. *Tib. Nero*, 1; and the remarks of Gellius, xiii. 22.)

1. Tib. Claudius Nero was one of the four sons of App. Claudius Caecus, censor b. c. 312. Nothing is known of him except that he was the paternal ancestor of the emperor Tib. Claudius Nero Caesar. (Sueton. *Ner.* 3.)

2. C. Claudius Nero (Liv. xxiv. 17), in the fourth consulship of Q. Fabius Maximus, and the third of M. Marcellus, b. c. 214, commanded a body of cavalry under the consul Marcellus. He was instructed to attack the rear of Hannibal's army near Nola, but he either lost his way or had not time to come up, and he was not present in the engagement in which the consul defeated Hannibal, for which he was severely rated by Marcellus. He is evidently the C. Claudius Nero who was praetor in the year but one after (Liv. xxv. 1, 2), and was stationed at Suessula, whence he was summoned by the consuls Q. Fulvius III. and Appius Claudius (b. c. 212) to assist at the siege of Capua. (Liv. xxv. 22, xxv. 5.) Nero was sent in the same year into Spain (Liv. xxvi. 17; Appian, *Hispan.* 17) with a force to oppose Hasdrubal. He landed at Tarraco (Tarragona), but Hasdrubal eluded his attack, and P. Cornelius Scipio was sent to command in Spain. Nero commanded as legatus (Liv. xxvii. 14) under Marcellus b. c. 209, and the battle in which Hannibal was defeated near Canusium (Canosa). In b. c. 207, Nero was consul with M. Livius II. Nero marched into the south of Italy against Hannibal, whom he defeated and pursued. In the mean time Hasdrubal, who was in the north of Italy, sent messengers to Hannibal, who was retreating to Metapontum, followed by Nero. The messengers were taken by the Romans, and the contents of their despatches being read, Nero determined not to confine himself to the limits of his command, but to march against Hasdrubal, who was intending to effect a junction with Hannibal in Umbria. He communicated his design to the Roman senate, and instructed them how to act. Nero joined his colleague M. Livius in Picenum. A sanguinary battle was fought with Hasdrubal on the river Metaurum, in which Hasdrubal fell: in no one battle in the campaign with Hannibal was the slaughter so great. Nero returned to his camp in the south, taking with him the head of Hasdrubal, which he ordered to be thrown before the posts of Hannibal, and he sent him two of his captives to tell him what had befallen his brother and his army. (Liv. xxvii. 41—51; Appian, *Annibal.* 52, &c.) Nero shared in the triumph of his colleague, but as the battle was fought in his colleague's province, Livius rode in a chariot drawn by four horses followed by his soldiers; Nero rode on horseback, without a train, but the popular opinion made up for his diminished honours. This great battle, which probably saved Rome, gave a lustre to the name of Nero, and consecrated it among the recollections of the Romans.

> Quid debeas, o Roma, Neronibus,
> Testis Metaurum flumen et Hasdrubal
> Devictus. Horat. *Carm.* iv. 4.

In b. c. 201, Nero and others were sent on a mission to Ptolemaeus, king of Egypt, to announce the defeat of Hannibal, thank the king for his fidelity to the Romans, and pray for his support if they should be compelled to go to war with Philippus, king of Macedonia.

The relationship of Nero to the other Claudii does not appear. He was censor b. c. 204, with M. Livius (Liv. xxix. 37).

3. C. Claudius Nero was praetor b. c. 181, and had the province of Sicily (Liv. xl. 18). He may be the son of No. 2.

4. App. Claudius Nero was praetor b. c. 195 (Liv. xxxiii. 43), with Hispania Ulterior as his province. Nothing is recorded of his operations in Spain, and it is doubtful if he went there, for the fear of a Spanish war soon subsided. In b. c. 189, he was one of ten commissioners (*legati*) who were sent into Asia to settle affairs. (Liv. xxxvii. 55.)

5. Tib. Claudius Nero was praetor b. c. 204 (Liv. xxix. 11), and had Sardinia for his province. He may have been the son of No. 2. In b. c. 202 he was consul with M. Servilius Geminus (Liv. xxx. 26), and he obtained as his province Africa, where he was to have the command against Hannibal conjointly with P. Cornelius Scipio. But he was not present at the battle of Zama. A violent storm attacked his fleet soon after he set out, and he put in at Populonii. He thence passed on to Ilva (Elba), and to Corsica. In his passage to Sardinia his ships suffered still more, and he finally put into Carales (Cagliari) in Sardinia, where he was obliged to winter, and whence he returned to Rome in a private capacity, his year of office having expired. (Liv. xxx. 39.)

6. Tib. Claudius Nero, praetor, b. c. 178, had the Peregrina Jurisdictio, but he was sent to Pisae with a military command to take care of the province of M. Junius the consul, who was sent into Gallia to raise troops (Liv. xli. 98), and his command there was extended. (Liv. xli. 18.) In b. c. 172 he was sent on a mission into Asia. (Liv. xlii. 19.) Tib. Claudius was praetor again in b. c. 165, with Sicily for his province. (Liv. cxv. 16.)

7. Tib. Claudius Nero served under Cn. Pompeius Magnus in the war against the pirates, b. c. 67. (Florus iii. 6; Appian, *Mithridat.* 95.) He is probably the Tib. Nero mentioned by Sallust (*Bell. Cat.* 50) and by Appian (*B. C.* ii. 5), who recommended that the members of the conspiracy of Catiline, who had been seized, should be kept confined till Catiline was put down, and they knew the exact state of the facts.

8. Tib. Claudius Nero, the father of the emperor Tiberius, was probably the son of No. 7. He was a descendant of Tib. Nero [see above, No. 1], the son of App. Claudius Caecus. He served as quaestor under C. Julius Caesar (b. c. 48) in the Alexandrine war (*B. Al.* 25; Dion Cass. xlii. 40), and commanded a fleet which defeated the Egyptian fleet at the Canopic mouth of the Nile. He was rewarded for his

services in Caesar's cause by being made a pontifex in the place of P. Cornelius Scipio, and was employed in establishing colonies in Gallia north of the Alps, among which Narbo (Narbonne) and Arelate (Arles) are mentioned; but the colony to Narbo was a supplementum, for it was settled A. D. 116. On the assassination of Caesar he went so far as to propose that the assassins should be rewarded. He was praetor probably in B. C. 42. On the quarrels breaking out among the triumviri he fled to Perusia and joined the consul L. Antonius, who was besieged there B. C. 41. In this year his eldest son Tiberius, the future emperor, was born: his mother was Livia Drusilla, the daughter of Livius Drusus. When Perusia surrendered in the following year, Nero effected his escape to Praeneste and thence to Naples, and after having made an unsuccessful attempt to arm the slaves by promising them their freedom, he passed over to Sext. Pompeius in Sicily (comp. Suet. *Claud.* 4, and Dion Cass. xlviii. 15). His wife and child, scarcely two years old, accompanied Nero in his flight. At Naples, while they were secretly trying to get a ship, they were nearly betrayed by the cries of the child. Nero, not liking the reception that he met with from Pompeius, passed over to M. Antonius in Achaea, and, on a reconciliation being effected between M. Antonius and Octavianus at the close of the year (B. C. 40), he returned with his wife to Rome. Livia, who possessed great beauty, excited the passion of Octavianus, to whom she was surrendered by her husband, being then six months gone with child of her second son Drusus. Nero gave Livia away as a father would his daughter (B. C. 38), but he must have formally divorced her first. The old and the new husband and the wife sat down together to the marriage entertainment. When Drusus was born, Caesar sent the boy to his father, for, being begotten during Nero's marriage with Livia, Nero was his lawful father. Caesar, who was a man of great method, made an entry in his memorandum-book, to the effect "that Caesar sent to Nero his father the child that was born of Livia his wife." (Dion Cass. xlviii. 44; Tacit. *Annal.* i. 10, v. 1.) Nero died shortly after, and left Caesar the tutor of his two sons. If Tiberius was born in B. C. 42 (see Clinton, *Fasti*, B. C. 42), Nero died in B. C. 34 or 33, for Tiberius, his son, pronounced his funeral oration in front of the Rostra, when he was nine years old. [G. L.]

NERO, Roman emperor, A. D. 54—68. The emperor Nero was the son of Cn. Domitius Ahenobarbus, and of Agrippina, daughter of Germanicus Caesar, and sister of Caligula. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius A. D. 50, and was called Nero Claudius Caesar Drusus Germanicus. Claudius had a son, Britannicus, who was three or four years younger than Nero.

Nero was born at Antium, a favourite residence of many of the Roman families, on the coast of Latium on the 15th of December A. D. 37 (comp. Suet. *Ner.* c. 6, ed. Burmann; Tacit. *Ann.* xii. 25, ed. Oberlin, and the notes in both). Shortly after his adoption by Claudius, Nero being then sixteen years of age, married Octavia, the daughter of Claudius and Messallina. Among his early instructors was Seneca. Nero had some talent and taste. He was fond of the arts, and made verses; but he was indolent and given to pleasure, and had no inclination for laborious studies. His character, which was naturally weak, was made worse by his education; and when he was in the possession of power he showed what a man may become who has not been subjected to a severe discipline, and who in a private station might be no worse than others who are rich and idle.

On the death of Claudius, A. D. 54, Agrippina, who had always designed her son to succeed to the power of the Caesars, kept the emperor's death secret for a while. All at once the gates of the palace were opened, and Nero was presented to the guards by Afranius Burrhus, praefectus praetorio, who announced Nero to them as their master. Some of them, it is said, asked where was Britannicus; but there was no effort made to proclaim Britannicus, and Nero being carried to the praetorian camp, was saluted as imperator by the soldiers, and promised them the usual donation. The senate confirmed the decision of the soldiers, and the provinces quietly received Nero as the new emperor. (Tacit. *Ann.* xii. 69; Dion Cass. lxi. 1, &c.)

Nero showed at the commencement that he had not all the acquirements which the Romans had been accustomed to see in their emperors. His public addresses were written by Seneca, for Nero was deficient in one of the great accomplishments of a Roman, oratory. The beginning of his reign was no worse than might be expected in an ill-educated youth of seventeen; and the senate were allowed to make some regulations which were supposed to be useful (Tac. *Ann.* xiii. 4). The affairs of the East required attention. The Less Armenia was given to Aristobulus, a Jew, and son of Herodes, king of Chalcis. Sophene was given to Sohemus.

The follies and crimes of Nero were owing to his own feeble character and the temper of his mother. This ambitious woman wished to govern in the name of her son, and she received all the external marks of respect which were due to one who possessed sovereign power. Seneca and Burrhus exerted their influence with Nero to oppose her designs, and thus a contest commenced which must end in the destruction of Agrippina or her opponents. Nero began to indulge his licentious inclinations without restraint, and one of his boon companions was an accomplished debauchee, Otho, who afterwards held the imperial power for a few months. Nero assumed the consulship A. D. 55, with L. Antistius Vetus for his colleague. The jealousy between him and his mother soon broke out into a quarrel, and Agrippina threatened to join Britannicus and raise him to his father's place. Nero's fears drove him to commit a crime which at once stamped his character and took away all hopes of his future life. Britannicus, who was just going to complete his fourteenth year, was poisoned by the emperor's order, at an entertainment where Agrippina and Octavia were present. Nero showed his temper towards his mother by depriving her of her Roman and German guard; but an appearance of reconciliation was brought about by the bold demeanour of Agrippina against some of her accusers, whom Nero punished. (Tacit. *Ann.* xiii. 19—22.)

In A. D. 57 Nero was consul for the second time with L. Calpurnius Piso as his colleague, and in A. D. 58, for the third time with Valerius Messalla. Nero, who had always shown an aversion to his wife Octavia, was now captivated with the beauty

of Poppaea Sabina, the wife of his companion Otho, a woman notorious for her dissolute conduct. Otho was got out of the way by being made governor of Lusitania, where he acquired some credit, and passed the ten remaining years of Nero's life.

The affairs of Armenia, which had been seized by the Parthians, occupied the Romans from the beginning of Nero's reign, and Domitius Corbulo was sent there to conduct the war. This vigorous commander re-established discipline among the troops. The chief struggle commenced A. D. 58, with Tiridates, who had been made king of Armenia by the Parthian king Vologeses, who was his brother. Corbulo was ambitious to make the Roman arms again triumphant in the countries in which L. Lucullus and Cn. Pompeius had once acquired military fame. After some attempt at negotiation, Corbulo prosecuted the war with great activity. He took and destroyed Artaxata, the capital of Armenia; and afterwards, marching to the town of Tigranocerta, which the Romans had formerly captured under Lucullus, he took this strong place also, or, according to other accounts, it surrendered like Artaxata (Tacit. *Ann.* xiii. 41, xiv. 24). The capture of Tigranocerta took place A. D. 60, and the Romans were now complete masters of Armenia. The affairs of the Rhenish frontier were tolerably quiet in the early part of Nero's reign. The Roman soldiers, under Paullinus Pompeius on the lower Rhine, were employed in finishing the embankments which Drusus had begun sixty-three years before for checking the waters of the river; and L. Vetus formed the noble design of uniting the Arar (Saone) and Moselle by a canal, and thus connecting the Mediterranean and the German Ocean by an uninterrupted water communication, through the Rhone and the Rhine. But the mean jealousy of Aelius Gracilis, the legatus of Belgica, frustrated this design.

Nero's passion for Poppaea was probably the immediate cause of his mother's death. Poppaea aspired to marry the emperor, but she had no hopes of succeeding in her design while Agrippina lived, and accordingly she used all her arts to urge Nero to remove out of the way a woman who kept him in tutelage and probably aimed at his ruin. That Agrippina might have attempted to destroy her son, or at least to give the imperial power to some new husband of her choice, is probable enough; and it is a significant fact, that we find her own head and that of Nero on the same face of a medal, and that at the beginning of his reign she was hardly prevented from assuming the discharge of the imperial functions (Tacit. *Ann.* xiii. 5). After an unsuccessful attempt to cause her death in a vessel near Baiae, she was assassinated by Nero's order (A. D. 59), with the approbation at least of Seneca and Burrhus, who saw that the time was come for the destruction either of the mother or the son (Tacit. *Ann.* xiv. 7). The death of Agrippina was communicated to the senate by a letter which Seneca drew up, and this servile body, with the exception of Thrasea Paetus, returned their congratulations to the emperor, who shortly after returned to Rome. But though he was well received, he felt the punishment of his guilty conscience, and said that he was haunted by his mother's spectre (Suet. *Ner.* 34). A great eclipse of the sun happened during the sacrifices which were made for the death of Agrippina, and there were other signs which superstition interpreted as tokens of the anger of the gods (Dion Cass. lxi. 16, ed. Reimarus, and the note). Nero drowned his reflections in fresh riot, in which he was encouraged by a band of flatterers. One of his great passions was chariot-driving, and he was ambitious to gain credit as a musician, and actually appeared as a performer on the theatre. At the same time his extravagance was exhausting the finances, and preparing the way for his ruin, though unfortunately it was still deferred for some years.

In A. D. 60, Nero was consul for the fourth time with C. Cornelius Lentulus for his colleague. There was a comet in this year, which then, as in more recent times, was considered to portend some great change. In this year Tigranes was settled as king of Armenia, and the Roman commander Corbulo, leaving some soldiers to protect him, retired to his province of Syria. The fear of Nero now induced him to urge Rubellius Plautus, who belonged to the family of the Caesars through his mother Julia, the daughter of Drusus, to leave Rome. Plautus was a man of good character, and Nero considered him a dangerous rival. He retired to Asia, where he was put to death two years after by Nero's order (Tacit. *Ann.* xiv. 22; Dion Cass. lxii. 14). In A. D. 61, the great rising in Britain under Boadicea took place, which was put down by the ability and vigour of the Roman commander Suetonius Paullinus.

The praetor Antistius was charged with writing scandalous verses against Nero, and he was tried under the law of majestas, and only saved by Thrasea from being condemned to death by the senate. Antistius was banished, and his property made public. Fabricius Veiento, who had written freely against the senate and the priests, was convicted and banished from Italy. His writings were ordered to be burnt, the consequence of which was they were eagerly sought after and read: when they were no longer forbidden they were soon forgotten, as Tacitus remarks (*Ann.* xiv. 49), and his remark has much practical wisdom in it. The death of Burrhus (A. D. 62) was a calamity to the state. Nero placed in command of the praetorian troops, Fennius Rufus and Sofonius Tigellinus: Rufus was an honest inactive man; Tigellinus was a villain, whose name has been rendered infamous by the crimes to which he urged his master, and those which he committed himself. Seneca, who saw his credit going, wisely asked leave to retire; and the philosopher, who could not approve of all Nero's excesses, though his own moral character is at least doubtful, left his old pupil to follow his own way and the counsels of the worst men in Rome.

Nero was now more at liberty. In order that he might marry Poppaea, he divorced his wife Octavia, on the alleged ground of sterility, and in eighteen days he married Poppaea. Not satisfied with putting away his wife, he was instigated by Poppaea to charge her with adultery, for which there was not the slightest ground, and she was banished to the little island of Pandataria, where she was shortly after put to death. According to Tacitus (*Ann.* xiv. 64) Octavia was only in her twentieth year; her unhappy life and her untimely death were the subject of general commiseration.

The affairs of Armenia (A. D. 62) were still in a troubled state, and the accounts of the historians of the period are not very clear. The Parthians

again invaded Armenia, and Tiridates attempted to recover it from Tigranes. It seems to have been agreed between Vologeses and Corbulo that Tiridates should have Armenia, and that hostilities should cease. But the ambassadors whom Vologeses sent to Rome, returned without accomplishing the object of their mission, and the war against the Parthians in Armenia was renewed under L. Caesennius Paetus. But the incompetence of the general caused the ruin of the enterprise, and he was forced to sue for terms to Vologeses, and to consent to evacuate Armenia (Tacit. *Ann.* xv. 16; Dion Cass. lxii. 21). In the following year Corbulo came to terms with Tiridates, who did homage to the portrait of Nero in the presence of the Roman commander (Tacit. *Ann.* xv. 30), and promised that he would go to Rome, as soon as he could prepare for his journey, to ask the throne of Armenia from the Roman emperor. The town of Pompeii in Campania was nearly destroyed in this year by an earthquake. Poppaea gave birth at Antium to a daughter, who received the title of Augusta, which was also given to the mother. The joy of Nero was unbounded, but the child died before it was four months old.

The origin of the dreadful conflagration at Rome (A. D. 64) is uncertain. It is hardly credible that the city was fired by Nero's order, though Dion and Suetonius both attest the fact, but these writers are always ready to believe a scandalous tale. Tacitus (*Ann.* xv. 38) leaves the matter doubtful. The fire originated in that part of the circus which is contiguous to the Caelian and Palatine hills, and of the fourteen regiones of Rome three were totally destroyed, and in seven others only a few half-burnt houses remained. A prodigious quantity of property and valuable works of art were burnt, and many lives were lost. The emperor set about rebuilding the city on an improved plan, with wider streets, though it is doubtful if the salubrity of Rome was improved by widening the streets and making the houses lower, for there was less protection against the heat. Nero found money for his purposes by acts of oppression and violence, and even the temples were robbed of their wealth. With these means he began to erect his sumptuous golden palace, on a scale of magnitude and splendour which almost surpasses belief. The vestibule contained a colossal statue of himself one hundred and twenty feet high (Suet. *Ner.* c. 31; Martial, *Spect.* Ep. 2). The odium of the conflagration which the emperor could not remove from himself, he tried to throw on the Christians, who were then numerous in Rome, and many of them were put to a cruel death (Tacit. *Ann.* xv. 44, and the note of Lipsius).

The tyranny of Nero at last (A. D. 65) led to the organisation of a formidable conspiracy against him, which was discovered by Milichus, a freedman of Flavius Scevinus, a senator and one of the conspirators. The discovery was followed by many executions. C. Calpurnius Piso was put to death, and the poet Lucan, a vile flatterer of Nero (*Pharsal.* i. 33, &c.*), had the favour of being allowed to open his veins. Plautius Lateranus was hurried to death without having time allowed to embrace his children. It is not certain if Seneca was privy to the conspiracy: Dion, of course, says that he was. It is probable that some proposals might have been made to him by the conspirators, and it is probable that he declined to join them. However this may be, the time was come for Nero to get rid of his old master, and, with his counsellors Poppaea and Tigellinus near him, he sent Seneca orders to die. The philosopher opened his veins, and, after long suffering, he was taken into a bath or vapour room, which stifled him. It seems that Seneca died about the time when the conspiracy was discovered; Lucan and others died after him. The senate was assembled, as if they were going to hear the results of a successful war, and Tigellinus was rewarded with the triumphal ornaments. (Tacit. *Ann.* xv. 72.)

The death of Poppaea came next. Her brutal husband, in a fit of passion, kicked her when she was with child, and she died of the blow. Her body was not burnt, but embalmed and placed in the sepulchre of the Julii. Nero now proposed to marry Antonia, the daughter of the emperor Claudius and his sister by adoption, but she refused the honour, and was consequently put to death. Nero, however, did marry Statilia Messallina, the widow of Vestinus, whom he put to death, because he had married Messallina, with whom Nero had cohabited.

The catalogue of the crimes of Nero makes the greater part of his life, but his crimes show the character of the man and of the times, and to what a state of abject degradation the Roman senate was reduced, for the senate was made the instrument of murder. The jurist C. Cassius Longinus was exiled to Sardinia. L. Junius Silanus Torquatus, a man of merit, L. Antistius Vetus, his mother-in-law Sextia, and his daughter Pollutia, the wife of Rubellius Plautus, were all sacrificed. Virtue in any form was the object of Nero's fear. For some reason or caprice the emperor gave a large sum, which we may assume was public money, to rebuild Lugdunum (Lyon), which had suffered by a fire; and the town showed its gratitude, by espousing his cause when he was deserted by every body. The grant, however, was made some years after the conflagration.

In the reign of Nero (A. D. 66) Apollonius of Tyana visited Rome, and, though he was accused of magic, he had the good luck to escape. Nero now became jealous of the philosophers, and Musonius Rufus, a Roman eques and a stoic philosopher, was banished by the emperor. The fragment of the sixteenth book of the Annals of Tacitus concludes with the account of the death of Annaeus Mella, the father of Lucan, and C. Petronius, a man of pleasure, but probably not the author of the *Satyrica*. Nero, as Tacitus says (*Ann.* xvi. 21), now attacked virtue itself in the persons of Thrasea Paetus and Barea Soranus. The crime of Thrasea was his virtue: the charge against him was that he kept away from the senate, and by his absence condemned the proceedings of that body. The senate condemned him to die, but he had the choice of the mode of death, and he opened his veins. Soranus was rich, and that made part of his crime. He was condemned with his young daughter Servilia, who had without his knowledge consulted the fortune-tellers to know what would be her father's fate. (Tacit. *Ann.* xvi. 30, &c.) With the death of Thrasea, who, as the blood flowed from his veins, declared it to be a libation to Jupiter the Liberator, the fragment of the sixteenth

* The critics take the verses to be ironical. Let the reader judge.

book of Tacitus ends, and the fate of the despicable tyrant has not been transmitted to us in the words of the indignant historian, who himself is compelled to apologise for his tedious record of crimes and bloodshed. (Tacit. *Ann.* xvi. 16.)

The time chosen for the death of Thrasea and Soranus was that when Tiridates was preparing to make his entry into Rome. The Armenian king came by land to Rome with his wife and his children. The provinces that he passed through had to support the expense of his numerous train. He entered Italy from Illyricum, and was received by Nero at Naples, before whom he fell on his knees, and acknowledged him as his lord. Tiridates was conducted to Rome, where he humbled himself before Nero in the theatre, who gave him the crown of Armenia and permission to rebuild Artaxata (Dion Cass. lxiii. 6). Tiridates went home by way of Brundusium. Vologeses was invited to Rome by Nero to go through the same ceremony, but he declined the honour, and suggested that if Nero wished to see him he should come to Asia. (Dion Cass. lxiii. 7.)

Nero formed some plans for extending the empire, and various expeditions were talked of, but Nero was not a soldier: he had not even that Roman virtue. In the latter part of this year he visited Achaea with a great train, to show his skill to the Greeks as a musician and charioteer, and to receive the honours which were liberally bestowed upon him. While Nero was in Achaea, Cestius Gallus, the governor of Syria, sent him intelligence of his defeat by the Jews, who were in arms; on which Nero sent Vespasian, the future emperor, to carry on the war against them, and Mucianus to take the administration of Syria.

In the year A. D. 67 Nero was present at the Olympic games, which had been deferred from the year 65 in order that so distinguished a person might be present. To commemorate his visit he declared all Achaea to be free, which was publicly proclaimed at Corinth on the day of the celebration of the Isthmian games. But the Greeks paid dear for what they got, by the price of every thing being raised in consequence of Nero's visit; and they witnessed one of his acts of cruelty, in putting to death, at the Isthmian games, a singer whose voice drowned that of the imperial performer. (Lucian, *Nero*, vol. iii. p. 642, ed. Hemst.) Nero also paid a visit to Delphi, and got a kind of indirect promise of a long life; but other matters reported about this visit are somewhat confusedly told by different authorities. He also designed a canal across the Isthmus, which was commenced with great parade, and Nero himself first struck the ground with a golden spade. The works were carried on vigorously for a time, but were suspended by his own orders. While Nero was in Greece he summoned Corbulo there in an affectionate letter, but, on the old soldier arriving at Cenchreae, Nero sent orders to put him to death, which Corbulo anticipated by stabbing himself. Thus perished a man who had served the empire and the emperor faithfully, and whose military talent and integrity entitled him to the name of a genuine Roman. (Dion. lxiii. 17.)

Nero had left Helius a freedman in the administration of Rome, with full power to do as he pleased, which power he abused. Helius, foreseeing the mischief that was preparing for his master, wrote to request him to return to Rome, and finally he went to Greece to urge his departure. Nero left Greece probably in the autumn of A. D. 67. He entered Rome in triumph, as befitted an Olympic victor, through a breach made in the walls, riding in the car of Augustus, with a musician at his side; and he displayed the numerous crowns that he had received in his Grecian visit. Music, chariot driving, and the like amusements, occupied this foolish man until, as Tillemont naïvely remarks, the rising in Spain and Gaul gave him other occupation.

Silius Italicus, the poet, and Galerius Trachalus were consuls A. D. 68, the last year of Nero's life. The storm that had long been preparing broke out in Gaul, where Julius Vindex, the governor of Celtica, called the people together, and, pointing out their grievances, and pourtraying the despicable character of Nero, urged them to revolt. Vindex was soon at the head of a large army, and he wrote to Galba, who was governor of Hispania Tarraconensis, to offer his assistance in raising him to the imperial power. Galba at the same time learned that Nero had sent orders to put him to death, on which he made a public harangue against the crimes of Nero, and was proclaimed emperor; but he only assumed the title of legatus of the senate and the Roman people. Nero was at Naples when he heard of the rising in Gaul, which gave him little concern, and he went on with his ordinary amusements. At last he came to Rome, where he heard of the insurrection of Galba, which threw him into a violent fit of passion and alarm, but he had neither ability nor courage to organise any effectual means of resistance. The senate declared Galba an enemy of the state; and Nero, for some reason or other, deprived the two consuls of their office, and made himself sole consul. This was his fifth consulate. Possibly he had some vague idea of putting himself more distinctly at the head of affairs with the title of sole consul, which Cn. Pompeius had once enjoyed before him and C. Julius Caesar.

Verginius Rufus, governor in Upper Germany, a man of ability and integrity, was not favourable to the pretensions of Galba. Rufus first marched against Vindex, and was supported by those parts of Gaul which bordered on the Rhine; the town of Lyon, with others, declared against Vindex. Verginius laid siege to Vesontio (Besançon), and Vindex came to relieve it. The two generals had a conference, and appear to have come to some agreement; but, as Vindex was going to enter the town, the soldiers of Verginius, thinking that he was about to attack them, fell on the troops of Vindex. The whole affair is very confused; but the fact that Vindex perished, or killed himself, is certain. The soldiers now destroyed the statues of Nero, and proclaimed Verginius as Augustus; but he steadily refused the honour, and declared that he would submit to the orders of the senate. The death of Vindex discouraged Galba, who was beginning to lose all hopes, when he received intelligence from Rome that he was recognised as the successor of Nero.

A famine at Rome, and the exertion that Nero was making to raise money, hastened his ruin. Nymphidius Sabinus, who was now praefectus praetorio with Tigellinus, taking advantage of a rumour that Nero was going to fly to Egypt, persuaded the troops to proclaim Galba. Nero was immediately deserted. He escaped from the

palace at night with a few freedmen, and made his way to a house about four miles from Rome, which belonged to Phaon, one of his freedmen, where he passed the night and part of the following day in a state of agonising terror. His hiding-place being known, a centurion with some soldiers was sent to seize him. Though a coward, Nero thought a voluntary death better than the indignities which he knew were preparing for him; and, after some irresolution, and with the aid of his secretary Epaphroditus, he gave himself a mortal wound when he heard the trampling of the horses on which his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero saying, "It is too late. Is this your fidelity?" expired with a horrid stare.

The body of Nero received funeral honours suitable to his rank, and his ashes were placed in the sepulchre of the Domitii by two of his nurses and his concubine Acte, who had won Nero's affections from his wife Octavia at the beginning of his reign. (Tac. *Ann.* xiii. 12; Suet. *Ner.* 50.) Suetonius, after his manner, gives a description of Nero's person, which is not very flattering: the "cervix obesa" of Suetonius is a characteristic of Nero's bust. (*Lib. of Entertaining Knowledge*, Townley Gallery, vol. ii. p. 28.)

In his youth Nero was instructed in all the liberal knowledge of the time except philosophy; and he was turned from the study of the old Roman orators by his master Seneca. Accordingly, he applied himself to poetry, and Suetonius says that his verses were not made for him, as some suppose, for the biographer had seen and examined some of Nero's writing-tablets and small books, in which the writing was in his own hand, with many erasures and cancellings and interlineations. He had also skill in painting and modelling. Though profuse and fond of pomp and splendour, Nero had apparently some taste. The Apollo Belvedere and the Fighting Gladiator, as it is called, by Agasias, were found in the ruins of a villa at Antium, which is conjectured to have belonged to Nero. (See Thiersch, *Ueber die Epochen der Bildenden Kunst*, *&c.* p. 312, 2d ed.)

Nero's progress in crime is easily traced, and the lesson is worth reading. Without a good education, and with no talent for his high station, he was placed in a position of danger from the first. He was sensual, and fond of idle display, and then he became greedy of money to satisfy his expenses; he was timid, and by consequence he became cruel when he anticipated danger; and, like other murderers, his first crime, the poisoning of Britannicus, made him capable of another. But, contemptible and cruel as he was, there are many persons who, in the same situation, might run the same guilty career. He was only in his thirty-first year when he died, and he had held the supreme power for thirteen years and eight months. He was the last of the descendants of Julia, the sister of the dictator Caesar.

There were a few writers in the time of Nero who have been preserved — Persius the satirist, Lucan, the author of the Pharsalia, and Seneca, the preceptor of Nero. The jurists, C. Cassius Longinus, after whom the Sabiniani were sometimes called Cassiani, and Nerva, the father of the emperor Nerva, lived under Nero. (Tac. *Ann.* xiii.—xvi.; Suet. *Ner.*; Dion Cass. lxi.—lxiii. ed. Reimarus. All the authorities for the facts of Nero's life are collected by Tillemont, *Histoire des Empereurs*, vol. i.) [G. L.]



COIN OF THE EMPEROR NERO.

NERO, the eldest son of Germanicus and Agrippina, was a youth of about twelve years of age at the death of his father in A. D. 19. In the following year (A. D. 20) he was commended to the favour of the senate by the emperor Tiberius, who went through the form of requesting that body to allow Nero to become a candidate for the quaestorship five years before the legal age. He likewise had the dignity of pontiff conferred upon him, and about the same time was married to Julia, the daughter of Drusus, who was the son of the emperor Tiberius. Nero had been betrothed in the lifetime of his father to the daughter of Silanus (Tac. *Ann.* ii. 43), but it appears that this marriage never took effect. By the death of Drusus, the son of Tiberius, who was poisoned at the instigation of Sejanus in A. D. 23, Nero became the heir to the imperial throne; and as Sejanus had compassed the death of Drusus, in order that he might succeed Tiberius, the same motives led him to plan the death of Nero, as well as of his younger brother Drusus. And this he found no difficulty in accomplishing, as the jealous temper of Tiberius had already become alarmed at the marks of public favour which were exhibited to Nero and Drusus as the sons of Germanicus, and he had expressed his displeasure in the senate, in A. D. 24, at the public prayers which had been offered for their health. Spies were placed about Nero, and every word and action of the unhappy young prince were eagerly caught up, misinterpreted and misrepresented, and then reported to the emperor. His wife was also entirely in the interests of Sejanus, since her mother was the mistress of the all-powerful minister; and his brother Drusus, who was of an unamiable disposition, and who did not stand so high in the favour of their mother Agrippina, was readily induced to second the designs of Sejanus, in hopes that the death of Nero would secure him the succession to the throne. At length, in A. D. 29, Tiberius sent a letter to the senate in which he accused Agrippina and Nero in the bitterest terms, but was unable to convict them of any attempt at rebellion; the haughtiness of the former and the licentiousness of the latter were the chief crimes laid to their charge. The people, who loved Agrippina and hallowed the memory of Germanicus, surrounded the senate-house, exclaiming that the letter was a forgery. On the first day the senate came to no resolution on the matter, and Tiberius found it necessary to repeat his charges The obsequious body dared no longer resist; and the fate of Agrippina and Nero was sealed. Nero was declared an enemy of the state, was removed to the island of Pontia, and shortly afterwards was there starved to death. According to some accounts he put an end to his own life, when the executioner appeared before him with the instruments of death. (Tac. *Ann.* iii. 29, iv. 8, 17, 59, 60, 67, v. 3, 4;

Suet. *Tib.* 24, *Cal.* 7; Dion Cass. lviii. 8.) Respecting Drusus, the brother of Nero, see DRUSUS, No. 16, and respecting Julia, the wife of Nero, see JULIA, No. 9.

NERVA, ACUTIUS, one of the consules suffecti in the reign of Trajan, A. D. 100. (Fasti; Plin. *Ep.* ii. 12.)

NERVA, COCCEIUS. 1. M. COCCEIUS NERVA, was consul with L. Gellius Poplicola, B. C. 36. (Dion Cass. xlviii. 54.) He is probably the Cocceius who brought about the reconciliation between M. Antonius and Caesar Octavianus, B. C. 40, though this Cocceius is called Lucius by Appian (*B. C.* v. 60, &c.); and also the Cocceius mentioned by Horace (*Sat.* i. 5. 28, &c.). He is sometimes considered to be the grandfather of the emperor Nerva, and consequently the same person who died in the time of Tiberius, A. D. 33, which is not possible.

2. M. COCCEIUS NERVA, who died A. D. 33, was probably the son of the consul of B. C. 36: he was the grandfather of the emperor Nerva. This Nerva was consul with C. Vibius Rufinus, A. D. 22: Tacitus (*Ann.* iv. 58) says that he had been consul. He was one of the intimate friends of Tiberius Caesar, who gave him the superintendence of the aqueducts of Rome (Frontinus, *De Aquaeduct.* ii.). Nerva accompanied Tiberius in his retirement from Rome A. D. 26. In the year A. D. 33, he resolutely starved himself to death, notwithstanding the intreaties of Tiberius, whose constant companion he was. Tacitus (*Ann.* vi. 26) and Dion Cassius (lviii. 21) give different reasons for this resolution of Nerva, but we may infer from both of them that Nerva was tired of his master. Tacitus says, that he was profoundly skilled in the law. He is often mentioned in the Digest (43. tit. 8. s. 2; 16. tit. 3. s. 32), and he wrote several legal works, but the title of no one of them is mentioned.

3. M. COCCEIUS NERVA, was the son of the jurist. He must have been a precocious youth, if we rightly understand Ulpian (Dig. 3. tit. i. s. 1), when he says that he gave responsa (*publice de jure responsitasse*) at the age of seventeen or a little more. He is probably the Cocceius Nerva mentioned by Tacitus (*Ann.* xv. 72) as Praetor Designatus. He wrote a work De Usucapionibus (Dig. 41. tit. 2. s. 47) as Papinian states; and he is often cited in the Digest under the name of Nerva Filius. Gaius (*Instit.* ii. 195, iii. 133) cites Nerva, without saying whether he means the father or the son. [G. L.]

NERVA, M. COCCEIUS, Roman emperor, A. D. 96—98, was born at Narnia, in Umbria (Aur. Vict. *Epit.* 12), as some interpret the words of Victor, or rather his family was from Narnia. His father was probably the jurist, No. 3. The time of his birth was A. D. 32, inasmuch as he died in January, A. D. 98, at the age of nearly sixty-six (Dion Cass. lxviii. 4). He was consul with Vespasian, A. D. 71, and with Domitian, A. D. 90. Tillemont supposes him to be the Nerva mentioned by Tacitus (*Ann.* xv. 72), but this Nerva is, perhaps, the father of the emperor.

Nerva was probably at Rome when Domitian was assassinated, and privy to the conspiracy, though Aurelius Victor (*de Caes.* 12) seems to intend to say that he was in Gaul, which is very improbable. His life was saved from the cruelty of Domitian by the emperor's superstition, who believed an astrologer's prediction that Nerva would soon die a natural death (Dion Cass. lxvii. 15). On the assassination of Domitian, in September, A. D. 96, Nerva was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquillity to the state. He stopped proceedings against those who, under the system of his predecessor, had been accused of treason (majestas), and allowed many exiled persons to return to Rome. The class of informers were suppressed by penalties (Plin. *Panegyr.* c. 35); some were put to death, among whom was the philosopher Sura; and, conformably to the old law, Nerva declared that slaves and freedmen should never be examined as witnesses against their masters or patrons when accused of a crime (Dion Cass. lxvii. 1). These measures were necessary to restore order and confidence after the suspicious and cruel administration of Domitian. But there was weakness in the character of Nerva, as appears from the following anecdote. He was entertaining Junius Mauricus and Fabius Veiento at table. Veiento had played the part of an accuser (delator) under Domitian. The conversation turned on Catullus Messallinus, who was then dead, but had been an infamous informer under Domitian. "What would this Catullus be doing," said Nerva, "if he were alive now;" to which Mauricus bluntly replied, "he would be supping with us" (Aur. Vict. *Epit.* 12).

The public events of his short reign were few and unimportant; and it is chiefly his measures of internal administration of which there are any records. Nerva attempted to relieve the poverty of many of the citizens by buying land and distributing it among them, one of the remedies for distress which the Romans had long tried, and with little advantage. The practice of occasionally distributing money among the poor citizens, and allowances of grain, still continued under Nerva, one of the parts of Roman administration which continually kept alive the misery for which it supplied temporary relief. He also diminished the expences of the state by stopping many of the public shows and festivals. Many enactments, by which we must understand Senatus consulta, were passed in his time, among which the prohibition against making eunuchs is worthy of notice; but Domitian had already made the same regulation in the beginning of his reign (Dion Cass. lxvii. 2), whence we must conclude that the law had either been repealed or required some stricter penalties to enforce it.

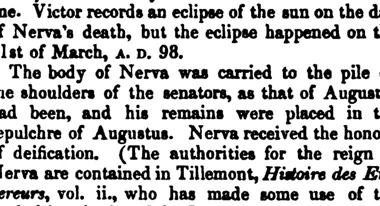
In the second year of his reign, Nerva was consul, for the third time, with L. Verginius Rufus, also for the third time consul. Rufus had been proclaimed emperor by the soldiers in the time of Nero, A. D. 68, but had refused the dangerous honour. The emperor made no difficulty about associating Rufus with himself in the consulship, but Rufus was a very old man, and soon died. Calpurnius Crassus, a descendant of the Crassi of the republic, with others, conspired against the emperor, but the plot was discovered, and Nerva rebuked the conspirators by putting into their hands at a show of gladiators, the swords with which the men were going to fight, and asking the conspirators, in the usual way, if they were sharp enough. This anecdote, if true, shows that the exhibitions of gladiators were in use under Nerva. The text of Dion does not state what was the punishment of Crassus, but Victor (*Epit.* 12) says that Crassus was rele-

gated with his wife to Tarentum, and that the senate blamed the emperor for his leniency; but Nerva had sworn at the commencement of his reign that he would put no senator to death, and he kept his word.

The feebleness of the emperor was shown by a mutiny of the Praetorian soldiers, who were either urged on by their Praefectus, Aelianus Casperius, or had bribed him to support them. The soldiers demanded the punishment of the assassins of Domitian, which the emperor refused. Though his body was feeble, his will was strong, and he offered them his own neck, and declared his readiness to die. However, it appears that the soldiers effected their purpose, and Nerva was obliged to put Petronius Secundus and Parthenius to death, or to permit them to be massacred by the soldiers (Plin. *Panegyr.* c. 6; Aur. Vict. *Epit.* 12; Dion Cass. lviii. 3). Casperius, it is said, carried his insolence so far as to compel the emperor to thank the soldiers for what they had done.

Nerva felt his weakness, but he showed his noble character and his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. He adopted as his son and successor, without any regard to his own kin, M. Ulpius Trajanus, who was then at the head of an army in Germany, and probably on the Lower Rhine. It was about this time that news arrived of a victory in Pannonia, which is commemorated by a medal, and it was apparently on this occasion that Nerva assumed the title of Germanicus. He conferred on Trajan the title of Caesar and Germanicus, and the tribunitian power. Trajan was thus associated with Nerva in the government, and tranquillity was restored at Rome. In the year A. D. 98, Nerva and Trajan were consuls. The emperor died suddenly on the 27th of January, in the sixty-third year of his age, according to Victor; but according to Dion, at the age of sixty-five years, ten months and ten days. Eutropius incorrectly states that he was seventy-one. Victor records an eclipse of the sun on the day of Nerva's death, but the eclipse happened on the 21st of March, A. D. 98.

The body of Nerva was carried to the pile on the shoulders of the senators, as that of Augustus had been, and his remains were placed in the sepulchre of Augustus. Nerva received the honour of deification. (The authorities for the reign of Nerva are contained in Tillemont, *Histoire des Empereurs*, vol. ii., who has made some use of the doubtful authority of the Life of Apollonius by Philostratus; Dion Cass. lib. lxviii. with the notes of Reimarus; Aurelius Victor. ed. Arntzenius; and C. Plinius, *Panegyricus*, ed. Schaefer.) [G. L.]



COIN OF THE EMPEROR NERVA.

NERVA, LICI'NIUS. 1. C. LICINIUS NERVA, a son of C. Licinius Nerva, of whom nothing is known. Nerva the son was one of the legati who, in B. C. 168, brought the news to Rome of the defeat of the Illyrian army, and the capture of Gentius, and the conquest of Illyricum. In B. C. 167, he was one of the six praetors, with the province of Hispania Ulterior. Drumann concludes that he did not go to his province, because at the close of B. C. 167 he was one of the commissioners appointed to carry back the Thracian hostages, which reason is not quite conclusive. (Liv. xlv. 3, 16, 42.)

2. A. LICINIUS NERVA is called the brother of Caius by Drumann, which is possible, but no proof is alleged. He was a tribunus plebis, B. C. 178, and he proposed that the consul, A. Manlius Vulso, should not hold his command among the Istri beyond a certain day, the object of the tribune being to bring Manlius to trial for misconducting the war. (Liv. xli. 10.) In B. C. 171 Nerva was one of three commissioners sent to Crete to get archers for the army of the consul P. Licinius Crassus, and in B. C. 169 he was sent with others into Macedonia to examine and report on the state of the Roman army there, and the resources of king Perseus. In B. C. 166, he was a praetor, with one of the Hispaniae as his province. (Liv. xlii. 35, xliv. 18, xlv. 44.)

3. A. LICINIUS NERVA, probably the son of the praetor of B. C. 166. According to Drumann he was praetor in B. C. 143, and in B. C. 142 governor of Macedonia, when his quaestor, L. Tremellius, defeated a Pseudoperseus, or a Pseudophilippus, for there seems some uncertainty about the name, and a body of 16,000 men in arms. Nerva received on this occasion the title of imperator. (Liv. *Epit.* 53; Eutrop. iv. 15.)

4. C. LICINIUS NERVA. His precise relationship to the preceding is unknown. He is mentioned by Cicero (*Brut.* 34), and contrasted with L. Bestia, whence Meyer concludes that he may have been Bestia's colleague in the tribuneship. Cicero calls him a bad man, but not without some eloquence.

5. LICINIUS NERVA, is known only from the coins as a quaestor of Decimus Brutus, in the war before Mutina. (Drumann, *Geschichte Roms*, vol. iv. p. 19, No. 85.)

6. P. LICINIUS NERVA, in B. C. 103, was propraetor in Sicily at the time when the second Servile War broke out. The senate had made a decree that no free person of those nations which had alliance and friendship with Rome should be enslaved, and it was alleged that the Publicani had seized and sold many as slaves, probably because they did not pay the taxes. Nerva published an edict that all persons in Sicily who were entitled to the benefit of the decree should come to Syracuse to make out their case. Above eight hundred persons thus recovered their freedom, but those who held persons in slavery, fearing that the matter would go further, prevailed on Nerva not to allow any further claims of freedom to be made, to which he assented, and a rising of the slaves was the consequence. This war lasted four years, and was ended by the proconsul Aquilius. The history of this rising is told circumstantially by Diodorus (xxxvi.; Excerpts by Photius, Cod. 244). The praetor by treachery gained some advantage over the slaves, and the Roman troops after this success retired to their quarters. But the disturbance soon broke out, and it assumed the form of a regular war under Athenion. L. Licinius Lucullus, the father of Lucullus, the vanquisher of Mithri-

dates, was sent in B. C. 102 to succeed Nerva in the government of Sicily.

7. A. LICINIUS NERVA SILIANUS, was adopted by some Licinius Nerva, as the name Silianus shows, out of the Silia gens. He was the son of P. Silius (Vell. Pat. ii. 116), a distinguished commander under Augustus, and consul, B. C. 20, with M. Appuleius. Silianus was consul, A. D. 7, but he is called Licinius Silanus in the text of Dion Cassius (lv. 30). P. Silius, the consul of B. C. 20, appears in the Fasti Consulares as P. Silius Nerva, whence it appears that the cognomen Nerva belonged to the Silii. [SILIUS.]

The authorities for the Licinii Nervae are collected by Drumann, *Geschichte Roms*, vol. iv. p. 196, &c. [G. L.]

NERVA, SI'LIUS. [NERVA, LICINIUS, No. 7, and SILIUS.]

NERVA TRAJA'NUS. [TRAJANUS.]

NERULI'NUS, the son of P. Suillius, one of the chief instruments of the tyranny of Claudius, escaped accusation when his father was tried and condemned at the beginning of Nero's reign, A. D. 59, because the emperor thought that sufficient punishment had been inflicted on the family (Tac. *Ann.* xiii. 43). On the coins of Smyrna, struck in the time of Vespasian, we find the name of M. Suillius Nerulinus, proconsul (Eckhel, vol. ii. p. 556), and it is not improbable that this is the same person as the Nerulinus mentioned above. He may also be the same as the M. Suillius who was consul with L. Antistius, in the reign of Claudius, A. D. 50. (Tac. *Ann.* xii. 50.)

NESAIA (Νησαία), a daughter of Nerus and Doris, and one of the Nereides. (Hom. *Il.* xviii. 40; Hes. *Theog.* 249.) [L. S.]

NESEAS, painter. [ZEUXIS.]

NESIO'TES, a sculptor, appears to have been an assistant of the celebrated Athenian artist Critias, and not a surname of the latter, as some modern writers have conjectured. [CRITIAS, Vol. I. p. 893.]

NESO (Νησώ), one of the Nereides (Hes. *Theog.* 261); but Lycophron (1468) mentions one Neso as the mother of the Cumaean sibyl. [L. S.]

NESSUS (Νέσσος). 1. The god of the river Nestus (also called Nessus or Nesus) in Thrace, is described as a son of Oceanus and Thetys. (Hes. *Theog.* 341.)

2. A centaur, who carried Deianeira across the river Evenus, but, wishing to run away with her, he was shot by Heracles with a poisoned arrow, which afterwards became the cause of Heracles' own death. (Soph. *Trach.* 558; Apollod. ii. 7. § 4; comp. HERACLES.) [L. S.]

NESSUS, a painter, was the son of Habron, who was also a painter. [HABRON.]

NESTOR (Νέστωρ), a son of Neleus and Chloris of Pylos in Triphylia, and husband of Eurydice (or, according to others, of Anaxibia, the daughter of Cratieus), by whom he became the father of Peisidice, Polycaste, Perseus, Stratius, Aretus, Echephron, Peisistratus, Antilochus, and Thrasymedes. (Hom. *Od.* iii. 413, &c., 452, 464, xi. 285, &c.; Apollod. i. 9. § 9.) With regard to Anaxibia having been his wife, we are informed by Eustathius (*ad Hom.* p. 296), that after the death of Eurydice, Nestor married Anaxibia, the daughter of Atreus, and sister of Agamemnon; but this Anaxibia is elsewhere described as the wife of Strophius, and the mother of Pylades. (Paus. ii. 29. § 4.) When Heracles invaded the country of Neleus, and slew his sons, Nestor alone was spared, because at the time he was not at Pylos, but among the Gerenians, where he had taken refuge. (Hom. *Il.* xi. 692; Apollod. ii. 7. § 3; Paus. iii. 26. § 6.) This story is connected with another about the friendship between Heracles and Nestor, for the latter is said to have taken no part in the carrying off from Heracles the oxen of Geryones; and Heracles rewarded Nestor by giving to him Messene, and became more attached to him even than to Hylas and Abderus. Nestor, on the other hand, is said to have introduced the custom of swearing by Heracles. (Philostr. *Her.* 2; comp. Ov. *Met.* xii. 540, &c.; Paus. iv. 3. § 1, who states that Nestor inhabited Messenia after the death of the sons of Aphareus.) When a young man, Nestor was distinguished as a warrior, and, in a war with the Arcadians, he slew Ereuthalion. (Hom. *Il.* iv. 319, vii. 133, &c., xxiii. 630, &c.) In the war with the Eleians, he killed Itymoneus, and took from them large flocks of cattle. (xi. 670.) When, after this, the Eleians laid siege to Thryoëssa, Nestor, without the war-steeds of his father, went out on foot, and gained a glorious victory. (xi. 706, &c.) He also took part in the fight of the Lapithae against the Centaurs (i. 260, &c.), and is mentioned among the Calydonian hunters and the Argonauts (Ov. *Met.* viii. 313; Val. Flacc. i. 380); but he owes his fame chiefly to the Homeric poems, in which his share in the Trojan war is immortalized. After having, in conjunction with Odysseus, prevailed upon Achilles and Patroclus to join the Greeks against Troy, he sailed with his Pylians in sixty ships to Asia. (*Il.* ii. 591, &c., xi. 767.) At Troy he took part in all the most important events that occurred, both in the council and in the field of battle. Agamemnon through Nestor became reconciled with Achilles, and therefore honoured him highly; and whenever he was in any difficulty, he applied for advice to Nestor. (ii. 21, x. 18.) In the picture which Homer draws of him, the most striking features are his wisdom, justice, bravery, knowledge of war, his eloquence, and his old age. (*Od.* iii. 126, &c., 244, xxiv. 52, *Il.* i. 273, ii. 336, 361, 370, &c., vii. 325, ix. 104, x. 18, xi. 627.) He is said to have ruled over three generations of men, so that his advice and authority were deemed equal to that of the immortal gods. (*Od.* iii. 245, *Il.* i. 250; comp. Hygin. *Fab.* 10.) In this sense we have also to understand the *tria saecula*, which he is said by Latin writers to have ruled. (Gellius, xix. 7; Cic. *De Senect.* 10; Horat. *Carm.* ii. 9. 13; Ov. *Met.* xii. 158.) But, notwithstanding his advanced age, he was brave and bold in battle, and distinguished above all others for drawing up horses and men in battle array. After the fall of Troy he, together with Menelaus and Diomedes, returned home, and safely arrived in Pylos (*Od.* iii. 165, &c.), where Zeus granted to him the full enjoyment of old age, surrounded by intelligent and brave sons. (*Od.* iv. 209, &c.) In this condition he was found by Telemachus, who visited him to inquire after his father, and was hospitably received by him. The town of Pylos in Messenia claimed to be the city of Nestor; and, when Pausanias visited it, the people showed to him the house in which Nestor was believed to have lived. (Paus. iv. 3. § 4, 36. § 2.) In the temple of Messene at Messene he was represented in a painting with two of his sons,

and he was also seen in the painting of Polygnotus in the Lesche at Delphi. (Paus. iv. 31. § 9, x. 25, in fin.; Philostr. *Her.* 2.) [L. S.]

NESTOR (Νέστωρ). 1. Of Laranda in Lycia according to Suidas, in Lycaonia according to Strabo and Stephanus Byzantinus. He lived in the reign of the emperor Severus, between A. D. 194 and 211. He is mentioned by Suidas (*s. v.*) as an epic poet. We infer from Stephanus Byzantinus (*s. v.* Ὑστάσπαι) that he wrote a poem called Ἀλεξανδρείας, "On the deeds of Alexander," to which Suidas probably refers. Suidas also mentions that he was the father of the poet Peisander. Tryphiodorus, as we learn from Eustathius in the prooemium to the Odyssey, wrote an Odyssey λειπογράμματον, wanting the letter σ throughout. Similarly, Nestor, we learn from Suidas, wrote the Iliad, omitting in each book the letter indicating its number, as in the first book, the letter α, in the second, the letter β, and so on with the rest. He wrote also a poem entitled Μεταμορφώσεις. Four fragments of his writings are inserted in the Anthologia Graeca (vol. iii. p. 54, ed. Jacobs). The fourth of these epigrams has point, and rebukes men for attempting poetry who are unskilled in the art. The last line has passed into the proverb of Erasmus, *Equitandi peritus ne cunas.* (Fabric. *Bibl. Graec.* vol. i. pp. 134, 517, iii. p. 46, iv. p. 483; Jacobs, *Anth. Graec.* vol. iii. p. 54, vol. xiii. p. 921; Suid. Steph. *ll. cc.*)

2. A stoical philosopher of Tarsus. (Strab. xiv. p. 674.)

3. An academic philosopher, preceptor of Marcellus, son of Octavia. Marcellus died B. C. 23. (Strab. lib. xiv. p. 675; Clinton, *F. H.* vol. iii. pp. 237, 548.) [W. M. G.]

NESTO'RIDES (Νεστορίδης), a patronymic employed to designate Antilochus, the son of Nestor (Hom. *Il.* vi. 33, xv. 589, xxiii. 353), and Peisistratus, also the son of Nestor (*Od.* iii. 36, 482, &c.). [L. S.]

NESTO'RIUS, a celebrated Haeresiarch of the fifth century, was born, according to Socrates (*H. E.* vii. 29), and Theodoret (*Haeret. Fabul. Compend.* iv. 12), at Germanicia, a city in the northern extremity of Syria, amid the offshoots of the Taurus. Marcellinus (*Chronicon*) speaks of him as a native of Antioch, and Cassian is understood by some to say (*De Incarnat.* vi. 3) that he was baptized at Antioch; but the passage in Cassian is obscure, and the statement of Socrates is preferable to that of Marcellinus. He was apparently of humble birth. Cyril (*Homil.* iv. *de Divers.* p. 357; *Opera*, vol. v. pt. ii. ed. Paris, 1638), speaks of him as being "lifted out of the dunghill," a reference apparently to Ps. cxiii. 7, and raised to the height of heaven: language which could be applied only to one of obscure origin, even by so unscrupulous a person as Cyril. Theodoret (ibid.), who was disposed to the opinions of Nestorius, and who cannot be suspected of any personal ill-will to him, states that he could not discover either the place of his education or the extent of his acquirements; and the silence of Socrates as to his possessing any other qualifications for the patriarchate, than a good voice and a fluent utterance (εὔφωνος δὲ ἄλλως καὶ εὔλαλος), indicates that his early education was as defective as his birth was obscure. After various changes of residence, he fixed his abode at Antioch, and having received here some instruction, was ordained presbyter. He at once set himself to gain popularity, and succeeded: his fluency as a preacher attracted admiration; and his staid deportment, sober garb, and studious habits excited reverence. So great and general was the respect entertained for him, that when he was appointed patriarch of Constantinople, the appointment was hailed with general approval. He was consecrated 10th April 428, according to the authority of Socrates. Liberatus places his consecration on the 1st of April (*Breviar.* cap. 4) which Le Quien (*Oriens Christian.*, vol. i. col. 215) observes to be more consistent with the usage of the Constantinopolitan Church, as it coincided that year with Sunday, on which day the patriarchs were usually consecrated. Theophanes places the appointment of Nestorius in A. M. 5923, Alex. era, which corresponds with A. D. 430 or 431; but his chronology is by no means accurate in this part of his work. Nestorius was consecrated rather more than three months after the death of his predecessor Sisinnius.

He gave immediately on his appointment an indication of the violent and intolerant course which he afterwards pursued. He thus publicly addressed the emperor Theodosius the Younger (Socrat. *H. E.* vii. 29): "Purge the earth, sire, of heretics for me, and I will in return bestow heaven on you. Join me in putting away the heretics, and I will join you in putting away the Persians." The bigotry of some was pleased with the declaration, but wiser auditors listened with sorrow to the proof which it gave of his violent and boastful temper. His deeds were answerable to his words. The Arians had a house of prayer, in which they privately met for worship: on the fifth day from his ordination he attempted to destroy it; but its persecuted occupants chose rather to set it on fire themselves; and when the spreading conflagration had excited a tumult, they prepared, says Socrates (ibid.), but without stating in what way, to revenge the injury. The Novatians [NOVATIANUS] and the Quartadecimans of Asia were also persecuted by him; the former, according to Socrates (ibid.), from his envy of the reputation of Paulus their bishop; the latter, so far as appears, from mere intolerance. These persecutions led to tumults both at Miletus and Sardis, in which many persons lost their lives. The followers of Macedonius, too, [MACEDONIUS, No. 3], were goaded by persecution into outrage, and this was made the occasion of further oppression.

But while he was thus persecuting others, he was raising up enemies against himself by enunciating doctrines at variance, at least in appearance, with the orthodox views and tendencies of the age. He had brought with him from Antioch Anastasius, also a presbyter of that city, and in his administration of the patriarchate made him his confidential adviser. Theophanes calls him his Syncellus, or personal attendant. Both Nestorius and Anastasius appear to have imbibed the disposition prevalent at Antioch, to distinguish carefully between the divine and human natures attributed to Christ, a disposition promoted by the reaction occasioned by the opposite opinion of the Apollinarists. [APOLLINARIS, No. 2]. With these tendencies Nestorius of course disapproved of the practice of some persons at Constantinople who called the Virgin Mary Θεοτόκος, "Mother of God." Against the expression Anastasius objected in a public discourse, which, according to Theo-

phanes, Nestorius himself had prepared, and intrusted him to deliver. "Let no one," said the preacher, "call Mary 'the mother of God;' for Mary was a human being; and that God should be born of a human being is impossible." Eusebius, then a Scholasticus or pleader at Constantinople, afterward bishop of Dorylaeum, was, according to Theophanes, the first to catch at the obnoxious objection [EUSEBIUS of DORYLAEUM]; and many both of the clergy and laity were scandalized by it. Nestorius, of course, supported Anastasius; and by continually insisting on the subject in dispute, and reiterating the objection to the term Θεοτόκος, aggravated the quarrel. As might be expected, his adversaries were too much inflamed to judge him fairly. Instead of recognizing his true object, which was to guard against confounding the two natures of Christ, many of them charged him with reviving the dogma of Photinus and Paul of Samosata [PAULUS SAMOSATENUS; PHOTINUS], that Christ was ψιλὸς ἄνθρωπος, "a mere man." Some of his own clergy preached against the heresy of their bishop, others attempted to catechize him on the alleged unsoundness of his faith. The violence and arrogance of Nestorius could not brook this: the preachers were silenced, the catechizers cruelly beaten and imprisoned: a monk who opposed his entrance into the church, was whipped and exiled; and many of the populace, for crying out that they had an emperor but not a bishop, were also punished with lashes. (*Basil. diaconi Supplicatio*, apud *Concil.* vol. i. col. 1335, &c. ed. Hardouin.). Proclus, titular bishop of Cyzicus, himself afterwards a competitor for the patriarchate of Constantinople, preaching in the great church at the command, and in the presence of Nestorius, asserted the propriety of giving the title Θεοτόκος to the Virgin. The audience applauded, and Nestorius rose and delivered a discourse in reply to Proclus, the substance of which is preserved in a Latin translation by Marius Mercator (*Opera*, vol. ii. p. 26, ed. Garnier, p. 70, ed. Baluze; and apud Galland. *Biblioth. Patrum*, vol. viii. p. 633) [MERCATOR]. The conflict became hotter. Dorotheus bishop of Marcianopolis, an ultra Nestorian [DOROTHEUS, No. 5], pronounced a public anathema in the church of Constantinople against all who applied the word Θεοτοκός to the Virgin. The audience raised a great outcry and left the church; and abbots and monks, priests and laymen, withdrew from communion with the patriarch, who countenanced Dorotheus (Cyril. *Epistolae*, 6, 9, pp. 30, 37; *Opera*, vol. v. pars ii.). Nestorius, no wise daunted by this mark of public opinion, assembled a council of those who adhered to him, and deposed priests and deacons, and even bishops of the opposite party, on a charge of Manicheism.

As might be expected, the struggle had meanwhile extended beyond the church and patriarchate of Constantinople. Pope Coelestine I. of Rome, and the haughty and violent patriarch Cyril of Alexandria embraced the opposite side to Nestorius. [COELESTINUS; ST. CYRILLUS of ALEXANDRIA.] Cyril assembled a council of the Egyptian bishops at Alexandria; and addressed synodal letters, one to Nestorius, setting forth the faith which the Egyptians regarded as orthodox, and concluding with twelve anathemas against the presumed errors of Nestorius; another to the recusants at Constantinople, clerical and lay, animating them in their resistance to their heretical bishop; and a third of similar tenour to the monks of that city. Nestorius was not slow to retort on his adversary the same number of anathemas. Coelestine, not satisfied with the doctrinal statements sent him by Nestorius, wrote to him (A. D. 430), threatening him with deposition and excommunication from the whole Catholic church within ten days, unless he expressed his accordance with the faith of the churches of Rome and Alexandria. He also wrote to the recusants to encourage them, and likewise to John, patriarch of Antioch [JOANNES, No. 9], to inform him of the sentence of deposition and excommunication pronounced against Nestorius. John wrote to Nestorius, inviting him to withdraw his opposition to the term Θεοτόκος, but manifesting a very different temper from Cyril and Coelestine. Nestorius, in his reply, which is extant in a Latin version, vindicated his opposition to the word, affirming that he had, on his first arrival at Constantinople, found the church divided on the subject, some calling the Virgin "Mother of God," others "Mother of Man;" and that he, to reconcile all, if possible, had proposed to call her "Mother of Christ" (*Epistol. Nestorii ad Joan. apud Concil.* vol. i. col. 1331; comp. Evagr. *H. E.* i. 7). The expedient was unobjectionable; but the violence of its proposer would have prevented peace, even had the temper of the factions and the times been more peace-loving and moderate.

A general council was now inevitable; and an edict of the emperors Theodosius and Valentinian III. appointed it to be held at Ephesus. Nestorius, prompt and fearless, arrived with a crowd of followers soon after Easter (A. D. 431). Cyril, who, beside his own dignity, was appointed temporarily to represent Coelestine, arrived about Pentecost: and the session of the council commenced, although John of Antioch, and the bishops of his patriarchate had not yet arrived. Cyril and Nestorius had a sharp encounter, Cyril seeking by terror to break the resolution of his opponent, Nestorius undauntedly replying, and then withdrawing with the bishops of his party, declaring that he would not return to the council until the arrival of John and the Eastern bishops. Cyril and his party refused to wait; and having sent to warn Nestorius to attend, and their messengers having been refused admittance, they proceeded in his absence (22d June) to try him, and depose him. A very few days afterward John and his fellow-prelates of the East arrived; and being indignant at the indecent haste and manifest injustice of Cyril and his party, and being countenanced by Candidianus, Comes Domesticorum, who was present by the emperor's order, formed themselves into a council, at which, however, Nestorius was not present, and imitating the very conduct which they blamed, deposed Cyril himself, and Memnon, bishop of Ephesus, one of his chief supporters. Cyril, supported by Juvenal, bishop of Jerusalem, retorted by deposing John; and the general council, instead of healing, seemed likely to extend the breach. The whole church was threatened with disruption. Tumults and conflicts ensued; and John, Comes Largitionum, found it needful to place Nestorius, Cyril, and Memnon under surveillance. Nestorius appealed to the emperors; the party of Cyril did the same, as also did John and the Oriental bishops. It is needless here to relate all the perplexed particulars of the sub-

sequent history. The deposition of Nestorius was ultimately confirmed, though he at last agreed for peace' sake to withdraw his objection to the word Θεοτόκος: many of the bishops of his party deserted him at once; and although John of Antioch and a number of the Eastern bishops held out for a time, ultimately John and Cyril were reconciled, and both retained their sees.

But the deposition of Nestorius, and the reconciliation of John and Cyril, neither suppressed the opinions of Nestorius, nor healed the dissensions which they had occasioned. Other teachers arose, who held and taught the same views, and diffused them among the Christians of the East, within and beyond the frontier of the empire toward Persia. The Nestorian communities, as they have continued to be called by their opponents, separated from the communion of the orthodox church, and were, doubtless for political reasons, patronized by some of the Persian kings [BARSUMAS]: and the Mahometan conquests in the seventh century, by the overthrow of the orthodox supremacy, gave scope to the spread of the Nestorians. Under the denomination of Chaldaean Christians, which is the designation they gave themselves, they still exist and are numerous in the East, having their own hierarchy of patriarchs, bishops, and inferior clergy; and retaining their characteristic tendency to distinguish carefully between the two natures of Christ, and their objection to the title "Mother of God."

After a vain attempt of Nestorius to gain the support of Scholasticus, one of the eunuchs about the court, he was ordered to retire to the monastery, apparently that of Euprepius, in the suburbs of Antioch, in which he had dwelt before his election to the patriarchate. Here he remained four years, being treated, according to his own statement (apud Evagr. *H. E.* i. 7), with kindness and respect. As, however, he persisted in maintaining his opinions, or as his opponents called it, his blasphemy, he was sentenced to perpetual banishment in the Greater Oasis in Upper Egypt, probably in A. D. 435; at the instigation of his former supporter, John of Antioch [JOANNES, No. 9], who was aggravated by his persistence, and by that of a few of the bishops who adhered to him. [MELETIUS, No. 7.] In this remote and painful exile, his spirit remained unbroken. He wrote a work, addressed to some Egyptian, on the subject of his wrongs, and addressed various memorials to the governor of the Thebaid. After an interval of uncertain length, he was carried off by the Blemmyes, who ravaged the Oasis with fire and sword: their compassion, however, released him, and he returned to the Thebaid. But the vindictiveness of his enemies was not satisfied: he was harshly hurried from one place of confinement to another, and at last died miserably from the effects of a fall. The story of his dying from some disease, in which his tongue was eaten by worms, which Evagrius had read in a certain work, was probably an invention springing from the mistaken notion that, in the retributive judgment of God, the member which had sinned should bear the punishment. The time of his death is not settled: he was living in A. D. 439, when Socrates wrote his history (Socrat. *H. E.* vii. 34), and probably died before A. D. 450. His death did not abate the bitterness of his enemies; Evagrius records, with apparent satisfaction (*H. E.* i. 7, ad fin.), that he passed from the sufferings of this world to sharper and more enduring woe in the world to come.

It is impossible either to deny or justify the violent treatment of Nestorius by the council of Ephesus. Neither can we, without compassion, read his touching appeal to his persecutors (apud Evagr. ibid.), that his past sufferings might be counted sufficient. But our compassion is materially checked by the consideration that he reaped as he had sown; and that there is little reason to think that success would have been more mildly used by him and his partizans, had they been victorious.

Gennadius (*De Viris Illustribus*, c. 53) mentions only one work of Nestorius, which he describes as being "quasi *de Incarnatione Domini*," and adds that the Haeresiarch supported his opinion by perverting sixty-two places of Scripture. The work has perished, except that some passages, cited from the writings of Nestorius by Cyril of Alexandria, in his *Adversus Nestorii Blasphemias Contradictionum, Libri V.* [CYRILLUS ST. of ALEXANDRIA] are thought to be from it. Nestorius, however, produced other works beside that mentioned by Gennadius. Of his *Homiliae*, thirteen are preserved in the works of Marius Mercator [MERCATOR], vol. ii. in the edition of Garnier, who has diligently collected from the *Concilia* and the works of Cyril various fragments in Greek of the original homilies, and of the other writings of Nestorius. Several of his *Epistolae* are preserved, some in Greek in the *Concilia*, others in a Latin version in the *Concilia*, or in the works of Mercator. His *Anathematismi duodecim*, in reply to Cyril, are contained, in a Latin version, in the *Concilia*. *Alii duodecim Anathematismi* are extant in a Syriac version, and were published, with a Latin version, from the Syriac, in the *Bibliotheca Orientalis* of Assemani, vol. iii. pars ii. p. 199. Nestorius, also, wrote a history of his disputes with his opponents, which he appears to have entitled "*the Tragedy*;" and which is probably the work mentioned by Evagrius (*H. E.* i. 7), as addressed, in the form of a dialogue, to a certain Egyptian. It is mentioned by Ebedjesu the Syrian, in a catalogue of works ascribed to Nestorius. Of the *Liber Heraclidis*, mentioned also by Ebedjesu, nothing seems to be known. A Syriac *Liturgy*, ascribed to Nestorius, is mentioned by Ebedjesu, and is extant. It was published in the original, with several similar works at Rome A. D. 1592; and is given in a Latin version in the *Liturgiae Orientales* of Eusebius Renaudot, vol. ii. p. 626. 4to. Paris, 1716. A memorial of Nestorius, on his sufferings, is also cited by Evagrius (*H. E.* i. 7).

The following works are conjecturally ascribed to him: — 1. Two Homiliae *De Resurrectione et Ascensione Christi*, which Combéfis, in his *Auctarium Novum*, had ascribed to Athanasius. 2. An *Epistle*, written before the council of Chalcedon, from a Syriac version of which Assemani gives two extracts in his *Bibliotheca Orientalis*, vol. iii. pars i. p. 36, note 5. 3. A *Liturgy*, still in use among the Nestorians, and different apparently from that already mentioned. 4. *A Confession of Faith*, extant in Greek, and of which a Latin version is given by Mercator, and in the *Concilia*: but this confession is more probably the work of Theodore of Mopsuestia. The original and the version are both given by Garnier, *Mercatoris Opera*, vol. ii. p. 251. Various fragments of the works of Nestorius are cited in the *Acta Concilii Ephesini*, in the

Concilia: the passages cited under the title of Τετράδια, *Quaterniones*, are apparently from a collection of his *Homiliae* or *Sermons* (Socrates, *H. E.* vii. 29, 31, 32, 34; Evagrius, *H. E.* i. 2—7; Theophanes, *Chronographia*; Theodoret. *Haeret. Fabular. Compend.* iv. 12; Liberatus, *Breviarium*; Leontius Byzant. *De Sectis*, act. iv.; Gennadius, *l. c.*; Mercator, *l. c.*; *Concilia*, vol. i. col. 1271, &c. &c. ed. Hardouin.; Fabric. *Bibl. Graec.* vol. x. p. 529, &c.; Cave, *Hist. Litt.* vol. i. p. 412, &c. ed. Oxford, fol. 1740—42; Tillemont, *Mémoires*, vol. xiv. passim. Fabricius has given a minute account of the works of Nestorius and of the ancient writers on the Nestorian controversy.) [J. C. M.]

NESTUS. [NESSUS, No. 1.]

NICAEA (Νικαία), a nymph, the daughter of the river-god Sangarius and Cybele. She was beloved by a shepherd, Hymnus, and killed him, but Eros took vengeance upon her, and Dionysus, who first intoxicated her, made her mother of Telete, whereupon she hung herself. Dionysus called the town of Nicaea after her. (Nonnus, *Dionys.* xvi.; Memnon, *ap. Phot. Bibl.* p. 233, ed. Bekker.) [L. S.]

NICAEA (Νίκαια). 1. Daughter of Antipater, was sent by her father to Asia to be married to Perdiccas, B. C. 323, at a time when the former still hoped to maintain friendly relations with the regent. Perdiccas, though already entertaining hostile designs, married Nicaea: but not long afterwards, by the advice of Eumenes, determined to divorce her, and marry Cleopatra instead. This step, which he took just before setting out on his expedition to Egypt, led to an immediate rupture between him and Antipater. (Arrian, *ap. Phot.* 70, a, b; Diod. xviii. 23.) We hear no more of Nicaea for some time, but it appears that she was afterwards — though at what period we know not — married to Lysimachus, who named after her the city, so celebrated in later times, on the Ascanian lake in Bithynia. (Strabo. xii. p. 565; Steph. Byz. *s. v.* Νίκαια.)

2. Wife of Alexander, tyrant of Corinth during the reign of Antigonus Gonatas. After the death of her husband, who was thought to have been poisoned by the command of the Macedonian king, Nicaea retained possession of the important fortress of Corinth: but Antigonus lulled her into security by offering her the hand of his son Demetrius in marriage, and took the opportunity during the nuptial festivities to surprise the citadel. (Plut. *Arat.* 17; Polyaen. iv. 6. § 1.) She is probably the same person mentioned by Suidas (*s. v.* Εὐφορίων) as patronising the poet Euphorion, though that author calls her husband ruler of Euboea, instead of Corinth.

3. There is a Nicaea mentioned by Livy (xxxv. 26), as the wife of Craterus (i. e. probably the brother of Antigonus Gonatas of that name), of whom nothing more is known. [E. H. B.]

NICAEARCHUS, a painter, whose age and country are unknown, painted Venus among the Graces and Cupids, and Hercules sad in repentance for his madness. (Plin. xxxv. 11. s. 40. § 36.) [P. S.]

NICAEAS, bishop of Aquileia, about the middle of the fifth century, is spoken of under NICETAS, p. 1185.

NICAE'NETUS (Νικαίνετος), an epigrammatic poet, was, according to the conjecture of Jacobs (*Anthol. Graec.* vol. xiii. p. 921), a native of Abdera, but had settled in Samos. Athenaeus (xiii. p. 590, b.) speaks of him as either of Samos or of Abdera, and Stephanus Byzantinus (*s. v.* Ἄβδηρα) mentions among the celebrated Abderites, Νικαίνετος ἐποποιός. Athenaeus (xv. p. 673, f.) speaks of him in connexion with his celebrating a Samian usage, as being a poet of strong native tendencies. From Athenaeus (p. 673, b.) we infer that he lived prior to the age of Phylarchus, who wrote B. C. 219. (Clinton, *F. H.* vol. iii. pp. 519, 563.) He wrote, among other things, a list of illustrious women, and epigrams. (Athen. *ll. cc.*) Six epigrams ascribed to him, the fourth very doubtfully, are inserted in the Anthologia of Jacobs (vol. i. p. 205, vol. xiii. p. 921; comp. Fabric. *Bibl. Graec.* vol. iv. p. 484). [W. M. G.]

NICA'GORAS (Νικαγόρας), historical. 1. A Messenian, connected by the ties of hospitality with Archidamus, king of Sparta. When Archidamus fled into Messenia, Nicagoras provided him with a dwelling and all necessaries; and when Cleomenes held out hopes to Archidamus of his restoration, Nicagoras conducted the negotiations, and in the end accompanied him back to Sparta. Archidamus was put to death by Cleomenes, but Nicagoras was spared. Having subsequently met Cleomenes at Alexandria, when compelled to fly to the court of his friend Ptolemy Euergetes [CLEOMENES, Vol. I. p. 795], Nicagoras endeavoured to avenge the death of Archidamus by inducing Sosibius to charge Cleomenes with conspiring against the king's life. Cleomenes was placed in confinement, but afterwards escaped. (Polyb. v. 37, &c.; Plut. *Agis et Cleom.* p. 821, b.)

2. A. Rhodian, who, with Agesilochus and Nicander, was twice sent on an embassy to the Romans, in B. C. 169, to Rome, and in B. C. 168, to the consul Aemilius Paullus in Macedonia. See AGESILOCHUS, Vol. I. p. 70. (Polyb. xxviii. 2. 14.) [C. P. M.]

NICA'GORAS, literary. An Athenian sophist, the son of the rhetorician Mnesaeus, who lived in the time of the emperor Philippus. He wrote an account of the lives of various illustrious men (βίοι ἐλλογίμων), of Cleopatra of the Troad, and a speech composed on the occasion of an embassy to the emperor. He had a son named Minucianus. The writings of Minucianus [see above, p. 1092, a] are sometimes erroneously attributed to his son Nicagoras. (Suidas, *s. vv.* Μινουκιανός, Νικαγόρας; Philostr. *Vit. Soph.* II. *Aspas.* extr.) [C. P. M.]

NICANDER (Νίκανδρος), historical. 1. A king of Sparta, the eighth of the family of the Proclidae, the son of Charilaus, and the father of Theopompus. He was contemporary with Teleclus, and reigned twenty-eight or twenty-nine years, about B. C. 809—770. (Pausan. iii. 7. § 4. See Clinton, *Fasti Hell.* vols. i. and ii.) Some of his sayings are preserved by Plutarch (*Lacon. Apophthegm.* vol. ii. p. 155, ed. Tauchn.)

2. A piratical captain (*archipirata*) in the employment of Polyxenidas, the commander of the fleet of Antiochus, against Pausistratus, the Rhodian admiral, B. C. 190. (Liv. xxxvii. 11.)

3. An Aetolian, who, when his countrymen were endeavouring to organize a coalition against the Romans, was sent as ambassador to Philip V., king of Macedonia, B. C. 193, to urge him to join the league, but without effect. (Liv. xxxv. 12.) Two years later, B. C. 191, he was sent, together with Thoas, to beg the assistance of Antiochus the Great, king of Syria. By extraordinary diligence

he accomplished his task, and returned from Ephesus to Phalara, on the Maliac Gulf, within twelve days. After falling into the hands of Philip, by whom he was treated with unexpected kindness, he reached Hypata just at the moment when the Aetolians were deliberating about peace, and by bringing some money from Antiochus, and the promise of further aid, he succeeded in persuading them to refuse the terms proposed by the Romans. (Liv. xxxvi. 29; Polyb. xx. 10, 11.) In B. C. 190 he was appointed praetor (or Στρατηγός) of the Aetolians (Clinton, *Fasti Hell.*), and endeavoured in vain to force the consul, M. Fulvius Nobilior, to raise the siege of Ambracia (Liv. xxxviii. 1, 4—6; Polyb. xxii. 8, 10), after which he was sent as ambassador to Rome, with Phaeneas, to settle the terms of peace. (Polyb. xxii. 13.) We hear no more of him, but that, as he was ever afterwards favourably inclined towards the royal family of Macedonia, because of Philip's kindness to him, he fell under the displeasure of the Romans on that account during their war with Perseus, B. C. 171—168, and that he was summoned to Rome, and died there. (Polyb. xx. 11, xxvii. 13, xxviii. 4, 6.)

4. One of the ambassadors from Rhodes to Rome, with Agesilochus and Nicagoras, probably B. C. 169. (Polyb. xxviii. 2, 14.) [W. A. G.]

NICANDER (Νίκανδρος), literary. 1. The author of two Greek poems that are still extant, and of several others that have been lost. His father's name was Damnaeus (Eudoc. *Viol.* ap. Villoison's *Anecd. Gr.* vol. i. p. 308, and an anonymous Greek life of Nicander), though Suidas (probably by some oversight) calls him Xenophanes (*s. v.* Νίκανδρος), and he was one of the hereditary priests of Apollo Clarius [CLARIUS], to which dignity Nicander himself succeeded (comp. Nicand. *Alexiph.* v. 11). He was born at the small town of Claros, near Colophon in Ionia, as he intimates himself (*Ther.* in fine), whence he is frequently called *Colophonius* (Cic. *de Orat.* i. 16; Suid. &c.), and there is a Greek epigram (*Anthol. Gr.* ix. 213) complimenting Colophon on being the birth-place of Homer and Nicander. He was said by some ancient authors to have been born in Aetolia, but this probably arose from his having passed some time in that country, and written a work on its natural and political history. He has been supposed to have been a contemporary of Aratus and Callimachus in the third century B. C., but it is more probable that he lived nearly a century later, in the reign of Ptolemy V. (or *Epiphanes*), who died B. C. 181, and that the Attalus to whom he dedicated one of his lost poems was the last king of Pergamus of that name, who began to reign B. C. 138 (Anon. Gr. Life of Nicander, and Anon. Gr. Life of Aratus). If these two dates are correct, Nicander may be supposed to have been in reputation for about fifty years cir. B. C. 185—135 (see Clinton's *Fasti Hell.* vol. iii.). He was a physician and grammarian, as well as a poet, and his writings seem to have been rather numerous and on various subjects.

The longest of his poems that remains is named Θηριακά, and consists of nearly a thousand hexameter lines. It is dedicated to a person named Hermesianax, who must not be confounded with the poet of that name. It treats (as the name implies) of venomous animals and the wounds inflicted by them, and contains some curious and interesting zoological passages, together with numerous absurd fables, which do not require to be particularly specified here. Haller calls it "longa, incondita, et nullius fidei farrago" (*Biblioth. Botan.*). His other poem, called Ἀλεξιφάρμακα, consists of more than six hundred lines, written in the same metre, is dedicated to a person named Protagoras, and treats of poisons and their antidotes: of this work also Haller remarks, "descriptio vix ulla, symptomata fuse recensentur, et magna farrago et incondita plantarum potissimum alexipharmacarum subjicitur." A full analysis of the medical portions of both these works may be found in Mr. Adams's Commentary on the fifth book of Paulus Aegineta. Among the ancients his authority in all matters relating to toxicology seems to have been considered high. His works are frequently quoted by Pliny (*H. N.* xx. 13, 96, xxii. 15, 32, xxvi. 66, xxx. 25, xxxii. 22, xxxvi. 25, xxxvii. 11, 28), Galen (*de Hippocr. et Plat. Decr.* ii. 8, vol. v. p. 275, *de Locis Affect.* ii. 5, vol. viii. p. 133, *de Simpl. Medicam. Temper. ac Facult.* ix. 2. § 10, x. 2. § 16, vol. xii. pp. 204, 289, *de Ther. ad Pis.* cc. 9, 13, vol. xiv. pp. 239, 265, *Comment. in Hippocr.* "*De Artic.*" iii. 38, vol. xviii. pt. i. p. 537), Athenaeus (pp. 66, 312, 366, 649, &c.), and other ancient writers; and Dioscorides, Aëtius, and other medical authors have made frequent use of his works. Plutarch, Diphilus and others wrote commentaries on his "Theriaca" [DIPHILUS], Marianus paraphrased it in iambic verse [MARIANUS], and Eutecnius wrote a paraphrase in prose of his two principal poems, which is still extant. On the subject of his poetical merits the ancient writers were not well agreed; for though (as we have seen) a writer in the Greek Anthology compliments Colophon for being the birth-place of Homer and Nicander, and Cicero praises (*de Orat.* i. 16) the poetical manner in which in his "Georgics" he treated a subject of which he was wholly ignorant, Plutarch on the other hand (*de Aud. Poët.* c. 2, vol. i. p. 36, ed. Tauchn.) says that the "Theriaca," like the poems of Empedocles, Parmenides, and Theognis, have nothing in them of poetry but the metre. Modern critics have differed equally on this point; but *practically* the judgment of posterity has been pronounced with sufficient clearness, and his works are now scarcely ever read as *poems*, but merely consulted by those who are interested in points of zoological and medical antiquities: — how opposite a fate to that which has befallen Virgil's Georgics! In reference to his style and language Bentley calls him, with great truth, "antiquarium, obsoleta et caeca verba studiose venantem, et vel sui saeculi lectoribus difficilem et obscurum." (*Cambridge Museum Criticum*, vol. i. p. 371.)

The following are the titles of Nicander's lost works, as collected by Fabricius (*Bibl. Gr.* vol. iv. p. 348, Harles): 1. Αἰτωλικά, a prose work, consisting of at least three books; quoted by Athenaeus (pp. 296, 477), Macrobius (*Saturn.* v. 21), Harpocration (*Lex. s. v.* Θύστιον), and other writers.* 2. Γεωργικά, a poem in hexameter verse, consisting of at least two books, of which some long fragments remain; mentioned by Cicero (*de Orat.* i. 16), Suidas, and others, and frequently quoted by Athenaeus, (pp. 52, 133, 371, &c.)

* Fabricius and Schweighaeuser (Athen. p. 329, and "Ind. Auctor.") reckon among Nicander's works a poem called Βοιωτιακός, but this is wrong. See Dindorf's Athen. *l. c.* and "Ind. Scriptor."

3. Γλῶσσαι, a work in at least three books; quoted by Athenaeus (p. 288) and other writers. 4. Ἑτεροιούμενα, a poem in hexameter verse, in five books, mentioned by Suidas, and quoted by Athenaeus (pp. 82, 305), Antoninus Liberalis (*Metamorph.* cc. 12, 35), and other writers. It was perhaps in reference to this work that Didymus applied to Nicander the epithet "fabulosus" (Macrob. *Saturn.* v. 22.). 5. Εὐρωπία, or Περὶ Εὐρώπης, in at least five books, quoted by Athenaeus (p. 296), Stephanus Byzantinus (*s. v.* Ἄθως), and others. 6. Ἡμίαμβοι, mentioned by the scholiast on the *Theriaca.* 7. Θηβαϊκά, in at least three books, mentioned by the scholiast on the *Theriaca*, and probably alluded to by Plutarch (*de Herod. Malign.* c. 33, vol. v. p. 210, ed. Tauchn.). 8. Ἰάσεων Συναγωγή, mentioned by Suidas. 9. Κολοφωνιακά, of which work the same passage is quoted both by Athenaeus (p. 569) and Harpocration (*Lex. s. v.* Πάνδημος Ἀφροδίτη), though the former writer says it came from the *third* book, and the latter from the *sixth.* 10. Μελισσουργικά (Athen. p. 68). 11. Νύμφαι (Schol. Nicand. *Ther.*). 12. Οἰταϊκά, a poem in hexameter verse, in at least two books, quoted by Athenaeus (pp. 282, 329, 411). 13. Ὀφιακόν (Schol. Nicand. *Ther.*; comp. Suid. *s. v.* Πάμφιλος). 14. The sixth book Περιπετειῶν (Athen. p. 606).* 15. Περὶ Ποιητῶν (Parthen. *Erot.* c. 4), perhaps the same work as that quoted by the scholiast on the "Theriaca," with the title Περὶ τῶν ἐν Κολοφῶνι Ποιητῶν; and probably the work in which Nicander tried to prove that Homer was a native of Colophon (Cramer's *Anecd. Gr. Paris.* iii. p. 98). 16. The Προγνωστικά of Hippocrates paraphrased in hexameter verse (Suid.). 17. Σικελιά, of which the tenth book is quoted by Stephanus Byzantinus (*s. v.* Ζάγκλη). 18. Ὑάκινθος (Schol. Nicand. *Ther.*). 19. Ὕμνος (ibid.). 20. Περὶ Χρηστηρίων πάντων, in three books. (Suid.)

Nicander's poems have generally been published together, but sometimes separately. They were first published in Greek at the end of Dioscorides, Venet. 1499, fol. ap. Aldum Manutium; and in a separate form, Venet. 1523, 4to. in aedib. Aldi. Both poems were translated into Latin verse by Jo. Gorraeus, and by Euricius Cordus, and the "Theriaca" also by P. J. Steveius. The Greek paraphrase of both poems by Eutecnius first appeared in Bandini's edition, Florent. 1764, 8vo. The most complete and valuable edition that has hitherto appeared is J. G. Schneider's, who published the Alexipharmaca in 1792, Halae, 8vo., and the Theriaca in 1816, Lips. 8vo.; containing a Latin translation, the scholia, the paraphrase by Eutecnius, the editor's annotations, and the fragments of Nicander's lost works. The last edition is that published by Didot, together with Oppian and Marcellus Sidetes, in his collection of Greek classical authors, Paris, large 8vo. 1846, edited by F. S. Lehrs, and at present (it is believed) unfinished. The "Theriaca" were published in the Cambridge "Museum Criticum" (vol. i. p. 370, &c.), with Bentley's emendations, copied from the margin of a copy of Gorraeus's edition, which once (apparently) belonged to Dr. Mead, and is now preserved in the British Museum. (Fabric. *Bibl. Gr.* vol. iv. p. 345, &c. ed. Harles; Haller, *Biblioth. Botan.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

2. A Peripatetic philosopher of Alexandria, who wrote a work Περὶ τῶν Ἀριστοτέλους Μαθητῶν. (Suid. *s. v.* Αἰσχρίων.)

3. A native of Chalcedon, who wrote a work relating to Prusias, king of Bithynia, entitled Προυσίου Συμπτώματα, of which the fourth book is quoted by Athenaeus (xi. p. 496).

4. The son of Euthydemus, introduced by Plutarch in his dialogue, *De Solert. Animal.* § 8. (vol. v. p. 444, ed. Tauchn.), and in his *Symposiaca*, is, perhaps, the person to whom he addressed his treatise, *De recta Rat. Aud.* vol. i. p. 86. He lived in the first century after Christ.

5. A foolish sophist, mentioned by Philostratus, who lived in the second century after Christ. (*Damian.* p. 601, ed. Paris, 1608.)

6. A grammarian of Thyatira, who is supposed by Fabricius to have been the same person as Nicander of Colophon, on account of an expression used by Stephanus Byzantinus (*De Urb. s. v.* Θυάτειρα); it is, however, more probable that Stephanus confounded together two different individuals. He wrote a work, Περὶ τῶν Δημῶν (Harpocrat. *Lex. s. v.* Θυργωνίδαι, Τιτακίδαι), and another called by Athenaeus (xv. p. 678), Ἀττικὴ Ὀνόματα, which is probably the same as that quoted by Harpocration, under the title Ἀττικὴ Διάλεκτος (*s. v.* Μέδιμνος, Βωλεῶνες, Τριττῆρα), and which consisted of at least eighteen books. (Harpocr. *s. v.* ξηραλοιφεῖν.) This is probably the work which is frequently quoted by Athenaeus (iii. pp. 76, 81, 114, &c.).

7. A native of Delphi, mentioned by Plutarch, and called in one passage ἱερεύς (*De EI apud Delphos*, c. 5, vol. iii. p. 82), and in another προφήτης (*De Defectu Oracul.* c. 51, vol. iii. p. 200), may possibly, as Wyttenbach supposes, be the same individual as the son of Euthydemus mentioned above, No. 4. (Wyttenb. Notes to Plut. *De Recta Rat. Aud.* p. 37, c.)

8. "Ambrosius Nicander, Toletanus, qui circa A. Chr. 817, S. Cyriaci Episcopi Anconitani Martyrium versibus Latinis scripsisse, et *catalepses* (sive argumenta) in Silii Italici libros composuisse traditur." (Fabric. *Bibl. Gr.* vol. iv. p. 354, ed. Harles.) Fabricius gives no authority for this statement, nor does Harles supply the defect. It appears, however, that there has been some confusion respecting this personage, who is, in fact, no other than Ambrosius de Victoria (or *Nicander*), who lived in the sixteenth century. (See Anton. *Biblioth. Hisp. Vetus*, vol. i. p. 508, vol. ii. p. 452; id. *Biblioth. Hisp. Nova*, vol. i. p. 67.)

9. Nicander Nucius [NUCIUS]. [W. A. G.]

NICA'NOR (Νικάνωρ). 1. Son of Parmenion, a distinguished officer in the service of Alexander. He is first mentioned at the passage of the Danube, in the expedition of Alexander against the Getae, B. C. 335, on which occasion he led the phalanx. (Arr. *Anab.* i. 4. § 3.) But during the expedition into Asia he appears to have uniformly held the chief command of the body of troops called the Hypaspists (ὑπασπισταί) or foot-guards, as his brother Philotas did that of the ἑταῖροι, or horse-guards. We find him mentioned, as holding this post, in the three great battles of the Granicus, of

* This work, however, is attributed to one of the other writers of this name, by both Schweighaeuser and Dindorf, in their "Ind. Auctor." to Athenaeus.

Issus, and of Arbela. He afterwards accompanied Alexander with a part of the troops under his command, during the rapid march of the king in pursuit of Dareius (B.C. 330); which was probably his last service, as he died of disease shortly afterwards, during the advance of Alexander into Bactria. His death at this juncture was probably a fortunate event, as it saved him from participating either in the designs or the fate of his brother Philotas. (Arrian, *Anab.* i. 14, ii. 8, iii. 11, 21, 25; Curt. iii. 24. § 7, iv. 50. § 27, v. 37. § 19, vi. 22. § 18; Diod. xvii. 57.)

2. Father of Balacrus, the satrap of Cilicia. [BALACRUS.] It is probably this Nicanor who is alluded to in an anecdote related by Plutarch of Philip of Macedon, as a person of some distinction during the reign of that monarch. (Plut. *Apophth.* p. 177.)

3. Son of Balacrus, and grandson of the preceding. (Harpocration, *s. v.* Νικάνωρ.)

4. Of Stageira, was despatched by Alexander to Greece to proclaim, at the Olympic games of the year B.C. 324, the decree for the recall of the exiles throughout the Greek cities. (Diod. xviii. 8; Deinarch. *adv. Demosth.* p. 199, ed. Bekk.) It is perhaps the same person whom we find at an earlier period entrusted with the command of the fleet during the siege of Miletus (Arr. *Anab.* i. 18, 19); at least it seems probable that the Nicanor there mentioned is not the son of Parmenion; he may, however, be identical with the following.

5. A Macedonian officer of distinction, who, in the division of the provinces at Triparadeisus, after the death of Perdiccas (B.C. 321), obtained the important government of Cappadocia. (Arrian, *ap. Phot.* p. 72, a.; Diod. xviii. 39; App. *Mithr.* 8.) He attached himself to the party of Antigonus, whom he accompanied in the war against Eumenes, and when, after the second battle in Gabiene, the mutinous Argyraspids consented to surrender their general into the hands of Antigonus [EUMENES], it was Nicanor who was selected to receive their prisoner from them. (Plut. *Eum.* 17.) After the defeat of Pithon and his associates, B.C. 316, Nicanor was appointed by Antigonus, governor of Media and the adjoining provinces, commonly termed the upper satrapies, which he continued to hold until the year 312, when Seleucus made himself master of Babylon. Thereupon Nicanor assembled a large force and marched against the invader, but was surprised and defeated by Seleucus at the passage of the Tigris, and his troops were either cut to pieces or went over to the enemy. According to Diodorus, he himself escaped the slaughter, and fled for safety to the desert, from whence he wrote to Antigonus for assistance. Appian, on the contrary, represents him as killed in the battle. It is certain, at least, that we hear no more of him. (Diod. xix. 92, 100; Appian, *Syr.* 55.)

6. A Macedonian officer under Cassander, by whom he was secretly despatched immediately on the death of Antipater, B.C. 319, to take the command of the Macedonian garrison at Munychia. Nicanor arrived at Athens before the news of Antipater's death, and thus readily obtained possession of the fortress, which he afterwards refused to give up notwithstanding the orders of Polysperchon. He however entered into friendly relations with Phocion, and through his means began to negotiate with the Athenians, who demanded the withdrawal of the Macedonian garrison from Munychia, according to the decree just issued by Polysperchon. But while he thus deluded them with false hopes, instead of surrendering Munychia, he took the opportunity to surprise the Peiraeeus also, and, having occupied it with a strong garrison, declared his intention to hold both fortresses for Cassander. (Diod. xviii. 64; Plut. *Phoc.* 31, 32; Corn. Nep. *Phoc.* 2.) In vain did Olympias, at this time on friendly terms with the regent, unite in commanding him to withdraw his troops: nor did Alexander, the son of Polysperchon, who arrived in Attica the following spring (B.C. 318) at the head of a considerable army, effect anything more. Shortly after, Cassander himself arrived with a fleet of thirty-five ships, and Nicanor immediately put him in possession of the Peiraeeus, while he himself retained the command of Munychia. He was, however, quickly despatched by Cassander with a fleet to the Hellespont, where he was joined by the naval forces of Antigonus; and though at first defeated by Cleitus, the admiral of Polysperchon, he soon after retrieved his fortune, and gained a complete victory, destroying or capturing almost the whole of the enemy's fleet. On his return to Athens he was received by Cassander with the utmost distinction, and reinstated in his former command of Munychia. But his late successes had so much elated him that he incurred the suspicion of aiming at higher objects, and intending to set up for himself. On these grounds Cassander determined to rid himself of one who was beginning to give him umbrage, and having succeeded by the basest treachery in decoying Nicanor into his power, he caused him to be put to death, after undergoing the form of a trial before the Macedonian army. (Plut. *Phoc.* 33; Diod. xviii. 65, 68, 72, 75; Polyaen. iv. 6. § 8, 11. § 1.; Trog. Pomp. *prol.* xiv.)

7. A son of Antipater and brother of Cassander, put to death by Olympias, B.C. 317. (Diod. xix. 11.)

8. A friend and general of Ptolemy, the son of Lagus, who was despatched by the Egyptian king in B.C. 320, with an army to reduce Syria and Phoenicia; an object which he quickly effected, taking prisoner Laomedon, the governor of those provinces. (Diod. xviii. 43.)

9. A Syrian Greek, who, together with a Gaul named Apaturius, assassinated Seleucus III. Ceraunus, during his expedition into Asia against Attalus, B.C. 222. He was immediately seized and executed by order of Achaeus. (Polyb. iv. 48; Euseb. *Arm.* p. 165, fol. ed.)

10. Surnamed the Elephant, a general under Philip V. king of Macedonia, who invaded Attica with an army shortly before the breaking out of the war between Philip and the Romans, B.C. 200; but, after laying waste part of the open country, he was induced, by the remonstrances of the Roman ambassadors then at Athens, to withdraw. (Polyb. xvi. 27.) He is again mentioned as commanding the rearguard of Philip's army at the battle of Cynoscephalae, B.C. 197. (Id. xviii. 7; Liv. xxxiii. 8.)

11. An Epeirot, son of Myrton, who united with his father in supporting the oppressive and rapacious proceedings of Charops in the government of their native country. [CHAROPS.] (Polyb. xxxii 21.)

12. Son of Patroclus, was apparently the chief

of the three generals who were sent by Lysias, the regent of Syria during the absence of Antiochus IV., to reduce the revolted Jews. They advanced as far as Emmaus, where they were totally defeated by Judas Maccabaeus, B. C. 165. (1 Macc. iii. iv., 2 Macc. viii.; Joseph. *Ant.* xii. 7. §§ 3, 4.) He is previously mentioned as holding an administrative office in Palestine. (Joseph. *ib.* xii. 5. § 5.)

13. A friend of Demetrius I. king of Syria, who had been detained, together with that monarch, as a hostage at Rome, and was one of the companions of his flight. (Polyb. xxxi. 22; Joseph. *Ant.* xii. 10. § 4.) When Demetrius was established on the throne of Syria, he despatched Nicanor, whom he had promoted to the dignity of *elephantarch*, or master of the elephants, with a large army into Judaea to reduce the Jews, who were still in arms under Judas Maccabaeus. Nicanor at first attempted to make himself master of the person of the Jewish leader by treachery, under pretence of a peaceful negotiation, but, having failed in this, he gave him battle at Capharsalem, and was defeated with heavy loss. A second action, near Bethoron, proved still more disastrous: Nicanor himself fell on the field, and his whole army was cut to pieces. (Joseph. *Ant.* xii. 10. §§ 4, 5; 1 Macc. vii., 2 Macc. xiv. xv.) [E. H. B.]

NICA'NOR (Νικάνωρ). 1. Aristotle's adopted son, repeatedly mentioned in his will, whom the philosopher destined to be his son-in-law. (Diog. Laërt. v. 12.) [See Vol. I. p. 317.]

2. A person mentioned in the will of Epicurus. (Diog. Laërt. x. 20.)

3. A celebrated grammarian, who lived during the reign of the emperor Hadrian, A. D. 127. According to Suidas (*s. v.*) he was of Alexandria; according to Stephanus Byzantinus (*s. v.* Ἱεράπολις) he was of Hierapolis. His labours were principally directed to punctuation, hence he received the ludicrous name of Στιγματίας (Suidas, *l. c.*), and, from his having devoted much of his attention to the elucidation of Homer's writings, through means of punctuation, he is called by Stephanus (*l. c.*) ὁ νέος Ὅμηρος. He wrote, also, on the punctuation of Callimachus, and a work Περὶ καθόλου στιγμῆς. He is copiously quoted in the *Scholia Marciana* on Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 368, 517, vol. iii. p. 823, vol. vi. p. 345.)

4. Of Cos. He wrote a commentary on Theocritus, quoted in the Scholia on vii. 6. (Fabric. *Bibl. Graec.* vol. i. pp. 781, 798.)

5. Stephanus Byzantinus mentions a writer of this name to whom he adds that of Λέανδρος, as the author of a work called Μετονομασίαι. Athenaeus quotes the same work, but calls the writer a Cyrenian, without giving him the surname. This is probably the same writer with the Nicanor mentioned in connection with the ancient origin of the Egyptians by the Scholiast on Apollonius Rhodius, iv. 262. (Steph. Byz. *s. v.* Ὕδη; Athen. vii. p. 296, d; Apoll. Rhod. p. 160, ed. Wellauer.) [W. M. G.]

NICA'NOR, SAE'VIUS, is celebrated by Suetonius as the first grammarian who acquired fame and honour among the Romans by teaching. He was the author of commentaries, the greater portion of which was said to have been suppressed (*intercepta dicitur*), and of a satire where he declares himself to have been a freedman, and to have been distinguished by a double cognomen,—

Saevius Nicanor, Marci libertus, negabit
Saevius Postumius idem, at Marcus docebit.

Suetonius adds, that, according to some accounts, in consequence of reports affecting his character, he retired to Sardinia and there died. (Sueton. *de Illustr. Gramm.* 5.) [W. R.]

NICA'NOR, of Paros, an encaustic painter, of whom we know nothing except that he painted in encaustic before Aristeides. (Plin. *H. N.* xxxv. 11. s. 39.) [P. S.]

NICARCHUS (Νίκαρχος), historical. 1. An Arcadian officer among the Greek forces who went to assist the younger Cyrus. When the Greek generals were treacherously assassinated by Tissaphernes, Nicarchus was severely wounded, but not killed, and came and informed the Greeks of what had taken place. He was subsequently induced to go over to the Persians, taking about twenty men with him (Xen. *Anab.* ii. 5. § 33, iii. 3. § 5).

2. One of the generals of Antiochus. We find him serving in Coelesyria in the war between Antiochus and Ptolemaeus. Together with Theodotus he superintended the siege of Rabbatamana, and with the same general headed the phalanx at the battle of Raphia [ANTIOCHUS, Vol. I. p. 196]. (Polyb. v. 69, 71, 79, 83, 85.) [C. P. M.]

NICARCHUS (Νίκαρχος), literary. 1. A person introduced by Aristophanes (*Acharn.* 856), whom Suidas mentions as a sycophant (*s. vv.* μίκρος γε μῆκος and φανῶν).

2. An epigrammatist. Reiske (*It. Notit.* p. 249), on insufficient grounds, conjectures he was a native of Samos. From the use of a Latin word in one of his epigrams (Jacobs, *Anth. Graec.* vol. iii. p. 66), we conclude that he lived at Rome. The inference that he lived near the beginning of the second century of the Christian era seems well founded. It is drawn not only from the general style of his writings, but from the fact, that in one of his epigrams (xxxi.) he satirizes Zopyrus, an Egyptian physician. From Plutarch (*Symp.* iii. 6) we learn that a physician of this name was his contemporary, and Celsus (v. 23) mentions Zopyrus in connection with king Ptolemy. (Jacobs, *Anthol. Graec.* vol. xiii. p. 922.) Thirty-eight epigrams are given under his name in the Greek Anthology. (Jacobs, vol. iii. p. 58, &c.) But the authorship of seven of these is doubtful. On the other hand, the third of Lollius Bassus, and four others of uncertain authorship, are assigned to him. The merit of these epigrams is not great. They are mostly satirical, and are often absurdly extravagant. What is worse, they are sometimes disfigured with grossness and obscenity. (Jacobs, *Anthol. Graec. ll. cc.* and vol. x. p. 17, &c.; Fabric. *Bibl. Graec.* vol. iv. p. 484.) [W. M. G.]

NICA'RETE (Νικαρέτη). 1. The mother of that Euxitheus, whose right of citizenship Demosthenes defended against Eubulides. (Dem. p. 1320, ed. Reiske.)

2. A courtezan, and proprietress of courtezans, amongst others of Neaera, against whom we have an oration of Demosthenes, Κατὰ Νέαιρας. Athenaeus (xiii. p. 593, f) mentions her, but a comparison of his statements with those of Demosthenes (especially p. 1351, ed. Reiske) will show that, if the text be correct, he has misrepresented the statements of the orator.

3. A woman of Megara. Athenaeus states her

to have been of good family and education, and to have been a disciple of Stilpo, a dialectic philosopher, who was alive B. C. 299. Diogenes Laërtius states that she was Stilpo's mistress, though he had a wife. (Athen. xiii. p. 596, e; Diog. Laërt. ii. 114.) Fabricius (*Bibl. Graec.* vol. iii. p. 628) states, on the authority of Laërtius, that Nicarete was the mother-in-law of Simmias, a Syracusan. Laërtius, however, only (*l. c.*) mentions Stilpo's daughter as the wife of Simmias, but gives no hint as to who was her mother. [W. M. G.]

NICA'RETE (Νικαρέτη), St., a lady of good family and fortune, born at Nicomedeia in Bithynia, renowned for her piety and benevolence, and also for the numerous cures which her medical skill enabled her to perform gratuitously. She suffered great hardships during a sort of persecution that was carried on against the followers of St. Chrysostom after his expulsion from Constantinople, A. D. 404. (Sozom. *Hist. Eccles.* viii. 23; Niceph. Callist. *Hist. Eccles.* xiii. 25.) She has been canonized by the Romish Church, and her memory is celebrated on December 27 (*Martyr. Rom.*). Bzovius (*Nomencl. Sanctor. Profess. Medic.*) and after him C. B. Carpzovius (*De Medicis ab Eccles. pro Sanctis habit.*) think it possible that Nicarete may be the lady mentioned by St. Chrysostom, as having restored him to health by her medicines (*Epist. ad Olymp.* 4. vol. ii. p. 571, ed. Bened.), but this conjecture is founded on a faulty reading that is now amended. (See note to the passage referred to.) [W. A. G.]

NICA'TOR, SELEUCUS. [SELEUCUS.]

NICE (Νίκη). 1. The goddess of victory, or, as the Romans called her, Victoria, is described as a daughter of Pallas and Styx, and as a sister of Zelus (zeal), Cratos (strength), and Bia (force). At the time when Zeus entered upon the fight against the Titans, and called upon the gods for assistance, Nice and her two sisters were the first that came forward, and Zeus was so pleased with their readiness, that he caused them ever after to live with him in Olympus. (Hes. *Theog.* 382, &c.; Apollod. i. 2. § 2.) Nice had a celebrated temple on the acropolis of Athens, which is still extant and in excellent preservation. (Paus. i. 22. § 4. iii. 15. § 5.) She is often seen represented in ancient works of art, especially together with other divinities, such as Zeus and Athena, and with conquering heroes whose horses she guides. In her appearance she resembles Athena, but has wings, and carries a palm or a wreath, and is engaged in raising a trophy, or in inscribing the victory of the conqueror on a shield. (Paus. v. 10. § 2. 11. §§ 1, 2, vi. 18. § 1; comp. Hirt, *Mythol. Bilderb.* p. 93, &c.)

2. A daughter of Thespius and, by Heracles, mother of Nicodromus. (Apollod. ii. 7. § 8.)

3. Nice also occurs as a surname of Athena, under which the goddess had a sanctuary on the acropolis of Megara. (Paus. i. 42. § 4; Eurip. *Ion*, 1529.) [L. S.]

NICE'PHORUS (Νικηφόρος), i. e. bringing victory, occurs as a surname of several divinities, such as Aphrodite. (Paus. ii. 19. § 6.) [L. S.]

NICE'PHORUS I. (Νικηφόρος), emperor of Constantonople, A. D. 802—811, was a native of Seleuceia in Pisidia, and by all sorts of court intrigues rose to the important post of logotheta, or minister of finances, with which he was invested by the empress Irene. The prime minister Aëtius, an eunuch, conspired against that excellent princess with a view of putting his brother Leo on the throne. His schemes were seen through by several of the grand functionaries of state, and a counter-conspiracy took place, which is decidedly one of the most remarkable recorded in history. The principal leaders on both sides were eunuchs, of whom seven were against Aëtius, viz., Nicetas, the commander of the guard, his two brothers, Sisinnius and Leo Clocas, the quaestor Theoctistus, Leo of Sinope, Gregorius, and Petrus, all of whom held the patrician rank. Their object was to raise Nicephorus to the throne, and they succeeded through one of those sudden strokes which are so characteristic of the revolutions of Constantinople. On the 31st of October, 802, Nicephorus was suddenly proclaimed emperor. He began his career by deceiving Irene by false promises; and no sooner had she entrusted her safety to him, than he sent her into exile in the island of Lesbos, where she died soon afterwards of misery and grief. The vices of the new master of the empire soon became so conspicuous that he incurred the hatred of the very parties to whom he was indebted for his elevation; but as he was supported by the clergy, and a crowd of reckless characters, he attacked his former friends openly, and put their leader Nicetas to death. Upon this Bardanes, surnamed the Turk, the bravest man and best general of Greece, rose in revolt, was proclaimed emperor by his adherents, and marched against Nicephorus, who was unable to vanquish him in the field, and took refuge in intrigues. Forsaken by his principal supporters Bardanes promised to submit on condition of enjoying his life and property. Both were granted him by the emperor. As soon, however, as Bardanes was in the power of his faithless rival, he was forced to take the monastic habit, had his property confiscated, was deprived of his eyes, and continued till his death to be a victim of unremitting cruelty and revenge. In 803 Nicephorus sent ambassadors to Charlemagne, and received in his turn an embassy from the latter. A treaty was made between them, by which the frontiers of the two empires were regulated: Charlemagne was confirmed in the possession of Istria, Dalmatia, Liburnia, Slavonia, Croatia, and Bosnia; but the Dalmatian islands and sea-towns were left to Nicephorus. In these transactions Nicephorus showed no small deference to his great rival in the West, while he behaved with impudence towards his equally great rival in the East, the khalif Harun-ar-Rashid, who resented the insult by invading the empire. After a bloody war of several years, during which a great portion of Asia Minor was laid waste, Nicephorus was compelled to accept the disgraceful conditions of a peace, by which he was bound to pay to the khalif an annual tribute of 30,000 pieces of gold, out of which three were considered as being paid by the Greek emperor personally, and three others by his son Stauracius. In 807 Nicephorus set out for Bulgaria, being involved in a war with king Crum, and in the same year the Arabs ravaged Rhodes and Lycia. A dangerous conspiracy obliged him to return to Constantinople, where a few months after his arrival another one broke out of which he nearly became a victim. Through the death of Harun-ar-Rashid, in 809, Nicephorus was relieved from his most formidable enemy, but was nevertheless unable to secure peace to his subjects, king Crum of Bulgaria proving as

dangerous as the khalif. In order to carry on the war against the Bulgarians with effect, Nicephorus established a strong and permanent cordon, or army of observation, along the Danube, and oppressed his people with taxes. The public indignation was roused, and an attempt was made to assassinate him. However, he was destined to die a more honourable death. Having drained the people of their gold and silver he was enabled to raise a very strong army, at the head of which he penetrated very far into Bulgaria (811), and so weakened Crum that the latter sued for peace. Nicephorus, proud of his success, rejected the request; but the barbarian king now rose with all the energy of despair, and, as often happens in such cases, ruined the man who was too sure of ruining him. The Greeks being encamped on a plain surrounded on all sides by steep rocks, intersected by a few narrow ravines, Crum contrived to block up all these defiles but one with enormous quantities of dry wood and other combustible materials, which one night were set on fire, while the Bulgarians from all sides shouted their war cries as if they intended to descend into the plain and take the camp by assault. The terrified Greeks rushed towards the only defile that was still open, but there were received by Crum with his main forces, and a conflict in the night ensued in which the Greek army was nearly destroyed, and Nicephorus lost his life, slain either by the enemy or his own enraged soldiers (25th of July 811). His son Stauracius, although badly wounded, escaped and hastened to Constantinople, where he was proclaimed emperor. (Theophan. p. 402, &c.; Cedren. p. 476, &c.; Zonar. vol. ii. p. 121, &c.; Manass. p. 93; Glyc. p. 285, &c.) [W. P.]

NICEPHORUS II. PHOCAS (Νικηφόρος ὁ Φωκᾶς), emperor of Constantinople A. D. 963—969, was the son of the celebrated Bardas Phocas, and was born in or about 912. He owed his elevation to those great military capacities which were hereditary in his family, and through which he obtained a fame that places him by the side of Narses, Belisarius, and the emperors Heraclius, Mauricius, and Tiberius. In 954 Constantine VII. Porphyrogenitus appointed him magnus domesticus, and his brothers Leo and Constantine, next to him the best generals, were also entrusted with great military commands. The Greeks were then at war with the khalif Modhi, against whom Nicephorus and his brothers marched in 956. The first campaign was rather disastrous to the Greeks, who were defeated in a pitched battle in which Constantine Phocas was taken prisoner by the Arabs, who afterwards put him to death. In 958 Nicephorus and Leo took a terrible revenge. Chabgan, the Arab emir of Aleppo, the terror of the Christians, had conquered Cilicia: Nicephorus defeated him several times, took Mopsuestia and Tarsus, and forced him to fly into Syria, while Leo conquered the important fortress of Samosata. In an ensuing campaign in Syria the Greeks were likewise victorious, and, Romanus II. having succeeded his father Constantine in 959, Nicephorus proposed to the young emperor to drive the Arabs out of Crete, where they had established their power 136 years previously, to the great grief and annoyance of the Greeks. The expedition took place in 960, and the capital Candia, a fortress which was believed to be impregnable, having surrendered in 961, after a memorable siege of ten months, the island once more recognised the Greek rule. All Greece was in joy, and the conquest was thought to be so important, and, above all, was so unexpected, that the victor was allowed the honour of a public triumph in Constantinople. In 962 Nicephorus set out for another campaign in Syria, at the head of a splendid army of 200,000 men, according to the probably exaggerated statements of the Arabs, and of 80,000 men according to Liutprand. The passes across Mount Amanus were forced, Aleppo, Antioch, and the other principal towns of Syria surrendered, or were taken by assault, and Nicephorus pushed on towards the Euphrates. The victor was checked in his military career by the death of the emperor Romanus in 963, whose prime minister Brindas, jealous of the unparalleled success of Nicephorus, endeavoured to ruin him by intrigues. Brindas made tempting propositions to John Zimisces and his brother Romanus Curcuas, through whose instrumentality he hoped to accomplish his objects; but those two generals, having apprised their commander-in-chief of the treachery of Brindas, Nicephorus was enabled to triumph over his rival. Theophano, the widow of Romanus, rewarded him by appointing him supreme commander of all the Greek armies in Asia, with unlimited and almost sovereign authority. In consequence of a widow, the mother of two infant princes, being placed at the head of the empire, the numerous partisans of Nicephorus persuaded him to seize the supreme power, and after some hesitation he allowed himself to be proclaimed emperor. Upon this he went to Constantinople, and consolidated his power by marrying Theophano; he was crowned in the month of December, 963; and along with him reigned, though only nominally, Basil II. and Constantine IX., the two infant sons of Romanus and Theophano.

During the absence of Nicephorus the Greeks were victorious in Cilicia, under the command of John Zimisces, afterwards emperor, and Nicephorus having joined him in 964, they, in three campaigns, conquered Damascus, Tripoli, Nisibis, and many other cities in Syria, compelled the emir Chabgan to pay a tribute, and overran the whole country as far as the Euphrates. In 968 the Greeks crossed the Euphrates, Baghdad trembled, and the khalif seemed lost, but the death of Nicephorus, and the ensuing troubles in 969, saved the Mohammedan empire from destruction. Inflated with success Nicephorus had made himself odious to many of his subjects, and, although he was still popular with the army, the people in general, especially in Constantinople, were tired of his severity. Unfortunately for him he neglected his wife, and the bravest man in Greece fell a victim to the spite of a woman and the ambition of a jealous friend: John Zimisces and Theophano conspired against his life. Some of their helpmates were hidden in the imperial palace, and one night, on a certain signal being given, Zimisces came in a boat from the Asiatic side of the Bosporus, where he was watching an opportunity, to the water-gate of the palace, joined his confederates, and, guided by Theophano, entered the emperor's bedchamber. They found him sleeping on a skin: he started up, but the sword of one Leo clove his skull and he was soon despatched. His murderer Zimisces married his widow and succeeded him on the throne. Nicephorus Phocas was without doubt a most energetic man and a first-rate general, but his

bright qualities were darkened by a very treacherous disposition, as we best see from his transactions with the emperor Otho I., which the latter entered into with a view of obtaining the hand of the princess Theophano or Theophania, the daughter of the late emperor Romanus, and stepdaughter of Nicephorus, for his son Otho, afterwards emperor. To this effect he sent, in 968, bishop Liutprand to Constantinople, who wrote a work on his embassy, which is one of the most interesting and important sources for the reign of Nicephorus, and the public and private lives of the Greeks of those times. The emperor Otho I. also endeavoured to obtain the cession of the Greek possessions in Italy, as a dowry of the princess Theophania, and it would perhaps have been advantageous to both parties if such a cession had taken place, Nicephorus being unable to defend Italy. The marriage of Otho II. with Theophania subsequently took place, but space forbids us to enter into the details of these transactions. (Liutprandus, *Legatio ad Nicephorum Phocam;* Cedren. p. 637, &c.; Zonar. vol. ii. p. 194, &c.; Manass. p. 114; Joel, p. 180; Glyc. p. 301, &c.) [W. P.]

NICE'PHORUS III. BOTANIA'TES (ὁ Βοτανιάτης), emperor of Constantinople A. D. 1078—1081. He belonged to an illustrious family which boasted of a descent from the Fabii of Rome. He was looked upon as a brave general, but his military skill was the only quality that recommended him. It is related in the life of the emperor Michael VII. Parapinaces, how Michael lost his throne in consequence of the contemporaneous rebellion of Bryennius and Botaniates, the subject of this article, and that the latter succeeded Michael on the throne. Botaniates was crowned on the 25th of March, 1078, and soon afterwards married Maria, the wife of Michael, from whom she became divorced by the deposed emperor taking holy orders. Before Nicephorus could enjoy his crown he had to defend it against Bryennius, whom he routed and made a prisoner in the bloody battle of Salabrya. Bryennius met the fate of most of the unfortunate rebels: he had his eyes put out, and was finally assassinated. Nicephorus made himself so detested by his brutal manners, his ingratitude, and his debaucheries, that his short reign of three years was little more than an uninterrupted struggle against rebels, amongst whom Basilacius, who was defeated on the Vardar by Alexis Comnenus, Constantine Ducas, and Nicephorus Melissenus, aspired to the throne. The last was still in arms when the two Comneni, Alexis and Isaac, were compelled to leave the court if they would maintain their dignity and independence, in consequence of which Alexis was proclaimed emperor and took up arms against his sovereign. Unable to resist the torrent, Nicephorus made propositions to Melissenus to abdicate in his favour, but Alexis Comnenus soon compelled him to do so in his own, and occupied the throne in his stead (1st of April, 1081). Nicephorus was obliged to become a monk and conform to the austere rules of St. Basil: he died some time after his deposition. His complaint that he regretted the loss of his throne and liberty less than the necessity he was under to refrain from eating meat, shows sufficiently what sort of man he was. (Zonar. vol. ii. p. 289, &c.; Bryenn. iii. 15, &c.; Scylit. p. 857, &c.; Joel, p. 185; Glyc. p. 332; Manass. p 135.) [W. P.]

NICE'PHORUS (Νικηφόρος), Byzantine writers. 1. BLEMMIDAS or BLEMMYDAS, lived in the thirteenth century. He was descended from a distinguished and wealthy family, but, nevertheless, took holy orders, and led the life of an ascetic. Having erected a beautiful church at his own expence at Nicaea, he was appointed presbyter of it, and, by his really Christian life, gave a good example to his people. One day Marchesina, the concubine of the emperor John Ducas, entered his church to hear the mass, when, to her astonishment and indignation, the honest Blemmidas ordered her to leave the church directly, and, as she refused to do so, he caused her to be turned out; in consequence of which he had to suffer much annoyance from the emperor. Theodore Lascaris, the successor of John Ducas, behaved differently to him, and on the death of the patriarch Germanus, in 1255, offered him the vacant seat, which, however, Nicephorus declined. In the religious disputes between the Greeks and the Latins, Blemmidas showed himself well disposed towards the latter. The year of the death of Blemmidas is not known. He wrote various works, the principal of which are:—1. *Opusculum de Processione Spiritus Sancti, &c.* In this work he adopts entirely the views of the Roman catholics on the procession of the Holy Ghost and other matters; which is the more surprising, as he wrote a second work on the same subject, where he defends the opinion of the Greek church. Leo Allatius (*De Consensu*, ii. 14) endeavours to justify him for his want of principle, showing that he either wrote that work when very young, before he had formed a thorough conviction on the point, or that some schismatics published their opinions under the name of Blemmidas. 2. *De Processione Spiritus Sancti Libri II.* This is the second work, just mentioned, the first book of which is dedicated to the emperor Theodore Lascaris, and the second to Jacob, archbishop of Bulgaria, ed. Graece et Latine, by Oderius Ragnaldus, in the appendix to the first volume of his *Annales Ecclesiast.*; by Leo Allatius, in the first volume of *Orthodoxae Graeciae Script.* 3. *Epistola ad plurimos data postquam Marchesinam templo ejecerat*, Graece et Latine, in the second book of Leo Allatius, *De Consensu.* 4. *Epitome Logica et Physica*, Graece, Augsburg, 1605, 8vo. There are also many other writings by Blemmidas extant in manuscript, in the libraries of Munich, Rome, Paris, and other places. (Cave, *Hist. Liter.* ad an. 1255; Fabric. *Bibl. Graec.* vol. xi. p. 394.)

2. BRYENNIUS. [BRYENNIUS.]

3. CALLISTUS XANTHOPULUS, the celebrated author of the Ecclesiastical History, was born in the latter part of the thirteenth century, and died about 1450. According to his own saying (*H. E.* ii. p. 64), he had not yet completed his thirty-sixth year when he began to write that work, which he dedicated to the emperor Andronicus Palaeologus the elder, who died in 1327, whence we may infer the time of his birth. His works are:—1. *Historia Ecclesiastica*, in twenty-three books, of which there are eighteen extant, compiled from Eusebius, Sozomenus, Socrates, Theodoretus, Evagrius, Philostorgius, and other ecclesiastical writers. The eighteen extant books contain the period from Christ down to the death of the tyrant Phocas, in 610; of the remaining five books, there are Argumenta extant, from which we learn that the work was carried down to the death of the emperor Leo

Philosophus, in 911; but it is questionable whether they are the production of Callistus, or of some other writer. Although Callistus compiled from the works of his predecessors, he entirely remodelled his materials, and his elegant style caused him to be called Thucydides ecclesiasticus; while his want of judgment, his credulity, and his love of the marvellous, in consequence of which his work abounds with fables, induced some critics to style him the Plinius theologorum. He had apparently studied the classical models, for his style is vastly superior to that of his contemporaries. Of this work there exists only one MS., which was originally in the library of Matthias Corvinus, king of Hungary and Bohemia (1458—1490), at Ofen or Buda. When this city was taken by the Turks in 1526, the king's library was carried to Constantinople, where, soon afterwards, the MS. was purchased by a German scholar, who sold it in his turn to the imperial library in Vienna, where it is still kept. Editions: A Latin version by John Lang, of Erfurt, Basel, 1553, fol.; the same with scholia, 1560(61); Antwerp, 1560; Paris, 1562, 1573; Frankfort, 1588, fol.; Paris, 1566, 12 vols. 8vo. The principal edition is by Fronto Ducaeus, Paris, 1630, 2 vols. fol., containing the Greek text, with Lang's translation, both carefully revised by the editor. 2. *Σύνταγμα de Templo et Miraculis S. Mariae ad Fontem*, extant in MS. in the libraries of the Vatican and of Vienna, the latter very much damaged. 3. *Catalogus Imperatorum Constantinopolitanorum, Versibus iambicis*, finishing with Andronicus Palaeologus the elder, who died in 1327; a later hand has added the emperors down to the capture of Constantinople. Editio princeps, the Greek text, by John Lang, Basel, 1536, 8vo.; by Labbe in *Histor. Protrept. Byzant.*, Paris, 1648; and often, the text or translation as an appendix to other works. 4. *Catalogus Patriarchorum Constantinop.*, contains 141 persons, the last of whom is Callistus, who was made patriarch by the emperor John Cantacuzenus; later writers have added to the number; ed. ad calcem *Epigrammatum Theodori Prodromi*, Basel, 1536, 8vo.; and by Labbe quoted above, who gives a similar catalogue in prose containing 149 patriarchs. 5. *Catalogus Libror. Geneseos, Exodi, Levitici, Numerorum et Deuteronomici*, in iambic verses, extant in MS. 6. *Catalogus SS. Patrum Ecclesiae*, in eighteen iambic verses, first published by Fabricius in *Bibl. Graec.*, quoted below. 7. *Catalogus brevis Hymnographorum Ecclesiae Graecae*, nine iambic verses, published by Fabricius, ibid. vol. xi. p. 81. 8. *Menologium Sanctorum*, in iambic verses, published by the same, together with Gaulmini *Vita Mosis*, Hamburg, 1714, 8vo. 9. *Excidium Hierosolymitanum*, in 150 iambic verses, published with a metrical Latin version, by F. Morellus, in *Expositio Thematum Dominicorum*, &c., Paris, 1620, 8vo Further, a great number of hymns, sermons, homilies, epistles, &c.; *Vita S. Andreae Apostoli*, and other minor productions. Hody, the continuator of Cave, was of opinion that *Anglicani Schismatis Redargutio*, a work which he published at Oxford, 1691, 4to., ought to be ascribed to Nicephorus Callistus, but he afterwards changed his opinion. See his *Letter to a Friend concerning a Collection of Canons*, Oxford, 1692, 4to. That work was written about 1267. (Oudin, *Comment. de Script. Ecclesiast.* vol. iii. p. 709, &c.; Cave, *Hist. Lit.* ad an. 1333; Fabric. *Bibl. Graec.* vol. vii. p. 437; Hamberger, *Nachrichten von gelehrten Männern.*)

4. Chartophylax, a Byzantine monk of very uncertain age, wrote: *Solutionum Epistolae II. ad Theodosium monachum*, Graece et Latine, in Leunclavius, *Jus Graeco-Romanum*, in the twelfth vol. of *Biblioth. Patr. Maxim.*, and in *Orthodoxographi*. He is said to have lived in the beginning of the ninth century. Fabricius thinks he is the same as Nicephorus Diaconus et Chartophylax, who was present at the second council of Nicaea, and was afterwards raised to the patriarchate: if so, however, he would be identical with Nicephorus, the famous author of the Breviarium, who was made patriarch in 806. (Cave, *Hist. Lit.* ad an. 801; Fabric. *Bibl. Graec.* vol. vii. pp. 608, 674.)

5. Chumnus. [Chumnus.]

6. Hieromonachus. [No. 10.]

7. Gregoras. [Gregoras.]

8. Monachus, a doubtful person, lived about 1100, according to P. Possinus. One Nicephorus, a monk, is the author of Περὶ φυλακῆς καρδίας, *De Custodia Cordis*, a very interesting and valuable essay, which Possinus published, in Greek and Latin, in his *Thesaurus Asceticus*, Paris, 1648, 4to. (Cave, *Hist. Lit.* ad an. 1101; Fabric. *Bibl. Graec.* vol. vii. p. 679.)

9. Patriarcha, the son of Theodorus, the notary or chief secretary of state to the emperor Constantine V. Copronymus, was born in 758, held the office of notarius to the emperor Constantine VI. (780—797), and was present at the second council of Nicaea, in 787, where he defended the images, for which his father had been twice sent into exile. Disgusted with the court intrigues he retired into a convent, and in 806 was raised to the patriarchate, after the death of the patriarch Tarasius. In 814 he strenuously opposed the emperor Leo Armenus when this prince issued his famous edict against the images. Leo, being unable to bend the stern mind of this patriarch, deposed him in 815, whereupon Nicephorus retired into the convent of St. Theodore, on one of the islands of the Propontis. There he died on the 2nd of June, 828. He is sometimes called Homologeta or Confessor, on account of his firm opposition to the iconoclasts and his ensuing deposition. Nicephorus is highly esteemed as the author of several important works, which are distinguished for their intrinsic value as much as for the style in which they are written. He wrote better than any of his contemporaries; he possessed the rare art of never saying a word too much, nor does he repeat himself, and he persuades equally through nature and art. His principal works are:

1. *Κωνσταντινουπόλεως Ἱστορία σύντομος, Breviarium Historicum*, commonly called Breviarium, one of the best works of the Byzantine period. It begins with the murder of the emperor Mauricius in 602, and is carried down to the marriage of the emperor Leo IV. and Irene, in 770. Editio princeps by D. Petavius, with a Latin version and notes, Paris, 1616, 8vo., together with a fragment of Nicephorus Gregoras, the History of Georgius Pachymeres, &c. Other editions, Paris, 1648, fol., with Theophylactus; Venice, 1729. There are two French translations, one by Monterole, Paris, 1618, 8vo., and the other by Morel, ib. 1634, 12mo. 2. *Chronologia Compendiaria* s. *Tripartita*, from Adam down to the time of the author. As early as about 872 this work was translated into

Latin by Anastasius Bibliothecarius, and this version is contained in the Fabrot edition of the Ecclesiastical History of Anastasius, Paris, 1649, fol. It is also in most of the *Biblioth. Patrum*, and was published separately by Anton. Contius, Paris, 1573, 4to. J. Camerarius made another translation, which was published together with his *Commentarii, &c. de Synod. Nicaean.*, Basel, 1561, fol. often reprinted. Further, the Greek text by Jos. Scaliger, in his *Thesaurus Temporum*, Leiden, 1606, fol.; Greek and Latin by J. Goarius, ad calcem *Chron. Eusebii.* Paris, 1652, fol. Venice, 1729, fol. 3. Ἀντιῤῥητικῶν Λόγοι III., of which the first, *Adversus Mammonam* (id est, Constantine Copronymus) *et Iconomachos* was published by Canisius, in the fourth vol. of his *Antiq. Lection.*, and in most of the *Biblioth. Patr.*; ample fragments of the *Antirrhetica* are in Combéfis, *Bibl. Auctuar.* Paris, 1648. fol. 4. Στιχομετρία, s. *Indiculus Libr. Sacror.*, the text with a translation by Anastasius Bibliothecarius, in Petri Pithoei *Opera Posthuma*, Paris, 1609, 4to.; also by Pearson, in his *Critic Sacr.* Pearson, in *Vindicia Ignatii*, thinks that the Stichometria was written by somebody who lived before our Nicephorus. 5. *Confessio Fidei ad Leonem III. Papam*; a Latin version in Baronius, *Annales*, ad an. 811; Greek and Latin, in *Acta Synod. Ephes.* Heidelberg, 1591, fol., together with Zonaras, Paris, 1620, and elsewhere. 6. *Canones Breviculi XVII.*, Greek and Latin, in the third book of Leunclavius, *Jus Graec. Rom.*, also in the second book of Bonfinius, *Jus Orientale*, 1583, 8vo. 7. *Canones* (alii) *XXXVII.*, Greek and Latin, in the third vol. of Coteleriua, *Monument. Ecclesiae Graec.* 8. *Epistola continens XVII. Interrogationes de Re Canonica cum Responsionibus*, ibid.

Bandurius intended to publish all the works of Nicephorus, and after completing all preparatory labours and making his work fit for the press, he published a "Conspectus," Paris, 1705, 8vo. Death prevented him from bringing out this edition of Nicephorus, which, according to the best knowledge of the writer of this article, is still in MS. in Paris: its publication is a great desideratum. The *Elenchus Operum Nicephori* given by Fabricius (vol. vii. p. 612, &c.) is taken from the "Conspectus," and we refer those students to it who wish to form an adequate idea of the number and importance of the works of Nicephorus. (Cave, *Hist. Lit.* ad an. 806; Fabric. *Bibl. Graec.* vol. vii. p. 462, &c. 603, &c. 612, &c.; Hankius, *Script. Byzant.*)

10. Philosophus, lived about 900, at Constantinople, where he enjoyed great esteem for his learning and genius. He wrote *Oratio Panegyrica*, s. *Vita Antonii Cauleі* (*Cauleae*) *Patriarch. CP.*, who died in 891 (895), which is printed in Bollandii *Acta Sanct.*, ad diem 12 Februarii. He is perhaps also the author of Ὀκτατευχὸς, s. *Catena in Octateuchum et Libros Regum*, which is ascribed to one Nicephorus Hieromonachus. The *Octateuchus* was published at Venice, 1772—1773, 2 vols. fol., with a Latin version and a commentary: in the title there stands Leipzig, without a date. (Fabric. *Bibl. Graec.* vol. vii. p. 610; Cave, *Hist. Lit.* ad an. 895.)

11. Presbyter Magnae Ecclesiae S. Sophiae CP., of uncertain age, wrote "Vita S. Andreae," surnamed ὁ σαλός (Simplex), ed. Greek and Latin, in *Acta Sanctor.* ad 28 diem Maii. (Fabric. *Bibl. Graec.* vol. vii. p. 675.)

12. Uranus, s. Oranus, of uncertain age, wrote *Vita S. Symeonis Stylitae junioris*, who died in 597 (in *Acta Sanctor.* ad 24 diem Maii). [W. P.]

NICE'RATUS (Νικήρατος). 1. The father of Nicias, the celebrated Athenian general. (Thuc. iii. 91; and passim.)

2. A son of Nicias, was put to death by the thirty tyrants, to whom his great wealth was no doubt a temptation. Theramenes, in his defence, as reported by Xenophon, mentions the murder of Niceratus as one of the acts which tended necessarily to alienate all moderate men from the government. On his death his wife slew herself to avoid falling into the power of the tyrants. Niceratus is spoken of as a man of very mild and benevolent disposition, and generally beloved. From Demosthenes we learn also that he was of a feeble constitution, and was childless; but the latter statement (if the reading ἄπαις be the right one) is inconsistent with the account in Lysias (Xen. *Hell.* ii. 3. § 39; Schn. *ad loc.*; Diod. xiv. 5; Dem. c. *Meid.* p. 567; Lys. *de Bonis Niciae Frat.* p. 149). Niceratus is introduced as one of the characters in the *Symposium* of Xenophon. [E. E.]

NICE'RATUS (Νικήρατος). To an epigrammatist of this name has been ascribed the fourth epigram of Nicaenetus, already mentioned [Nicaenetus], as of uncertain authorship. (Fabric. *Bibl. Graec.* vol. iv. p. 485; Jacobs, *Anthol. Graec.* vol. vii. p. 230.) [W. M. G.]

NICE'RATUS (Νικήρατος), a Greek writer on plants, one of the followers of Asclepiades of Bithynia (Dioscor. *De Mat. Med.* i. praef. vol. i. p. 2; St. Epiphan. *Adv. Haeres.* i. 1. 3, p. 3, ed. Colon. 1682), who is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 634), and must, therefore, have lived in the latter half of the first century, B. C. His medical formulae are several times quoted by Galen (*De Compos. Medicam. sec. Loc.* vol. xiii. pp. 87, 96, 98, 110, &c., *De Antid.* ii. 15, vol. xiv. p. 197), and once by Pliny (*H. N.* xxxii. 31). Caelius Aurelianus mentions that he wrote a work on catalepsy (*De Morb.* ii. 5, p. 376). [W. A. G.]

NICE'RATUS, the son of Euctemon, an Athenian statuary, flourished, as it seems from Pliny (*H. N.* xxxiv. 8. s. 19. §§ 19, 31), in the time of Alcibiades, of whom and his mother Demarete he made statues. He also made the Aesculapius and Hygieia, which stood, in Pliny's time, in the temple of Concord at Rome. Tatian (*adv. Graec.* 53, 62) mentions his statues of Telesilla and Glaucippe, respecting which see Sillig, *Catal. Artif.* s. v. [P. S.]

NI'CEROS, a painter of Thebes, the son and disciple of Aristeides, and the brother of Ariston. (Plin. *H. N.* xxxv. 10. s. 36. § 23) [P. S.]

NICE'TAS (Νικήτας), Byzantine writers. 1. Acominatus (Ἀκομινάτος), also called Choniates, because he was a native of Chonae, formerly Colossae, in Phrygia, one of the most important Byzantine historians, was born about the middle of the twelfth century, and was descended from a noble and distinguished family. The emperor Isaac II. Angelus (1185—1195) appointed him governor of Philippopolis, at a period when the revolt of the Bulgarians, and the approach of the emperor Frederic I. of Germany, with an army of 150,000 men (1189), devolved most important duties upon the governors of the large towns in Thrace. Nicetas also held the offices of logotheta, praefectus sacri cubiculi, and others of im-

portance, and he was honoured with the title of senator. He was present at the capture of Constantinople by the Latins in 1204, of which he has given us a most impressive and, undoubtedly, faithful description. His palace was burnt down during the storm, and after many dangerous adventures he escaped, with his family, to Nicaea, through the assistance of a generous Venetian merchant. There he continued to live at the court of the emperor Theodore Lascaris, and employed his time in writing that great historical work which has brought his name down to posterity. He died at Nicaea in, or perhaps after 1216. Modern travellers have tried, but in vain, to discover his tomb. The *Historia* is a corollary of ten distinct works, each of which contains one or more books, of which there are twenty-one, giving the history of the emperors from 1118 down to 1206: viz. Joannes Comnenus (1118—1143), in one book; Manuel Comnenus (1143—1180), in seven books; Alexis Comnenus (1180—1183), in one book; Andronicus Comnenus (1183—1185) in two books; Isaac Angelus (1185—1195), in three books; Alexis Angelus (1195—1203), in three books; Isaac Angelus and his son Alexis (1203—1204), in one book; Alexis Ducas Murzuplus (1204), in one book; Urbs Capta, or the events during and immediately after the taking of Constantinople (1204), in one book; Baldwin of Flanders (1204—1206), in one book. The mode of quoting this historical work is thus: Nicetas, *Isaac Angelus*, i. 3; *Urbs Capta*, c. 1; *Andron. Comnen.* ii. 5, &c. Editions: Ed. princeps, by H. Wolf, with a Latin version, Basel, 1557, fol.; reprinted, with an index and a chronology by Simon Goulartius, Geneva, 1593, 4to; by Fabrot, with a most valuable Glossarium Graeco-barbarum, and a revised translation, notes, &c., Paris, 1647, fol. in the Paris collection of the Byzantines; the same badly reprinted, Venice, 1729, fol. The last edition is in the Bonn collection of the Byzantines, edited by J. Bekker, 1835.

A Greek MS. in the Bodleian, divided into two books, and giving an account of the conquest of Constantinople, with special regard to the statues destroyed by the Latins, is ascribed to Nicetas, but it seems to have been altered by a later writer, who made additions. The account of the statues, which is of great interest, is given by Fabricius quoted below, and critical investigations concerning this MS. are given by Harris, in his *Philological Enquiries* (part iii. c. 5). The work itself has been published by Wilken, under the title of *Nicetae Narratio de Statuis antiquis, quas Franci, post captam anno* 1204 *Constantinopolin destruxerunt*, Lips. 1830. The four splendid brass horses at Venice were taken by the Venetians during the plunder of Constantinople in 1204, and fortunately escaped the barbarous avarice of the Latin soldiery. We cannot wonder at seeing Nicetas deeply incensed against the conquerors; but though very partial in his expressions, he is generally impartial as to facts. His style is bombastic, yet some portions of his work are most expressive and even beautiful. The *History* of Nicetas, as far as it treats the conquest of Constantinople, ought not to be studied without comparing it with Villehardouin's *De la Conqueste de Constantinoble*, and Paolo Ramusio's elegant work, *De Bello Constantinopolitano, &c.*, Venice, 1635, fol.

Nicetas also wrote: Θησαυρὸς ὀρθοδοξίας, in twenty-seven books, the first five of which were translated into Latin by P. Morel (Morellus), Paris, 1561, 8vo., 1579, 1610; Geneva, 1629. They are also in the 12th vol. of the *Bibl. Patr. Colon.* But the whole is as yet unpublished. The complete work is extant in MS. in the Royal Library at Paris; and there is another, but somewhat abridged copy in the Bodleian. Some minor productions of Nicetas, among which a fragment on the ceremonies observed when a Mohammedan adopted the Christian religion, are extant in different libraries in Europe. Michael Choniates, the elder brother of Nicetas, wrote Μονῳδία, being the life of Nicetas in bombastic verses, translated into Latin, and published by P. Morel, Paris, 1566, 8vo.; and also in the 25th vol. of the *Bibl. Patr. Lugdun.* (Fabric. *Bibl. Graec.* vol. vii. p. 737, &c.; Hankius, *Script. Byzant.*; Leo Allatius, *De Nicetis*; Hamberger, *Nachrichten von gelehrten Männern*; Harris, *l. c.*)

2. Archidiaconus et Chartophylax Magnae Ecclesiae Constantinopolitanae, lived about 1080, and wrote Ἀναθεματισμοὶ II., *Anathematismi contra Joannem Philosophum Italum*, a treatise on the orthodox faith, which is still esteemed in the Greek church, though it was never printed. It is extant in MS. at Venice. (Cave, *Hist. Liter.* ad an. 1080; Leo Allat. *De Consensu Utriusque Eccles.* l. ii. c. 10.)

3. Byzantinus, a monk who lived about 1120, wrote *Tractatus Apologeticus pro Synodo Chalcedonensi adversus Armeniae Principem*, ed. Leo Allatius, Graece et Latine, in the first vol. of *Graecia Orthodoxa*, Rome, 1652, 4to.; some ascribe this work to Nicetas Paphlago. (Cave, *Hist. Liter.* ad an. 1120; Fabric. *Bibl. Graec.* vol. vii. p. 746.)

4. David. [See No. 9.]

5. Eugenianus, lived probably towards the end of the the twelfth century, and wrote in poetry "The History of the Lives of Drusilla and Charicles," which is the worst of all the Greek romances that have come down to us. It was published for the first time by Boissonade, together with the fragments of an erotic poem by Constantinus Manasses, 1819, 2 vols.

6. Georgius, of uncertain age, wrote *Epistolas de Creatione Hominis*, extant in MS. at Vienna. (Fabric. *Bibl. Graec.* vol. xii. p. 53.)

7. Maronita, chartophylax, and afterwards archbishop of Thessalonica, lived about 1200, and showed himself well disposed towards the contemplated union of the Greek and Latin churches. He wrote: 1. *De Processione Spiritus Sancti Dialogorum Libri VIII.*, in which he introduces a Greek and a Latin discussing the above subject. Leo Allatius (*Contra Hottinger.* c. 19) gives some fragments of it. 2. *Responsio ad Interrogationes Basilii Monachi*, Graec. et Lat. in Leunclavius, *Jus Graeco-Rom.* 3. *Responsio ad Interrogationes de diversis Casibus Ecclesiast.*, ibid. 4. *De Miraculis S. Demetrii Martyris*, extant in the Bodleian. 5. *Expositio Canonum s. Canticorum S. Joan. Damasceni*, extant in MS. in Vienna. He also wrote some minor works. (Cave, *Hist. Liter.* ad an. 1201.)

8. Nicaenus, chartophylax at Nicaea, of uncertain age, wrote *De Schismate inter Eccles. Graecam et Romanam*, extant in MS. in Paris and elsewhere; Leo Allatius gives a fragment of it in *De Synodo Photian.* Also perhaps *De Azy-*

mus et Sabbatorum Jejunio, et Nuptiis Sacerdotum, which others ascribe to Nicetas Pectoratus. (Cave, *Hist. Liter.* D. p. 14.)

9. Paphlago, David, perhaps bishop of Dadybri in Paphlagonia, lived about 880, and became known by his attachment to the patriarch Ignatius, and by his attacks upon Photius. He wrote: — 1. *Vita S. Ignatii Patriarchae*, Graece et Latine, in Raderus (*Acta Concilii*, 8vo. Ingolstadt, 1604, 4to.); and also in the 8th vol. of *Concilia*. 2. *Apostolorum XII. Encomia XII.* 3. *Orationes*, viz. *in Marcum Evangelistam*, *in Nativitatem S. Mariae*, *in Exaltationem S. Crucis*, *in S. Gregorium Theologum*, *Oratio Panegyrica in S. Hyacinthum Amastrensem Martyrem*, all of which together with the *Encomia Apostol.* were published with a Latin translation by Combéfis in *Novissimum Auctuarium*, Paris, 1672, fol. 4. *Oratio Panegyrica in inclytum Martyrem Eustathium*, &c. ed. Graece et Lat. with notes by Combéfis, in *Illustrium Chrysti Martyrum Triumphi*, Paris, 1660, 8vo. 5. *Historia Apocrypha*, lost. Nicephorus Callistus borrowed freely from it for his *Historia Eccles.* 6. *Liber pro Synodo Chalcedonensi adversus Epistolam Regis Armeniae*, more probably the work of Nicetas Byzantinus [No. 3]. 7. *Commentarii in Gregor. Nazianzeni Tetrasticha et Monosticha*, perhaps the work of Nicetas Serron. The text, Venice, 1563, 4to.; a Latin version, Imola, 1588, 8vo. 7. Several hymns and minor productions. (Cave, *Hist. Liter.* ad an. 880; Fabric. *Bibl. Graec.* vol. vii. p. 747.)

10. Pectoratus or Stethatus (Στηθατός), (Sterno), a monk of Constantinople, lived in the middle of the 11th century, and became known through his violent opposition to the union of the two churches, and his attacks upon Cardinal Humbertus and the other legates of the Pope at Constantinople. He wrote: — 1. *Liber adversus Latinos de Azymis et Sabbatorum Jejunio, et Nuptiis Sacerdotum*, ascribed by some to Nicetas Nicaeanus. It was published by Basnage in the 3d vol. of Canisius, *Lection. Antiq.*, and also by Baronius in the Appendix to the 11th vol. of the *Annales.* 2. *Tractatus de Anima*, extant in MS. 3. *Carmen in Symeonem juniorem*, ed. Graece Leo Allatius in his *Diatriba de Symeon.* 4. Some minor productions extant in MSS. (Cave, *Hist. Liter.* ad an. 1050; Fabric. *Bibl. Graec.* vol. vii. p. 753.)

11. Rhetor, perhaps identical with Nicetas Paphlago. Among other productions the following are ascribed to him: — 1. Several *Orations* known to Leo Allatius. 2. *Diatriba in gloriosum Martyrem Pantieleemonem.* 3. *De Certamine et de Inventione, &c. Reliquiarum S. Stephani Protomartyris.* 4. *Encomium in Magnum Nicholaum Myrobleptem et Thaumaturgum.* None of these have been published. (Cave, *Hist. Liter.* D. p. 14.)

12. Scutariota, a native of Scutari, opposite Constantinople, of uncertain age, wrote: — 1. *Homiliae III.* 2. *Scholia sive Annotationes in Nicetae Acominati Thesaurum Orthodox.* 3. *Epistolae*, *De Arte Rhetorica*, poems and other minor productions extant in MSS. in Paris and elsewhere. (Cave, *Hist. Liter.* D. p. 15; Fabric. *Bibl. Graec.* vol. vii. p. 755.)

13. Seidus, a violent opponent of the Latins, against whom he wrote a small work, a Latin translation of which begins "*Non simpliciter antiqua novis venerabiliora*, &c., and of which Leo Allatius gives some fragments in *De Consensu*, i. 14. (Cave, *Hist. Liter.* ad an. 1110.)

14. Serron, archbishop of Serrae or Seres in Macedonia, and afterwards of Heracleia, lived in the 11th century, and has often, by Leo Allatius for instance, been confounded with Nicetas Paphlago. He wrote: — 1. *Commentarii in XVI. Nazianzeni Orationes*, published ad calcem *Operum Nazianzeni*, and separately, under the name of Nicetas David Paphlago, Venice, 1563, 4to. 2. *Responsa Canonica ad Interrogationes cujusdam Constantini Episcopi*, Graece et Latine in Leunclavius, *Jus Graeco-Roman.* 3. *Catena in Jobum*, a compilation ascribed by some to one Olympiodorus. Edit.: A Latin version, by Paulus Comitolus, Venice, 1587, 4to.; Graece et Latine, by Patricius Junius, London, 1637, fol. 4. *Catenae in Lucam, Matthaeum aliosque*, perhaps. (Cave, *Hist. Liter.* ad an. 1077; Fabric. *Bibl. Graec.* vol. viii. p. 431; Hamberger, *Nachrichten von gelehrten Männern.*)

15. Thessalonicensis, was archbishop of Thessalonica, and wrote *Dialogi Sex de Processione Spiritus Sancti*, of which Leo Allatius gives a fragment in *Contra Hottinger.* Nicetas of Thessalonica lived about 1200; he has often been confounded with Nicetas Acominatus. (Fabric. *Bibl. Graec.* vol. vii. p. 756.) [W. P.]

NICETAS, or, as his name is variously written, *Nicaeas* or *Niceas*, or *Nicetus* or *Nicetius*, was by birth a Dacian, and bishop of a city called by ecclesiastical writers *Civitas Romatiana* or *Remesianensis*, situated in Maesia, somewhere between Naissus and Sardica. This prelate visited Italy towards the close of the fourth century, and having repaired to Nola for the purpose of visiting the sepulchre of St. Felix, there gained the good-will of Paulinus, who celebrates, in a poem still extant, the high talents and virtues of his friend, and the zeal with which he laboured in preaching the Gospel among the barbarians. Nicetas paid a second visit to Nola A. D. 402, and it appears from an epistle of Pope Innocentius I. (n. xvii. ed. Coustant), where he is numbered among the dignitaries of Macedonia, that he was alive in 414.

Considerable confusion has been occasioned by the mistake of Baronius, who supposed that *Nicetas* the Dacian, mentioned in the Roman Martyrology under 7th January, was a different person from the *Nicaeas Romatianae civitatis episcopus* of Gennadius, and that the latter was the same with the *Nicaeas* of Aquileia, to whom a letter was addressed by Leo the Great in A. D. 458, — an hypothesis which forced him to prove that Aquileia bore the name of *Civitas Romatiana.* But the researches of Holstein, Quesnel and Tillemont have set the question at rest.

Gennadius informs us that Nicetas composed in a plain but elegant style instructions for those who were preparing for baptism, in six books, of which he gives the arguments, and also *Ad Lapsam Virginem Libellus.* Of these, the former is certainly lost, but we find among the works of St. Jerome (vol. xi. p. 178, ed. Vallarsi, vol. v. ed Bened.), a tract entitled *Objurgatio ad Susannam Lapsam*, and among the works of St. Ambrose (vol. ii. p. 301. ed. Bened.) the same piece under the name *Tractatus ad Virginem Lapsam*, although it can be proved by the most convincing arguments that neither of these divines could have been the author. Hence it was conjectured by Cotelerius that it might, in reality,

belong to Nicetas, and his opinion has been very generally adopted, although the matter seems to be involved in great doubt. (Gennadius, *de Viris Illustr.* 22; Schönemann, *Bibliotheca Patrum Lat.* vol. ii. § 17.) [W. R.]

NICE'TAS or NICAEAS was, as we have noticed above, bishop of Aquileia in the middle of the fifth century. His remains have been carefully collected from various sources by Mai in the "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," 4to. Rom. 1833, vol. vii. p. 314—340. They consist of four short tracts: — 1. *De Ratione Fidei.* 2. *De Spiritus Sancti Potentia.* 3. *De diversis Appellationibus Domino nostro Jesu Christo convenientibus.* 4. *Explanatio Symboli habita ad competentes*, together with six fragments of a few lines each.

NICETAS, who was bishop of Trèves in the middle of the sixth century, does not fall within the limits of this work. [W. R.]

NICE'TAS (Νικήτας), a physician, to whom is addressed one of the letters of Theophylactus, archbishop of Bulgaria (*Ep.* 55). He is there styled "Physician to the King," and must have lived in the eleventh century after Christ. He is, perhaps, the same person as the compiler of a collection of surgical treatises, who is supposed to have lived at Constantinople at the end of the eleventh or the beginning of the twelfth century after Christ. It contains extracts from the works of Hippocrates, Soranus, Rufus, Galen, Oribasius, Paulus Aegineta, and other writers of less note; and is to be found in MS. in the Libraries at Paris (Codd. 2247, 2248), and Florence. Of the Laurentian MS., which is very ancient and valuable, a full account is given by Bandini in his *Catal. Cod. Graec. Biblioth. Laurent.* (vol. iii. p. 53, &c. cod. 7), where he has also inserted a complete list of the chapters contained in the volume, to the number of five hundred and eighteen. A part of the contents of this MS. was published at Florence, 1754 fol. by Antonio Cocchi, with the title: — "Graecorum Chirurgici Libri: Sorani unus de Fracturarum Signis, Oribasii duo de Fractis et de Luxatis, e Collectione Nicetae," &c. &c. The editor has added a Latin translation, and some valuable notes. The Commentary of Apollonius Citiensis on Hippocrates "De Articulis" was extracted from this collection. [APOLLONIUS, p. 245]. (See Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*; Dietz's Preface to his *Scholia in Hippocr. et Gal.*) [W. A. G.]

NI'CIAS (Νικίας), historical. 1. A native of Gortyn, in Crete. He was connected with the Athenians by the ties of proxenia, and it was at his request that the reinforcements sent to Phormion, when engaged on the west of Greece in B. C. 429, were ordered to stop on their way at Crete, to attack Cydonia. (Thuc. ii. 85.)

2. The father of Hagnon, the Athenian general. (Thuc. ii. 58.)

3. One of the most celebrated of the Athenian generals engaged during the Peloponnesian war. He was the son of Niceratus, from whom he inherited a large fortune, derived mainly from the silver mines at Laureium, of which he was a very large lessee, employing in them as many as 1000 slaves. (Xen. *Mem.* ii. 5. § 2, *de Vect.* 4. § 14; Athen. vi. p. 272, e.) His property was valued at 100 talents. (Lys. *pro Arist. Bonis*, p. 648.) From this cause, combined with his unambitious character, and his aversion to all dangerous innovations, he was naturally brought into connection with the aristocratical portion of his fellow-citizens. He was several times associated with Pericles, as strategus; and his great prudence and high character gained for him considerable influence. On the death of Pericles he came forward more openly as the opponent of Cleon, and the other demagogues of Athens; but from his military reputation, the mildness of his character, and the liberal use which he made of his great wealth, he was looked upon with respect, and some measure of attachment, by all classes of the citizens. His timidity led him to buy off the attacks of the sycophants. This feature of his character was ridiculed by more than one comic poet of the day. The splendour with which he discharged the office of choregus exceeded anything that had been seen before. On one occasion, when charged with the conduct of the Theoria to Delos, he made a remarkable display of his wealth and munificence. To prevent the confusion which usually ensued when the Chorus landed at Delos amidst the crowd of spectators, he landed first at Rheneia; and having had a bridge prepared before he left Athens, it was thrown across the channel between Rheneia and Delos, in the course of the night, and by daybreak it was ready, adorned in the most sumptuous manner with gilding and tapestry, for the orderly procession of the Chorus. After the ceremonies were over he consecrated a brazen palm tree to Apollo, together with a piece of land, which he purchased at the cost of 10,000 drachmae, directing that the proceeds of it should be laid out by the Delians in sacrifices and feasts; the only condition which he annexed being, that they should pray for the blessing of the god upon the founder. His strong religious feeling was perhaps as much concerned in this dedication, as his desire of popularity. It was told of him that he sacrificed every day, and even kept a soothsayer in his house, that he might consult the will of the gods not only about public affairs, but likewise respecting his own private fortunes. Aristophanes ridicules him rather severely in the *Equites* for his timidity and superstition (*l.* 28, &c., 80, 112, 358). The excessive dread which Nicias entertained of informers led him to keep as much as possible in retirement. He made himself difficult of access; and the few friends who were admitted to his privacy industriously spread the belief that he devoted himself with such untiring zeal to the public interests, as to sacrifice enjoyment, sleep, and even health, in the service of the state. His characteristic caution was the distinguishing feature of his military career. He does not seem to have displayed any very great ability, still less anything like genius, in the science of strategy; but he was cautious and wary, and does not appear on a single occasion to have been guilty of any act of remissness, unless it were in the siege of Syracuse. Hence his military operations were almost invariably successful. In B. C. 427 he led an expedition against the island of Minoa, which lies in front of Megara, and took it. (Thuc. iii. 51.) In the following year he led an armament of sixty triremes, with 2000 heavy-armed soldiers, against the island of Melos. He ravaged the island, but the town held out; and the troops being needed for an attack upon Tanagra, he withdrew, and, after ravaging the coast of Locris, returned home.

(Thuc. iii. 91; Diod. xii. 65.) He was one of the generals in B. C. 425, when the Spartans were shut up in Sphacteria. The amusing circumstances under which he commissioned his enemy, Cleon, to reduce the island, have already been described in the article CLEON [Vol. I. p. 797]. In the same year Nicias led an expedition into the territory of Corinth. He defeated the Corinthians in battle, but, apprehending the arrival of reinforcements for the enemy's troops, he re-embarked his forces. Two of the slain, however, having been left behind, whom the Athenians had not been able to find at the time, Nicias resigned the honours of victory for the purpose of recovering them, and sent a herald to ask for their restoration. He then proceeded to Crommyon, where he ravaged the land, and then directed his course to the territory of Epidaurus. Having carried a wall across the isthmus connecting Methone with the main land, and left a garrison in the place, he returned home. (Thuc. iv. 42—45; Diod. xii. 65.) In B. C. 424, with two colleagues, he led an expedition to the coasts of Laconia and captured the island of Cythera, a success gained with the greater facility, as he had previously had negotiations with some of the Cytherians. He stationed an Athenian garrison in the island, and ravaged the coast of Laconia for seven days. On his return he ravaged the territory of Epidaurus in Laconia, and took Thyrea, where the Spartans had settled the Aeginetans after their expulsion from their own island. These Aeginetans having been conveyed to Athens were put to death by the Athenians. (Thuc. iv. 54; Diod. *l. c.*) In B. C. 423, Nicias and Nicostratus were sent with an army to Chalcidice to check the movements of Brasidas. They obtained possession of Mende, and blockaded Scione; while thus engaged they entered into an agreement with Perdiccas. Having finished the circumvallation of Scione, they returned home. (Thuc. iv. 130—132.)

The death of Cleon removed out of the way of Nicias the only rival whose power was at all commensurate with his own, and he now exerted all his influence to bring about a peace. He had secured the gratitude of the Spartans by his humane treatment of the prisoners taken at Sphacteria, so that he found no difficulty in assuming the character of mediator between the belligerent powers. The negotiations ended in the peace of B. C. 421, which was called the peace of Nicias on account of the share which he had had in bringing it about. (Thuc. v. 16, 19, 24, vii. 86.) In consequence of the opposition of the Boeotians, Corinthians, and others, and the hostile disposition of Argos, this peace was soon followed by a treaty of defensive alliance between Athens and Sparta. According to Theophrastus, Nicias, by bribing the Spartan commissioners, contrived that Sparta should take the oaths first. Grounds for dissatisfaction, however, speedily arose between the two states. The jealousy felt by the Athenians was industriously increased by Alcibiades, at whose suggestion an embassy came from Argos in B. C. 420, to propose an alliance. The Spartan envoys who came to oppose it were entrapped by Alcibiades into exhibiting an appearance of double dealing, and it required all the influence of Nicias to prevent the Athenians from at once concluding an alliance with Argos. He induced them to send him at the head of an embassy to Sparta to demand satisfaction with respect to the points on which the Athenians felt themselves aggrieved. The Spartan government would not comply with their demands, and Nicias could only procure a fresh ratification of the existing treaties. On his return the alliance with Argos was resolved on. (Thuc. v. 43, 46.)

The dissensions between Nicias and Alcibiades now greatly increased, and the ostracism of one or other began to be talked of. The demagogue Hyperbolus strove to secure the banishment of one of them that he might have a better chance of making head against the other. But Nicias and Alcibiades, perceiving his designs, united their influence against their common enemy, and the ostracism fell on Hyperbolus.

In B. C. 415, the Athenians resolved on sending their great expedition to Sicily, on the pretext of assisting the Segestaeans and Leontines. Nicias, Alcibiades, and Lamachus were appointed to the command. Nicias, who, besides that he disapproved of the expedition altogether, was in feeble health, did all that he could to divert the Athenians from this course. He succeeded in getting the question put again to the vote; but even his representations of the magnitude of the preparations required did not produce the effect which he wished. On the contrary, the Athenians derived from them grounds for still greater confidence; and Nicias and the other generals were empowered to raise whatever forces they thought requisite. When the armament arrived at Rhegium, finding the hopes which the Athenians had entertained with regard to the Segestaeans futile, in a conference of the generals Nicias proposed that they should call upon the Segestaeans to provide pay, if not for the whole armament, at least for the amount of the succours which they had requested, and that, if they furnished these, the forces should stay till they had brought the Selinuntines to terms, and then return home, after coasting the island to display the power of Athens. But the intermediate plan of Alcibiades was finally adopted. After the recall of Alcibiades Nicias found no difficulty in securing the concurrence of Lamachus in his plans. From Catana, which had come over to the Athenians and been made their head-quarters, Nicias and Lamachus proceeded with all their forces towards Segesta. On their way they captured Hyccara. Nicias went himself to Segesta, but could only obtain thirty talents. On their return they seem to have remained almost inactive for some time, but in the autumn they prepared to attack Syracuse. By a skilful stratagem the Athenians without molestation took possession of a station near the Olympieum, by the harbour of Syracuse. A battle took place the next day, in which the Syracusans were defeated. But, being in want of cavalry and money, the Athenians sailed away, and for the first part of the winter took up their station at Naxos. They were unsuccessful in their endeavours to induce Camarina to join them, but secured the assistance of several of the Sicel tribes. Even some Etruscan cities promised aid, and envoys were sent to Carthage. From Naxos Nicias removed to Catana. Additional supplies were sent from Athens, and arrived at Catana in the spring (B. C. 414). Nicias now made preparations for seizing Epipolae, in which he was successful; and the circumvallation of Syracuse was immediately commenced. The work proceeded rapidly, and all attempts of the Syracusans to stop

it were defeated. In a battle which took place in the marsh Lamachus was slain. It fortunately happened at this juncture that Nicias, who was afflicted with a painful disorder of the eyes, was left upon Epipolae, and his presence prevented the Syracusans from succeeding in a bold attempt which they made to gain possession of the heights and destroy the Athenian works. The circumvallation was now nearly completed, and the doom of Syracuse seemed sealed, when Gylippus arrived in Sicily [GYLIPPUS]. Nicias, for the first time in his life probably, allowed his confidence of success to render him remiss, and he neglected to prevent Gylippus from making his way into Syracuse. He seems now to have supposed that he should be unable to stop the erection of a counter-wall on Epipolae, and therefore abandoned the heights and established his army on the headland of Plemmyrium, where he erected three forts. His forces were defeated in an attempt to hinder the completion of the counterwork of the Syracusans. Succours were now called in by the Syracusans from all quarters, and Nicias found himself obliged to send to Athens for reinforcements, as his ships were becoming unsound, and their crews were rapidly thinned by deaths and desertions. He requested at the same time that another commander might be sent to supply his place, as his disorder rendered him unequal to the discharge of his duties. The Athenians voted reinforcements, which were placed under the command of Demosthenes and Eurymedon. But they would not allow Nicias to resign his command.

Meantime, Gylippus induced the Syracusans to try their fortune in a sea-fight. During the heat of the action he gained possession of the forts on Plemmyrium. The sea-fight at first was against the Athenians; but the confusion caused by the arrival of the reinforcements to the Syracusans from Corinth enabled the Athenians to attack them at an advantage, and gain a victory. Other contests followed in the great harbour, and in a severe engagement the Athenians were defeated with considerable loss. But at this moment the Athenian reinforcements arrived.

At the suggestion of Demosthenes, a bold attempt was made in the night to recover Epipolae, in which the Athenians, after being all but successful, were finally driven back with severe loss. Demosthenes now proposed to abandon the siege and return to Athens. To this Nicias would not consent. He professed to stand in dread of the Athenians at home, but he appears to have had reasons for believing that a party amongst the Syracusans themselves were likely in no long time to facilitate the reduction of the city, and, at his urgent instance, his colleagues consented to remain for a little longer. But meantime fresh succours arrived for the Syracusans; sickness was making ravages among the Athenian troops, and at length Nicias himself saw the necessity of retreating. Secret orders were given that every thing should be in readiness for departure, supplies were countermanded, and nothing seemed likely to prevent their unmolested retreat, when an eclipse of the moon happened. The credulous superstition of Nicias now led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and Nicias resolutely determined to abide by their decision. The Syracusans now resolved to bring the enemy to an engagement, and, after some successful skirmishing, in a decisive naval battle defeated the Athenians, though a body of their land forces received an unimportant check. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. Nicias exerted himself to the utmost to encourage the men, but the Athenians were decisively defeated, and could not even be induced to attempt to force their way at day-break through the bar at the mouth of the harbour. They set out on their retreat into the interior of Sicily. Nicias, though bowed down by bodily as well as mental sufferings, used all his arguments to cheer the men. For the details of the retreat the reader is referred to Thucydides. Nicias and Demosthenes, with the miserable remnant of the troops, were compelled to surrender. Gylippus was desirous of carrying Nicias to Sparta; but those of the Syracusans with whom Nicias had opened a secret correspondence, fearing lest its betrayal should bring them into difficulties, eagerly urged that he should be put to death. His execution draws the following just remarks from Bishop Thirlwall (*Hist. of Greece*, vol. iii. p. 455): "His death filled up the measure of a singular destiny, by which the reputation he had acquired by his prudence and fortune, his liberality and patriotism, his strength as well as his weakness, all the good and the bad qualities of his mind and character, his talents and judgment, as well as his credulity and superstition, his premature timidity, his tardy courage, his long-protracted wavering and his unseasonable resolution, contributed in nearly equal degrees to his own ruin and to the fall of his country. The historian deplores his undeserved calamity; but the fate of the thousands whom he involved in his disasters was perhaps still more pitiable." According to Pausanias (i. 29. § 12), his name was omitted on a monument raised at Athens to the memory of those who fell in Sicily, because he surrendered himself voluntarily. (Plut. *Nicias*; Diod. xii. 83, &c.; Thuc. vi. and vii.; Thirlwall, *Hist. of Greece*, vol. iii. cc. 25 and 26.)

4. A herald of Philip, king of Macedonia, who was carried off from Macedonia, and kept ten months in custody at Athens. The letters of which he was the bearer were publicly read at Athens. (Philippi Epist. *in Dem. Op.* p. 159, ed. Reiske).

5. An Athenian, a relative of Apollodorus, who brought a suit against Phormion, on whose behalf Demosthenes wrote the speech ὑπὲρ Φορμίωνος. Nicias, Deinias, and Andromenes had induced Apollodorus to desist from a previous suit of the same kind. Nicias and Apollodorus married sisters, the daughters of Deinias. Nicias was uncle to a man named Stephanus, by whom he was stripped of his property. (Dem. *adv. Steph.* p. 1122, ed. Reiske.)

6. An officer in the service of Alexander the Great. After the capture of Sardes, he was appointed to collect the revenues of the province. (Arrian, i. 17. § 8.)

7. A friend and relation of Mennaeus, and a general in the service of Ptolemaeus Philopator. He was sent to oppose Antiochus and succour the city of Abila, but was defeated. (Polyb. v. 71.)

8. Praetor of the Achaean league in B.C. 207 (Liv. xxviii. 8.)

9. An officer in the service of Perseus, king of

Macedonia. He seems to have been in command at Pella. When the fortunes of Perseus appeared desperate, in a moment of bewilderment he gave directions to Nicias to throw his treasures into the sea, and to Andronicus to burn his fleet. The former executed the commands of the king, though a large part of the treasure was afterwards recovered. But Perseus, to get rid of the witnesses of such an act of folly, had both Nicias and Andronicus put to death, B. C. 169. (Liv. xliv. 10.)

10. A native of Cos, who made himself tyrant for a short time. He was a contemporary of Strabo. (Strab. xiv. p. 658.) [C. P. M.]

NI'CIAS (Νικίας), literary. 1. Of Eleia. To him some attributed the Βακχικά, a poem generally ascribed to Orpheus. (Fabric. *Bibl. Graec.* vol. i. pp. 164, 172.)

2. A rhetorician of Syracuse, who, with Tisias, instructed Lycias, B. C. 443. (Suid. *s. v.* Λυσίας.) Westermann (*Gesch. der Griech. Bered.* p. 38) suggests that the separate mention of a Syracusan Nicias may have arisen from the confusion of names. For though many writers mention him along with Tisias, they seem to have all drawn from one common source.

3. A slave of Epicurus, manumitted along with Mys and Lycon, B. C. 278. (Diog. Laërt. p. 272, ed. Lond. 1664.)

4. Of Nicaea, repeatedly referred to by Athenaeus, who names three works of his. These are, 1. Διαδοχαί, which seem to have been memoirs of the various schools of philosophy (vi. p. 273, d., xiii. p. 592, a.). 2. Ἀρκαδικά, which may have been an account of Arcadian usages, perhaps a portion of a larger work on Greek local usages (xiii. p. 609, e., where Athenaeus simply speaks of him as Νικίας). 3. A history Περὶ τῶν φιλοσοφῶν (iv. p. 162, e.). But by comparing this passage, wherein he quotes Sotion, as the writer of the Διαδοχαί, with another (xi. p. 505, b. c.), where he mentions their names together, we think that we may justly conclude, that, through inadvertence, or an error in the text, the names of Nicias and Sotion have become interchanged, and that the history is to be transferred to Sotion. We have no means of ascertaining his age, except that he must have lived after Plato. (Athen. *ll. cc.*; Fabric. *Bibl. Graec.* vol. iii. p. 770.)

5. A Coan grammarian, who lived at Rome in the time of Cicero, with whom he was intimate. Suetonius (*de Illustr. Gramm.* 14) calls him, if the ordinary reading be correct, Curtius Nicia. He also mentions (*l. c.*) that he originally belonged to the party of Pompey, but that, having endeavoured to involve Pompey's wife in an intrigue with Memmius, he was betrayed by her, and disgraced by his former patron. From the scattered notices of him found in Cicero, we may conclude that he was of an amiable disposition, but soft and effeminate. We nowhere read of his having any great reputation. In one passage (*ad Attic.* vii. 3) Cicero does not seem to trust much to his authority as to the question, whether *Piraeea* was the name of a *locus* or of an *oppidum*. If we may trust a corrupt passage in Suetonius (*l. c.*), he wrote a treatise on the writings of Lucilius. (Sueton. *l. c.*; Cic. *ad Fam.* ix. 10, *ad Att. l. c.* xii. 26, 53, xiii. 28; Clinton, *F. H.* vol. iii. p. 207.) Cicero's letters that mention him extend from B. C. 50 to 45.

6. A monk, who lived A. D. 601. He wrote: 1. Against the διαιτητής of Philoponus. 2. Against Severus, the Eutychian. 3. Against the Pagans. He is not to be confounded with NICARAS. (Cave, *Hist. Lit. Sc. Ec.* vol. i. p. 695; Fabric. *Bibl. Graec.* vol. x. p. 494.) His writings are not extant. [W. M. G.]

NI'CIAS (Νικίας), the name of at least two physicians.

1. The physician of Pyrrhus, king of Epeirus, who, during his master's war with the Romans, went to C. Fabricius Luscinus, the consul, B. C. 278, and offered for a certain reward to take off the king by poison. (Claud. Quadrigar. ap. Aul. Gell. *Noct. Att.* iii. 8; Zonaras, *Annal.* vol. ii. p. 48, ed Basel, 1557.*) Fabricius not only rejected his base offer with indignation, but immediately sent him back to Pyrrhus with notice of his treachery, who, upon receiving the information, is said to have cried out, "This is that Fabricius whom it is harder to turn aside from justice and honour than to divert the sun from its course." (Eutrop. ii. 14.) Zonaras adds (*l. c.* p. 50), that the traitor was put to death, and his skin used to cover the seat of a chair.

2. A native of Nicopolis, in the second century after Christ, introduced by Plutarch in his *Symposiaca* (vii. 1. § 1), as one of the speakers in the discussion, whether what is drunk enters the lungs. Nicias rightly maintained that it did not.

The writer on stones, Περὶ Λίθων, quoted by Plutarch (*Parall.* § 13, *De Fluv.* c. 20. § 4) and Stobaeus (*Floril.* tit. 100. § 12. p. 541), is a different person, and does not appear to have been a physician, though so classed by Fabricius (*Bibl. Gr.* vol. xiii. p. 346, ed. vet.) [W. A. G.]

NI'CIAS, a celebrated Athenian painter, was the son of Nicomedes, and the disciple of Antidotus (Plin. xxxv. 11. s. 40. § 28). On this ground Sillig argues that since Antidotus was the pupil of Euphranor, who flourished about the 104th Olympiad, Nicias must have flourished about Ol. 117 or about B. C. 310. And this agrees with the story of Plutarch about the unwillingness of Nicias to sell one of his pictures to Ptolemy, king of Egypt, if we suppose Ptolemy I. to be meant (*Non poss. suav. viv. sec. Epicureos*, 11). On the other hand, Pliny tells us that Nicias assisted Praxiteles *in statuis circumlinendis*, that is, covering marble statues with a sort of encaustic varnish, by which a beautifully smooth and tinted surface was given to them (see *Dict. of Antiq.* PAINTING, § viii.). Now Praxiteles flourished in the 104th Olympiad, B. C. 364—360. We must therefore either suppose that Nicias thus painted the statues of Praxiteles a considerable time after they were made, which is not very probable in itself, and is opposed to Pliny's statement; or else that Pliny has confounded two different artists, indeed he himself suggests that there may have been two artists of the name. (See Sillig, *Catal. Artif. s. v.*) But, plausible as this argument is, it is not conclusive, for the division of a master and pupil by seven or eight Olympiads is an arbitrary assumption. A pupil may be, and

* Aelian calls the physician by the name of *Cineas* (*Var. Hist.* xii. 33); and Ammianus Marcellinus (xxx. 1), Valerius Antias (ap. Aul. Gell. *l. c.*), and Valerius Maximus (vi. 5. § 1), tell the story of one of the friends of Pyrrhus, whom the first-named author calls *Demochares*, and the two others *Timochares*.

often is, nearly the same age as his teacher, and sometimes even older. Again, Pliny's dates are very loosely given; we can never tell with certainty whether they are meant to mark the early or the middle or the latter part of an artist's career. In the case of Praxiteles, we know that he executed great works considerably later than the date assigned by Pliny. Supposing then that Nicias, as a young man, assisted Praxiteles when in the height of his fame (and it is not likely that Nicias would have been so employed after he had obtained an independent reputation), and that his refusal to sell his picture to Ptolemy occurred when he was old, and had gained both reputation and wealth enough, there remains no positive anachronism in supposing only one artist of this name.

Nicias was the most celebrated disciple of Euphranor. He was extremely skilful in painting female figures, careful in his management of light and shade, and in making his figures stand out of the picture (Plin. *l. c.*). The following works of his are enumerated by Pliny (*l. c.*): they seem to have been all painted in encaustic. A painting of Nemea, sitting on a lion, holding a palm in her hand, with an old man standing by with a staff, over whose head was a picture of a biga. This last point is not very intelligible; Lessing has endeavoured to clear it up (*Laocoön*, p. 280, note): Nicias placed on this picture the inscription, Νικίας ἐνέκαυσεν: the picture was carried from Asia to Rome by Silanus, and Augustns had it fastened into the wall of the curia which he dedicated in the comitium (Plin. *H. N.* xxxv. 4. s. 10). Father Liber in the temple of Concord. A Hyacinthus, painted as a beautiful youth, to signify the love of Apollo for him (comp. Paus. iii. 19. § 4); Augustus was so delighted with the picture that he carried it to Rome after the taking of Alexandria, and Tiberius dedicated it in the temple of Augustus. A Diana, probably at Ephesus, as Pliny mentions in immediate connection with it the sepulchre of Megabyzus, the priest of Diana, at Ephesus, as painted by Nicias. Lastly, what appears to have been his master-piece, a representation of the infernal regions as described by Homer (Νεκυία, *Necromantia Homeri*); this was the picture which Nicias refused to sell to Ptolemy, although the price offered for it was sixty talents (Plutarch, *loc. sup. cit.*): Pliny tells the same story of Attalus, which is a manifest anachronism. Plutarch also tells that Nicias was so absorbed in the work during its progress, that he used often to have to ask his servants whether he had dined. From the above pictures, Pliny distinguishes the following as *grandes picturas:* Calypso, Io, Andromeda, an admirable Alexander (Paris), and a sitting Calypso, in the porticoes of Pompey. Some pictures of animals were attributed to him: he was particularly happy in painting dogs.

Pausanias (vii. 22. § 4) gives a full description of his paintings in a tomb outside Tritaea in Achaea.

There is an interesting passage in Demetrius Phalereus (*Eloc.* 76), giving the opinion of Nicias respecting the art of painting, in which he insists on the importance of choosing subjects of some magnitude, and not throwing away skill and labour on minute objects, such as birds and flowers. The proper subjects for a painter, he says, are battles both on land and on sea; in which the various attitudes and expressions of horses and of men afford rich materials for the painter: the subject of the action was, he thought, as important a part of painting as the story or plot was of poetry.

Nicias was the first painter who used burnt ochre, the discovery of which was owing to an accident (Plin. *H. N.* xxxv. 6. § 20). He had a disciple, Omphalion, who was formerly his slave and favourite (Paus. iv. 31. § 9). He himself was buried at Athens, by the road leading to the academy (Paus. i. 29. § 15). [P. S.]

NICIPPE (Νικίππη). 1. A daughter of Pelops, and the wife of Sthenelus, by whom she became the mother of Alcinoë, Medusa, and Eurystheus. (Apollod. ii. 4. § 5.) It should be remarked that some call her Leucippe, Archippe, or Astydameia. (Heyne, *ad Apollod. l. c.*; Schol. *ad Thucyd.* i. 9.)

2. A daughter of Thespius, the mother of Antimachus, by Heracles. (Apollod. ii. 7. § 8.) [L. S.]

NICIPPUS (Νίκιππος). 1. A Coan mentioned by Aelian (*V. H.* i. 29), who succeeded in making himself tyrant.

2. A friend and disciple of Theophrastus. (Diog. Laërt. v. 53.)

3. One of the ephors of the Messenians in B. C. 220. With some other leading men amongst them, who held oligarchical views, he was a strenuous supporter of peace, even to the detriment of the public interests. When the envoys from the congress held at Corinth, at which war had been resolved on against the Aetolians, came to Messenia, Nicippus and his party, contrary to the feelings and wishes of the people generally, by means of some degree of compulsion got the reply returned to the envoys, that the Messenians would not enter into the war until Phigalea, a town on their borders, had been wrested from the Aetolians. Polybius, in a digression, finds great fault with the policy of this faction among the Messenians. (Polyb. iv. 31; Thirlwall, *Hist. of Greece*, vol. viii. p. 233, &c.) [C. P. M.]

NI'CO. [NICON.]

NICOBU'LA (Νικοβούλη), a Greek lady, quoted by Athenaeus (x. p. 434, c. xii. p. 537, d.), though with some doubt (Νικ. ἢ ὁ ἀναθεὶς ταύτῃ τὰ συγγράμματα), as the author of a work about Alexander the Great. In the MSS. of Pliny the name Nicobulus is found, and Harduin (*Index Auctorum*, vol. i. p. 63) supposes that he accompanied Alexander in his expeditions. (Fabric. *Bibl. Graec.* vol. iii. p. 47.) [C. P. M.]

NICOBU'LUS, an Athenian who was involved in a dispute arising out of some mine-property with a man named Pantaenetus, and was sued by him. The speech of Demosthenes *against Pantaenetus* was written for him on this occasion. (Dem. Παραγραφὴ πρὸς Πανταίνετον.) [C. P. M.]

NICOBU'LUS, a friend and relative of Gregorius Nazianzenus. He was the author of a poem, addressed to his son of the same name, in reply to one written by Gregory, in which the latter had begged him to allow his son to leave his native country for the purpose of studying eloquence. The poem of Nicobulus is found amongst those of Gregory, beginning Τέκνον ἐμὸν, μύθους ποθέων ποθέεις τὰ φέριστα. (Fabric. *Bibl. Graec.* vol. ix. p. 311.) [C. P. M.]

NICO'CHARES (Νικοχάρης), an Athenian poet of the Old Comedy, the son of Philonides, also a comic poet. He was contemporary with

Aristophanes (Suidas, *s. v.* Νικοχάρης), and of the ward Κυδαθήναιον (Steph. Byz. *s. v.* Κυδαθήναιον). If the conjecture of Böckh be correct (*Corp. Inscript.* vol. i. p. 354), he was alive so far down as B. C. 354. The names of his plays, as enumerated by Suidas (*l. c.*), are, Ἀμυμώνη, Πέλοψ, Γαλάτεια, Ἡρακλῆς γαμῶν, Ἡρακλῆς χορηγός, Κρῆτες, Λάκωνες, Λήμνιαι, Κένταυροι, Χειρογάστορες. Meineke (*Com. Graec. Frag.* vol. i. p. 253) ingeniously conjectures that the two first are but different names for the same comedy, from the fact that Πέλοψ does not occur in its alphabetical place, like the rest, and from the name Oenomaüs occurring in a quotation from the Ἀμυμώνη, given by Athenaeus (two lines, x. p. 426, e.). Of the Galatea two small fragments are preserved. (Pollux, x. 93; Schol. *in Aristoph. Plut.* vv. 179, 303.) To "Heracles marrying," reference is made, Pollux vii. 40, x. 135. In the former passage the play is spoken of ἐν Ἡρακλεῖ γαμουμένῳ; this use of the verb, perhaps, like the Latin *nubo*, indicating the hero's unhusband-like subjection to Omphale. And in the latter passage the poet is spoken of thus: κατὰ Νικόχαριν. Of the *Lacones*, we learn from the Argument to the Plutus III. of Aristophanes, that it was represented B. C. 388, in competition with the Πλοῦτος β′. of Aristophanes. Reference is made to it, Athen. xv. p. 667, e. Of the Lemniae, the subject of which seems to have been the loves of Jason and Hypsipyle, we have two lines preserved by Athenaeus (vii. p. 328, e.). Other short fragments, but without the names of the plays, are preserved by Athenaeus (as i. p. 34, d.), Pollux, and others. From these fragments we can only infer that he treated in the style of the Old Comedy—sometimes rising into tragic dignity—the legends and local traditions of his country, no doubt ridiculing the peculiarities of the neighbouring states. (Meineke, *l. c.* and vol. ii. p. 842; Athen. Suid. Steph. Byz. *ll. cc.*; Clinton, *F. H.* vol. ii. pp. 42, 101; Fabric. *Bibl. Graec.* vol. ii. 471.)

Aristotle mentions (*Art. Poet.* ii. 7) one Nicochares as the author of a poem called the Δηλιάς, in which he represents men as worse than they are. Whether the comic Nicochares be the author or not, as Aristotle mentions this poem in connection with the parody of Hegemon, and, immediately after, expressly distinguishes between the characters represented in tragedy and in comedy as a separate illustration, the Deliad cannot have been a comedy, as Fabricius (*Bibl. Graec.* vol. ii. p. 471) inadvertently states. Δειλιάς, "the Poltroniad," has been suggested as the probable name. But, looking at the practice of the comic poet to amuse himself with local peculiarities, it seems probable enough that he wrote a satirical extravaganza on the inhabitants of Delos. (Aristot. *l. c.*; Twining's transl. vol. i. p. 266, 2d ed.; Meineke, *Com. Graec. Fr.* vol. i. p. 256; Fabric. *Bibl. Graec. l. c.*) [W. M. G.]

NICOCLES (Νικοκλῆς), historical. 1. King of Salamis in Cyprus, was the son and successor of Evagoras I. Some authors have supposed that he had participated in the conspiracy to which his father Evagoras fell a victim; but there is no authority for this supposition, which has indeed been adopted only by way of explaining the strange error into which Diodorus has fallen, who represents Nicocles himself as the eunuch by whom Evagoras was assassinated (Diod. xv. 47, intpp. ad loc.). It is certainly incredible that had this been the case, Isocrates should have addressed to him a long panegyric upon his father's virtues, in which he also dwells particularly upon the filial piety of Nicocles, and the honours paid by him to the memory of Evagoras (Isoc. *Evag. init.*).

Scarcely any particulars are known of the reign of Nicocles, but it appears to have been one of peace and prosperity. If we may trust the statement of his panegyrist Isocrates (who addressed to him two of his orations, and has made him the subject of another), he raised the cities under his rule to the most flourishing condition, replenished the treasury, which had been exhausted by his father's wars, without oppressing his subjects by exorbitant taxes, and exhibited in all respects the model of a mild and equitable ruler (Isocr. *Nicocl.* p. 32, &c.). The same author extols him also for his attachment to literature and philosophy (id. *Evag.* p. 207), of which he afforded an additional proof by rewarding Isocrates himself for his panegyric with the magnificent present of twenty talents (*Vit. X. Orat.* p. 838, a.). The orator also praises him for the purity of his domestic relations; but we learn from Theopompus and Anaximenes (*ap. Athen.* xii. p. 531), that he was a person of luxurious habits, and used to vie with Straton, king of Sidon, in the splendour and refinement of his feasts and other sensual indulgences. According to the same authorities he ultimately perished by a violent death, but neither the period nor circumstances of this event are recorded.

The annexed coin may be safely assigned to this Nicocles. See Borrell, *Notice sur quelques médailles Grecques des Rois de Chypre*, 4to., Paris, 1836.



COIN OF NICOCLES, OF SALAMIS.

2. Prince or ruler of Paphos, in Cyprus, during the period which followed the death of Alexander. He was at first one of those who took part with Ptolemy, the son of Lagus, against Antigonus (Diod. xix. 59; Droysen, *Hellenismus*, vol. i. p. 339), but at a subsequent period, B. C. 310, after Ptolemy had established his power over the whole island, Nicocles appears to have changed his views, and entered into secret negotiations with Antigonus. Hereupon, the Egyptian monarch, alarmed lest the spirit of disaffection should spread to the other cities, immediately despatched two of his friends, Argaeus and Callicrates, to Cyprus, who surrounded the palace of the unhappy prince with an armed force, and commanded him to put an end to his own life, an order with which, after a vain attempt at explanation, he was obliged to comply. His example was followed by his wife Axiothea, as well as by his brothers and their wives, so that the whole family of the princes of Paphos perished in this catastrophe (Diod. xx. 21; Polyaen. viii. 48). Wesseling (*ad Diod. l. c.*) has erroneously identified this Nicocles with Nicocreon, king of Salamis [NICOCREON], from whom he is certainly distinct. (See Droysen, vol. i. p. 404, not.) A coin of this prince, bearing the inscription ΝΙΚΟΚΛΕΟΥΣ

ΠΑΦΙΟΝ, has been mentioned by Eckhel (vol. iii. p. 87).

3. Of Soli, son of Pasicrates, an officer in the army of Alexander, was appointed to the command of a trireme during the voyage down the Indus. (Arr. *Ind.* 18.)

4. An Athenian, who was put to death together with Phocion (B. C. 318), to whom he had always been attached by the warmest personal friendship: on which account he begged as a last favour to be allowed to drink the poison before his illustrious friend, a request which Phocion unwillingly conceded. (Plut. *Phoc.* 35, 36.)

5. Tyrant of Sicyon, to which position he raised himself by the murder of Paseas, who had succeeded his son Abantidas in the sovereign power [ABANTIDAS]. He had reigned only four months, during which period he had already driven into exile eighty of the citizens, when the citadel of Sicyon (which had narrowly escaped falling into the hands of the Aetolians shortly before) was surprised in the night by a party of Sicyonian exiles, headed by young Aratus. The palace of the tyrant was set on fire, but Nicocles himself made his escape by a subterranean passage, and fled from the city. Of his subsequent fortunes we know nothing. (Plut. *Arat.* 3—9; Paus. ii. 8 § 3; Cic. *de Off.* ii. 23.)

6. A Syracusan, whose daughter was married to Hieron I., and became the mother of Deinomenes. (Schol. *ad Pind. Pyth.* i. 112.) [E. H. B.]

NICOCLES (Νικοκλῆs), literary. 1. A comic writer mentioned by Athenaeus (viii. p. 327), where, however, the name is incorrect, and should be altered into Timocles. [TIMOCLES.]

2. A Lacedaemonian, was the teacher of grammar to the emperor Julian (Socrat. iii. 1). From the words of Socrates we may infer that he was a Christian. This Nicocles is perhaps the same as the one mentioned in the Etymologicum Magnum (*s. v.* σκάλοψ). Libanius (vol. i. p. 24) likewise mentions a rhetorician of Constantinople of this name. (Fabric. *Bibl. Graec.* vol. vi. p. 373; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 102, n. 1.) [L. S.]

NICO'CRATES (Νικοκράτηs). 1. A Cyprian of this name collected an extensive library, in very early times. (Athen. i. p. 3, a.)

2. Archon of Athens, B. C. 333. (Diod. xvii. 29; Dionys. *Deinarch.* vol. ii. p. 116.) Deinarchus pleaded against him, in behalf of Nicomachus. (Dionys. *Deinarch.* vol. ii. p. 118.)

3. A Lacedaemonian rhetorician twice referred to by Seneca. (*Suasor.* ii. ad extr. *Controver.* iii. 20, ad extr.) In the latter passage, he calls him *aridus et exsiccus declamator.* Westermann (*Gesch. der Griech. Beredt.* p. 188) calls him *Nicocratus.*

4. A writer, otherwise unknown, quoted regarding a report that no one could sleep on the island of Aegae, sacred to Poseidon, on account of the god's appearance on the island, by the Scholiast on Apoll. Rhod. i. 831. [W. M. G.]

NICO'CREON (Νικοκρέων), 1. King of Salamis in Cyprus, at the time of Alexander's expedition into Asia. He submitted to the conqueror in common with the other princes of Cyprus, without opposition; and in B. C. 331, after the return of Alexander from Egypt, repaired to Tyre to pay homage to that monarch, where he distinguished himself by the magnificence which he displayed in furnishing the theatrical exhibitions. (Plut. *Alex.* 29.) After the death of Alexander he took part with Ptolemy against Antigonus, and in B. C. 315, we find him actively co-operating with Seleucus and Menelaus, the generals of Ptolemy, in effecting the reduction of those cities of Cyprus which had espoused the opposite cause. In return for these services he subsequently obtained from Ptolemy the territories of Citium, Lapethus, Ceryneia, and Marion, in addition to his own, and was entrusted with the chief command over the whole island. (Diod. xix. 59, 62, 79.) We know nothing of the fortunes of Nicocreon after this: but as no mention occurs of his name during the memorable siege of Salamis, by Demetrius (B. C. 306), or the great sea-fight that followed it, it seems probable that he must have died before those events. The only personal anecdote transmitted to us of Nicocreon is his putting to death in a barbarous manner the philosopher Anaxarchus in revenge for an insult which the latter had offered him on the occasion of his visit to Alexander. (Cic. *Tusc.* ii. 22, *de Nat. Deor.* iii. 33; Plut. *de Virt.* p. 449; Diog. Laërt. ix. 59.)

2. A Cyprian who formed a design against the life of Evagoras I., king of Salamis: he was detected and arrested, but subsequently escaped. (Theopomp. *ap. Phot.* p. 120, a.) [E. H. B.]

NICODA'MUS (Νικόδαμοs), a statuary of Maenalus in Arcadia, made statues of the Olympic victors Androsthenes, Antiochus, and Damoxenidas; one of Athena, dedicated by the Eleians; and one of Hercules, as a youth, killing the Nemean lion with his arrows, dedicated at Olympia by Hippotion of Tarentum. (Paus. v. 6. § 1, 26, § 5, vi. 6. § 1, 3. § 4, x. 25. § 4.) Since Androsthenes conquered in the pancratium in the 90th Olympiad, B. C. 420 (Thuc. v. 49), the date of Nicodamus may be placed about that time. [P. S.]

NICODE'MUS (Νικόδημοs), historical. 1. A tyrant of Centoripa in Sicily, who was driven out by Timoleon, B. C. 339. (Diod. xvi. 82.)

2. An Athenian of the deme Aphidnae, a partizan of Eubulus. He was murdered by Aristarchus, the son of Moschus. Demosthenes, for no other reason apparently than that he was opposed to the party of Eubulus, was suspected of having been privy to the murder (Dem. *Meid.* p. 549; *Schol. Ulpian.* ad p. 548; Deinarch. *c. Dem.* p. 24, ed. Reiske).

A man of the name of Nicodemus also figures in the speech of Isaeus, περὶ τοῦ Πύῤῥου κλήρου.

3. A Messenian, mentioned by Plutarch (*Dem.* p. 852, a.), who contrasts his political tergiversation (he had first espoused the cause of Cassander, afterwards that of Demetrius) with the conduct of Demosthenes.

4. A native of Elis, sent by Philopoemen at the head of an embassy to Rome, B. C. 187. (Polyb. xxiii. 1, 7.) [C. P. M.]

NICODE'MUS (Νικοδήμοs), of Heracleia. Seven epigrams written by him have by an inadvertence of Brunck been attributed to Nicodemus, the physician of Smyrna. They are of the childish class of epigrams, called ἀντιστρέφοντα, or ἀνακυκλίκα, in which the sense is the same, though each distich be read from end to beginning, instead of from beginning to end. The epigrams of Nicodemus consist of two lines each, in the elegiac measure, and seem to have been principally inscriptions for statues and pic-

tures. (*Anth. Graec.* vol. iii. p. 91, vol. xiii. p. 923, ed. Jacobs.) [W. M. G.]

NICODO'RUS (Νικόδωρος), a native of Mantineia, who, with the advice of Diagoras the Melian, acted as lawgiver in his native city. (Aelian, *V. H.* ii. 23.) [C. P. M.]

NICOLA'US (Νικόλαος, Νικολέως), historical.

1. Father of BULIS, the Spartan. (Herod. vii. 134.)

2. Son of Bulis, was associated with Aneristus in his embassy to Persia, in B. C. 430, and, together with him, was put to death by the Athenians. [ANERISTUS.]

3. A Syracusan, who lost two sons in the war with Athens, but at its conclusion, in B. C. 413, endeavoured to persuade his countrymen to spare the Athenian prisoners. (Diod. xiii. 19—27.)

4. An Aetolian, and a general of Ptolemy IV. (Philopator). In B. C. 219 we find him besieging Ptolemaïs, which was held by the traitor Theodotus, who had revolted from Ptolemy to Antiochus the Great. Nicolaus, however, abandoned the siege on the approach of the Syrian king [LAGORAS]. In the same year he did much towards baffling the attempt of Antiochus on Dura or Dora in Phoenicia, by sending constant succours to the besieged. In B. C. 218 he was invested by Ptolemy with the supreme command in Coele-Syria, an appointment fully warranted, according to Polybius, by his military experience and bravery. He was, however, dislodged by Antiochus and his generals from a strong position which he had taken up between the range of Mount Libanus and the sea near the town of Porphyreon, and was obliged to seek safety in a precipitate flight towards Sidon. It may be conjectured that after this he deserted to Antiochus: at least, we find the name of Nicolaus of Aetolia mentioned among the generals of the Syrian king in his campaign in Hyrcania, B. C. 209. (Polyb. v. 61, 66, 68, 69, x. 29.) [E. E.]

NICOLA'US (Νικόλαος), literary. Nicolaus is the name of a great many writers and ecclesiastics in the times of the Byzantine empire, but only the most important of them are mentioned below. A full list of them is given in Fabricius (*Bibl. Graec.* vol. xi. p. 286).

1. ARTABASDA (᾿Αρταβάσδης), of Smyrna, of uncertain but late age, is called in a Vatican manuscript ᾿Αρταβάσδης, ἀριθμητικὸς καὶ γεωμέτρης ὁ ῾Ραβδᾶ. He was the author of a work on the art of counting with the fingers (῎Εκφρασις τοῦ δακτυλικοῦ μέτρου), which has been published by F. Morel, Paris, 1614; Possin. *Catena Graec. Patrum in Marcum*, p. 449, Rome, 1673; J. A. Fabric. *Observ. in varia Loca Novi Testam.* p. 159, Hamb. 1712; and J. G. Schneider, *Eclogae physicae*, p. 477. (Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. pp. 345—347.)

2. CABASILAS. [CABASILAS.]

3. CHALCOCONDYLES. [CHALCOCONDYLES.]

4. Of CONSTANTINOPLE, of which he was patriarch from A. D. 1084 to 1111, wrote several decrees and letters, of which an account is given by Cave. (Cave, *Hist. Lit.* vol. ii. p. 156, ed. Basil.; Fabric. *Bibl. Graec.* vol. xi. p. 285.)

5. DAMASCENUS. [DAMASCENUS.]

6. EUBOICUS. [SECUNDINUS.]

7. HAGIOTHEODORETUS, was archbishop of Athens in the twelfth century, in the reign of Manuel Comnenus. He is known as a jurist, who wrote a commentary upon the Basilica. (Fabric. *Bibl. Graec.* vol. xi. p. 633.)

8. HYDRUNTIUS, lived at the beginning of the thirteenth century, in the reign of Alexius IV. Comnenus, and was distinguished by his opposition to the Latin church, against which he published several works, of which an account is given by Cave (ad ann. 1201) and Fabricius (*Bibl. Graec.* vol. xi. p. 287).

9. Of METHONE in the Peloponnesus, of which place he was archbishop, lived probably in the twelfth century, and also wrote many works against the Latin church, for an account of which we must again refer to Fabricius (vol. xi. p. 290) and the authorities which he cites. Nicolaus of Methone also deserves to be mentioned as one of the opponents of the Neo-Platonic philosophers. He published a work in reply to the Στοιχείωσις θεολογική of Proclus: this work of Nicolaus was published for the first time by J. Th. Voemel, under the title of *Nicolai Methonensis Refutatio Institutionis Theologicae Procli Platonici*, Francf. 1825.

10. Of MYRAE. [See No. 17.]

11. MYREPSUS. [See below, No. 3.]

12. PEPAGOMENUS. [PEPAGOMENUS.]

13. PRAEPOSITUS. [See below, No. 4.]

14. RHABDA. [See No. 1, and RHABDA.]

15. SECUNDINUS. [SECUNDINUS.]

16. Of SMYRNA. [See No. 1.]

17. The SOPHIST, lived under Leo I., and down to the reign of Anastasius, consequently in the latter half of the fifth century, was a pupil of Proclus. Suidas (*s. v.* Νικ.) mentions two works of his, Προγυμνάσματα and Μελέται ῥητορικαί. Part of the Προγυμνάσματα had been previously published as the work of Libanius, but has more recently appeared as the work of Nicolaus, in Walz's *Rhetor. Graec.* vol. i. pp. 266—420. Suidas (*s. v.*) mentions another sophist, a native of Myrae in Cilicia, and a pupil of Lachares, who taught at Constantinople, and was the author of a Τέχνη ῥητορική and Μελέται. (Fabric. *Bibl. Graec.* vol. vi. p. 134; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 104, n. 10.)

NICOLA'US (Νικόλαος), the name of several physicians, who are often confounded, and whom it does not seem possible to distinguish with certainty.

1. The person quoted by Galen (*De Compos. Medicam. sec. Gen.* v. 11, vol. xiii. p. 831) must have lived in or before the second century after Christ. He may, perhaps, be the physician of whose medical formulae one is quoted by Paulus Aegineta (iv. 37, vii. 17. pp. 520, 678) and Nicolaus Myrepsus (x. 143, p. 579). A pharmaceutical author of the same name is said by Fabricius (*Bibl. Gr.* vol. xiii. pp. 5, 346, ed. vet.) to be quoted by Aëtius, but the writer has not been able to find the name in the place referred to (x. 27).

2. A native of Laodiceia, who lived, according to Abú-l-Faraj (*Hist. Dynast.* p. 88), in the latter half of the fourth century after Christ. He wrote a work "De Summa Philosophiae Aristotelicae," which was translated into Syriac by Honain Ibn Ishak; another "De Plantis," which is quoted by 'Abdú-l-Latíf (*Histor. Aegypti Compend.* pp. 19, 27); and a third, "Liber Responsionis ad illos qui Rem unam esse statuunt Intellectum et Intelligibilia." To these Wenrich (*De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.* Lips. 1842, p. 294) adds two others, viz. "Compendium Philosophiae Aristoteleae," and "Aristotelis Historia Animalium in Compendium redacta." (See also De Sacy's Note on Abdu-l-Latíf,

p. 77.) This is no doubt the Nicolaus, whose work "De Philosophia Aristotelis" is quoted by Rhazes (*Contin.* xi. 4, vol. i. p. 228, ed. 1506).

3. Nicolaus Myrepsus (Νικόλαος ὁ Μυρεψός, or the ointment-maker), the author of a Greek pharmaceutical work, which is still extant. He is probably the same physician who is mentioned by Georgius Acropolita as being eminent in his profession, but very ignorant of natural philosophy. (*Hist. Byzant.* c. 39, p. 34, ed. Paris. 1651.) He was at the court of Joannes III. Vatatzes at Nicaea, when the eclipse of the sun took place (Oct. 6. 1241), that shortly preceded the death of the empress Irene. Here he was held in great esteem by the emperor, and attained the dignity of Actuarius (id. *ibid.*; see *Dict. of Ant.* p. 611, b.). All this agrees very well with the scattered notices of his date and his personal history that we find in his own work. He mentions Mesue the younger (xxxii. 117, p. 706), who died A. D. 1015; "Michael Angelus regalis" (i. 295, p. 420), who is probably the first emperor of the family of the Palaeologi, and began to reign A. D. 1260; "Papa Nicolaus" (ii. 9, p. 469), who seems to be Pope Nicholas III., who began to reign A. D. 1277; and "Dominus Joannes" (x. 103, p. 575), and "Magister Johannes" (xxxii. 99, p. 703), who is probably Joannes Actuarius, who lived in the thirteenth century. He mentions his having visited or lived at Nicaea (xxiv. 12, p. 657), and also Alexandria (i. 241, xvii. 17, pp. 412, 612), whence he is sometimes called Nicolaus *Alexandrinus*.

His work has hitherto only been published in Latin with the title "Antidotarium," or "De Compositione Medicamentorum;" and has often been confounded with the similar work of Nicolaus Praepositus, from which however it may easily be distinguished. This consists of forty eight sections, containing more than 2500 medical formulae, arranged according to their form and object, while the other contains only about 150 formulae arranged alphabetically. The work of Nicolaus Praepositus has a short preface by the author, this has none: in this work there are sometimes mentioned several modes of preparing the same medicine, in the other never more than one: both works begin with the formula called "Aurea Alexandrina," but the composition of the different prescriptions does not always agree. The work of Nicolaus Myrepsus is evidently written later than the other, which it frequently copies, and does not appear to have been so popular in the middle ages. It is chiefly compiled from former writers, and contains several foolish and superstitious remedies. It was first published in an incomplete form in 1541. 4to. Ingolst. by J. Agricola Ammonius, and afterwards by Leonh. Fuchs, Basil. 1549, fol. translated from a much more complete MS. This translation is inserted in the second volume of H. Stephens's "Medicae Artis Principes," Paris, fol. 1567; and has been several times reprinted. (See Fabric. *Bibl. Graec.* vol. xiii. p. 4. &c. ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

4. Nicolaus, commonly called *Praepositus*, to distinguish him from Nicolaus Myrepsus, was at the head of the celebrated medical school at Salerno, in the former half of the twelfth century, as appears from the fact of his work being commented on by Matthaeus Platearius. He is said to have belonged to a noble family, to have acquired considerable wealth, and to have been the principal physician of his age. He is sometimes said to be the author of two pharmaceutical works, a large one called "Antidotarium Magnum," or "Nicolaus Major" (or *Magnus*), for the use of druggists, and a smaller one, chiefly used by physicians, and called "Antidotarium Parvum," or "Nicolaus Minor" (or *Parvus*). This, however, appears to be a mistake that has arisen from confounding his work with that of Nicolaus Myrepsus, though (as we have seen) they are totally different books, though treating of the same subject. The "Antidotarium" is written in Latin, and was, during the middle ages, one of the most popular works on the subject. It was first published in 1471, 4to. Venet., and was frequently reprinted in the fifteenth and sixteenth centuries. Matthaeus Platearius wrote a commentary on the work, which is often printed with it. A very full account of the work, and the bibliographical questions relating to it, is to be found in the second edition of Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

NICOLA'US, an Athenian sculptor, whose name is inscribed, together with that of Criton, on a colossal Caryatid, found in 1766 in the vineyard of the house Strozzi, near Rome, on the Appian road. Winckelmann ascribes the work to the time of Cicero, Müller to that of the Antonines. (Winckelmann, *Gesch. d. Kunst*, bk. xi. c. 1. § 14; Müller, *Archäol. d. Kunst*, § 204, n. 5.) [P. S.]

NICO'LOCHUS (Νικόλοχος). 1. A Lacedaemonian, whom Antalcidas left at Ephesus as vice-admiral (ἐπιστολεύς), in B. C. 388, while he went himself to negotiate with the Persian court [ANTALCIDAS]. Nicolochus, sailing from Ephesus to the aid of Abydus against the Athenians, stopped at Tenedos, where he ravaged the land and exacted a supply of money from the inhabitants. The Athenian generals, Iphicrates and Diotimus, were preparing to succour Tenedos, but, when they heard of the arrival of Nicolochus at Abydus, they sailed from the Chersonesus and blockaded him there. Antalcidas, however, on his return in B. C. 387, put an end to the blockade, and wrested from the enemy the command of the sea. In B. C. 375 Nicolochus was appointed admiral, and sent out to act against Timotheus in the Ionian sea. With a force inferior in number to that of the Athenians, he gave them battle near Alyzia, on the Acarnanian coast, and was defeated; but, soon after, he was reinforced with six Ambracian ships, and again challenged Timotheus. His challenge was not then accepted; but it was not long before Timotheus, having refitted his galleys and increased his fleet, by an addition from Corcyra, to seventy ships, decisively commanded the sea. (Xen. *Hell.* v. 1. §§ 6, 7, 25, &c., 4. §§ 65, 66; Schn. *ad loc.*; Polyaen. iii. 10; comp. Rehdantz, *Vit. Iph. Chabr. Timoth.* iii. § 7.)

2. Of Rhodes, a sceptic philosopher, and a disciple of Timon. (Diog. Laërt. ix. 115.) [E. E.]

NICOMA'CHIDES (Νικομαχίδης), an Athenian, whom Xenophon introduces in the Memorabilia (iii. 4), as not a little dissatisfied at the election of one Antisthenes to be general in preference to himself, and also as somewhat puzzled by the attempt of Socrates to show that a good house-keeper possesses the main qualifications for a military commander. [E. E.]

NICO'MACHUS (Νικόμαχος). 1. One of the sons of Machaon, the son of Aesculapius, by Anticleia, the daughter of Diocles, king of Pherae, in Messenia. According to Pausanias (iv. 30. § 2), he succeeded to the kingdom after the death of his grandfather, together with his brother Gorgasus, and is therefore placed by some in the twelfth century B. C. Both brothers followed the example of their father, by practising the art of healing, for which they received divine honours after their death, and had a sanctuary at Pherae, founded by Isthmius, the son of Glaucus (id. iv. 3. § 6). Suidas (*s. v.* Νικόμ.) says he was a native of Stageira, in Macedonia; but it is not likely that this city was then in existence. He also seems to say that he wrote six books on medicine (Ἰατρικά), and one on natural science (Φυσικά); but this is probably incorrect. In fact Nicomachus must be regarded as a purely mythical personage. According to Hermippus (ap. Diog. Laërt. v. 1. § 1), he was the ancestor of Nicomachus, the father of Aristotle.

2. The father of Aristotle, who belonged to the family of the Asclepiadae, and was descended from Nicomachus, the son of Machaon. He had another son named Arimnestus, and a daughter named Arimneste, by his wife Phaestis, or Phaestias, who was also descended from Aesculapius. He was a native of Stageira, and the friend and physician of Amyntas II., king of Macedonia, B. C. 393—369. He was perhaps the author of the works attributed (apparently) by Suidas to his ancestor, the son of Machaon. (Suid. *s. v.* Ἀριστοτέλης, Νικόμαχος; Ammon. *in vita Aristot.*; Diog. Laërt. v. 1. § 1.; Dionys. *De Demosth. et Aristot.* § 5; Joann. Tzetz. *Chil.* x. 727). [W. A. G.]

NICO'MACHUS (Νικόμαχος), a scribe at Athens (γραμματεύς), rose to citizenship from a servile origin, if we may believe the statements in the speech of Lysias against him. According to the same authority he was entrusted with a commission to transcribe the laws of Solon, a period of four months being allowed him for the purpose; but he extended the time, on various pretences, to six years, and drove a profitable trade by tampering with the laws, in the way of interpolation or omission, as it suited his several employers. In particular, he lent himself to the intrigues of the oligarchical party, in B. C. 405, and fabricated a law giving power to the council to take cognisance of the alleged offence of CLEOPHON. Notwithstanding, however, his services to the oligarchs, he was obliged to fly from Athens under the government of the Thirty. On the re-establishment of democracy he seems to have been again employed in the transcription and registering of the laws, and it was for misconduct in the execution of this duty that he was visited with the prosecution for which the speech of Lysias was written. (Xen. *Hell.* i. 7. § 35; Lys. *c. Agor.* p. 130, *c. Nicom.*) It was perhaps the same Nicomachus who is mentioned by Aristophanes (*Ran.* 1502) as a πορισταής —one of those whose business it was to levy extraordinary supplies (see *Dict. of Ant. s. v.*)—and to whom Pluto is made to send, through Aeschylus, a present of a rope, with an urgent demand for his early appearance in the regions below. The Nicomachus also mentioned by Isocrates (*c. Callim.* pp. 373, 374) may, perhaps, have been the same person. [E. E.]

NICO'MACHUS (Νικόμαχος), a son of Aristotle by the slave Herpyllis. We are destitute of any particulars of his life. The following points are merely indicated by their several authorities. From the will of Aristotle, as given by Laërtius, we infer that Nicomachus was a mere boy when the will was made, and that he was entrusted first to the care of tutors therein named, and then to the discretion of Nicanor, Aristotle's adopted son. We are told by the same authority that Theophrastus was his teacher. Eusebius (*Praep.* xv. 2) states that, while still young, he died in war. (Diog. Laërt. v. 1, 12, 35; Euseb. *l. c.*; Suid. *s. v.* Νικόμαχος.) He must have lived about B. C. 320.

His name, as an author, has become mixed up with that of his illustrious father. Cicero (*de Fin.* v. 5) and Laërtius (viii. 88) seem to attribute to him certain ethical writings that are generally ascribed to Aristotle. Some modern writers have assented to this, but on slender grounds. (Fabric. *Bibl. Graec.* vol. iii. p. 262.) It is not difficult to see how the mistake may have arisen. A portion of the moral writings of Aristotle bears the name of Ἠθικὰ Νικομάχεια, why we cannot tell; whether the father so named them, as a memorial of his affection to his young son, or whether they derived their title from being afterwards edited and commented on by Nicomachus. [See Vol. I. of this work, p. 331, a. Ἠθικὰ Εὐδήμεια.] This last reason is rendered not improbable from the circumstance mentioned by Suidas (*l. c.*), that Nicomachus wrote six books (probably a comment) on ethics, and a comment on his father's work Περὶ τῆς φυσικῆς Ἀκροάσεως. Hence the confusion between the editor and commentator, and the original author. [W. M. G.]

NICO'MACHUS (Νικόμαχος), literary. Two dramatic poets of the name have been mentioned by Suidas (*s. v.*). The whole question regarding them has been examined minutely by Meineke (*Frag. Com. Graec.* vol. i. pp. 75, &c., 496, &c.), and we shall briefly give his views, as probable and well supported by his authorities.

1. A tragic poet of Alexandria in the Troad, according to Suidas. He was a contemporary of Euripides and Theognis, B. C. 425, with whom he competed, and successfully, contrary to universal expectation. We may infer from the language of Suidas that the play which gained the prize was on the subject of Oedipus. He wrote, according to Suidas, eleven tragedies. But his list evidently contains two comedies. As corrected by Meineke, it contains the following subjects:—Alexander, Eriphyle, Geryones, Aletides, Neoptolemus, Mysi, Oedipus, Ilii Excidium sive Polyxena, Tyndareus, Alcmaeon, and Teucer, the last three constituting a trilogy. He was of no great reputation, as the language of Suidas implies. Only four words remain that can be traced to him.

2. A comic poet of the time of Pherecrates, B. C. 420. To him are doubtfully assigned (Athen. viii. 364, a, where he designates him ὁ ῥυθμικός), the comedy of Χείρων, and (Harpocr. *s. v.* Μεταλλεῖς, p. 242) the comedy of Μεταλλεῖς, usually assigned to Pherecrates.

3. A poet of the new comedy. The Εἰλείθυια, perhaps the Μετεκβαίνουσαι, both attributed to the first Nicomachus, by Suidas, and another, the Ναυμαχία, were probably written by him. Of the first, we have an extract, consisting of forty-two lines, in Athenaeus (vii. p. 290, e.), containing a humorous dialogue, wherein a cook magnifies the requirements of his office. (Meineke, vol. v. p. 583, &c.) Of

the last we have two lines preserved by Stobaeus, 28. 10. (Meineke, vol. v. p. 583; Stob. vol. ii. p. 59, ed. Gaisford.) Athenaeus gives (ii. p. 58, a.) three lines, and (xi. p. 781, f.) one line (Meineke, vol. v. p. 587, &c.), from plays of Nicomachus, whose titles he does not mention.

There are several other literary persons of this name. By one of them there is an epigram on an earthquake which desolated Plataea. The point of it lies in the ruins of Plataea, constituting the monument of those that perished. Of the date of the earthquake, or the writer of the epigram, we know nothing. (*Anth. Graec.* vol. ii. p. 258, ed. Jacobs.) Nor do we know who the Nicomachus is who wrote περὶ ἑορτῶν Αἰγυπτίων, quoted by Athenaeus (xi. p. 478, a.), though this work is sometimes attributed to Nicomachus Gerasenus. [W. M. G.]

NICO'MACHUS (Νικόμαχος Γερασηνός, or Γερασινός), called *Gerasenus*, from his native place, Gerasa in Arabia, was a Pythagorean, and the writer of a life of Pythagoras, now lost. His date is inferred from his mention of Thrasyllus, who lived under Tiberius. He wrote on arithmetic and music, and is the earliest, we believe, of those whose names became bye-words to express skill in computation. In the Philopatris is the phrase "you number like Nicomachus of Gerasa." This writer exercised no small influence on European studies, in the fifteenth and sixteenth centuries; but indirectly. Boëthius, in his arithmetical work, is no more than the abbreviator of the larger work of Nicomachus, now lost. The never-ending distinction of specific ratios by names (see *Numbers, old appellations of*, in the Supplement to the Penny Cyclopaedia), is the remote consequence of Nicomachus having been a Pythagorean.

The extant works of Nicomachus are: — 1. 'Αριθμητικῆς εἰσαγωγῆς βιβλία β, the lesser work on arithmetic. It was printed (Gr.) by Christian Wechel, Paris, 1538, 4to; also, after the *theologumena Arithmeticae*, attributed to Iamblichus, Leipzig, 1817, 8vo. A Latin version by one Appuleius is lost, as also various commentaries, of which only fragments remain. 2. 'Εγχειρίδιον ἁρμονικῆς βιβλία β, a work on music, first printed (Gr.) by Joh. Meursius, in his collection, Leyden, 1616, 4to, and afterward in the collection of Meibomius, (Gr. Lat.), Amsterdam, 1652, 4to; and again in the works of Meursius by Lami, Florence, 1745, fol. The works which are lost are a collection of Pythagorean dogmata, referred to by Iamblichus; a larger work on music, promised by Nicomachus himself, and apparently referred to by Eutocius in his comment on the sphere and cylinder of Archimedes; θεολογούμενα ἀριθμητικῆς, mentioned by Photius, but a different work from that above alluded to; τέχνη ἀριθμητική, the larger work above noted, distinctively mentioned by Photius; a work on geometry, to which Nicomachus himself once refers; περὶ ἑορτῶν Αἰγυπτίων, mentioned by Athenaeus, but whether by this Nicomachus or another, uncertain. (Fabric. *Bibl. Graec.* vol. v. p. 629; Hoffman; Schweiger.) [A. De M.]

NICO'MACHUS (Νικόμαχος), artists. 1. A painter, of the highest distinction, was (according to the common text of Pliny) a Theban, the son and disciple of the painter Aristodemus, the elder brother and teacher of the great painter Aristeides, and the father and teacher of Aristocles. (Plin. *H. N.* xxxv. 10. s. 36. § 22.)

We have thus the following stemma: —

Aristodemus.
- Nicomachus.
  - Aristocles.
- Aristeides.

But the names vary in the MSS., and in the Bamberg MS. they are altogether different, giving the following stemma: —

Aristiacus.
- Nicomachus.
  - Aristeides.
- Ariston.

To decide with certainty between the readings is impossible: it may, however, be remarked that there is no other passage in which the names of Aristodemus and Aristocles occur. (Comp. the *Kunstblatt*, for 1832, p. 188.)

Nicomachus flourished under Aristratus of Sicyon, and Philip of Macedonia. He may therefore be placed at B. C. 360, and onwards. He was an elder contemporary of Apelles and Protogenes.

He is frequently mentioned by the ancient writers in terms of the highest praise. Cicero says that in his works, as well as in those of Echion, Protogenes, and Apelles, every thing was already perfect. (*Brutus*, 18.) Plutarch mentions his paintings, with the poems of Homer, as possessing, in addition to their force and grace, the appearance of having been executed with little toil or effort. (*Timol.* 36.) Vitruvius mentions him as among the artists who were prevented from attaining to the very highest fame, not from any want of skill or industry, but from accidental circumstances (iii. *Prooem.* § 2).

Pliny tells us that Nicomachus was one of the artists who used only four colours (*H. N.* xxxv. 7. s. 32; comp. *Dict. of Antiq. s. v. Colores*), and that, like Parrhasius, he used the Eretrian ochre in his shadows (*ibid.* 6. s. 21). He was one of the most rapid of painters. As an example, Pliny relates that, having been commissioned by Aristratus to paint the monument which he was erecting to the poet Telestes, Nicomachus postponed the commencement of the work so long as to incur the anger of the tyrant, but, at last, beginning it only a few days before the time fixed for its completion, he fulfilled his engagement with no less skill than rapidity. (Plin. *H. N.* xxxv. 10. s. 36. § 22.)

As his works, Pliny mentions, the Rape of Proserpine, which once hung above the shrine of Youth (*Juventas*) in the temple of Minerva, on the Capitol: a Victory with a four-horsed chariot (*quadrigam in sublime rapiens*), also in the Capitol, where it had been placed by Plancus: Apollo and Diana: Cybele riding on a lion: a celebrated picture of female bacchanals, surprised by satyrs stealing upon them: and a Scylla, at Rome, in the temple of Peace (Plin. *l. c.*). He was the first who painted Ulysses with the *pileus* (*ibid.*). Pliny also mentions his unfinished picture of the Tyndaridae, among the examples of unfinished works by great masters, which were more highly admired than even their perfect paintings. (*H. N.* xxxv. 11. s. 40. § 41.) His disciples were his brother Aristeides, his son Aristocles, and Philoxenes of Eretria (Plin. *l. c.* 36. § 22; but compare the commence-

ment of this article), and also Corybas (*ibid.* 40. § 42).

Stobaeus (*Serm.* 61) has preserved an interesting saying of Nicomachus. An amateur remarking to him that he could see no beauty in the Helen of Zeuxis, the painter, replied, "Take my eyes, and a goddess will be revealed to you." The same answer is ascribed by Aelian (*V. H.* xiv. 47) to a certain Nicostratus, who is not mentioned elsewhere, and whose name is therefore probably an error for Nicomachus.

2. A statuary or sculptor, whose name appears on a marble base recently discovered in Athens. From the form of the letters, the date of the inscription is supposed to fall in the time of the earliest successors of Alexander. (Ross and Thiersch, in the *Kunstblatt* for 1840, p. 48.)

3. The engraver of a gem representing a Faun sitting on a tiger's skin. (Bracci, tab. 87; Stosch, 44.) [P. S.]

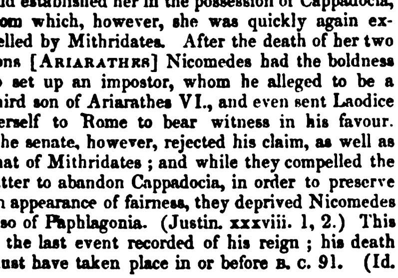
NICO'MACHUS, ME'TIUS FALCO'NIUS, stood second on the roll of consular senators at the death of Aurelian. His speech, in which he urged Tacitus to accept the purple, has been preserved by Vopiscus. (Vopisc. *Tacit.* 6; TACITUS.) [W. R.]

NICOME'DES I. (Νικομήδης), king of Bithynia, was the eldest son of Zipoetes, whom he succeeded on the throne, B. C. 278. (Memnon, c. 20, ed. Orell.; Clinton, vol. iii. p. 411.) Like many other Eastern potentates it appears that he commenced his reign by putting to death two of his brothers, but the third, Zipoetes, raised an insurrection against him, and succeeded in maintaining himself for some time in the independent sovereignty of a considerable part of Bithynia. Meanwhile, Nicomedes was threatened with an invasion from Antiochus I., king of Syria, who had already made war upon his father, Zipoetes, and to strengthen himself against this danger, he concluded an alliance with Heracleia, and shortly afterwards with Antigonus Gonatas. The threatened attack, however, passed over with little injury. Antiochus actually invaded Bithynia, but withdrew again without risking a battle. It was apparently as much against his revolted subjects as his foreign enemies that Nicomedes now called in the assistance of more powerful auxiliaries, and entered into an alliance with the Gauls, who, under Leonnorius and Lutarius, were arrived on the opposite side of the Bosporus, and were at this time engaged in the siege of Byzantium, B. C. 277. Having furnished them with the means of crossing over into Asia, he first turned the arms of his new auxiliaries against his brother, Zipoetes, whom he defeated and put to death, and thus reunited the whole of Bithynia under his dominion. (Memnon, c. 16, 18, 19; Liv. xxxviii. 16; Justin. xxv. 2.) Of the events that followed we have little information; it is probable that the Gauls subsequently assisted Nicomedes against Antiochus (Trog. Pomp. prol. xxv; comp. Droysen, *Hellenism.* vol. ii. p. 178), but no particulars are recorded either of the war or the peace that terminated it. It appears, however, that Nicomedes was left in the undisturbed possession of Bithynia, which he continued to govern from this time till his death, and which rose to a high degree of power and prosperity during his long and peaceful reign. In imitation of so many others of the Greek rulers of Asia, he determined to perpetuate his own name by the foundation of a new capital, and the site which he chose, in the immediate neighbourhood of the Megarian colony of Astacus, was so judiciously selected that the city of Nicomedeia continued for more than six centuries to be one of the richest and most flourishing in Asia. (Memnon, c. 20; Strab. xii. p. 563; Steph. Byz. v. Νικομήδεια, who erroneously calls Nicomedes son of Zeilas; Euseb. Chron. Ol. 129. 1; Paus. v. 12. § 7; Tzetz. *Chil.* iii. 950.) The foundation of Nicomedeia is placed by Eusebius (*l. c.*) in B. C. 264. The duration of the reign of Nicomedes himself after this event is unknown, but his death is assigned with much probability by the Abbé Sevin (*Mém. de l'Acad. des Inscr.* tom. xv. p. 34) to about the year B. C. 250. He had been twice married; by his first wife, Ditizela, a Phrygian by birth (who had been accidentally killed by a favourite dog belonging to the king), he had two sons, Prusias and ZIELAS, and a daughter, Lysandra; but his second wife, Etazeta, persuaded him to set aside his children by this former marriage, and leave his crown to her offspring. The latter were still infants at the time of his death, on which account he confided their guardianship by his will to the two kings, Antigonus Gonatas and Ptolemy, together with the free cities of Heracleia, Byzantium and Cius. But, notwithstanding this precaution, his son Zielas quickly established himself on the throne. [ZIELAS.] (Memnon, c. 22; Arrian ap. Tzetz. *Chil.* iii. 960; Plin. *H. N.* viii. 40 (61), who calls the first wife of Nicomedes, Consingia.) It is probably this Nicomedes who sought to purchase from the Cnidians the celebrated statue of Venus, by Praxiteles, by offering to remit the whole public debt of the city. (Plin. *H. N.* vii. 39, xxxvi. 4. § 21.) [E. H. B.]

NICOME'DES II., surnamed EPIPHANES, king of Bithynia, was son of Prusias II., and fourth in descent from the preceding. He is first mentioned as accompanying his father to Rome in B. C. 167, where they were favourably received by the senate (Liv. xlv. 44) At this time he must have been a mere child; but, as he grew up, the popularity of the young prince incurred the jealousy of Prusias, who, wishing to remove him out of the sight of the Bithynians, sent him to Rome as a kind of hostage. Here we find him in B. C. 155, supporting the ambassadors of Prusias, who were sent to defend that monarch against the complaints of Attalus II., king of Bithynia. (Polyb. xxxii. 26.) Nicomedes remained at Rome till B. C. 149, and had, during his residence there, risen to a high place in the favour of the senate; but this only served to increase the suspicions and enmity of Prusias, who at length despatched Menas to Rome with an embassy to the senate, but with secret instructions to effect the assassination of the prince. But Menas, on finding the favour which Nicomedes enjoyed at Rome, instead of executing his instructions, divulged them to the prince himself, and in conjunction with Andronicus, the ambassador of Attalus, urged him to dethrone his father, who had rendered himself by his vices the object of universal contempt and hatred. Nicomedes readily listened to their suggestions, and departing secretly from Rome landed in Epeirus, where he openly assumed the title of king, and proceeded to the court of Attalus, who received him with open arms, and prepared to support his pretensions with an army Prusias, abandoned by his subjects, took refuge in the citadel of Nicaea, from whence he wrote to

Rome to solicit the intervention of the senate. But, although three deputies were despatched by the Romans to investigate the matter, they ultimately retired without effecting anything. The inhabitants of Nicomedeia, where Prusias had sought protection, opened the gates of the city to Nicomedes, and the old king was assassinated at the altar of Jupiter, by the express order of his son, B. C. 149. (Appian. *Mithr.* 4—7; Justin. xxxiv. 4; Zonar. ix. 28; Liv. *Epit.* l.; Strab. xiii. p. 624; Diod. xxxii. Exc. Phot. p. 523, Exc. Vat. p. 92.)

Nicomedes retained, during a period of no less than fifty-eight years, the crown which he had thus gained by parricide. But of his long and tranquil reign very few events have been transmitted to us. He appears to have uniformly courted the friendship of the Romans, whom he assisted in the war against Aristonicus, B. C. 131. (Strab. xiv. p. 646; Oros. v. 10; Eutrop. iv. 20.) At a later period, B. C. 103, Marius applied to him for auxiliaries in the war against the Cimbri, which he, however, refused on account of the exactions and oppressions exercised by the Roman farmers of the revenue upon his subjects. (Diod. xxxvi. Exc. Phot. p. 531.) But it is clear that Nicomedes was not wanting in ambition when an opportunity of aggrandizement presented itself, and we find him uniting with Mithridates VI. (apparently about B. C. 102) in the conquest of Paphlagonia, the throne of which had been left vacant by the death of Pylaemenes. The Roman senate, indeed, quickly ordered the two kings to restore their new acquisition, but Nicomedes merely transferred the crown to one of his own sons, who had taken the name of Pylaemenes, and whom he pretended to regard as the rightful heir. (Justin. xxxvii. 4.) Not long after (about B. C. 96, see Clinton, vol. iii. p. 436), an opportunity seemed to offer itself of annexing Cappadocia also to his dominions, Laodice, the widow of Ariarathes VI., having thrown herself upon his protection in order to defend herself and her sons from the designs of Mithridates. Nicomedes (though he can hardly have been less than eighty years of age at this time) married Laodice, and established her in the possession of Cappadocia, from which, however, she was quickly again expelled by Mithridates. After the death of her two sons [ARIARATHES] Nicomedes had the boldness to set up an impostor, whom he alleged to be a third son of Ariarathes VI., and even sent Laodice herself to Rome to bear witness in his favour. The senate, however, rejected his claim, as well as that of Mithridates; and while they compelled the latter to abandon Cappadocia, in order to preserve an appearance of fairness, they deprived Nicomedes also of Paphlagonia. (Justin. xxxviii. 1, 2.) This is the last event recorded of his reign; his death must have taken place in or before B. C. 91. (Id. ib. 3; Clinton, vol. iii. p. 419.) There appears to be no foundation for the statement of some modern writers that he was murdered by his son, Socrates. (See Visconti, *Iconogr. Grecque*, vol. ii. p. 188.) [E. H. B.]



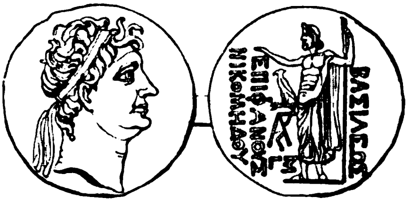
COIN OF NICOMEDES II.

NICOMEDES III., PHILOPATOR, king of Bithynia, was the son of Nicomedes II., by his wife Nysa (Memnon, c. 30), though his enemy Mithridates VI. pretended that he was the son of a concubine, a female dancer (Justin. xxxviii. 5. § 1). It was probably on this pretext that the latter set up against him his brother Socrates, surnamed the Good (ὁ Χρηστός), whom he persuaded to assume the title of king and the name of Nicomedes, and invade the territories of his brother at the head of an army furnished him by Mithridates. Nicomedes was unable to cope with a competitor thus supported, and was quickly driven out of Bithynia; but he now had recourse to the protection of the Roman senate, who, it seems, had already ackowledged his title to the throne, and who now immediately issued a decree for his restoration, the execution of which was confided to L. Cassius and M'. Aquilius. To this Mithridates did not venture to offer any open opposition, and Nicomedes was quietly reseated on the throne of his father, B. C. 90 (Appian, *Mithr.* 7, 10, 11, 13; Memnon, c. 30; Justin. xxxviii. 3, 5; Liv. *Epit.* lxxiv.). But, not satisfied with this, the Roman deputies urged Nicomedes to make reprisals, by plundering excursions into the territories of Mithridates himself; and the king, however unwilling to provoke so powerful an adversary, was compelled to listen to their suggestions, in order to gratify the avarice of his Roman allies. Mithridates at first sent ambassadors to complain of these aggressions, but, as may be supposed, without effect. Thereupon he assembled a large army, and prepared to invade Bithynia, B. C. 88. Nicomedes on his part gathered together a force of 50,000 foot and 6000 horse, with which he met the army of Mithridates under his generals Archelaus and Neoptolemus, at the river Amnius in Paphlagonia, but was totally defeated with great slaughter. The Roman officers, who had inconsiderately brought on this danger, without having a Roman army to support them, soon shared the same fate, and Nicomedes himself, after a vain attempt in conjunction with L. Cassius, to raise a fresh army in Phrygia, abandoned the contest without farther struggle, and took refuge at Pergamus, from whence he soon after fled to Italy (Appian, *Mithr.* 11—19; Memnon, c. 31; Justin. xxxviii. 3; Liv. *Epit.* lxxvi.; Strab. xii. p. 562). Here he was compelled to be a passive spectator of the contest between his victorious adversary the Romans; but in B. C. 84 the restoration of Nicomedes was one of the conditions of the peace concluded between Sulla and Mithridates, and C. Curio was deputed by the Roman general to reinstate the Bithynian monarch in the possession of his kingdom (App. *Mithr.* 60; Plut. *Sull.* 22, 24; Memnon, c. 35; Liv. *Epit.* lxxxiii.). Nicomedes reigned nearly ten years after this second restoration, but of the events of this period we know nothing, and it was probably one of peace and prosperity. The only occasion on which his name is mentioned is in B. C. 81, when Caesar, then very young, was sent to him by the praetor M. Minucius Thermus, to obtain the assistance of the Bithynian fleet. The young man was received with the greatest favour by Nicomedes; and the intercourse between them

gave rise to the most injurious suspicions, which were never afterwards forgotten by the enemies of Caesar (Suet. *Caes.* 2, 49; Plut. *Caes.* 1). Nicomedes died at the beginning of the year B. C. 74, and having no children, by his will bequeathed his kingdom to the Roman people. Mithridates, however, set up an impostor, whom he pretended to be the legitimate son of Nicomedes, and whose claims to the throne he prepared to support by arms. For the events that followed see MITHRIDATES. (Eutrop. vi. 6; Liv. *Epit.* xciii.; App. *Mithr.* 71; Epist. Mithr. ad Arsac. ap. Sall. *Hist.* iv. p. 239, ed. Gerlach.)

Great confusion has been made by many modern writers in regard to the later kings of Bithynia, and it has been frequently supposed that there were not *three* but *four* kings of the name of Nicomedes. It is, however, certain from Appian (*Mithr.* 10), that Nicomedes III., who was expelled by Mithridates, was the grandson of Prusias II.; nor is there any reasonable doubt that he was the same who bequeathed his kingdom to the Romans, and was consequently the last king of Bithynia. A passage of Appian (*Mithr.* 7) which seems to assert the contrary, is certainly either erroneous or corrupt; and Syncellus (p. 276, c.), who reckons *eight* kings of Bithynia, beginning with Zipoetes, probably included Socrates, the brother of Nicomedes III., in his enumeration. (See on this subject Eckhel, vol. ii. pp. 444, 445; Visconti, *Iconographie Grecque*, vol. ii. p. 191; Orelli, *Onomast. Tull.* p. 420; and Clinton, *F. H.* vol. iii. p. 418—420.)

Nicomedes III., as well as his father, takes on his coins the title of Epiphanes. They can be distinguished only by the difference of physiognomy, and by the dates, which refer to an era commencing B. C. 288, during the reign of Zipoetes [ZIPOETES]. [E. H. B.]



COIN OF NICOMEDES III.

NICOME'DES (Νικομήδης), literary. 1. A commentator on Orpheus. (Athen. xiv. p. 637, a. b.)

2. Of Acanthus, quoted regarding the age of Perdiccas. (Athen. v. 217, d.)

3. A commentator on Heracleitus. (Diog. Laërt. ix. 15.)

4. The writer of annotations on the Ἀναλυτικὰ πρότερα of Aristotle, which exist in some libraries, but are unedited. (Fabric. *Bibl. Graec.* vol. iii. p. 215.)

5. Of Pergamus, a rhetorician, and a pupil of Chrestus, flourished in the second century of the Christian era. (Philost. *Vit. Soph.* ii. 11.)

6. Of Smyrna, a physician and epigrammatist. Brunck has inadvertently attributed to him eight epigrams that belong to Nicodemus. We have two epigrams written by him, both votive, and engraved on the same statue, which was one of Aesculapius, fabricated by the sculptor Boëthus. The style proves that they were written long after the time of Boëthus. Indeed the first epigram bears this expressly, χειρῶν δεῖγμα παλαιγενέων. We have also an epitaph on Nicomedes. (*Anthol. Graec.* vol. iii. p. 92, &c. x. p. 131, &c. xiii. p. 924, &c. ed. Jacobs.) [W. M. G.]

NICON (Νίκων), historical. 1. A Tarentine, who headed the insurrection of his fellow-citizens against Milon, the governor, who had been left by Pyrrhus in command of the citadel of Tarentum. (Zonar. viii. 6, p. 379, a.)

2. Another Tarentine, surnamed PERCON, who, together with Philemenus, betrayed his native city to Hannibal during the second Punic war, B. C. 212. The plan was formed by thirteen noble youths, of whom Nicon and Philemenus were the leaders. Having contrived to hold frequent conferences with Hannibal, and concert all their measures with him, without exciting any suspicion, they appointed a night for the execution of their scheme, on which the Roman governor, M. Livius, was to give a great feast: and Nicon admitted Hannibal with a body of troops at one gate, while Philemenus contrived to make himself master of another, by which he introduced 1000 select African soldiers. The Romans were taken completely by surprise, and Hannibal made himself master, almost without opposition, of the whole of Tarentum, except the citadel. (Polyb. viii. 26—36; Liv. xxv. 8—10.) The latter was closely blockaded by the Carthaginians and Tarentines, and in 210 a Roman fleet of twenty ships, under D. Quinctius having advanced to its relief, was encountered by that of the Tarentines under Democrates, and a naval action ensued, in which Nicon greatly distinguished himself by boarding the ship of the Roman commander, and running Quinctius himself through the body with a spear: an exploit which decided the fortune of the day in favour of the Tarentines. (Liv. xxvi. 39.) The following year (B. C. 209) the Romans having in their turn surprised Tarentum, Nicon fell, fighting bravely, in the combat which ensued in the forum of the city. (Id. xxvii. 16.)

3. A relation of Agathocles, the infamous minister and favourite of Ptolemy Philopator, who was put to death, together with his kinsman, B. C. 205. (Polyb. xv. 33).

4. The treasurer of Perseus, who is called NICIAS by Livy and Appian, is named Nicon by Diodorus (xxx. Exc. Vales. p. 579).

5. A leader of the Cilician pirates, who was taken prisoner by P. Servilius Isauricus. (Cic. *in Verr.* v. 30. § 79.) He is probably the same person mentioned by Polyaenus, as having occupied the town of Pherae in Messenia, from whence he ravaged the neighbouring country; but having at length been taken prisoner, he surrendered the town into the hands of the Messenians, in order to save his own life. (Polyaen. ii. 35.)

6. A Samian, who saved the ship of which he was steersman, by a dexterous stratagem. (Id. v. 34.) [E. H. B.]

NICON (Νίκων), literary. 1. A comic writer, assigned by Meineke to the new comedy. A fragment of three lines is preserved by Athenaeus, from his play Κιθαρῳδός (xi. p. 487, c.), and Pollux gives a portion of the same passage (vi. 99). (Meineke, *Frag. Poet. Com.* vol. i. p. 495, v. p. 578.)

2. An Armenian abbot. He fled from his parents

and was trained in a monastery on the confines of Pontus and Paphlagonia. About A. D. 961, he was sent by the abbot of his monastery on a missionary tour. In the course of it he visited Crete, recently freed from the Saracens, and reclaimed the inhabitants to Christianity. He was employed A. D. 981 to intercede with the Bulgarians, who were making inroads into the Grecian empire, and died, about A. D. 998. He was canonised, his name being in the calendar of both the Greek and Latin churches, on the 26th of November. From his life, written originally in Greek, and translated by Sirmondus, Baronius (*Annales*, vol. x.) has extracted the account of numerous miracles performed by him. Two treatises against the Armenians ascribed to him (Cave speaks doubtfully of the last), are printed, in Greek and Latin, by Cotelerius (*Not. ad Patres Apostol.* pp. 152, 237). Besides these, other unpublished works of Nicon are mentioned. (Fabric. *Bibl. Graec.* vol. x. p. 299, vol. xi. p. 275; Cave, *Hist. Lit.* vol. ii. p. 103.)

3. A monk of Rhaethus in Palestine. Under the reign of Constantine Ducas, about A. D. 1060, instigated, it is said, by the fear lest the Saracens should in their conquests obliterate the records of the Christian faith, he compiled a work entitled, Πανδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου. It consists of two books, and sixty-three chapters, containing extracts from the Scriptures, the ecclesiastical canons, the fathers, and other ecclesiastical documents, besides the civil law. Except some extracts given by Cotelerius (*Monument. Eccles. Graec.*), no part has been published. Fabricius (*Bibl. Graec.* vol. xi. p. 275, &c.) gives an account of the sources from which Nicon has drawn his extracts, as well as of other writings attributed to him. [W. M. G.]

NICON (Νίκων), an architect and geometrician of Pergamus in Mysia, the father of the physician Galen. (Suid. *s. v.* Γάληνος; Joann. Tzetz. *Chil.* xii. 9.) He himself superintended the early education of his son, by whom he is highly praised in several places, not only for his knowledge of astronomy, grammar, arithmetic, and various other branches of philosophy, but also for his patience, justice, benevolence, and other virtues. (Galen, *De Dignosc. et Cur. Animi Morb.* c. 8, vol. v. p. 41, &c., *De Prob. et Prav. Aliment. Succ.* c. 1, vol. vi. p. 755, &c., *De Ord. Libror. suor.* vol. xix. p. 59.) He died when his son was in his twentieth year, A. D. 149, 150. (*l. c.* vol. vi. p. 756.) [W. A. G.]

NICON (Νίκων), a physician, mentioned by Cicero, B. C. 45 (*ad Fam.* vii. 20), the tutor of Sextus Fadius, and the author of a work Περὶ Πολυφαγίας, *De Edacitate.*

He is perhaps the person quoted by Celsus (*De Medic.* v. 18. § 26, p. 87), and called in some editions *Micon.* [W. A. G.]

NICO'PHANES (Νικοφάνης), a native of Megalopolis. He was a man of distinction, and was connected with Aratus by the rites of hospitality. In accordance with a secret agreement entered into with Aratus, Nicophanes and Cercidas induced the Megalopolitans to send an embassy to the congress of the Achaeans, to induce them to join them in seeking for assistance from Antigonus. They were themselves deputed for this object, in which they were successful, B. C. 225. (Polyb. ii. 48, &c.) [C. P. M.]

NICO'PHANES, a Greek painter, who appears, from the way in which he is mentioned by Pliny (*H. N.* xxxv. 10. s. 36. § 23), to have been a younger contemporary or successor of Apelles. Pliny says that in beauty few could compare with him; but it must have been that meretricious kind of beauty, into which the finished grace of Apelles might easily be degraded by an imitation, for Polemon numbered him among the πορνογράφοι. (Athen. xiii. p. 567, b.) * In apparent contradiction to this judgment are the words of Pliny (*l. c.*): "*Cothurnus ei et gravitas artis.*" But Sillig proposes to amend the passage by altering the punctuation, thus: "*Annumeratur his et Nicophanes, elegans et concinnus, ita ut venustate ei pauci comparentur: cothurnus ei et gravitas artis multum a Zeuxide et Apelle abest.*" A simpler, and perhaps equally satisfactory explanation is, that this is one of the many examples of Pliny's want of the power of discrimination. [P. S.]

NICOPHON and NICOPHRON (Νικοφῶν, Νικόφρων). The former is undoubtedly the correct orthography; Suidas is the only authority for the latter. He mentions the name four times (*s. vv.* Νικόφρων, ἀράχνη, σέρφος, κοιμίσαι.), in the two first of which he calls him Νικόφρων, but every where else, both by him and others, Νικοφῶν is the name given. He was the son of Theron, an Athenian, and a contemporary of Aristophanes at the close of his career. Athenaeus (iii. 126, e.) states that he belonged to the old, but he seems rather to have belonged to the middle comedy. 1. We learn from the argument to the Plutus III. of Aristophanes that he competed for the prize with four others, B. C. 388, Aristophanes exhibiting the second edition of his Plutus, and Nicophon a play called Ἄδωνις, of which no fragments remain, and which is nowhere else mentioned. 2. Suidas (*s. v.* Νικόφρων) and Eudocia alone mention another play of his, Ἐξ ᾅδου ἀνιών. Besides these, he wrote other four plays, which are more frequently mentioned. 3. Ἀφροδίτης γοναί (Suid. *s. vv.* Νικόφρων, ἀράχνη, σέρφος; Pollux, x. 156; Schol. *ad Aristoph. Aves*, 82, 1283). 4. Πανδώρα (Suid. *s. vv.* Νικ., κοιμίσαι; Athen. vii. p. 323, b.; Pollux, vii. 33). 5. Χειρογάστορες (Athen. iii. p. 126, e. ix. p. 389, a.; Schol. *ad Aristoph. Aves*, 1550). Suidas calls this play Ἐγχειρογάστορες. Meineke, on the authority of the Etym. M. p. 367, 32, gives to Nicophon three lines quoted by Athenaeus (xiv. p. 645, b.) from a play bearing the name of Χειρογάστορες, which had before been given to Nicochares, and in this he is followed by Dindorf. 6. Σειρῆνες (Suid.; Athen. iii. p. 80, b. vi. p. 269, e. ix. p. 368, b.). Besides these references there are others of less importance, collected by Meineke. No more than about twenty-seven lines of his writings remain; and from these, we can only say, as to his merits as a comic writer, that he seems to have possessed no small fund of humour. (Meineke, *Frag. Poet. Comic.* vol. i. p. 256, &c. vol. ii. p. 848, &c.; Clinton, *F. H.* vol. ii. p. 101.) [W. M. G.]

NICO'STHENES. 1. A Greek painter, of whom we only know that he was the teacher of Theodorus of Samos, and of Stadieus. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) 2. A vase painter,

* A similar, or rather worse character is given by Plutarch (*De Aud. Poet.* p. 18. b.) of a painter Chaerephanes, who is not elsewhere mentioned, and whose name Sillig suspects to be a corruption of Nicophanes.

several works of whose have been recently discovered. (Raoul-Rochette, *Lettre à M. Schorn*, p. 9.) [P. S.]

NICO'STRATE (Νικοστράτη). 1. [CAMENAE.]

2. Wife of Oebalus, and mother of Hippocoon. (Schol. *ad Eurip. Or.* 447; OEBALUS.] [L. S.]

NICO'STRATUS (Νικόστρατος), a son of Menelaus by the slave Pieris. (Paus. iii. 18. § 7, 19. § 9.) According to others (Apollod. iii. 11. § 1), he was a son of Menelaus by Helena. [L. S.]

NICO'STRATUS (Νικόστρατος), historical. 1. An Athenian general, the son of Diitrephes. We first hear of him in B. C. 427. The struggle between the oligarchical and democratical parties in Corcyra had commenced, when Nicostratus arrived from Naupactus with twelve ships and a body of 500 Messenians. Through his mediation a compact was entered into between the contending parties, and a defensive and offensive alliance with the Athenians was formed. As Nicostratus was about to depart the leaders of the commonalty persuaded him to leave five of his vessels, promising to man five for him instead. On board these they attempted to place their enemies, but the latter fled for refuge to the temple of the Dioscuri. Nicostratus strove to allay their fears, but to no purpose. About 400 of the party took refuge in the temple of Here, and were thence carried over to the island of Ptychia. A few days afterwards, before the Athenians had departed, the Peloponnesian fleet under Alcidas and Brasidas arrived. The democratical party were thrown into consternation. The Athenian squadron set out in good order to meet the enemy, and skilfully sustained the attack of thirty-three vessels of the Peloponnesian fleet; and Nicostratus was beginning to repeat the manoeuvres of Phormio, which had been attended with such success off Naupactus, when the remaining part of the fleet, having routed the Corcyraeans, advanced against the Athenians, who were compelled to retire. (Thuc. iii. 75, &c.) In B. C. 424, Nicostratus was one of the colleagues of Nicias in the expedition in which Cythera was taken. (Thuc. iv. 53, &c.) He was one of the Athenians who took the oaths to the year's truce concluded between Sparta and Athens (Thuc. iv. 119); and later in the same year was the colleague of Nicias in the expedition to Chalcidice [NICIAS]. (Thuc. iv. 129, 130). In B. C. 418, Nicostratus and Laches led a body of 1000 heavy-armed soldiers and 300 cavalry to Argos, accompanied by Alcibiades as ambassador. The Athenian troops, accompanied by the allies of Argos, proceeded to attack Orchomenos, which made no resistance. From Orchomenos, having been joined by the Argives, the combined forces proceeded against Tegea. Agis marched to protect the place, and in the battle which ensued near Mantineia Nicostratus and his colleague were both slain. (Thuc. v. 61—74).

2. An Athenian, known by the surname ὁ καλός, was slain in an engagement with the forces of Thrasybulus, in a descent which the latter made from Phyle (Xen. *Hellen.* ii. 4. § 6).

3. Two different persons of the name of Nicostratus are mentioned in the speech of Demosthenes against Eubulides; one, the son of Niciades, the other a foreigner, who was surreptitiously enrolled amongst the citizens through the agency of Eubulides. (Dem. *adv. Eubul.* pp. 1305, 1317, ed. Reiske.)

4. An Athenian, against whom Demosthenes wrote a speech for Apollodorus, who charges him with a good deal of ingratitude and unneighbourly conduct. Nothing more is known of him than the incidents mentioned in the speech itself, which are not worth detailing here.

5. An Athenian, who died away from Attica, leaving some property; for one of the parties in a law-suit about which Isaeus wrote the speech, Περὶ τοῦ Νικοστράτου κλήρου.

6. An Argive, who, according to Diodorus (xvi. 44), was not only possessed of uncommon strength and courage, but was equally distinguished for his prudence and discretion both in the council and in the field. In battle he wore a lion's skin and carried a club in imitation of Hercules. He conducted a body of 3000 Argives to the assistance of the Persian king, Ochus, for his expedition against Egypt; the king having specially requested that the Argives would send him at the head of such troops as they could furnish. Nicostratus seems to have taken a conspicuous part in the military operations of the king. (Diod. xvi. 48.) Plutarch (*Apophth.* p. 192. a., *de Vit. Pud.* p. 535) records a saying of his in reply to Archidamus, king of Sparta, who promised him a large sum of money and any Spartan woman whom he might choose as a wife to induce him to deliver up to him a fortress of which he had the command.

7. An officer in the service of Alexander the Great. He was one of those who joined with Sostratus in entering into a conspiracy to assassinate Alexander in revenge for an insult offered to Hermolaus. The conspiracy, happily, miscarried. (Curt. viii. 6. § 9, &c.)

8. A native of Trichone, in Aetolia, who is spoken of more than once by Polybius as having, in conjunction with a man named Lattabus, in violation of treaties and in time of peace, made an outrageous attack upon the congress of the Pamboeotians. (Polyb. iv. 3, ix. 34.)

9. A Rhodian, who commanded a vessel in the naval battle with Philip off Chios, B. C. 201. In B. C. 168 he was one of the ambassadors sent by the Rhodians to L. Aemilius and to Perseus. (Polyb. xvi. 5, xxix. 4.)

10. Praetor of the Achaean league in B. C. 197. He was present at the meeting held at Mycenae, at the invitation of Nabis, at which Flamininus and Attalus were also present. On the part of the Achaeans he entered into a truce for four months with Nabis. (Liv. xxxii. 39, 40.) Later in the same year, being at Sicyon with a body of troops, by a skilfully devised stratagem he inflicted a severe defeat on the forces of Philip, stationed at Corinth under the command of Androsthenes [ANDROSTHENES], while they were ravaging the lands of Pellene, Sicyon, and Phlius. (Liv. xxxiii. 14, 15.)

11. A native of Cilicia, and a man of distinguished family. The period when he lived may be gathered from the statement of Quinctilian (*Inst. Orat.* ii. 8. § 14), that in his youth he had seen Nicostratus, who was then an old man. When a boy, Nicostratus was carried off by pirates, and taken to Aegeae, where he was purchased from them by some person. He was renowned for his strength and prowess, and at one of the Olympic festivals gained the prize on the same day in the wrestling match and the pancratium. (Paus. v. 21. § 11; Tacit. *de Orat.* 10.) [C. P. M.]

NICO'STRATUS, literary. 1. The youngest of the three sons of Aristophanes, according to Apollodorus. He was himself a comic poet. By Athenaeus (xiii. p. 597, d.) he is expressly called a poet of the middle comedy. But he belonged also in part to the new comedy. Harpocration (p. 266) speaks of his play called Ὀρνιθευτής, as belonging to that species of comedy; and some of the characters which he introduced in other dramas demonstrate the same. In his Βασιλεῖς he introduced a boasting soldier (Athen. vi. p. 230, d.); in his Τοκιστής, an avaricious money-lender (Athen. xv. p. 685, f.) and a vaunting cook (Athen. xiv. p. 664, b.). Photius (Cod. 190, p. 153, ed. Bekk.) has got a story that Nicostratus being inflamed with a mad passion for some one named Tettigidaea, leapt off the Leucadian rock.

The titles of nineteen of the plays of Nicostratus have come down to us. Three of these, the Ἄντυλλος (Athen. iii. 108, c. 118, e.), the Οἰνοπίων (Athen. iv. p. 169, e. vii. p. 280, d.; Suidas, *s. v.* Φιλέταιρος), and the Πάνδροσος (Athen. xiii. p. 587, d. xv. p. 693, a. b.) were also attributed to Philetaerus, who, according to some authorities (Schol. *ad Plat. Apol. Socr.* p. 331), was the third son of Aristophanes [PHILETAERUS]. The remaining plays of Nicostratus were: 7. Ἱεροφάντης. 8. Κλίνη. 9. Ἄβρα. 10. Ἡσίοδος. 11. Διάβολος. 12. Ἀντερῶσα. 13. Ἑκάτη. 14. Μάγειρος. 15. Ὦτις. 16. Πλοῦτος. 17. Σύρος. 18. Ἀπελαυνόμενος. 19. Ψευδοστιγματίας. (Fabric. *Bibl. Graec.* vol. ii. p. 472; Meineke, *Hist. Crit. Com. Graec.* pp. 346, &c.; Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part. ii. p. 410.)

2. A dramatic writer mentioned by Diogenes Laërtius (iv. 18). He bore the nickname of Κλυταιμνήστρα, and is probably a different person from the preceding. Meineke is inclined to believe him to have been the author of the Theseis, mentioned by Diogenes Laërtius (ii. 59), though some MSS. there have the reading Πυθόστρατος.

3. A tragic actor, who lived before B. C. 420. He is confounded by Suidas (*s. v.*) with the son of Aristophanes. (Xen. *Symp.* iii. 11; Plut. *Moral.* p. 348, f., *Append. Vatic.* i. 65; Meineke, *Hist. Crit. Com. Graec.* p. 347.)

4. A rhetorician, a native of Macedonia. He lived in the time of M. Antoninus. According to Suidas (*s. v.*) he was the author of the following works: Δεκαμυθία, Εἰκόνες, Πολυμυθία, Θαλαττουργοί, and several other works, encomia on the emperor, and various others. Some of his μύθοι were in a dramatic form. Philostratus (*de Vit. Sophist.* ii. 31) praises the elegance of his style. (Fabric. *Bibl. Graec.* vol. vi. p. 135.)

5. A native of Trapezus, who lived in the reign of Aurelian. He wrote an account of the exploits of Philippus, the successor of Gordianus among the Arabs; and also an account of Decius, Gallus, Valerianus, and the son of Gallienus, up to the time of the expedition of Valerianus against Sapor, the king of the Persians, A. D. 259. (Voss. *de Hist. Graec.* p. 288, ed. Westermann.)

6. A writer on music, mentioned in a fragment annexed to Censorinus, and attributed to him by many. (Voss. *de Hist. Graec.* p. 475.) [C. P. M.]

NICO'STRATUS (Νικόστρατος), a physician, mentioned by Antiphanes the younger (ap. Athen. xiii. 51, p. 586; Harpocr. *s. v.* Ἀντίκυρα) as having left to a courtezan, at his death, a large quantity of hellebore, whence she acquired the nick-name *Anticyra*. He is perhaps the same person whose medical formulae are frequently quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Loc.* viii. 2, ix. 6, vol. xiii. pp. 139, 308, and Aët. iii. 1, 32, p. 478), and others, and who must, therefore, have lived in or before the first century after Christ. [W. A. G.]

NICO'STRATUS, artist. [NICOMACHUS.]

NIGER, a Latin writer (judging by his name) on Materia Medica, who lived later than Cratevas, and a little before Dioscorides (Dioscor. *De Mat. Med.* i. praef., vol. i. p. 2), and therefore probably about the beginning of the first century after Christ. He seems to have enjoyed some reputation as a writer, as he is mentioned by St. Epiphanius (*adv. Haeres.* i. 1. § 3. p. 3), and several times by Galen among eminent pharmaceutical authors (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 797, *De Antid.* i. 2. vol. xiv. p. 7, *Gloss. Hippocr.* praef. vol. xix. p. 64). Caelius Aurelianus calls him the friend of Tullius Bassus (*De Morb. Acut.* iii. 16. p. 233), and Galen says he was a follower of Asclepiades (*l. c.* vol. xi. p. 794.).* He is perhaps the person called Sextus Niger by Pliny (Index to *H. N.* xx.), and some suppose his name to have been Petronius Niger. [PETRONIUS.] [W. A. G.]

NIGER, AQUI'LLIUS, a writer referred to by Suetonius for a statement respecting the death of the consul Hirtius. (Suet. *Aug.* 11.)

NIGER, BRUTI'DIUS, aedile A. D. 22, and one of the accusers of D. Silanus (Tac. *Ann.* iii. 66). He appears to be the same as the Brutidius of whom Juvenal speaks (x. 82) in his account of the fall of Sejanus, and likewise the same as the Brutidius Niger, of whose writings the elder Seneca has preserved two passages relating to the death of Cicero. (Senec. *Suas.* 7.)

NIGER, Q. CAECI'LIUS, by birth a Sicilian and quaestor of Verres during his administration of Sicily, endeavoured to obtain the conduct of the accusation of Verres, pretending to be his enemy, but in reality desiring to deprive the Sicilians of the powerful advocacy of Cicero. The speech of Cicero, entitled *Divinatio in Q. Caecilium*, was delivered against this Caecilius, when the judices had to decide to which of the two the prosecution should be entrusted.

NIGER, LENTULUS. [LENTULUS, No. 33.]

NIGER, NO'VIUS, quaestor in B. C. 63, was appointed to investigate the cases of the Catilinarian conspirators, and Caesar, who was then praetor, was charged by L. Vettius as one of Catiline's conspirators. Caesar subsequently cast Novius into prison for permitting a magistrate of higher rank to be accused before him. (Suet. *Caes.* 17.)

NIGER, C. PESCE'NNIUS, was descended from a respectable family of equestrian rank, which had attained to provincial distinction at Aquinum. The name of his father was Annius Fuscus, his mother was Lampridia. After having long served as a centurion he passed with credit through the various stages of military advancement under Marcus Aurelius and his son, was raised by the latter to the consulship, and appointed to the command of the Syrian armies, chiefly, it is said, through the interest of Narcissus, the favourite athlete of the

* That is, if in the passage in question for Τάνιτρον τοῦ Ἀσκληπιάδου we read τὰ Νίγρου τοῦ Ἀσκληπιαδείου.

prince. After intelligence had reached the East of the death of Commodus, of the shameful elevation and of the miserable end of Julianus, Pescennius was saluted emperor by his troops, A. D. 193. Nor were his prospects altogether hopeless. Severus, his former friend, was, indeed, in possession of the capital, but it was well known that he was regarded with evil eyes by the senate, who, as well as the populace, had even before the death of Julianus openly declared their partiality to Niger. His chances of success, moreover, were perhaps rendered more complicated, but by no means diminished, by the pretensions of Clodius Albinus, who, although he had for the time being, acknowledged the claims of Severus, and professed himself satisfied with the second title of Caesar, was holding the armies of Gaul in hand, ready to take advantage of any opportunity which might offer. But Pescennius was no match for the vigorous activity of his rival. While still loitering listlessly in fancied security at Antioch, he received information that Severus was already marching to the East, at the head of a powerful force. Then, at length, he occupied Thrace and Northern Greece, threw strong garrisons into Byzantium and the most important cities of Asia, fortified the defiles of Taurus, and, at the same time, attempted, but without success, to open negotiations by offering to divide the empire. The first battle was fought by his chief legate Aemilianus, who having encountered the general of Severus in the vicinity of Cyzicus was routed and slain. This engagement was followed by a second near Nicaea in Bithynia, in which Pescennius commanded in person with no better fortune; the third encounter, which took place on the gulph of Issus near the Cilician gates, decided the war, for having been defeated after a bloody contest in which no less than 20,000 of his men are said to have fallen, and Antioch having soon after been captured, the pretender fled towards the Euphrates, was overtaken, brought back, and put to death A. D. 194. His wife, his sons, together with his whole family, shared the same fate, and his property was confiscated. His head, fixed upon a pole, was despatched to Byzantium, which still held out against the conqueror, and was exhibited to the besieged as a significant warning of what they might expect should they continue to offer an obstinate resistance.

Dion Cassius speaks of Niger as a person not very conspicuous for good or for evil, deserving neither much censure nor much praise. His most marked characteristics, both physical and moral, were all of a military cast, and he is said to have set up Camillus, Annibal, and Marius as his models. He was tall of stature, muscular in limb, but graceful withal, a proficient in athletic exercises, and gifted with a voice so loud and clear, that he could be heard distinctly at the distance of a mile. His cognomen of Niger is said to have been derived from the extreme swarthiness of his throat, although otherwise fair skinned and of ruddy complexion. Spartianus has preserved many anecdotes of the firmness with which he enforced the most rigid discipline upon all under his command, but he preserved his popularity by the strict impartiality which he displayed, and by the bright example of frugality, temperance, and hardy endurance of toil which he exhibited in his own person. We are told that he proposed to M. Aurelius and to Commodus many salutary regulations for the better government of the provinces, and he might undoubtedly have proved most useful to the state could he have remained satisfied with filling a subordinate station, but he was led astray by the counsels of Severus Aurelianus whose daughters were betrothed to his sons, and who persuaded him to persevere, against his own better judgment, in the attempt to mount the throne. The invectives of the emperor Severus, who represented him as a hypocrite and a debauchee, must be attributed to jealous rancour; and, although he was but moderately versed in literature, harsh in his address, and under the dominion of strong and vehement passions, he is well entitled to the comprehensive praise of having been a good soldier, a good officer, and good general. (Dion Cass. lxxii. 8, lxxiii. 13, 14, lxxiv. 6—8; Spartian. *Julian.* 5, *Sever.* 6—9, *Pescenn. Niger*; Aur. Vict. *de Caes.* 20, *Epit.* 20; Eutrop. viii. 10.) [W. R.]

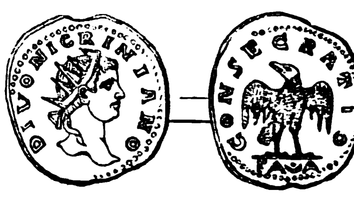


COIN OF PESCENNIUS NIGER.

NIGER, TRE'BIUS, one of the companions of L. Lucullus, proconsul in Hispania Baetica, B. C. 150, wrote a work on natural history which is referred to by Pliny (*H. N.* ix. 25. s. 41, 30. s. 48, xxxii. 2. s. 6).

NIGI'DIUS FI'GULUS. [FIGULUS.]

NIGRINIA'NUS, a Roman Caesar or Augustus, known to us from medals only, and these struck after his death. They are very rare, but exist in all the three metals, bearing upon the obverse a head, either bare or radiated, with the legend DIVO NIGRINIANO; on the reverse, a funeral pyre, or an eagle, or an altar, or an eagle upon an altar, with the word CONSECRATIO. It has been conjectured that he was the son of Alexander, who assumed the purple in Africa, A. D. 311, and was soon after destroyed by Maxentius. There is not, however, a jot of evidence in favour of this hypothesis. (Eckhel, vol. vii. p. 520.) [W. R.]



COIN OF NIGRINIANUS.

NIGRI'NUS, AVI'DIUS, was proconsul in a province in the reign of Domitian, but his name does not occur in the Fasti. (Plin. *Ep.* x. 71. s. 74, 72. s. 75.)

NIGRI'NUS, C. PETRO'NIUS PO'NTIUS, consul A. D. 37, the year in which the emperor Tiberius died. (Dion Cass. lviii. 27; Suet. *Tib.* 73; Tac. *Ann.* vi. 45.)

NILEUS (Νειλεύς), a Greek physician, whose name is sometimes written Nilus (Νεῖλος) and

Neleus (Νήλευς), though Νείλευς is probably the most correct form of the word, as it is the most common. He must have lived some time in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736). He is quoted by Celsus (v. 18. § 9, vi. 6. §§ 8, 11, viii. 20. pp. 86, 120, 121, 185), Caelius Aurelianus (*De Morb. Acut.* ii. 29, p. 142), Galen (*De Compos. Medicam. sec. Loc.* ii. 2, iv. 8, viii. 5, ix. 2, vol. xii. pp. 568, 569, 765, 766, 806, vol. xiii. pp. 181, 182, 239, *De Antid.* ii. 10, vol. xiv. p. 165), Alexander Trallianus (viii. 12. p. 268), Oribasius (*Synops.* iii. p. 50; and *Coll. Medic.* in Mai's *Class. Auct. e Codic. Vatic. Edit.* vol. iv. pp. 123, 130, 131, 153, 155), Aëtius (i. 4, 10, ii. 3, 21, 24, 108, ii. 4, 2, iii. 1, 16, 17, pp. 166, 307, 308, 353, 365, 454, 455), and Paulus Aegineta (iii. 22, 37, 46, 49, vii. 16, 18, pp. 432, 468, 470, 473, 672, 684), and was celebrated for the invention of a machine for the reduction of dislocations, called πλινθίον, of which a description is given by Oribasius (*De Machinam.* c. 8. p. 167.) [W. A. G.]

NILO'XENUS (Νειλόξενος). 1. A native of Naucratis in Egypt, mentioned by Plutarch (*Sept. Sap. Conv.* 2) as a sage who lived in the time of Solon.

2. A Macedonian, son of Satyrus. He was a friend of Alexander the Great, and was left by him with an army to superintend the affairs of the province, when he founded Alexandria on Mount Caucasus. (Arr. iii. 28.) [C. P. M.]

NILUS (Νεῖλος), the god of the river Nile in Egypt, is said to have been a son of Oceanus and Thetys, and father of Memphis and Chione. (Hes. *Theog.* 338; Apollod. ii. 1. § 4; Serv. *ad Aen.* iv. 250.) Pindar (*Pyth.* iv. 90) calls him a son of Cronos. [L. S.]

NILUS or NEILUS (Νεῖλος), the name of several Byzantine writers. A full account of them is given by Leo Allatius, *Diatribe de Nilis et eorum Scriptis*, in the edition of the letters of Nilus [see below, No. 1], Rome, 1688, and by Harless (Fabric. *Bibl. Graec.* vol. x. p. 3, &c.), to which writers we must refer for further particulars and authorities. It is only the most important of them, and the chief facts connected with them that can be mentioned here.

1. Asceta et Monachus (and Saint), lived in the fifth century of the Christian aera. Saxius places him about the year A. D. 420. He was descended from a noble family in Constantinople, and was eventually raised to the dignity of eparch, or governor of his native city; but being penetrated, we are told, with a deep feeling of the reality of divine things, he renounced his rank and dignities, and retired with his son Theodulus to a monastery on Mount Sinai, while his wife and daughter took refuge in a religious retreat in Egypt. His son is said to have perished in an attack made upon the convent by some barbarians; but Nilus himself escaped, and appears to have died about A. D. 450 or 451.

Nilus was the author of many theological works, several of which have been printed, though they have not yet been collected into one edition. Photius gives extracts from some of his works. (*Bibl.* Cod. 276.) Some of the works of Nilus were first published in Latin by P. F. Zinus, Venet. 1557, 8vo. Next some other works of Nilus, which had not been printed in the abovementioned edition, were published by Possinus, Paris, 1639, 4to.; but the best edition of his miscellaneous works is that of Suaresius, entitled *S. Nili Tractatus seu Opuscula*, Rome, 1673, fol. The letters of Nilus, which are very numerous, being more than three hundred, were first published by Possinus, Paris, 1657, 4to.; but a better edition is the one published at Rome, 1668, fol., with the Latin version of Leo Allatius. Of the various works of Nilus the most important are, 1. Κεφάλαια ἢ Παραινέσεις, containing advice on the way in which a Christian should live; in fact, a summary of practical divinity. 2. *Letters*, for the most part on the same subject as the preceding work. 3. Ἐπικτήτου ἐγχειρίδιον, in which the Manual of Epictetus, as given by Arrian, is accommodated to the use of Christians. This manual, which appears in the edition of Suaresius mentioned above, is also published in the fifth volume of Schweighäuser's *Epictetus*, Lips. 1800. (Phot. *l. c.*; Niceph. *H. E.* xiv. 54; Allatius, Fabric. *ll. cc.*; Cave, *Hist. Lit.* vol. i. p. 428; Tillemont, *Mém. de l'Hist. Eccl.* vol. xiv. p. 189.)

2. Cabasilas. [Cabasilas.]

3. Of Rhodes, of which he was metropolitan, about A. D. 1360. He is stated, however, to have been a native of Chios. He was the author of several works, of which the most important was a short history of the nine oecumenical councils, published by H. Justellus as an appendix to the *Nomocanon* of Photius, Paris, 1615, 4to.; by Voellius and Justellus in *Bibl. Juris Canonici*, 1661, fol. vol. ii. p. 1155; and by Harduinus, *Concilia*, vol. v. p. 1479. Nilus also wrote some grammatical works, of which an account is given by F. Passow, *De Nilo, grammatico adhuc ignoto, ejusque grammatica aliisque grammaticis Scriptis*, Vratisl. 1831—32, 4to.

4. Scholasticus, of whom we know nothing, except that he is the author of an epigram in the Greek Anthology (vol. iii. p. 235, ed. Jacobs; Brunck, *Anal.* iii. p. 14).

NILUS, physician. [Nileus].

NI'NNIA GENS, plebeian, and of very little note. No persons of this name are mentioned at Rome till towards the end of the republic, when we read of L. Ninnius Quadratus, a warm friend of Cicero's [Quadratus]. But as early as the second Punic war there was a noble house of this name at Capua, and the Ninnii Celeres are mentioned among the noble and wealthy families with whom Hannibal resided during his stay in that city. (Liv. xxiii. 8.)

NI'NNIUS CRASSUS, is mentioned as one of the translators of the Iliad into Latin verse (Priscian, ix. p. 866, ed. Putschius), but the name is perhaps corrupt. (Wernsdorf, *Poët. Latin. Minores*, vol. iv. p. 569.)

NINUS (Νῖνος), the eponymous founder of the city of Ninus or Nineveh, must be regarded as a mythical and not an historical personage. His exploits are so much mixed up with those of Semiramis, his wife, whose name was much more celebrated in antiquity, that we refer the account of Ninus to the article Semiramis. [Semiramis.]

There is also another Ninus, who is represented by some authorities as the last king of Nineveh, and the successor of Sardanapalus, who is usually described as the last king. See Sardanapalus.

NI'NYAS (Νινύας), the son of Ninus and Semiramis, is spoken of under SEMIRAMIS.

NI'OBE (Νιόβη). 1. A daughter of Phoroneus, and by Zeus the mother of Argus and Pelasgus. (Apollod. ii. 1. § 1; Paus. ii. 22. § 6; Plat. *Tim.* 22, b.) In other traditions she is called the mother of Phoroneus and wife of Inachus.

2. A daughter of Tantalus by the Pleiad Taygete or the Hyad Dione (Ov. *Met.* vi. 174; Hygin. *Fab.* 9), or, according to others, a daughter of Pelops and the wife of Zethus or Alalcomeneus (Eustath. *ad Hom.* p. 1367), while Parthenius relates quite a different story (*Erot.* 33), for he makes her a daughter of Assaon and the wife of Philottus, and relates that she entered into a dispute with Leto about the beauty of their respective children. In consequence of this Philottus was torn to pieces during the chase, and Assaon fell in love with his own daughter; but she rejected him, and he in revenge burnt all her children, in consequence of which Niobe threw herself down from a rock (comp. Schol. *ad Eurip. Phoen.* 159). But according to the common story, which represents her as a daughter of Tantalus, she was the sister of Pelops, and married to Amphion, king of Thebes, by whom she became the mother of six sons and six daughters. Being proud of the number of her children, she deemed herself superior to Leto, who had given birth only to two children. Apollo and Artemis, indignant at such presumption, slew all the children of Niobe. For nine days their bodies lay in their blood without any one burying them, for Zeus had changed the people into stones; but on the tenth day the gods themselves buried them. Niobe herself, who had gone to mount Sipylus, was metamorphosed into stone, and even thus continued to feel the misfortune with which the gods had visited her. (Hom. *Il.* xxiv. 603—617; Apollod. iii. 5. § 6; Ov. *Met.* vi. 155, &c.; Paus. viii 2. in fin.) Later writers, and especially the dramatic poets have greatly modified and enlarged the simple story related by Homer. The number and names of the children of Niobe vary very much in the different accounts, for while Homer states that their number was twelve, Hesiod and others mentioned twenty, Alcman only six, Sappho eighteen, Hellanicus six, Euripides fourteen, Herodotus four, and Apollodorus fourteen. (Apollod. *l. c.*; Ov. *Met.* vi. 182; Aelian, *V. H.* xii. 36; Gellius, xx. 6; Schol. *ad Eurip. Phoen.* 159; Eustath. *ad Hom.* p. 1367; Hygin. *Fab.* 11; Tzetz. *ad Lyc.* 520.) According to Homer all the children of Niobe fell by the arrows of Apollo and Artemis; but later writers state that one of her sons, Amphion or Amyclas, and one of her daughters, Meliboea, were saved, but that Meliboea, having turned pale with terror at the sight of her dying brothers and sisters, was afterwards called Chloris, and this Chloris is then confounded with the daughter of Amphion of Orchomenos, who was married to Neleus. (Apollod. *l. c.*; Hom. *Od.* xi. 282; Paus. ii. 21. in fin., v. 16. § 3.) The time and place at which the children of Niobe were destroyed are likewise stated differently. According to Homer, they perished in their mother's house; and, according to Apollodorus, the sons were killed by Apollo during the chase on mount Cithaeron (Hygin. *Fab.* 9, says on mount Sipylus), and the daughters by Artemis at Thebes, not far from the royal palace. According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near Thebes, and the daughters during the funeral of their brothers. Others, again, transfer the scene to Lydia (Eustath. *ad Hom.* p. 1367), or make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on mount Sipylus, where Zeus, at her own request, metamorphosed her into a stone, which during the summer always shed tears. (Ov. *Met.* vi. 303; Apollod. *l. c.*; Paus. viii. 2. § 3; Soph. *Antig.* 823, *Electr.* 147.) In the time of Pausanias (i. 21. § 5) people still fancied they could see the petrified figure of Niobe on mount Sipylus. The tomb of the children of Niobe, however, was shown at Thebes. (Paus. ix. 16. in fin., 17. § 1; but comp. Schol. *ad Eurip. Phoen.* 159.) The story of Niobe and her children was frequently taken as a subject by ancient artists (Paus. i. 21. § 5, v. 11. § 2); but none of the ancient representations is more celebrated than the group of Niobe and her children which filled the pediment of the temple of Apollo Sosianus at Rome, and was found at Rome in the year 1583. This group is now at Florence, and consists of the mother, who holds her youngest daughter on her knees, and thirteen statues of her sons and daughters, independent of a figure usually called the paedagogus of the children. It is, however, not improbable that several of the statues which now compose the group, originally did not belong to it. Some of the figures in it belong to the most masterly productions of ancient art. The Romans themselves were uncertain as to whether the group was the work of Scopas or Praxiteles. (Plin. *H. N.* xxxvi. 4; comp. Welcker, *Zeitschrift für die alte Kunst*, p. 589, &c.) [L. S.]

NIPHATES (Νιφάτης), one of the Persian generals in the battle of the Granicus. (Arrian, i. 12.) [C. P. M.]

NIREUS (Νιρεύς). 1. A son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy, but unwarlike. He came from the island of Syme (between Rhodes and Cnidus), and commanded only three ships and a small number of men. (Hom. *Il.* ii. 671; Hygin. *Fab.* 270.) According to Diodorus (v. 53), he also ruled over a part of Cnidus, and he is said to have been slain by Eurypylus or Aeneias. (Dict. Cret. iv. 17; Dar. Phryg. 21; Hygin. *Fab.* 113.) His beauty became proverbial. (Lucian, *Dial. Mort.* 9.)

2. A son, or favourite of Heracles, with whom he fought against the lion of mount Helicon. (Ptolem. Hephaest. 2.) [L. S.]

NISUS (Νῖσος). 1. A son of Pandion (or, according to others, of Deïon or Ares) and Pylia, was a brother of Aegeus, Pallas, and Lycus, and husband of Abrote, by whom he became the father of Scylla. He was king of Megara; and when Minos, on his expedition against Athens, took Megara, Nisus died, because his daughter Scylla, who had fallen in love with Minos, had pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. (Apollod. iii. 15. §§ 5, 6, 8; Schol. *ad Eurip. Hippol.* 1090.) Minos, who was horrified at the conduct of the unnatural daughter, ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf. (Apollod. *l. c.*) According to others, Minos left Megara in disgust, but Scylla leaped into the sea, and swam after his ship; but her father, who had been

changed into an eagle, perceived her, and shot down upon her, whereupon she was metamorphosed into either a fish or a bird called Ciris. (Ov. *Met.* viii. 6, &c.; Hygin. *Fab.* 198; Virg. *Georg.* i. 405, *Eclog.* vi. 74.) The tradition current at Megara itself knew nothing of this expedition of Minos, and called the daughter of Nisus Iphinoe, and represented her as married to Megareus. It is further added, that in the dispute between Sciron and Nisus Aeacus assigned the government to Nisus (Paus. i. 39. § 5), and that Nisa, the original name of Megara, and Nisaea, afterward the port town of Megara, derived their names from Nisus, and that the promontory of Scyllaeum was named after his daughter. (Paus. i. 39. § 4, ii. 34. § 7; Strab. viii. p. 373.) The tomb of Nisus was shown at Athens, behind the Lyceum. (Paus. i. 19. § 5.)

2. A son of Hyrtacus, a companion of Aeneias and friend of Euryalus, whose death he avenged by slaying Volscens, and then himself, in a dying state, threw himself upon the body of his friend and expired. (Virg. *Aen.* ix. 176, &c. 444.)

3. A noble of Dulichium, and father of Amphinomus, who was one of the suitors of Penelope. (Hom. *Od.* xvi. 395, xviii. 126, 412.) [L. S.]

NITOCRIS (Νίτωκρις). 1. A queen of Babylon, mentioned by Herodotus, who ascribes to her many important works at Babylon and its vicinity. According to his account she changed the course of the river above Babylon, built up with bricks the sides of the river at the city, and also threw a bridge across the river. He also relates that she was buried above one of the city gates, and that her tomb was opened by Dareius. (Herod. i. 185—189.) Who this Nitocris was has occasioned great dispute among modern writers, and is as uncertain as almost all other points connected with the early history of the East. Since Herodotus (i. 185) speaks of her as queen, shortly after the capture of Ninus or Nineveh by the Medes, which is placed in B. C. 606, it is supposed by most modern writers that she was the wife of Nebuchadnezzar, who began to reign in B. C. 604, and the mother or grandmother of Labynetus or Belshazzar, the last king of Babylon. See Clinton, *F. H.* vol. i. p. 278, note f, who brings forward some other arguments in support of this opinion.

2. A queen of Egypt. Herodotus relates that she was a native Egyptian, and the only female of the 330 Egyptian monarchs whose names were read to the historian by the priests from a papyrus manuscript. He further tells us that she was elected to the sovereignty in place of her brother, whom the Egyptians had killed, and that she devised the following scheme in order to take revenge upon the murderers of her brother. She built a very long chamber under ground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes. (Herod. ii. 100.)

This Nitocris appears to have been one of the most celebrated personages in Egyptian legends. Even in the times of the Roman emperors we find her name mentioned as one of the old heroines of the East, as we see from the way in which she is spoken of by Dion Cassius, and the emperor Julian, both of whom class her with Semiramis (Dion Cass. lxii. 6; Julian. *Orat.* pp. 126, 127). Julius Africanus, and Eusebius (apud Syncell. pp. 58, 59), who borrow their account from Manetho, describe her as the most high-minded and most beautiful woman of her age, with a fair complexion, adding that she built the third pyramid. By this we are to understand, as Bunsen has shown, that she finished the third pyramid, which had been commenced by Mycerinus; and the same fact is intimated by the curious tale of Herodotus (ii. 134), which states that the erection of the pyramid was attributed by many to the Greek courtezan, Rhodopis, who must, in all probability, be regarded as the same person as Nitocris. [RHODOPIS.]

Bunsen makes Nitocris the last sovereign of the sixth dynasty, and states that she reigned for six years in place of her murdered husband (not her brother, as Herodotus states), whose name was Menthuôphis. The latter is supposed to be the son or grandson of the Moeris of the Greeks and Romans. The tale related by Herodotus of Nitocris constructing a subterraneous chamber for the punishment of the murderers of her brother is supposed by Bunsen, with much probability, to have reference to her erection of the third pyramid, though the waters of the Nile could not have been let into it, as the water of the river does not rise high enough for the purpose. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. pp. 236—242.)

NIXI DII, a general term, which seems to have been applied by the Romans to those divinities who were believed to assist women at the time when they were giving birth to a child. (*Quos putabant praesidere parientium nixibus*, Fest. p. 175, ed. Müller; Ov. *Met.* ix. 294; Nonius, p. 57.) Before the cella of Minerva, on the Capitol, there were three statues, which were designated as Dii Nixi. [L. S.]

NOBI'LIOR, the name of a family of the plebeian Fulvia gens. This family was originally called Paetinus [PAETINUS], and the name of Nobilior seems to have been first assumed by the consul of B. C. 255 [see below, No. 1], to indicate that he was more noble than any others of this name. His descendants dropped the name of Paetinus, and retained only that of Nobilior.

1. SER. FULVIUS M. F. M. N. PAETINUS NOBILIOR, was consul B. C. 255, with M. Aemilius Paullus about the middle of the first Punic war. In the beginning of this year Regulus had been defeated in Africa by the Carthaginians, and the remains of his army were besieged in Clypea. As soon as the senate heard of this disaster they sent both consuls with a fleet of at least three hundred ships, to bring off the survivors. After reducing Cossura the Romans met the Carthaginian fleet near the Hermaean promontory, and gained a most brilliant victory over it. The loss of the Carthaginians was very great, though the numbers are differently stated, and are evidently corrupt in Polybius. After the victory the consuls landed at Clypea, but did not remain long in Africa on account of the complete want of provisions. As it was near the summer solstice, in the month of July, when the Romans set out homewards, the pilots cautioned them to avoid the southern coast of Sicily, as violent gales from the south and south-west make that coast very dangerous at that time of the year. The consuls, however, disregarded their warning; and off Camarina they were surprised by

a fearful storm, which destroyed almost the whole fleet, and strewed the coast from Camarina to Pachynus with wrecks and corpses. Both consuls, however, escaped, and celebrated a triumph as proconsuls in the following year (Polyb. i. 36, 37; Eutrop. ii. 22; Oros. iv. 9; Diod. xxiii. 14; Zonar. viii. 14). Respecting the date of this campaign, see Niebuhr, *Hist. of Rome*, vol. iii. p. 591, and Arnold, *Hist. of Rome*, vol. ii. p. 593. n. 67.

2. M. Fulvius M. f. Ser. n. Nobilior, grandson of the preceding, was curule aedile B. C. 195, and praetor B. C. 193, when he obtained Further Spain as his province, with the title of proconsul. He remained in this country two years, and fought with great success against the nations that still resisted the Roman supremacy. He gained a victory over the united forces of the Vaccaei, Tectones, and Celtiberi, near the town of Toletum (Toledo), and took their king, Hilermus, prisoner. He then obtained possession of the town of Toletum, which is the first time that this place is mentioned in history. On his return to Rome in B. C. 191 he was granted the honour of an ovation. (Liv. xxxiii. 42, xxxiv. 54, 55, xxxv. 7, 22, xxxvi. 21, 39.) In B. C. 189 he was consul with M. Fulvius Nobilior, and received the conduct of the war against the Aetolians. He captured the strong town of Ambracia, and then compelled the Aetolians to sue for peace, which was granted them on favourable terms. Shortly afterwards he obliged the island of Cephallenia, which had been excluded from the terms of the peace, to submit to the dominion of Rome. He remained in his province for the next year as proconsul; and on his return to Rome, in B. C. 187, celebrated a most splendid triumph. In the following year he exhibited for ten successive days the games which he had vowed in the Aetolian war, and which were the most magnificent that had yet been seen at Rome. There were *venationes* of lions and panthers; and contests of athletae were now for the first time exhibited in the city. The conquest of Aetolia by this consul is also commemorated in the inscription of a statue discovered at Tusculum, from which place the Fulvii originally came. [Fulvia Gens.] (Polyb. xxii. 8—15; Liv. xxxvii. 47, 48, 50, xxxviii. 3—11, 28, 30, 35, xxxix. 4, 5, 22; Aurel. Vict. *de Vir. Ill.* 52; Orelli, *Inscr.* No. 562.) In B. C. 179 he was censor with M. Aemilius Lepidus, the pontifex maximus. The two censors had previously been at feud, but were reconciled to one another upon their election, and discharged the duties of their office with unanimity and concord. They executed many public works, which are mentioned by Livy. (Liv. xl. 45, 46, 51, xli. 2; Val. Max. iv. 2. § 1; Cic. *de Prov. Cons.* 9.)

Fulvius Nobilior had a taste for literature and art; he was a patron of the poet Ennius, who accompanied him in his Aetolian campaign; and he belonged to that party among the Roman nobles who were introducing into the city a taste for Greek literature and refinement. He was, therefore, an object of the attacks of Cato the Censor, who actually reproached him with having taken Ennius with him into Aetolia, and insinuated that he was corrupting the old Roman discipline by bestowing military crowns upon the soldiers for trivial reasons. Cato also made merry with his name, calling him *mobilior* instead of *nobilior*. (Cic. *Tusc.* i. 2, *Brut.* 20, *pro Arch.* 11, *de Orat.* iii. 63.) Fulvius, in his censorship, erected a temple to Hercules and the Muses in the Circus Flaminius, as a proof that the state ought to cultivate the liberal arts, and adorned it with the paintings and statues which he had brought from Greece upon his conquest of Aetolia. He also set up Fasti in this temple, which are referred to by Macrobius. (Cic. *pro Arch. l. c.*; Plin. *H. N.* xxxv. 10. s. 36. § 4; Eumenius, *Orat. pro Scholis Instaurand.* 7. § 3; Macrob. *Saturn.* i. 12.) He left behind him two sons, both of whom obtained the consulship. [Nos. 3 and 4.] His brother, by his mother's side, was C. Valerius Laevinus, who accompanied him in his Aetolian campaign (Polyb. xxii. 12), and who was consul in B. C. 176.

3. M. Fulvius M. f. M. n. Nobilior, son of No. 2, was tribune of the plebs B. C. 171 (Liv. xlii. 32), curule aedile B. C. 166, the year in which the Andria of Terence was performed (*Tit. Andr. Terent.*), and consul B. C. 159, with Cn. Cornelius Dolabella. Of the events of his consulship we have no records; but as the triumphal fasti assign him a triumph in the following year over the Eleates, a Ligurian people, he must have carried on war in Liguria.

4. Q. Fulvius M. f. M. n. Nobilior, son of No. 2, was consul B. C. 153 with T. Annius Luscus. Livy mentions (xxxix. 44) a Q. Fulvius Nobilior who was appointed in B. C. 184 one of the triumviri for founding the colonies of Potentia and Pisaurum; and as Cicero says (*Brut.* 20) that Q. Nobilior, the son of the conqueror of the Aetolians, was a triumvir coloniae deducendae, though he does not mention the name of the colony, it would seem that the Q. Nobilior mentioned by Livy is the same as the one referred to by Cicero. But there are two objections to this natural conclusion: in the first place, it is exceedingly unlikely, and quite contrary to Roman practice, that such important duties as were involved in the foundation of a colony should have been entrusted to a person so young as Q. Nobilior must have been at that time, since he did not obtain the consulship for thirty-one years afterwards; and in the second place, the Q. Fulvius M. f. who, says Livy (xl. 42), was elected triumvir epulo in B. C. 180, while still a boy (*praetextatus*), can hardly mean any one else than the son of the great M. Fulvius whose name occurs so often in that part of the historian's writings. A consideration of dates will make it almost certain that this Q. Fulvius M. f. must be the same as the consul of B. C. 153; for supposing him to have been sixteen when he was enrolled in the college of the epulones, he would have been forty-three when he was elected consul, the age at which a citizen could first obtain this honour. We therefore conclude that the Q. Nobilior who was triumvir in B. C. 184 must be a different person from the consul of 153.

The consuls of the year B. C. 153 entered upon their office on the kalends of January, whereas up to this time the ides of March had been the day on which they took possession of their dignity. The formidable revolt of the Celtiberians is given as the reason of this alteration; but whatever may have been the cause, the kalends of January continued from this time forth to be the first day of the consular year. (Cassiodorus and Marianus, *Chron.*; Liv. *Epit.* 47, refers to this change, but the words are not intelligible as they stand. See the notes in Drakenborch's edition.) Since the conquest of the

Celtiberians, in B. C. 179, by Gracchus, the father of the celebrated tribunes, this warlike nation had given the Romans no trouble, which, however, was more owing to the wise regulations of Gracchus, after his victories, than to the victories themselves. But in consequence of the Romans suspecting the Celtiberian town of Segida or Segeda, they embarked in a war against the whole nation, which was not brought to a conclusion till B. C. 134, by the capture of Numantia by Scipio. Fulvius was sent into Spain in his consulship with an army of nearly 30,000 men, but was very unsuccessful. He was first defeated by the enemy under the command of a native of Segida, called Carus, with a loss of 6000 men, on the day of the Vulcanalia, or the 23d of August; and the misfortune was looked upon as so severe, that no Roman general would afterwards fight on that day unless compelled. Fulvius retrieved, however, to some extent, the disaster, by an attack of the Roman cavalry, who checked the conquerors in their pursuit, and slew Carus and a considerable number of his troops. Shortly afterwards the consul received from Masinissa a reinforcement of Numidian cavalry and some elephants; and the latter caused such terror in the enemy, that they fled before the Romans, and shut themselves up in the town of Numantia. But under the walls of this place Fulvius experienced a new disaster: a restive elephant, whose example was imitated by his companions, threw the Roman army into confusion; and the Celtiberians, availing themselves of this circumstance, sallied from the town, slew 4000 Romans, and captured their elephants. After meeting with one or two other repulses, Fulvius closed his inglorious campaign, and retired to winter-quarters, where many of the troops perished of hunger and cold. He was succeeded in the command by Claudius Marcellus, the consul of the next year. (Appian, *Hisp.* 45—47; Polyb. xxxv. 4.)

Fulvius was censor in B. C. 136. (Fasti Capit.) Cicero tells us that he inherited his father's love for literature, and that he presented the poet Ennius with the Roman franchise when he was a triumvir for founding a colony (Cic. *Brut.* 20).

5. M. FULVIUS NOBILIOR, tribune of the soldiers, B. C. 180, and described as a brother of Q. Fulvius, was probably brother of the Quintus who was triumvir coloniae deducendae in B. C. 184. See the beginning of No. 4. (Liv. xl. 41.)

6. M. FULVIUS NOBILIOR is mentioned by Sallust (*Cat.* 17) as one of Catiline's conspirators. He is perhaps the same as the M. Fulvius Nobilior who was condemned in B. C. 54, but for what crime we do not know. (Cic. *ad Att.* iv. 16. § 12.)

NOCTUA, Q. CAEDI'CIUS, consul, B. C. 289, and censor 283, is only known from the Fasti.

NODOTUS or NODUTUS, is said to have been a divinity presiding over the knots in the stem of plants producing grain; but it seems more probable that originally it was only a surname of Saturnus. (Aug. *De Civ. Dei*, iv. 8; Arnob. *adv. Gent.* iv. 7.) [L. S.]

NOMENTA'NUS is mentioned several times by Horace as proverbially noted for extravagance and a riotous mode of living. He was one of the guests at the celebrated dinner of Nasidienus. The Scholiasts tell us that his full name was L. Cassius Nomentanus. (Hor. *Sat.* i. 1. 102, i. 8. 11, ii. 1. 22, ii. 3. 175, 224, ii. 8. 23, 25, 60.)

NO'MIA (Νομία), an Arcadian nymph, from whom mount Nomia, near Lycosura in Arcadia, was believed to have derived its name. (Paus. viii. 38. § 8, x. 31. § 2.) [L. S.]

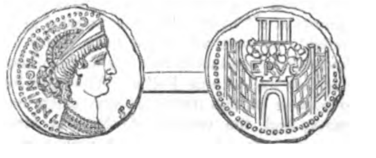
NO'MIUS (Νόμιος), a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes, and Aristaeus. (Aristoph. *Thesmoph.* 983; Anthol. Palat. ix. 217; Callim. *Hymn. in Apoll.* 47.) [L. S.]

NOMOS (Νόμος), a personification of law, described as the ruler of gods and men. (Pind. *Fragm.* 151, p. 640, ed. Böckh; Plat. *Gorg.* p. 484, b.; Orph. *Hymn.* 63.) [L. S.]

NONACRIS (Νώνακρις), the wife of Lycaon, from whom the town of Nonacris in Arcadia was believed to have derived its name. (Paus. viii. 17. § 5.) From this town Hermes and Evander are called Nonacriates and Nonacrius, in the general sense of Arcadian. (Steph. Byz. *s. v.* Νώνακρις; Ov. *Fast.* v. 97.) [L. S.]

NO'NIA GENS, plebeian. Persons of this name are not mentioned till the very end of the republic, but occur frequently under the early emperors. The principal cognomens of the Nonii are ASPRENAS, BALBUS, GALLUS, QUINCTILIANUS, and SUFENAS, or SUFFENAS; but as one or two persons of the name of Asprenas are omitted under that head, they are given below under NONIUS. The only cognomens which occur on coins are *Quinctilianus* and *Sufenas*.

NONIA'NUS, CONSI'DIUS. There were two persons of this name who espoused Pompey's party in the civil war, and who are spoken of under CONSIDIUS, Nos. 8 and 9. The annexed coin, however, seems to refer to neither of them. It bears on the obverse the head of Venus, with C. CONSIDI NONIANI; and, on the reverse, a temple on the top of a mountain, on which is written, ERVC., the mountain itself being surrounded with fortifications. The coins seem to refer to the temple of Venus at Eryx, in Sicily, which was probably repaired by this C. Considius Nonianus, at the command of the senate.



COIN OF C. CONSIDIUS NONIANUS.

NONIA'NUS, M. SERVI'LIUS, was consul A. D. 35, with C. Sestius Gallus. (Dion Cass. lviii. 25; Tac. *Ann.* vi. 31; Plin. *H. N.* x. 43. s. 60.) In the passages just referred to he is called simply M. Servilius; but the Fasti give him the surname of Nonianus, and Pliny, in another passage (*H. N.* xxxvii. 6. s. 21), speaks of the consul, Servilius Nonianus, who was, he tells us, the grandson of the Nonius, proscribed by M. Antonius. [NONIUS, No. 4.] His name shows that he was adopted by one of the Servilii. The consul of A. D. 35 was, therefore, the same as the M. Servilius Nonianus, who was one of the most celebrated orators and historians of his time. The emperor Claudius listened to the recitation of his works; and Quinctilian also heard him, and speaks with commendation of his works, although he says he was "minus pressus, quam historiae auctoritas postulat." Pliny calls him "princeps civitatis;"

and Tacitus, who mentions his death in A. D. 60, praises his character as well as his talents. (Quinctil. x. 1. § 102; Plin. *Epist.* 1. 13; Plin. *H. N.* xxviii. 2. s. 5; Tac. *Ann.* xiv. 19, *Dial. de Orat.* 23.)

NO'NIUS. 1. A. NONIUS, a candidate for the tribuneship of the plebs for B. C. 100, was murdered by Glaucia and Appuleius Saturninus, because he was opposed to their party. (Appian, *B. C.* i. 28; Plut. *Mar.* 29; Liv. *Epit.* 69.)

2. NONIUS, a friend of Fimbria, in whose army he was in B. C. 84, when Sulla was preparing to attack him; but when Fimbria wished his soldiers to renew their military oath to him, and called upon Nonius to do so first, he refused. (Appian, *Mithr.* 59.)

3. NONIUS STRUMA was raised to one of the curule magistracies by Julius Caesar, but appears to have been unworthy of the honour. Hence Catullus exclaims (*Carm.* 52):—

> "Quid est, Catulle, quid moraris emori?
> Sella in curuli Struma Nonius sedet."

4. NONIUS, the son of Nonius Struma [No. 3], was proscribed by M. Antonius in consequence of his possessing an opal stone of immense value. He was the grandfather of Servilius Nonianus [NONIANUS]. (Plin. *H. N.* xxxvii. 6. s. 21.)

5. NONIUS, a centurion of the soldiers, was murdered by his comrades in the Campus Martius, B. C. 41, because he endeavoured to put down some attempts at disorder and mutiny. (Appian, *B. C.* v. 16.)

6. NONIUS had the charge of one of the gates of Rome in what is called the Perusinian war, B. C. 41, and admitted L. Antonius into the city. (Appian, *B. C.* v. 30.)

7. NONIUS ASPRENAS had the title of proconsul in B. C. 46, and served under Caesar in the African war, in that year, and also in the Spanish war, B. C. 45. (Auct. *B. Afr.* 80, *Hisp.* 10.)

8. C. NONIUS ASPRENAS, probably a son of the preceding, was accused, in B. C. 9, of poisoning 130 guests at a banquet, but the number in Pliny is probably corrupt, and ought to be thirty. The accusation was conducted by Cassius Severus, and the defence by Asinius Pollio. The speeches of these orators at this trial were very celebrated in antiquity, and the perusal of them is strongly recommended by Quinctilian. Asprenas was an intimate friend of Augustus, and was acquitted through the influence of the emperor. (Plin. *H. N.* xxxv. 12. s. 46; Suet. *Aug.* 56; Dion Cass. lv. 4; Quinct. x. 1. § 23.) In his youth, Asprenas was injured by a fall while performing in the Ludus Trojae before Augustus, and received in consequence from the emperor a golden chain, and the permission to assume the surname of Torquatus, both for himself and his posterity. (Suet. *Aug.* 43.) The Torquatus, to whom Horace addresses two of his poems (*Carm.* iv. 7, *Sat.* i. 5), is supposed by Weichert and others, to be the same as this Nonius Asprenas, since all the Manlii Torquati appear to have perished, which was the reason probably why Augustus gave him the ancient and honourable surname of Torquatus. Some modern writers have supposed that the C. Asprenas, who was accused of poisoning, was the same as the proconsul of this name in the African war [No. 7]; but Weichert has brought forward sufficient reasons to render it much more probable that he was his son. (Weichert, *De Lucii Varii et Cassii Parmensis Vita*, &c., Grimae, 1836, pp. 197—199, and Excursus I., "De C. Nonio Asprenate," p. 301, &c.; comp. Meyer, *Orator. Roman. Fragm.* p. 492, &c., 2nd ed.) For the other persons of the name of Nonius Asprenas, see ASPRENAS.

9. NONIUS RECEPTUS, a centurion, remaining firm to Galba, when his comrades espoused the side of Vitellius, A. D. 69, was thrown into chains by them and shortly after put to death. (Tac. *Hist.* i. 56, 59.)

10. NONIUS ACTIANUS, an infamous delator under Nero, was punished at the beginning of Vespasian's reign, A. D. 70. (Tac. *Hist.* iv. 41.)

NO'NIUS MARCELLUS, the grammarian. [MARCELLUS.]

NO'NNOSUS (Νόννοσος), was sent by the emperor Justinian I. on an embassy to the Aethiopians, Ameritae, Saracens, and other Eastern nations. On his return he wrote a *History* of his embassy, which has perished, but an abridgment of it has been preserved by Photius (*Bibl.* Cod. 3). From the account of Photius we learn that the father of Nonnosus, whose name was Abraham, had been also sent on an embassy to the Saracens, and that his grandfather Nonnosus had likewise been sent on a similar embassy by the emperor Anastasius. The abridgment of Photius has been reprinted, in the Bonn collection of the Byzantine writers, in the volume containing the fragments of Dexippus, Eunapius, &c., edited by Niebuhr and Bekker, 1829. (Fabric. *Bibl. Graec.* vol. vii. p. 543; Voss. *de Hist. Graec.* p. 326, ed. Westermann.)

NONNUS (Νόννος), a Greek poet, was a native of Panopolis in Egypt, and seems to have lived shortly before the time of Agathias (iv. p. 128), who mentions him among the recent (νέοι) poets. Whether he is the same person as the Nonnus whose son Sosena is recommended by Synesius to his friends Anastasius and Pylaemenes, is uncertain. (Synes. *Ep. ad Anast.* 43, *ad Pylaem.* 102.) Respecting his life nothing is known, except that he was a Christian, whence he cannot be confounded with the Nonnus mentioned by Suidas (*s. v.* Σαλούστιος). He is the author of an enormous epic poem, which has come down to us under the name of Διονυσιακά or Βασσαρικά, and consists of forty-eight books. As the subject of the poem is a pagan divinity and a number of mythological stories, some writers have supposed that it was written previous to his conversion to Christianity or that it was composed in ridicule of the theology of the pagans; but neither opinion appears to be founded on any sound argument, for it does not appear why a Christian should not have amused himself with writing a poem on pagan subjects. The poem itself shows that Nonnus had no idea whatever of what a poetical composition should be, and it is, as Heinsius characterises it, more like a chaos than a literary production. Although the professed subject of the poem is Dionysus, Nonnus begins with the story of Zeus carrying off Europa; he proceeds to relate the fight of Typhonus with Zeus; the story of Cadmus and the foundation of Thebes, the stories of Actaeon, Persephone, the birth of Zagreus and the deluge, and at length, in the seventh book, he relates the birth of Dionysus. The first six or seven books are so completely devoid of any connecting link, that any one of them

might by itself be regarded as a separate work. The remaining books are patched together in the same manner, without any coherence or subordination of less important to more important parts. The style of the work is bombastic and inflated in the highest degree; but the author shows considerable learning and fluency of narration. The work is mentioned by Agathias, repeatedly by Eustathius in his commentary on Homer, and in the Etymologicum Magnum (*s. v.* Διόνυσος). There is an epigram in which Nonnus speaks of himself as the author of a poem on the fight of the Gigantes, but it seems that this is not a distinct work, but refers to the fight of Zeus and the Gigantes related in the first books of the Dionysiaca. The first edition that was published is that of G. Falckenburg, Antwerp, 1569, 4to. In 1605 an octavo edition, with a Latin translation, appeared at Hanau. A reprint of it, with a dissertation by D. Heinsius, and emendations by Jos. Scaliger, was published at Leiden in 1510, 8vo. A new edition, with a critical and explanatory commentary, was edited by F. Graefe, Leipzig, 1819—1826, in 2 vols. 8vo.

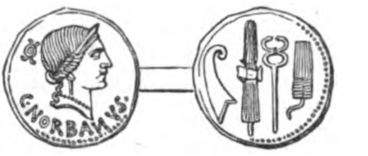
A second work of Nonnus, which has all the defects that have been censured in the Dionysiaca, is a paraphrase of the gospel of St. John in Hexameter verse. The first edition of it was published by Aldus Manutius, Venice, 1501, 4to.; and subsequently others appeared at Rome, 1508, Hagenau, 1527, 8vo. with an epistle of Phil. Melanchthon, Frankfort, 1541; Paris, 1541, 1556; Goslar, 1616; Cologne, 1566. It was also repeatedly translated into Latin, and several editions appeared with Latin versions. The most important of these is that of D. Heinsius, Lugd. Bat. 1627, 8vo.

There is further a collection and exposition of various stories and fables, bearing the titles of *Συναγωγὴ καὶ ἐξήγησις ἱστοριῶν*, which is ascribed to Nonnus, and was published at Eton in 1610, 4to. by R. Montacutius. But Bentley (*Upon the Ep. of Phalaris*, p. 17, &c.) has shown that this collection is the production of a far more ignorant person than Nonnus. (Comp. Fabricius, *Bibl. Graec.* vol. viii. p. 601, &c.; Ouwaroff, *Nonnus von Panopolis der Dichter, ein Beitrag zur Gesch. der Griech. Poesie*, Petersburg and Leipzig, 1817, 4to.) [L. S.]

NONNUS, THEO'PHANES, (Θεοφάνης Νόννος,) sometimes called *Nonus*, a Greek medical writer who lived in the tenth century after Christ, as his work is dedicated to the emperor Constantinus Porphyrogenitus, A. D. 911—959, at whose command it was composed. Though commonly called Nonnus, it is supposed by some persons that his real name was *Theophanes*. His work is entitled Ἐπιτομὴ τῆς Ἰατρικῆς ἁπάσης Τέχνης, *Compendium totius Artis Medicae*, and consists of two hundred and ninety short chapters; it is compiled almost entirely from previous writers, especially Alexander Trallianus, Aëtius, and Paulus Aegineta, whom, however, he does not once mention by name. Almost the only point worthy of notice is that (according to Sprengel) he is the earliest Greek medical writer, who makes distinct mention of distilled rose-water, an article which his countrymen seem to have gained from the Arabians. It was first published by Jeremias Martius, Greek and Latin, Argent., 8vo. 1568; and afterwards, in a much improved form, in 1794, 1795, 8vo. two vols., Gothae et Amstel., edited by J. S. Bernard, and published after his death. (See Freind's *Hist. of Physic*, vol. i.; Sprengel, *Hist. de la Méd.*, vol. ii.; Haller, *Bibl. Medic. Pract.* vol. i.; Fabric. *Bibl. Gr.* vol. xii. p. 685, ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Med.*) [W. A. G.]

NORAX (Νώραξ), a son of Hermes and Erytheia, the daughter of Geryones, is said to have led an Iberian colony to Sardinia, and to have founded the town of Nora. (Paus. x. 17. § 4.) [L. S.]

NORBA'NUS, occurs as a name of several distinguished Romans towards the latter end of the republic, but they appear to have had no gentile name. Many modern writers suppose that C. Norbanus, who was consul B. C. 83 [see below, No. 1], belonged to the Junia gens, but for this there is no authority whatsoever. In fact, Norbanus came to be looked upon as a kind of gentile name, and hence a cognomen was attached to it. Thus, in some of the Fasti, the C. Norbanus just mentioned bears the cognomen *Balbus* or *Bulbus*; and subsequently several of the family are called by the surname of Flaccus. It is quite uncertain to which member of the family the following coin belongs. It bears on the obverse the head of Venus, and on the reverse ears of corn, a caduceus, and fasces with an axe. (Eckhel, vol. v. p. 262.)



COIN OF C. NORBANUS.

1. C. NORBANUS, was tribune of the plebs, B. C. 95, when he accused Q. Servilius Caepio of majestas, because he had robbed the temple of Tolosa in his consulship, B. C. 106, and had by his rashness and imprudence occasioned the defeat and destruction of the Roman army by the Cimbri, in the following year (B. C. 105). The senate, to whom Caepio had by a lex restored the judicia in his consulship, but of which they had been again deprived two years afterwards, made the greatest efforts to obtain his acquittal; but, notwithstanding these exertions, and the powerful advocacy of the great orator L. Crassus, who was then consul, he was condemned by the people, and went into exile at Smyrna. The disturbances, however, which took place at his trial, afforded the enemies of Norbanus a fair pretext for his accusation; and in the following year (B. C. 94), he was accordingly accused of majestas under the lex Appuleia. The accusation was conducted by P. Sulpicius Rufus; and the defence by the celebrated orator M. Antonius, under whom Norbanus had formerly served as quaestor, and who gives in the *De Oratore* of Cicero a very interesting account of the line of argument which he adopted on the occasion. Norbanus was acquitted. (Cic. *de Orat.* ii. 48, 49, iii. 21, 25, 39, 40, *Orat. Part.* 30; Val. Max. viii. 5. § 2; Meyer, *Fragm. Rom. Orator* p. 287, &c., 2d ed.)

In B. C. 90 or 89, Norbanus was praetor in Sicily during the Social or Marsic war, but no attempt at insurrection occurred in the island. (Cic. *Verr.* v. 4, comp. iii. 49.) In B. C. 88 he came to the assistance of the town of Rhegium, which was

very nearly falling into the hands of the Samnites, who, taking advantage of the civil commotions at Rome, had formed the design of invading Sicily. (Diod. *Eclog.* xxxvii. p. 540, ed. Wesseling. The text of Diodorus has Γάϊος Ὀρβανός, for which we ought undoubtedly to read with Wesseling, Γάϊος Νορβανός.) In the civil wars Norbanus espoused the Marian party, and was consul in B. C. 83 with Scipio Asiaticus. In this year Sulla crossed over from Greece to Italy, and marched from Brundisium into Campania, where Norbanus was waiting for him, on the Vulturnus at the foot of Mount Tifata, not far from Capua. Sulla at first sent deputies to Norbanus under the pretext of treating respecting a peace, but evidently with the design of tampering with his troops; but they could not effect their purpose, and returned to Sulla after being insulted and maltreated by the other side. Thereupon a general engagement ensued, the issue of which was not long doubtful; the raw levies of Norbanus were unable to resist the first charge of Sulla's veterans, and fled in all directions, and it was not till they reached the walls of Capua that Norbanus was able to rally them again. Six or seven thousand of his men fell in this battle, while Sulla's loss is said to have been only seventy. Appian, contrary to all the other authorities, places this battle near Canusium in Apulia, but it is not improbable, as Drumann has conjectured (*Geschichte Röms*, vol. ii. p. 459), that he wrote Casilinum, a town on the Vulturnus. In the following year, B. C. 82, Norbanus joined the consul Carbo in Cisalpine Gaul, but their united forces were entirely defeated by Metellus Pius. [METELLUS, No. 19.] This may be said to have given the death-blow to the Marian party in Italy. Desertion from their ranks rapidly followed, and Albinovanus, who had been entrusted with the command of Ariminum, invited Norbanus and his principal officers to a banquet. Norbanus suspected treachery, and declined the invitation; the rest accepted it and were murdered. Norbanus succeeded in making his escape from Italy, and fled to Rhodes; but his person having been demanded by Sulla, he killed himself in the middle of the market-place, while the Rhodians were consulting whether they should obey the commands of the dictator. (Appian, *B. C.* i. 82, 84, 86, 91; Liv. *Epit.* 85; Vell. Pat. ii. 25; Plut. *Sull.* 27; Oros. v. 20; Flor. iii. 21. § 18.)

2. NORBANUS FLACCUS. [FLACCUS.]

3. APPIUS NORBANUS, who defeated Antonius in the reign of Domitian, is more usually called Appius Maximus. [MAXIMUS, p. 986, b.]

4. NORBANUS, praefectus praetorio under Domitian, was privy to the death of that emperor. (Dion Cass. lxvii. 15.)

5. NORBANUS LICINIANUS, one of the infamous servants of Domitian, was banished (*relegatus*) in the reign of Trajan. (Plin. *Ep.* iii. 9.)

6. NORBANUS, banished by Commodus. (Lamprid. *Commod.* 4.)

NO'RTIA or NU'RTIA, an Etruscan divinity, who was worshipped at Volsinii, where a nail was driven every year into the wall of her temple, for the purpose of marking the number of years. (Liv. vii. 3; Juvenal, x. 74.) [L. S.]

NOSSIS, a Greek poetess, of Locri in Southern Italy, lived about B. C. 310, and is the author of twelve epigrams of considerable beauty, extant in the Greek Anthology. From these we learn that her mother's name was Theuphila, and that she had a daughter called Melinna. Three of her epigrams were published for the first time by Bentley; and the whole twelve are given by J. C. Wolf, *Poetriarum octo Fragm. &c.*, Hamb. 1734, by A. Schneider, *Poetriarum Graec. Fragm.* Giessae, 1802, by Brunck, *Anal. vet. Poet. Gr.* vol. i., and by Jacobs, *Anth. Graec.* vol. i. (Comp. Fabric. *Bibl. Graec.* vol. ii. p. 133; Bentley, *Dissertation upon the Epistles of Phalaris*, pp. 256, 257, Lond. 1777.)

NOTHIPPUS, a tragic poet, with whom we are only acquainted through a fragment of the *Morirae* of the comic poet Hermippus, who describes Nothippus as an enormous eater. (Athen. viii. p. 344, c, d.)

NOVATIA'NUS, according to Philostorgius, whose statement, however, has not been generally received with confidence, was a native of Phrygia. From the accounts given of his baptism, which his enemies alleged was irregularly administered in consequence of his having been prevented by sickness from receiving imposition of hands, it would appear that in early life he was a gentile; but the assertion found in many modern works that he was devoted to the stoic philosophy is not supported by the testimony of any ancient writer. There can be no doubt that he became a presbyter of the church at Rome, that he insisted upon the rigorous and perpetual exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution, and that upon the election of Cornelius [CORNELIUS], who advocated more charitable opinions, to the Roman see in June, A. D. 251, about sixteen months after the martyrdom of Fabianus, he disowned the authority of the new pontiff, was himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the same year, and after a vain struggle to maintain his position was obliged to give way, and became the founder of a new sect, who from him derived the name of Novatiani. We are told, moreover, that he was a man of unsociable, treacherous, and wolf-like disposition, that his ordination was performed by three simple illiterate prelates from an obscure corner of Italy, whom he gained to his purpose by a most disreputable artifice, that these poor men quickly perceived, confessed, and lamented their error, and that those persons who had at first espoused his cause quickly returned to their duty, leaving the schismatic almost alone. We must observe that these adverse representations proceed from his bitter enemy Cornelius, being contained in a long letter from that pope to Fabius, of Antioch, preserved in Eusebius, that they bear evident marks of personal rancour, and that they are contradicted by the circumstance that Novatianus was commissioned in 250 by the Roman clergy to write a letter in their name to Cyprian which is still extant, by the respect and popularity which he unquestionably enjoyed after his assumption of the episcopal dignity, even among those who did not recognise his authority, and by the fact that a numerous and devoted band of followers espousing his cause formed a separate communion, which spread over the whole Christian world, and flourished for more than two hundred years. The career of Novatianus, after the termination of his struggle with Cornelius, is unknown; but we are told by Socrates (*H. E.* iv. 28) that he suffered death under Valerian; and from Pacianus, who flourished in the

middle of the fourth century, we learn that the Novatians boasted that their founder was a martyr.

The original and distinguishing tenet of these heretics was, as we have indicated above, that no one who after baptism had, through dread of persecution or from any other cause, fallen away from the faith, could, however sincere his contrition, again be received into the bosom of the church, or entertain sure hope of salvation. It would appear that subsequently this rigorous exclusion was extended to all who had been guilty of any of the greater or mortal sins; and, if we can trust the expression of St. Ambrose (*De Poen.* iii. 3), Novatianus himself altogether rejected the efficacy of repentance, and denied that forgiveness could be granted to any sin, whether small or great. There can be no doubt that communion was refused to all great offenders, but we feel inclined to believe that Socrates (*H. E.* iv. 28) represents these opinions, as first promulgated, more fairly when he states, that Novatianus merely would not admit that the church had power to forgive and grant participation in her mysteries to great offenders, while at the same time he exhorted them to repentance, and referred their case directly to the decision of God — views which were likely to be extremely obnoxious to the orthodox priesthood, and might very readily be exaggerated and perverted by the intolerance of his own followers, who, full of spiritual pride, arrogated to themselves the title of Καθαροί, or *Puritans*, an epithet caught up and echoed in scorn by their antagonists.

It is necessary to remark that the individual who first proclaimed such doctrines was not Novatianus, but an African presbyter under Cyprian, named Novatus, who took a most active share in the disorders which followed the elevation of Cornelius. Hence, very naturally, much confusion has arisen between *Novatus* and *Novatianus*; and Lardner, with less than his usual accuracy, persists in considering them as one and the same, although the words of Jerome are perfectly explicit, distinguishing most clearly between "Novatianus Romanae urbis presbyter" and "Novatus Cypriani presbyter." Indeed, the tenth chapter of his Catalogue becomes quite unintelligible if we confound them.

Jerome informs us that Novatianus composed treatises *De Pascha*; *De Sabbato*; *De Circumcisione*; *De Sacerdote*; *De Oratione*; *De Cibis Judaicis*; *De Instantia*; *De Attalo*. and many others; together with a large volume *De Trinitate*, exhibiting in a compressed form the opinions of Tertullian on this mystery. Of all these the following only are now known to exist:—

I. *De Trinitate* s. *De Regula Fidei*, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of their works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time, while Jerome expressly declares that the volume *De Trinitate* was not the production of Cyprian, but of Novatianus. The piece before us, however, does not altogether answer his description, since it cannot be regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine very distinctly embodied in pure language and animated style.

II. *De Cibis Judaicis*, written at the request of the Roman laity at a period when the author had, apparently, withdrawn from the fury of the Decian persecution (A. D. 249—257), probably towards the close of A. D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatianus at this epoch. The author denies that the Mosaic ordinances, with regard to meats, are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols.

III. *Epistolae.* Two letters, of which the first is certainly genuine, written A. D. 250, in the name of the Roman clergy to Cyprian, when a vacancy occurred in the papal see in consequence of the martyrdom of Fabianus, on the 13th of February, A. D. 250.

The two best editions of the collected works of Novatianus are those of Welchman (8vo. Oxon. 1724), and of Jackson (8vo. Lond. 1728). The latter is in every respect superior, presenting us with an excellent text, very useful prolegomena, notes and indices. The tracts *De Trinitate* and *De Cibis Judaicis* will be found in almost all editions of Tertullian from the Parisian impression of 1545 downwards. (Hieronym. *de Viris Ill.* 10; Philostorg. *H. E.* viii. 15; Euseb. *H. E.* vi. 43; Pacian. *Ep.* 3; Ambros. *de Poen.* iii. 3; Cyprian. *Ep.* 44, 45, 49, 50, 55, 68; Socrat. *H. E.* iv. 28, v. 22, and notes of Valesius; Sozomen. *H. E.* vi. 24; Lardner, *Credibility of Gospel History*, c. xlvii; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 5; Bähr, *Geschicht. des Röm. Litterat.* Suppl. Band. 2te Abtheil. §§ 23, 24; with regard to Novatus, see Cyprian. *Ep.* 52.) [W. R.]

NOVATUS. [NOVATIANUS].

NOVA'TUS, JU'NIUS, published a libellous letter against Augustus under the name of Agrippa, but was punished only by a pecuniary fine. (Suet. *Aug.* 51.)

NOVE'LLIUS TORQUA'TUS. [TORQUATUS.]

NOVELLUS, ANTO'NIUS, was one of Otho's principal generals, but possessed no influence with the soldiery. (Tac. *Hist.* i. 87, ii. 12.)

NOVENSILES DII, are mentioned in the solemn prayer which the consul Decius repeated after the pontifex previous to his devoting himself to death for his country. (Liv. viii. 9.) Instead of Novensiles, we also find the form Novensides, whence we may infer that it is some compound of *insides*. The first word in this compound is said by some to be *novus*, and by others *novem* (Arnob. iii. 38, 39); and it is accordingly said that the Novensiles were nine gods, to whom Jupiter gave permission to hurl his lightnings. (Arnob. *l. c.*; Plin. *H. N.* ii. 52.) But this fact, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novensides as composed of *nove* and *insides*, so that these gods would be the opposite of Indigetes, or old native divinities; that is, the Novensides are the gods who are newly or recently introduced at Rome, after the conquest of some place. For it was customary at Rome after the conquest of a neighbouring town to carry its gods to Rome, and there either to establish their worship in public, or to assign the care of it to some patrician family. This is the explanation of Cincius Alimentus (*ap. Arnob.* iii. 38, &c.), and seems to be quite satisfactory. [L. S.]

NO'VIA GENS, plebeian, was of very little

note. Persons of this name are first mentioned in the last century of the republic, but none of the Novii obtained the consulship till A. D. 78.

NO'VIUS. 1. Q. Novius, a celebrated writer of Atellane plays, was a contemporary of Pomponius, who wrote plays of the same kind, and of the dictator Sulla. (Macrob. *Sat* i. 10; Gell. xv. 13.) The plays of Novius are frequently mentioned by Nonius Marcellus, and occasionally by the other grammarians. A list of the plays, and the fragments which are preserved, are given by Bothe. (*Poët. Lat. Scenic. Fragmenta*, vol. ii. p. 41, &c.)

2. L. Novius, a colleague and enemy of P. Clodius in his tribunate, B. C. 58. A fragment of a speech of his is preserved by Asconius (*in Cic. Mil.* p. 47, Orelli).

NOX. [Nyx.]

NU'CIUS, NICANDER (Νίκανδρος Νούκιος), a native of Corcyra, born about the beginning of the sixteenth century, who was driven from his own country by various misfortunes, and took refuge at Venice. Here he was taken into the service of Gerard Veltuyckus, or Veltwick (with whom he had been previously acquainted), who was going as ambassador from the emperor Charles V. to the court of the Sultan Solyman, A. D. 1545. He accompanied him not only to Constantinople, but also over several other parts of Europe, and wrote an account of his travels, which is still extant, and contains much curious and interesting matter. There is a MS. of this work in the Bodleian library at Oxford (containing two books, but not quite perfect at the end), from which the *second* book has been edited in Greek with an English translation under the direction of Dr. Cramer, small 4to., 1841, London, printed for the Camden Society. In his introduction, Dr. Cramer has given a short analysis of the contents of the first book. There is another and more complete MS. of Nucius's Travels preserved in the Ambrosian library at Milan, consisting of *three* books, from which there was, some years ago, an intention on the part of one of the officers of the library of editing the work, but the writer is not aware that this intention has ever been put into execution (Compare Dr. Cramer's Introduction to his edition.) [W. A. G.]

NUMA MA'RCIUS. 1. The son of Marcus, is described in the legend of Numa Pompilius as the most intimate friend of that king. Marcius urged Numa to accept the Roman throne, accompanied him from his Sabine country to Rome, there became a member of the senate, and was chosen by his royal friend to be the first Pontifex Maximus, and the depository of all his religious and ecclesiastical enactments. It is related that Marcius aspired to the kingly dignity on the death of Pompilius, and that he starved himself to death on the election of Tullus Hostilius. (Plut. *Num.* 5, 6, 21; Liv. i. 20.)

2. The son of the preceding, is said to have married Pompilia, the daughter of Numa Pompilius, and to have become by her the father of Ancus Marcius. Numa Marcius was appointed by Tullus Hostilius praefectus urbi. (Plut. *Num.* 21, *Coriol.* ; Tac. *Ann.* vi. 11.)

NUMA POMPI'LIUS, the second king of Rome. The legend of this king is so well told by Niebuhr (*Hist. of Rome*, vol. i. p. 237, &c.), from Livy and the ancient authorities, that we cannot do better than borrow his words. "On the death of Romulus the senate at first would not allow the election of a new king: every senator was to enjoy the royal power in rotation as interrex. In this way a year passed. The people, being treated more oppressively than before, were vehement in demanding the election of a sovereign to protect them. When the senate permitted it to be held, the Romans and Sabines disputed out of which nation the king should be taken. It was agreed that the former should choose him out of the latter: and all voices concurred in naming the wise and pious Numa Pompilius of Cures, who had married the daughter of Tatius.

"It was a very prevalent belief in antiquity that Numa had derived his knowledge from the Greek Pythagoras; Polybius and other writers attempted to show that this was impossible, for chronological reasons, inasmuch as Pythagoras did not come into Italy till the reign of Servius Tullius; but an impartial critic, who does not believe that the son of Mnesarchus was the only Pythagoras, or that there is any kind of necessity for placing Numa in the twentieth Olympiad, or, in fine, that the historical personality of Pythagoras is more certain than that of Numa, will be pleased with the old popular opinion, and will not sacrifice it to chronology.

"When Numa was assured by the auguries that the gods approved of his election, the first care of the pious king was turned, not to the rites of the temples, but to human institutions. He divided the lands which Romulus had conquered and had left open to occupancy. He founded the worship of Terminus. It was not till after he had done this that Numa set himself to legislate for religion. He was revered as the author of the Roman ceremonial law. Instructed by the Camena Egeria, who was espoused to him in a visible form, and who led him into the assemblies of her sisters in the sacred grove, he regulated the whole hierarchy; the pontiffs, who took care, by precept and by chastisement, that the laws relating to religion should be observed both by individuals and by the state; the augurs, whose calling it was to afford security for the councils of men by piercing into those of the gods; the flamens, who ministered in the temples of the supreme deities; the chaste virgins of Vesta; the Salii, who solemnised the worship of the gods with armed dances and songs. He prescribed the rites according to which the people might offer worship and prayer acceptable to the gods. To him were revealed the conjurations for compelling Jupiter himself to make known his will, by lightnings and the flight of birds: whereas others were forced to wait for these prodigies from the favour of the god, who was often silent to such as were doomed to destruction. This charm he learnt from Faunus and Picus, whom, by the advice of Egeria, he enticed and bound in chains, as Midas bound Silenus in the rose garden. From this pious prince the god brooked such boldness. At Numa's entreaty he exempted the people from the terrible duty of offering up human sacrifices. But when the audacious Tullus presumed to imitate his predecessor, he was killed by a flash of lightning during his conjurations in the temple of Jupiter Elicius. The thirty-nine years of Numa's reign, which glided away in quiet happiness, without any war or any calamity, afforded no legends but of such marvels. That nothing might break the peace of his days, the ancile fell from heaven,

when the land was threatened with a pestilence, which disappeared as soon as Numa ordained the ceremonies of the Salii. Numa was not a theme of song, like Romulus; indeed he enjoined that, among all the Camenae, the highest honours should be paid to Tacita. Yet a story was handed down, that, when he was entertaining his guests, the plain food in the earthenware dishes were turned on the appearance of Egeria into a banquet fit for gods, in vessels of gold, in order that her divinity might be made manifest to the incredulous. The temple of Janus, his work, continued always shut: peace was spread over Italy; until Numa, like the darlings of the gods in the golden age, fell asleep, full of days. Egeria melted away in tears into a fountain."

The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, five hundred years afterwards, by one Terentius, in the consulship of Cornelius and Baebius, B. C. 181. By Terentius they were carried to the city-praetor Petilius, and were found to consist of twelve or seven books, in Latin, on ecclesiastical law (*de jure pontificum*), and the same number of books in Greek on philosophy: the latter were burnt at the command of the senate, but the former were carefully preserved. The story of the discovery of these books is evidently a forgery; and the books, which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than ancient works containing an account of the ceremonial of the Roman religion. (Plut. *Numa;* Liv. i. 18—21; Cic. *de Rep.* ii. 13—15; Dionys. ii. 58—66; Plin. *H. N.* xiii. 14. s. 27; Val. Max. i. 1. § 12; August. *de Civ. Dei*, vii. 34.)

It would be idle to inquire into the historical reality of Numa. Whether such a person ever existed or not, we cannot look upon the second king of Rome as a real historical personage. His name represents the rule of law and order, and to him are ascribed all those ecclesiastical institutions which formed the basis of the ceremonial religion of the Romans. Some modern writers connect his name with the word νόμος, "law" (Hartung, *Die Religion der Römer*, vol. i. p. 216), but this is mere fancy. It would be impossible to enter into a history of the various institutions of this king, without discussing the whole ecclesiastical system of the Romans, a subject which would be foreign to this work. We would only remark, that the universal tradition of the Sabine origin of Numa intimates that the Romans must have derived a great portion of their religious system from the Sabines, rather than from the Etruscans, as is commonly believed.

NUME'NIUS (Νουμήνιος), of Apameia in Syria, a Pythagoreo-Platonic philosopher, who was highly esteemed by Plotinus and his school, as well as by Origen. (Porphyr. *Vit. Plot.* 2, 17; Suid. *s. vv.* Ὠριγένης, Νουμήνιος.) He and Cronius, a man of a kindred mind and a contemporary, who is often spoken of along with him (Porphyr. *De Antr. Nymph.* p. 121 ed. Holsten.), probably belong to the age of the Antonines. He is mentioned not only by Porphyrius, but also by Clemens of Alexandria and Origen. Statements and fragments of his apparently very numerous works have been preserved by Origen, Theodoret, and especially by Eusebius, and from them we may with tolerable accuracy learn the peculiar tendency of this new Platonico-Pythagorean philosophy, and its approximation to the doctrines of Plato. Numenius is almost invariably designated as a Pythagorean, but his object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show that they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi and Egyptians. (See the Fragm. of the 1st book Περὶ τἀγαθοῦ, *ap. Euseb. Praep. Evang.* ix. 7.) Numenius called Plato "the Atticising Moses," probably on the supposition of some historical connexion between them. (Clem. Alex. *Strom.* i. 342; Euseb. *Praep. Evang.* xi. 10. p. 527; Suid. *s. v.*) In several of his works, therefore, he had based his remarks on passages from the books of Moses, and he had explained one passage about the life of our Saviour, though without mentioning him in a figurative sense. (Orig. *adv. Cels.* iv. p. 198, &c. Spenc.; comp. i. p. 13; Porphyr. *De Antr. Nymph.* p. 111, &c.) He had also endeavoured to inquire into the hidden meaning of the Egyptian, perhaps also of Greek mythology. (See his explanation of Serapis *ap. Orig. Ibid.* v. p. 258; Fr. ἐκ τοῦ περὶ τῶν παρὰ Πλάτωνι ἀποῤῥήτων, ap. Euseb. *Praep. Ev.* xiii. 5.) His intention was to restore the philosophy of Plato, the genuine Pythagorean and mediator between Socrates and Pythagoras (neither of whom he prefers to the other) in its original purity, cleared from the Aristotelian and Zenonian or Stoic doctrines, and purified from the unsatisfactory and perverse explanations, which he said were found even in Speusippus and Xenocrates, and which, through the influence of Arcesilas and Carneades, i. e. in the second and third Academy, had led to a bottomless scepticism. (See especially Euseb. *Praep. Ev.* xiv. 5.) His work on the apostacy of the Academy from Plato (Περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως), to judge from its rather numerous fragments (ap. Euseb. *Praep. Ev.* xiv. 5—9), contained a minute and wearisome account of the outward circumstances of those men, and was full of fabulous tales about their lives, without entering into the nature of their scepticism. His books Περὶ τἀγαθοῦ seem to have been of a better kind; in them he had minutely explained, mainly in opposition to the Stoics, that existence could neither be found in the elements because they were in a perpetual state of change and transition, nor in matter because it is vague, inconstant, lifeless, and in itself not an object of our knowledge; and that, on the contrary, existence, in order to resist the annihilation and decay of matter, must itself rather be incorporeal and removed from all mutability (Frag. *ap. Euseb. Praep. Ev.* xv. 17), in eternal presence, without being subject to the variation of time, simple and imperturbable in its nature by its own will as well as by influence from without. (*Ib.* xi. 10.) True existence, according to him, is identical with the first god existing in and by himself, that is, with good (τὸ ἀγαθόν), and is defined as spirit (νοῦς, *ib.* xi. 18, ix. 22). But as the first (absolute) god existing in himself and being undisturbed in his motion, could not be creative (δημιουργικός), he thought that we must assume a second god, who keeps matter together, directs his energy to it and to intelligible essences, and imparts his spirit to all creatures; his mind is directed to the first

god, in whom he beholds the ideas according to which he arranges the world harmoniously, being seized with a desire to create the world. The first god communicates his ideas to the second, without losing them himself, just as we communicate knowledge to one another, without depriving ourselves of it. (*Ibid.* xi. 18.) In regard to the relation existing between the third and second god, and to the manner in which they also are to be conceived as one (probably in opposition to the vague duration of matter), no information can be derived from the fragments which have come down to us. [Ch. A. B.]

NUME'NIUS (Νουμήνιος). 1. A sceptical philosopher, and a pupil of Pyrrhon, must be distinguished from Numenius of Apameia. (Diog. Laërt. ix. 68, 102, 114.)

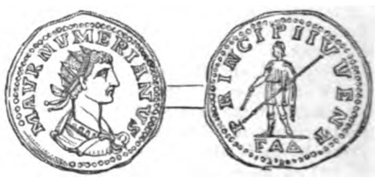
2. A rhetorician, who lived in the reign of Hadrian, to whom he addressed a consolatory discourse (παραμυθητικόν) on the death of Antinous. He also wrote Περὶ τῶν τῆς λέξεως σχημάτων, Χρειῶν συναγωγή, and arguments (ὑποθέσεις) to the works of Thucydides and Demosthenes. (Suid. *s. v.* and Eudoxia.) He was the father of the rhetorician Alexander, who is hence frequently called Alexander Numenius. [See Vol. I. p. 123, a.]

NUME'NIUS (Νουμήνιος), a medical writer, quoted by Celsus (v. 18. § 35, 21. § 4, pp. 88, 92) and Aëtius (iv. 1. § 20, p. 621, in which passage for *Numius* we should read *Numenius*). He is, perhaps, the native of Heracleia, who was a pupil of Dieuches, and lived probably in the fourth or third century B. C. (Athen. i. p. 5.) He wrote a poem on fishing, Ἁλιευτικά, which is frequently quoted by Athenaeus. A person of the same name, who wrote on venomous animals, Θηριακά, is quoted by the Scholiast on Nicander. (Fabric. *Bibl. Gr.* vol. ii. p. 627, ed. vet.) [W. A. G.]

NUME'RIA, the goddess. [NUMERIUS.]

NUMERIA'NUS, M. AURELIUS, the younger of the two sons of the emperor Carus, and his companion in the expedition against the Persians, undertaken in A. D. 283. After the death of his father, which happened in the following year, he was, without opposition, acknowledged as joint emperor with his brother Carinus. The idle fears of the army compelled him to abandon all hopes of prosecuting a campaign commenced with so much glory, and of extending the conquests already achieved. For terrified by the mysterious fate of Carus [CARUS], which they regarded as a direct manifestation of the wrath of heaven, and an evident fulfilment of the ancient prophecy which fixed the river Tigris as the limit of the Roman sway, the soldiers refused to advance. Yielding to their superstitious terrors, Numerianus commenced a retreat in the very hour of victory, and slowly retraced his steps towards the Thracian Bosporus. During the greater part of the march, which lasted for eight months, he was duly confined to his litter by an affection of the eyes, induced, it is said, by excessive weeping. After this seclusion had continued for a considerable period, dark reports began to circulate, and the excitement increasing by degrees, at length became so fierce that the soldiers forced their way into the Imperial tent, and discovered the dead body of their prince. The concealment practised by Arrius Aper, praefect of the praetorians, father-in-law of the deceased, and who had lately acted as his representative, gave rise to the worst suspicions. He was publicly arraigned of the murder in a military council, held at Chalcedon, and, without being permitted to speak in his own defence, was stabbed to the heart by Diocletian, whom the troops had already proclaimed emperor, and who on this occasion acted with a degree of hasty violence strangely at variance with the calmness of his well-regulated mind. [DIOCLETIANUS.]

The Augustan historian represents Numerianus as a prince remarkable alike for moral and intellectual excellence. He gained universal love and admiration by gentleness of temper, affability of address, and purity of life, while at the same time he bore away the palm in eloquence and poetry from all his contemporaries—virtues and accomplishments which shone the more conspicuous and bright when contrasted with the brutal profligacy and savage cruelty of his brother and colleague Carinus [CARINUS]. (Vopisc. *Numerian.*; Aur. Vict. *Epit.* 38, *de Caes.* 38; Eutrop. ix. 12; Zonar. xii. 30.) [W. R.]



COIN OF NUMERIANUS.

NUME'RIUS, a praenomen among the Romans of rather rare occurrence. Hence the copyists of manuscripts frequently changed N., its contracted form, into M. Varro says that this praenomen was given to those who were born quickly; and that women in childbirth were accustomed to pray to a goddess Numeria, who must have been a deity of some importance, as the pontifex mentioned her in the ancient prayers (Var. *Fragm.* p. 319, Bipont.; comp. Hartung, *Die Religion der Römer*, vol. ii. p. 240). As a Roman praenomen the feminine Numeria could not be used any more than Marca (Varr. *L. L.* ix. 55, ed. Müller). Festus relates that Numerius was never used as a praenomen by any patrician house, till the Fabius, who alone survived after the six and thirty had been slaughtered by the Etruscans, married the wealthy daughter of Otacilius Maleventanus, on the condition that the first child should receive the praenomen of its maternal grandfather, Numerius. (Festus, p. 171, ed. Müller.)

Numerius also occurs as the gentile name of a few persons:—

1. NUMERIUS, one of the friends of Marius, provided a vessel for him at Ostia, when he was proscribed by Sulla in B. C. 88 (Plut. *Mar.* 35). Numerius, however, is probably only the praenomen of the friend of Marius.

2. Q. NUMERIUS RUFUS, tribune of the plebs, B. C. 57. [RUFUS.]

3. NUMERIUS ATTICUS. [ATTICUS.]

NUME'STIUS, NUME'RIUS, was received by Cicero among his friends, upon the recommendation of Atticus. (Cic. *ad Att.* ii. 20, 22, 24.)

NUMI'CIA GENS, an ancient patrician house, a member of which, T. Numicius Priscus, obtained the consulship as early as B. C. 469. PRISCUS is the only cognomen in this gens.

NUMI'CIUS. 1. Ti. Numicius, tribune of the plebs, B. C. 320, was with his colleague, Q. Maelius, given over to the Samnites, when the Romans resolved not to adhere to the peace made at Caudium. Livy calls the colleague of Maelius, L. Julius and not Numicius (Cic. *de Off.* iii. 30; Liv. ix. 8). For further details, see Maelius, No. 3.

2. Numicius, to whom Horace addresses the sixth epistle of his first book, is otherwise a person quite unknown.

NU'MIDA, M'. AEMILIUS, was decemvir sacrorum, and died in B. C. 211. (Liv. xxvi. 23.)

NU'MIDA, PLO'TIUS, a friend of Horace, who addresses to him one of his odes (i. 36), to celebrate his safe arrival in Italy, after undergoing the perils of the war against the Cantabri in Spain.

NUMI'DICUS, the agnomen of Q. Metellus, who fought against Jugurtha. [Metellus, No. 14.]

NUMI'DIUS QUADRA'TUS. [Quadratus.]

NUMI'SIA GENS, is probably merely another orthography of Numicia Gens. [Numicia Gens.] In the time of the republic we find no Numisii with a cognomen [Numisius], but under the empire persons of this name occur, with the cognomens of Lupus and Rufus.

NUMISIA'NUS (Νουμισιανός, written also Νουμεσιανός, Νουμησιανός, or Νομισιανός, but more frequently in the first of these forms), an eminent physician at Corinth, whose lectures Galen attended about A. D. 150, having gone to Corinth for that express purpose (Galen, *de Anat. Admin.* i. 1, vol. ii. p. 217). He was, according to Galen (*l. c.*), the most celebrated of all the pupils of Quintus, and one of the tutors to Pelops (id. *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6. vol. xv. p. 136), and distinguished himself especially by his anatomical knowledge. He wrote a commentary on the "Aphorisms" of Hippocrates (id. *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 197, *Comment. in Hippocr.* "*Aphor.*" iv. 69, v. 44, vol. xvii. pt. ii. pp. 751, 837), which appears to have been well thought of in Galen's time. He is also mentioned by Galen, *de Ord. Libror. suor.* vol. xix. p. 57, and *de Anat. Admin.* viii. 2, vol. ii. p. 660, and bk. xiv. (in MS. Arabic translation in the Bodleian library). [W. A. G.]

NUMI'SIUS. 1. L. Numisius of Circeii, was one of the two chief magistrates (*praetores*) of the Latins in B. C. 340, the year in which the great Latin war broke out, and was the principal commander in the war. (Liv. viii. 3, 11.)

2. C. Numisius, praetor B. C. 177, obtained Sicily as his province. (Liv. xli. 8.)

3. T. Numisius, of Tarquinii, was one of the ten commissioners sent into Macedonia in B. C. 167, to regulate its affairs after its conquest by Aemilius Paullus (Liv. xlv. 17). About the same time, or a little earlier, he was at the head of the embassy sent by the Roman senate to endeavour to mediate between Antiochus Epiphanes and the two Ptolemies (Philometor and Physcon). (Polyb. xxix. 10.)

4. Numisius, seems to have been the name of an architect, since Cicero speaks of *Numisiana forma*, that is, the plan of a house or villa designed by one Numisius. (Cic. *ad Q. Fr.* ii. 2. § 1.)

5. Numisius Tiro, is branded by Cicero as one of the cut-throats of M. Antonius, the triumvir. (Cic. *Phil.* ii. 4, v. 6, xii. 6.)

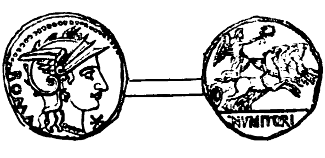
NUMI'SIUS, the architect of the theatre at Herculaneum. His name is preserved in an inscription on the building. [P. S.]

NU'MITOR. [Romulus.]

NUMITO'RIA. 1. The mother of Virginia. (Dionys. xi. 30.) [Numitorius, No. 2.]

2. The wife of M. Antonius Creticus, praetor B. C. 75, was the daughter of Q. Numitorius Pullus, who betrayed Fregellae. [Numitorius, No. 3.] She left no children. (Cic. *Phil.* iii. 6.)

NUMITO'RIA GENS, plebeian, was of considerable antiquity, but none of its members ever attained any of the higher offices of the state. *Pullus* is the only cognomen which occurs in this gens. The annexed coin belongs to this gens, but it is quite uncertain to whom it refers.



COIN OF NUMITORIA GENS.

NUMITO'RIUS. 1. L. Numitorius, is mentioned as one of the five tribunes who were first elected in the comitia tributa, B. C. 472 (Liv. ii. 58).

2. P. Numitorius, the maternal uncle of Virginia, attempted to resist the iniquitous sentence of the decemvir App. Claudius, and was elected tribune of the plebs upon the expulsion of the decemvir, B. C. 449. In his tribunate he accused Sp. Oppius, one of the late decemvirs. (Liv. iii. 45, 54; Dionys. xi. 28, 38, 46.)

3. Q. Numitorius Pullus, of Fregellae, betrayed his native town to the Roman praetor L. Opimius, B. C. 125, when it rose in revolt to obtain the Roman franchise. The town was taken and destroyed by Opimius (Cic. *de Invent.* ii. 34; comp. Cic. *de Leg. Agr.* ii. 33; Liv. *Epit.* 60; Vell. Pat. ii. 6). The daughter of this Numitorius married M. Antonius Creticus. [Numitoria, No. 2.]

4. C. Numitorius, was a distinguished man of the aristocratical party, who was put to death by Marius and Cinna, when they entered Rome at the close of B. C. 88. His body was afterwards dragged through the forum by the executioner's hook. (Appian, *B. C.* i. 72; Flor. iii. 21. § 14.)

5. C. Numitorius, a Roman eques, who was a witness against Verres. (Cic. *Verr.* v. 63.)

NU'MMIUS, is a name which occurs only in the Fasti and inscriptions of the time of the empire. Thus we find a T. Rusticus Nummius Gallus, consul suffectus, A. D. 26, a Nummius Sisenna, consul A. D. 133, and a M. Nummius Albinus, consul A. D. 206.

NUMO'NIUS VALA. [Vala.]

NYCTE'IS (Νυκτηΐς), a feminine patronymic of Nycteus, and applied to his daughter Antiope, the wife of Polydorus and mother of Labdacus. (Apollod. iii. 5. § 5; Nycteus.) [L. S.]

NYCTEUS (Νυκτεύς), a son of Hyrieus by the nymph Clonia, brother of Lycus and Orion, and husband of Polyxo, by whom he became the father of Antiope. (Apollod. iii. 10. § 1; Anton. Lib. 25.) According to others Antiope was the daughter of the river-god Asopus. (Apollod. *l. c.*; Hom. *Od.* xi. 259, &c.) Antiope was carried off by Epopeus, king of Aegialeia; and Nycteus, who, as the guardian of Labdacus, was staying at Thebes, took revenge by invading with a Theban

army the territory of Sicyon: but he was defeated; and being severely wounded, he was carried back to Thebes, where, previous to his death, he appointed his brother Lycus guardian of Labdacus, and at the same time demanded of him as a duty to take vengeance on Epopeus. But the latter died before Lycus could fulfil his promise. (Paus. ii. 6. § 2; Hygin. *Fab.* 7, 8.) When Labdacus had grown up, Lycus surrendered the government to him; but as Labdacus died soon after, Lycus again became the guardian of his son, Laius, but was expelled by his own great-nephews, Amphion and Zethus. (Paus. ix. 5. § 2; Eurip. *Herc. Fur.* 27.) A very different account is found in Apollodorus (iii. 5. § 5), for according to it, Nycteus and Lycus were the sons of Chthonius, and were obliged to quit their country on account of the murder of Phlegyas. They then settled at Hyria; but Lycus was chosen commander by the Thebans, and usurped the government which belonged to Laius, and in which he maintained himself for twenty years, until he was slain by Amphion and Zethus. Nycteus made away with himself in despair, because his daughter, who was with child by Zeus, fled to Epopeus at Sicyon; but before he died, he commissioned Lycus to take vengeance on Epopeus. Lycus promised, and kept his word, for he slew Epopeus, and kept Antiope as his prisoner. According to Hyginus (*Fab.* 157), Nycteus and Lycus were the sons of Poseidon and Celaeno. (Völcker, *Mythol. des Japet. Geschlechts*, p. 116.) [L. S.]

NYCTI'MENE, a daughter of Epopeus, king of Lesbos, or, according to others, of Nycteus. Pursued and dishonoured by her amorous father, she concealed herself in the shade of forests, where she was metamorphosed by Athena into an owl. (Hygin. *Fab.* 204; Ov. *Met.* ii. 590; Lutat. *ad Stat. Theb.* iii. 507; Serv. *ad Virg. Georg.* i. 403.) [L. S.]

NYMPHAE (Νύμφαι), the name of a numerous class of inferior female divinities, though they are designated by the title of Olympian, are called to the meetings of the gods in Olympus, and described as the daughters of Zeus. But they were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottoes. (Hom. *Od.* vi. 123, &c., xii. 318, *Il.* xx. 8, xxiv. 615.) Homer further describes them as presiding over game, accompanying Artemis, dancing with her, weaving in their grottoes purple garments, and kindly watching over the fate of mortals. (*Od.* vi. 105, ix. 154, xiii. 107, 356, xvii. 243, *Il.* vi. 420, xxiv. 616.) Men offer up sacrifices either to them alone, or in conjunction with other gods, such as Hermes. (*Od.* xiii. 350, xvii. 211, 240, xiv. 435.) From the places which they inhabit, they are called ἀγρονόμοι (*Od.* vi. 105), ὀρεστιάδες (*Il.* vi. 420), and νηϊάδες (*Od.* xiii. 104).

All nymphs, whose number is almost infinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognised in the worship of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the deity; springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. The salutary and beneficent powers of nature were thus personified, and regarded as so many divinities; and the sensations produced on man in the contemplation of nature, such as awe, terror, joy, delight, were ascribed to the agency of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others.

The nymphs of the first class must again be subdivided into various species, according to the different parts of nature of which they are the representatives. 1. *Nymphs of the watery element.* Here we first mention the nymphs of the ocean, Ὠκεανῖναι or Ὠκεανίδες, νύμφαι ἅλιαι, who are regarded as the daughters of Oceanus (Hes. *Theog.* 346, &c., 364; Aeschyl. *Prom.*; Callim. *Hymn. in Dian.* 13; Apollon. Rhod. iv. 1414; Soph. *Philoct.* 1470); and next the nymphs of the Mediterranean or inner sea, who are regarded as the daughters of Nereus, whence they are called Nereides (Νηρεΐδες; Hes. *Theog.* 240, &c.). The rivers were represented by the Potameides (Ποταμηΐδες), who, as local divinities, were named after their rivers, as Acheloides, Anigrides, Ismenides, Amnisiades, Pactolides. (Apollon. Rhod. iii. 1219; Virg. *Aen.* viii. 70; Paus. v. 5. § 6, i. 31. § 2; Callim. *Hymn. in Dian.* 15; Ov. *Met.* vi. 16; Steph. Byz. *s. v.* Ἀμνισός.) But the nymphs of fresh water, whether of rivers, lakes, brooks, or wells, are also designated by the general name Naiades, Νηΐδες, though they have in addition their specific names, as Κρηνιαῖαι, Πηγαῖαι, Ἑλειονόμοι, Λιμνατίδες, or Λιμνάδες. (Hom. *Od.* xvii. 240; Apollon. Rhod. iii. 1219; Theocrit. v. 17; Orph. *Hymn.* 50. 6, *Argon.* 644.) Even the rivers of the lower regions are described as having their nymphs; hence, *Nymphae infernae paludis* and *Avernales.* (Ov. *Met.* v. 540, *Fast.* ii. 610.) Many of these presided over waters or springs which were believed to inspire those that drank of them, and hence the nymphs themselves were thought to be endowed with prophetic or oracular power, and to inspire men with the same, and to confer upon them the gift of poetry. (Paus. iv. 27. § 2, ix. 3. § 5, 34. § 3; Plut. *Aristid.* 11; Theocrit. vii. 92; comp. MUSAE.) Inspired soothsayers or priests are therefore sometimes called νυμφόληπτοι. (Plat. *Phaedr.* p. 421, e.) Their powers, however, vary with those of the springs over which they preside; some were thus regarded as having the power of restoring sick persons to health (Pind. *Ol.* xii. 26; Paus. v. 5. § 6, vi. 22. § 4); and as water is necessary to feed all vegetation as well as all living beings, the water nymphs (ὑδριάδες) were also worshipped along with Dionysus and Demeter as giving life and blessings to all created beings, and this attribute is expressed by a variety of epithets, such as καρποτρόφοι, αἰπολικαί, νόμιαι, κουροτρόφοι, &c. As their influence was thus exercised in all departments of nature, they frequently appear in connection with higher divinities, as, for example, with Apollo, the prophetic god and the protector of herds and flocks (Apollon. Rhod. iv. 1218); with Artemis, the huntress and the protectress of game, for she herself was originally an Arcadian nymph (Apollon. Rhod. i. 1225, iii. 881; Paus. iii. 10. § 8); with Hermes, the fructifying god of flocks (Hom. *Hymn. in Aphrod.* 262); with Dionysus (Orph. *Hymn.* 52; Horat. *Carm.* i. I. 31, ii. 19. 3); with Pan, the Seileni and Satyrs, whom they join in their Bacchic revels and dances.

2. *Nymphs of mountains and grottoes*, are called Ὀροδεμνιάδες and Ὀρειάδες, but sometimes also by names derived from the particular mountains

they inhabited, as Κιθαιρωνίδες, Πηλιάδες, Κορύκιαι, &c. (Theocrit. vii. 137; Virg. *Aen.* i. 168, 500; Paus. v. 5. § 6, ix. 3. § 5, x. 32. § 5; Apollon. Rhod. i. 550, ii. 711; Ov. *Her.* xx. 221; Virg. *Eclog.* vi. 56.)

3. *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers. They are designated by the names Ἀλσηΐδες, Ὑλήωροί, Αὐλωνιάδες, and Ναπαῖαι. (Apollon. Rhod. i. 1066, 1227; Orph. *Hymn.* 50. 7; Theocrit. xiii. 44; Ov. *Met.* xv. 490; Virg. *Georg.* iv. 535.)

4. *Nymphs of trees*, were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called Δρυάδες, Ἁμαδρυάδες or Ἀδρυάδες, from δρῦς, which signifies not only an oak, but any wild-growing lofty tree; for the nymphs of fruit trees were called Μηλίδες, Μηλιάδες, Ἐπιμηλίδες, or Ἁμαμηλίδες. They seem to be of Arcadian origin, and never appear together with any of the great gods. (Paus. viii. 4. § 2; Apollon. Rhod. ii. 477, &c.; Anton. Lib. 31, 32; Hom. *Hymn. in Ven.* 259, &c.)

The second class of nymphs, who were connected with certain races or localities (Νύμφαι χθόνιαι, Apollon. Rhod. ii. 504), usually have a name derived from the places with which they are associated, as Nysiades, Dodonides, Lemniae. (Ov. *Fast.* iii. 769, *Met.* v. 412, ix. 651; Apollod. iii. 4. § 3; Schol. *ad Pind. Ol.* xiii. 74.)

The sacrifices offered to nymphs usually consisted of goats, lambs, milk, and oil, but never of wine. (Theocrit. v. 12, 53, 139, 149; Serv. *ad Virg. Georg.* iv. 380, *Eclog.* v. 74.) They were worshipped and honoured with sanctuaries in many parts of Greece, especially near springs, groves, and grottoes, as, for example, near a spring at Cyrtone (Paus. ix. 24. § 4), in Attica (i. 31. § 2), at Olympia (v. 15. § 4, vi. 22. § 4), at Megara (i. 40. § 1), between Sicyon and Phlius (ii. 11. § 3), and other places. Nymphs are represented in works of art as beautiful maidens, either quite naked or only half-covered. Later poets sometimes describe them as having sea-coloured hair. (Ov. *Met.* v. 432.) [L. S.]

NYMPHIDIA'NUS (Νυμφιδιανός), of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was the brother of Maximus and Claudianus. The emperor Julian, who was greatly attached to Maximus, made Nymphidianus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age. (Eunap. *Vit. Soph.* p. 137.) [L. S.]

NYMPHI'DIUS LUPUS, had served in the army, along with the younger Pliny, who warmly recommends his son to the emperor Trajan. (Plin. *Ep.* x. 19 or 56.)

NYMPHI'DIUS SABI'NUS, was commander of the praetorian troops, together with Tigellinus, towards the latter end of Nero's reign. He took an active part in suppressing the conspiracy of Piso against Nero, A. D. 66, and was in consequence rewarded by the emperor with the consular insignia. His mother was a freedwoman, who was accustomed to sell her favours to the servants of the imperial palace; and as Caligula did not disdain such intercourse, Nymphidius claimed that emperor for his father. On the death of Nero in A. D. 68, Nymphidius attempted to seize the throne, but was murdered by the friends of Galba. (Tac. *Ann.* xv. 72, *Hist.* i. 5, 25, 37; Plut. *Galb.* 8—15.)

NYMPHIS (Νύμφις), the son of Xenagoras, a native of the Pontic Heracleia, lived in the middle of the second century, B. C., and was a person of distinction in his native land, as well as an historical writer of some note. He was sent as ambassador to the Galatians to propitiate that people, when the inhabitants of Heracleia had offended them by assisting Mithridates, the son of Ariobarzanes, with whom the Galatians were at war. (Memnon, c. 24, ed. Orelli.) As Ariobarzanes was succeeded by this Mithridates about B. C. 240, we may refer the embassy to this year. (Clinton, *F. H.* sub anno.) Memnon likewise mentions (c. 11) a Nymphis, as one of the exiles in B. C. 281, when Seleucus, after the death of Lysimachus, threatened Heracleia; but notwithstanding the remark of Clinton (sub anno 281) the interval of forty-one years between the two events just mentioned, leads to the conclusion that the latter Nymphis was a different person from the historian, more especially as Memnon, in the former case, expressly distinguishes Nymphis by the epithet ὁ ἱστορικός. Nymphis was the author of three works, which are referred to by the ancient writers: —

1. Περὶ Ἀλεξάνδρου καὶ τῶν Διαδόχων καὶ Ἐπιγόνων, *concerning Alexander, his successors, and their descendants*, in twenty-four books. This work ended at the accession of the third Ptolemy, B. C. 247. (Suid. *s. v.* Νύμφις; Aelian, *H. N.* xvii. 3.)

2. Περὶ Ἡρακλείας, in thirteen books, gave the history of his native city to the overthrow of the tyrants in B. C. 281. (Suid. *l. c.*; Athen. xii. pp. 536, a. 549, a. xiv. p. 619, e.; Schol. *ad Apoll. Rhod.* ii. 650, 729, 752, iv. 247; Steph. Byz. *s. v.* Ὕπιος, Φρίξος; Plut. *Moral.* p. 248, d.; Schol. *ad Aristoph. Av.* 874.).

3. Περίπλους Ἀσίας. (Athen. xiii. p. 596, e.)

The fragments of Nymphis are collected by J. C. Orelli, in his edition of Memnon, Leipzig, 1816, pp. 95—102. (Voss. *de Hist. Graecis*, p. 140, ed. Westermann; Clinton, *F. H.* vol. iii. p. 510.)

NY'MPHIUS, an Italian Greek, one of the chief men of Palaepolis, who, together with Charilaüs, betrayed the town to Q. Publilius Philo, the Roman proconsul, in the second Samnite war (B. C. 323), and drove out the Roman garrison. (Liv. viii. 25, 26.)

NYMPHODO'RUS (Νυμφόδωρος), a citizen of Abdera, whose sister married Sitalces, king of Thrace. The Athenians, who had previously regarded Nymphodorus as their enemy, made him their proxenus in B. C. 431, and, through his mediation, obtained the alliance of Sitalces, for which they were anxious, and conferred the freedom of their city on Sadocus, Sitalces' son. Nymphodorus also brought about a reconciliation between the Athenians and Perdiccas, king of Macedonia, and persuaded them to restore to him the town of Therma, which they had taken in B. C. 432 (see Thuc. i. 61). In B. C. 430 Nymphodorus aided in the seizure, at Bisanthe, of ARISTEUS and the other ambassadors, who were on their way to ask aid of the Persian king against the Athenians. (Herod. vii. 137; Thuc. ii. 29, 67; comp. Arist. *Ach.* 145.) [E. E.]

NYMPHODO'RUS (Νυμφόδωρος), literary. 1. A Greek historian, of Amphipolis. The time at

which he lived is unknown, but he was the author of a work entitled Νόμιμα Ἀσίας, that is, the Laws or Customs of Asia, of which the third book is mentioned by Clemens of Alexandria (*Strom.* i. p. 139; comp. *Protrept.* 19), who quotes from it a passage concerning some Egyptian customs. In the second of the passages here cited Clemens calls the work Νόμιμα βαρβαρικά, but there can be no doubt that it was the same production as the Νόμιμα Ἀσίας. Sometimes it is referred to under the brief title of Νόμοι. (Schol. *ad Apollon. Rhod.* ii. 1010, 1031, iii. 202, iv. 1470.) The Scholiast on Sophocles (*Oed. Col.* 337) quotes the thirteenth book of this work; but the whole is lost, and only a very few fragments have been transmitted to us.

2. Of Syracuse, likewise an historian, seems to have lived about the time of Philip and Alexander the Great of Macedonia. He was the author of a work entitled Ἀσίας Περίπλους (Athen. vi. p. 265, vii. p. 321, xiii. p. 609), and of a second entitled Περὶ τῶν ἐν Σικελίᾳ θαυμαζομένων (Athen. i. p. 19, xiii. p. 588), which is sometimes simply referred to by the title Περὶ Σικελίας. (Athen. viii. p. 331, x. p. 452; Schol. *ad Theocrit.* i. 69, v. 15, *ad Hom. Od.* μ. 301, where, instead of Μεμφήδωρος, we should read Νυμφόδωρος; comp. Aelian, *H. A.* xi. 20.) Aelian (*H. A.* xvi. 34) quotes a statement from Nymphodorus relating to the use the Sardinians made of goat-skins, and from which it might be inferred that he also wrote on Sardinia, but this may have been a mere digression introduced into his work on Sicily. (Plin. *Elench.* libb. iii. v. vii. xxxiii. xxxiv. xxxv.; Tertull. *De An.* 57; Steph. Byz. *s. v.* Ἀθύρας; Harpocrat., Hesych. *s. v.* αἰγίδας; comp. Ebert, *Dissert. Sicul.* pp. 155—222.) [L. S.]

NYMPHODO'RUS (Νυμφόδωρος), a Greek physician, who must have lived in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen, *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736). He was celebrated for the invention of a machine for the reduction of dislocations, called γλωσσόκομον, which was afterwards somewhat modified by Aristion, and of which a description is given by Oribasius (*de Machinam.* c. 24, p. 179, &c.). He is mentioned by Celsus along with several other eminent surgeons (viii. 20, p. 185), and is perhaps the person quoted by Pliny, in the passages referred to in the preceding article.

Fabricius (*Bibl. Gr.* xiii. p. 351, 352, ed. vet.) and Haller (*Bibl. Chirurg.* and *Bibl. Med. Pract.*) suppose him to be the same person as Nymphodotus (Νυμφόδοτος), whose medical formulae are quoted by Andromachus (ap. Galen, *de Compos. Medicam. sec. Gen.* vi. 14, vol. xiii. p. 926), Aëtius (iii. 1. §§ 45, 49, pp. 500, 504, 505, 506), and Paulus Aegineta (vii. 12, p. 665), and who must have lived in or before the first century after Christ; but this is quite uncertain. [W. A. G.]

NYMPHO'DOTUS. [NYMPHODORUS.]

NY'PSIUS (Νύψιος), a native of Neapolis, and a brave and skilful officer, who was sent by the younger Dionysius to the relief of the citadel at Syracuse, which was besieged by the Syracusans under Dion. He arrived just in time to prevent the garrison from surrendering the citadel, and, by a sudden sally in the night, defeated the Syracusans with great slaughter; but the next day, Dion having returned to the city, Nypsius was defeated in his turn, and once more shut up within the citadel. (Diod. xvi. 18—20; Plut. *Dion.* 41—46.) [E. H. B.]

NYSA (Νῦσα), a daughter of Aristaeus, who was believed to have brought up the infant god Dionysus, and from whom one of the many towns of the name of Nysa was believed to have derived its name. (Diod. iii. 69.) [L. S.]

NYSA or NYSSA (Νύσα or Νύσσα). 1. Queen of Bithynia, wife of Nicomedes II., and mother of Nicomedes III. (Memnon, c. 30.) She is generally considered to have been originally a dancer, because Nicomedes III. is termed, by his rival Mithridates, "*saltatricis filius*" (Justin. xxxviii. 5); but it is more probable that the latter by such an expression meant to stigmatise Nicomedes as illegitimate, though he was in reality the son of Nysa.

2. Wife of Nicomedes III. Mithridates pretended that she was the mother of the impostor, whom he set up as a claimant to the throne of Bithynia, B. C. 74. (*Mithr. Ep. ad Arsac.* ap. *Sall. Hist.* iv. p. 239, ed. Gerlach.)

3. A daughter of Nicomedes III., whose cause was defended by J. Caesar, in gratitude for her father's friendship. (Suet. *Caes.* 49.)

4. A sister of Mithridates the Great, who was taken prisoner by Lucullus at Cabeira, which saved her from sharing the fate of the other sisters and wives of the king, who were put to death shortly after at Pharnacia. (Plut. *Lucull.* 18.)

5. A daughter of Mithridates the Great, who had been betrothed to the king of Cyprus, but accompanied her father in his flight to the kingdom of Bosporus, where she ultimately shared his fate, and put an end to her life by poison, B. C. 63. (Appian, *Mithr.* 111.) [E. H. B.]

NYSAEUS, NY'SIUS, NYSEUS, or NYSIGENA (Νυσήϊος), a surname of Dionysus, derived from Nysa, a mountain or city, either in Thrace, Arabia, or India, where he was said to have been brought up by nymphs. According to some, it was derived from Nisus, who is said to have been his father, or at least to have educated him. (Hom. *Il.* vi. 133, *Hymn.* xxv. 5; Apollon. Rhod. ii. 905, iv. 431; Diod. i. 15, iii. 68; Cic. *de Nat. Deor.* iii. 23; Virg. *Aen.* vi. 806; Ov. *Met.* iv. 13.) [L. S.]

NYSAEUS (Νυσαῖος), son of the elder Dionysius, tyrant of Syracuse, by his wife Aristomache, the daughter of Hipparinus. (Diod. xvi. 6.) We know nothing of the steps by which he rose to the supreme power at Syracuse; but it seems probable that he succeeded his brother Hipparinus in the sovereignty, which he held until B. C. 346, when he was expelled by his half-brother, the younger Dionysius. (Plut. *Timol.* 1.) He was chiefly remarkable for his love of drinking and his immoderate addiction to gross sensual indulgences. (Theopomp. *ap. Athen.* x. pp. 435, 436; Aelian, *V. H.* ii. 41.) [E. H. B.]

NYSEIDES or NYSIADES (Νύσαι), the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseïs, Nysa, Erato, Eriphia, Bromia, and Polyhymno. (Hygin. *Fab.* 182, *Poet. Astr.* ii. 21; Apollod. iii. 4. § 3; Ov. *Met.* iii. 314, *Fast.* iii. 769; Orph. *Hymn.* 50. 14; Schol. *ad Hom. Il.* xviii. 486.) [L. S.]

NYX (Νύξ), Nox or Night personified. Homer (*Il.* xiv. 259, &c.) calls her the subduer of gods and men, and relates that Zeus himself stood in awe of her. In the ancient cosmogonies Night is

of the very first created beings, for she is described as the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether and Hemera. (Hes. *Theog.* 123, &c.) According to the Orphics (*Argon.* 14) she was the daughter of Eros. She is further said, without any husband, to have given birth to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Oizys, the Hesperides, Moerae, Nemesis, and similar beings. (Hes. *Theog.* 211, &c.; Cic. *de Nat. Deor.* iii. 17.) In later writers, with whom she is merely the personification of the darkness of night, she is sometimes described as a winged goddess (Eurip. *Orest.* 176), and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course. (Eurip. *Ion*, 1150; Theocrit. ii. in fin.; Orph. *Hymn.* 2. 7; Virg. *Aen.* v. 721; Tibull. ii. 1. 87; Val. Flacc. iii. 211.) Her residence was in the darkness of Hades. (Hes. *Theog.* 748; Eurip. *Orest.* 175; Virg. *Aen.* vi. 390.) A statue of Night, the work of Rhoecus, existed at Ephesus (Paus. x. 38. § 3). On the chest of Cypselus she was represented carrying in her arms the gods of Sleep and Death, as two boys (v. 18. § 1). [L. S.]

END OF THE SECOND VOLUME.

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SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET